

Adventist Review

General Organ of the Seventh-day Adventist Church

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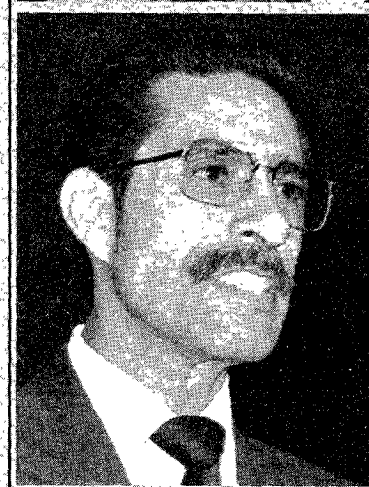
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Upper left picture: Jere Patzer, youth director of the North Pacific Union Conference, called for the offering during the Tuesday evening meeting. Center left picture: During the South American Division report, Violet Wilcox, wife of R. A. Wilcox, former president of the division, played taps on her trumpet to honor the workers who died during the past five years. Bottom left picture:

Sergio Moctezuma, lay activities and Sabbath school director of the Inter-American Division, took part in several meetings.

Bottom right picture: A delegate from Papua New Guinea enjoyed lunch on the grass. Large picture: Costumed delegates from West

Africa took part in the Northern Europe-West Africa Division report. At right is Johnson Ademiji, West Nigerian Mission president, with his "talking drum."

Christ at the door

Devotional message
presented on
Thursday morning,
April 24, 1980.

By MARIO VELOSO
*Youth and Temperance
Director, South
American Division*



After speaking about the church's need of repentance in His message to the Laodicean church, Christ says: (1) "Behold, I stand at the door, and knock," (2) "if any man hear my voice, and open the door," and (3) "I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Adventists believe that the seven churches represent the history of the Christian church from its inception until the second coming of Christ. According to this, the Laodicean church is God's last church on earth. Christ is prompted to make this last appeal to His church because of its conduct.

1. Standing at the door

Jesus is pictured here as one who has come to the door and is standing there knocking. The door closed against an enemy means protection from danger, and safety. That same door, when closed in front of a friend, signifies distrust, scorn, and rejection. The door of Laodicea is closed against Christ.

Christ is a friend to humanity. He loved us so much that He gave His life to redeem us from our sins. Christ is a friend of the church, regarding it as His own body (Eph. 1:23); He loves it as His wife (chap. 5:28-30); and He died in order to become its Saviour (verse 23).

Christ is standing at the door while the Laodicean church keeps the door shut. The Spirit of Prophecy speaks of those in the Adventist Church who don't open the door as being mere professors of religion. In general, Christians keep the door closed because they are busy with the world's burdens, with business concerns—the cares of this life. As mere professors of religion, they are not willing to examine their own hearts. They indulge in a false hope. Instead of a living Christian experience, some are leaning on an old experience that they had years ago, ridiculously trying to adorn themselves with a withered, valueless rose whose beauty has vanished.

Nevertheless, Christ is at the door as a friend. He knocks, and knocks again. Many have become strangers
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to Christ because they have not opened the door of their heart to let Him enter. "Their hearts are not placed upon spiritual things; they do not mind the things of the Spirit. Many, many who profess to be Christians, choose the things that please themselves, instead of the things that please Christ. They prefer the things of time and sense to the invisible, the carnal to the spiritual, the temporal to the eternal, and they walk in the sparks of their own kindling. They are in a state of false security, and unless they repent and come to Christ, they shall lie down in sorrow."—Ellen G. White, in *Review and Herald*, June 14, 1892.

I once knew a man who for 18 years had kept his heart's door closed to Christ. Many people talked with him—church members, relatives, and pastors. He attended church, he allowed his wife and children to be baptized, he gave his offerings and did favors for the church, but he never fully accepted Christ. After 18 years he opened his heart to the Lord and allowed Him to enter into his life. He had already accepted Christ when I became the pastor of his church. One day when he was telling about his past experience, he said to me, "During those 18 years I never felt secure, I never experienced an inward peace, I was never happy."

Christ is now calling us because He wants to give us true happiness in Him, because He wants to offer us perfect peace of mind, and because He wants to provide the only real security possible in this world. He is still there at the door, still knocking, still making His last call to His church.

The Laodicean church must respond positively to Christ in two ways—by hearing His voice and by opening the door to Him.

In our days there are still those who are not hearing Christ's voice. They are listening to the inner voice of sentiment, the voice of passion, the voice of personal, egotistical desires. They are listening only to the human voice, and the thunderous tones of the voice of this false god cause a variety of emotional upsets that fill the life with insecurity, fear, and loneliness. The Christian who is listening to this voice ignores Christ, the personal Visitor calling at his door. Thus he remains alone.

2. Response

True Adventists hear Christ's voice. They answer Christ's call. They come in touch with the Revelator and, like the faithful children of God in the Old Testament, believe the Word. Their belief is not governed by the fads and fancies of their time, by the anxieties of this life, or by theological speculations of the moment. It is founded on Christ's Word. And because of this, they have an active faith and a living Christian experience. They obey Christ's Holy Word because they are convinced that Christ's revelation through His Word must be heeded.

The first step in our response to Christ's call is to accept the revealed Word without arguing with it and without trying to adapt it to our present circumstances in

life, but rather to harmonize present circumstances with the authority of the Word.

The second step in responding to Christ's call is found in the phrase "open the door."

What does it mean to open the door? It means to let Christ come in so that He can save us from sin. It means to "empty the soul-temple of the buyers and sellers." It means to "invite the Lord to come in," saying "I will love Thee with all my soul. I will work the works of righteousness. I will obey the law of God."—*Ibid.*, Aug. 28, 1888.

How do we open the door? First of all, by clearing away "the rubbish from the door" (*ibid.*, Aug. 18, 1891), confessing our wrong feelings and jealousy, humbling our hearts before God, bearing the cross at every step, taking our journey through the world as real pilgrims and strangers, clinging by living faith to the cross of Calvary, and making a full consecration to God. "Let us open the door of our hearts, that Jesus may come in and that sin may go out. Let us forsake the evil and choose the good, remembering that 'we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness . . . in high places.'"—*Ibid.*, March 16, 1886.

3. When He comes in

If each of us individually, and the church as a whole, respond in the right way to Christ's last call, the result will be a true dwelling together with the Lord. "I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

It is Christ who initiates this experience of our dwell-

ing with Him. He approaches us and calls. Through His Holy Spirit He comes in, establishing personal, intimate communion with us. As a result, we live true Christian lives and become active witnesses for Him.

Christ comes to dwell with His church as a whole in the same way. He knocks at the door and waits for an invitation to come in. When the church lets Him in He sends His Holy Spirit to the church, and it becomes actively involved in fulfilling its mission, which is not theologizing, but preaching the gospel. We as a church must welcome Christ not only at His second coming (Isa. 25:9) but at every moment of our denominational history, and especially so in these last days. We should now have an "every moment" supper with our Lord, an enduring Lord's Supper, to permanently experience His communion and constantly share His body and blood—the totality of His gospel—with everyone with whom we come in contact in our daily lives (1 Cor. 11:24-26).

Although our dwelling with Christ begins with our acceptance of His revealed Word, this is not a relationship to doctrines by knowledge but rather a relationship to Christ as a person, which involves our lives, and especially Christ's living power operating in us, which is the light we communicate to those around us, because "the more light we receive [from Christ], the more light we shall shed upon the pathway of others" (*ibid.*, Oct. 30, 1888).

This final hour in which Christ is making His last call to His church must not be spent in theological speculation or academic discussion of doctrines. Rather, we should use our time and talents, our institutions and those who work there, and our individual work and the total work of the church in seeking a living Christian experience and in preaching the everlasting gospel of Christ.

Ellen White, speaking specifically of mere professors of religion who do not experience this kind of relationship to Christ, says: "They seem to think a profession of the truth will save them."—*Ibid.*, Sept. 9, 1884. It isn't *what* we know that counts, but *Whom* we know.

As the church continues to expand and develop its universities and seminaries, and the study of theology becomes more and more technical, there is a danger that the church will become engrossed in the discussion of doctrinal variations and lose sight of its mission and the necessity to live in a way that is truly consistent with the gospel and the proclamation of truth to a perishing world.

When the church spends its time arguing fine points of theology, criticism of one another becomes rampant.

The danger is that theologians, puffed up with the dignity conferred upon them by their professional position, may dedicate themselves to criticizing systems, leaders, and even the church itself. Whether it be commonplace criticism or highly learned criticism, criticism is not our work. "We are not to watch for defects in those around us. By so doing, we are placing ourselves on the judgment seat, and are judging. This is not our proper place or work."—*Ibid.*, Jan. 19, 1905. What we should be doing, according to the Spirit of Prophecy, is



Larry Engel, formerly a worker in Brazil, now lives in Keene, Texas. But he and a friend of his (on his arm) marched with members of the South American delegation during the report from that division.

pleading "for the unity that Christ has said should exist in the church. Love as brethren, and do the work appointed you."—*Ibid.*

Dwelling with Christ means to receive His life in order to share it with others. This dwelling together produces the deepest experience of faith, the true communion of love, the real comprehension of tolerance, the sure conviction of hope, and the calm security of peace. Dwelling with Christ produces that living Christian experience that receives the word of Christ, accepts its authority, and imparts its message to others.

What the Laodicean church needs is not more theological discussion, but a profound, intense revival. If the church—its members, its pastors, its theology professors, its workers, and its institutions—will dedicate itself to the fulfillment of its mission in perfect unity with the Holy Spirit, there will be no loss of perspective as to the church's objective, there will be no divisive theological argumentation, and there will be no rejection of the Christ calling at our door.

Christ is at the door and He is knocking. He is calling His church to let Him dwell with them. He is appealing to His church to unite with Him in Christian living and proclaiming the gospel. He is calling His church to become personally acquainted with Him by dwelling in union with Him, and to leave behind the theological argumentation that has produced crises in so many of the churches throughout history.

Christ is knocking at our door. He is making His last call to a lukewarm church, which even in its manner of discussing theology has been adopting the ways of the world. But the hour has come to positively respond to God's call. There is not a more opportune moment to respond as a church to the call of Christ than here at this General Conference session.

Feeling a personal need for the complete indwelling of Christ in my own life, I would like to invite each member of the Adventist Church and this church as an organization to open the heart's door in such a way that Christ can come in and establish His true indwelling presence with each of us.

When we accept His urgent call, we are ready to go forth, proclaiming the gospel. In those sectors of the worldwide church where each member, each worker, each student, and each teacher is actively engaged in missionary activity, the danger of theological speculation recedes into the distance. Dare we now as a church consecrate ourselves to God so that this danger will never destroy our church? Are we personally and individually willing to consecrate ourselves to a new missionary fervor and zeal such as that which characterized the beginnings of the history of this church—a consecration that would empower us in such a way that, under the mighty influence of the Holy Spirit, we may be able to finish the work that God has entrusted to us? If so, soon we shall be together with Christ and dine with Him around the great supper table to be spread in heaven.

May God bless us all that this may be so. □



THE DAY IN DALLAS

Thursday, April 24

By Kenneth Holland

With the session drawing to a close, delegates began to reflect on the meaning of all that they had seen, heard, and experienced. As I moved among them and asked them to crystallize their reactions, one word seemed to surface. The word is *confidence*.

The delegates had come to Dallas realizing that the world had fallen on troublous times—economically, morally, socially, and spiritually. They realized also that the church itself faces internal issues that carry the potential of becoming divisive. Yet, as the days progressed, the apprehension tended to dissipate, and what surfaced was a renewed, invigorating confidence in the church and its saving message.

Moreover, the words of the theme song, "By His Spirit," seemed to become increasingly appropriate and meaningful: "Not by man's own might nor power Will God's work on earth be done But by His Spirit, His mighty Spirit, Will the blessed kingdom come." With dependence on God and cooperation with Him, numerous delegates told me, we can move ahead with greater efficiency, assurance, and enthusiasm.

Don Caslow, lay activities director of the North Pacific Union, said, "I am absolutely thrilled with the reports on the growth of the church, especially in the Third World. The future of the church has never looked brighter."

Soon 1,000 will be baptized in a day

Kenneth Cox, Inter-American Division evangelist, put it this way: "I feel confident about the work soon being finished. I appreciate the fact that the church is eager to move into new things, to experiment." Soon, he felt, we will see an average of 1,000 souls being baptized every day in the year. The figure at present is nearing 800.

Dr. Sakae Kubo, head of the theology department at Walla Walla College, voiced the sentiment of a large number of delegates when he said, "The church has become truly international."

When I began my duties as reporter of the day, I quickly realized that no one person could adequately encompass all that is going on at this session. With 10,000 spirited believers from around the world in attendance, the enormity of the task of interpreting the conference overwhelmed me, and I decided to focus on a few points of interest.

The Ellen G. White Estate booth featuring Elfred Lee's marvelous painting Way of Life, which portrays

the plan of salvation from "Paradise Lost" to "Paradise Restored," attracted many visitors. (See page 16 of Bulletin No. 2.)

On display at the booth was a large 18½-pound Bible held in vision by Sister White. At the time Ellen White was 17 years old and weighed 80 pounds, she held the Bible in her left hand, with her arm extended, for a half-hour. The feat was a physical phenomenon God used to attract people to His messenger. Sister White held different large Bibles in vision four times that we know of.

Not far from the Ellen G. White display, I talked with David Mold, of Orlando, Florida, enthusiastic director of the newly formed Jesus Behind Bars ministry, an attempt to encourage Seventh-day Adventists to begin a ministry for prisoners in every jail and prison in the United States.

A visit with Paul Turpel, Pacific Press book department manager, and Ken Wasenmiller, associate book department manager of the Review and Herald, revealed that book and periodical sales have been fantastic. As of

Delegates are eager for a finished work and appreciate the freedom of expression given at this session.

Wednesday night, sales have reached nearly \$50,000. This figure is three times larger than any other attained at an entire General Conference session. According to Wasenmiller, 80 percent of the sales have been made to delegates from outside North America. He pointed out that they purchased mostly Spirit of Prophecy books and the SDA Commentary Reference Series.

Rudi Henning, General Conference Publishing Department associate director, who was in charge of the afternoon film showings in the Theater, said that people are flocking to see the films that present the work of the church around the world. One of the films, *The Harvest*, produced by Faith for Today, depicts the importance of family unity and God's care and forgiveness. The hour-long film was written in conjunction with the worldwide attention being given to the Year of the Family.

As I moved among the delegates, I asked them to depict, in one sentence, their evaluation of the fifty-third session. Their observations follow:

Herb Broeckel, newly appointed secretary of the Potomac Conference: "I'm impressed with the bigness of the church. I used to know everybody; now you can't pronounce their names. I appreciate, too, the care that went into the preparation of the statement of our beliefs."

Bill Jones, cost-control director of the Lake Union:

"As a former missionary in Ghana, West Africa, I like the evening meetings. They give me an opportunity to see what other fields are doing."

Ella May Stoneburner, nurse and health educator, who spent 14 years as a missionary in India: "All General Conference sessions are a tremendous inspiration, but this one especially so because of the many miraculous conversions that have taken place overseas. I appreciate, too, the free and open discussions, as well as the many evidences of confidence in the church and its message."

Roland Hegstad, *Liberty Magazine* editor, and Don Yost, General Conference Archives and Statistics director, said they were thrilled with the Statement of Fundamental Beliefs.

Many delegates were impressed with the unified spirit of our believers. These are God's people, all working for the same goal, with no bickering, no complaining.

Delegates, of course, have been thrilled with reports of the progress of the church. The opening mission reports by live presentation, motion pictures, and slides rate at the top in interest. Delegates are eager for a finished work, and they appreciate the freedom for advancement, with laymen and women encouraged to express their ideas.

Some theologically minded overseas delegates, it must be reported, have expressed interest in what seems to be an openness on the part of the church to listen to new trends in contemporary theological thinking. In a connected meeting with the General Conference session a presentation was made that seems, they say, to move in the direction of the liberation-theology approach to the nature and objectives of the church.

The church, says liberation theology, must involve itself in promotion of peace, justice, freedom, and righteousness. The church must work for the transformation of human society into the kingdom of God here and now, rather than awaiting the coming of the kingdom of God at the Second Coming.

Although the presentation at the session did not indicate to what extent this church should consider revolutionary means, if any, it did seem to indicate that the liberation-theology model of the church, though not complete, describes at least one task of the church. The presentation thus seemed to be saying to the Third World countries, "You need liberation theology." The response from a Third World theologian seemed to be, "No, thank you. Please do not give us liberation theology."

"Although it is true," he continued, "that one concern of the church is for the underprivileged, it is not the place of the church to interfere in political situations or in governments. The primary task of the church is the proclamation of the gospel."

My day as a reporter actually began at six o'clock Wednesday night. Featured on the International Festival

of Missions were the Euro-Africa Division and the Far Eastern Division reports. As the evening meeting began, the Polish singing group received warm applause, followed by a moving solo, "How Great Thou Art," by Charles L. Brooks.

Typical announcements flashed on the screen included the following:

"Kerosene projectors may be obtained from the Ministerial Association."

"Howard Burbank, SAWS director, will show color motion pictures of his trip to Vietnam, Cambodia, and Thailand."

"Cassette tapes of all General Conference meetings are available at the Publishing Department."

Also scheduled were meetings for lay activities directors, Oakwood College alumni, and all past workers in Chile.

Bob Spangler, editor of *Ministry* magazine, told the audience to refrain from clapping. "Last night," he said, "it took six minutes and 42 seconds of precious time to clap. The evening meetings are running too long. If you wish to express appreciation, please say Amen or wave a handkerchief." As events turned out, delegates responded well to Elder Spangler's appeal, applauding on only two or three occasions.

On Thursday morning Francis Soper, editor of *Listen*, accompanied me to the convention center. Among other things, he said, "This session is an excellent one. I've been surprised at a few personnel changes, but these things are to be expected."

Texas-sized auditorium

A quick visit to the Grand Hall, where the Sabbath services will be conducted, proved to be an awesome experience. The size of it was grand Texas expansiveness at its best. Thirty thousand people will worship there beginning tomorrow night.

At 7:38 Thursday morning the pianist began playing as the delegates arrived for the devotional. I wondered whether the speaker might be discouraged by the small size of the audience. However, by the time he began speaking, most of the delegates were in their seats.

As usual the devotional message was preceded by a taped message from David Lin, courageous, longtime worker still in China. Today he answered the following questions:

Is church finance a problem? (No.)

Are preachers paid? (No; they are self-supporting.)

Are our workers in China sending missionaries to other lands? (They are looking forward to it.)

How are our churches faring? (There is an upsurge of interest in our message, but it is limited at present.)

During the day I met a young man whose experience portrayed what this General Conference session stands for. His name is Tom Shaffer, of Iowa City, Iowa. Reared in a nominal Methodist home, he graduated from the University of Iowa with a major in microbiology. While at the university he joined the Reserve Officers

Training Corps and chose to make the Army a career.

He joined the infantry, "because that's where the action is." An officer on duty for six years, he spent three of them in Germany.

Tom became a Christian two and one-half years ago through the influence of a Baptist infantry officer, who "knew how to use his Bible."

When Tom's sister accepted the Advent message in Killeen, Texas, she sent him a copy of our doctrinal beliefs. Tom was impressed with our Biblical understanding. His sister then sent him *The Great Controversy*, *The Desire of Ages*, and *Steps to Christ*. Tom's mother, receiving the same books, told him he ought to read *The Great Controversy*.

"I read it and was totally impressed," Tom says. "I then had to examine my position on the Sabbath. *The Great Controversy* convinced me of the Sabbath, but not of the Adventist message as a whole."

Last June, Tom had to make a decision whether to be a soldier or a Christian. "I loved the Army," he said, "but this Christian business is serious enough to get out. I left the Army in January, 1980."

Tom began studying the Bible and other religious books in earnest. He did not want to follow a career in microbiology, because it interfered with his urge to preach the gospel. Tom felt all his time had to be devoted to one thing: he must be either a full-time biologist or a full-time preacher.

In Iowa City, Tom's mother began attending Bible studies in a Methodist church. Tom joined the group, which was studying Ecclesiastes, but he soon found the study said nothing about Christ. He was saddened and depressed.

At that time Elder Rene Quispe, the pastor of Tom's sister's church in Texas, asked Tom to come down and work with him. Tom was impressed with the messages at the Sabbath services and the spirit of the people. "I decided I needed to make a decision regarding Seventh-day Adventists," Tom says. "I studied everything I could about Ellen White, because I wanted to prove she wasn't a prophet. However, I became totally embarrassed; I found she was right on course."

Tom found that Elder Quispe could answer his Bible questions. When M. D. Lewis held a seminar on the sanctuary question and the ministry of Ellen White, Tom was impressed with the openness of the discussion and with Elder Lewis' understanding of the Bible.

"It was then," Tom says, "I made my decision to be baptized." Tom intends to enroll at Andrews University to prepare for the ministry.

As for the session, Tom says, "I recognize the Holy Spirit here."

As I have visited with the delegates this week and listened to the sermons and the songs exalting Christ, I have concluded that none of those present is about to cast away his confidence in God. With the Holy Spirit to help us, we can enter the kingdom, and influence others to be there also. To God be the glory! □

Education Department

Report presented
Thursday evening,
April 24, 1980.

By WALTON J. BROWN
Director



The Department of Education of the General Conference works in intimate cooperation with other sectors of the church toward the great objective of winning souls for Christ's kingdom. Priority is given in our educational system to saving the souls of the students. Also every effort is being made by Christian teachers to train these students to go out and work in behalf of others, presenting the gospel to those still unacquainted with Bible truth.

To reach these objectives "Christ-centered Education" has been the motto of Seventh-day Adventist schools during the past quinquennium. It was the main topic at the ceremony which was held at Buck's Bridge, New York, near the close of Adventist Education Year, in 1978. There a monument to that first Seventh-day Adventist home school, which opened in 1853, was unveiled.

"Christ-centered Education" was the central theme of the approximately one thousand educators who gathered at Andrews University in 1976 for the North American Division Higher Education Convention, as well as at the meeting of the Association of Seventh-day Adventist School Administrators at Thousand Oaks, California, in 1978. Hundreds of other teachers kept this in mind as they met in conventions, institutes, and workshops throughout the world.

This theme led to the completion of the elementary and secondary Bible textbook program in the North American Division and has guided in the decision to update the entire series of reading textbooks during the next few years. The author of *Lightbearers to the Remnant* developed this denominational history textbook for post-secondary students, with this central theme as the basic concept, and the members of the Health-Science Steering Committee have made sure that the teaching aids being developed will meet this standard.

Ethel Young, an associate director of the department in recent years, devoted great efforts to making available Bible textbooks in national languages to areas outside the North American Division. Bible textbooks for certain grades in Spanish and Portuguese have already come from the presses, and further work is being done to prepare books in "world English," in French, and other languages. This costly project was initiated by a North American Division campaign among the schools that resulted in the raising of well over \$100,000 by students and their friends. The General Conference and world divisions have granted liberal appropriations to keep the program going.

In the endeavor to bring Christ into all Adventist teaching, another associate director of the Department of Education, Reuben L. Hilde, has given orientation to teachers which has led to the development of frameworks for the teaching of

subjects which at present have no Seventh-day Adventist textbooks to place in the hands of teachers and students. These provide helpful outlines that suggest how Christian teaching may permeate all disciplines.

The North American Division Office of Education has been developed during this quinquennium. Charles B. Hirsch, with his assistants, has provided strong leadership in the kindergarten through 12th-grade office for this division. This has made it possible for other directors in the department to give greater attention to education problems in other divisions of the world.

The strong leadership of F. E. J. Harder, executive secretary of the North American Division Board of Higher Education, has been another factor in the strengthening of the department on the tertiary level. Probably more time has been devoted by the department toward warding off government intervention in the operation of Seventh-day Adventist schools than at any other time in its existence.

The quality of instruction has received greater emphasis through the updating of certification requirements for personnel working on the K-12 level. To make it possible for teachers to qualify for renewal of their certification, a Continuing Education section has been included in the *Journal of Adventist Education* since 1979. This makes it possible for teachers to meet certification requirements through in-service study.

During this past five-year period there have been changes in physical facilities at several schools. The sale of the former campus of Japan Missionary College has made possible two new modern campuses, one for the junior and secondary high schools at Hiroshima in 1977, and the other one for the college itself, at Otaki, in 1978. During the past two years the higher education institutions at Caloocan City, on the outskirts of Manila, have been moving to the new campus at Silang, farther into the country. The Far Eastern Theological Seminary and the Graduate School have functioned on the new campus since 1978, while undergraduate freshmen moved to Silang in 1979. The rest of the institution will be transferred gradually to new quarters by the end of 1982.

New facilities

Taiwan Missionary College is now comfortably situated in its new location near Sun-Moon Lake, near the central part of that nation. The Spanish Seminary has been adding constantly to its new facilities at its new location near the ancient city of Sagunto, Spain. An entirely new campus has been added to previous facilities by the Adventist Agriculture-Industrial Institute in the Amazon area of Brazil.

At the last General Conference session it was reported that there were excellent prospects for the development of Mon-



Students from the Northern Europe-West Africa Division use the facilities of the Ellen G. White Research Center at Newbold College, England.

temorelos University in Mexico, including a school of medicine. Progress has been marvelous during the years since then. An entirely new campus, including eight new buildings and a new hospital under construction, has been developed next to the old school. The first 25 medical students have already completed the academic part of their course, forming a part of the total of 211 students who graduated in June, 1979.

The swift development of education in worldwide fields is highlighted by the development of three entirely new campuses. Two of these are in the vast continent of Africa, with their respective governments facilitating the acquisition of properties for the establishment of colleges. One of these, the University College of Eastern Africa, opened last January 2 in quite rustic facilities in Kenya, and will serve the needs of more than 200,000 English-speaking members in the three unions of that area. The other is a junior college in Rwanda, for which a master plan has been developed. It will serve a constituency of over 175,000 French-speaking members in two of the Central African unions.

Another new college that is on the drawing boards is the one located at Tunavada, a fine property 15 miles from Port Moresby in Papua New Guinea. It is being established to serve the youth of the three unions in the South Pacific with their almost 85,000 members.

One institution that was upgraded during the previous quinquennium was the Adventist College for French-speaking

Africa, at Nanga Eboko, in the Cameroun. During this five-year period work has continued on the improvement of its facilities as well as its teaching program.

Urban growth is forcing two unions to give serious consideration to moving their colleges to rural locations—the city of Greater São Paulo surrounding Brazil College, and the Colombian metropolis of Medellin, creeping around Colombia-Venezuela College.

Up until recently, advanced theological instruction was restricted to Andrews University, which from time to time held extension schools in various parts of the world. The General Conference has felt that high-quality theology preparation should be made available to other areas of the world with seminaries operating within their own territories. Based on this premise, the complete Master of Divinity program has been approved for the Far Eastern Theological Seminary in the Philippines, and another full seminary program has been authorized for Europe, to begin at Newbold College in 1982. The latter program will be supported by the three-quarter curricula that have been initiated at Marienhoehe Seminary, in the Federal Republic of Germany, and at the French Adventist Seminary at Collonges, in France.

Additional theological seminary programs are scheduled to commence in the South American Division in 1981 with four-quarter programs being offered on the campus of River Plate College in Argentina, and in Brazil College. The com-



Above: Students at Mountain View College, in Mindanao Province of the Philippines, are active soul winners.

Left: The grounds of Kellogg-Mookerjee Memorial Seminary in Bangladesh are colorful, with the campus's water supply in front of the administration building.



plete Master of Divinity program will be offered in that division beginning in 1984.

Similar programs also are being considered for Avondale College to serve the Australasian Division, and for Spicer Memorial College, in India, to provide theological training for workers in the Southern Asia Division.

Many of these plans have led the world divisions to request the coverage of General Conference Board of Regents accreditation, which certifies to high-quality Seventh-day Adventist education. All senior colleges in the North and South American divisions, the European sectors of the Northern Europe-West Africa and the Euro-Africa divisions, and the Southern Asia Division have already been accredited. The same can be said of certain colleges in the Inter-American, Far Eastern, Trans-Africa, and Australasian divisions.

Several institutions of higher learning in the North American Division have offered their services to other colleges that have requested affiliations. In earlier years this program had been carried on between Pacific Union College and Avondale College (in Australia), Columbia Union College and Newbold College (in England), Loma Linda University and Middle East College (in Lebanon), and Andrews University and the graduate program in Newbold College. During this past quinquennium, these new affiliations were approved by the General Conference: Pakistan Adventist Seminary and College and South China Union College (in Hong Kong) with Loma Linda University; Adventist Seminary of West Africa (in Nigeria), Helderberg College (in South Africa), and the University College of Eastern Africa (in Kenya) with Andrews University; and the junior college section of Japan Missionary College with Walla Walla College.

What I have mentioned above has been done to make Christ-centered education available to an increasing number of children, young people, and church workers in more and more countries of the world. This has involved more than 23,000 teachers providing instruction on all educational levels, from kindergarten through the most advanced university programs.

The greatest result of the emphasis on integration of Christ-centered education throughout the entire school system has been the development of active witnessing programs involving both teachers and students in the winning of souls. This emphasis has led to the baptism of thousands of non-Seventh-day Adventists over and above the number of students who have been baptized. Nearly 8.5 percent of the baptisms in the world field in 1978 involved students in Seventh-day Adventist schools.

Many Adventist schools throughout the world have participated in evangelistic programs in which both teachers and students have been involved. Some of these series of meetings have been conducted far from the schools. Mountain View College in Mindanao in the Philippines has participated in evangelistic activities that have resulted in thousands of people being baptized during this quinquennium. Hundreds have found their way into the church through evangelistic programs conducted at such schools as Mount Klabat College in Sulawesi, Antillian College in Puerto Rico, Philippine Union College, and River Plate College in Argentina.

The Seventh-day Adventist school system at the close of Adventist Education Year in 1978 was made up of the following:

Level	Schools	Enrollment	Teachers	Graduates
Elementary	3,801	345,348	13,252	41,391
Secondary	692	100,317	5,792	13,679
Post-secondary	83	34,401	4,035	5,594
Total	4,574	480,066	23,079	61,469

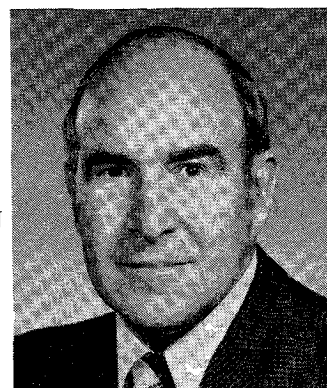
These schools, these students, and these teachers are rising to the challenge of giving the gospel to the world in this generation. □

Sabbath School Department

Report given
Thursday evening,
April 24, 1980.

(Statistics based on five years
ending December 31, 1979.)

By HOWARD F. RAMPTON
Director



Not only are the 4 million Sabbath school members in the Seventh-day Adventist Church preparing to receive the kingdom, but many of them are actively engaged in reaching others with the good news of the coming kingdom.

Membership

Five years ago, the Trans-Africa Division rejoiced in being the first division to pass the half-million member mark. Now two divisions are well past this mark, and the Inter-American Division leads with 705,221 members. Table 1 shows growth patterns for the past five years.

Division	Dec. 31 1974	Dec. 31 1979	Percentage Growth
Afro-Mideast	312,510	358,206	14.6
Australasian	135,867	156,485	15.2
Euro-Africa	257,276	315,744	22.7
Far Eastern	333,123	405,875	21.8
Inter-American	459,057	705,221	53.6
North American	422,333	449,703	6.5
Northern Europe-West Africa	165,999	212,138	27.8
South American	358,104	474,992	32.6
Southern Asia	85,769	124,840	45.5
Trans-Africa	566,084	704,246	24.4
China*	23,783	23,783	—
U.S.S.R.*	46,818	46,818	—
TOTAL	3,166,723	3,978,051	25.6

* Estimated or from a previous report.

These 4 million Sabbath school members, if marching single file three feet apart, would stretch from Paris to Moscow, Lima to São Paulo, or Chicago to Los Angeles.

Baptisms

During the past five years 994,262 Sabbath school members were reported as baptized. The Trans-Africa Division recently reported 99,916 in regular baptismal classes conducted weekly during the Sabbath school. Most churches have at least one, and some have up to six such classes for enquirers who are learning how to follow the Saviour. The cry of Africa is for something better, and only Christ can fill the aching void.

In the North American Division, the Profiles of Faith package of doctrinal lessons and books, prepared for the pastor's



Top left: A young Sabbath school member in the Philippines wants to tell her friends about Jesus. Top right: Former Moslems now are happy Sabbath school members in the southern Philippines. Above: An orchestra of youth assists in a Vacation Bible School graduation in Manila.

Bible class, continues to be used widely. During 1977, Profiles of Faith lessons received a thorough revision, making them even more attractive and effective.

Utilizing the Sabbath school class study period, the pastor or his appointee leads out in the pastor's Bible class, carefully instructing the group, in preparation for full union with Christ and His church.

Some sets of Profiles of Faith are used effectively in branch Sabbath schools across North America. Evangelists are discovering their value in reinforcing their public presentations. For example, when Elder C. D. Brooks was conducting his very successful "Breath of Life" campaign in Washington, D.C., he arranged for all new converts to restudy the doctrines of Christ, using Profiles of Faith. A new congregation of 189 was formed, while another fifty-four joined other nearby churches. Like Paul, they could each say, "I know whom I have believed."

Lessons and lesson helps

The General Conference provides Bible lessons for seven age divisions—cradle roll, kindergarten, primary, junior, earliten, youth, and adult. The adult lessons are available in the standard and popular language editions. A special edition is prepared for the deaf. The standard adult lessons are also available in large-print quarterlies, on cassette, and on recordings prepared for the blind.

Beginning in January, 1977, the new cradle roll, kindergarten, and primary lessons were available in a new, colorful format. It is regrettable and sobering that a large portion of the 853,521 Adventist children around the world have no access to these lessons because of lack of translations. Ways are being sought to overcome this problem. A recent survey revealed the frightening fact that 64 major language groups have no children's Sabbath school lessons of any kind. In many areas even the teachers have no lesson materials or program helps. This situation demands our urgent attention.

During 1979, the International Year of the Child, some major forward steps were taken. Lessons and songs are being translated into several new languages, but there is much work to be done before all the lambs of the flock can be fed.

Pastor Solomon Wolde-Endreas, Sabbath school director of the Afro-Mideast Division, writes, "The first kindergarten lesson quarterly in the Swahili language came out of Africa Herald Press for the last quarter of this year (1979) taking us a step forward toward our ultimate objective, to supply every age group with the lesson quarterly prescribed in the *Sabbath School Manual*."

The Euro-Africa Division reports that certain of the children's lesson quarterlies are now being provided for the first time in French, German, and Croatian. In Madagascar, the first hymn book for children is being compiled.

The junior and earliten divisions are now on a newly designed four-year cycle of lessons built around the "God Wants Me" theme. The curriculum is Christ-centered, Bible-based, and pupil-oriented.

A new quarterly made its debut in 1979, on an experimental basis. Beamed at the needs of college and university young people, it is based on the same topics as the adult lessons. Faculty and students of Union College, in Nebraska, working with the General Conference Sabbath School Department, have designed this unique quarterly that is currently being well received.

Teacher training is a continuing ministry provided by the department. Special efforts have been made during this quinquennium to upgrade the quality of teaching in all areas. The Central Union, in North America, reported 894 teachers qualifying for Training Course certificates in 1977 alone. A course of instruction for teachers of children is being prepared. This will meet a long-felt need.

At present, the Vacation Bible School lessons and related materials are being upgraded for kindergarten, primary, and junior levels. These new three-year series are being prepared by specialists in order to refine our approach to the neighborhood children.

Community Guest Day evangelism

While the Sabbath school welcomes guests at any time, twice a year special efforts are made to share the fellowship of Sabbath school with neighbors and friends.

The Milwaukee church in Wisconsin hit upon a unique idea which really worked. During Ingathering time, as members went from door to door, they told of the work of the church, solicited donations, and then invited everyone to the church for the Community Guest Day and a fine fellowship dinner. A pre-addressed invitation/reservation card was left at each home. The card included a map giving the location of the church.

Would people come? Imagine the excitement when sixty non-Adventist guests arrived. Some of those sixty are still attending each week. Within a month, two were baptized, and others are preparing for baptism. The church and the guests were blessed.

Vacation Bible Schools

During the period under review, 23,253 evangelistic efforts were conducted for the community children. Of the 1,111,217 who attended, 746,946 came from non-Adventist homes. There is no way of knowing the full impact of these programs on so many impressionable minds. Surely some will join the church in years to come, like Celia Fike, now editorial secretary on the ADVENTIST REVIEW staff in Washington. Her parents, Christians of another denomination, allowed her to attend our Vacation Bible Schools for nine successive years. Indelible impressions kept multiplying until Celia gave her heart to the Lord and was baptized.

The Far Eastern Division—where most unions and missions have an assistant in the Sabbath school department to specialize in reaching the children for Christ—led the world divisions during 1979 with almost 3,000 of the 5,000 Vacation Bible Schools held worldwide.

Branch Sabbath schools

While Vacation Bible Schools usually last up to ten days, branch Sabbath schools are more permanent, and are an ideal follow up. During 1979, 43,580 branch Sabbath schools were reported, with an attendance of 304,721. As many of these mature into regular Sabbath schools and churches, others spring up to reach out further into new territory. It is one of the simplest, yet most effective methods of planting new churches.

Although she is a busy medical technologist in Taal, Philippines, Rebecca Marcellana and her helpers find time to conduct six branch Sabbath schools each week. Her church of thirty-two members organized thirty branch Sabbath schools in one year. Some of the enthusiastic children who attended the

first schools now assist the leaders in other branch Sabbath schools.

Most of the nearly one hundred churches around the Mountain View College in the Philippines began as student-operated branch Sabbath schools.

In Papua New Guinea each Sabbath morning before the sun rises, students fan out from the Kabuifa High School to conduct up to forty branch Sabbath schools before breakfast. They return in time to attend the regular Sabbath school, reporting on their early morning activities.

A few years ago in the North American Division an Adventist family moved into the San Pedro Valley north of Tucson, Arizona, where 40,000 people depend mainly on the mining industry. There were no other Adventists in the area. A Vacation Bible School was held, then a branch Sabbath school. Hearing what was happening, other Adventist families moved into the area. The group grew, land was bought, and a church was built. The seventy members have become another testimony to dedicated work for children. As someone aptly put it, "Take a child by the hand and soon you have the parent by the heart."

Sabbath school offerings

The Sabbath school has traditionally provided the money to keep the missions program thriving in ever widening circles. Since the *Picairn* sailed out of Oakland harbor in 1890 to pioneer the work in the South Seas, thousands of missionaries from many countries have known the assurance that Sabbath school members everywhere would support them with a constant and reliable flow of funds.

During the quinquennium, \$135,925,391 has been given and dedicated to the world mission program. Averaging \$522,790 each Sabbath, these gifts have been used to fund such special projects as the Jakarta, Indonesia, evangelistic campaign (with approximately one thousand baptisms); the current Metro-Manila project (with promise of several thousand converts); the opening of new work in the Yukon; the building of dozens of meeting places (lamb shelters) for children in such places as Papua New Guinea, Borneo, and Sabah; the extending and equipping of colleges in Korea, South Africa, Uganda, Trinidad, and Brazil; church and hospital improvements in India, Bolivia, Togo-Benin, Madagascar, and many more.

Since 1925, \$49,884,461 has been added to our regular weekly Sabbath school offerings through the Investment program. In the past five years alone, \$18,520,933 was contributed. Never a month passes without someone coming up with a new idea for partnership with God to raise funds for missions. Miracles are happening. God is a tremendous partner to have in any business, and Investment is no exception.

The departmental staff at the General Conference has been totally dedicated to making the Sabbath school efficient, stimulating, educational, and evangelistic in its many-faceted program. I wish to pay tribute to T. M. Ashlock, R. C. Barger, G. J. Bertochini, C. L. Brooks, G. M. Hyde, W. R. Leshner, B. J. Liebelt, and Miss Alice Lowe, who served as associates during this quinquennium; and Miss Laurell Peterson, assistant; along with the thirteen office secretaries who help prepare manuscripts and care for all the routine tasks.

The success of the Sabbath school depends not only on the wholehearted support of Sabbath school directors, Child Evangelism directors, and office secretaries in all areas of the world, but also the voluntary services of thousands of lay persons who act as officers and teachers in 40,000 Sabbath schools each week. These are unsung heroes.

Heaven alone can measure the true meaning of Sabbath school. It wins, holds, and trains men and women, boys and girls, in every nation in preparation for the everlasting kingdom soon to be established by the King of kings. To Him be the praise, the honor, and the glory. □

Tenth business meeting

Fifty-third General Conference session
April 23, 1980, 9:30 A.M.

Session actions

Quinquennial Session—Constitutional Amendment Directive

Voted, To amend the General Conference Constitution, Article VII, Term of Office, and Article IX, Sessions, and Bylaws XVI, Auditors and Audits, to provide for quinquennial instead of quadrennial sessions of the General Conference.

Biblical Research Institute—Director and Associate Directors—Policy Directive

Voted, To amend General Conference Constitution, Article VI—Executive Committee, Section 1-b, so as to include the director and associate directors of the Biblical Research Institute as members of the General Conference Committee.

Division Committee Chairmanship—Bylaws Amendment

Voted, To amend General Conference Bylaws, Article XIV, Division Committees, Section 4, to read as follows:

Sec. 4. Five members of a division committee, including the chairman, shall constitute a quorum for the transaction of business. When the chairman is unable to be present, the secretary may convene such a meeting at headquarters and shall serve as chairman unless otherwise determined by the president of the committee. Minority meetings of fewer than five members of the division committee may be held 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 meeting with a quorum present.

Office of Human Relations—Constitutional Amendment

Voted, To amend Article V, Section 1-a, Election, General Conference Constitution, as follows:

a. A President, Vice-Presidents, a Secretary, an Undersecretary, Associate Secretaries, Division Secretaries, a Treasurer, an Undertreasurer, As-

sistant Treasurers, Division Treasurers, General Field Secretaries, Division Field Secretaries, an Auditor, Associate Auditors, Division Auditors, a Secretary and Associate Secretaries of the Ministerial Association, a Director and Associate Directors of each duly organized General Conference Department; namely, Communication, Education, Health, Lay Activities, Public Affairs and Religious Liberty, Publishing, Sabbath School, Stewardship and Development, Temperance, Youth; a Director of Archives and Statistics, a Director and Associate Director of the Office of Human Relations, a Director and Associate Director of Trust Services, a Director of World Foods Service; Division Ministerial Association Secretaries, Division Departmental Directors, Division Directors of Trust Services, and Division Directors of World Foods Service.

b. (no change)

Division Undertreasurer—Policy Directive

Voted, To amend the General Conference Constitution and Bylaws as follows:

Bylaws Article VII—Division Treasurers, Section 1, add “undertreasurer.”

Division Undertreasurer—Constitutional Amendment

Voted, To amend Bylaws, Article VII—Division Treasurers, Section 3, to read as follows: 3. The Division Committee may appoint an Undertreasurer and such Assistant Treasurers and Assistant Auditors as may be required to carry on the work.

Standing Committees—GC Sessions—GC Bylaws Directive

Voted, To delete GC Bylaws Article II, Section 1-c, which provides for a standing Finance Committee at General Conference Sessions.

(Note—The General Conference Bylaws have required the election of a standing finance committee. For the past two sessions this committee has been inoperative. It is also considered that financial matters are best cared for at Annual Councils.)

Articles—Finance—Bylaws Amendment

Voted, To amend GC Bylaws, Article XX, Finance, as follows:

Sec. 1. To tide over a possible financial depression and to provide a working fund for regular operations the General Conference shall maintain an amount of working capital as defined and specified in the Working Policy.

Sec. 2. To be deleted.

Sections 3 to 5 to be renumbered 2 to 4 respectively.

Executive Committee—Constitutional Amendment Directive

Voted, To amend General Conference Constitution, Article VI—Executive Committee, Section 1-b and Article IX—Sessions, Section 1, as follows:

1. Delete “the General Manager of Loma Linda Foods.”
2. Delete “the Administrator of Riverside Hospital.”
3. Delete “the General Manager of the Southern Publishing Association.”
4. Delete “the Executive Secretary of the North American Division Board of Higher Education.”
5. Substitute “Executive Director” for “Manager” making the new reading “Executive Director of the Seventh-day Adventist World Service.”
6. Change “Review and Herald” to “Adventist Review.”

Archives and Statistics, Director—Bylaws Amendment

Voted, To amend the GC Constitution and Bylaws, Article XII, Director of Archives and Statistics, to read as follows:

At each regular session the General Conference shall elect a Director of Archives and Statistics, whose duties shall be to administer the General Conference Archives and to compile and report statistics of the world work, and who shall serve under the direction of the Executive Committee.

GC and Division Auditors—Constitutional Amendment

Voted, To amend the General Conference Constitution, Article VI, Executive Committee, Section 1-a, and the General Conference Bylaws, Article XIV, Division Committees, Section 2, as follows:

Article VI, Section 1-a. Those elected as provided by Article V except the General Conference Auditor and Associate Auditors and Division Auditors.

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

Credentials and Licenses Standing Committees—Constitutional Amendment Directive

Voted, To amend the General Conference Constitution, Article II, Standing Committees, Section 1-b, by deleting the requirement for a Credentials and Licenses Standing Committee at a General Conference Session.

Home and Family Service—Constitutional Amendment Directive

Voted, To amend the General Conference Constitution, Article VI, Executive Committee, Section 1-b, to include the director of Home and Family Service.

Constitutional Provision—Delegates to Session—Constitutional Amendment Directive

Voted, To amend the General Conference Constitution, Article III, Membership, Sections 5-a and 5-b, to change the basis upon which regular delegates are appointed from the present ratio of 1 to 3500 to a ratio of 1 to 4300.



Severino Pimentel is the Ministerial secretary of the Bahia-Sergipe Mission in the East Brazil Union. He participated in his division's report on Tuesday.

Dividend-paying investments

Report of the
Trans-Africa
Division, presented
Monday evening,
April 21, 1980.

By MERLE L. MILLS
President



The laws of most countries require that a corporation make an annual report to its stockholders concerning its growth, development, and financial status. We are met at this fifty-third session of the General Conference for a similar purpose. Each of you is a stockholder in the church of God. How? Through your investments in tithes and offerings.

We take pleasure in presenting to our stockholders a quinquennial report of the progress and development of God's work in an area of the world in which you have made large investments. I refer to the continent of Africa, whose millions of peoples through the centuries have been subjected to tribalism, superstition, witchcraft, and spiritual ignorance. Africa has been caught up in the fast-moving tides of history, technology, and economy, and its nations are rapidly emerging as parts of the Third World.

Until comparatively recently there were few political entities in Africa, most of its countries being governed by colonizing powers with capitals in Europe. But today there are 51 independent nations, with a population in excess of 400 million, striving to find their rightful place in the world community. What is the response of these people to the gospel? As they have striven for political stability and independence and eagerly reached out for the amenities and largesses of our contemporary and affluent society, have they closed their doors to the gospel or turned their backs on Christ? The answer to these pertinent questions is an emphatic No!

Consider, if you will, these relevant facts: during the past five years 170,542 people have given earnest assent to their belief in the doctrines of the Seventh-day Adventist Church, have passed through the waters of baptism, and have been joyfully received into the fellowship of God's remnant church. This approximates 94 accessions a day during this quinquennium. What rejoicing there must be in heaven! In Trans-Africa, 344,472 now claim membership with fellow believers around the world. Every Sabbath, 2,010 organized churches and numerous companies open their doors for the faithful to enter to worship.

Our division has three colleges, 27 secondary schools, and 354 primary schools in cities, towns, and in the bush, in which classes are taught to 54,576 pupils by 1,017 teachers. In Rhodesia many of our schools, including Solusi College, were forced to close, but their doors are opening one by one. On February 25, Solusi's campus once more was astir with the activities and programs of a busy organization and the happy chatter of its returning students.

In Rwanda it has been the dream of our members in central Africa for many decades to have a French-speaking college for their youth. Now that dream is soon to become a reality. The Rwanda Government has made available to our church approximately 300 acres of fertile land that previously had been a pyrethrum farm. This valuable tract of land is not far from our Rwankeri mission station. The Rwanda Government has agreed to recognize the degrees which the college will award to its graduates. For the college to grant recognized degrees is a breakthrough for the church, since this will be the only Adventist college, not only on the continent of Africa but also in Europe, that has been granted this privilege. Once the college is in operation it will meet an urgent need in the French-speaking areas of Africa, for one of its primary purposes is to train secondary teachers. Elton Wallace has been appointed its first president and is stationed at nearby Rwankeri mission to supervise plans for the layout of the campus, architect's drawings, and the myriads of details involved in such a project.

Soul-winning activities

There are 701,210 registered students in 4,851 Sabbath schools, along with 54,873 meeting in 4,338 branch Sabbath schools. What a spiritual education for our children, youth, and adults to become strong members of God's family on earth! The Trans-Africa Division's Sabbath schools and lay activities are under the energetic and resourceful leadership of Norman L. Doss, who spent 13 years as a missionary in Malawi and knows well the spiritual needs of the believers and their potential for soul winning.

Witness-training seminars, fast becoming Trans-Africa's way of life, are resulting in a stepped-up soul-winning program in many churches throughout the division. At Kamina, Zaire, a former mission teacher, Mwenze Kabulo, who for long years had not served his Lord, was invited by Pastor Silas Monga, his former teacher and friend, to attend a seminar. While 16 witnessing bands went visiting in the town, Pastor Monga remained at the church and earnestly appealed to Mwenze Kabulo to return to Christ and surrender his life anew to the Saviour. When the visiting groups returned there was an air of expectancy as they saw the gray-haired friends, with faces aglow, sitting in the church.

"My friend Brother Kabulo has something to say," said Pastor Monga.

With beaming face Mwenze Kabulo faced the group and gave his testimony, rededicating his heart to God. Many hearty amens greeted this welcome announcement. The following day the newly dedicated brother led a witnessing team that brought in the names of 16 people who had accepted Christ.

Health outreach

Five-Day Plans to Stop Smoking, nutritional-cooking schools, Better Living Centers, weight-reduction clinics, and public-health activities have crowded the program of Vernon W. Foster, Trans-Africa's affable and dedicated health director, along with medical and dental clinics, numerous bush dispensaries, and seven hospitals. Trends indicate that the future of our medical work lies in the establishment of urban clinics and centers, for as more and more people move out of the bush into the towns and cities, these organizations are being, and can become, vital witnesses for the Great Physician. However, the dispensaries and hospitals, located mainly in rural areas, are still playing a major role in the restoration and preservation of health and of bringing the inpatients and outpatients who frequent these institutions by the thousands each year to a knowledge and an acceptance of the Redeemer.

Funds from nondenominational sources have made it possible to rebuild our school of nursing at Mwami Adventist Hospital in Zambia, and plans are now being implemented to

expend a million dollars in improving the medical facilities at Kanye Hospital in Botswana, and \$550,000 at our Malamulo Hospital in Malawi. A \$750,000 rebuilding program is being planned for Mugonero Hospital in Rwanda.

Dr. Jack B. Hoehn, director of Mwami Adventist Hospital, relates the following experience: "Betty was one of the tallest African women I have seen. She hadn't been to church for many years, and now she was surely bewitched. Her newborn baby had died after one week, and fevers gripped her tall body. In the hospital her temperature continued to defy all medications used. Every day her doctor puzzled, changed medications, ordered repeated tests, and grew more and more concerned as she seemed to go 'downhill.' Once she even asked if she might go home, but the nurses suggested this was because she felt bewitched. The doctor agreed that satanic power was being expressed in her body, but urged that she stay where God was present to bless the efforts of nurses and medicines. She stayed, but within a week she was almost in a coma with a fever that raged up to 39 and 40 degrees Celsius every day. She became so weak that the doctor felt he should speak seriously to her about her soul.

"In a bedside talk he inquired whether she felt at peace with God. 'No,' she screamed, 'I am not at peace. I left the church long ago.' Repentance mingled with desire and fear were expressed on her face. She was encouraged to believe that God would accept her repentance and welcome her back into His family. She accepted this by faith and committed her failing life to His care in full expectation that she would soon rest in Him until the resurrection. But the next day she was sitting up in bed. For the first time in four weeks her temperature did not rise above normal. In a week she was discharged from the hospital. God healed her soul and then her body as He drew her back into His fold."

Stewardship success

Glenn E. Smith is the director of our stewardship department. Throughout the division deeply spiritual stewardship workshops and seminars have been conducted under his able and kindly personality. With constantly changing devaluations and low economies in most of the countries in Trans-Africa, stewardship is playing, and can continue to play, a vital role not only in the support of the church but in waves of rich blessings for our believers.

Tithe and offering figures are increasing. We believe this is due largely to the faithfulness and loyalty of God's people. Increased incomes have undoubtedly played a part in tithe increases, but the work of our stewardship department is having a telling effect. Glancing back to tithe totals at the end of the last quinquennium, it is thrilling to note that in spite of a number of devaluations five of our seven unions have doubled their tithe income during this quinquennium. Outstanding among these is the Zaire Union, whose tithe has more than doubled. This is nothing short of a miracle of God's grace and power upon the hearts of His people. We believe in the stewardship way of life and that it is one of the more important phases of our work.

Literature evangelism

The literature evangelists, that great army of dedicated men and women, led with strength and conviction by J. D. Spiva, and marching under the banner of the angel of Revelation 18, have again achieved the seemingly impossible—more than 7 million dollars in deliveries as a result of the work of 546 literature evangelists. This is an all-time high.

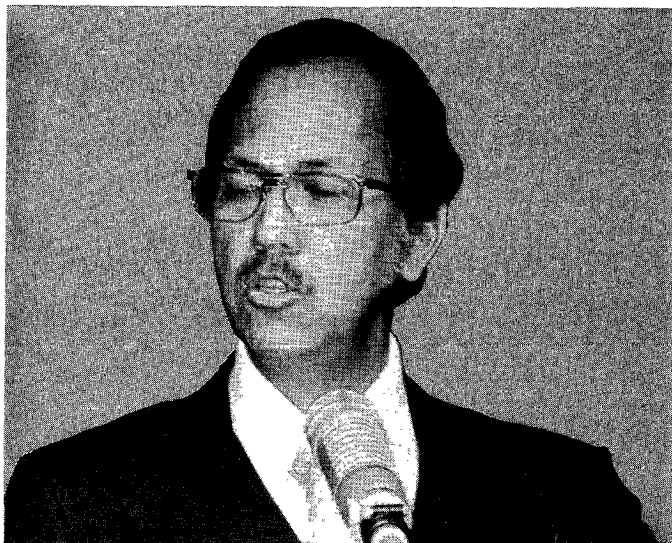
A new publishing venture for Trans-Africa was the purchase and dedication of a large truck, named by the Zambesi Union "Revelation 18." This unique undertaking resulted from the vision of Paul R. Cordray, the union's publishing director. The truck is being used for a publishing-training program in unen-

tered areas such as the Kalahari Desert in Botswana. Fitted with sleeping accommodations, as well as ample book storage space, it is "home" to Brother Cordray and some of his publishing men as they travel into remote places with the printed page. It also serves as a moving subdepository from which isolated members and their friends can procure books, magazines, and church supplies. This vehicle was purchased partly by contributions from friends overseas.

Youth reaching out

"Pathfinders everywhere" could be the motto of Trans-Africa's youth department, under the vigorous and imaginative leadership of Phaize Salhany. Pathfinder Clubs have mushroomed throughout the division, particularly in Cape Town. The Good Hope Conference Pathfinders, in full uniform, conduct annual rallies and fairs. Marching through the streets of northern Cape Town to the strains of their own band, their flags in full flutter, these young people witness to their faith in Christ and their burden to share that faith with others.

In 1,744 youth societies, 123,141 of our young people are reaching out for the values that count in this life while attending their society meetings, studying for vocational Honors, conducting youth evangelistic crusades, and gathering



Top, A. M. Long, Ministerial Association secretary of the Trans-Africa Division, gave a report on Sabbath afternoon of the challenges facing the church in his territory. Bottom, Edwin Gibb, left, General Conference undersecretary, stops to answer a question by R. S. Watts, Jr., president of the Minnesota Conference.

annually for their Weeks of Prayer. Of this membership, 65,910 are senior youth to whom we shall be looking for future leadership, and 57,231 are juniors.

In the northern sector of Zaire a young girl listened fearfully as her father threatened her. Brandishing his spear, he shouted, "I will kill you with this spear if you ever talk about your Adventist faith in this house or in the community again!" To enforce his boast he placed the spear in the living area of the home for all to see and be warned.

Weeks before, this girl was sent with others to investigate and report on some evangelistic meetings being held in the community. Her glowing story to the elders of the village, her new-found faith in Christ, her desire to accept the Adventist message, filled the village leaders with alarm. Fearing the Adventists might make a religious impact on the people that would change their habits and life style, they banished the girl with four others from the village. Such faith cannot be measured. One can only pray for such dedicated youth that their faith will hold firm to the end.

The priority is on evangelism

But evangelism remains this division's priority. Workers are still holding public meetings in Trans-Africa; our young people are proclaiming the message from pulpits in tents and rented halls; laymen are devoting their evenings to conducting Bible studies and evangelistic campaigns in the towns and villages, along the highways and byways of their districts; and lay activities witnessing bands are calling on people door to door. Every worker and every lay church officer has been urged to spend some time in evangelism throughout the division during the past quinquennium. Workers in the division, union, and field offices have been associated in one way or another with these campaigns. The spirit of evangelism has spread.

Alvin E. Cook was the Ministerial Association secretary at the commencement of this quinquennium. Under his vigorous leadership many books of sermons were written for our African pastors. He was also responsible for the production of several outstanding films on Trans-Africa. Pastor Cook was followed by Al Long. Under his dedicated leadership some outstanding projects have been initiated, which are steadily growing throughout the division. The PREACH program has been fostered in a strong way, particularly among English-speaking clergy in Southern Africa. A three-year program of pastor and lay-elder training is now gaining ground. This envisages practical training in public evangelism for our pastors during the first year; training of church elders through workshops and the production of a training manual during the second year; and the reclaiming of former members during the third year. Preliminary work has commenced on an additional year's material, which will be geared to the Adventist family.

Another "child" of the Association is the Academy of Adventist Ministers, which is meeting the urgent need for the continuing education of African pastors and their personal growth and effectiveness as church leaders and soul winners. When in full operation throughout the division this program will place a tremendous challenge before the pastor. He in turn will challenge his members to more outstanding achievements in soul winning and evangelism. The potential here is very great, the fields are white and the power of the Holy Spirit is abroad urging the quick finishing of the work.

From Barotseland, a land of fishermen with two homes—one for the dry season and another for the wet, above the flooded plains—comes the thrilling news of the baptism of the *litunga*, or paramount chief, by Pastor John Sitwala, president of the West Zambia Field. It all began when this paramount chief was installed. The book *Free at Last* was given to him as a gift. Becoming interested in its message, the *litunga* requested more information, which led to Bible studies. This

leader of the Barotse people of Zambia is held in such high esteem that only royalty and presidents may shake hands with him, according to Barotse culture. Today, however, he accepts John Sitwala as a brother in the faith. Since his baptism he has been involved continuously in soul-winning activities. His family and several of the subchiefs have requested Bible studies.

It was with a feeling of nostalgia that during our division year-end committee, held in Blantyre, Malawi, in November last year, we said farewell to two of our unions, the Zaire and Central African unions. Being French-speaking, they are now to be incorporated into the new division to be organized at this session. From the very early days of the history of the work in southern Africa, Zaire, then known as the Congo, has been a part of this division. Intrepid pioneer missionaries penetrated into the hinterland from Solusi and Rusangu in the early years of this century, and Songa and Katanga mission stations were established. Likewise in Rwanda and Burundi the light of the gospel, small at first, broke through the darkness of heathenism. Names like Gitwe, Ndora, and just across the border, Kivu, entered the vocabulary of the church.

These two unions have had members added in greater numbers than have been added in any of our other unions. The Zaire Union, under the leadership of our first African union president, Pastor Mokotsi Mbyirikira, has the distinction of having doubled its membership by moving upward from 32,483 in 1974 to 63,318 in 1979. Particularly has the work in the Kasai Province made rapid strides. Lulengele, once a mission station, for a time closed and was almost abandoned, but now a field headquarters has opened its doors to admit ministers from other denominations who come there to be orientated and indoctrinated in the Advent message. The Kasai Field's membership has grown from 1,676 in 1974 to 15,737 in 1979.

Faithful and loyal members

One of the most gratifying and soul-stirring evidences of the love of Jesus abiding in the hearts of our believers is the faithfulness and loyalty of our members in Rhodesia during the years that country has been ravaged by war. Some of our lay members have lost their lives because they held fast to their allegiance to the cause of Christ rather than give acknowledgment to other ideologies. As workers, field officers, district leaders, and pastors have gone unprotected and unarmed into dangerous areas to shepherd their flocks the Lord's hand of protection has been over them. In spite of many handicaps and difficulties, the church has moved forward during these years of political unrest, and this uncertain period will be chronicled in the books of heaven as a time when the faith of God's people has shown the brightest.

It is with a deep sense of gratitude to our heavenly Father and to you, the stockholders, that we present this report of God's miracle-working power in Trans-Africa. Your prayers have been heard and answered. Your tithes and offerings flowing so liberally and, yes, even sacrificially, into the General Conference and through them in appropriations to the mission fields of earth have established new work in dark areas, kept the established work moving onward, and given renewed courage and confidence to our workers and believers.

We thank God for your sons and daughters, for they are truly the salt of the earth in their witness to the Adventist way of life, their training of indigenous peoples, and their dedicated service. In them, our stockholders have made and are making a tremendous investment in Africa.

May the rapid and startling events unfolding before us in Africa and throughout the world lead us to a renewal of our dedication and service to God in this glorious and eventful hour of earth's history. We earnestly believe that the day of triumph for God's church is soon to become a reality. □

Eleventh business meeting

Fifty-third General Conference session
April 23, 1980, 3:15 P.M.

Session proceedings

C. D. MARTIN: [Directed opening hymn.]

E. K. LEW: [Offered opening prayer.]

L. E. MONTANA: [Introduced C. D. Henri.]

C. D. HENRI: Dr. Walton J. Brown, retiring director of the Department of Education, will make a special presentation.

WALTON J. BROWN: [Made the presentation of a General Conference Department of Education Medallion of Merit to L. Richard Hammill, retiring general vice-president of the General Conference. Dr. Brown reviewed Dr. Hammill's denominational service, the last four years of which were as General Conference vice-president, adviser to the Department of Education.] And now, as former director of the General Conference Department of Education, and in the name of this department, I consider it a great pleasure and honor to present this medallion, the Award of Merit, to you as an outstanding Seventh-day Adventist educator. [Applause.] And to you who have faithfully stood by his side, Mrs. Dena Hammill, we present this token of appreciation. [Mrs. Brown presented a corsage.] May the Lord bless you and give you a happy retirement.

C. B. HIRSCH: Few Medallions of Merit are given. Today is a special, rare exception, because we are giving not only one but two. The second one will be presented to our retiring director of education after 46 years of service in Seventh-day Adventist schools. I would like to see anyone who can match that record. [Applause.] Will my wife, Pat, please escort Mrs. Brown to the platform?

WALTON J. BROWN: We should add that this is not on the program. [Applause.]

C. B. HIRSCH: [Reviewed Dr. Brown's long service to the cause of Christian education, mentioning the various positions he has held and the special projects he has directed.] For what has been stated, and in recognition of 46 years of service to the Seventh-day Adventist education system, 30 years of which have been in divisions outside North America, and for his courage and conviction in support and direc-

tion of a strong Seventh-day Adventist education program, the General Conference Department of Education takes pleasure in presenting to Dr. Walton J. Brown its highest recognition for extraordinarily meritorious service in Adventist education—the Medallion of Merit. [Applause.]

C. B. HIRSCH: And to his wife, who has stood by his side all these years, an encouragement, a friend, a companion, a mother, and a wife, we express appreciation for the services that she, too, has rendered. [Mrs. Hirsch presented a corsage.] [Applause.]

C. D. HENRI: That was a lovely service. We often refer to the administrators of the General Conference as "responsible brethren." They would not be so responsible if it were not for another group of people. Brother Gibb will introduce these people.

A. E. GIBB: Brother Chairman, in the United States, this is National Secretaries' Week, and today is National Secretaries' Day. This church moves forward on the feet and fingers of the faithful office secretaries of this church. [Applause.] We are not able to present medallions, but I would like to confer a *summa cum laude* on every Seventh-day Adventist secretary today. They deserve it. [Applause.] Every

word of every business meeting of this session is recorded, taken to the workroom, and typed. While it may not all appear in the REVIEW, it will all become a part of the archives of this church.

There are three ladies who have carried special responsibilities at this session. I would like to mention first Bette Bertochini (administrative secretary to R. M. Reinhard, manager of the session). We tried to have her here this afternoon, but her boss, typical of so many bosses, had her running three errands at the same time.

Next is June Vogt, who is in charge of our secretarial pool. June, would you stand? [Applause.] June is receptionist at the General Conference and is doing a marvelous job with her crew here at the session.

And then there is Eunice Rozema, who coordinates the transcription recording area. Miss Rozema, would you stand? [Applause.]

I wish it were possible to honor by name every secretary around the world. Since we cannot do that, we have planned a symbolic honoring. We will ask three of them to join me on the platform: Margaret Fuller, secretary to the president of the General Conference. [Applause.] Irene Larkin, secretary to the

secretary of the General Conference. [Applause.] Roberta Beck, secretary to the treasurer of the General Conference. [Applause.]

We will ask the three ladies who have been designated to come to the platform and pin corsages on these ladies, symbolizing the esteem of this church for its secretaries. [Applause.]

C. D. HENRI: There are other secretaries of the General Conference present. Will they please stand, turn around, and smile at us. [Applause.]

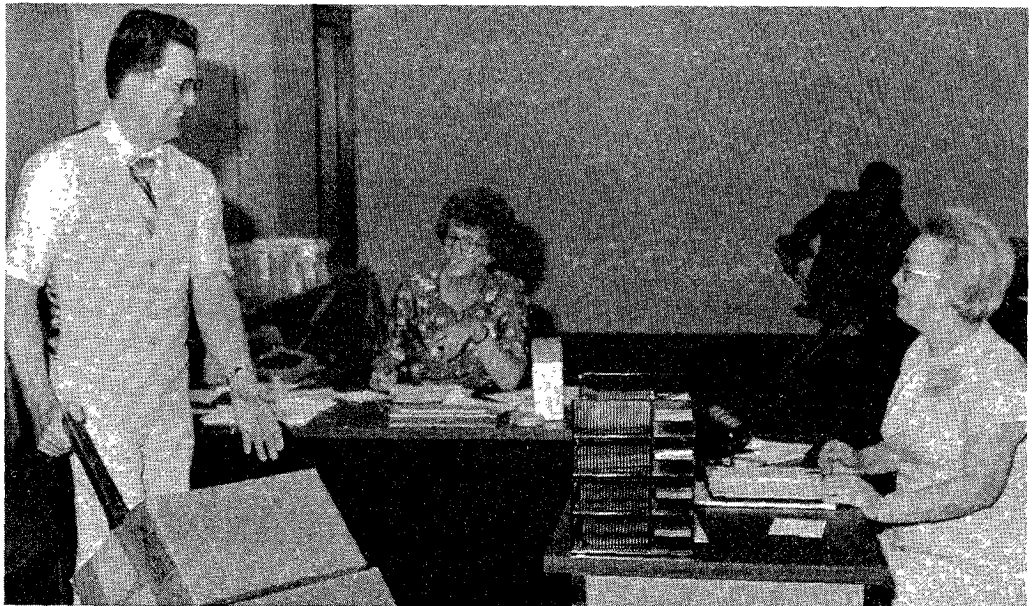
I am sure there are other secretaries present from all over the world. We want to honor you, too. Just stand up and let us honor you. [Applause.] Thank you, ladies. You may go back to work now. [Laughter.]

I will now turn the chair over to our General Conference president, Elder Wilson.

NEAL C. WILSON: I very much appreciate the very appropriate recognition that has just been given. I heartily endorse it.

We need to pick up our Fundamental Beliefs Statement, beginning with No. 16, "Spiritual Gifts and Ministries."

J. W. BOTHE: [Read Section 16, "Spiritual Gifts and Ministries."] "God bestows upon members of His church in all ages spiritual gifts, which each member is to employ in loving ministry for the common good of the Church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts include all abilities and minis-



Each morning Martin Russ, assistant periodical manager at the Review and Herald Publishing Association, goes to the Dallas/Fort Worth airport to pick up the daily Review Bulletins. He delivers them to the General Conference secretarial pool, where they are counted and made ready for distribution to the delegates. June Vogt, right, is in charge of the secretarial pool. Muriel Christiansen, center, is her assistant.

tries needed by the Church to fulfill its divinely ordained functions. According to the Scriptures these gifts encompass ministries of faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the Church for the pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the Church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the Church is protected from being tossed about by various winds of doctrine, grows with a growth that is from God, and is built up in faith and love. (Rom. 12:4-8; 1 Cor. 12:9-11, 27, 28; Eph. 4:8, 11-16; 2 Cor. 5:14-21; Acts 6:1-7; 1 Tim. 2:1-3; 1 Peter 4:10, 11; Col. 2:19.)"

JOSEPH J. BATTISTONE: In the last sentence, I suggest that in place of the metaphor, more precise language be used, such as "the church is protected from the destructive influence of false doctrine."

HORST FREIER: I believe we make a slight error in suggesting spiritual gifts are bestowed on "some" members. I have always believed that *all* members have received gifts. I would suggest it would be more appropriate to state that God bestows gifts upon *all* members of His church.

J. W. BOTHE: The word *some* is used because we were trying to be careful concerning what follows, that is, functions recognized by the church for pastoral, evangelistic, apostolic, and teaching ministries. Not everyone is called to fulfill such ministries.

NEAL C. WILSON: Are there any other comments? No.

J. W. BOTHE: [Read Section 17, "The Gift of Prophecy."] "The presence of the gift of prophecy, one of the gifts of the Holy Spirit, is an identifying mark of the remnant Church and was manifested in the ministry of Ellen G. White. As the Lord's messenger she provided guidance to the Church, instruction in the Scriptures, and counsel for spiritual growth. Her writings, which uplift the Scriptures as the ultimate standard of faith and practice, provide a continuing source of truth and divine counsel. (Joel 2:28, 29; Acts 2:14-21; Rev. 12:17; 19:10.)"

D. A. DELAFIELD: First, may I suggest that on the previous item the editorial committee might wish to add, "It is our understanding that these gifts are to remain in the church until the end of time." That was a point made by the pioneers.

I wish to speak on my own behalf when I make this statement. The Seventh-day Adventist Church, beyond the question of a doubt, believes in the inspiration of Mrs. Ellen G. White. I have been thrilled as I have listened to different speakers quote from the Spirit of Prophecy as authoritative. And it seems to me that in practice we regard Ellen White as authoritative. We believe in the Bible and the Bible only, but we also hold that Ellen White was indeed authoritative.

It seems to me that something should be said in this statement to both the Adventist and the non-Adventist reader that Mrs. White's writings are accepted as authoritative. May I have permission, Brother Chairman, to make a few suggestions?

NEAL C. WILSON: Sure. We would be glad to listen.

D. A. DELAFIELD: May I suggest that the second sentence be amended to read: "As the Lord's messenger she provided comfort and guidance to the Church." I have added the words "comfort and." (See *Early Writings*, p. 78.)

Now after the next phrase, "instruction in the Scriptures," may I suggest a clause for the consideration of the editorial committee: "correction for those who err from Bible truth." (See *Early Writings*, p. 78.) This introduces the element of authority in Ellen White's gift that might well be included in this statement.

Now, continuing to the next sentence—"Her writings, which uplift the Scriptures as the ultimate standard of faith and practice, provide a continuing source of truth and divine counsel." I would suggest the addition of the word *authoritative* after the word *continuing*, and "for the church" to complete the sentence.

CHARLES H. CAREY: At the end of the second sentence, "and counsel for spiritual growth," right after "spiritual" I would like to add the words "physical and mental." She gave guidance and counsel to the whole man.

HAROLD E. METCALF: I would like to lend emphasis to what Elder Delafield said [regarding E. G. White being authoritative]. We live in a time when some are trying to discredit

the Spirit of Prophecy. I hope that we will strengthen this as much as possible. I believe, Brother Chairman, that a show of hands by this delegation would approve support of it.

NEAL C. WILSON: We can do that at a later time when the document is all edited. It might be a little inadvisable to pick out a specific area this afternoon. There are those who think we do a disservice to Ellen White by overemphasizing the aspect you refer to, even though I think everyone should know my personal position, because it has been clearly stated in the *ADVENTIST REVIEW*.

FRANCIS KAMWENDO: I want to ask whether this statement excludes the possibility of other prophets in the church in addition to Ellen White.

NEAL C. WILSON: When the brethren drafted this article, it was with the clear idea that it does not exclude that possibility. It is not a sealed vault. It is not something that the Lord could not provide in a continuing way. Any new manifestation, of course, would have to meet the clear identification required by Scripture.

RONALD D. GRAYBILL: The previous article makes an allusion to that possibility.

NEAL C. WILSON: Correct. Thank you, Ron. That's a good observation. Now on to Article 18.

J. W. BOTHE: [Read Section 18, "The Law of God."] "The great principles of God's law, expressed in the Ten Commandments and exemplified in the life of Christ, are the expression of God's will and His purposes concerning human conduct and relationships, and are binding upon all people in every age. These precepts are part of God's covenant with His people; they point out sin, awaken a sense of need for a Saviour, and are the standard of God's judgment. Salvation is all of grace and not of works, and its fruitage is obedience to the Commandments. This obedience develops Christian character and brings well-being to us, is an evidence of our love for the Lord and our concern for our fellow men. It also demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Ex. 20:1-17; Matt. 5:17; Deut. 28:1-14; Ps. 19:7-13; John 14:15; Rom. 8:1-4; 1 John 5:3; Matt. 22:36-40.)"

KENNETH L. VINE: I would like to see more emphasis on the law of God as based upon love, or as a transcript of God's character of love. This does not shine

through as much as it should, it seems to me, Mr. Chairman. I wonder whether in the first sentence, prior to they "are the expression of God's will," we might add the word *love*, to read, they "are the expression of God's love, will, and purposes (eliminating 'His') concerning human conduct and relationships," et cetera.

JOHN T. KNOPPER: Would it be possible to support the third sentence with an additional Scripture reference, Ephesians 2:8?

DONALD E. MANSELL: In the middle of the third sentence, I would suggest the adversative conjunction *but* instead of *and*, to give contrast to both portions of the statement.

NEAL C. WILSON: In other words, "not of works *but* its fruitage"?

DONALD E. MANSELL: That is correct.

W. DUNCAN EVA: We had *but* first and some of the brethren liked *and*. We will accept *but* again, but later someone else may prefer *and*.

A. V. WALLENKAMPF: In the second sentence, I would like to insert after *awaken* the words "under the influence of the Holy Spirit." The Word of God does not by itself arouse a feeling of guilt in me until it is influenced by the Holy Spirit.

E. H. J. STEED: Sentence three states that "salvation is all of grace and not of works." I believe it could better read: "Salvation is all of grace but not of works of the unregenerate heart." That would be in harmony with the Scriptures, because there are works that are a part of salvation.

NEAL C. WILSON: I dare say that if we really wanted to discuss that point this afternoon, which I am not going to do, it could take more than the afternoon.

ALFRED E. BIRCH: What does the *it* of the last sentence refer to? Is this a reference to the law of God or to the previous sentence, which reads, "This obedience develops Christian character"? I assume that it refers to the previous sentence, and if that is the case, I suggest that the word *it* be deleted and the sentence reworded as follows: "The obedience of faith also demonstrates the power of Christ."

W. DUNCAN EVA: Mr. Chairman, if we put *it* where it should be, before *is*, in the previous sentence, it would read, "This obedience develops Christian character and brings well-being to us. It is an evi-

dence of our love . . . and demonstrates our concern for our fellow men," and it would then refer to obedience. Perhaps we also should use "This obedience of faith" as the antecedent to this pronoun, as Brother Birch suggests.

ALFRED E. BIRCH: Our position will be strengthened if we can tie the Pauline concept of obedience to faith, supported by inserting a few New Testament passages.

J. W. BOTHE: [Read Section 19, "The Sabbath."] "The beneficent Creator, after the six days of Creation, instituted the Sabbath for all people. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as a day of rest and worship, and ministry in harmony with the teaching and practice of our Lord. The Sabbath calls attention to God as Creator, is a memorial of Creation and of the divine rest at the end of Creation week. It is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is the seal, God's perpetual sign of His eternal covenant between Himself and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and recreative acts. (Gen. 2:1-3; Ex. 20:8-11; 31:12-17; Luke 4:16; Heb. 4:1-11; Deut. 5:12-15; Isa. 56:5, 6; 58:13, 14; Lev. 23:32; Mark 2:27, 28.)"

NEAL C. WILSON: How does this appeal to you? Can you help us say it better? This is one of the areas where people many times feel we are not clear, but rather legalistic.

JOHN V. STEVENS: I think that it would be wise to insert words in the last sentence—following "evening to evening," to make the next phrase read "Friday sunset to Saturday sunset." Recently, West Germany became the forty-first nation to adopt officially the new division of the week in its calendar. Many of you who travel are aware that many calendars today show Sunday as the seventh day of the week. A calendar like that makes it look as if Sunday is the seventh day. For that reason it would be wise to add the proposed phrase.

NEAL C. WILSON: All right, John, you have made a good observation, and I see your point. Let us ask the committee to take a good look at it.



Joao Wolff, right, is the newly elected president of the South American Division. Formerly, he was president of the South Brazil Union. He is being congratulated by GC president Neal C. Wilson.

G. N. BANKS: Brother Chairman, it is true that the Sabbath to Seventh-day Adventist believers is a day of delightful communion. And I am looking at line 4 on page 68 and wondering whether this will be so for new believers. We have the great problem of secular communications on the Sabbath. Would it be helpful for our believers if this read, "It is a day of delightful and holy communion with God and one another"?

ALAN B. JOHNSON: In the fifth sentence, it would seem that what we really mean to imply here is that Sabbath observance is a token, a symbol, and a sign. Perhaps, we could change the wording to "observing" it as a symbol of our redemption.

DUMITRU S. POPA: I think that the Sabbath is a very important part of our spiritual life. I would like to suggest that the last sentence read, "Joyful observance of this holy time," be followed by "abstaining from all things that are not for the glory of God," and then continue, "from evening . . ."

LAWRENCE GERATY: One of the marvelous things about God's Word, and an evidence to me of its inspiration, is that its principles are universally applicable. If we specify from sunset Friday to sunset Saturday, there are places in the world that would have problems. The Biblical principle in Leviticus 23:32 is "from evening to evening." There is no place where man lives that this is not applicable. But there are places in the world where sunset Friday is at tenthirty Friday morning and sunset Sabbath is tenthirty Saturday morning. This would require people to keep three days of the week if we were to follow that

strict application. And there are places where the sun never sets.

Why not leave it "evening to evening" and then let it be applied according to Biblical principles, according to the definition that we have wherever we live?

NEAL C. WILSON: Dr. Geraty, with several others, has just returned from a special meeting in Skodsborg. Some of our brethren from Northern Europe gathered there in order to consider this rather vexing and complicated matter. Most of us have never faced the complications that this introduces into the lives of some members. The Spirit of Prophecy in several places indicates the Sabbath was also for the angels. Could we perhaps suggest, in the first sentence, the Sabbath for "all beings" [instead of "all people"]?

REUBEN L. HILDE: There is a very beautiful text I think should be added to the list, Ezekiel 20:12, 20, which speaks of the Sabbath as a sign of our sanctification.

VICTOR H. HALL: Is there a place for the use of the term "Lord of the Sabbath" within this statement? It seems to me that the universal Lordship that is acknowledged by all Christians is implicit in this term and therefore the claim of the Sabbath upon all Christians is very strongly suggested in it.

ATHOL H. TOLHURST: Just two things. The first is the moving of a comma in the second sentence. The comma should not come after the word *worship* but after the word *ministry*. The other is a thought on the statement Dr. Geraty made. I am sure that you are aware of the date line problem. In the kingdom of

Tonga, I think the use of "Friday night" and "Saturday night" would be confusing.

A. V. WALLENKAMPF: In the next to the last sentence, I wish the editorial committee would take a careful look at the statement, "The Sabbath is the seal, God's perpetual sign of His eternal covenant." I know what we have in mind. Mrs. White said in *The Great Controversy* that during the time of trouble the Sabbath would become an eschatological sign of God's seal. But the Sabbath per se is not the seal. The Holy Spirit, I understand, is the seal. When we have been sealed with the Holy Spirit and filled with the Holy Spirit, the outward sign in the end of time will be the observance of the seventh-day Sabbath. It is not the definite seal of God today. I hesitate to say it, but it may be that not even all of God's people are sealed with the Holy Spirit today. The ancient Jews observed the Sabbath, but they were not sealed with the Holy Spirit.

The easy way here would be to delete it and then say, "The Sabbath is God's perpetual sign of His eternal covenant between Himself and His people." It is interesting to notice that the Bible never speaks about the Sabbath as a seal. It speaks about the Sabbath as a sign, a sign of the seal.

C. R. PRITCHETT: Sentence one says, "The beneficent Creator, after the six days of Creation, instituted the Sabbath for all people." Someone suggested it should say "for all beings," and I wondered whether that would not create some problems.

PETER SWANSON: In the fourth sentence, it is also possible that in some communions, they might think we are referring to "holy communion" being served every Sabbath day if that term is retained.

RICHARD I. HUFF: I refer to the last sentence, "Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and re-creative acts." If I were uninitiated in our beliefs and were just reading that, I might have a question as to what "re-creative acts" really mean. I suggest that we change the last phrase to read "is a celebration of God's creative power" or "His re-creative act of redemption."

G. T. L. ATIGA: I wonder whether the Sabbath is really a symbol of our redemption in Christ and a sign of our sanctification, or whether it is Sabbath-keeping. I suggest the fifth sen-

tence might begin, "Sabbath-keeping is a symbol of our redemption in Christ."

H. E. METCALF: I would like to suggest the possible addition of words so that the first sentence would read as follows: "The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for man."

M. E. LOEWEN: It has been said earlier that there are two-score governments that had adopted the calendar with Sunday as the seventh day. Actually, there are four governments that have adopted it. In the other countries agencies within the government have adopted it and recommended it.

J. W. BOTHE: [Read Section 20, "Stewardship."] "We are stewards, responsible to God and to one another for the use of our time and opportunities, our abilities and possessions, and the earth and its resources, which He has put in our charge. We acknowledge God's ownership by faithful service, and by returning tithes and giving offerings, for the proclamation of His gospel and the support and growth of His church. (Gen. 1:26-28; 2:15; Haggai 1:3-11; Mal. 3:8-12; Matt. 22:23; 1 Cor. 9:9-14.)"

R. F. MATTISON: In the first sentence, "We are stewards, responsible to God and to one another for the use of our time and opportunities," I would like to suggest the insertion there of the word *life* before "our time." This will give the sense that we are responsible for our whole life to our fellow human beings as well as God.

A. E. KROGSTAD: In this particular section, we have mentioned only the responsibility of stewardship. It would seem to me that giving is also a privilege and a blessing. I believe that in the preceding section on the Sabbath, we did a very fine job of mentioning both the responsibility and the blessing and privilege of the Sabbath. Maybe the committee could find other wording that would incorporate the idea of privilege and blessing in stewardship.

J. T. KNOPPER: I understand that stewardship involves not only our earthly possessions but also our time. The emphasis here is quite heavily on our finances. Is it possible to say we acknowledge God's ownership of time and our financial resources by giving faithful soul-winning service with our time?

NEAL C. WILSON: Your

view is expressed by Ellen White, that of no talent will God require a more strict account than of time.

KENNETH W. PIERSON: I very much appreciated your comments yesterday that stewardship is one of God's ordained means to keep us from becoming selfish. I feel that we have to be very careful that we never allow any of God's means to become ends in themselves. I think that including this concept here would be appropriate.

W. R. MAY: I wonder whether something about wills and legacies might be included. Could we add something like this: "Our stewardship should continue after death by remembering the Lord's church through wills and trusts"?

W. DUNCAN EVA: Our endeavor has been to back whatever we say by Scripture. Although we firmly believe in wills and annuities, this was not included, because I doubt we would be able to back it by a passage of Scripture.

REUBEN MATIKO: How about stewardship of our bodies?

NEAL C. WILSON: That is a good point, because we do stress stewardship of time, talent, treasures, and body temples.

FRANK MC NEIL: I would like in our Fundamental Beliefs to add a section on the word *faith*. If the word *stewardship* is defined as an Adventist concept, the word *faith* as it is described by the Seventh-day Adventist Church also needs to be included.

NEAL C. WILSON: That was considered. But then grace, love, and probably several others would also have to be defined, and it was felt a line had to be drawn at some point.

G. E. GARNE: I would like to give Brother Eva a text of Scripture in support of stewardship continuing after death.

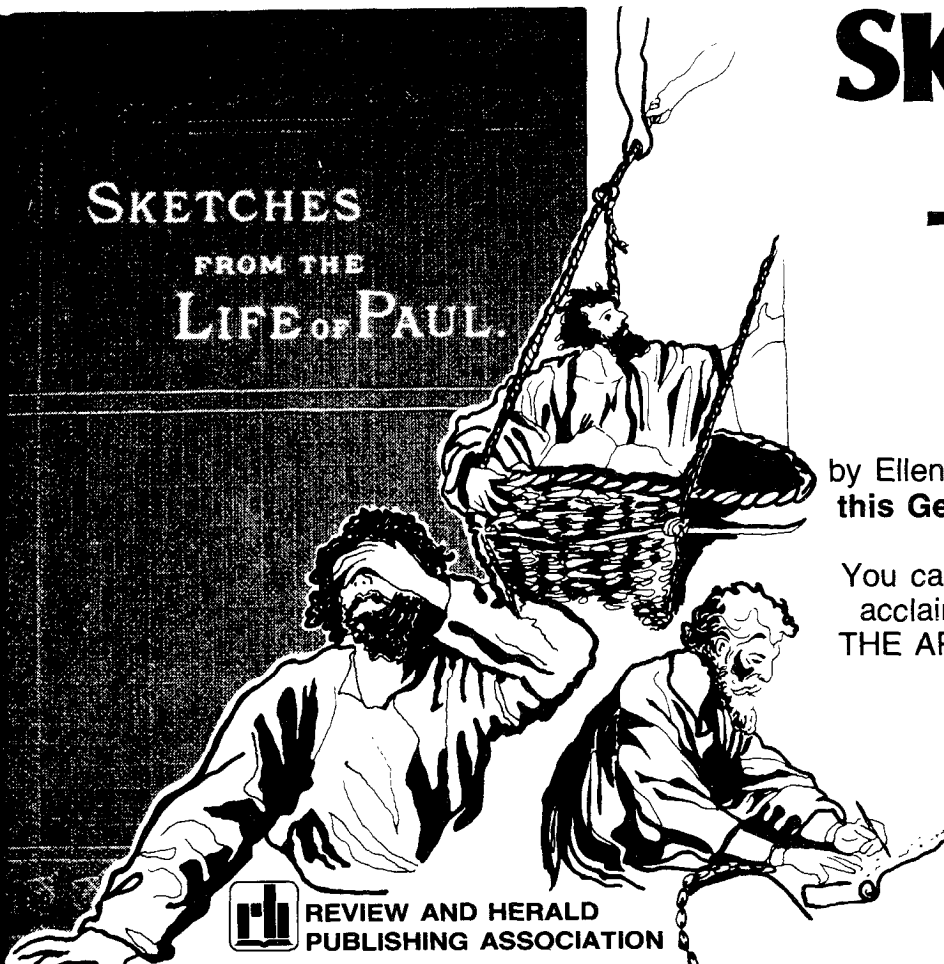
The text that comes to my mind is Revelation 14:13, which says: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

In the light of that text, the suggestion being made by our brother is perfectly scriptural.

W. DUNCAN EVA: I humbly suggest that that is not exegesis but eisegesis. [Laughter.]

G. E. GARNE: I would like to suggest another text, then, Luke 12:13-21, about the rich fool who built more barns but made

SKETCHES FROM THE LIFE OF PAUL.



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no provision for what might happen at death.

RONALD D. GRAYBILL: We must keep in mind that we are writing fundamental beliefs. We should be dealing in principles and not trying to write casuistic laws to cover every case.

J. W. BOTHE: [Read Section 21, "Style of Life."] "We are called to be a godly people, to reject such worldly principles as result in unholy practices, to take no part in sinful pleasures and follies, and to allow the Spirit to reproduce in us the character of our Lord. While recognizing cultural differences, we are to dress neatly, simply, and modestly, avoiding ostentation and

jewelry while seeking instead the ornament of a meek and quiet spirit. Recognizing ourselves to be temples of the Holy Spirit, we are to take intelligent care of our bodies. We are to adopt a healthful diet, to exclude unclean foods, to abstain from alcoholic beverages, tobacco, and the harmful use of drugs and narcotics; and to turn away from every defiling practice. We are to bring every thought into captivity to Christ, directing our minds to that which is true, just, pure, and gracious. (1 John 2:6; Eph. 5:1-13; Rom. 12:1, 2; 1 Cor. 6:19, 20; 10:31; 1 Tim. 2:9, 10; Lev. 11:1-47; 2 Cor. 7:1; 1 Peter 3:1-4; 2 Cor. 10:5; Phil. 4:8.)"

A Good Samaritan—Texas-Size

When Millie and Jim Scully (pastor, Richland, Washington) found a message in their Dallas hotel they were mystified. Since they did not know the man who had called, they were convinced that it was a mistake. But they decided to return the call, out of courtesy. "Are you Jim Scully, of Richland, Washington?"

"Yes."

"I have your plane tickets," the voice on the other end of the line said, after introducing himself.

Jim was dumbfounded. Surely the tickets were in Millie's purse—weren't they? Or in Jim's briefcase—weren't they? Then they became aware that they had not even thought of the tickets since they had arrived on Thursday, April 17, the opening day of the General Conference session.

There had been a mixup with the luggage (it had failed to get on the plane as they had scurried from one airport area to another).

"I found the tickets on the airport parking lot," Mr. Brooks Durham, of Richardson, Texas, told Jim, in answer to his questions.

"But how in the world did you track us down to the Dallas Sheraton?" Jim asked.

"I saw that you'd flown from Richland, Washington, so I called the phone company there to see whether they had a James Scully listed. Of course, your number didn't answer."

Most good Samaritans would have stopped there. But not this one. "I asked whether they had any more Scullys, and they found a Don Scully—so I phoned him. [Coincidentally, the Scullys' son also is named Don.] He knew Jim was a Seventh-day Adventist pastor. As he made inquiries among his Adventist friends, someone told him that the Scullys were attending a meeting in Dallas and staying at the Sheraton Dallas Hotel, so that was easy. I just called the hotel!"

Jim was almost speechless. "How can we ever thank you—to think you'd go to all this trouble for two strangers!"

"It's just Texas hospitality," Mr. Durham replied.

ALBERT G. STREIFLING: I am concerned about the first portion here, where it says, "We are called to be a godly people, to reject such worldly principles as result in unholy practices." Then it goes on to speak of "sinful pleasures." A number of pastors are very much concerned about this. They ask how we can hold the line. In the old *Summary of Doctrinal Beliefs*, on number 24, I read these words: "In the Christian life there is complete separation from worldly practice, such as card playing, theatergoing, dancing, et cetera." I realize we cannot have a whole list here, but the list of practices that was in the former *Summary of Doctrinal Beliefs* is omitted. Some will interpret this to mean that all those are now acceptable. I wonder whether the committee would be willing to look at this from the standpoint of maintaining our standards.

W. DUNCAN EVA: Mr. Chairman, I think we should remember what Brother Graybill said a few moments ago about the principles. This is what we have tried to do here. The paragraph Brother Streifling is referring to is not being changed, but it belongs in the section on Doctrinal Instruction for Baptismal Candidates, so that details like this can be dealt with in the instruction of candidates.

NEAL C. WILSON: Well, will it remain in the Instruction for Baptismal Candidates?

W. DUNCAN EVA: Yes.

ALBERT G. STREIFLING: That will help, but my concern is still that it is in the summary of doctrinal beliefs from which I quote. If it is left out of this new statement, many people will say the brethren have taken it out.

NEAL C. WILSON: Your point is certainly one to consider, Brother Streifling. I think the feeling of the committee, when they were drafting this, was that if we are really serious about some of the other things that we state, this should not need to deal in specifics, but these matters will be cared for as an outgrowth of an experience in Christ and through the power of the Holy Spirit, which ultimately is far more important than merely describing a few specific activities.

W. DUNCAN EVA: Actually, what we are doing is no different from what we already have in the *Church Manual*. In the *Church Manual*, on page 36, paragraph 17, there is a paragraph that is parallel to the one that we are dealing with in the proposed statement, but it says nothing about card playing, et cetera. About 30 pages later, in

the Doctrinal Instruction of Candidates, is the statement that Brother Streifling has quoted. So the position as it now is in the *Church Manual* is exactly the same as it will be if we adopt this new Statement of Fundamental Beliefs.

BEN R. BOGGESS: During the last discussion on stewardship I was wondering whether I could suggest that we might add a statement: "This stewardship continues until the disposition of one's possessions at death." We don't have to mention wills and legacies, but only to indicate that stewardship continues until the disposition of one's goods at death.

RONALD D. GRAYBILL: The title of this section seems to me either vague or faddish. I wonder whether the committee would consider as a possible alternative something like "Personal Ethics," "Christian Conduct," "Christian Behavior," "Christian Standards" or some synonymous term. Another phrase that seems a little vague to me is "sinful pleasures and follies." I know "follies" comes from the King James Version, but don't we mean here amusements and entertainment?

Also this Article No. 21 will probably be more noticed by non-Adventists as a representation of what we stand for than many of the others. We are often known as the people who don't do this and don't do that. This article emphasizes negatives: to reject, to take no part in, to avoid, to exclude, to abstain, to turn away from. I wish there could be some way to include something about the wholesomeness of our style of life, our Christian conduct, joyfulness, and invigorating quality.

A third point: If we are so specific in mentioning healthful diet, I think rest and exercise and some of these other things should be included too. Again, you see, we are thought of as the people who don't eat such and such a thing, whereas we have a lot of marvelously good runners among us now, and we don't want to forget exercise.

G. F. CLIFFORD: I believe that this section could be re-drafted to great advantage. I would like to support the previous speaker in his observation about the negative approach.

Second, I think there could be some reordering of our priorities. Health is a very topical subject, and we appear to have gone right into dress here. Could not these come after general life style and after health?

Continued on page 31

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General Conference Services

Biblical Research Institute

By W. RICHARD LESHER, *Director*



The central purpose of the Biblical Research Institute (BRI) is to give in-depth study to Bible topics and to publish the results. Some topics are studied to strengthen the primary beliefs of the church, while other studies develop out of problems that arise in Biblical interpretation.

The work of BRI is directed by a staff of three—W. R. Lesher, A. V. Walenkampf, and E. E. Zinke—whose offices are located at the General Conference headquarters.

During most of the 1975-1980 General Conference term Gordon M. Hyde directed the institute. Under his leadership Bible conferences were conducted in eight locations outside of North America. About 2,300 Adventist workers attended these conferences, which featured studies on principles of Biblical interpretation. The first sequence of conferences, in 1977, was held in Europe—East Germany, West Germany, France, and England. In 1978 a conference was held in Australia, and in 1979 three conferences convened in South America—Brazil, Argentina, and Peru.

The Biblical Research Institute Committee (BRICOM) embarked on a three-year study on the sanctuary and atonement. About 30 scholars have prepared papers on various aspects of the topics. These studies are nearly completed and will form two volumes, the first of which is now available. The second should appear within six months.

The institute has also studied important topics in cooperation with other groups. For example, BRI worked with White Publications in the study of Ellen White's use of historical sources.

BRI has also cooperated in a variety of ways in the ongoing study of righteousness by faith. At the request of the Northern Europe-West Africa Division, special study was given to the question of when to begin the Sabbath north of the polar circle in the winter, when the sun does not appear.

Through the Biblical Research Institute Science Council members of the BRI and the Geoscience Research Institute join in cooperative study of topics in science and religion. Through the work of the council, a number of studies have been prepared for publication in *Origins*, a publication of the Geoscience Research Institute.

In cooperation with *Ministry*, papers prepared by members of BRICOM have appeared from time to time as inserts in the magazine.

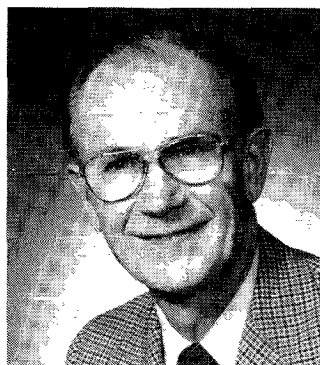
Plans for the immediate future include in-depth studies on

the role of Ellen White in Adventist theology, and a theology of human sexuality and the home.

The institute will continue to seek deeper understandings of the Bible and communication of these to the workers and members of the church. □

Geoscience Research Institute

By R. H. BROWN, *Director*



The Geoscience Research Institute was established by the General Conference in 1957 to provide teachers, writers, editors, evangelists, administrators, and any scientifically oriented individual with up-to-date, authoritative information concerning scientific evidence and viewpoints related to the testimony of the first 11 chapters of Genesis. An equally important function of the institute is

original research that will strengthen a sound scientific approach to an understanding of Genesis. The significance of the institute's role within the Seventh-day Adventist Church may be gauged by consideration of the foundational nature of the pre-Abrahamic section of Genesis with respect to the Biblical world view, the nature of man, the plan of salvation, and the Sabbath. These chapters are under more intense and more pervasive attack than any other portion of the Bible.

During the past quinquennium the General Conference through the Geoscience Research Institute has given 24 grants for support of research involving scientists who are not regular members of the institute staff. Several of these research projects have made major contributions to a better understanding of fossil animal footprints and the Yellowstone Fossil Forests. Four persons have earned doctorates on research that was supported in whole or in part by these grants. One student is currently doing doctoral research on Geoscience Research Institute sponsorship. Three of these grants have supported research by Master's-degree students.

A major activity of the institute during the past quinquennium has been four field-study conferences in which participants were given a firsthand acquaintance with issues related to the understanding of and witness for the testimony of Genesis 1-11. Personnel from the Ellen G. White Estate assisted in these conferences. Participants included 93 college and university science and religion teachers, editors, and church administrators, plus families and institute staff members totaling an approximately equal number.

The most widespread and permanent influence of the insti-

tute will probably be made by the semiannual journal *Origins*. In its six years of publication under the editorship of Ariel Roth, *Origins* has become identified among both creationists and noncreationists as an example of careful scholarship and sound scientific approach. *Origins* is supplied complementarily to Seventh-day Adventist secondary schools, colleges, and universities, and to both science and religion teachers in these institutions. It has a growing list of subscribers from other individuals within the Seventh-day Adventist Church, and also among institutions and individuals not affiliated with the Seventh-day Adventist Church.

Additional publication activity on the part of institute staff members over the past five years includes monthly Science and Religion features in *Ministry*; publication of two books (*Earth Story* by Harold Coffin and *Who Killed Adam?* by Edward Lugenbeal); contributions to seven other books (*Our Real Roots*, *Dinosaurs*, *Fossils in Focus*, and the Science and Health Series); preparation of the two introductory chapters on evolution, scientific creationism, and geology in the revised edition of *The SDA Bible Commentary*, volume 1; Creation-evolution-debate articles in *Liberty*; and six papers in professional scientific journals.

During this quinquennium institute staff members have given one or more presentations at each of 14 visits on ten secular university campuses, and on two Christian college campuses not affiliated with the Adventist Church. Seventeen visits have been made to ten North American Division and one Inter-American Division SDA college campuses, aside from the Loma Linda and Berrien Springs campuses, on which the institute maintains offices. Institute personnel have taught formal courses in science and religion on five college and university campuses in four of the General Conference world divisions. Secondary-level science-teacher institutes were conducted for the Pacific Union Conference and the North Pacific Union Conference. In response to a request from the Department of Education, the institute is planning a North American Division-wide secondary-level institute for the summer of 1981. Institute staff members have also been featured at many seminars of the PREACH program and at 11 local-conference worker retreats.

The institute has made contributions through voluminous correspondence with individuals, both SDA members and nonmembers, who have sought counsel and resource material concerning the relationship between scientific evidence and the witness of inspired testimony. □

Home and Family Service

By D. W. HOLBROOK, *Director*

Five years ago Home and Family Service was created by the Seventh-day Adventist Church in response to an increasingly urgent need to build stronger and more effective Adventist homes. Tensions, resentment, disillusionment, and even divorce have swept into Adventist homes and families too much influenced by a world of fast-changing values and standards.

Marriages, families, church members in almost every country of the world, are coming under the intense pressure of closing events, the pressure of a people getting ready for Christ's soon coming, a people preaching the Elijah message for a hundred years and recognizing with sharp, keen forcefulness that the Elijah message includes a heart-turning, family-strengthening message. The church is facing the stark reality that that message must be emphasized today within the Adventist family as never before.



Staff of the Home and Family Service are D. W. Holbrook, seated; Virginia Moyer, Karen and Ron Flowers, Betty Holbrook, and Wanda Tate.

The General Conference Home and Family Service is largely concerned with focusing the attention of the church on the needs of families within the church and how those needs can be met. From the very beginning of its work the Bible and the Spirit of Prophecy were the major sources of guidance in developing new programs, new approaches. Those methods, approaches, and materials drawn from the Bible and the Spirit of Prophecy and sharpened by the experience of many people have been tested in many parts of the world. The needs are similar and the approaches fit each culture, language, and nationality.

Home and Family Service at the General Conference has just two major functions—to prepare materials and to train members to lead out in family-strengthening programs of a wide range and variety.

Strengthening families includes strengthening marriages, helping parents to be more effective, guiding and educating the single-parent families and the aging, and preparing couples for marriage. Home and Family Service is encouraging, assisting, and strengthening the hands of pastors and laymen everywhere who see in the opportunity of strengthening families an urgent mission to the church.

Materials now ready for distribution, or nearing completion, include premarriage education, help for the single parent, marriage enrichment and marriage commitment guides, materials for parents, and specific items in the field of family finance, worship, family council, and communications in dealing with conflict.

It has become apparent to the leadership of the church that one of the sharpest needs of all is specialized help for pastors and their families. The result has been the very successful Couples in the Ministry Seminar.

During the coming quinquennium plans have been laid to hold large family-life workshops in various world divisions to supplement the annual and highly successful workshops at Andrews University (held in September) and Loma Linda University (held in February). Home and Family Service strongly recommends such activities under experienced, capable leadership as Seventh-day Adventist Marriage Encounter, Adventist Marriage Enrichment, Marriage Commitment, Engaged Encounter, and other specialized family-life seminars.

It is abundantly evident that a family-strengthening movement must sweep through our church before the Lord comes. It is already happening in many parts of the world. The Elijah message with its heart-turning, family-strengthening message must penetrate everywhere. It cannot be carried by a few, but must be eagerly, vigorously developed by responsible church leadership and responsible family heads everywhere. □

Institutional Services/ESDA

By ERWIN H. MACK *World Purchasing Director*



In 1920 the General Conference organized a purchasing agency called ESDA to serve departing missionaries and to secure supplies for overseas institutions. The operation of what was ESDA has changed significantly in service to the overseas institutions and to the North American Division.

From a humble, inauspicious beginning, ESDA became a fixture in the General

Conference complex for the purpose of providing the employees and institutions, particularly in the Washington, D.C., area, with good-quality products at discount prices. However, the emphasis still was in favor of the overseas missionaries and institutions.

In 1973, the General Conference took a new look at the service it might provide for all of its institutions, and set up a domestic program, which became Institutional Services. Today, Institutional Services is exclusively for the North American Division institutions, and ESDA (Export Seventh-day Adventist) serves our overseas missionaries and institutions. In 1974 a branch office of Institutional Services/ESDA was set up in Riverside, California, to serve the institutions in the Western United States. The growth of service of this

Western office has been phenomenal because of its proximity to the major Adventist institutions in the Southwestern portion of the United States.

Institutional Services has the responsibility to represent the Seventh-day Adventist Church to the major manufacturers of quality products in the United States, with whom it sets up national contracts, where possible, for providing prearranged discounts for products available to the institutions from the nearest distributor. In addition to this, Institutional Services has scores of product dealerships where national accounts cannot be arranged. This means that institutions can purchase the best in commercial equipment from Institutional Services at a minimum mark-up above cost, since the General Conference sponsors this program in behalf of its institutions.

There is no limit to the type of products that Institutional Services can provide for all SDA institutions. Whatever the need might be and wherever volume will provide a maximum discount, the department has the responsibility for negotiating the best discount for savings to the world field.

Institutional Services is available to every church-owned-and-operated facility in North America and to recognized ASI institutions. In 1979, there was a direct sales total of approximately \$3.3 million and an additional \$4.5 to \$5 million in national contract sales primarily in North America. Well over \$1 million in savings was earned in 1979 by those institutions purchasing through IS/ESDA. The percentage of sales to the overseas institutions, while varying from year to year, represents approximately 25 percent of the sales in North America.

It has been demonstrated conclusively, through such programs as the Dukane projectors for the Encounter program sponsored by the Lay Activities Department, that the church can save itself tens of thousands of dollars by using the concept of mass or central purchasing.

The Seventh-day Adventist Church is large enough to receive respectful consideration from all manufacturers in North America and will receive it when we consider the value of purchasing in large numbers commonly used products and pieces of equipment. We are legitimately entitled to the savings that every large organization can realize when it utilizes its strength in the field of purchasing.

IS/ESDA exists for only one purpose—to capitalize on potential savings by utilizing the buying strength of the church and its supplemental institutions and facilities.

The King's business is big business! □



The dietary services of Shawnee Mission Adventist Medical Center in Kansas uses equipment purchased through Institutional Services.

Office of General Counsel

The Office of General Counsel of the General Conference serves the world church in many ways: A General Conference officer calls concerning a publishing-house tax problem. A department leader asks a question about copyrights or trademarks. A property dispute arises in an overseas division. A member's livelihood is jeopardized by his Sabbath convictions.

Three member attorneys and one associate attorney who also works in a General Conference department comprise the law staff and answer such questions. The legal skills of each are complemented by individual expertise in the specialties of litigation, Federal regulations, and also of corporate, health care, labor, education, constitutional, and tax law.

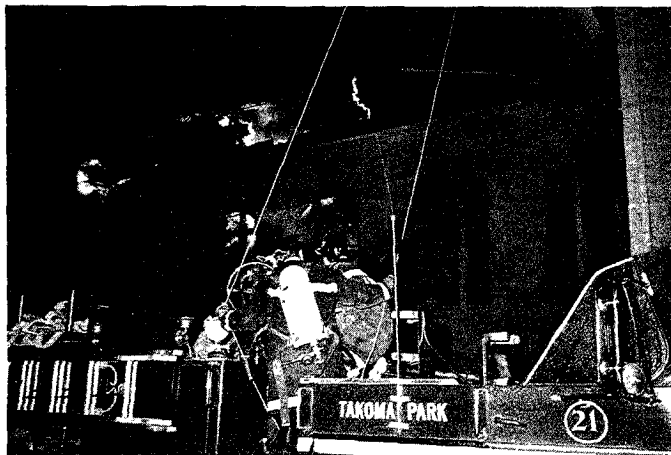
Each summer a Seventh-day Adventist legal research assistant who has completed two years of law school joins the staff for six to ten weeks under a stipend program. The office has one of the community's most complete law libraries.

The Office of General Counsel gives direction to selected cases involving Adventists, not only to assist these individual members but to create legal precedents that will help protect the church, its members, or others whose religious freedom may be in jeopardy.

For example, in the case of *Tate v. Akers*, a literature evangelist was accused of violating a local law—a Green River ordinance—that prohibits peddlers, hawkers, vendors, or itinerant merchants from entering private homes to ply their trade and create a nuisance. The church's legal team was able to convince the Federal district court that a literature evangelist is not a mere salesman, but a credentialed representative of the church engaged in a form of the gospel ministry. The Court of Appeals for the Tenth Circuit agreed and noted that a conviction of a literature evangelist would pose serious First Amendment problems. This decision has been useful in dealing with other cities wanting to prohibit the work of literature evangelists.

The Office of General Counsel participated in the development of a clarified interpretation of the Internal Revenue Code granting licensed ministers the same tax status previously accorded only to ordained ministers. This ruling, applicable to the Oregon Conference of the North American Division, not only has been used effectively in IRS challenges to the practice of several other conferences but ultimately will result in a savings of hundreds of thousands of dollars for the church in North America.

Today's complex society evinces the growing need for preventive law. Careful planning of church endeavors at the outset can forestall myriad governmental problems and legal exposure that could cripple the Lord's work. In emphasizing preventive law, in guiding litigation, in encouraging the organizational harmony and uniformity of goal and purpose that works to protect and nurture God's church, the Office of General Counsel of the General Conference, along with dedicated Christian lawyers around the world, seeks to serve. □



Fire insurance is only a small portion of the many insurance coverages administered by Gencon Risk Management Service for the SDA Church.

established the General Conference Insurance Department, as it was first known, and set up a church-owned mutual fire-insurance company in the State of Maryland. Beginning with an appropriation of \$25,000, the new department was headed by William A. Benjamin.

Under the blessings of God and the leadership of successive administrators, the department, now called Gencon Risk Management Service, has grown to meet the increasing needs of the world church.

In recent years the department has extended its insurance coverages to include aircraft, workers' compensation, and public liability, including medical malpractice insurance for hospitals and professional medical staffs. In fact, the medical-malpractice program is an industry leader.

Today the church is faced with protecting more than \$3 billion worth of church-owned properties around the world. The advancement of the gospel message increases the need for new churches and institutions that must be protected.

During 1979 the Western Hemisphere experienced the wrath of two major hurricanes. With winds up to 150 miles per hour, Hurricane David blasted the Dominican Republic and the Eastern United States. Less than two weeks later Hurricane Frederick played follow the leader. According to the American Insurance Association, Hurricane Frederick has now been recorded as the worst catastrophe in insurance history. Reports of damage to property owned by the church in these areas indicate damage to 38 churches and six schools.

But more important than rebuilding destroyed properties, or paying hospitals and physicians to rebuild broken bodies, is the pressing need to be better managers of the bountiful blessings this church enjoys.

While catastrophes produced by weather, earthquakes, and civil strife cannot be prevented, many of the claims filed with Gencon Risk Management Service are the result of unsafe activities. The department operates a vigorous program of trying to minimize tragic accidents, through effective loss-control measures. Many of the tragic accidents the church has suffered could have been prevented, human resources could have been preserved, and the millions of dollars paid out in losses could have been saved and utilized more productively in our church program. That challenge faces us today.

Soon we, like John, shall hear that voice from heaven exclaiming, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:3, 4). □

Gencon Risk Management Service

By CHARLES O. FREDERICK, *President*



The piercing scream of a fire engine, the rushing sound of hurricane-force winds, the phone call in the middle of the night, are omens much of the world community has come to recognize. They forebode tragedy.

All through the ages, in every culture and on the soils of the vast continents of this planet, people have lived with the tragic consequences of sin. But as the earth has matured they have created ways to deal with the tragedies they have not been able to control. They have learned that survival is found in the interaction of all peoples, societies, and cultures working together for the good of everyone.

This challenge of being our brother's keeper is reflected in the philosophy of Gencon Risk Management Service.

In 1935 the Autumn Council adopted a resolution that

Seventh-day Adventist World Service (SAWS)

By H. D. BURBANK, *Secretary*



The trauma that has filled the hearts and minds of the concerned people of the world can best be alleviated through service by following the words of Christ in Matthew 25:40: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This admonition and the parable of the good Samaritan indicate that our Saviour expected Seventh-day Adventists to be

concerned over the plight of needy human beings around the world. The Saviour's challenge is the reason for the existence of Seventh-day Adventist World Service, Inc. (SAWS), the voluntary agency set up by the General Conference not only to render help in time of disaster and famine, but also to help those in need in Third World countries, through development.

Wherever disaster and famine strike, SAWS and its representatives are there to alleviate suffering with medical supplies, food for the hungry, and clothing for the naked. Some of SAWS' major operations during the last quinquennium have been in Guatemala, Thailand, Kampuchea, Haiti, Chad, Peru, and Chile. Reports show that our response was to more than 60 different countries. One-hundred-fifty-thousand malnourished children a day have been fed through government clinics in the country of Chile. Thousands of people were given needed help when the earthquake in Guatemala, in 39 seconds, devastated the homes of 1.25 million people. Twenty-three thousand died. SAWS completely rebuilt one whole city as concerned Seventh-day Adventists responded in giving a special offering, which rebuilt more than 1,500 homes.

SAWS answered the cry for help in the country of Chad, on the edge of the Sahel area. Voluntary agencies have sent millions of tons of food to this part of the world to help in chronic and perpetual famine. SAWS, however, decided to help these people in a more permanent way by establishing an irrigation project on the Chari River, where we are teaching the people how to irrigate. This will benefit more than 1,500 people as the desert area is being turned into a lush garden oasis.

During this quinquennium many hundreds of thousands of dollars went to Southern Asia for India, Bangladesh, and Pakistan, countries that suffer chronically from monsoons and cyclones. When the worst cyclone to hit the east coast of India took place, SAWS sent nearly \$100,000 worth of relief to help these needy people.

Haiti, where scores of people were starving to death, called for help. Today SAWS is operating Food for Work and Maternal-Child Feeding programs, which benefit 35,000 people a day.

SAWS/OFASA is well known throughout Peru, for scores of villages have benefited by the Food for Work programs in which SAWS has built roads, sewage systems, water systems, and schools. At the present time SAWS is feeding 100,000 people a day through this type of operation. During 1979, more than \$4.5 million worth of food was sent to this one country.

The latest and most traumatic of all problems is the crisis in Kampuchea. SAWS is operating a nearly \$2 million feeding program and a \$1 million medical program as it staffs five field hospitals to care for the refugees.

The record of how the worldwide constituency of this church has responded in giving to the SAWS operation is an indication that Seventh-day Adventists around the world believe that the ministry of SAWS is extremely important. During the last quinquennium Seventh-day Adventists have given through the Disaster and Famine Relief Offering and special offerings for Guatemalan and Kampuchean relief a total of \$5,390,119, compared to the former quinquennium, when \$1,389,288 was given. This is a gain of more than \$4 million.

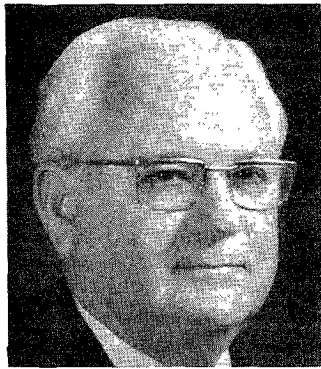
In the quinquennium from 1970 to 1974, \$17,849,044 worth of relief was distributed around the world. This past quinquennium, from 1975 through 1979, \$36,861,285 was distributed—a gain of \$19,012,241. How could SAWS distribute \$36 million plus, when we have received only \$5 million plus? Philanthropic organizations, commercial companies, and free world governments (including the United States Agency for International Development) contributed millions of dollars to SAWS for its operations around the world. In fact, during 1979, for every dollar that was given to SAWS by Seventh-day Adventists we were able to get 13 more from outside the church, making a total of 14. What better investment can people find in the world today than this investment in helping people? For around the world, through tender acts of countless hands, the church of God through SAWS says, "When our brother cries we listen and act." □



Top: SAWS is feeding many refugees in its field kitchens in Southeast Asia. Bottom: SAWS set up tents for victims of a Guatemala earthquake.

Trust Services

By A. C. MC KEE, *Director*



Denominational Trust Services have experienced phenomenal growth during the past quinquennium. Around the world, people have experienced a period of great affluence, and many Seventh-day Adventists have been greatly blessed of Heaven, resulting in an accumulation of personal assets beyond their highest expectations—assets in the form of cash, securities, and real estate.

Thousands of Seventh-day Adventists have expressed their personal desire to participate in this unique dimension of Christian stewardship through Christian wills, charitable-remainder trusts, life-income agreements, and gift annuities. Through one or more of these plans they have entered into partnership with Christ and will receive personal income for life and spiritual dividends throughout eternity.

The most important objective of those engaged in this work has been to make this important service a spiritual blessing to Seventh-day Adventists in all parts of the world. Through experience and training, trust personnel have developed a special degree of professional expertise in offering this technical and specialized service to the church constituency.

Attorney Tom Carter joined the General Conference staff in January, 1976, as associate director of Trust Services and as trust officer for the General Conference Corporation. Elder Carter has made an outstanding and valuable contribution to the growth of the program in North America and the world field during this quinquennium.

Each step in the development of the program has been under the careful and constant guidance of the highest church officers and the church's legal counsel. A basic trust seminar was conducted on the Andrews University campus in 1978, and the most thorough training session to date was conducted through professional instruction and workshop sessions on the La Sierra campus of Loma Linda University, July 22 to August 9, 1979. University certificates of credit were issued to 169 participants who completed these training sessions. We feel that these are significant milestones in a program of continuing

education and in-service training for a more efficient and productive program for denominational Trust Services.

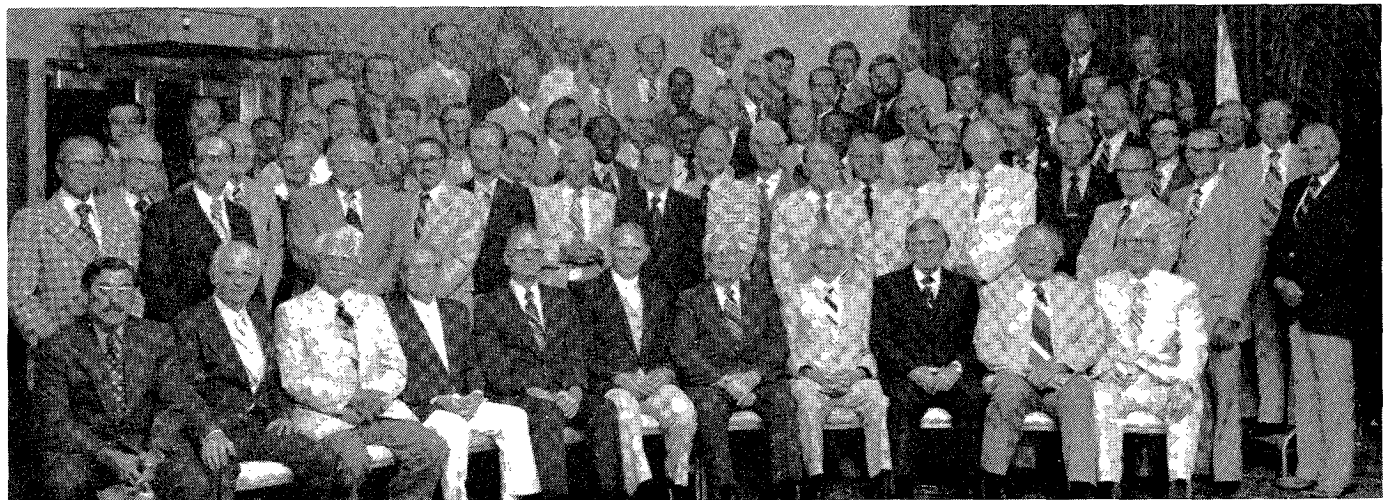
A detailed instructional manual outlining procedures for Seventh-day Adventist Trust Services prepared early in this quinquennium has been of great value to those dealing with the legal and tax aspects of this highly technical work.

Trust Services are developing significantly in a number of world divisions. The Euro-Africa Division reports trust assets in the amount of \$6,038,000, in addition to 372 wills with beneficial interest to the church. The Inter-American, Northern Europe-West Africa, Euro-Africa, and Trans-Africa divisions are developing fine programs, and there is much potential yet to be developed in the South American and Far Eastern divisions.

What has taken place in the Australasian Division in the development of a model trust program is a most thrilling story of success, under God's special blessing. Their latest report reveals the preparation of 15,241 deferred-giving instruments with designated beneficial interest to the future of God's cause of \$121,456,089. Plans are being considered for having full-time directors in each local conference and for the implementation of new and innovative plans for current and future gifts to charitable organizations, authorized under the current laws of Australia and New Zealand. We believe God has led the Australasian Division committee in electing O. L. Speck as division director of Trust Services to succeed W. E. Rudge, who retired December 31, 1977. Pastor Speck has a successful background of both departmental and administrative responsibility in the division, and we feel confident the trust program will continue to grow under his experienced and dedicated leadership.

Assets now in trust with denominational entities are valued in excess of \$750 million. Maturities during the past ten years total \$63,053,444, approximately one half of which was received by various church entities during the years 1976 to 1978. These funds have been used for evangelism and for the building of new churches, schools, and church-operated institutions, and for world mission projects.

Many thrilling stories are being related of the dedication and liberality of members from Alaska to the southern tip of Inter-America, from Australia to South Africa and Europe. These are evidence that the denominational trust program is ordained of Heaven. It fills a significant and important role in giving the church constituency an opportunity to participate in this vital dimension of Christian stewardship and to experience a new depth of spiritual blessing, while providing an unprecedented flow of funds for a speedy finishing of the work commissioned to the remnant church. □



A thorough training session for denominational Trust Services directors was conducted on the La Sierra campus of Loma Linda University in 1979.

World Foods Service

By E. W. HOWSE, *Director*



The General Conference World Foods Service represents an international consortium of denominationally owned food manufacturing and marketing companies, retail stores, and vegetarian restaurants. While they trade under different names, they all belong to the constituency of the church. It therefore may be said that we are reporting to a representative meeting of shareholders, not

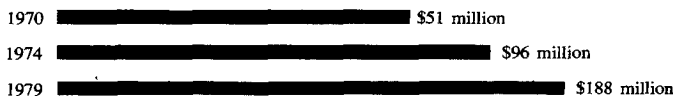
in the sense that they have a financial investment, because no person owns capital in any of these companies, but to the church members who have a pride of ownership in these fine church institutions operating in 25 countries. I am happy to bring to the church a report of outstanding progress in all aspects of the diversified activities of these institutions.

A variety of products originally based on the processes first developed in 1879 by J. H. Kellogg and his wife in their kitchen to manufacture toasted cereals, peanut butter, vegetable protein, and cereal coffee are being produced and sold in increasing quantities. As new technology has been developed, new products have been added, including extruded cereals, textured soy, yeast extracts, soy milk, multi-cereal crackers, and fruit juices.

Statistics of sales show a substantial increase from \$96 million in 1974 to \$188 million for 1979 or an increase of 95.8 percent. Comparison for the two quinquennium periods are 1970-1974—\$357 million; 1975-1979—\$686 million, or an increase of 92.2 percent.

During the period under review, \$20.5 million was appropriated by various food companies to the direct evangelistic program of the church, which on a world basis is approximately 3 percent of sales.

Total food sales



The most significant feature in the development of our worldwide food program during the quinquennium under review has been the rapid expansion of the demand for the products we have developed, necessitating either new or enlarged buildings and more modern and sophisticated equipment.

The DE-VAU-GE Food Company of Germany, which is the major manufacturing unit in the Euro-Africa Division, moved into a new building at Lueneburg in 1976 and in 1977 acquired the bakery business previously owned by Brother Bosen, of Dusseldorf. The market for their products is growing rapidly. Phag Food Factory, of Switzerland, and Pur-Aliment Food Factory, of France, also are expanding their markets and are now distributing the DE-VAU-GE products under their own label.

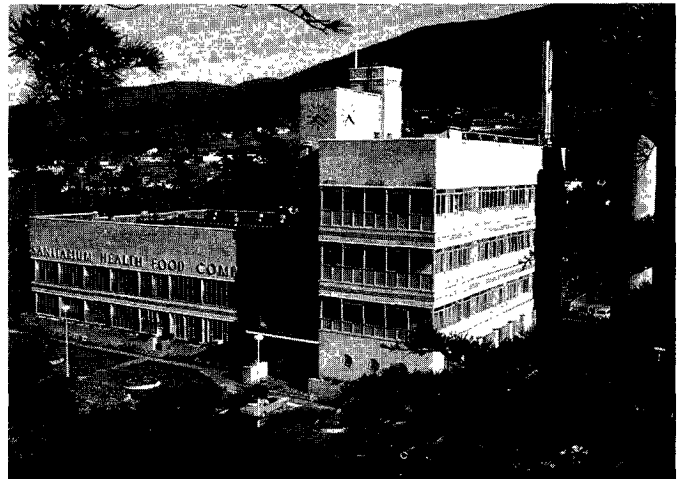
The South American Division Food Company has expanded

its operations into Chile. In 1976 a new factory on the campus of the Chile College was completed and began production of fruit products and protein foods. The market for the products produced by Alimentos Granix, of Argentina, particularly the variety of multicereal savory crackers, has grown at an amazing rate. Superbom, of Brazil, still enjoys a substantial share of the juice market. During the quinquennium they began production of vegetable-protein products, and the demand has increased rapidly to the point where they are now producing 700 tons per year.

The San-iku Foods, of Japan, moved into new facilities two years ago. Their market, especially for the soy-milk products, is growing rapidly.

National True Foods, of South Africa, moved into new facilities on the campus of the Sedaven High School, near Johannesburg, and is planning to produce and market a wider range of health products.

In the Northern Europe-West Africa Division, the Nutana production facility in Denmark has grown rapidly during the past few years, necessitating much larger production and warehouse space. A new building equipped with modern processing machinery was completed and officially opened in December, 1979. A new marketing organization trading under the name of FinnNutana has just begun operations in Finland. The marketing organizations Esdakost, of Sweden, and



Food companies in both the Australasian and South American divisions have a number of branches. Top is the Warburton factory of the Sanitarium Health Food Company in Australia. Bottom is Alimentos Granix, in Buenos Aires, a branch of South America's company.

Dagens Kost, of Norway, are expanding at a very satisfactory rate.

The Sanitarium Health Food Company, of Australia and New Zealand, continues to prosper and enjoy a significant share of the breakfast-cereal market. They responded favorably to a request to assume control of Granose Foods, of England, in order to strengthen this company's operations in the United Kingdom, the transfer being effective October 1, 1979.

Loma Linda Foods, managed by the Sanitarium Health Food Company since April 1, has made substantial progress during the past four years and has succeeded in developing some new vegetable-protein foods that have gained wide consumer acceptance. They have also built a stronger market for their soy-milk products.

The food manufacturing and marketing program in the Inter-American Division operating in Jamaica, Mexico, Costa Rica, and Colombia was reorganized in 1977, and as a result of this change and more efficient management all branches are operating profitably. Plans are now being developed for further expansion into other countries in this division.

We entered this quinquennium with the fervent hope of developing processes and products suited to the needs of the poorer classes as we recognize our responsibility in providing palatable, nourishing, and yet inexpensive foods to help meet



M. A. Bediako, Central Ghana Conference president, gave colorful pieces of kente cloth to both the Northern Europe-West Africa Division and the General Conference. Kente cloth is hand woven in strips and sewn together into brilliantly colored pieces of fabric.

Delegate deletions

Certain delegates whose names appear in the list in Bulletin No. 1, pages 5, 12-15 could not serve. Their names, as indicated below, were deleted by voice of the conference from the list of delegates.

Regular delegates

Euro-Africa Division

Bulgarian Church
Emil B. Dimitrov
Franco-Belgian Union
Andre Garsin
Indian Ocean Union
N. Seenyen
Romanian Union
Alexandru C. Delea

Far Eastern Division

Central Philippine Union
Fred Hossillos
Dalmacio Y. Javellana
Eliezer L. Lucrida
Mrs. Coraminda P. Lumibao
Eduardo F. Palma
East Indonesia Union
Wien A. Dien
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Alez Haryona
Mrs. Roos Kiroyan
Bemy C. Manarainsong
Jan Manueke
Mrs. Marlene I. Mewengkang
Mrs. Juliana Umboh
Korean Union
Jong Yul Kim
Doo Hei Nam
Yu Sung Yang
North Philippine Union
Noemi M. Abarquez
Samuel C. Ada
Alfredo T. Aristorenas
Virgilio M. Banaag

Eutiquio N. Dicen
Traciana A. Galang
Edward E. Marifosque
Diony H. Mopera
South Philippine Union
Josue L. Balacuit
Mrs. Estrella T. Micabalo
Mrs. Lagrimas L. Tan
Sererino G. Tanghal
Southeast Asia Union
David Chung Ket Shun
West Indonesia Union
Chappy Jusuf

Inter-American Division

Cuba
Arturo Broche
Raul Cruz
Pedro De Armas
Evaristo Gonzalez
Rafael Rodriguez
Hector Torres

Northern Europe-West Africa Division

West Africa Union
Alex Clerk
Elbertha G. Knott
Paul Nsiah
Mrs. Daisy Wright

South American Division

Chile Union
Jorge E. Lezana
Inca Union
Blas Antero
Natalio Cuellar

Southern Asia Division

Central India Union
Mahavir P. Agarwal

Trans-Africa Division

Central African Union
Moses Mwenya
Zaire Union
James Namoomba

the tremendous nutritional needs of many Third World countries. God's messenger, Ellen G. White, says, "It is the Lord's design that the poorest people in every place shall be supplied with inexpensive, healthful foods."—*Health Food Ministry*, p. 25. We therefore believe that the Lord led us in the development of a new process, subsequently patented and assigned for the worldwide use of World Foods Service, for manufacturing soy milk of excellent quality with a minimum of processing and packaging costs. This process is now being used in a new factory that recently began production in Cairo, Egypt. A similar factory soon will begin production in Medellin, Colombia.

Another aspect of the health-food program of the church is the operation of retail health-food stores and vegetarian restaurants in South America, Australasia, and Europe. A total of 41 million customers were served in 89 retail stores during this quinquennium. The restaurants in Brazil particularly have proved to be successful centers of Christian influence, necessitating the appointment of a full-time chaplain to care for the growing interests among clients.

While the world is planning for its business to go on forever and the most elaborate and long-term projects are taking shape, the great objective of the Seventh-day Adventist Church is to finish its work *quickly*. To that end the goals, objectives, and total activities of World Foods Service are dedicated. □

Necrology Listing

During the past quinquennium the *Seventh-day Adventist Yearbook* has listed the names of 1,187 church employees who have died during that period. Some were active workers at the time of their death, while many were retired workers. Their faithful service is recorded in the books of heaven. We miss them, but the blessed hope comforts us, and we expect to see them on the resurrection morning.

A partial list of those who were widely known is here presented:

John C. Abraham
 Agustin Alva
 Wesley I. Amundsen
 C. V. Anderson
 George Leonard Anness
 Victor Tracy Armstrong
 Jacobo Ayyazian
 Roy C. Baker
 Mrs. Walter Barber
 Mrs. W. E. Batty
 John H. Bayliss
 Henry Beck
 Oliver Seth Beltz
 Rodolpho Belz
 Ross Ewin Goodall Blair
 Owen Andrew Blake
 Lottie Cornelia Blake
 F. L. Bland
 Godofredo Block
 Robert J. Borrowdale
 Charles William Bozarth
 Josiah Brathwaite
 R. O. Britto
 Svend Aage Broberg
 Mrs. Edgar Brooks
 Donald Lloyd Brown
 Edda N. Bryan
 George E. Bryson
 Nelson Clement Henry Burns
 Mrs. Raymond Burns
 Francis James Butler
 A. J. Calderon
 Arturo Carcagno
 R. Carey
 M. G. Champion
 Inayat M. Chand
 G. Chikoya
 R. J. Christian
 Antonio Condori
 Clinton J. Coon
 Jeter E. Cox
 E. A. Crawford
 R. E. Crawford
 Jean Cripps
 Mrs. David Dalinger
 Gordon Franklyn Dalrymple
 Mrs. Archa Dart
 J. S. Dason
 E. F. DeGannes
 M. Dhason
 Robert Dienel
 Charles Dirgoonanan
 Charles Doom
 Vincente Duarte
 Daniel Hammerly Dupuy
 Melyni Eckenroth
 Lillie Henrietta Emanuel
 Mrs. Julio Ernst
 I. M. Evans
 Catherine Farney
 Arthur Edward Farrow
 Giovanni Fenz
 Henry Leland Ferguson
 Mrs. D. A. Ferris
 Theodore Richard Flaiz
 Lysle Shirland Follette
 H. A. L. Freeman
 Margherita Mahy Freeman
 Charles E. Galley
 Philip E. Giddings
 Christine A. Gill
 J. W. Ginbey
 Josef Albert Gratz
 Maurice Grin
 Leal Grunke

Mrs. E. H. Guilliard
 Gnanakkan Gurubatham
 William E. Guthrie
 Georges Haberey
 Harold James Halliday
 Ivy Emily Hare
 Reuben Hare
 Harold George Hebard, Sr.
 Warren C. Heintz
 B. L. Henry
 Albert Stanley Herbert
 B. I. Hivale
 Mrs. Herbert Hoffman
 Elsie Florence Hopgood
 Harold F. House
 Laurence Isaac Howell
 Mariano Huavllara
 A. B. Humphery
 Arthur Henry Hunter
 Gene Douglas Hunter
 Herbert Hurlow
 Rafic Issa
 Joseph A. Jarry
 Robert F. Jensen
 Eugene Burton Jewell
 Mrs. Dorothea Van Gundy Jones
 Ole Jordal
 Tossaku Kanada
 Paul Kilonzo
 Harold Case Klement
 Louise C. Kleuser
 Arthur William Knight
 N. H. Knight
 Oliver William Knight
 Clarence C. Kott
 Lens G. Larwood
 H. P. Lawson
 Albert Cecil LeBurt
 Alfred Lie
 Gillis Linde
 Mrs. G. A. Lindsay
 Mrs. F. H. Loasby
 Castro Lorenzo
 Emery Johan Werenskjoeld Lornitz
 Mrs. Leon B. Losey
 Mrs. G. G. Lowry
 Ismael P. Loyola
 Louis Ludington
 Allan Maberly
 Kurt Maier
 Menghal Mall
 J. B. Mallory
 Mrs. Cornelius Marais
 Braulio Perez Marcio
 Afanacio Martinez
 Birdie McCluster
 W. H. McHenry
 Mrs. W. H. Meredith
 Graham Roy Miller
 Harry W. Miller
 Mrs. V. L. Miller
 Eliseu Miranda
 Florence Christina Moline
 Frank Adams Moran
 Mrs. Harry Moulds
 Mrs. Maja Muderspach
 Alvin G. Munson
 L. C. Naden
 W. S. Nation
 Andrew Nathaniel Nelson
 Don F. Neufeld
 Frank W. Nieb
 Reuben H. Nightingale
 Douglas Vuyisile Nodada
 George E. Norris

Shukri Nowfel
 James Otero
 O. J. Olsen
 Roberto Ortega
 John Williams Osborn
 William Adolphus Osborne
 DeWitt S. Osgood
 Mrs. John Oss
 William P. Owen
 Cyril Stewart Palmer
 George Josiah Parker
 Enrique Pidoux
 B. F. Pingho
 Juan Plenc
 August Poehl
 William C. Raley
 B. A. Raranta
 Walter Edwin Read
 Mrs. Denton E. Rebok
 Conrad N. Rees
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 Aarne Y. Rintala
 Andres Rode
 Robert P. Rowe
 Oswald S. Rugless
 R. I. Sarumpaet
 Berthold J. H. Schwartzkopf
 Robert Edwin Seamount
 George E. Shankel
 Mrs. Johannes G. Siepman
 Kenneth D. Smith
 Merle W. Smith
 John David Snider
 Joseph J. So'Brien
 Ner Soto-Garrido
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UGANDA FIELD

Letter from Uganda expresses gratitude for material aid

On behalf of Adventist Christians in Uganda, I wish to express my appreciation and gratitude for the material aid which the brothers and sisters from different parts of the world have sent us. Nothing could have been more meaningful in expressing the solidarity of Seventh-day Adventists.

Eight years of military dictatorship in Uganda brought untold suffering and misery to the Christian community here. Such good Samaritan acts go a long way in boosting the morale of Ugandan Adventists.

S. B. Kyambadde
 Executive Director

Continued from page 20

One other brief comment, Mr. Chairman. We associate ostentation with jewelry, and while we do not favor wearing jewelry, I think those two words do not fit well together. Ostentation is a value and jewelry is something rather material. I would suggest that those not be deliberately associated. I think, Mr. Chairman, that this whole section could be redrafted to do us much more credit than it appears to do.

NEAL C. WILSON: Someone has already started on the job, Mr. Clifford.

What we are doing is receiving comments to refer to an editing committee. That committee will see whether it can come closer to the ideal.

ALICE SMITH: At the present time the average church member thinks our doctrine of health is diet. I am thankful for that much, but it is so very narrow in its approach. We need to get into the broad scope of what health really is.

LANCE W. JUDKINS: We have appreciated this wonderful discussion on theology. I am a guest speaker for the American Cancer Society and have held several Five-Day Smoking Plans. In 1863, Mrs. White called tobacco a malignant poison. What I am concerned about is *not* just the smoking of tobacco. I am also concerned about the growth of it. It didn't hit me yesterday at the time it was brought to the floor, and maybe this is not the time. It seems to me that if one grows a malignant poison that is going to kill large numbers of people, it is a serious matter. I feel that somehow we must face this problem. I know there is an unnamed country whose government has decreed that they must grow tobacco, but once again the problem of compromise is involved. We know what compromise did to the early Christian church, and I would certainly hate to see it happen to us now.

VICTOR H. HALL: I have a question concerning the first sentence, "To reject such worldly principles as result in unholiness." Does this imply there are worldly principles that do not result in unholiness? Would it not be better for it to read, "To reject worldly principles?"

S. D. H. SELTZER: I have a question regarding the second sentence. I appreciate that it says, "While recognizing cultural differences," but there needs to be a positive counterbalance to the word *differences*. I would like to suggest that at the

end of the sentence we include something of this thought, "which assists in the unity of Christian believers."

ALLAN R. BULLER: In the fourth sentence, the phrase "to exclude unclean foods" disturbs me a bit. In the light of the fact that we anticipate sharing these Fundamental Beliefs with non-Adventists, the term *unclean foods* means a lot to us but doesn't always mean very much to a non-Adventist. I would like to suggest that we add the words "as defined in the Scriptures."

GEORGE G. BEITZ: My concern is a general one that does not apply simply to just this article. I think a proliferation of verbiage is what we should avoid and that these statements should move toward simplicity rather than complexity, allowing people to interpret them in their fields rather than trying to interpret them here.

REINHARD RUPP: Speaking of a Christian life style, we should not have in mind the creation of a Seventh-day Adventist Talmud. I am glad that we defer many questions and decisions to the consciences of our members, and to education in our churches.

NEAL C. WILSON: Let us go to Section 22.

J. W. BOTHE: [Read Section 22, "Marriage and the Family."] "Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. Mutual love, honor, respect and responsibility are the fabric of this relationship, which is to reflect the sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus said that whoever divorces his wife, except for fornication, and marries another, commits adultery. Although some marriages may fall short of the ideal, through the guidance of the Spirit and with the assistance of the church, those who have committed themselves to each other may achieve loving unity in Christ and preserve their marriage. God blessed the first husband and wife and told them to be fruitful and multiply and fill the earth. He intended the family to help each of its members toward complete maturity. Parents are to bring up their children in the admonition of the Lord, teaching them by precept and example and leading them to become members of the body of Christ and the family of God. (Gen. 2:18-25; Deut. 6:5-9; John 2:1-11; Eph. 5:21-33; Matt. 5:31, 32; 19:3-9; Prov. 22:6; Eph. 6:1-4.)"

DELMER W. HOLBROOK: We are genuinely grateful for this statement in our Fundamental Beliefs. What it does is signal to the world that Seventh-day Adventists take very seriously their homes, their marriages, their families. About halfway through this paragraph there is a statement on divorce. There are some who would like to expand that statement drastically. I hope we don't.

BETTY HOLBROOK: Could we add the word *love* just before the word *sanctity*?

BEN GEORGE: I hope we give family relationships plenty of time for discussion.

NEAL C. WILSON: We do not intend to have an elaborate discussion of divorce.

BEN GEORGE: We have defined when marriage was established and have stated the purpose of marriage. I see no definition of marriage. Marriage is a covenant relationship with God, and that is important today, when many people feel marriage is a civil contract. Now, that word *covenant* in Hebrew is a very strong word. The same word is used with the Old Testament covenant. The permanency of marriage is very well established in that word, so I would appreciate it if two verses were included, Proverbs 2:17 and Malachi 2:14.

WALTON J. BROWN: One of the fundamental beliefs of our church is the education of our children and the part the schools play in helping the parents. I would suggest that in the last sentence we add, "and with the aid of Christian teachers in the schools of the church leading them to become members of the body of Christ."

NIKOLAUS SATELMAJER: There are three texts in the Scripture that make it clear that Jesus' statement "Whoever divorces his wife, et cetera" is not

only a reference to divorcing the wife, but simply divorcing the spouse. Could not this be phrased in such a way as to not include "wife" specifically but just "divorce the spouse," using the texts, Mark 10:11, 12; Luke 16:18; and 1 Corinthians 7:10, 11?

FRANK MC NEIL: On the fourth sentence, would not omitting "Although some marriages may fall short of the ideal" sound more positive?

RICHARD HAMMILL: I would like to draw the attention of the group to the fact that we introduce this statement on divorce by "Jesus said."

PAUL T. CUNIAH: At this juncture, is it possible for the committee to incorporate something regarding marriage to unbelievers?

RUTH WHITE: God intended the family to help each of its members toward complete maturity. It seems that words of love and patient discipline should be incorporated. I would like to see this section enlarged with a very definite inclusion and admonition to what the Bible says about love and attention to our children.

C. D. HENRI: Before we conclude our business for today, our Nominating Committee has a partial report.

H. H. SCHMIDT: Dr. M. E. Cherman, president of Spicer College in India, is our secretary today and he will bring the report.

M. E. CHERIAN: [The report was presented and accepted. It appeared on p. 32, of Bulletin 6.]

B. U. DONATO: [Benediction.]

C. D. HENRI,
Chairman

NEAL C. WILSON,
Chairman

D. H. BAASCH,
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Adventist Review



130th Year of Continuous Publication

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Vol. 157, No. 22.

Nominating Committee Reports—9, 10

Presented and accepted at the twelfth business meeting, Thursday morning, April 24.

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Presented and accepted at the thirteenth business meeting, Thursday afternoon, April 24.

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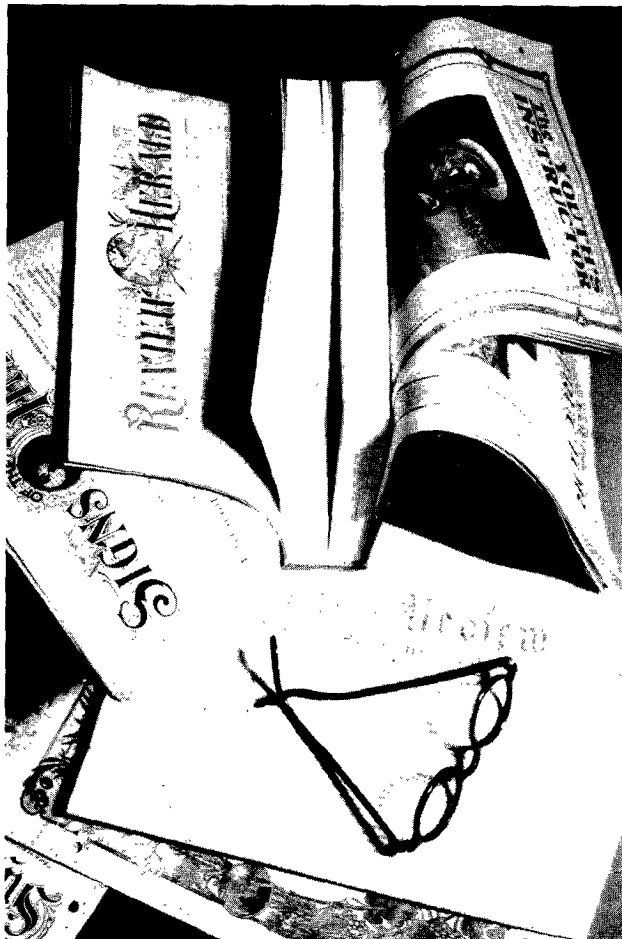
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* See twelfth business meeting action rescinding his election as Associate Secretary.



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