

Adventist Review

General Organ of the Seventh-day Adventist Church

April 24, 1980

Devotional

Page 2

The Day in Dallas

Page 4

Institutional reports

Pages 7, 8

Departmental reports

Pages 10, 12

Business meetings

Proceedings
Pages 14, 18, 26
Actions
Page 15

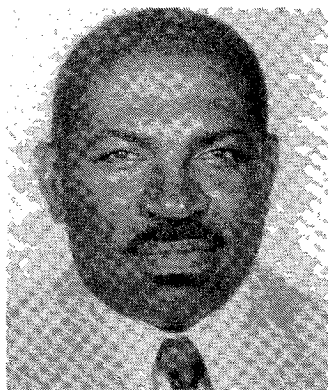
One of the participants in the Southern Asia Division report on Monday evening was Peter Keingamba, a layman from the Naga Hills in northeastern India, who told of his evangelistic activities.



Appeal for repentance

Devotional message
presented
Wednesday
morning,
April 23, 1980.

By NOEL S. FRASER
*President
West Indies
Union Conference*



As Christians we believe that Jesus is the life of the world. The everlasting gospel holds out eternal life "to every nation, and kindred, and tongue, and people." What God wants to give to the whole world must be good indeed. When God calls us to repentance it is in this context of the reality of eternal life through Jesus Christ. In this context we as Seventh-day Adventists must examine the need for and respond to the appeal for repentance to Laodicea—"As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:19).

God's love, rightly understood, provides the sinner with the greatest encouragement for repentance. When God says, "Repent," that is what He means. He means stop sinning. He means make a rightabout-face. He means displease Satan and please Christ. When God says to repent He means that we must make our declaration for holiness, godliness, righteousness, and obedience. He means that we must get off the broad road that leads to destruction and get on the narrow road that leads to eternal life. God's call to repentance is a call to salvation and redemption.

God is love. God loves the world. God loves sinners. Whatever God says about Laodiceans is true, but God loves Laodiceans. God loves us. The unlimited resources of grace come to us through the love of God. Talk it. Shout it. Sing it. Preach it. Believe it. God's love is our refuge. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:9, 10).

Today we are talking about repentance, not about psychology, sociology, and anthropology. The great need of the church today is repentance. Can you imagine what would happen to Satan's kingdom right now if every one of us who understand the nature of sin and what it has done to create rebellion against God should come to repentance, as did those on the day of Pentecost?

Can you imagine what can happen to our church if all of us as delegates to this great General Conference session would repent of sin—all sins—and be fully cleansed in the blood of the Lamb? Oh, yes, "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). Repentance from sin is a divine privilege that makes us spiritual millionaires and heirs to the exceeding great and precious promises of God.

According to the Bible, repentance is a gift from the Saviour to the sinner. This is one of the most sublime aspects of repentance. Speaking of Christ, the Bible says, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31).

The physician tells us what is wrong with us, then tries his best to help us get well. He may succeed; he may fail. Not so with Jesus. He is the Great Physician of Laodicea. He can heal every sin-sick soul and make him whole. His name is a symbol of hope and life. Jesus! Yes, Jesus! He gives "repentance to Israel, and forgiveness of sins." He knows our condition. He rebukes us solemnly and chastens us severely, but does so because He loves us. The appeal for repentance comes because of love. "As many as I love, I rebuke and chasten: be zealous therefore, and repent." I don't care who you are, where you come from, or what you are doing. One thing I know, if Jesus says that He loves you, you are loved by the greatest lover in the universe. How do I know that Jesus loves? I know because I have tasted that love, and it is the sweetest thing in the world. This is the message that flashes from Calvary: "Jesus loves." Jesus loves the unlovely. Jesus loves His people—the members of His church—His body. Jesus saves! Jesus saves!

In harmony with the Bible, the messenger to the remnant says: "Like Nicodemus, we must be willing to enter life in the same way as the chief of sinners. Than Christ, 'there is none other name under heaven given among men, whereby we must be saved.' Acts 4:12. Through faith we receive the grace of God; but faith is not our Saviour. It earns nothing. It is the hand by which we lay hold upon Christ, and appropriate His merits, the remedy for sin. And we cannot even repent without the aid of the Spirit of God. The Scripture says of Christ, 'Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.' Acts 5:31. Repentance comes from Christ as truly as does pardon."—*The Desire of Ages*, p. 175.

Laodicea's call to repentance must not be misunderstood. It means that the Holy Spirit is available to do for the church what humanity cannot do. It means that power, divine power, is available. Call it what you will—early rain, latter rain, loud cry—the important thing is that the call to repentance is a promise to make the Holy Spirit available for the preparation of the harvest. It means that God hates sin but that He loves the sinner. It means that we are sick but we do not have to die. It means that it is better to stumble into the kingdom

than to walk straight into hell. It means that judgment-bound sinners do not have to perish. It means that there is no need for offshoot movements to embarrass the body and denounce leadership.

God is in control of His church. He knows what is wrong with His church, and He has the divine remedy. It means that the church is not in heaven as yet, but the afflictions of earth are not impossible to be cured, because the faithful Witness loves His people. It means an opportunity for Christ as "the Sun of righteousness [to] arise with healing in his wings" (Mal. 4:2). It means that the church is not a club for saints but a clinic for sinners and that we must not limit God's power to save His people from their sins. It means that fanaticism must perish and faith must prevail. Faith in the atonement. Faith in the Saviour. Faith in God.

The call to repentance has yet another aspect. It means that the conditions within Laodicea should force every member to take the most serious exercise in self-examination, because anything that keeps Christ standing outside is a mockery to His name and righteousness. Just the thought of our dear Saviour standing outside a closed door is a rebuke that should drive us to the realization of the exceeding sinfulness of sin. To have Jesus knocking at our door means that He is very near indeed, but if we keep the door closed it means that we are making a profession that is telling a lie. When Jesus is on the outside we are severely rebuked.

The machinery of our organization may be busy but without spiritual life. In terms of the purpose for our existence as a church—to prepare a people and make them ready for the coming of Christ—we are weighed in the balances and found wanting. If Jesus is standing outside the door, we are not yet ready and prepared for Him to come in His glory as "King of kings, and Lord of lords."

Is it possible for Jesus to be standing outside some of our institutions—medical, educational, publishing? Is it possible for Christ to be outside the administration of some of our conferences, unions, and world divisions? Is it possible for Christ to be outside our lives because we only have a "form of godliness, but [are] denying the power thereof"? Is it possible for Jesus to be outside some of our policies and projects and programs that are nurtured and applied in self-interest, narrow nationalism, and the traditions of men rather than by the commandments of God?

As we take a little time for self-examination, what are some of the sins that so easily beset us and prevent us from enjoying the beginning of eternity in paradise?

We are warned against neglect (*Early Writings*, p. 71). Unpreparedness is an ever-present enemy (*Testimonies*, vol. 1, p. 486). Unbelief defeats the promises of God when it afflicts God's people, worldliness continually assails us everywhere, unconsecration is evident among all categories of workers, strife saps our vitality (*Evangelism*, p. 696). Murmuring was the affliction of ancient Israel and still lingers on with Laodicea. Rebel-

lion did not die with Korah, Dathan, and Abiram, but has continued to plague God's commandment-keeping people (*ibid.*). Unfaithfulness in tithes and offerings—the sin of covetousness—is still prevalent (*Testimonies*, vol. 6, p. 450). And, my friends, when God calls a man a robber, he is really a robber.

Insubordination and the tendency to work against the organizational guidelines for the unity of the church is often manifested (*Evangelism*, p. 696). Plain disobedience of the Word of God (*ibid.*, p. 694) gives support to glaring abuses in racial harmony, adultery and fornication, marriages with unbelievers, Sabbathbreaking, and office seeking. Often we see profession without possession of Christ's character. Sleeping sentinels on the walls of Zion (*ibid.*) fail to give the trumpet the certain sound. "Watchman, what of the night?" Many members of the church are on full-time vacation from missionary work and so there is a poor performance by the membership in fulfilling the gospel commission! (see *The Acts of the Apostles*, p. 111). Evangelism is the business of the church, and the work cannot be finished unless our members unite their efforts with the ministry.

Jesus in His church

My brothers and sisters, before Jesus comes in the clouds of glory, He wants to be inside His church, inside our lives, inside our homes, inside our institutions, inside our administrations. Our world is in agitation, and the signs of the consummation of the ages are seen everywhere. Truly we are happy that more important than the end of the world is the beginning of eternity. We look for that city "whose builder and maker is God."

Now is the time for us to confess and forsake our sins and open the door so that Jesus can come in. Now is the time to walk in the light that shines from the Bible and the Spirit of Prophecy. Now is the time to show to the world and the unfallen beings that Christ and His righteousness mean everything to us. Now is the time to possess His love, His forgiveness, His compassion, His humility, His faith, His passion for the salvation of souls, and His perfect character. Now is the time to be complete in Him.

When Jesus is on the inside, everything will be all right. I am reminded of the story of a little girl who fully understood what it means to live victoriously in Christ Jesus. She said, "When Satan knocks at my heart's door, I ask Jesus to answer the call for me. And so Jesus opens the door. When Satan sees His lovely and charming face, Satan cries out in despair, 'Excuse me, I knocked at the wrong door.'" Yes, this is our hope of life everlasting—Jesus on the inside. This is the appeal to Laodicea—"As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:19, 20). This is eternal life—the gift of God through Jesus Christ. This is the life of the world. Will you, dear friend, let Him in? □



THE DAY IN DALLAS

Wednesday, April 23

By Ron Graybill

Usually I deplore random reading as a method of Bible study, but early this morning in my hotel room, my Bible fell open to just the right text: "When the righteous are in authority, the people rejoice" (Prov. 29:2). Judging by the rejoicing at this General Conference, the righteous must be in authority.

Walking the five blocks to the cafeteria with young executives and secretaries swarming into downtown Dallas for another day's work, I recalled last night's report from Northern Europe-West Africa. To a degree never seen in previous sessions, spontaneous and apparently unrestrainable applause has become the accepted expression of affection and rejoicing in this General Conference session. Timid cautions from the platform have been no more effective in curbing it than have repeated efforts to keep delegate-photographers from swarming in front of the platform. (Last night, as the Polish youth choir sang in their colorful costumes, flashbulbs were exploding at the rate of more than 100 per minute.)

More than three hours earlier I had begun my 24-hour stint as reporter for the REVIEW. It was still a half hour before the musical prelude, but the visitors' section high in the Arena was already filling up. Down on the main

floor a sea of mostly empty red chairs awaited the delegates' arrival.

I moved through a couple of sections, trying to find out where these early arrivals had come from. Elder and Mrs. Eric Greaves, retired workers from Barbados, were already in their places. Farther along, Elder and Mrs. D. E. Latham, both native Texans, were enjoying their homecoming from Missouri, where he now serves as conference treasurer.

The next couple had spent two days traveling here by bus from Baltimore. Others were from Florida, Costa Rica, Guyana, California, and Canada. Side by side they sat, chatting pleasantly or watching the stage below, where families were sneaking up to have their picture snapped in front of the "By His Spirit" theme sign.

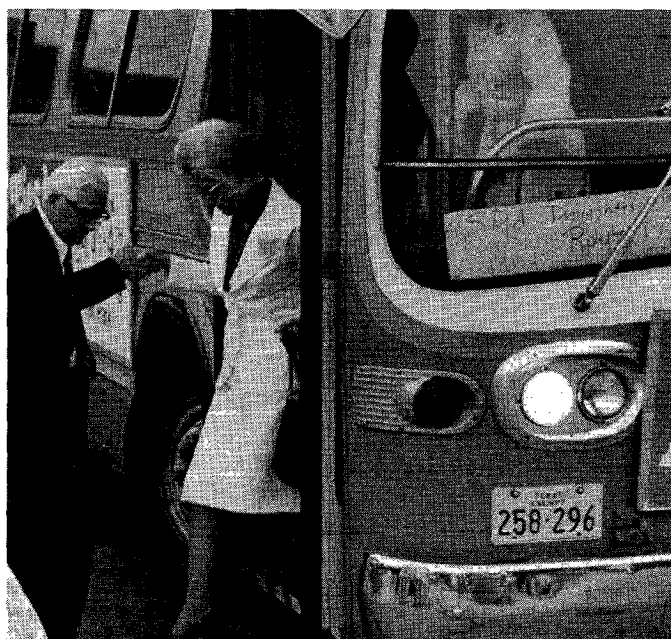
I wandered out one of the Arena exits and over to the lobby of the Theater area. Mrs. Dena Hammill, wife of outgoing General Conference vice-president Richard Hammill, was there paging through a newspaper, waiting for her husband. In a nearby committee room Dr. Hammill was chairing the selection of officers for the new African division.

In a chair next to us, a black man sat bowed in prayer. Soon he was called back into the committee room. A smattering of applause drifted out. I suddenly realized that the committee must have been discussing the praying man's fitness for office. Another step in the internationalization of the Seventh-day Adventist Church had been taken.

For some American whites this General Conference has been a baptism in reality—the reality being that they are now the minority group. Since the session is close to the church's largest division, Inter-America, and since Texas has a large Latino population of its own, Spanish is heard at every turn. Even at \$16 each, headsets for



Annette Stephens, secretary to the vice-president for North America, works every day in the temporary presidential office in Dallas.



Chartered buses collect delegates from their hotels and drop them off at the convention center, taking them back later in the day.

Spanish translation sold out the first evening. An emergency call to the manufacturer brought another truckload the next day.

In the White Estate exhibit, where most of my time is spent, schedules had to be juggled to try to keep one of our three Spanish-speaking staff members on duty at all times.

Diversity is evident in other aspects of the conference, as well. Outside the main entrance, advocates of heterodox ideas press their mimeographed papers on passers-by. The ink on these documents has a most peculiar odor, and apparently most delegates consider the contents similarly offensive if the wastebasket at the foot of the garage escalator is any indication.

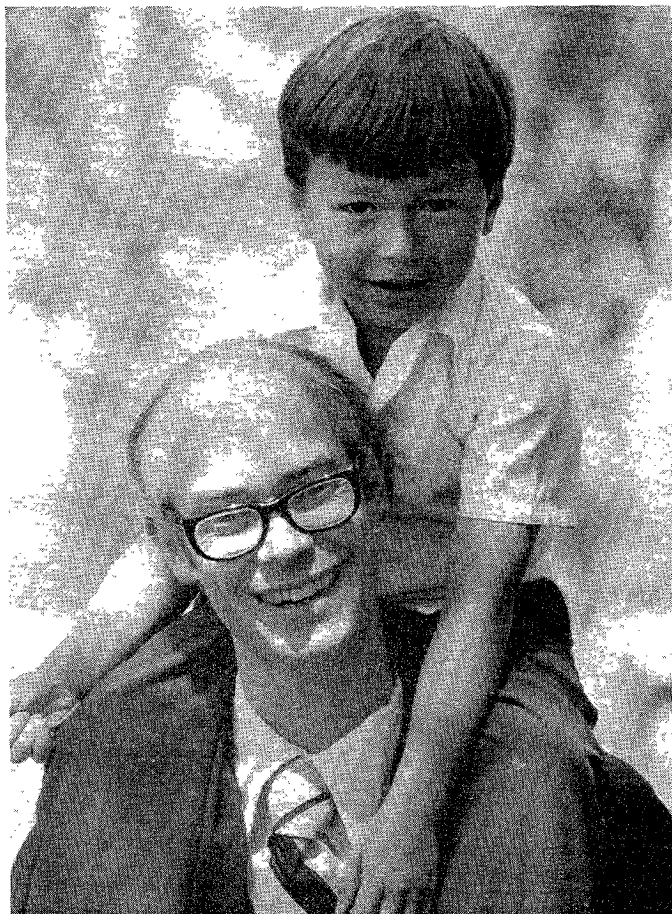
Not that these delegates are opposed to the free circulation of ideas. Far from it. General Conference secretaries David Baasch and Don Roth, responsible for preparing the transcripts of the daily business sessions, believe this session to be the most vocal in recent memory. Advertisements the REVIEW planned to carry have been pushed out to make room for lengthy discussion on the floor of the convention. Twice the transcription teams (seven women typing out every word spoken) have had to work far into the night to complete their task. And not all the verbiage is elicited by controversial issues, either.

My evening explorations took me to the pressroom. There, amid the noise of chattering Telex machines, clicking typewriters, and an undertone of conversation, Herb Ford, feature editor for the session, was interviewing Manfred Böttcher, president of the union conference that encompasses the German Democratic Republic. Böttcher explained how problems of Sabbath attendance in state schools had been resolved in recent years largely because the excellent conduct and high scholarship of Adventist young people had convinced authorities of the sincerity of their convictions.

Ford, who teaches journalism at Pacific Union College in California, has "moved" stories on Adventist pilots in the Amazon jungles, doctors in Cambodia, and ecumenical observers in Europe. He was a little frustrated, however, to come to Dallas only to find the religion editors of the two major daily papers off in Indianapolis covering the General Conference of the United Methodist Church.

As an incurably fascinated observer of the church's election process, I find this General Conference exciting to say the least. A whole generation of leadership is retiring, creating vacancies all through the organization. Naturally I have a few suggestions of my own, and was pleasantly surprised to bump into a member of the Nominating Committee in the hallway and find him willing at least to listen.

The really historic significance of this session, however, is that for the first time in the church's history we



are attempting to enact a formal statement of beliefs after an extensive process of deliberation and revision.

Several theologians who had worked on earlier drafts of the Adventist statement of beliefs expressed some misgivings about the apparently hopeless confusion created by soliciting unrehearsed comments from an assembly of nearly 2,000 delegates. All these suggestions, however, are referred to a drafting committee, which weighs their merit before deciding whether to include them in the next proposed draft.

Delegates from several world divisions, while recognizing that floor debate in so large an assembly is not the proper way to write precise doctrinal statements, still appreciated the opportunity to hear the understandings and interpretations placed on different phrases. "This is the church at study," said James B. Kio, of Nigeria.

Once the discussion was under way, the Arena seemed surprisingly small, the discussion pleasantly informal. I was impressed with the tremendous patience with which the men on the platform surveyed the assembly to make sure everyone had had a chance to speak. Early in the meeting, there were often pauses in the proceedings while we waited to see if there was more to be said; later, debate was limited when speakers began to repeat earlier remarks.

Ruben Chambi, left in photo, is from the Lake Titicaca Mission. He was one of the participants in the Tuesday night South American Division report.



Elder Wilson's incredible memory for names and wide acquaintance throughout the church allowed him to address so many delegates on a first-name basis that sometimes the discussion seemed as relaxed as that of a half-dozen friends around a dinner table.

Gathering my courage, I decided I might as well try the microphone myself—the first time I had ever spoken in a General Conference session. I felt a little foolish—after all, who was I among so many distinguished delegates? It helped that I stood at one of the microphones on the front row, with only the platform to look at. Later, when a couple of other delegates reiterated my point, I felt a little less shaky.

Then when the booming voice of my Seminary classmate Gordon Bietz, pastor of the Stockton, California, church, came over the microphone, I remembered how we had once discussed just such issues literally over the dinner table, despairing of ever being able to influence the church's policy. But a few years and two children apiece later and here we were!

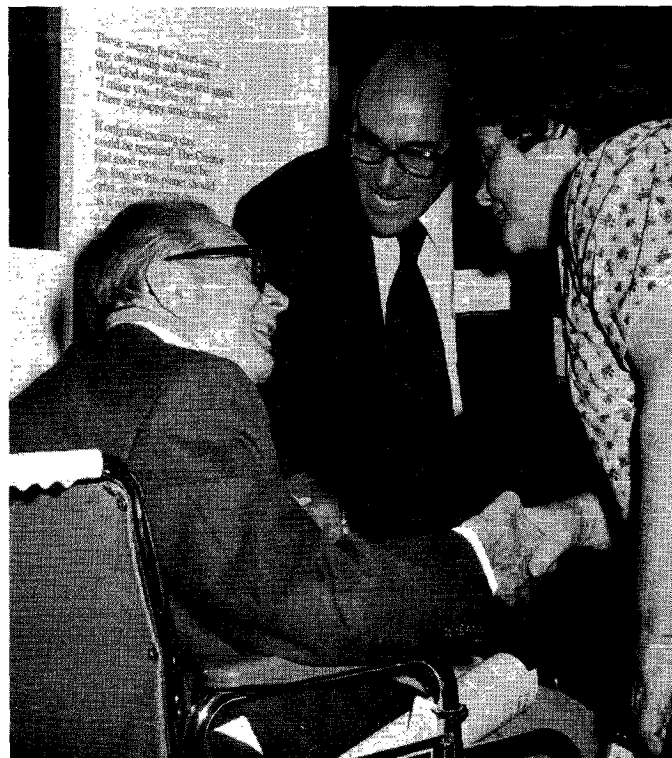
My report would not be honest, however, if I did not reflect some genuine concerns expressed to me today about the Statement of Fundamental Beliefs. The large religion faculty of Loma Linda University, according to their chairman, Kenneth Vine, are very worried about how the statement will be used once it is enacted. "We are following exactly the same course other churches have followed," Dr. Vine said. "They started with statements of belief designed to express their faith to those outside the church and ended up using these statements to search out heresy inside the church."

Several felt that the statement needed a preamble that specifically stated that it was not a creed and that it expressed only the church's current understanding and best efforts to express Biblical truth.

On the other hand, one delegate came to me to express

his fear that unless we did have clearly stated doctrinal formulations we were in danger of losing our identity as a people.

So, the church, the body of Christ, moves on. Some form the nerve and muscle, quivering with new ideas and understandings. Some form bone and connective tissue, hard and slow growing. If all the body were the former, the church would be spineless. If all the body were the latter, the church would be lifeless.



Arthur H. Roth, of the General Conference Secretariat, enjoys a visit with Elder and Mrs. Eduardo Pereyra, of São Paulo, Brazil.

Andrews University

Report presented
Wednesday morning,
April 23, 1980.

By JOSEPH G. SMOOT
President



Andrews University has made significant progress in the five-year period from 1975 to 1980. Much of this progress relates to the university's role in the world educational system of the Seventh-day Adventist Church. Perhaps foremost evidence of growth is the increasing student enrollment. In the autumn of 1979, 2,983 students took classwork at the Berrien Springs campus; several hundred more were enrolled in extension courses and at affiliated campuses. The university's cumulative enrollment by years (four quarters, beginning with the summer term) revealed a spiraling growth upward.

Years	Enrollment
1974-1975	3,551
1975-1976	3,856
1976-1977	4,227
1977-1978	4,345
1978-1979	5,414

During this quinquennium the university awarded 3,088 degrees, including 46 Doctor of Education, 44 Doctor of Ministry, and four Doctor of Theology degrees. The first doctoral degrees in education were conferred in 1976, and the first in theology in 1978. There were 485 Master of Divinity degrees granted and 916 other Master's degrees conferred on graduates. In addition, the university awarded 1,596 baccalaureate degrees. Degrees awarded by year tell the story of trained workers for the church and society.

Year	Degrees
1975	545
1976	548
1977	625
1978	657
1979	713

In 1979 the university achieved full ten-year accreditation as a doctoral-level institution by the North Central Association of Colleges and Schools. Ten years is the longest period of accreditation that the association gives. Several professional associations continued their accreditation of professional programs in the university. At present eight national organizations accredit Andrews' programs, which ranks the university in the top third of universities in the Lake Union territory that have similar recognition. Some of these are large State universities with many more students, schools, and programs.

Andrews University has established affiliations with three schools in Africa—the Adventist Seminary of West Africa (1975), Helderberg College (1976), and the University College of Eastern Africa (1980). In addition, extension courses are

offered at Antillian College (Puerto Rico), Avondale College (Australia), Newbold College (England), West Indies College (Jamaica), and the Universidad de Montemorelos (Mexico). Andrews University continues to serve students from overseas in large numbers, especially in the graduate programs. During the 1979-1980 school year nearly 90 countries are represented in the enrollment figures.

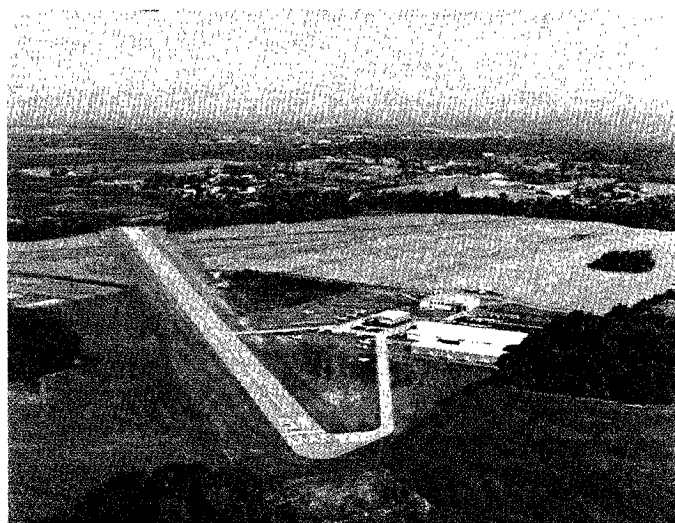
Construction or purchase of new facilities for Andrews University during this quinquennium includes the Robert E. Seamount Hall at the Andrews Airpark, the Andrews Academy, an addition to the James White Library, the third unit of Maplewood Apartments, and the Cum Laude Motel. In addition, a lease-purchase agreement has been made for the 102-unit University Manor apartments near the campus. Currently under construction are three buildings adjacent to the University Plaza to house the University Medical Center, Heritage Bank, and professional offices. A new five-story residence hall for 200 men is expected to be completed and ready for occupancy by September, 1980. Also, extensive renovation is underway in Bell Hall to give additional space to the Department of Education. In all, this represents about \$12 million in new facilities.

The Seventh-day Adventist Theological Seminary and School of Graduate Studies offer graduate and professional programs in a wide range of fields of study. The faculty members who teach in these schools include those who come from all parts of the world, with every continent represented, as well as a large number who have served overseas. These schools train ministers, teachers, and business leaders for the church throughout the world. As an example, in the Inter-American Division a recent study found that Andrews' graduates served in 42 administrative positions, in 82 college and academy teaching assignments, as 32 departmental directors, and in 30 pastorates. This story can be repeated in other parts of the world.

Highlights in the university's stride toward excellence include the expansion of the radio station WAUS-FM to 50,000 watts. WAUS is a vital link in Adventist World Radio, as well as one of the finest National Public Radio stations in the United States.

The conclusion of the fifth season of excavations at Heshbon has led to one of the best regarded archeological investigations in the Middle East, which has attracted wide scholarly interest. A four-volume report is currently being completed.

Andrews University offers specialized services to the

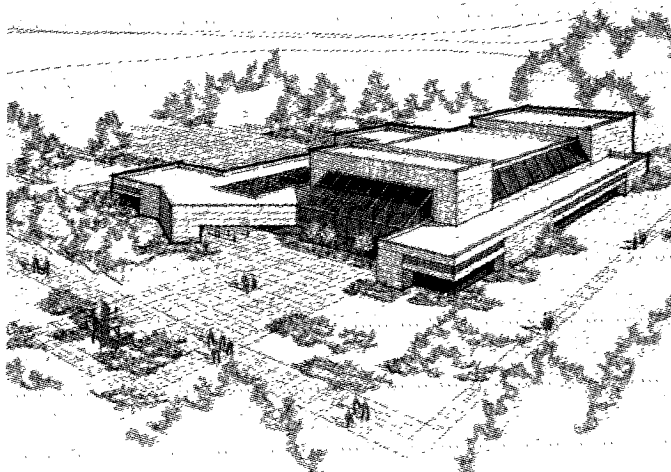
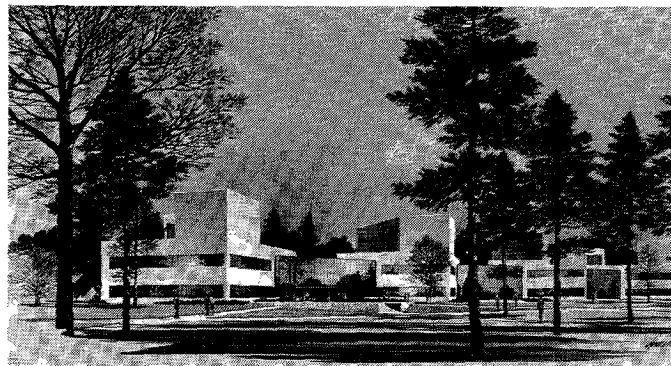


The airpark at Andrews University includes a 3,100-foot paved runway, classrooms and laboratories to train air-frame and power-plant mechanics, and hangar and tie-down spaces for private and AU planes.

Christian Record Braille Foundation

Report presented
Wednesday morning,
April 23, 1980.

By E. M. STILES
General Manager



Facilities in the planning stage at Andrews are a School of Business (not pictured), a College of Technology (top), and a Fine Arts Center.

church. The Mission Institute, conducted in cooperation with the General Conference, has been a real help in preparing overseas workers for their assignments. Since 1975 the Department of World Mission has held ten Mission Institutes in the United States, with 632 workers in attendance. Institutes also were held for our workers in France and in England. University Extension Schools in various divisions have contributed to the continuing educational needs of ministers and teachers. During this quinquennium Andrews has conducted more than 80 Extension Schools in all parts of the world for students and workers. In 1976 the General Conference designated Andrews Airpark as the home of the Adventist Aviation Center, to serve Adventist aviation in all parts of the world.

Currently, Andrews University is engaged in a major development program called the Andrews University Capital Fund 1985 campaign. Efforts are being made to raise large sums of money from foundations and corporations to match the funds provided by the church, alumni, and friends. Planned facilities, in addition to those already completed, include a College of Technology facility, a School of Business facility, and a Fine Arts Center. A campus master plan coordinated with an academic master plan assures orderly growth and development.

On July 20-22, and October 18-21, 1979, a Sesquicentennial Celebration and Conference commemorating the birth of John Nevins Andrews on July 22, 1829, highlighted the lifework of the church's first overseas worker, for whom the university is named. Andrews University's mission is to serve the Seventh-day Adventist Church in all parts of the world in the spirit of John Nevins Andrews. This report portrays that commitment and how it is being met. The university will ever be sensitive to the educational needs of Adventists everywhere.



The year 1979 marked the consummation of 80 eventful, God-blessed, service-filled years in which Christian Record Braille Foundation has made a determined gospel outreach to blind people.

While we currently send our materials in English to 87 countries, we are limited by two factors: the increase in the number of blind persons owing to longer life and age-related diseases, and our present ability to produce material only in the English and Spanish languages.

Estimates show that the present world population of blind persons stands at 40 million, 80 percent of whom reside in developing countries. It is unfortunate that so little is being done to reach these people. What we as Christians fail to do in providing inspirational, Christ-centered materials in foreign languages, other, mostly non-Christian, groups will supply. These materials will make the penetration of the gospel that much more difficult.

Worldwide needs

The problem seems complex, but somehow we must give consideration to these worldwide needs. In human eyes the task seems overwhelming, except when we review the way God has led us in the past.

Because of rapid expansion in services and materials sup-



John, a crippled blind boy, makes a new friend at a camp for the blind.

plied to the visually impaired during this five-year period, the need to expand our operational facilities is necessary to meet the increased growth in production. Funds are limited; our group of workers is small; yet our budget has grown from \$2 million to \$3½ million.

Christian Record continues to provide meaningful services to the blind community. Our periodical circulations are as follows:

Braille Journals

<i>Christian Record</i>	5,557
<i>The Student</i>	2,430
<i>Life & Health</i>	6,372
<i>Young & Alive</i>	6,100
<i>Children's Friend</i>	2,925
<i>Adventist Review</i>	607

Recorded Magazines

<i>Christian Record</i>	23,024
<i>The Student</i>	4,262
<i>Encounter</i>	10,755
<i>Life & Health</i>	13,457

Large-Print

<i>Young & Alive</i>	12,168
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Total of all magazines: 87,657.

The lending library currently has more than 15,000 readers who borrow wholesome, inspirational reading matter on a regular basis; the Bible correspondence school has more than 11,000 enrollees in 16 courses. Baptismal results are encouraging.



Grace Christie, a CRBF receptionist, demonstrates reading Braille.

ADVENTIST REVIEW, APRIL 24, 1980



Children attending one of the summer camps for the blind that the Christian Record Braille Foundation sponsors enjoy "seeing" a fawn.

Beginning with one camp and 23 campers in 1967, National Camps for Blind Children have attracted more than 12,000 campers to date—about 2,000 campers yearly. Our first Winter Youth Camp held in Colorado may lead to a new segment of the camping program.

Christian Record sponsors the only home-visitation program on behalf of the blind in North America. Our 100 district representatives visited more than 200,000 blind persons in their homes during this quinquennial period.

We believe a significant milestone was passed when the 1979 Annual Council voted that the Lay Activities Department promote the humanitarian and spiritual work being done for the blind and planned for the deaf. We are working on a pilot program to locate and survey the needs and spiritual concerns of the blind in various communities. From this study we hope to develop a plan that will become a model for programs promoted by the Lay Activities Department across North America.

New computer

A newly installed computer brings efficiency in storage and recall of detailed information. The purchase of a custom-built collating machine—one of three in the world—will greatly expedite production of Braille and large-print materials. For glaucoma screening, a newly acquired mobile van will be utilized to conduct clinics throughout the country and during camp-meeting season.

There still exists the challenge of the elderly, often forgotten in the loneliness of nursing homes. Unable to attempt the mastery of Braille, or uninterested in learning it, they find our large-print literature a joy to read. They hunger for reading that inspires and restores hope.

Letters of appreciation and testimony arrive daily from our readers. Although decisions for the Lord do not come quickly, reports of baptisms encourage us to believe a wonderful harvest of handicapped people will realize eternal life through the ministry of Christian Record.

We strongly believe that the decision to promote the work for the handicapped through the Lay Activities Department will result in abundant fruit and will prepare a vast harvest for the Lord, thereby fulfilling in part the prophetic promise of Isaiah 42:16: "And I will bring the blind by a way they knew not; I will lead them in paths that they have not known. . . . And [I will] not forsake them." □

Public Affairs and Religious Liberty Department

Report presented
Wednesday evening,
April 23, 1980.

By W. MELVIN ADAMS
Director



Although some people like to try to divide the nations of the world into various categories or ideologies or to rank them somehow in degrees of freedom, the Seventh-day Adventist Church doesn't have to engage in such exercises: The reason? Its members are loyal to whatever government God has decreed they should live under, and it is not engaged in political activity.

During the past quinquennium, the Seventh-day Adventist Church around the world has enjoyed a considerable amount of religious liberty. This is true in spite of political changes in many countries. Yet almost every week the General Conference receives word from some part of the world which reminds them of the fact that the "dragon is wroth with the woman" and is waging a relentless war against her. In one General Conference Committee meeting the following reports were given:

- One of our pastors is in prison, and no charge has been levied against him.
- Several of our members are in prison in another country as the government continues its crackdown on all religious groups. Apparently some of our members are undergoing torture.
- Several of our laypersons have been killed recently. Some have been burned, hanged, drowned, beheaded, or shot. However, there is a spiritual dynamism in the church that is rising to the challenge of this persecution.

Occasionally we receive word that our church is being banned by government order and all overseas workers have been ordered out within thirty days, that schools are being taken over by the government either directly or indirectly, that missionaries are being expelled, that governments are refusing to officially recognize the church, and that evangelists are being arrested for holding public meetings.

While there are negative aspects to the picture of religious freedom, there are many bright and positive aspects. For this we give thanks to God.

First World Congress on Religious Liberty

The First World Congress on Religious Liberty was held in Amsterdam March 21-23, 1977, under the direction of the International Religious Liberty Association and *Liberty Magazine*, assisted by the International Association for the Defense

of Religious Liberty. The Congress was conceived, planned, organized, and conducted by the staff of the General Conference Religious Liberty Department with strong support from B. B. Beach, religious liberty director of the Northern Europe-West Africa Division, and Pierre Lanares, religious liberty director of the Euro-Africa Division. The Congress drew 350 delegates and special observers from 30 different countries.

The list of speakers included President Tolbert of Liberia, whose message was read by the Liberian Ambassador to the Netherlands, Dr. Nathaniel Gibson; the Chairman of the Human Rights Commission of the United Nations, Dr. Theo C. Van Boven; the then Secretary of the World Council of Churches, Dr. Philip Potter; along with supreme court justices from Norway and Greece; a Catholic cardinal; and speakers from the socialist countries and from the United States. A total of 15 speakers represented Moslem, Catholic, Protestant, Jewish, and Greek Orthodox faiths, and those with no religion. They discussed the role of religious liberty in their area and backgrounds.

Following the Congress, 91 people took the field trip tracing the footprints of the pioneers of religious freedom. A better understanding of religious liberty was achieved as the group visited the historic sites of the Huguenots, Waldenses, and Albigenes.

Being out of step with the world in order to be in step with God on the observance of the Sabbath has always brought problems to Adventists, and the past five years have been no different. But we are encouraged by the fact that an increasing number of nations are recognizing the right of Sabbath observers.

Examination scheduled on Sabbath

In the Philippines, one of our faithful members found himself arrayed against a government order for all public school superintendents, supervisors and principals to take a National Examination scheduled for a Sabbath. In addition the nation was under martial law. Our church member, being a public school supervisor, was expected as a leader to set an example of compliance.

The problem was cared for by the Deputy Minister of the Department of Education and Culture. Although giving a special examination posed a real problem, the Minister solved it by agreeing to administer the special examination personally in his own office on the Friday prior to the examination schedule. As the special Friday examination was about halfway completed, the Minister, Dr. Narciso Albarracine, re-



Don Rafael Mendizabal Allende, right, received the First International Award at the 1977 Amsterdam Conference on behalf of the late Fernando Maria Castiella y Maiz, former foreign minister of Spain. On the platform with him are Roland R. Hegstad, left, and Willis J. Hackett, center, president of the International Religious Liberty Association.

ceived an urgent telephone call requiring him to go home immediately. He did so, but took our brother with him so the examination could be completed. Dr. Albarracine said, "I know these people (the Adventists), and I know their religious convictions. There is no way to convince them to take any sort of an examination on Saturday which is their Sabbath."

In Japan, the Seventh-day Adventist graduates from medical schools could not take the medical board examination because it was scheduled on Sabbaths. Appeals were made at every level of government, including to the Emperor himself, but to no avail. This continued for five years. However, as 1979 was closing, word was received that the government has reversed itself and that Seventh-day Adventist graduates will be able to take the examination on a day other than Sabbath.

In the United States, Sabbath observers received a severe blow when the Supreme Court gave its decision known as *Trans World Airlines v. Hardison*. This case involved a member of another Sabbath-observing group. The Court held that employees must make reasonable accommodations of the religious beliefs and practices of the workers, but that the employer did not have to do too much. As a result, scores of Sabbatarians were fired or were refused jobs when their employers learned that they would not work on the Sabbath. Recently several court decisions have modified this position to some extent. The new guidelines of the Equal Employment Opportunity Commission have already been published and should go into operation about the time of this General Conference session. This new move will give strong support to Sabbath observers.

Publications

Part of the work of the Religious Liberty Department is education. One way this is being accomplished is through journals and newsletters. The publication *Conscience and Liberty*, published under the direction of the Euro-Africa Division, is issued in several languages, such as: Croatian, French, Spanish, Italian, and German. Spanish and French copies have been used in North America, Inter-America, and South America.

Liberty Magazine with its circulation of 450,000 is published bimonthly by the North American Religious Liberty Association. The *Liberty Sentinel*, published by the General Conference Religious Liberty Department, is an annual promotional publication with a circulation of about 300,000. *Liberty Confidential Newsletter*, also published by the General Conference Religious Liberty Department, is sent out six times a year to about 25,000 Adventist readers who sponsor *Liberty Magazine*.

Two forty-minute educational films have been released during this past term. The first, *The Good Old Days*, portrays some of the deep-seated religious liberty problems created by people's reactions to authority. The second one, inspired by the First World Congress on Religious Liberty Field Trip, portrays the story of the Huguenots and Marie Durand of France.

Sunday laws

"The last two state Sunday closing laws in Oregon were repealed in the last four years. The state books are now clear of Sunday closing laws." This message from the religious liberty director of the North Pacific Union Conference has been repeated in many states. Other states have closing laws that are weak or not enforced. A few states continue to enforce their old blue laws. Inherent in the energy crisis is the potential for the introduction of a Sunday law in the United States by swift government emergency action.

Ingathering and literature evangelists

Because Ingathering and literature evangelism involve door-to-door contacts, in the United States there has been



Staff members of the Public Affairs and Religious Liberty Department are: (top, left to right) Robert W. Nixon, Roland R. Hegstad, W. Melvin Adams, and Gordon Engen; (bottom, left to right) Carol Longard, Merlene Wilson, Lynn Friday, Heidi Wetmore, and Mary Lee Keeler.

increasing pressure from city ordinances which are attempting either to control or stop such activities. Twice recently Federal courts have upheld the rights of church members to carry on these activities.

Labor unions

The United States government has three branches—the executive, the legislative and the judicial. Recently all three have been working to protect the individual who refuses to join or support a labor union because of religious convictions.

The executive branch is helping by issuing guidelines through the Equal Employment Opportunity Commission. The legislative branch is doing so by attempting to pass a law which would protect the individual who, because of religious convictions, refuses to join or support financially a labor union. In 1978, the House of Representatives passed such a bill with 400 voting in favor and only 7 opposing the bill. This attempt died in the Senate when the House Bill was attached to a controversial Labor Reform Bill which was defeated. Again in 1979, the leaders in both houses of Congress are working to pass this legislation. They expect results early in 1980.

For some years, Australia has had some form of exemption for objectors to union membership and dues. Some progress in this area also has been made in Canada and Great Britain.

The State of California takes control of a church

Early 1979 sent shivers up and down the spines of individuals interested in maintaining religious freedom as news seeped out that the State of California had actually taken control of an entire denomination. In a court session where the church was unable to defend itself because it had not been

notified, the court placed it under receivership. The church was charged with mishandling money. The state claimed that it has the right to oversee all money given to a church by the public. While the state has not yet proved a case of mishandling funds, the case drags on through the courts. If the State of California is permitted by High Court action to continue its harassment of churches, then a new and dangerous day for religious liberty has dawned.

"We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men. God's word must be recognized as above all human legislation. A 'Thus saith the Lord' is not to be set aside for a 'Thus saith the church' or a 'Thus saith the state.' The crown of Christ is to be lifted above the diadem of earthly potentates."—*Acts of the Apostles*, pp. 68, 69.

It has been a pleasure for the writer and his staff, which consists of Roland Hegstad, Robert Nixon, Gordon Engen and office secretaries Merlene Wilson, Carol Longard, Mary Lee Keeler, Lynn Friday and Heidi Wetmore, to have had a part in holding the banner of religious liberty high. □

Stewardship and Development Department

Report presented
Wednesday evening,
April 23, 1980.

By PAUL G. SMITH
Director



Very few people realize that the roots of the present strong financial structure of the Seventh-day Adventist Church reach back to the early publication of our church paper, now known as the *ADVENTIST REVIEW*.

Because the early pioneers of the Adventist Movement had no financial plan, believers in each isolated community spasmodically supported "the cause." Those were difficult times. God's system of tithe and offerings was yet to be rediscovered.

The early leaders of the Adventist Movement struggled constantly to provide enough money to print what was commonly called truth-filled literature. This literature, going to the scattered believers in the second coming of Christ, held them together in the "faith." It still does. Later, it would perform an extremely important part in the formation of what was to become the Seventh-day Adventist Church.

Our church paper was first printed in Paris Hill, Maine, in

November of 1850. By May 6, 1852, it was being printed in Rochester, New York, on a Washington hand press.

Strangely enough, the urgent need to purchase printing type was to be of historical significance to the development of a financial plan for this yet unorganized and unnamed movement. Believers in the Second Coming were asked to contribute funds to help buy the printing type. This was the first general offering received by the movement that was to become the Seventh-day Adventist Church.

The amount of money needed was \$652.93. The offering received was \$655.84. What a marked contrast this is with the Adventure in Faith Offering in 1975, when believers were asked to give a special offering to enter new areas with the gospel of Jesus Christ. That offering amounted to \$4,149,483.22, the largest offering in our history.

Beginning in 1852, and continuing for a period of several decades, the pioneers sought to rediscover God's plan for financing His cause. In the late 1870's, they became convinced from further Bible study that the system of tithe and offerings we now follow was God's basic plan of support for His work. The plan was recommended to the believers and soon became the basis for supporting the movement, as it is to this very day.

God's plan is profound in its simplicity: First, it involves returning His share, the tithe; second, it involves giving offerings, as God prospers, demonstrating our love for God and our abiding trust in Him. God's plan to finance His church has more to do with sharing the gospel than most people realize. It is a spiritual plan before it is a financial one.

It would be almost impossible to attempt to measure the amount of funds that the activities of this department, with its division, union, and local conference presidents and mission directors, and local church stewardship secretaries, may have helped in some way to bring to the cause. The treasurer's report can give us an idea of the amount involved. The Sabbath school report indicates how much has been raised for missions. Trust Services has helped bring an unprecedented amount through their special focus on Christian stewardship. Conference treasurers can tell you of the amounts of money given for conference-wide development and advance to build academies, camp meeting facilities, and youth camps, and to foster evangelism and meet other conference-wide needs. Pastors and church boards could report local church response to the challenge of providing enough money to share the gospel in communities and villages around the world.

All giving, regardless of the avenue it travels to reach the Lord's treasury, should come from people who love the Lord and who return the tithe and give their offerings because they sincerely wish to. They are to do so without coercion. When



Office secretaries who work in the Stewardship and Development Department are Frances McKee, Lona Nell Lea, and Terry Hixon.



Samuel D. Meyers



C. A. Williams

we face the fact that the work of God still has serious financial needs that are not being satisfied, we realize the need for even greater dedication. These needs will be met when the people who have become members of God's family love Him enough to give whatever it takes to carry on God's work.

From the beginning of this movement, stewardship education has been a cornerstone for adequate financial support. Our division directors are meeting unprecedented challenges to provide stewardship educational literature in many languages, in order to help meet the demand of rapidly expanding memberships.

The church owes much to W. M. Starks, who led this department for many years. One of his contributions was a 13-lesson stewardship course that has been translated into at least ten languages and printed by the hundreds of thousands.

The year 1980 is World Stewardship Year, but plans for this emphasis began in 1976. *Counsels on Stewardship* was abridged and translated into more than 30 additional languages. "Spirit of the Pioneers," a ten-lesson study guide to *Counsels on Stewardship*, has been translated and is printed in nearly 40 languages. A slide-cassette presentation is being made available for use with each lesson.

The "What's New?" slide-cassette presentation describes the circumstances of giving. In North America alone, 1,050 sets are in use. The program has been translated and is in use in several other divisions. Three additional slide presentations have been developed.

C. A. Williams carried on a strong stewardship program in the Far Eastern Division before returning to Canada and coming to the General Conference as an associate director in April of 1977. The past year has been an especially fruitful year for him, as he has been on three overseas itineraries as well as participating in activities in North America.

We welcome Samuel D. Meyers, who joined our staff in May of 1979 as an associate director. He has already made an impact on this office and the field with his seemingly endless energy and fervor for preaching the principles of stewardship.

Lona Nell Lea has been a secretary in our department since June of 1967. She, Frances McKee, and Terry Hixon have literally kept things moving by dispatching several million pieces of stewardship material around the world.

A Stewardship and Development experiment implemented in 1970, which is still under the close supervision of General Conference officers, has led to members increasing the percent of income given to support God's cause in those areas where it has been tried. This is significant when we realize that this is being achieved in spite of inflation and the increase of materialism. Too often, the trend has been to give a smaller percent of income instead of more.

The earliest pioneers of this movement exemplified a spirit of sacrifice. Self-denial was practiced. They parted more easily with money and even houses and farms because they believed that "it is he [the Lord thy God] that giveth thee power to get wealth" (Deut. 8:18). Believing that if He had done it once, He could provide them again with whatever they needed for this life, they put their faith into action.

This trend to greater liberality and dedication is of greater significance than we might at first realize. It is one of the signs that indicate that we, as a church, are recapturing the spirit of the pioneers—the spirit of doing whatever is needed and giving all that we are able to give. □



Robert H. Pierson, former General Conference president, and Mrs. Pierson were greeted warmly by current president Neal C. Wilson (left).

Eighth business meeting

Fifty-third General Conference session
April 22, 1980, 9:30 A.M.

Session proceedings

Continued from

Bulletin 5

NEAL C. WILSON: One of the easiest things to do in any organization is to defend the status quo. That is the most comfortable and natural thing for human beings to do.

It is a part of human nature to dislike making changes. We are comfortable with what we have. We think it is the safest. But as we look at the world church today in a changing world, it is very evident that we need to make some adaptation and modification. Our organizational structure and our decision-making process are especially difficult to change.

I want to place before the delegates this morning the fact that we have done considerable study on this subject. I have now been to every division of the world field. I have talked at great length with lay leaders, businessmen, professionals, division leaders, department leaders, union leaders, and local conference and field leaders. I have talked with a great many individuals just to get their evaluation of certain matters.

An organization is developed to achieve an objective. Organization should not continue simply to maintain itself. Unless there are clear targets, organization is meaningless.

The objectives of this church are not made by human beings, but have been mandated by our Lord and Saviour. We must put together a structure and an organization that will achieve these objectives.

Before Elder Pierson left the General Conference, he had already set in motion some studies with respect to decision making. Many wonder why it takes the General Conference so long to make a decision. I could give you quite a long list of reasons for maintaining the status quo.

There are two ways of approaching this. You can wait until evolution forces you into a new configuration, or you can take the initiative as leaders and chart the course for the future. Frankly, we believe that one of the responsibilities of leadership is to take the initiative and not just wait to evolve. I want to

describe more of what I have in mind, which leads up to two actions that I hope this body will take.

I asked W. J. Hackett to make an extensive study of our General Conference organizational structure. We also have, in addition to the normal organizational patterns, a sensitive and crucial area in connection with the General Conference. Since the General Conference is geographically located in the territory of the North American Division, the General Conference itself and the North American Division of the General Conference work in a very close partnership arrangement.

You understand that every division is a division of the General Conference. They are not free-standing divisions and do not have their own constituencies.

We do believe that some things can be greatly simplified in General Conference operations. Within the General Conference office itself there are a number of standing committees, a number of ad hoc committees that serve a particular purpose and then are phased out, and certain administrative committees. Several different refining processes are used in trying to arrive at decisions. Some of these are excellent, but we feel some of them are a little bit cumbersome and outdated.

We feel that in the General Conference at the present time some things could be restructured either by merging similar operations into an expanded department or by grouping departments. We believe that there can be a far better coordination of such areas as Lay Activities, Sabbath School, Youth, Ministerial Association, Stewardship, and Home and Family if they are grouped together in a single package. It is our intention in the General Conference to place these departments under a committee with delegated authority from the General Conference Committee and with proper accountability required. The committee coordinating this grouping of departments will be under the chairmanship of a general vice-president. We would expect that vice-president to act with some degree of authority. We believe this is worth trying and that it can further the progress of this church.

Not all departments are the

same, and this sometimes is a little difficult to state without being misunderstood. Departments have different functions. Some do more promotion than others; some are more general, while others are very specific in nature; some deal with institutions, some with technicalities, some with training. No one of them is more important than another, but they should not be dealt with in the same way. Personnel in some departments ought to stay home more than they do. Other departments cannot do their jobs unless they travel a great deal.

The church is a sacred business. I am not suggesting that anyone be crippled or chained. What I am saying is that we need to make the operation of the General Conference office more cost effective than it has been and than it is right now. It is no one's fault except that of some of us who have been a part of it. Over the next few months we intend to move into some of these areas, correct some of these things, and bring about some of these groupings, to effect a stronger organizational structure to achieve our targets and objectives.

We do have two specific recommendations that were given to you Thursday evening. One has to do with merging the activities of the Health and Temperance departments; the other, merging the Ministerial Association and what is now called the Stewardship Department.

I hope you will notice that this calls for no constitutional changes at this point. I must tell you frankly that we are not sure this will prove to be a great success. It may not. If it does not, it will not be because some of us have not done everything possible to make it a success. But we do have to deal with reality.

So I want you to understand that we are not asking for a constitutional change but, instead, that the General Conference be given an opportunity to try something during this coming quinquennium. If it seems to be a success, we will share that with our divisions and unions.

The matter of merging Health and Temperance was discussed as long ago as the last General Conference session. It is impossible to talk about temperance without talking about health or vice versa. You cannot separate them. Both of these strong arms of the church should strengthen each other.

One question has been, What can be done alone and singly as separate departments that could

not be done even better by merging their strengths? I could give you many reasons for my belief that a better job can be done by merging these departments.

Regarding the matter of Ministerial and Stewardship, we must first say that the Ministerial Association is not a department. It was never designed that way. The Ministerial Association should cross all lines, because in the structure of this church, the minister and those with whom he works and to whom he ministers become the church. At the local level, the minister is the one expected to implement the actions of the church. We need to keep the fact that he is the key figure clearly in mind.

Stewardship is not fund raising. Stewardship helps us to eliminate selfishness from the heart so that one is willing to commit time, talent, body, and monetary treasures to the Lord for the finishing of His work. That is the whole purpose of stewardship. There is only one person who can truly make stewardship succeed in any given church—the pastor. If the pastor is not convinced, and does not follow through, there will be a dismal picture as far as stewardship is concerned. The stewardship of time, talent, and assets of an individual or a church, therefore, are most important. Real stewardship is the management of time, money, and talents under God's blessing to get a job done.

I am trying to state in a very brief amount of time our rationale for suggesting that Ministerial and Stewardship be merged. Stewardship should not be considered a department either. Stewardship is a way of life with the Seventh-day Adventist Church. We, therefore, believe that Stewardship should be combined with the Ministerial Association because it will not succeed unless the pastor is in total cooperation with it. It is for that reason that we have brought these recommendations to you.

M. T. BATTLE: [Read the action "Health and Temperance Departments Merger" found on p. 18 of this Bulletin.]

I would like to move the adoption of this recommendation. [Motion was seconded and voted.]

M. T. BATTLE: [Read the action "Ministerial Association—Stewardship and Development Department Merger" found on p. 18 of this Bulletin.]

I would like to move the adoption of this recommendation. [Motion was seconded.]

R. F. MATTISON: The only danger I see is that the closer we come to the local church, the more these things will be combined, causing so many responsibilities to rest upon one person that the work will not be done. If the talents of the church will be distributed according to various abilities, guaranteeing that the effort will be not to try to unite at the church level but to try to proliferate and specialize in all of the areas, I think the reorganization will achieve its purpose. I think we should spread it as wide as possible so that the members will be able to give their talents toward specializing in all these areas.

KENNETH HART: I am sorry I was not recognized when we were still talking about the merger of Temperance and Health. I do not want to speak against the action that was taken. I support it fully. I would like to sound a note of caution, however. Since the days of John Harvey Kellogg, the medical profession in this church has always felt a little bit as though they were on the outskirts of the action. As we merge these two departments, I think we should be very careful to make sure that the medical profession is solidly represented.

C. LLOYD WYMAN: I appreciate the effort that the administration is putting forth to amalgamate the superstructure. I would like to understand precisely, and make sure we all understand precisely, what is being suggested here. Do I hear you saying that this vote is for the merger of these two departments on the General Conference level only? Is it expected that if it works there, it will be expected to be workable on every level—division, union, and local? Do these other levels have a voice in this matter?

NEAL C. WILSON: What we are asking is that the General Conference level be given a chance to try this. If we can't demonstrate that this is going to be a superior way to go, then you know the whole church will probably reassess it. We do not ask that this be implemented on every level or suggest that it is possible.

RICHARD HAMMILL: I would like to add, myself, that it is not the idea that one man do the work of two, but rather that two of them work together, dividing the work but having one approach to our pastors and our churches in these particular functions.

JOSEPH BATTISTONE: I want to express my appreciation

for Elder Wilson's initiative to experiment. I think that our church will be better prepared to meet challenges in the future, especially fiscal matters. I recognize that should this experiment succeed, there will be some changes at local levels.

PAUL CHIMA: I think we agree that we live in a changing world. The devil is changing his plan every second, and if we are going to match the time, we must be people of change. I do not think it is good to be fearful of every change. I think it is good to give the new administration the opportunity to experiment.

ALFRED BIRCH: I, too, appreciate this direction. I suggest that as we move in this direction, the brethren consider the various ministries of the church in perhaps two areas, internal and outreach.

RICHARD HAMMILL: [Question was called and the motion was voted.] Now we are ready for a report from the Nominating Committee. I will call on Elder Schmidt.

H. H. SCHMIDT: We have tried very diligently to move the work along on the Nominating Committee today. We are ready to bring you another partial report.

J. G. SMOOT: [The report was presented and accepted. The complete report appears on p. 32 of Bulletin No. 5.]

H. H. SCHMIDT: [Benediction.]

RICHARD HAMMILL,
Chairman
D. A. ROTH,
Proceedings Secretary
M. T. BATTLE,
Actions Secretary

Session actions

Baptismal Vow and Baptism—Church Manual Amendment

Voted, To amend the section Baptismal Vow and Baptism, CM 61-63, as follows:

Baptismal Vow.—In the presence of the church or in the presence of a properly appointed body (see pp. 53, 54), the following questions should be posed and answered in the affirmative by candidates for baptism, and by those being received on profession of faith.

1. Do you believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit?

2. Do you accept the death of Jesus Christ on Calvary as the atoning sacrifice for the sins of men, and believe that through faith in His shed blood men are



Persons with impaired hearing went to Section 18 of the Arena on Sabbath. Services were "translated" into sign language for them.

saved from sin and its penalty?

3. Renouncing the world and its sinful ways, have you accepted Jesus Christ as your personal Saviour, and do you believe that God, for Christ's sake, has forgiven your sins and given you a new heart?

4. Do you accept by faith the righteousness of Christ, recognizing Him as your Intercessor in the heavenly sanctuary, and do you claim His promise to strengthen you by His indwelling Spirit, so that you may receive power to do His will?

5. Do you believe that the Bible is God's inspired Word, and that it constitutes the only rule of faith and practice for the Christian?

6. Do you accept the Ten Commandments as still binding upon Christians, and is it your purpose, by the power of the indwelling Christ, to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord?

7. Is the soon coming of Jesus the blessed hope in your heart, and are you determined to be personally ready to meet the Lord, and to do all in your power to witness to His loving salvation, and by life and word to help others to be ready for His glorious appearing?

8. Do you accept the Biblical teaching of spiritual gifts, and do you believe that the gift of prophecy in the remnant church is one of the identifying marks of that church? (See pp. 37, 59.)

9. Do you believe in church organization, and is it your purpose to support the church by your tithes and offerings, your

personal effort, and influence? (See also pp. 37, 58, 88, 204-207.)

10. Do you believe that your body is the temple of the Holy Spirit and that you are to honor God by caring for your body, avoiding the use of that which is harmful, abstaining from all unclean foods, from the use, manufacture, or sale of alcoholic beverages, the use, manufacture, or sale of tobacco in any of its forms, for human consumption, and from the misuse of, or trafficking in, narcotics or other drugs? (See pp. 36, 37, 58, 222, 223, 248.)

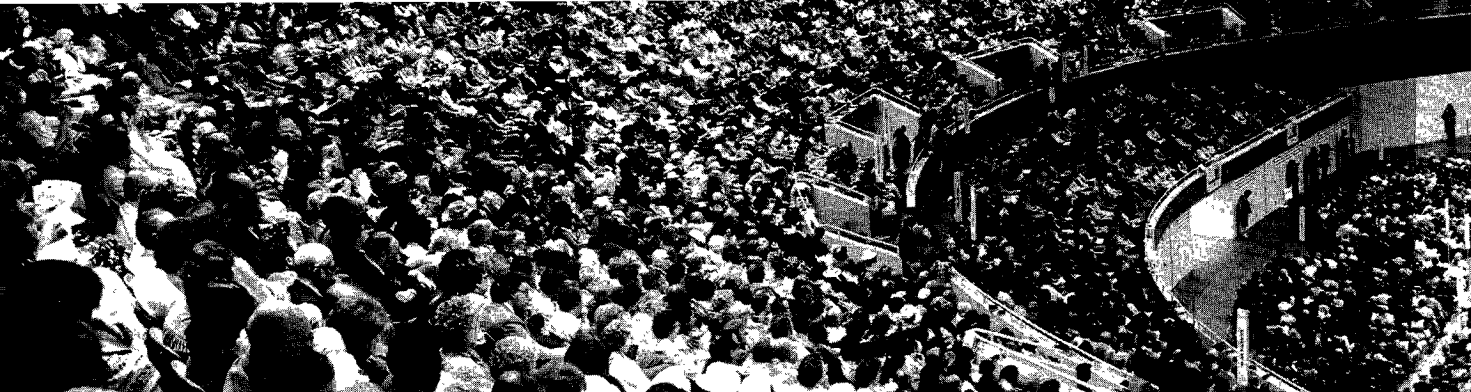
11. Knowing and understanding the fundamental Bible principles as taught by the Seventh-day Adventist Church, is it your purpose, by the grace of God, to order your life in harmony with these principles?

12. Do you accept the New Testament teaching of baptism by immersion, and do you desire to be so baptized as a public expression of your faith in Christ and in the forgiveness of your sins? (See also p. 59.)

13. Do you believe that the Seventh-day Adventist Church is the remnant church of Bible prophecy, and that people of every nation, race, and language are invited and accepted into its fellowship? Do you desire membership in this local congregation of the world church?

Deacons and Ushers—Church Manual Amendment, NA Supplement

A request was made for church head ushers to be members of the church board. It was therefore *Voted*, To amend the section



Deacons and Ushers, CM 284, North American Supplement, to read as follows:

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

The Department of Lay Activities—Church Manual Revision

Voted, To revise the section, The Department of Lay Activities, CM 139-146, as follows:

The Department of Lay Activities was organized to direct and train laymen to unite their efforts

with the ministry and church officers in the final proclamation of the gospel of salvation in Christ. The aim of the department is to enlist every member into active soul-winning service for God.

Lay Activities Council.—

This council shall consist of the following: the lay activities leader (chairman), the pastor, an elder, lay activities secretary, treasurer, Dorcas Society leader, Dorcas Society secretary, Adventist Men's organization leader, interest coordinator, temperance leader, health secretary, communication secretary, Sabbath School superintendent, youth director, director of Community Services Center or Community Services leader. In churches which elect a Community Services leader as an assistant to the lay activities leader, that officer shall also be a member of the Lay Activities Council. The church may wish to add other members to this council. The lay activities secretary is the secretary of this council. The council should meet at least once each month.

The duties of this council shall be the following:

1. To arrange for the missionary meetings of the church, to study its field of missionary activity, to counsel with the church board concerning the missionary program of the church, and to enlist every church member in definite lines of service.

2. To direct the laymen in, though not limited to, the following specific areas of missionary service sponsored by the lay activities department:

- a. Literature distribution and circulation of missionary periodicals

- b. Bible course enrollments

- c. Community Services (welfare and medical missionary work)

- d. Plans and provision for any needed disaster relief operations

- e. Bible evangelism, including Bible evangelism crusades (Bible studies, cottage meetings, community Bible schools, lay preaching, street or plaza meetings)

- f. Ingathering

3. To aid the church board in arranging territorial assignments.

4. To train members in Christian witnessing:

- a. Conducting classes in how to give Bible studies, personal missionary work, and in Community Services and disaster relief service.

- b. Giving practical demonstrations in how to do this work.

- c. Leading the members in active missionary service.

5. To encourage reporting through the lay activities secretary and band leaders.

6. To supervise the Community Services activities of the church and serve as the governing committee of the church's Community Services Center.

7. To cooperate with the department of lay activities of the local conference in carrying out its program.

8. To disburse the local church missionary funds.

9. To plan for and conduct the

weekly and monthly missionary meetings as called for in the church calendar.

Lay Activities Leader.—The lay activities leader is elected by the church to lead in training and directing the church in active missionary service. He is chairman of the Lay Activities Council, which meets each month. It is his duty to present to the church, in the monthly Sabbath missionary service and in the church business meetings, a report on the total missionary activities of the church.

Lay Activities Secretary.—The lay activities secretary is elected by the church and serves as the representative of the Adventist Book Center for all departments of the church. The secretary works closely with the lay activities leader in developing the missionary outreach programs of the church. The duties of the lay activities secretary are:

1. To assist in the direction of the missionary activities of the church.

2. To be present at all missionary meetings, keeping the minutes and endeavoring in every way to cooperate with the lay activities leader in fostering missionary activity.

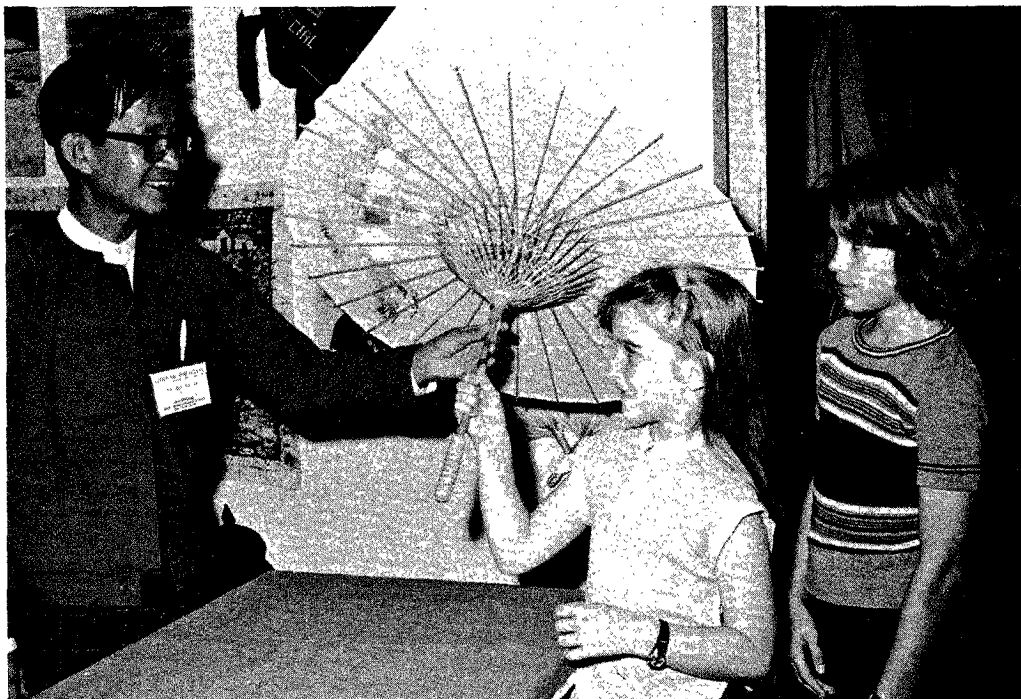
3. To conduct the transactions of the church in all relations with the Adventist Book Center, such as ordering supplies, keeping accounts, and making collections and to ensure that the receipts from all sources are sufficient to pay for that which is ordered.

4. To secure a duplicate order book for use in reconciling the Adventist Book Center invoices. Orders should never be written in letters since they are likely to be overlooked. Care should be taken to write the orders clearly, with correct names and addresses stating how the supplies are to be sent and giving other necessary instruction.

5. To order at the proper time from the Adventist Book Center all supplies such as missionary tracts, Sabbath school lesson pamphlets, Christian Home Cal-



The Far Eastern exhibit treats visitors to this colorful display.



A panoramic view of the Arena, where meetings were held the first week of the session, dominates this page. The final weekend meetings will be held in the convention center's Grand Hall, which seats some 20,000 people. In the color picture at left, Ba Hla Thein, treasurer of the Burma Union, who is mentioned in Pat Horning's "The Day in Dallas" (April 23 issue), shows Michelle and Tammy Friesen, of Hot Springs, Arkansas, a handpainted Burmese parasol at the Southern Asia Division booth.

endars, Morning Watch calendars/books, et cetera.

6. To see that offerings are taken at suitable times to provide tracts and other missionary supplies for the members. A church missionary offering for this purpose is received on the first Sabbath of the month. If this offering does not provide sufficient funds, collections may be taken at the weekly missionary meeting. In the case of a church on the Personal Giving Plan, provision is already made for the funding of missionary supplies. The disposition of such church missionary funds shall be made by action of the Lay Activities Council.

7. To ensure that the receipts from all sources are sufficient to pay for that which is ordered, and to make certain that the account with the Adventist Book Center is settled each month.

8. To serve as secretary of the Lay Activities Council, keeping the minutes of this council and taking an active part in carrying

into effect the plans developed by the council.

9. To keep record of the reports of work done by church members, to keep proper records of all services and to be prompt in sending a summary to the lay activities director of the conference or field at the appointed time.

10. To call the attention of the church to literature which is available for use.

11. To maintain close touch with the conference/mission lay activities director and to keep him informed with regard to the progress of the work. The lay activities secretary may do this by writing on the reverse side of the quarterly report blank information such as the following:

- a. A report of the condition and progress of the missionary organization.
- b. Any outstanding experiences the members may have had during the month.
- c. Interesting statistics con-

cerning any missionary activities the church may be conducting, such as Ingathering, et cetera.

12. To present a statement of the church account with the Adventist Book Center at church business meetings.

13. To give a report of lay activities to the church on occasions such as the monthly missionary meeting and business meetings.

Dorcas Society.—The Dorcas Society is an important feature of the lay activities of the church. The leader of this society, and assistant leader if needed, together with the secretary-treasurer, are elected at the regular church election. This society is usually composed of the women of the church who banded together in this way, devote time and talents to the gathering and preparing of clothing, food, and other supplies for the poor, needy, and unfortunate. This organization works in close cooperation with the deacons and

deaconesses of the church. Dorcas ministry, however, includes more than the giving of material aid; it encompasses also adult education, visiting, home-making, home nursing, counseling, and other services. The church department of lay activities and the Dorcas Society have primary responsibility also for Community Services. Referring to the work of Dorcas and other noble characters of the Bible, we read: "Such patient, prayerful, and persevering fidelity as was possessed by these saints of God is rare; yet the church cannot prosper without it."—*Testimonies*, vol. 5, p. 304.

Adventist Men.—Adventist Men is another subsidiary group within the department of lay activities. The chief missionary programs carried on by this group are lay preaching efforts, prison ministry, and Community Services. Community Services for men usually focuses on furniture service, repair of homes

for the aged, invalids and widows, and disaster relief services such as rescue, transport of relief supplies, counseling, cleanup, and rehabilitation.

Community Services Center.—Where a church operates a Community Services Center, the Lay Activities Council is the governing committee of the center. The director of the center is appointed by the Lay Activities Council and is a member of the council.

Where a number of churches within a single district operate a Community Services Center jointly, a governing committee for the center should be appointed by the supporting churches of the district, with representatives from each church, the district leader serving as the chairman.

Where a center is operated by two or more districts of churches within a conference, the center governing committee should be composed of representatives of the supporting churches, with additional representatives ap-

pointed by the conference committee. The committee elects its own chairman.

Ministerial Association-Stewardship and Development Department Merger

Voted, To merge the Ministerial Association and the Stewardship and Development Department into a joint operation with the understanding that this arrangement will be evaluated during the next quinquennium and that no amendment will be made to the General Conference Constitution at this time.

Health and Temperance Departments Merger

Voted, To merge the Health Department and the Temperance Department into a joint operation with the understanding that this arrangement will be evaluated during the next quinquennium and that no amendment will be made to the General Conference Constitution at this time.

period when there was no Sonship involved—just three members of the Godhead? Is that our position? Did the term *Father* come into play only in relationship to the Sonship experience as a result of sin and the need of the atonement?

NEAL C. WILSON: Well, you are getting into an area that could lead us into certain Arian complications. And the word *fundamentalist* in itself is not a good description of Seventh-day Adventists today, because theologically it has implications that really do not harmonize with our position.

W. DUNCAN EVA: Mr. Chairman, we did not want to get into those areas that Elder Banks has talked about, but we felt confident in using the word *Father* because that is the word Jesus gave us to use—"Our Father which art in heaven." We have tried to say no more than the Bible says explicitly and not get into some of these involved theological aspects relating to the reincarnation.

C. E. BRADFORD: Brother Chairman, might it help for us to consider that here we are using texts from both the Old and New Testament—from the entire Bible? The whole Biblical witness is expressed here in these items.

RICHARD HAMMILL: This is a Biblical expression from Isaiah. Only the King James Version uses "everlasting Father." I think we are correct. It is a Biblical concept.

NEAL C. WILSON: When I was on a panel the other day with several clergymen—United Methodist, Roman Catholic, et cetera—I noticed that they always referred to the *everlasting* Father. Rather than *eternal*, they used the word *everlasting*.

W. G. C. MURDOCH: There is a difference between *eternal*

and *immortal*. We have eternal life. But God is the *immortal* Father. The same with the Son. Why do we not refer to them as immortal rather than eternal?

RICHARD HAMMILL: It is true, Brother Chairman, that the Bible says that only God has immortality. But it is not an expression that is used together with *Father*. We do say *everlasting Father*. In the Hebrew Bible I think *everlasting* and *eternal* are probably both translated from the same word. We could just use the term used in the King James Version, "the everlasting Father," but I would prefer not to use a term here that is not used in the Bible. "The eternal Spirit" is a Biblical phrase. I think we are very much in order in speaking of the "eternal Father."

NEAL C. WILSON: It might be well for the committee to take several of these words under advisement, weighing the implications of each and then bringing back a finished product.

J. W. BOTHE: [Read Section 4, "The Son."]

NEAL C. WILSON: This is an important section. How does it come through to you? Does it say what it needs to say? Are we saying what should be said, so that others reading it will understand what we mean?

LOUIS VENDEN: Just one brief general statement, Brother Chairman. I really applaud what we are doing here. I was very interested when I learned originally of this work. I have been made a bit uneasy by the fact that there is a difference between the statement that was published in the ADVENTIST REVIEW and the copy that we received as delegates. There have been some significant additions and deletions. There may be reasons why this could not be avoided.

The phrase "as our Example" concerns me. I feel that "as our Saviour" would be preferable. He is our Example, but I believe He is more than that. I believe the statement is accurate but not adequate. I recommend that the statement be changed to read, "As our Saviour He lived and experienced," et cetera.

W. DUNCAN EVA: We did add that, as it has been pointed out, and the thought is repeated in the next sentence, perhaps a little more strongly, "He perfectly exemplified the righteousness and love of God."

NEAL C. WILSON: You feel that the second sentence is building on the first? But would there be any violence to the second sentence if you changed that *Example* to *Saviour*? I don't see

Ninth business meeting

**Fifty-third General Conference session
April 22, 1980, 3:15 P.M.**

Session proceedings

TED WILSON: [Opening prayer.]

J. R. SPANGLER: We welcome you to this afternoon business meeting. Ted Wilson, director of Metropolitan Ministries of New York City, offered our prayer. Incidentally, Ted is the son of our president, Neal C. Wilson.

C. E. BRADFORD: I would like to call the meeting to order. For two afternoons, yesterday and today, we have been considering the fundamental beliefs of Seventh-day Adventists. It has been agreed upon by the officers of the General Conference that our president, Elder Wilson, should preside when these beliefs are reviewed.

As Elder Wilson told you yesterday, let no one send the word from this session that there are fundamental changes.

NEAL C. WILSON: We will begin with the section entitled "The Father."

J. W. BOTHE: [Read Section 3, "The Father."]

NEAL C. WILSON: Are there any comments on this section?

E. E. ZINKE: The word *ul-*

timate here might possibly be misunderstood. Quite often in contemporary theology, God is conceived to be in the background. He never goes on stage. He is ultimate in the sense of being remote. I am wondering whether we could simply delete the word *ultimate* and still say exactly what we want to say. If we still feel we need to qualify God as Source, perhaps we could say "supreme Source."

NEAL C. WILSON: How do you respond to *supreme* as an alternate? Elder Eva, was this an item that was possibly considered in the first drafts?

W. DUNCAN EVA: Mr. Chairman, we did consider it and decided to leave it [*ultimate*] in. Maybe *supreme* would be all right, though. We will take it to the editing committee for further consideration, Mr. Chairman.

NEAL C. WILSON: All right, you have several good theologians on that committee. We do not want to convey the impression that we aren't sure about God—that He might be somewhere, but remote or hidden.

G. N. BANKS: Is our position as fundamentalist-believers that the Godhead is a unit of three equal members, preexistent to all things, and that there was a

The proposed statements of fundamental beliefs referred to in these minutes are compiled for your reference on pages 24 and 25 in this Bulletin.

that it would. The second sentence is dependent on the first one.

BOSTON L. RATH: I am concerned about the line that reads, "He perfectly exemplified the righteousness and love of God." But He did more than that. He is the Lord our Righteousness. The Bible says we are reconciled to God by His death and saved by His life. I think this statement should be clear that He was more than our example. He was our Righteousness. He did not just exemplify that righteousness, but He made it possible for it to be imputed and imparted to us.

NEAL C. WILSON: That is somewhat Dr. Venden's thought. He felt "as our Example" ought to be eliminated. He feels it should be more inclusive, which would include what you have suggested as "our Saviour."

T. H. BLINCOE: There are some of us who would like to see a little change in the phrase "Forever truly God, He became truly Man," omitting the next two words "the Man" to read "He became truly Man, Jesus, the Christ."

NIKOLAUS SATELMAJER: In the same line, I question the need for the word *forever*. I can see perhaps what the committee

was thinking when they included it, but I think in the future this would create a greater problem for us than its present value, because we have already defined the eternity of God in previous statements. To add this qualifying word would, I think, only add confusion to it. I would suggest that we adopt the phrase that is historically used, "truly God," and omit the word *forever*.

W. DUNCAN EVA: I personally would have no objection, since we have accepted Dr. Blincoe's suggestion. When you add "also truly Man," *forever* is not needed so much. We used the term "forever truly God" because we wanted to make sure that He was God and Man at the same time. But "truly God, He became also truly Man" says the same thing.

KENNETH W. HART: I refer to the expression "He was conceived by the Holy Spirit." This expression almost suggests the female role as we humanly know it. Perhaps it would be better to say that "He was conceived of the Holy Spirit."

GEBRE M. FELEMA: I refer to the sentence "He will come again in glory for the final deliverance of His people and the restoration of all things." The

question in my mind is, What is "all things"? To me it is ambiguous.

NEAL C. WILSON: The brethren who have worked on this have tried to use Biblical terms as frequently as possible. They felt safest to do this, rather than to try to interpret too much what Biblical terms meant, unless it was very, very explicit.

BRUCE J. JOHNSTON: I know it sounds perhaps like nit-picking, and we get tired of that. But it was mentioned that in the phrase, "Forever truly God," we could just leave the *forever* out and state that He is truly God and that He became truly Man.

NEAL C. WILSON: The word *also* was suggested, Bruce.

BRUCE J. JOHNSTON: I would feel very uncomfortable if we left the door open here to the fact that He would divest Himself of His Godhood. We had a great controversy in the early centuries over this very thing, and I think that it should be spelled out clearly that He is God and Man. Perhaps the sentence could read, "Forever truly God, He became also truly Man, but God-Man, Jesus the Christ." If we do not spell it out specifically, we do leave open the concept that He divested Himself of His Godhood.

NEAL C. WILSON: I think the feeling was that when the word *also* was put in, it meant that He always remained God. But He also was truly Man, so that He did not lose divinity in this redemptive act. But I think you have pinpointed something, Bruce. We should not leave it open so that it could be read in several ways.

A. V. WALLENKAMPF: I think I would be more comfortable if we could insert a few words before *miracles* in the sentence that begins, "He was attested as God's promised Messiah by His miracles." I would like the sentence to read as follows: "He was attested as God's promised Messiah by His birth, life, teachings, miracles, and His resurrection from the dead in accordance with the Scriptures." That would delete "the fulfillment of Old Testament prophecy."

J. W. BOTHE: [Read Section 5, "The Holy Spirit."]

SIEGFRIED NEUENDORFF: Would you please consider the statement that the Holy Spirit is "always with us"? I think that the presence of the Holy Spirit is limited according to our conduct, because we are told that the Holy Spirit will draw back if our behavior is not right.

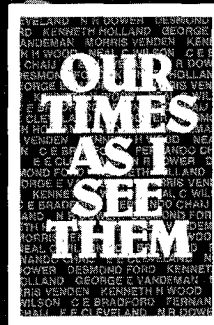
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W. DUNCAN EVA: The Lord Jesus did say, "Lo, I am with you alway, even unto the end." We will take that suggestion to the committee.

A. LEROY MOORE: I think the infinitive *to be* takes care of the problem.

NEAL C. WILSON: Explain that to us, Leroy.

A. LEROY MOORE: It doesn't say *is*, it says *to be*. It is the purpose that He be with us. It doesn't say He is with us.

HAROLD LANCE: I would suggest that we add to the last sentence the following: "It enables us to overcome sin and to obey the commandments of God."

W. DUNCAN EVA: That thought is included clearly and explicitly in connection with Christian experience.

HAROLD LANCE: But does it state it as the power of the Holy Spirit within the life enabling the believer actually to overcome sin and obey the commandments of God?

W. DUNCAN EVA: It says that through the Spirit we are born again and sanctified. The Spirit renews our minds, writes the law in our hearts, and provides power for us to live a holy life. In several other places, we speak of keeping the commandments of God and the faith of Jesus as well, so we didn't feel it necessary to include it here.

HAROLD LANCE: I would suggest that the only way we can overcome sin and keep the commandments of God is through the power of the Holy Spirit, and it would seem to be relevant to include it at this point.

A. H. TOLHURST: In reference to the point raised earlier in respect to the Holy Spirit being always with us, would it be useful to make a reference in this statement to the fact that the Holy Spirit can be withdrawn from those who finally reject Him?

J. W. BOTHE: [Read Section 6, "The Creation."]

A. LEROY MOORE: I'm a little bit concerned about the words "*only* authoritative account." I wonder whether it would not be better to say "*the* authoritative account" or something possibly less strong. I think we need to be careful in our relationship to Scripture, even though it is the test of all doctrine and gifts, including the Spirit of Prophecy.

W. DUNCAN EVA: We did discuss this, and I believe the Home and Overseas Officers insisted on the insertion of this word.

E. J. HUMPHREY: I refer to

"six days." Would we do any injustice if we said "six literal days," since so many religious bodies teach that each day was 1,000 years?

NEAL C. WILSON: I think the feeling was that to use the word *literal* here would be a bit redundant and that it might create conflict or controversy. When "six days" is coupled with the last part of the same sentence, "and rested the seventh day of that first week," they are clearly defined as 24-hour days. Maybe it needs to be amplified a bit more by including the word *literal*; that is a good point.

A. A. ROTH: I just want to support the comment made earlier about the word *only*. My concern is that it seems to reduce the information we have from Ellen G. White that gives us a number of details not given in the Bible regarding Creation. If we say the Bible is the only source for this, it seems to suggest that what she says is not a source. In addition, we as a church have been rather strongly scientifically oriented. Youth groups are taught that the book of nature is God's second book, and the Bible points to the stars as speaking about God's creation. Ellen G. White tells us that science sheds light on the Bible and the Bible sheds light on science, so that the term *only* seems a little bit restrictive to me.

NEAL C. WILSON: We have wrestled with that before, but must do more thinking and praying about that word, because we do not want to be too inclusive.

JOHN V. STEVENS: One of the reasons for rewriting this is to make it more easily understood by those not of our faith. Because of our background, I think that most of us would interpret this statement to mean a literal week. However, the Jehovah's Witnesses is one group, and there are others, who feel that the first week was a period of symbolic time, each day being equal to 1,000 years. I would not really see any redundancy if the word *literal* were to be inserted. It would certainly let the world know what we believe.

HUMBERTO R. TREIYER: I fully agree with the idea of inserting the word *literal*. I would like also to see something in relation to our position about the earth's chronology.

NEAL C. WILSON: Doesn't that appear anywhere here? It does clearly appear in the statement issued in the ADVENTIST REVIEW where we speak in terms of a short chronology.

LAWRENCE GERATY: The



Among the twins present at the session were Colin Standish, left, academic dean of Weimar Institute in northern California, and Russell Standish, medical director of Bangkok Adventist Hospital.

earlier version in the ADVENTIST REVIEW said that the Holy Scriptures contain the only authentic account of creative activity. The way it appears now, it is limited to origins. In some ways I think that this is unfortunate, because Creation is far more extensive than just origins.

NEAL C. WILSON: That is true.

LAWRENCE GERATY: In a paragraph on Creation, I would like to testify to the world that God does not work, as deists believe, by getting things started and then allowing them to run their course. I would like to include creative activity that includes not only origins but much more.

ROBERT S. HAMILTON: I notice that, as far as Creation is concerned, all we mention is the creation of this world. I think we ought to state that God's creative power extends far beyond this world, which is only a minute part of His whole creation.

NEAL C. WILSON: Very good. Dr. Geraty's point really, in a sense, would cover that.

GEORGE T. L. ATIGA: The Sabbath is spoken of as a memorial of God's completed creative work. Then man is spoken of as the crowning work of Creation. Don't you think that deleting the words "the crowning work of creation" would strengthen the thought of the Sabbath as the memorial of His completed work?

NEAL C. WILSON: Man was very significant to the whole creation, different from everything else. I think Ellen White refers to the fact that he was the crowning work. The question is, Does this diminish the Sabbath?

GEORGE T. L. ATIGA: I believe that the fact that they are

together in the same paragraph diminishes the importance of the Sabbath.

LANCE W. JUDKINS: The statement reads, "In six days the Lord made heaven and earth and all living things." Does this cover inanimate things also, or should the words "and inanimate" be added?

NEAL C. WILSON: I think it was said this way rather specifically because we did not want to get into an area that is not very clear. Dr. Roth, what do you think about that?

A. A. ROTH: We have been discussing this point for well over a hundred years, and we have not settled it yet.

NEAL C. WILSON: So your suggestion would be to leave it this way?

A. A. ROTH: I think neither Scripture nor Ellen G. White is specific on this point. There are statements that can be interpreted that way, but neither Moses nor Ellen White addressed that question directly.

J. W. BOTHE: [Read Section 7, "The Nature of Humanity."]

KENNETH PIERSON: In the first sentence, I think it would be appropriate to insert "and freedom" after the word *power*. I think this would say something about God.

DON MANSELL: Mr. Chairman, I believe that Seventh-day Adventists espouse the Arminian position on freedom of the will, and I believe this should be stated clearly because certain consequences flow from that basic premise. It removes God's responsibility as the author of sin and places it where it belongs, on the free moral agent. I would recommend that the first three sentences read as follows: "Man and woman were made in the

image of God with individuality, and though created free beings, they are dependent upon God for life and breath and all else. When our first parents chose disobedience, thereby denying their dependence, they fell from their high position under God."

JAMES LONDIS: I don't find any sentence, either under this section or elsewhere in the document, concerning the wholistic view of man. I wonder if this might not be the most appropriate place to put it. It would have implications for later statements about healthful living.

NEAL C. WILSON: Certainly the wholistic concept undergirds much of our message. Please be sure to bring that to the editorial group.

HUMBERTO R. TREIYER: I don't see anything about the relationship between man and woman immediately after Creation or after sin distorted that image. And in the second place, even running the risk of some repetition with Article 22, something in relation to the home and family, I think, should be placed here.

ZINOEO L. MANALO: I am just a little bit disturbed with the words "under God." It seems to me that it gives the suggestion that before man fell into sin he was equal with God. Is it not enough to say that they fell from their high position?

NEAL C. WILSON: Can someone give us a little defense on the use of the words "under God"?

W. DUNCAN EVA: I don't know if I quite understood the point. Man's position before he fell was under God, but it was a high position. What we are trying to say here is that when man sinned he fell from that high position that in the beginning was under God, anyway.

RUSSELL STAPLES: I refer to the phrase "The image of God in them was distorted." We are entering theologically troubled waters here. Was the image lost? Was it distorted? What happened? To those who take a serious view of sin, distortion may seem a very light view of sin, lighter than I think we may be happy with. We find on the next line "this fallen nature." I am not quite sure about the antecedent. And this phrase, "God in Christ reconciled all to Himself," could perhaps be construed as incipient universalism. I just wanted to point out that the whole thing seems to me to be an inadequate statement of either the wholistic nature of man or the nature of what happened when sin took place.

W. DUNCAN EVA: This statement was stronger originally. We referred to the wording of Psalm 51:5: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." We had the idea here that we are born in sin. Because there were several objections to that, we took it out. We tried to say that the image of God was distorted and man became subject to death, and that their descendants share this subjection to death as part of their fallen nature. We used the words "fallen nature" to strengthen the idea of what the distortion of the image of God meant. When we put in "reconciled all to Himself," we were thinking of some scriptural passages as well as the Spirit of Prophecy passage that says that Christ restored by His sacrifice the whole race of man to favor with God. That is the idea we intended to convey.

RICHARD HAMMILL: Our committee will look at these points. The one phrase is Biblical—"He reconciled all things unto himself." We are trying to stick as close to the Bible as we can.

DON MANSELL: I think that the point that is being made here is that God does not condemn us for having been born sinners, but He does condemn us if we reject the means that He offers to all men for salvation.

A. LEROY MOORE: I have a suggestion that might let us steer between those two extremes. Could we make the addition "was distorted in every aspect"? This would be in harmony with the Spirit of Prophecy indication that the faculties after sin were not changed, but that they were depraved, that man's whole being has received the impact of sin.

VICTOR HALL: Would *marred* be a better word than *distorted*?

PETER SWANSON: The words "to care for their environment" seem to indicate that man after the Fall was called to care for the environment, whereas scripturally this was also his work before the Fall. Does that phrase not give activist flavor to the last part of this paragraph?

LAWRENCE MAXWELL: We are warned that one great delusion is that man has a soul that can be separated from his body, and as Seventh-day Adventists we have taken the position that there is no separable soul. Now it seems to me that such a statement should either appear here or under the paragraph "Death and Resurrection." It doesn't seem to appear

in either of those.

NEAL C. WILSON: Perhaps that could nicely be woven into the suggestion that was made by Dr. Londis. It looks like we can go on to the next item, No. 8.

J. W. BOTHE: [Read Section 8, "The Great Controversy."]

DON MANSELL: In harmony with the position expressed in Fundamental Beliefs, No. 7, I would suggest the following change: "This conflict originated in heaven when a created being," *endowed with freedom of choice*, "in self-exaltation, became Satan, God's adversary, and led into rebellion a portion of the angels whom God had created."

ROBERT G. HUNTER: Is that same portion of the sentence a little nebulous, seeming to indicate that the portion of angels who were led into rebellion were the only ones who were created? Could the sentence be structured to indicate clearly that all angels were created, and not just the portion who were led into rebellion?

J. W. BOTHE: [Read Section 9, "The Life, Death, and Resurrection of Christ."]

JOSEPH J. BATTISTONE: For the fourth sentence, I would like to suggest the following wording: "The resurrection of Christ proclaims God's triumph over the forces of evil, suffering, and death, and guarantees ultimate victory over sin and death for those who accept the atonement." I believe this wording will not create problems or generate discussion over perfection in this life. I believe using the word *ultimate* focuses attention on victory at the end of time. This, I believe, is supported by Paul's statement in 1 Corinthians, chapter 15. The present phrase, "makes possible personal victory," I believe leaves room for the inference that victory is possible, but improbable.

NEAL C. WILSON: Does that trouble anyone? Or does it give you a greater feeling of assurance in Christ and the gospel?

LEWIS O. ANDERSON: On the point that Brother Battistone just mentioned, I wonder whether that wording might be misunderstood to support the idea of "once saved, always saved," if those who accept the atonement are thereby said to be guaranteed personal victory?

NEAL C. WILSON: We wouldn't want necessarily to convey that thought.

LOUIS VENDEN: The earlier version of this statement included in the second sentence the words "thus the death of Christ is a complete and perfect atone-

ment." The next sentence began, "Its all-sufficiency." Now, the words *complete*, *perfect*, and *all-sufficiency* have been deleted. That may be a wise decision. I would be interested in what we are really trying to do by omitting those words.

NEAL C. WILSON: Dr. Hammill, did you get that question?

RICHARD HAMMILL: Yes, I did. I have forgotten who it was that urged us to leave that out, and why. I can't help you on that, Brother Chairman.

NEAL C. WILSON: Maybe what could be done is to take another look at that. Some of those words are not only nice-sounding words, they mean something.

LOUIS VENDEN: That's exactly the point. I have the deep feeling that *complete* and *perfect* are very important words, and *all-sufficiency* is extremely important. I am not comfortable omitting it. I am sure you have thought carefully about it, but if someone protested against those words, I would think that theologically they could be of great significance.

W. G. C. MURDOCH: Mr. Chairman, we hold to a complete atonement, but not a completed atonement. That is the crux of the question.

NEAL C. WILSON: Very good.

RUSSELL STAPLES: There is something I like a great deal about this. It is the fact that we do not put all the emphasis upon the incarnation or the life or the death or the resurrection or the reigning of Christ. I like the totality of this statement, but the first sentence gathers all of these together under the heading of the atonement.

A. LEROY MOORE: On the question raised by Dr. Venden, I wonder if it would not be possible in the second sentence to add the word *perfect* after *this*, to read: "This perfect act of atonement forever establishes the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness." I think the word *perfect* would strengthen what he is interested in.

RUSSELL STANDISH: Brethren, let us in no way weaken the fact that we as a people have a sanctuary message. If we leave the word *atonement* as it is, I would like to plead that we do not confine it to the death of Christ on Calvary, vital as that is, but include in it the whole process of the atonement.

RICHARD HAMMILL:

Brother Chairman, it is Biblical that Christ's life was part of the atonement. I think Romans 5 makes this very clear, particularly when it is read from the Greek New Testament. Sometimes various versions use different words and synonyms, but it definitely says that we are saved by His life. As we have been reconciled by His death, we are also reconciled by His life. These words are vital, and the atonement is included in them. The Adventist Church is sometimes urged to take too narrow a view of the atonement. I believe as we look at the scripture, overall, we will see that Christ made the atonement by His total work in our behalf.

NEAL C. WILSON: Very good. Let us go to Section 10.

J. W. BOTHE: [Read Section 10, "The Experience of Salvation."]

NEAL C. WILSON: The statement on "The Experience of Salvation" is before us. More important than words is to know it as a personal reality. We are dealing with words, but, through the power of the Holy Spirit, they must become a part of us.

ROBERT G. HUNTER: In the third sentence, I would like to suggest we use the wording of the scripture from which this is taken: "That in him we might *become* the righteousness of God," rather than "be *made*."

NEAL C. WILSON: Elder Bradford says it is in the Scriptures both ways.

RUSSELL STAPLES: I agree that we are Arminian, and that in the Arminian position there is a part for the human being to play. The question of whether or not salvation is God's work, and how much human beings have to do with it, is a moot and difficult question. I wonder whether the phrase "we choose" in the fourth sentence is too strong?

NEAL C. WILSON: How do you react to that, Dr. Hammill?

RICHARD HAMMILL: We inserted this in a recent modification. The previous statement was thought to be too universalist in its application. It was in view of that criticism that we tried to state in as Biblical a way as we knew how the fact that man does have to make a choice, and that the righteousness that God provides does not cover everyone universally unless it finds a response. I think we must bear in mind we must stick to the Bible and that it does say, "Choose you this day." We must choose to walk in the footsteps of Christ.

RUSSELL STAPLES: I thought it might be better just to

omit that section, since it is such a debatable one.

W. DUNCAN EVA: Before we talk of man's choice I wonder if we might help ourselves by making reference in one brief sentence to the fact that God takes the initiative. This is the great thing in grace. God acts first. Then man chooses.

NEAL C. WILSON: That is a good suggestion.

ALAN B. JOHNSON: I am concerned about the first sentence, where it says that "mankind may be delivered from the penalty and power of sin." I do not recognize sin, but death, as a penalty. I would prefer to see it read, "Mankind may be delivered from the penalty of death."

NEAL C. WILSON: I get your point. Let them look at that.

T. H. BLINCOE: I wish to respond to my colleague, Russell Staples. In the fourth sentence you will notice the words "Led by the Holy Spirit, we choose." In other words, we wouldn't be able to choose if it weren't for the Holy Spirit. I think that this does bring a balance into the statement, and I agree with him that we must not fall into synergism. On the other hand, I think that we have protected ourselves here.

KENNETH W. PIERSON: I also feel uncomfortable with the word *penalty* in the first sentence. It makes God almost look like a tyrant. I would suggest that either the previous suggestion be followed, or as an alternative it be reworded to read, "from the result and power of sin." I think we all agree that final destruction is a natural result rather than the vindictiveness of God.

DOYLE M. BARNETT: The third sentence says, "For our sake he made Christ, who knew no sin, to be sin for us." The word *made* has a connotation of creation. I suggest that the word be *sent* or *gave*.

NEAL C. WILSON: All right, thank you. But this is scriptural, and that is why the brethren used the word *made*.

A. LEROY MOORE: Mr. Chairman, I think the "penalty of death" would be a bit ambiguous, because death really is the penalty of sin. I would suggest a change that might be helpful. That would be saying that we are delivered from the self-incurred penalty. That would get us away from the question of God's vengeance, it would leave the penalty as a result of sin, and give the concept of power and victory that the authors intended to present.

HORST FREIER: I am concerned about the experience of

salvation as displayed here, which omits completely the word *grace*. We are saved by grace through faith. After mentioning "divine power" it might be well to say "and grace" rather than "human wisdom."

NEAL C. WILSON: Nice thought.

HERBERT E. CLIFFORD: Mr. Chairman, I am sure that quite fundamental to the experience of salvation is the sense of need. This is, if anything, the initiator on man's part. I would like to see an emphasis on human need.

GEORGE T. L. ATIGA: I believe that the experience of salvation includes deliverance from sin and partaking of the divine nature. I would like to suggest that in the first sentence we add "and become partakers of the divine character or nature." Also, that in the last sentence we add, after "abiding in Him," "become partakers of the divine nature."

ATHOL H. TOLHURST: Brother Chairman, in the third sentence, I think a better order of sequence would be, "Led by the Holy Spirit, we acknowledge our sinfulness, repent of our transgressions, and choose to exercise faith in the Lord Jesus Christ."

J. W. BOTHE: [Read Section 11, "The Church."]

NEAL C. WILSON: All right, were you weary trying to follow that all the way through? Couldn't it be said in three lines? They tried, but after many struggles, this was the best that they could do.

ELAINE LONGACRE: Unless this is a Spirit of Prophecy quotation, I wonder if "household" could be deleted, thus emphasizing the family. "His family." "Household" seems to me to refer to a building.

W. DUNCAN EVA: I suppose we were thinking of Ephe-

sians 2, where both ideas are used. The family is a blood relationship. The household includes the servants and everything else. We were combining the two ideas.

NEAL C. WILSON: All right, do you think it detracts from the feeling of community?

LEIF HANSEN: The first sentence says, "The Church has ever held a central place," after which Abraham is referred to. It might be wise to explain how the church held an essential place in the plan of salvation even before Abraham, or to change the wording to read, "The Church *holds* the central place."

NEAL C. WILSON: I see your point. That's a good comment, and we will ask the committee to take a look at it.

RUSSELL STAPLES: As I read this, I get the feeling it is a somewhat tortuous, belabored document. I would like it joyful, free, and flowing. The style should be consistent and should flow, whereas this labors to make points and then makes them redundant by repetition without really moving to a conclusion.

It says, "The Church is likened to Christ's body." The apostle Paul is far more definite when he calls the church the body of Christ. Now I know it is a model, but the choice of the word *likened* seems weak in this place.

NEAL C. WILSON: This is in your area of church mission, so we are listening to you carefully.

ALFREDO ORDONEZ: We have omitted the preaching of the gospel, our principal reason for being together. Should it not also be included?

NEAL C. WILSON: Your point is very, very correct. That is included and emphasized toward the end: "He has made her responsible for the worldwide proclamation of the gospel." This definitely includes the preaching.

ROBERT G. HUNTER: I think there are some very good statements here about the church's being a "called-out" body, but I think the statements are weak about the church's going back into the world. It ought to be more clear that the church should be in the world in some way.

LEON G. COX: The cross is the central point in God's design for the salvation of the human race. In consideration of the context, would it not be better, therefore, to say the church has ever "shared" instead of "held" a central place in God's design for the salvation of the human race?





KENNETH PIERSON: Near the end we read, "He has made her responsible for the worldwide proclamation of the gospel." The term *gospel* to the evangelical community primarily means the good news of salvation. We accept that wholeheartedly, but also believe that part of the gospel is the good news of God's character. I would like to suggest that we delete the word "*gospel*" and consider instead having it read, "the good news of salvation, and of God's genuine love and character."

W. G. C. MURDOCH: I have been asked to speak for one of the brethren who is not empowered to speak for himself. He would like to suggest "live on the basis of the *everlasting* covenant" rather than the "*new*" covenant.

A. NORMAN HOW: About the middle of the statement, a sentence states, "together for worship, for fellowship, for instruction in the Word, for baptism," et cetera. Baptism is the entrance into the church rather than the fellowship after one becomes a member. It hardly belongs there.

NEAL C. WILSON: Elder Eva, put a little question mark there, please.

GEBRE M. FELEMA: I am concerned about the phrase "the Church is the community of Christian believers." I believe we share a great deal with other Christian bodies, but I think the Seventh-day Adventist Church is the community of Adventist Christian believers. My concern has some background because other Christians may claim the church as their own and then imply that there is no need for baptism or membership.

LAWRENCE GERATY: One of the things that I was interested to hear you say was that if a person asked *Ministry* magazine for a statement of Adventist be-

liefs, this is the kind of statement you hoped could be sent.

NEAL C. WILSON: Correct.

LAWRENCE GERATY: One of the nice things about the series that appeared in the *ADVENTIST REVIEW* was its cohesion and balance. Now I notice that this section and the one that follows it have been completely rewritten and expanded to more than twice the original size. There must be a very important reason to justify this imbalance. I wonder if someone involved in this could explain why this was necessary.

NEAL C. WILSON: Is Dr. Leshner here? Dr. Leshner, you have been too comfortable here this afternoon. Rise to the occasion.

W. R. LESHER: I really wasn't involved in rewriting this particular paragraph, but I happen to know that this was rewritten because of the number of comments received about the difficulty of distinguishing between the church universal, the remnant church, and other aspects of the church. The reason is that we use the word in several different ways. It was decided to rewrite it.

NEAL C. WILSON: If there is any way to say it in fewer words, it certainly would be an advantage. At the same time we do want it to be clear. Let us take a look at it.

BEN Z. GEORGE: One of the problems we evangelists encounter is people who want to be baptized but refuse to join the church. I wonder if we could add at the end Acts 2:47 and Hebrews 10:25.

LARRY M. LEWIS: I am also concerned with the length of this particular statement and the tortuous route that it seems to take. I think one reason for this is the attempt to use Biblical phraseology. I believe that has merit, yet much of the language used is from the King James Version that contains words that do not have a great deal of meaning to some people in our day. In the attempt to include a number of these phrases the number of words has been extended, and perhaps it has been made more difficult to understand.

RICHARD HAMMILL: Brother Chairman, I will make a comment about the length. Many of the criticisms expressed were that the Adventist Church does not have an adequate statement of what the church really is. It was felt that we should try in this document to set forth more fully our concept of the church, particularly because of our relationship with other churches. Because of this we used the various Biblical metaphors and images to explain the church.

NEAL C. WILSON: Thank

you, Dr. Hammill. We are averaging very close to 14 or 15 minutes per item. We have considered nine this afternoon. We have about 15 yet to discuss. Are we taking too much time on each of these items? [No.] Do you find some benefit from this kind of discussion? [Yes.]

Personally, I have felt this has been helpful and that it keeps us all together. I hope you will remember some of these explanations when other people ask you about our faith and beliefs.

C. E. BRADFORD: We have a partial report now from the Nominating Committee. They have been working diligently. Dr. Rock, the vice-chairman of the committee.

C. B. ROCK: Mr. Chairman, ladies and gentlemen, we do have another partial report. Dr. Smoot, the secretary of the committee, will now present the report. [The report was presented and accepted. It appears on p. 24 of Bulletin 5.]

MARY LOU DAVIES: [Benediction.]

C. E. BRADFORD,
Chairman

NEAL C. WILSON,
Chairman

D. H. BAASCH,
Proceedings Secretary
J. W. BOTHE,
Actions Secretary



Health-screening vans from the Florida and Greater New York conferences were open for business.

Proposed Statement of Fundamental Beliefs of Seventh-day Adventists

Studied at the Ninth and Tenth Business Sessions

3. The Father

God the eternal Father is the Creator, the ultimate Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. (Gen. 1:1; Rev. 4:11; 1 Cor. 15:28; John 3:16; 1 John 4:8; 1 Tim. 1:17; Ex. 34:6, 7; John 14:9.)

4. The Son

God the eternal Son is He through whom all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became truly man, the man Jesus, the Christ. He was conceived by the Holy Spirit and born of the virgin Mary. As our Example He lived and experienced temptation as a human being, yet without sin. He perfectly exemplified the righteousness and love of God. He suffered and died voluntarily for our sins and in our place, was raised bodily from the dead on the third day. He was attested as God's promised Messiah by His miracles, the fulfillment of Old Testament prophecy and His resurrection from the dead. He ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (John 1:1-3, 14; 5:22; Col. 1:15-19; John 10:30; 14:9; Rom. 1:1-4; 5:18; 6:23; 2 Cor. 5:17-21; Luke 1:35; Phil. 2:5-11; 1 Cor. 15:3, 4; Heb. 2:9-18; 4:15; 7:25; 8:1, 2; 9:28; John 14:1-3; Rev. 22:20.)

5. The Holy Spirit

God the eternal Spirit was active with the Father and the Son in creation and the incarnation. He inspired the writers of Scripture. He filled Christ's life with power. Sent by the Father and the Son to be always with us, He is active in redemption. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. He extends spiritual gifts to the Church, empowers her to bear witness to Christ, and in harmony with

Scripture leads her into all truth. (Gen. 1:1, 2; Luke 1:35; 2 Peter 1:21; Luke 4:18; Acts 10:38; 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13.)

6. The Creation

The Holy Scriptures provide the only authoritative account of origins. In six days the Lord made "heaven and earth" and all living things upon the earth, and rested on the seventh day of that first week. Thus He established the Sabbath as a perpetual memorial of His completed creative work. The first man and woman were made in the image of God as the crowning work of creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was "very good," declaring the glory of God. (Gen. 1; 2; Ex. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Heb. 11:3; John 1:1-3; Col. 1:16, 17.)

7. The Nature of Humanity

Man and woman were made in the image of God with individuality and the power to think and to do. Though created free beings, they are dependent upon God for life and breath and all else. When our first parents denied this dependence by disobedience they fell from their high position under God. The image of God in them was distorted, and they became subject to death, and their descendants share this fallen nature and its consequences. But God in Christ reconciled all to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Gen. 1:26-28; Ps. 8:4-8; Acts 17:24-28; Gen. 3; Ps. 51:5; Rom. 5:12-17.)

8. The Great Controversy

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, in self-exaltation, became Satan, God's adversary, and led into rebellion a portion of the angels whom God had created. He introduced the spirit of rebellion into this world when he led

Adam and Eve into sin in the Garden of Eden. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. As a help to us in this controversy, Christ sends the angels who remained loyal to guide, protect, and sustain us in the way of salvation. (Rev. 12:4-9; Isa. 14:12-14; Eze. 28:12-18; Gen. 3:6-8; 2 Peter 3:6; Rom. 1:19-32; 5:12-21; 8:19-22; Heb. 1:4-14; 1 Cor. 4:9.)

9. The Life, Death, and Resurrection of Christ

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This act of atonement forever establishes the righteousness of God's law and the graciousness of His character, for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God's triumph over the forces of evil, suffering, and death, and makes possible personal victory for those who accept the atonement. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (John 3:16; Isa. 53; 2 Cor. 5:14, 15, 19-21; Rom. 1:4; 3:25; 4:25; 8:3, 4; Phil. 2:6-11; 1 John 2:2; 4:10; Col. 2:15.)

10. The Experience of Salvation

In infinite love and mercy God has provided the way whereby all mankind may be delivered from the penalty and power of sin. God so loved the world that He gave His only Son, Jesus Christ the Righteous, who offered Himself a sacrifice for all, that we might be reconciled to God. For our sake He made Christ, who knew no sin, to be sin for

us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit, we choose to exercise faith in Jesus as Lord and Christ, acknowledge our sinfulness, and repent of our transgressions. This faith which receives salvation is the gift of God which comes through the Word and in divine power rather than human wisdom. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes the law of God in our hearts, and provides the power for us to live a holy life. Abiding in Him, we have the assurance of salvation now and in the judgment. (Ps. 27:1; Isa. 12:2; Jonah 2:9; John 3:16; 2 Cor. 5:17-21; Gal. 1:4; 2:19, 20; 3:13; 4:4-7; Rom. 3:24-26; 4:25; 5:6-10; 8:1-4, 14, 15, 26, 27; 1 Cor. 15:3, 4; 1 John 1:9; 2:1, 2; Eph. 2:5-10; 3:16-19; Gal. 3:26; John 3:3-8; Matt. 18:3; 1 Peter 1:23; Heb. 8:7-12.)

11. The Church

The Church has ever held a central place in God's design for the salvation of the human race. From Abraham, through whom all families of the earth were to be blessed, to the Church of the Exodus, to the nation of Israel, to the remnant returned from exile, the Lord was seeking to establish a community of chosen people to be His representatives. With Christ's advent, the foundations of the Christian Church were laid, first in the apostles and then



Members of the SDA Students' Association Choir of Sweto, Johannesburg, performed at the session.

in those who responded to their witness. The Church is the community of Christian believers who confess that Jesus is the Christ, the Son of the Living God, and claim Him as their Saviour and Lord. Called out from the world, they are the people of God, His household or family; adopted by God and heirs in Christ, they live on the basis of the new covenant. They associate together for worship, for fellowship, for instruction in the Word, for baptism and celebration of the Lord's Supper. The Church is likened to Christ's body, of which He Himself is the Head, with all members equal in His sight. The Church is the planting of the Lord and she is to bring forth fruit to His glory. Subject to her Lord, she finds and exercises her authority in Him, the Word incarnate, and in the Scriptures, the Word in writing. He has made her responsible for the worldwide proclamation of the gospel, and through her God's manifold wisdom and eternal purpose are made known not only to all men but to the principalities and powers in heavenly places. (Gen. 12:3; Acts 7:38; Matt. 21:43; 16:13-20; John 20:21, 22; Acts 1:8; Rom. 8:15-17; 1 Cor. 12:13-27; Eph. 1:15, 23; 2:12; 3:8-11, 15; 4:11-15.)

12. The Remnant and Its Mission

Scripture indicates that prior to the Lord's return a remnant will be called out who will resist the almost universal rebellion and apostasy of that time. In harmony with Christ's commission to preach the gospel to the whole world, and with God's plan of warning humanity of coming events that affect its destiny, the Seventh-day Adventist Church proclaims the arrival of the judgment hour and the approach of the Second Advent. It calls mankind to accept salvation through Christ and keep the commandments of God and the faith of Jesus. Its proclamation is symbolized by the three angels of Revelation 14 and coincides with a judgment in heaven and results in a work of repentance and reform on earth. Every believer in Christ is called to have a personal part in this worldwide witness. When this work is completed, the Church, the bride for whom Christ died that He might sanctify and cleanse her, will be ready for His return. In triumph He will present her to Himself a glorious Church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blem-

ish. (Mark 16:15; Matt. 28:18-20; 24:14; 2 Cor. 5:10; Rev. 12:17; 14:6-12; 18:1-4; Eph. 5:22-27; Rev. 21:1-14.)

13. Unity in the Body of Christ

The Church is one body with many members, called from every nation, kindred, tongue and people. In Christ we are a new creation, distinctions of race, culture, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through Jesus Christ we share the same faith and hope, and reach out in one witness to all. This unity finds its source and goal in the oneness of the triune God, who has adopted us as His children. (Ps. 133:1; 1 Cor. 12:12-14; Acts 17:26, 27; 2 Cor. 5:16, 17; Gal. 3:27-29; Col. 3:10-15; Eph. 4:1-6; John 17:20-23; James 2:2-9; 1 John 5:1.)

14. Baptism

Baptism is by immersion and is contingent upon faith and repentance. It signifies the forgiveness of sin, the reception of the Holy Spirit, and the experience of the new birth. Through baptism we are united to Christ and to the Church, which is His body, becoming His people and acknowledging His Lordship. Baptism follows instruction in Christian truth, and is an event of faith in which believers enter into Christ's death and resurrection, so that as He was raised from the dead they too might walk in newness of life. (Matt. 3:13-16; 28:18, 20; Acts 2:38; 16:30-33; Rom. 6:1-6; Col. 2:12, 13.)

15. The Lord's Supper

In the Lord's Supper the followers of Jesus show their faith in Him as Saviour and Lord as they partake of the emblems of His body and blood, participating joyfully with Him in the special fellowship and communion of this blessed ordinance. As they partake they are one body, proclaiming the all-sufficient death of their Lord until He comes again. In preparation for the Supper, Christ ordained the service of foot washing, signifying renewed cleansing, expressing willingness to serve one another in humility, and uniting hearts in love. (Matt. 26:17-30; 1 Cor. 11:23-30; 10:16, 17; John 6:48-63; Rev. 3:20; John 13:1-17.)

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Tenth business meeting

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

Session proceedings

WILLIAM WEBB: [Theme song.]

Z. N. S. FOSI: [Opening song.]

J. M. NIEKERK: Samson Fosi, who prayed in the Xhosa language, is the president of the Trans-Oranje Field in the Southern Union of the Trans-Africa Division.

M. S. NIGRI: It is my pleasure to call to order the tenth business session of this fifty-third world session of the General Conference. Two General Conference institutions will report—Andrews University and Christian Record Braille Foundation.

J. G. SMOOT: [The report of Andrews University appears on p. 7.]

M. S. NIGRI: I have the privilege to introduce Eugene Stiles, who will present the report of Christian Record Braille Foundation.

EUGENE M. STILES: [The report of the Christian Record Braille Foundation appears on p. 8.]

M. S. NIGRI: We shall now proceed with the report from the Constitution and Bylaws Committee. A. E. Gibb is the secretary of this committee.

A. E. GIBB: The first item, "The Quinquennial Session," called a directive, provides for changing the provision for General Conference sessions from the quadrennial to the quinquennial basis. I move that this change be made in the General Conference Constitution. [Motion was seconded.]

M. T. BATTLE: [Read the action "Quinquennial Session—Constitutional Amendment Directive," to be published in Bulletin 7.] [This motion was voted.]

M. T. BATTLE: [Read the action "Biblical Research Institute—Director and Associate Directors—Constitutional Amendment Directive," to be published in Bulletin 7.]

I move the adoption of this recommendation. [Motion was seconded and voted.]

M. T. BATTLE: [Read the action "Division Committee Chairmanship—Bylaws Amendment," to be published in Bulletin 7.]

I move this recommendation. [Motion was seconded and voted.]

M. T. BATTLE: [Read the action "Office of Human Relations—Constitutional Amendment," to be published in Bulletin 7.]

I move the adoption of this recommendation. [Motion was seconded and voted.]

M. T. BATTLE: [Read the action "Division Undersecretary—Constitution—Bylaws Directive," to be published in Bulletin 7.]

M. T. BATTLE: [Read the action "Division Undersecretary—Bylaws Amendment," to be published in Bulletin 7.]

I would like to move the adoption of these two recommendations. [Motion was seconded and voted.]

A. E. GIBB: The General Conference Constitution requires a standing finance committee, but a General Conference session is just not set up to handle one. Since this business is handled at the Annual Council, it is recommended that we delete this requirement.

M. T. BATTLE: [Read the action "Standing Committees—GC Sessions—Bylaws Amendment Directive," to be published in Bulletin 7.]

I move the adoption of this recommendation. [Motion was seconded and voted.]

A. E. GIBB: We present now a recommendation that changes terminology in order to bring it into harmony with accounting procedures and terminology currently in use.

M. T. BATTLE: [Read the action "Articles—Finance—Bylaws Amendment," to be published in Bulletin 7.]

I move the adoption of this recommendation. [Motion was seconded.]

JOHN B. HOEHN: I have no objection to the auditors changing terminology, but as an administrator of a small hospital, I wonder whether in practical matters a guideline of 20 percent does not sound fair. Would the Treasury explain to us the advantage of not stating some limitation in the Constitution, rather than adding it to the *Working Policy*, which is much more flexible and could conceivably be changed very easily without the whole church's involvement?

J. C. KOZEL: I feel comfort-

able with this amendment because it provides for changes to be made at the Annual Council when there is a large overseas and General Conference Committee representation.

D. D. DENNIS: This amendment strengthens what has been done in the past, because the working-capital policy has been spelled out. The financial policy itself is actually stronger. This amendment merely refers the reader to the policy.

M. S. NIGRI: Dr. Hoehn's point is that these decisions may be made in a smaller group rather than in a General Conference session.

JOHN B. HOEHN: Can Treasury just tell us why the present amendment is restrictive? Is it necessary that sometimes more than 20 percent be maintained, or is it better to have less than 20 percent? In which way is their present practice hampered?

D. D. DENNIS: The requirement in this case is basically the same as at present. Previously, the treasurer has been required to carry in cash and readily convertible securities a working fund equal to 20 percent of the regular appropriation voted at the latest Annual Council. That practice remains the same. Now the reader is referred to a more detailed clarification and amplification of what is meant by "convertible securities." The policy becomes a little more restrictive in the sense that certain types of securities are no longer permitted but the amount of actual working capital is still the same.

M. S. NIGRI: [Called for the vote, and motion was passed.]

M. T. BATTLE: [Read the action "Executive Committee—Constitutional Amendment Directive," to be published in Bulletin 7.]

I move that this recommendation be approved. [Motion was seconded.]

HAROLD J. LANCE: Elder Wilson on Thursday evening indicated a real hope that laymen might become involved in the church in a more meaningful way, assisting in its management and creating better liaison than has previously existed. There are approximately 80,000 paid church employees and 3 million members worldwide, but the Nominating Committee selected by this body Thursday evening includes only three laymen. Only seven laymen are on the Executive Committee of the General Conference. I do not wish to make a motion at this time to amend the Articles or the Bylaws in this respect, but I do wish this

message could get through without the necessity of a Bylaw change.

M. S. NIGRI: I hope Elder Wilson will take this good observation into consideration and that he will bring to us, even during this session, a recommendation for consideration. But this observation will be registered with the secretary of the session. We thank you very much. [Motion was passed.]

A. E. GIBB: I would like to point out that this should be studied not only on the General Conference level but also at conference, union, and division levels.

M. T. BATTLE: [Read the action "Archives and Statistics, Director—Bylaws Amendment," to be published in Bulletin 7.]

I move the approval of this amendment. [Motion was seconded and voted.]

A. E. GIBB: We have been looking at the conflict of interest that may develop when the auditor is also a member of the Executive Committee. We recommend that in both the General Conference and the divisions the auditor not be a member of the Executive Committee.

M. T. BATTLE: [Read the action "General Conference and Division Auditors—Constitutional Amendment," to be published in Bulletin 7.]

I would like to move the approval of this recommendation. [Motion was seconded and voted.]

M. T. BATTLE: [Read the action "Credentials and Licenses Standing Committee—Constitutional Amendment Directive," to be published in Bulletin 7.]

I would like to move this recommendation. [Motion was seconded and voted.]

A. E. GIBB: We propose a change that would make the director of the Home and Family Service of the General Conference a member of the General Conference Committee by virtue of his position.

M. T. BATTLE: [Read the action "Home and Family Service—Constitutional Amendment Directive," to be published in Bulletin 7.]

I move this recommendation. [Motion was seconded and voted.]

A. E. GIBB: We now come to an item that is a little more than "housekeeping." We are submitting a recommendation intended to maintain the delegation to the General Conference session at its present level, approximately 2,000. The only way to do this is to change the ratio of

delegates to members. It is recommended that the Constitution be changed to provide a ratio of one delegate to every 4,300 members, rather than the present ratio of one to every 3,500 members.

M. T. BATTLE: [Read the action "Constitutional Provision—Delegates to Session—Constitutional Amendment Directive," to be published in Bulletin 7.]

I would like to move the adoption of this recommendation. [Motion was seconded.]

GOTTFRIED OOSTERWAL: The immense growth of the church in a number of areas in the world would justify an increase of that number of 4,300 to at least 5,500 or 6,000. I think that the number is far too low in light of the fact that this church is growing in many areas as much as 8 to 12 percent per year. I would like to make that motion.

M. S. NIGRI: Let us discuss this first and then if there is a place for your motion, we will ask for it.

A. E. GIBB: We believe that the suggested ratio is a realistic one and hope we will not move too far away from it.

LOUIS VENDEN: I may not be aware of all that is involved here but I wonder if this particular recommendation might not include a certain percentage of lay representation.

J. W. BOTHE: Prior to the General Conference session, at two previous Annual Council sessions, this matter was carefully considered. Information was sent to the unions, because regular delegates are named by the respective union conference executive committees. The Gen-

eral Conference Committee does not name any regular delegates. These committees were counseled to include laymen, ministers, ethnic groups, and females. I am happy to report that as I have studied the delegate list from the North American Division all unions have followed this very carefully. There is a significant number of laymen and women delegates from every union. And we have been careful to include these other areas, as well. As the church grows, we should not have fewer delegates. The endeavor that is being made here is not to greatly increase the number of delegates, but to attempt to maintain the figure at a reasonable level.

LOUIS VENDEN: Can the secretary tell us what the percentage of lay representation is from North America?

J. W. BOTHE: I don't have those figures here, but I want to tell you that every union committee is represented here either as regular or under the 25-percent provision. When it was questioned whether a department director, for example, should be included in the union delegation, care was exercised that both laymen and ministers were named to the delegation.

LOUIS VENDEN: I very much appreciate that fact. I think it would be helpful if we could know the actual percentage of representation by lay people here.

M. S. NIGRI: You understand that the General Conference has nothing to do with regular delegates, but that they are appointed by the unions.

LOUIS VENDEN: I would think the General Conference

Constitution could be so worded as to include provision for lay representation.

H. L. MEISTER: Small conferences may have only one delegate. I believe that from each conference there should be a minimum of three delegates—a layman, a minister, and an administrator.

J. W. BOTHE: This is included in another part of the constitution in Article 3, Section 4, where the method for appointing regular delegates is clearly outlined. Delegates representing union conferences are appointed by the respective union, and the encouragement to follow what you have requested has already been cared for by an Annual Council action.

W. P. BRADLEY: The point that we are discussing now has nothing to do with the proportion of laymen. This simply has to do with the ratio of members in general for each delegate that comes to the General Conference. I do think we have been a little bit timid in the General Conference about changing this ratio. I would like to see the figure changed to 5,000.

JOSEPH J. BATTISTONE: As a member of the evaluation committee, I was asked to study the representation of the delegates. In the North American Division, I counted 428 cards in the registration file, of whom 26 were lay persons. Of this 26, 12 were identified from the Pacific Union, three from the Southern Union, three from the Columbia Union, two from the Southwestern Union, two from the North Pacific Union, and one from the Central Union.

FRANCIS AUGSBERGER: I

am in perfect agreement with the statement of Dr. Oosterwal. If we vote the ratio of 4,300, we will see after five years a far larger delegation than 2,000. Some delegates are somewhat tired of hearing as an answer to objections that the question has been "carefully studied." We are here to make decisions. The General Conference in session is the highest authority, but often the words "in session" are omitted. This is the place where decisions must be made for the future of this church. We are very concerned about the trend of making decisions only in committees and subcommittees.

WILLIAM COCHRAN: Why do we not indicate a specific number rather than a ratio. This would make us independent of projections.

HAROLD J. LANCE: I would like some information from the chair as to how many delegates at large are attending the session before I can make my point.

M. T. BATTLE: Here are the figures: Delegates at large, 360; regular delegates, 1,202; the 25-percent provision, 361; then an additional 50 delegates at large, making a total of 1,973.

HAROLD J. LANCE: Apparently we don't have information as to what the ratio of lay people is to regular delegates worldwide, but in the North American Division it is approximately 5 percent. If the number of lay people is then compared to the total delegates at large, approximately 1 or 2 percent are laymen. I suggest that, in the present effort to keep the delegates to a workable number, we are approaching it in such a way that the base under which the lay people can attend will be systematically reduced, since a reduction is not being required in the proportion of regular delegates. I would urge the defeat of the proposed Bylaw change unless it includes a correlative reduction in delegates at large.

M. S. NIGRI: Let me explain that among these delegates at large there can be some lay members, too, also veteran workers and other special classes of workers and nonactive workers.

HAROLD J. LANCE: It still represents an infinitesimal percentage of the more than 3 million members represented here who do not draw salaries or careers from the church, either at the General Conference or subordinate levels. It appears to me that the church is actually asking for greater lay participation and at the same time making provision that it does not happen.



R. S. Lowry, right, retiring from the presidency of the Southern Asia Division, introduced his successor, G. J. Christo, and Mrs. Christo during the report of the Southern Asia Division, given on Monday evening.

A. E. GIBB: There is a relationship between regular delegates and delegates at large.

LEIF HANSEN: It would seem to me that it might be possible to consider a little different formula as we struggle to represent adequately areas experiencing either a decrease or a large growth in membership, at the same time keeping the total delegation to a workable number representative of each geographic area. Could not each of the world divisions be assigned a certain unchangeable number of delegates for a minimum membership and a ratio formula be applied to a still higher membership? One might assign each world division, for example, 40, increase the ratio from 4,300 to 7,000 and thus ensure an adequate geographical representation, while taking into account large increases in membership.

A. E. GIBB: I believe that this suggestion is worth studying. There needs to be some basic representation from each division, but at the same time, the size of the divisions must be considered, and your suggestion would do that.

M. S. NIGRI: Neal Wilson will serve as chairman for the remainder of the session, bringing before us the Fundamental Beliefs document.

NEAL C. WILSON: We shall now discuss "The Remnant and Its Mission."

M. T. BATTLE: [Read Section 12, "The Remnant and Its Mission."]

JOHN V. STEVENS: The statement seems a little ambiguous, particularly for our believers who have not been thoroughly exposed to our concept of the three angels' message in Revelation 14 which deals with the apostasy. I hope the committee will consider including some specifics regarding those three angels' messages.

ATHOL H. TOLHURST: I see nothing in this statement that specifically identifies the remnant church. I suggest that the following sentence be added: "The Seventh-day Adventist Church fulfills the identifications of that remnant." I also suggest that "teaches" be substituted for "indicated" on the first line.

LEIF HANSEN: In harmony with Christ's commission to preach the gospel to the whole world, I feel this statement is too diffuse. The word *gospel*, like the word *love*, does not really mean much as currently used. I suggest that this be clarified a little.

RICHARD SCHWARZ: The term *remnant* applies to a people

or a church. I am loath to claim the mantle of "remnant" for only the Seventh-day Adventist Church. I feel also that in the first sentence we are speaking to ourselves. We talk about a "remnant" that will be called out. Called out from what and to what? We know what we mean, but I doubt that those not of our persuasion would. On the whole, this statement needs much more precision and probably shortening.

HAROLD E. METCALF: I am concerned with the phrase "with a judgment in heaven." I believe we should strike out the very indefinite "a," substituting "the."

CHARLES B. HIRSCH: It is interesting that in the total Fundamental Beliefs of Seventh-day Adventists, there is nothing in regard to the doctrine of Seventh-day Adventist education. The new president of the General Conference vociferously underlined this in his opening address. I would like to suggest adding "teach all nations" after "In harmony with Christ's commission to."

NEAL C. WILSON: With those suggestions for the consideration of the committee perhaps we can then proceed to No. 13.

M. T. BATTLE: [Read Section 13, "Unity in the Body of Christ."]

GEORGE T. ATIGA: Since this section presents unity in the body of Christ, I would like to suggest that "must contribute to the common cause" be substituted for the words "must not be divisive among us."

LEIF HANSEN: I would like to add "educated and uneducated" in that series.

E. E. ZINKE: This section deals with the basis of our unity, the Trinity. This is a true statement, but as Protestants and Seventh-day Adventists, we find our particular unity in the Scriptures. I think it would be helpful if both ideas could be included here and suggest that "grounded in the Scriptures" follow "this unity."

NEAL C. WILSON: I think the chair will suggest that we go on.

M. T. BATTLE: [Read Section 14, "Baptism."]

A. H. TOLHURST: Would it be helpful to insert the word *water* in the phrase "baptism is by immersion," because of the charismatic movement, which stresses Holy Spirit or fire baptism?

BRUCE JOHNSTON: The third sentence, "through baptism we are united to Christ," seems to have a sacramental element. I

would like to see that reworded to emphasize the symbolism of our union with Christ, since we may be united with Christ before baptism.

JOSEPH J. BATTISTONE: We traditionally teach and practice that baptism follows affirmation of faith and a demonstration of repentance or a change in life style. I refer to Sabbath-keeping, for example, or dietary changes. A person living in open sin will not be baptized until evidence of change has been seen. I would be pleased if we could restate the first sentence to read this way, or something similar: "Baptism is by immersion and is contingent upon an affirmation of faith and a demonstration of repentance."

RUSSELL STAPLES: I refer to the first sentence, "Baptism is by immersion and is contingent upon faith and repentance," mentioning first the method of baptism and then the conditions for baptism. I would rather have a substantive statement about the meaning of baptism following the words "Baptism is."

CARL SUNDIN: In the second sentence, "forgiveness of sin" is signified. Does baptism signify the forgiveness of sin, or is baptism an expression of an individual's willingness to receive the grace of God? We can all remember people who have actually been baptized for whom the experience meant nothing. Baptism is an expression of an individual's desire to receive the grace of God into his life.

We also backed away from the reference to the Spirit. There is a movement abroad in the world that speaks a great deal about the Spirit, and it has gained considerable attention. Should that cause us in any way to back away from the part the Spirit plays in baptism? Truly we believe and teach that baptism is also by the Spirit. Should that not be included in the statement?

NEAL C. WILSON: It is pretty clearly stated that the Holy Spirit draws, convicts, and brings to Christ. Therefore, the experience is through that indwelling of the Holy Spirit. It may be that it should be included here in the section on baptism.

V. R. BROWN: I refer to the phrase "Baptism follows instruction in Christian truth." Very little is said here regarding instruction in scriptural truth, and I question somewhat the concept "Christian truth." Does that term include sources of instruction other than Scripture, or primarily Scripture?

W. DUNCAN EVA: I think we were trying to say that it is in

the Christian gospel. We were not suggesting that there is any truth beside that in the Word of God. We used this term to describe the experience of a man when he accepts Christ and His gospel.

V. R. BROWN: My concern has to do with whether we ought to include something regarding the Scriptures in the instruction.

ELIJAH E. NJAGI: My concern is with that part of sentence four that states, "is an event of faith in which believers enter into Christ's death and resurrection." Should not the word *burial*, which is the means by which believers enter into Christ's death and resurrection, be added?

R. R. BIETZ: Let us go back to the second sentence, "It signifies the forgiveness of sin, the reception of the Holy Spirit, and the experience of the new birth." I would like to recommend the following rewording: "It signifies the forgiveness of sin, the experience of the Holy Spirit, and of the new birth." In other words, the Holy Spirit could be received at the time of water baptism as opposed to a current idea that the Holy Spirit is received at baptism and again later at demonstration of the gift of tongues.

WILLIAM AMBLER: "Bap-

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tism follows instruction in Christian truth." Many times we are accused of having another Bible in the writings of Ellen White. Would it not be a bit more logical to use the term "Biblical truth" rather than just "Christian truth"?

NEAL C. WILSON: We will go on to the next section.

M. T. BATTLE: [Read Section 15, "The Lord's Supper."]

J. R. SPANGLER: On the second sentence, there could be a sacramental connotation, "As they partake they are one body." Would it not be better to say, "As one body they partake of the appointed emblems"? That sentence should be reworded to make sure that it does not indicate that partaking makes us one body per se.

LEIF HANSEN: It would be unfortunate to leave the impression that the only preparation for the Lord's Supper is foot washing. Something about self-examination should be included.

SIEGFRIED NEUENDORFF: Would it be possible to include the media that are used in the communion service?

W. DUNCAN EVA: We felt it was adequate to have this in another part of the *Church Manual*. What we have endeavored to do here is to stay as close to Scripture as we possibly can. While it is implied in Scripture, it is not specifically stated.

LAWRENCE MAXWELL: The question is frequently asked whether participation in the Lord's Supper and the foot washing is appropriate prior to baptism. It is my personal feeling that the significance of both services requires that baptism come first, but I think it would be well to include such a belief in this paragraph. It could be done easily by adding after "In the Lord's Supper" the word *baptized* so that the paragraph begins, "In the Lord's Supper the baptized followers of Jesus . . ."

KENNETH VINE: Foot washing is not symbolic of our willingness to humbly serve one another, but rather of Christ's humility. The Spirit of Prophecy points out that foot washing is actually a memorial of Christ's humility and willingness.

R. W. TAYLOR: When Christian believers of other denominations visit our churches and desire to participate in the ordinances, we extend this privilege to them. In the mission field we have to contend with the idea that if a person has stepped out of line in some area, he is deprived of participating in the ordinances. I would not like to see us

restrict the Communion to baptized members only.

H. E. METCALF: I would like to respond to my friend Lawrence Maxwell and let this

delegation know that I think it would be a mistake to limit this service to baptized members.

RUSSELL STAPLES: As I read Ellen White in *The Desire*

of Ages, I get the feeling, though not explicitly stated, of a real Presence at the Lord's Supper. I wonder whether we would like to go a little beyond the words "the emblems of His body" to a slightly stronger affirmation of the real presence of Christ.

H. C. MATTISON: I would like to respond to Lawrence Maxwell also. In most of the Seventh-day Adventist churches in which I have worshiped, the communion service is approached by saying, "Seventh-day Adventists observe an open Communion, by which we mean that we welcome all our Christian friends to participate with us." If we change the statement to "baptized followers," I would hope we would take careful note of the possible need to change this practice. If baptism must come first, what baptism? If we welcome our Christian friends, is sprinkling enough or is immersion a prerequisite?

ALFREDO ORDONEZ: The *Testimonies* clearly state that we have two monumental pillars, one *at the entrance* and another one *within* the church. These two are baptism and Communion. So if Communion is intended for members of the church, it remains just that. Of course, our traditional roots have kept it open. I think we could still keep it open but that this question should be given careful study.

W. B. QUIGLEY: There are two areas of concern here. The first is unbaptized adults taking Communion in our churches. Second is a growing practice to make the service a family fellowship experience, with children, even toddlers, participating in both the emblems and the foot washing. It is made a love ceremony. Whether it is scriptural or not perhaps should be settled by the church. I would like to recommend that both areas be studied.

LAWRENCE MAXWELL: I am not opposed to open Communion. I am speaking of having children taking the Communion before they are baptized. I think that baptism should precede Communion.

NEAL C. WILSON: We really should terminate this meeting.

JOSEPH S. KUMALO: [Benediction in Zulu language.]

M. S. NIGRI,

Chairman

NEAL C. WILSON,

Chairman

D. A. ROTH,

Proceedings Secretary

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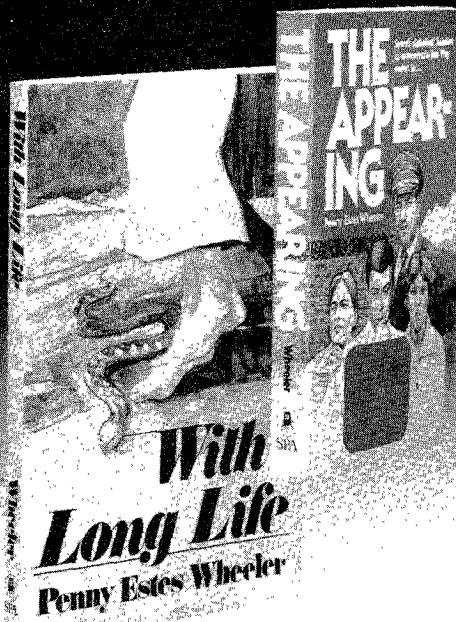
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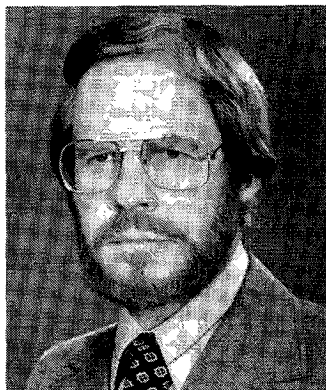
Southern Publishing Association
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A staggering challenge

Report of the
Southern Asia
Division, presented
Monday evening,
April 21, 1980.

By ROSCOE S. LOWRY
President



The Southern Asia Division comprises mainly Afghanistan, Bangladesh, Burma, India, Nepal, and Sri Lanka. Within these countries lives nearly one fifth (840 million) of the world's population. Our church membership, however, is a mere 100,000. This makes for a ratio of 1:8,400. To visualize this relationship, consider that it compares roughly with the smallest of field mice standing alongside the Empire State Building in New York looking up with a view to measuring its height.

Interestingly, also, but not without its challenge, the Southern Asia Division has in its territory a union (Northern) that has a greater population than the territory of each of the world divisions except three: Far Eastern, Euro-Africa, and China.

In some states of the Republic of India, the ratio of members to nonmembers is no better than a staggering 1:100,000!

Aside from population, the most outstanding aspect of life in Southern Asia is probably its poverty, which makes self-support seem impossible. For a perspective in this regard, we need to comprehend the economic limitations facing the Third World countries in Southern Asia. For example, India is the largest nation in Southern Asia. It also is industrially and commercially the strongest, manufacturing most of its own needs and importing very little (no consumer goods whatsoever). It produces machine tools, its own munitions, heavy armaments, automobiles, trucks, even airplanes for its air force. Nevertheless, in this country the annual per capita gross national product is about US\$200, while the average per capita income is slightly more than US\$150.

Such figures seem unbelievable to the Western mind. Consequently, the economic stress borne in carrying on the work of the church in this region is not generally realized, except by those who have experienced these limitations (there are union departmental directors in Southern Asia whose travel and expense budget is less than \$200 per annum).

No doubt this extreme poverty affects the total tithe and offering income to the church in Southern Asia and possibly, to some extent, even the degree of faithfulness on the part of its members in payment of tithe and offerings. Nevertheless, we are able to report that over the past two decades there has been a tithe increase of 510 percent. This compares favorably with the world statistic of 541 percent. However, for obvious reasons, the annual per capita tithe figure is extremely low: US\$6! Even so, this figure portrays a healthy per capita increase of 40 percent for the period mentioned.

In order to advance God's work we must depend heavily upon the financial contributions of the world church; much more on the power of the Spirit of God. When considered in human terms, the challenge in Southern Asia seems over-

whelming. But God has accomplished a work for us such as was predicted in Habakkuk's day—that if it had been told us, we would not have believed it possible.

For more than 50 years, until 1960, the growth in membership was measurable in terms of hundreds each year. Thereafter, increases have had to be counted in thousands. For example, during the past 20-year period membership has risen from about 22,000 to more than 100,000 to date. This represents an increase of 354 percent, or a growth factor of four and one-half times within this period (nearly double the average growth rate of the world church during the same period). A graph representing this growth rate would run almost in a straight diagonal line upward, at a 45-degree angle.

But while rejoicing over such growth, we are also sobered by the fact that every time one person is baptized into the church in the 1980's the population of Southern Asia will have been increased by 1,500-2,000. So the challenge increases!

Obviously, with such growth, the number of workers has also had to be increased considerably. Fortunately, even miraculously, within the period mentioned, we have been able to enlarge our working force from approximately 1,800 to more than 4,000 employees. As for ordained ministers, we are happy to report that this number has likewise more than doubled. The ratio of ministers to members is 1:350, average for the world field. Unfortunately, by expanding the worker force so dramatically, the major portion of church income is consumed in salaries, thus seriously limiting capacity for evangelistic outreach.

Educational progress

An encouraging aspect of the growth in membership is the number of young people in our schools: 42,000 in all levels. This figure represents 42 percent of our membership. Many of these are not yet Adventists, but experience indicates a large number will be. In two decades this increase has amounted to 430 percent, necessitating a doubling of the number of schools to the current total of 323. In addition to being evangelistic agencies, these schools give employment to hundreds of Adventist teachers while also providing, in many instances, substantial income for use by the church in its work of proclaiming the gospel.

Spicer Memorial College was for half a century our only training institution. In 1960 it had a collegiate enrollment of just over 250. In 1980 the enrollment in college classes reached approximately 1,000. To meet the growing need of our youth to prepare for life and service in the church, two other institutions have been upgraded to offer collegiate studies. In addition, we are pleased to report that the General Conference Executive Committee has recently given approval for Spicer College to offer studies leading to a Master of Arts degree in education, business, and theology. It is expected that enrollment in these graduate-study programs will commence with the coming school year.

Health services

The health services of the church long have been called the "right arm of the message." We wish this were altogether true in our field. Much needs to be done by way of a changed emphasis and in developing this phase of our work to fulfill its divinely stated objective and function. One of our handicaps has been the problem of finding doctors and other specialized personnel to man our 11 hospitals and 14 clinics or dispensaries. This has become more and more difficult. Fortunately, we have to some extent been able to prepare national personnel locally, particularly physicians, as we have collaborated with the Christian Medical College, at Vellore in India. In 1960 all but one of the physicians in our employ were expatriates; today, out of 68 physicians and dentists, only 16 are expatriates. Last year another nurses' training school was inaugurated

at our hospital in Surat, India, making a total of five hospitals in which nurses' training courses are offered and approved by government.

Another evidence of progress in our work is the recent organizing of a section into a union mission. In fact, it is our privilege to recommend at this session of the General Conference the acceptance of the Bangladesh Union into the sisterhood of unions of the church. This field, which a few years ago was part of the Pakistan Union, has a membership approaching 3,000. This now exceeds that of the original parent body. Within this territory are 26 organized churches, 28 companies, and 50 village schools in which Christian education is provided to 2,317 students. Two of these are secondary boarding schools, one of which includes a seminary training program. This field also runs a 25-bed rural hospital and a dental clinic in the capital city of Dacca, where two expatriate dentists are serving.

More and more the work of the church in Southern Asia is managed by its nationals. The Burma Union is altogether administered and serviced by national personnel. The large South India Union has only two expatriates on its staff of 1,385 workers. Similarly, the Central India Union has only three expatriates. In all, the number of expatriate missionaries has been reduced by approximately 50 percent during the past 20-year period. The ratio of expatriate to national worker today is approximately 1:54. Only a few expatriate missionaries serve as administrators or departmental leaders. Mostly they are engaged in educational and medical activities. This trend seems both good and progressive. As a consequence, our division executive committee consists of 34 persons, of whom 17 are nationals. Certainly the church in Southern Asia has been strengthened immeasurably as men of the soil have taken up the leadership of their own people.

An awakening

Vast opportunities present themselves in Southern Asia to preach the gospel of the soon-coming Saviour. There is an awakening to spiritual need among both Christian and non-Christian alike. Many regions in Southern Asia, where Christian churches have been organized in the past by other denominations, are now left somewhat in disarray. As missionaries have had to leave permanently, and as replacements have not been made, calls have increased from groups who find themselves now groping in confusion. Such as the opportunity in Bidar, in North Karnataka, South India. Here literally thousands have intimated their eagerness for the truth and a desire to fellowship with us. Concerning this area, the South India Union president reports, "It is evident that the Spirit of God is preparing thousands to be gathered into the church." For decades, accessions to the church in this region of South India had to be numbered in tens and twenties. Today we count baptisms in the hundreds, if not thousands—3,600 in 1979.

Characteristic is the following letter written by a minister to one of our evangelists: "Dear Pastor, as I listened to your radio message in the Kannada language I was greatly impressed with the way you presented the truth from the Bible. When the message you preach is based on the solid foundation of the Sacred Scriptures, I have no hesitation to believe what the Scripture says about the sacred Sabbath. Although I am working for another denomination, I am convinced that what I have believed and preached has no proof from the Bible. Please let me know how to join the Seventh-day Adventist Church. . . . I am in charge of three congregations. Along with (them) . . . I would like to join your church."

In South India the "25 village" approach to evangelism is used. This is a plan in which the leaders of 25 villages are brought together as guests of the church for a week of "live-in study." During this time, through meetings and Bible studies,

the cardinal doctrines of our faith are covered. Thereafter these non-Adventist guests return to their villages to prepare a suitable climate for the conducting of a regular evangelistic campaign soon to follow. Through this method, more than 6,000 persons were baptized in 1979 in South India alone.

In connection with the radio ministry, Bible correspondence courses have been increased from 19 to 47 during the past two decades. Applications for enrollment in these courses run into the thousands each year—325,398 in 1979. During the same period, the number of broadcasts have been considerably increased—from two (both in English) to 19 weekly programs (in nine different languages) beamed to reach one fourth of the world's population. Mail responses flow in from 48 countries of the world. In most of the countries of our division, radio and TV are government-controlled, thus not available for use by Christian bodies. Broadcasts have for the most part been limited to the Sri Lanka Broadcasting Corporation commercial facilities. But of late, opportunities have been presented to broadcast health and temperance programs, as well as Christmas themes, over government-controlled radio stations in India. Similarly, opportunities have opened up in Pakistan and in Bangladesh, where, by request of the Government, a regular religious program is broadcast weekly in the Garo language.

New literature titles

The literature ministry is a means of evangelism through which we contact people who otherwise might not be reached. Realizing how powerful this means of gospel ministry can be, we have sought to increase our religious publications. These are being subsidized in order to make them more attractive to the public. In consequence, within the past 5 years, 23 such new titles have been prepared and are being used by our literature evangelists. Total sales have climbed dramatically in the past two decades from approximately Rs.500,000 to more than Rs.3.5 million. Sales in 1979 alone rose 36 percent over the previous year. The plan is to turn the tide from an emphasis on health-related books and journals to the selling of message-filled books. Each vacation period nearly 300 students augment the work of our regular literature evangelist force.

Not everywhere, nor in every phase of our work, has progress been rapid. Take the state of Gujarat, in India, for example. In this area live more than 26 million people (the ratio of Adventists to non-Adventists is 1:104,000). After 40 years of evangelistic and other endeavors (including operating a major health-care institution) in this predominantly Hindu state, there was but one Adventist church, and that mainly for the convenience of our hospital workers in Surat. But as a result of evangelistic campaigns, two new churches were established in 1979, including an evangelistic center in Ahmadabad. A small vernacular seminary-training program has been initiated to prepare workers to reap future harvests.

Even in areas where today our work is strong, results have frequently been delayed for some time. For example, in 1935 A. F. Jesson first sowed the seeds of truth in Velloor, a small town in the Kottayam District of Kerala, South India. His results? The meeting hall was burned down and the people attending fled in fear of their lives. From then until 1979 no campaign was again attempted in this place. But an evangelist returned to preach and to reap the harvest after 45 years. The result this time was 51 souls baptized.

In 1966 a series of meetings was conducted in Goa State, where Catholic influence has been entrenched from the time of Portuguese colonial days. But, after much work, there was only one prospect for baptism. Just before the campaign ended, however, this prospect was killed in a motor-scooter accident. However, the effort was not in vain. In the city jail was a Hindu Brahmin who had been charged with having committed a politically motivated murder. His interest in the

truth had been aroused by a stray handbill that somehow reached him in jail. Visits and studies followed. Then the young man was transferred suddenly to an unknown maximum security jail. Consequently contact was lost for eight years. In 1974 a post card was received from the forgotten Brahmin, calling for a visit in jail. On visiting the young man, whom we shall call Raju, it was discovered that through all these years he had diligently studied his Bible and now desired to be baptized as an Adventist. More studies and visits followed while Raju continued to contact most of the world-renowned Christian leaders, including Billy Graham. These contacts reinforced his determination to become an Adventist. He began to observe the Sabbath in jail and practice the truth as he understood it, winning two fellow inmates to Christ. This resulted in considerable persecution and punishment from jail authorities.

Now, however, Raju has been exonerated of the crime for which he was charged, but did not commit, and for which he was jailed for 14 years. In February he was released. In March he was baptized into the Adventist Church. Today he is preparing himself to witness to his people of the saving grace of our Lord and Saviour.

There are numerous indications of the mighty working of the Spirit of the Lord in our midst. An outstanding instance of this is the fact that groups of laymen have organized into bands for the education, employment, and support of lay evangelists. Two such are Daniel's Band of the Mizo Hill area and Paul's

Band of the Manipur region. Numerous lay evangelists have been fully supported by these regularly organized groups and have thus been able to spend their full time as preachers of the Word. In consequence of their ministry hundreds have been won to the truth. In the same northeast frontier region of India, the latest development along these lines is the formation of a women's organization for the training and support of lady evangelists who plan to do a similar work among the women folk of this region.

While we have limitations of personnel and money, we recognize that in God's providence, through the very special outpouring of His Spirit in these last days, the work in Southern Asia will be completed in a blaze of glory. We look forward to the fulfillment of Ellen White's prophecy that indicates there will be shining lights witnessing in all cities, towns, and villages of our field.

We want to thank the world church for its prayers and its support in giving us of its men and means. We want also to assure our brethren everywhere that the staggering challenge of Southern Asia is not one to discourage us but to draw us together in faith and determination to work diligently, following as the Master leads, to find those who, in His providence, should be saved. We are certain that when our Lord shall come in the clouds of glory and when our work shall be completed on earth, we shall see a large host from Southern Asia prepared to meet Him on that glad day. □

Nominating Committee Report—8

Presented and accepted at the eleventh business meeting, Wednesday afternoon, April 23.

General Conference

Education Department Associate Directors:

G. P. Babcock
V. S. Griffiths
Marion L. Hartlein
R. L. Reynolds
Fred Stephan
C. R. Taylor

Health and Temperance Department Director:

Saleem Farag
Associate Directors:
E. E. Carman
S. L. DeShay
R. E. Klimes
R. F. Mattison
R. L. Pelton
M. C. Sawvel
F. A. Soper
E. H. J. Steed
Ruth M. White
A. S. Whiting
W. H. Wilson

Ministerial Association and Stewardship and Development Department Director:

J. R. Spangler
Public Affairs and Religious Liberty Department Associate Directors:

Gordon O. Engen
R. R. Hegstad

Publishing Department Director:

L. A. Ramirez
Sabbath School Department Associate Director:
Mrs. R. Maureen Luxton
Youth Department Director:
Leo Ranzolin

Afro-Mideast Division

Treasurer:
E. J. Gregg
Health and Temperance Department Director:

J. Omwega
Lay Activities Department Director:

Solomon Wolde-Endreas
Ministerial Association Secretary:

Robert C. Connors
Public Affairs and Religious Liberty Department Director:
Bekele Heye

Far Eastern Division

Communication Department Director:

M. G. Townend
Education Department Director:
O. C. Edwards

Lay Activities Department Director:

M. T. Bascom
Public Affairs and Religious Liberty Department Director:

P. G. Wick
Publishing Department Director:

Richard McKee
Sabbath School Department Director:

R. B. Grady
Youth Department Director:
B. U. Donato
World Foods Service Director:
Masao Uruma

Inter-America Division

Education Department Director:
L. Herbert Fletcher
Youth Department Director:
Israel Leito

New Africa Division

Communication, Public Affairs and Religious Liberty Department Director:

James B. Kio
Education Department Director:
Joseph Nkou

Lay Activities and Sabbath School Department Director:

E. Nkairutimana
Ministerial Association and Stewardship and Development Department Director:

Sam Appave
Publishing Department Director:
H. J. Matussek

South American Division

Health and Temperance Department Director:
Anthony Rockwell

Trans-Africa Division

Field Secretary:
F. A. Botomani
Auditor:
E. A. Korfi
Ministerial Association Secretary:

D. W. B. Chalale
Communication Department Director:

P. J. Salhany
Education Department Director:
T. Nkungula

Health and Temperance Department Director:
Vernon W. Foster

Lay Activities Department Director:

John Evert
Public Affairs and Religious Liberty Department Director:

P. J. Salhany
Publishing Department Director:
P. R. Cordray

Sabbath School Department Director:

John Evert
Stewardship and Development Department Director:

G. E. Smith
Youth Department Director:
P. J. Salhany

Trust Services Director:
G. E. Smith
World Foods Service Director:

Vernon W. Foster