

**W. J. Hackett**

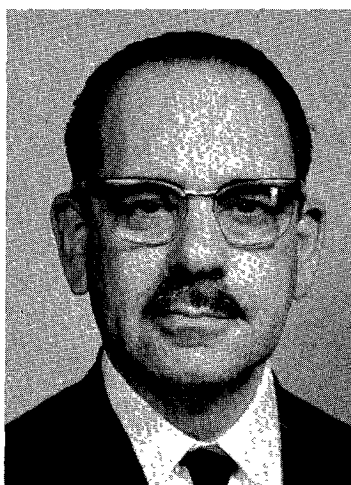


**F. L. Bland**



**Theodore Carcich**

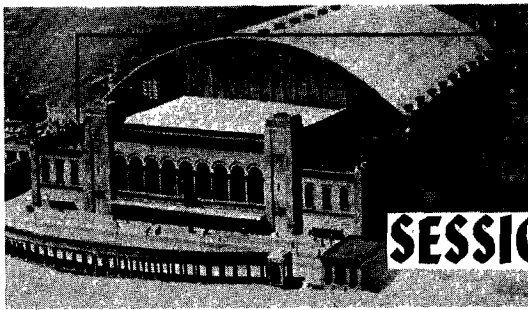
The newly elected general vice-presidents of the General Conference voted at the close of the June 14 afternoon business session.



**M. S. Nigri**

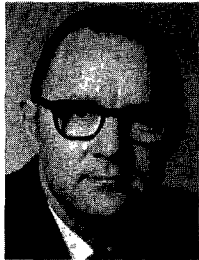


**R. R. Bietz**



## SESSION HIGH LIGHTS

By LAWRENCE MAXWELL



"We will raise your wages," said the owner of the company, "if you remain true to our traditional faith. On the other hand, if you choose to join this small foreign sect you will be dismissed." Kevork Yesil chose to join the

Seventh-day Adventist Church, but in spite of threats he was retained as top salesman for the company and is now in business for himself, selling radios and watches all over Eastern Europe.

I met Brother Yesil and his wife, Selma, last night. He used to be a Moslem. He first learned about Christ when he took his Armenian date to an Adventist meeting near their home in Turkey. Now, several years later, they brought their daughter Lena, age nearly 12, to America at their own expense to participate in the report of the Middle East Division and to provide additional evidence that God's Spirit is working on men's hearts everywhere.

After the tremendous program that filled the Sabbath, I heard some folks suggest that perhaps there wouldn't be any further reports Saturday night. But they had reckoned without considering the rapid growth of the Adventist Church over the last four years. There is just too much to report to let any time go unused.

There was a pleasant breeze blowing in off the sea as I hurried up the boardwalk to the evening meeting. Those who feel Adventists ought to "press together" would have been pleased by the closely packed crowd of church members still trying to move around in front of the main entrance; but inside the auditorium the pressure was not so great as it had been earlier, and it was possible to find a seat without much trouble. Perhaps 10,000 people were taking places on the main floor and in the balconies.

### Academy-Choir Night

Richard Lange was in charge of the music. Really, I am sorry for all you readers who cannot come to these meetings. You can read all the important reports in the REVIEW, but you can't hear the soloists and the quartets and all the choirs. Last night was academy-choir night. Takoma Academy's choir did a professional rendition of "Sing and Rejoice," under Leland Tetz; the Shentones of Shenandoah Valley Academy, directed by Victor Hilbert, did beautifully with a medley of

well-known hymns; and the choir of Greater Boston Academy, under Richard Hammond, stirred us with "Go Not Far From Me." Finally, Jerry Patton, of the King's Heralds, topped the song service with a magnificent rendering of "If With All Your Hearts."

### Visit of Attorney General

Soon Jerry Pettis, Adventist U.S. Congressman, introduced Mr. and Mrs. George Kulger, attorney general of the State of New Jersey. In his brief but friendly speech Mr. Kulger said he had read that Adventists had grown 20 per cent in the past four years while many other churches were declining. He also said that he and State Governor Cahill particularly admired the fervor of our church and felt that the United States and the whole world should be proud of us because when we sought changes we always sought them through constitutional means.

As Mr. and Mrs. Kulger left, onto the platform came a large group in beautiful costumes. Photographs in subsequent issues of the REVIEW will show you the shapes—the storybook hats with the long slim points, the ladies' veils, the men's turbans. I hope that for some future General Conference session it will be possible to print for you also the bright yellows

and blues and reds and gold that made the group so colorful.

Dressed like a Persian princess in a gorgeous blue skirt with a delicate white veil was Mrs. John Hasso, whose husband is a merchant and very active layman. Gracious Dorothy Webster, wife of F. C. Webster, Middle East Division president, wore one of the long pointed hats and a light-yellow dress to match—a costume, she assured me, that is worn nowadays only on festal occasions.

Back from three years' mission service in Iran were Harold L. Gray and his wife, Dorothy. He is president of the Iran Section and was dressed like a Kurd in a blue jacket and baggy blue pants with a pink sash and a gray turban. Dorothy wore the full-length veil of the conservative, wealthy Iranian. I asked them how the work was going, and they said, "Slowly . . . but hopefully!"

I am sorry there is no way to show you the moving pictures of the progress of the church in that most difficult area of the world, but you can read the report in Bulletin No. 2. Don't miss the story of Rohoani, the Moslem who demanded that the ministers baptize him and insisted that he was ready; or the experience of Abdel Kamal, the headwaiter of a fashionable hotel in Beirut. The Middle East may have a limited membership, but it is growing fast—46 per cent in the past four years. With the dedicated leaders we listened to last night, we can be sure that we will soon be hearing even greater things than this.

### South American Report

As soon as the Middle East had reported, another great group of workers came onto the platform, representing the South American Division. This division is one of our largest, with more than 253,000 members, 111,410 of whom came



The booth in Convention Hall sponsored by the Middle East Division features replicas of oil lamps that were used in Bible times. Mrs. Kenneth L. Vine is wearing a local costume. Pastor Vine (right) is president of Middle East College, Beirut, Lebanon.

in during the past four years, giving the division a growth of 53 per cent.

And once again I am sorry you didn't get to see the pictures. A huge screen was lowered, and a constant succession of hundreds of magnificent Kodachrome slides were projected, three at a time. But at least you can read the report. (Aren't you glad the REVIEW sends you these daily Bulletins?)

You'll be thrilled, as we were, to learn of the Missionary Volunteers who went into the city of Bayeux, where there were no Adventists, and raised up a church of 70 members. Every time the clock strikes the hour another youth is baptized in South America. The division has set itself the goal of 500,000 members by 1975, and at the rate they are going it's not hard to believe they will reach it.

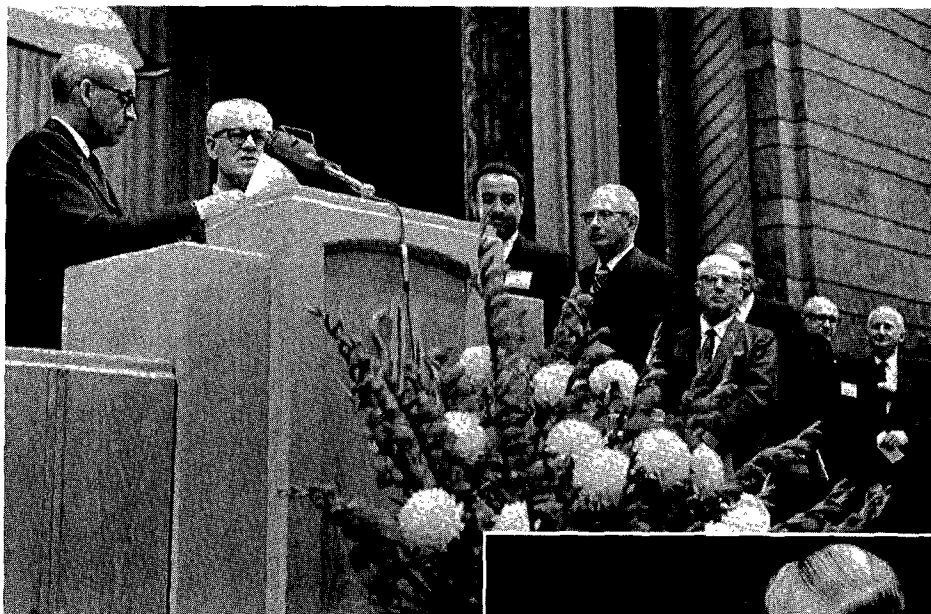
At last the Sabbath was over, but not the session. Today, Sunday, has been filled with more good things. It was a thoroughly delightful morning, with a calm sea and clear visibility as I walked to the auditorium for the early-morning devotional. (During the procession I rode a bicycle up and down the boardwalk a couple of times, but I have learned that walking the endless distances back and forth between the hotel and hall, and walking around inside this vast auditorium, is exercise enough.)

Emilio Knechtle emphasized the place of the Holy Spirit in guiding God's people, and the importance of a love relationship between Christ and each individual. [A summary of his message and of the other 8:00 A.M. devotionals will appear in a later Bulletin.]

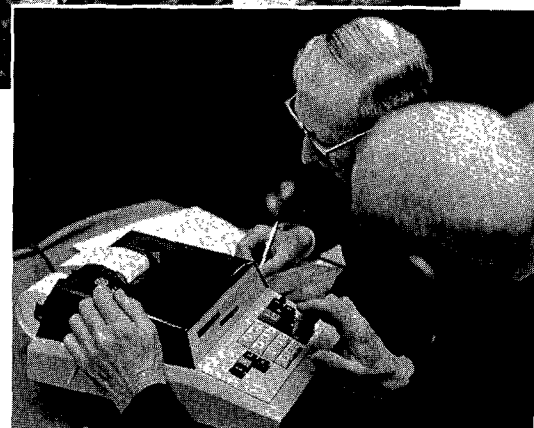
Then came a business session. Contrary to the understanding of many church members, a General Conference session is not primarily a time for theological study, but is a business meeting whose first objective is to elect officers to serve until the next General Conference session. Theodore Carcich called the business meeting to order, and the secretary, Duane Johnson, read the names of a few persons who were being recommended as delegates. The recommendation was accepted, and then it was announced that four of the departments of the General Conference would give reports.

I leaned back with a weary sigh. Departmental reports! What dreary things they have always been, with secretaries droning out dull documents made yet more dreadful by the determined delineation of every unimportant detail down to the last drab penny. But a pleasant surprise lay in store! House lights went out and pictures flashed onto the screen. It was soon evident that the reports had been transcribed on tape, guaranteeing that none would run overtime! This was a new experience!

I was amazed to learn that our laymen gave out nearly \$60 million worth of clothing, bedding, and food, and helped nearly 34 million persons during the past four years—and they have set themselves the goal of giving a full one million Bible studies in 1971. Read the report of the Sabbath School Department—which we saw in moving pictures—and you'll see that Sabbath school offerings raised nearly



**Above: Receiving the World Concern Offering on Sabbath morning is K. H. Emmerson, treasurer. Presenting the Loma Linda University gift is D. J. Bieber, LLU president. Others in line, representing institutions, are F. W. Hale, L. F. Bohner, C. E. Palmer, N. G. Simons, C. L. Paddock, Jr., C. H. Lauda, and Allen Buller. Right: A. L. Tucker, in the foreground, and O. A. Blake tally the World Concern Offering as it is reported in the Sabbath morning service.**



\$52 million for missions in four years.

Even more heart warming was the story of little Rosemary Piner, who attended Vacation Bible School, then Sabbath school, then raised \$300 for Ingathering—all before anyone in her family was a church member. I was particularly impressed, in the report of the North American Regional Department, to see picture after picture of the large number of beautiful new and recently purchased churches that black Adventists now worship in, and the schools, rest home, and office buildings they have acquired.

At the conclusion of the four reports Elder Carcich introduced an item from the plans committee proposing that the next General Conference session be held in 1975, five years from now. He hoped the matter could be taken care of quickly, for it was nearly time to close the morning business meeting. After a brief discussion he asked the delegates whether they were prepared to vote.

I was impressed by what happened next, and people who think controversial items are "rammed" through General Conference committees would have been enlightened. Carefully counted raised hands showed that 158 delegates wanted the matter discussed further, while 329 were prepared to vote right away. Clearly, the motion to vote immediately had carried with a large majority, but the chairman said it was evident that while 329 apparently knew enough about the matter to cast their vote, there were apparently 158 who wished they knew more before

making their decision. So instead of calling for the vote right then, as he might have done, Elder Carcich exercised his authority as chairman to delay the vote until there could be further discussion at a later business meeting. As I write, we still don't know how the matter will be settled.

I went downstairs for lunch. Meals are being served by the Andrews University food service, which is doing a great thing for the delegates and visitors.

During the afternoon I visited two of the children's departments. The juniors meet in a large room on the left as we enter the building. The front of the room is decorated with a marine motif, with a full-size Sunfish sailboat on each side, a helm attached to the pulpit, a fishnet for a backdrop, ring buoys on the wall, and two genuine New England lobster pots flanking the pulpit. In general charge is Jim Harris, MV secretary for the Central Union. He and his assistants wear a captain's cap for speedy identification. While I was there, Gil Bertochini of the Far Eastern Division, chairman for the program, was telling several thrilling stories.

Then I walked across the lobby to the primary room. The platform is dominated by an attractive arrangement of the Ten Commandments flanked by two flying angels. Elder and Mrs. Erling Calkins are in charge here. He is pastor of the Santa

*(Continued on page 7)*

# God Speaks and Works Through the Church of the Remnant

Message at Bible Study Hour, June 14, 10:45 a.m.

By WALTER RAYMOND BEACH



Many times I have had the privilege of visiting our first Seventh-day Adventist church in Switzerland. It is, in fact, our first organized church on the European continent. It is nestled high among the forest-clad Jura Mountains of west-

ern Switzerland at Tramelan. The church itself, a simple Swiss structure, was built in the early eighties. The pioneers of that day—sturdy in spirit and purpose—built well the house of God. The church and its furnishings remained in perfect condition.

As the chapel doors swung open before me on my first visit, I thought of that Sabbath day in 1886 when the messenger of the Lord paid a visit to the Tramelan group. I felt a real thrill as I walked up the aisle to the platform and took my place behind the sacred desk. There Ellen G. White had stood and had spoken to the people. My heart kindled with emotion as I rested my hands on the old pulpit.

I asked whether any present had attended that historic meeting. Two elderly ladies, their eyes still aglow with the first love of the Advent faith, indicated that they were among the early group and had heard Mrs. White's sermon.

"Do you remember the subject?" I asked. "Oh, yes," they replied, "we shall never forget that." The text was "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14: 6, 7).

This passage of scripture was highly cherished by the early Advent believers, and rightly so. It was essential to a correct understanding of the Advent message and responsibility. Through it the pioneers came to grasp the mighty purposes of God for the last church.

Gospel truths long lost, neglected, and scorned were brought into proper setting. The Biblical concept of a personal God, the Creator of heaven and earth was given a fresh setting in a world intoxicated with the near theories of evolution. Salvation in Christ alone—the eternal gospel—returned to the church

of the remnant on the shining wings of the three angels' messages. In 1844 the prophetic clock struck the hour of judgment, and this announcement lent solemnity and urgency to the message and the work. The soon coming of Jesus to earth again became a shining hope, and set a goal, a terminal point. "Behold, he is coming" (Rev. 1:7, R.S.V.) became a universal outburst. On the hour, neither before nor after, neither too early nor too late, the people of the message and the work appeared upon the scene in response to the call of prophecy.

Here was a people with an all-inclusive message—a message that had caught the sparks of truth from all the fires since Pentecost. This message set the pioneers of the Advent Movement ablaze for God. They became co-workers with Him to prepare a people to stand guiltless in the day of judgment and to greet with exultation the coming of Jesus. The message was "present truth," and it was to go to every language, tribe, and people.

From the hands of these pioneers we have received the message and the task. We go, therefore, to the ends of the earth, to preach, to teach, to heal, to do good, and to reveal in the darkness enshrouding the world the truth about God—His character and His will. We have a total message for a total work: to make men whole. This is why the Seventh-day Adventist Church is here.

## A Solemn Trust

Now, it could be easy for us to settle down and become just another religious group in town—going to church on Saturday instead of Sunday, proclaiming a fixed set of beliefs, following a certain pattern of diet and doing a little welfare work. Too many think and act in this vein. They have never fully grasped, or else have forgotten, the purpose of our existence. Yet, speaking about the message and work of the remnant, the messenger of the Lord said:

"There are no more to follow, no more invitations of mercy to be given after this message shall have done its work. What a trust! What a responsibility is resting upon all to carry the words of the gracious invitation."—*Testimonies*, vol. 5, p. 207.

Indeed, what a trust! What a responsibility! A recognition of this responsibility is the context in which the church of the remnant must move and have its being. Such a recognition will preserve us from the besetting ills and heresies of our age. Their number is legion, but

one of the worst is the notion that Biblical teaching and doctrine do not matter. "What difference does it make what I believe?" it is said. "Just tell me what is good—never mind theology and doctrine."

What such people are implying is that there is no practical difference in the life of a person who believes truth and one who believes error. Sincerity is all that counts. This makes doctrine an abstraction, with no concrete value, an idea with no consequences. The fundamental error in all this kind of talk is the assumption that the beliefs of the church are self-contained entities, important only in their own right; but doctrines point beyond immediate formulations toward God Himself. They tell us something about the character of God, the purpose of God, the requirements of God. They bring a clearer concept of God. When this clearer concept of God is allowed to change the life beliefs will perfect holier people; the more clearly we see God in Christ the more earnest and accurate are our repentance and identification with God's life and purpose.

Beliefs do matter. They matter supremely. Without strong religious beliefs teaching and conduct become matters of opinion rather than of truth and conviction, of prevailing mood rather than principle, of a goodness without firm foundation. After a careful study of history, Arnold Toynbee wrote: "Practice unsupported by belief is a wasting asset."

## Beliefs Necessary

Obviously true. People must have beliefs to live by or the good life will degenerate completely. Whenever in history we find a generation diluting its faith with cynicism, negation, and indifference, we find that generation sinking slowly into confusion and depravity. Christianity always loses its meaning, to say nothing of its inspiration, motivation, and force, when divorced from its beliefs. Does it not seem at least a little strange today that an age that belittles beliefs in order to concentrate on conduct and behavior should suffer an increase in misconduct and misbehavior?

Here a point of first importance must be made: we can never allow our attitudes and actions to contradict what we say about God without running the risk of ruining someone else's chances to see the beauty of His holiness. We must believe our beliefs. To the extent that God's people have the same problems that secular society has, to that extent they give evidence that they do not mean what they say about God. This means, for instance, that if racism exists in the life of an Adventist, he worships the same God society does. On the contrary we must show that God's way—the way of love—is the only safe and secure way, the only workable way for men to dwell together in unity.

Faith and confidence in the Advent message and responsibility will be a tower of strength in yet another area of danger, that of shifting landmarks. We are living,

alas, in an age of moveable landmarks in life and in society. Some landmarks are moved or abandoned willfully; others disappear unwittingly. Nations, organizations, institutions, and churches have abandoned cherished landmarks without a vote of any committee or the repudiation of any doctrine or tenet. The process is subtly accomplished by changing areas of emphasis or by default. This is a hazard we face today.

And we must face it resolutely, for the victorious conclusion of the Seventh-day Adventist mission requires that not one landmark fixed by the word of God be removed or ignored. "No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world."—*Testimonies*, vol. 6, p. 17.

What, then, are these "old landmarks"? They pertain to truth, experience, and duty. In the area of truth they are the beliefs and teachings that have made the Seventh-day Adventist Church what it is, and they are basic to the eternal gospel. The judgment-hour messages are among the distinguishing truths that we are to hold aloft with ever greater earnestness. The messenger of the Lord mentions the temple of God in heaven and the ark containing the law of God, the light of the Sabbath of the fourth commandment, the cleansing of the sanctuary in heaven, the nature of man in sin and redemption. These truths have "withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value."—*Counsels to Writers and Editors*, p. 52.

But these landmarks of truth, experience, and duty comprehend much more. There are landmarks of ethics and of dedication, of commitment to a cause, without which no organized church can exist; of values, of visions of a world need, of accountability to God. Likewise, institutions are landmarks of our mission to mankind. In this connection we hear it said that times have changed, that the aims, objectives, and purposes of our institutions are different from what they use to be, but this is not what I read. Through the changes of time and place, God's purposes for His church, His schools, His health institutions, His publishing houses, His people, have not changed. Of course, programs will be kept relevant, policies will be up-dated. In many circumstances we should say, with the Master of the harvest, "It is different now" (Luke 22:35, 36, N.E.B.).\* So our planning ought to be large and in keeping with the times in which we live. We must not lag behind; but the purposes of our existence are immutable.

On the prosperity of the work the Lord's messenger further comments:

"What is the secret of our prosperity? We have moved under the orders of the

Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great degree. The system of organization has proved a grand success. . . . As we have advanced, our system of organization has still proved effectual."—*Testimonies to Ministers*, p. 27.

Some look back with nostalgia to the confusion and high morale of the unorganized, constantly challenging and changing days of beginnings. Few would suggest, however, a return to the primitive level of function and achievement that characterized those days. Methods of administering will change. Peoples and organizations will adjust to meet challenging situations; but the Heaven-born system of organization must stand. We will adjust, but like the architect who creates new forms and dazzling edifices, we will abide by the laws of stress and divine edict.

In an *ad hoc* committee discussion on organization recently a man long in learning and good will but short in experience (and short of arguments, too) said, "But after all, Seventh-day Adventist organization is not a sacred cow." Our reply was that our God-given principles of organization are not a cow but they are sacred!

#### God Will Direct

Note this final summons to loyalty:

"Brethren and sisters, I appeal to you as Seventh-day Adventists to be all that this name signifies. There is danger of departing from the spirit of the message. . . . The people of God are not to be guided by the opinions or practices of the world. . . . While the contempt placed upon God's commandments leads many to suppress the truth and show less reverence for it, the faithful ones will with greater earnestness hold aloft its distinguishing truths. We are not left to our own direction. In all our ways, we should acknowledge God, and He will direct our paths."—*Selected Messages*, book 2 pp. 367-369.

Obviously, such is the Adventist way. On the other hand, Seventh-day Adventists must not be narrow-minded. Some people are to the point where they can look through a keyhole with both eyes. Adventist minds must not be "fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the 'old landmarks' when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks."—*Counsels to Writers and Editors*, p. 30.

The messenger of the Lord compares the plight of closed minds to that of the Pharisees who "prided themselves on their obedience to the law; yet they knew so little of its principles through everyday practice that to them the Saviour's words sounded like heresy. As He swept away the rubbish under which the truth had been buried, they thought He was sweeping away the truth itself. They whispered to one another that He was making light of the law. He read their thoughts, and answered them, saying,—"Think not that I am come to destroy the law, or the

prophets: I am not come to destroy, but to fulfill.'"—*The Desire of Ages*, p. 307.

"Never cease asking and seeking for Truth," we are told (*Messages to Young People*, p. 260). There must be uninhibited study and teaching within a framework of responsibility to God and to the church community. There is a way of progress and renewal without invalidating old truths and without moving a block or removing a pin in the edifice of landmarks that God has given us.

Yes, God speaks and works through the church of the remnant. But this last-day movement will become the object of Satan's most vicious attacks. Our messages, our organization, our institutions, our denominational purposes, our way of life, will not be spared. "Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."—*Counsels to Writers and Editors*, p. 52.

At such a time Seventh-day Adventists should know where they stand and why. They should ask themselves repeatedly, "Why are we here and where do our loyalties lie?" Some never have made up and never do make up their minds. They join the church but never decide to be loyal and give total allegiance. Hence they are always in frustration, torn between two opinions. They attempt to serve two masters. This can be a frustrating experience.

Most of all, the message and the work of God, born in trial and sacrifice, must not go by default. On this the servant of the Lord says:

"Where are the faithful guardians of the Lord's flock? Where are His watchmen? Are they standing on the high tower, giving the danger signal, or are they allowing the peril to pass unheeded?"—*Selected Messages*, book 1, p. 194.

You and I must be awake. The challenge is to every delegate to this session. Satan would destroy our message, our church, our schools, our health institutions, our publishing houses, our organization—everything that toil and sweat and blood built up under divine unction. The erosion of faith, infringing secularism, worldliness, spiritual insolvency, hypocrisy, indifference, apathy, dishonesty, inactivity—all are potential dangers on the horizon. To meet this challenge God's leaders must have a dogged, stubborn devotion to the divine way of life and to the work entrusted to them. Jeremiah, writing of the return of the exiles, has a magnificent word on this: "They shall ask the way to Zion with their faces thitherward" (Jer. 50:5).

With such leadership God will continue to speak and to work through the church of the remnant.

\* *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

# Proceedings of the General Conference

Fifty-first Session, June 11-20, 1970

## Fourth Business Meeting

June 14, 1970, 9:15 A.M.

CHAIRMAN: Theodore Carcich.

PRAYER: Dr. J. G. Smoot, vice-president for academic affairs, Andrews University.

THEODORE CARCICH: We are calling the session to order. Our first item of business is to vote the seating of additional delegates. I will ask the secretary of the day, Duane Johnson, to make this report. [The committee report, as accepted, appears on page 22 of this Bulletin.]

THEODORE CARCICH: Do we have any other items?

D. S. JOHNSON: From the hearts of our people in Vietnam, we have the following greeting: "Workers and members from South Vietnam send greetings to the General Conference session. We thank you for your prayers and support. We join in a day of fasting, prayer, and rededication."

[It was voted to receive the greeting and to reciprocate with an appropriate message.]

THEODORE CARCICH: Robert H. Pierson, the General Conference president, will introduce our next series of speakers and their programs.

ROBERT H. PIERSON: This morning our General Conference departmental leaders will present their reports in a different way than they have in the past. I am happy to introduce our General Conference departmental leaders.

[Reports using the audio-visual devices were presented by the following departments: Lay Activities (report appears on pages 25, 26 of this Bulletin); Sabbath School (report appears on pages 14, 15 of this Bulletin); Regional (report appears on pages 16, 17 of this Bulletin); Public Affairs and Religious Liberty (report appears on pages 20, 21 of this Bulletin); Education (report appears on pages 27, 28 of this Bulletin); Temperance (report will appear in a future Bulletin).]

THEODORE CARCICH: We will ask D. S. Johnson, General Conference associate secretary, to come forward and read a report from the plans committee, which must come before this delegation in order for the nominating committee to continue its work.

## General Conference Session, 1975

D. S. JOHNSON: The General Conference Constitution provides for some variations from the regular quadrennial cycle of sessions, allowing the calling of a special session and the postponing of a session for one or two years in special situations (GC Constitution, Article IX—Session, Section L).

In harmony with this provision the regular quadrennial period was lengthened

in the past 40 years, once to six years (1930-1936) and twice to five years (1936-1941 and 1941-1946). This was due to a difficult economic situation and world war conditions. Thus during the 40-year period the average interval between sessions has been 4.44 years.

During the past quadrennium a number of large meetings have been held, one on a world scale [the World Youth Congress at Zurich, Switzerland, in 1969]. Such large meetings, though they do fulfill a purpose, are costly and result sometimes, despite the best planning and administration, in a temporary slowing of evangelistic programs and other soul-winning activities.

## Fifth Business Meeting

June 14, 1970, 3:00 P.M.

CHAIRMAN: F. L. Bland.

OPENING SONG: No. 71, "Tell Me the Story of Jesus."

OPENING PRAYERS: Lee Grady, president of Lower Amazon Mission, and J. G. Clouzet, president of Chile Union, South America.

SPECIAL MUSIC: "This Love Is Mine," by Naomi Green, from Mountain View, California.

F. L. BLAND: We are going to continue with the departmental reports.

[The following departmental reports were presented: Missionary Volunteer (in full on pages 23, 24 of this Bulletin); Health (in full in a future Bulletin); Publishing (in full in a future Bulletin); Radio-Television (in full on pages 18, 19 of this Bulletin); Stewardship and Development (in full on page 22 of this Bulletin); Public Relations (in full in a future Bulletin).]

F. L. BLAND: We have a report from the committee on seating of additional delegates and standing committee assignments. D. H. Baasch, associate secretary, will present the reports.

[Committee on seating of additional delegates, as accepted, appears on page 21 of this Bulletin.]

[Additional members voted to the plans committee: J. D. Ring, W. K. Mansker.]

F. L. BLAND: We have a greeting from some of our brethren.

D. H. BAASCH: We received a telegram from the Central Mexican Mission, Mexico City: The Central Mission desires the greatest blessings of Heaven for all the delegates and other brethren who are united in gathering in the great world congress.

[Voted, to receive the message and to reciprocate.]

It is felt, therefore, that in consideration of the numerous meetings that have been held more recently and the apparent need for some others on a regional or continental basis; and considering, too, that the postponing of a world session would result in some over-all financial saving at a time when inflationary costs make the financial outlook of the world uncertain and lay a heavy strain upon denominational budgets in many fields and institutions, it was

*Recommended*, That the next session of the General Conference of Seventh-day Adventists be postponed one year and be held in 1975, with the understanding,

1. That any further postponement be in harmony with the provisions of Article IX, Section L of the General Conference Constitution,

2. That the site of the next session be decided at the 1970 Autumn Council.

[The delegates voted to defer discussion on this recommendation until the next business session because of the lateness of the hour.]

THEODORE CARCICH, *Chairman*.

D. S. JOHNSON, *Secretary*.

R. R. FRAME, *Recording Secretary*.

F. L. BLAND: We shall return to the recommendation presented this morning by the plans committee. [After a brief discussion it was voted that the next session of the General Conference of Seventh-day Adventists be postponed one year and be held in 1975 with the understanding,

1. That any further postponement be in harmony with the provisions of Article IX, Section L of the General Conference Constitution,

2. That the location of the next session be decided at the 1970 Autumn Council.]

F. L. BLAND: The nominating committee has a report.

B. E. SETON: The nominating committee submits the following partial report. [Report appears below.]

F. L. BLAND, *Chairman*.

D. H. BAASCH, *Secretary*.

R. R. FRAME, *Recording Secretary*.

## Further Partial Report of Nominating Committee

At the close of the afternoon business meeting Sunday, June 14, the nominating committee presented a further partial report:

For general vice-presidents: R. R. Bletz, F. L. Bland, Theodore Carcich, W. J. Hackett, M. S. Nigri.

Undertreasurer: M. E. Kemmerer.  
Assistant Treasurers: H. D. Johnson, J. C. Kozel, R. E. Osborn, W. L. Pascoe, B. J. Kohler, R. M. Reinhard.



Attentive boys and girls listen quietly to the Sabbath school program planned for them.



Mrs. O. R. Scully, wife of Chile's temperance secretary, stands in the South American booth. The figures to which she points show that more than 5,000 new members were added to the East Brazil Union in 1969, making the total membership almost 47,000.

## Session High Lights

(Continued from page 3)

Barbara church in California. As I walked in, the children who had been listening to stories were about to go to tables to work on crafts. The planned project is particularly appropriate for General Conference, for the children will be putting together a scrapbook in which each page will be devoted to one of the world divisions. They also will be making a portable model of the sanctuary.

Another activity for the children that I have heard about is being conducted in the mornings by Irene Walker, instructor for the first six grades of the Home Study Institute. Many of the children of overseas workers are not here in Atlantic City, but are enjoying a week of camping some 400 miles away in Hidden Valley, the summer campsite of the Potomac Conference. But for those who are here, Miss Walker is teaching a class in shells, one of her specialties. It is a wonderful opportunity for these children to get acquainted with their instructor. Some of them have known her only by name until now.

Word has just been brought to the REVIEW editorial office, where I am typing this, that the motion regarding the next General Conference session was discussed at this afternoon's business session and was voted favorably. This means that the next session will be held in 1975. The location is to be decided at this year's Autumn Council.

Another reporting day draws to a close. Above the platform—as you have already been told—hang the words "That the World May Know." One thing this session is already making very clear is that the world is finding out about Adventists. The three angels' messages are being preached around the globe, and there can be no doubt that Christ's coming is near.



Fred Griffin, of Silver Spring, Maryland, translates for the deaf in a special section of Convention Hall during the Sabbath services.



Hundreds of wiggly little children, many accompanied by their parents, met together in their own kindergarten room on Sabbath morning for singing, stories, and study.

# Statistical Secretary

By JESSE O. GIBSON

How thankful we should be to God for the triumphs of the church during the past quadrennium. Our hearts rejoice that more than half a million people in the overseas divisions have been received into church fellowship during this period, and nearly 95,000 in the North American Division; making a total of 600,553 received into God's remnant church by baptism and profession of faith during this quadrennium. The net membership increase during this period totaled 374,574 in comparison with 270,612 in the previous quadrennium. At the end of 1969 our world membership stood at 1,953,078; very close to the 2-million mark!

## Membership Growth

We have great reason to rejoice at the rapidity with which God is using mortals to carry the gospel to all the world. By mid-1970, or at the end of this month, our world membership should pass the 2-million mark.

Let us for a moment compare our membership records since 1863 as shown in Table 1:

Table 1—Membership, 1863-1969

Year	Baptisms and Professions of Faith	Net Increase	World Membership End of Period
1863	.....	.....	3,500
1864-70	.....	1,940	5,440
1871-80	.....	10,130	15,570
1881-90	.....	14,141	29,711
1891-00	.....	46,056	75,767
1901-10	.....	28,759	104,526
1911-20	.....	80,924	185,450
1921-30*	247,736	128,803	314,253
1931-40*	387,930	190,499	504,752
1941-50	503,721	251,960	756,712
1951-60	836,196	488,413	1,245,125
1961	101,675	62,767	1,307,892
1962	103,107	54,883	1,362,775
1963	114,445	65,577	1,428,352
1964	125,054	79,704	1,508,056
1965	125,322	70,448	1,578,504
1966	131,406	83,178	1,661,682
1967	140,519	85,932	1,747,614
1968	157,359	97,569	1,845,183
1969	171,269	107,895	1,953,078

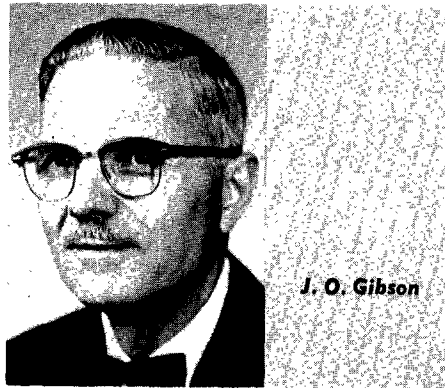
\*Baptisms only until 1931

World Membership has been increasing rapidly in the past 20 years, and particularly so in this past quadrennium, as can be seen in Graph 1:

Now let us summarize our growth by periods as to the time required to reach certain membership levels:

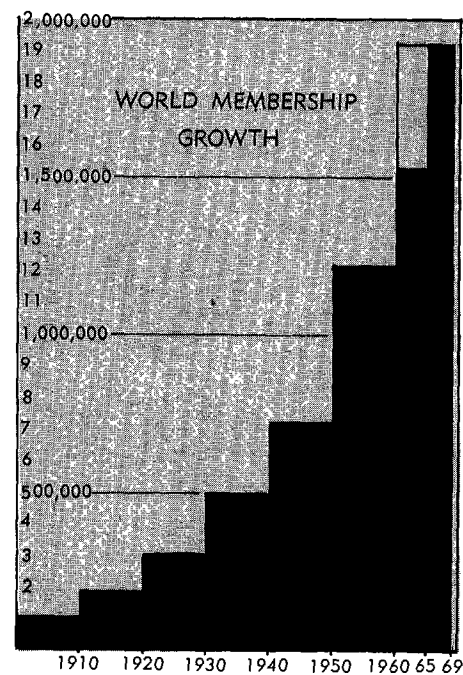
	Membership
1st half million	19 years (1844-1863) 3,500
2d half million	77 years (1864-1940) 504,752
3d half million	15 years (1941-1955) 1,006,218
4th half million	9 years (1956-1964) 1,508,056
*Predicted	6 years (1965-1970) *2,000,000

God has greatly blessed His people! But there are millions upon millions yet unwarned (present estimated world population: 3,483,000,000). Many entered countries have vast areas untouched. We still have 33 unentered countries.



J. O. Gibson

Table 2 compares membership growth over the past three quadrennial periods. Here, too, we note a constant gain in net membership. During this past quadrennium our net membership increase was 23.7 per cent in comparison with 20.7 per cent over the previous quadrennium, and 18.6 per cent during the first quadrennial period shown.



GRAPH 1

Table 2—Quadrennial Membership Growth Comparison

Quadrennial Period	Baptisms and Professions of Faith	Losses, Deaths, Missing and Apostasies	Net Increase	Percentage Increase
1958-1961	369,688	164,706	204,982	18.6
1962-1965	467,928	197,316	270,612	20.7
1966-1969	600,553	221,623	374,574	23.7

Table 3 portrays the world membership by divisions showing membership over the past three quadrennial periods and then the number of members in each division per 100,000 population as of the end of 1969. You will note that the Australasian Division holds the leading position—473 Adventists to each 100,000 population. The East African Union follows with 426, and the Trans-Africa Division with 330.



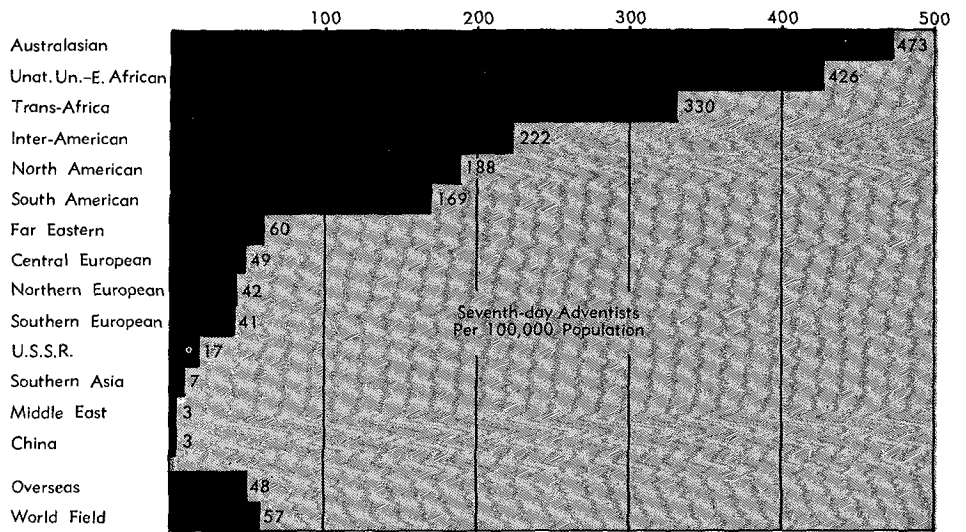
S. Dabrowski, Polish Union president, (left) with Z. Lyko, secretary, and Aleksander Baron, East Polish Conference president, stand at the Northern European Division exhibit.



**Table 3—Church Membership by World Divisions**

Divisions	Dec. 31 1961	Dec. 31 1965	Dec. 31 1969	Per 100,000 Population
Australasian	59,514	74,431	90,720	473
Central European	41,492	39,788	38,670	48.9
China*	21,168	21,168	21,168	13.2
Far Eastern	133,161	176,575	228,746	60
Inter-American	152,061	199,530	261,615	222
Middle East	2,170	2,458	3,398	3
Northern European	66,382	79,965	94,581	42
South American	120,021	165,319	253,419	169
Southern Asia	25,877	32,515	49,210	7
So. European	111,309	120,799	137,556	41
Trans-Africa	191,073	245,101	233,182	330
U.S.S.R.*	40,000	40,000	40,000	17
Unattached Un.-East Africa**	.....	.....	74,518	426
Overseas	964,228	1,197,649	1,526,783	48
North American	343,664	380,855	426,295	188
World Field	1,307,892	1,578,504	1,953,078	57

\* Latest Available Figures  
\*\* Unattached as of Jan. 1, 1969



**GRAPH 2**

**Table 4—Quadrennial World Membership Increase**

Divisions	Baptisms and Professions of Faith	Deaths Apostasies Missing	Net Membership Increase	% of Membership Increase	Total Membership Dec. 31, 1969	Membership to World Total Dec. 31, 1969
Australasian	23,242	7,525	16,289	21.9	90,720	4.6
Central European	4,177	5,341	(1,118)	(2.8)	38,670	2.0
China*	.....	.....	.....	.....	21,168	1.1
Far Eastern	66,274	13,156	52,171	29.6	228,746	11.7
Inter-American	93,712	29,913	62,085	31.1	261,615	13.4
Middle East	1,243	234	940	38.2	3,398	.2
Northern European	25,653	10,292	14,616	18.3	94,581	4.9
South American	111,410	21,281	88,100	53.3	253,419	13.0
Southern Asia	19,009	2,331	16,695	51.4	49,210	2.5
Southern European	36,413	19,562	16,757	13.9	137,556	7.0
Trans-Africa	94,896	46,678	45,095	24.0	233,182	11.9
U.S.S.R.*	.....	.....	.....	.....	40,000	.2
Unattached Un.-E. Afr.	29,688	11,404	17,504	30.7	74,518	3.8
Overseas	505,717	167,717	329,134	27.5	1,526,783	78.2
North American	94,836	53,906	45,440	11.9	426,295	21.8
World Field, 1966-1969	600,553	221,623	374,574	23.7	1,953,078	100.0
World Field, 1962-1965	467,928	197,316	270,612	20.7	1,578,504	.....
Gain (Loss)	132,625	24,307	103,962	3.0	374,574	.....

\* Latest Available Figures

By Division 1966-1969

Table 4 gives by divisions the total new members for the quadrennial period ending in 1969. You will note the number added by baptism and profession of faith totals 600,553 which is an increase of 132,625 over the previous quadrennium. Our net membership increase is 374,574, which is 103,962 more than the net increase in the former quadrennium.

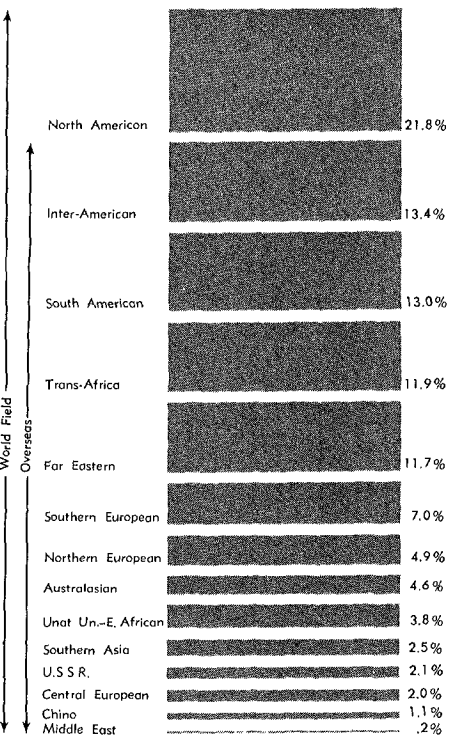
**Distribution of World Membership**

Graph 3 shows the percentage of membership by divisions to world membership as of December 31, 1969. They are arranged in descending order.

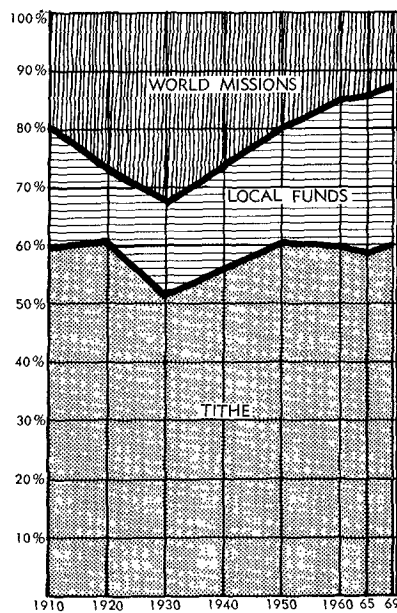
**Working Staff**

At the end of 1969, 64,692 workers were employed by our church. This is an increase of 2,468 during the past quadrennium. Table 5 gives a breakdown of these by type of work. Although our world work is much larger, the total number listed as being engaged in "evangelistic and pastoral" work is 2,977 less than in 1965. Those listed as "administrative and promotional" number 3,676 more. Institutional workers increased by 1,323.

**Percentage of Membership, by Divisions, to World Membership as of December 31, 1969**

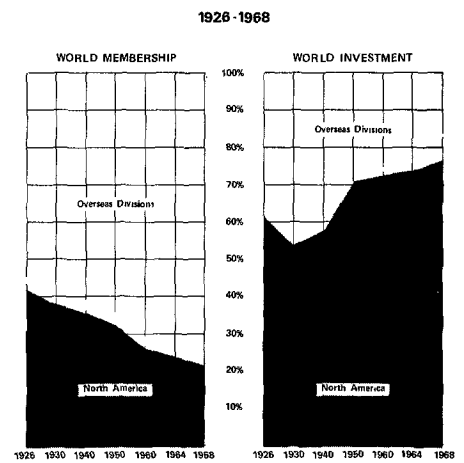


**GRAPH 3**



**GRAPH 4**

**Percent of WORLD MEMBERSHIP and INVESTMENT in North America Compared With Overseas Divisions 1926-1968**



**GRAPH 5**

**Table 7—Distribution of Total Contributions**

	Tithe		World Missions Offerings		Home Missions and Local Funds		Total Tithes and Offerings
	Amount	% of Total	Amount	% of Total	Amount	% of Total	
1930	6,230,362.04	51.4	4,020,398.21	33.2	1,861,849.29	15.4	12,112,609.54
1940	8,071,653.75	56.7	3,827,536.59	26.9	2,327,139.24	16.4	14,226,329.58
1950	27,728,250.32	60.4	9,998,658.32	21.8	8,181,149.09	17.8	45,908,057.73
1960	59,132,240.66	59.2	16,729,066.71	16.7	24,041,047.19	24.1	99,902,354.56
1965	81,596,968.44	57.2	21,181,205.58	14.8	39,922,922.60	28.0	142,701,096.62
1966	92,295,960.39	58.5	23,012,954.02	14.6	42,552,296.04	26.9	157,861,210.45
1967	97,738,695.33	58.4	24,038,108.48	14.3	45,156,846.07	27.3	166,933,649.88
1968	106,087,945.13	58.8	25,147,439.04	13.9	49,146,552.80	27.3	180,381,956.97
1969	115,551,140.55	59.2	26,126,877.31	13.4	53,557,334.27	27.4	195,235,352.13

**Table 5—Distribution of Workers  
Type of Worker**

	North American Division	Overseas Divisions	Total Workers
Evangelistic Workers			
Evangelistic and Pastoral Administrative, Promotional, etc.	2,247	7,298	9,545
Literature Evangelists*	2,386	6,510	8,896
Total Evangelistic Workers	818	3,574	4,392
Institutional Workers	5,451	17,382	22,833
College and Academy Teachers	6,077	2,840	8,917
Church School Teachers	2,492	4,866	7,358
Others in Educational Institutions	2,065	2,269	4,334
Food Companies	251	1,156	1,407
Medical Institutions	11,061	6,483	17,544
Senior Citizens' Homes	44	223	267
Publishing Houses	846	1,186	2,032
Total Institutional Workers	22,836	19,023	41,859
Total Workers	28,287	36,405	64,692
Retired Credentialed Workers	1,080	1,487	2,567

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

**Denominational Organizations**

Table 6 lists the organizations through which our work is carried on by our 64,692 workers.

**Table 6—Denominational Organizations**

	North American Division	Overseas Divisions	World Total
1969			
Union Conferences and Missions	10	66	76
Local Conferences and Missions	61	313	374
Institutions—			
Advanced, Secondary and Professional Schools	104	390	494
Elementary Schools	903	3,246	4,149
Food Factories	2	25	27
Hospitals and Sanitariums	45	93	138
Clinics and Dispensaries	.....	143	143
Medical Launches and Airplanes	.....	23	23
Senior Citizens' Homes	17	33	50
Publishing Houses	5	41	46
Number of Churches	3,398	12,859	16,257
Increase in 4 years	63	1,543	1,606
Membership	426,295	1,526,783	1,953,078
Increase in 4 years	45,440	329,134	374,574

**Stewardship**

We thank God for the large number of our members who are faithful to God in their stewardship. Tithes and offerings from approximately 100 currencies in the world field have been converted into the United States dollar in these tabulations. Many times this shows up unfavorably, with a smaller total, for countries with greatly devaluated currencies. Table 7 gives the distribution of total world contributions.

the inflationary effects upon the U.S. dollar.

The following table shows the percentage yearly membership increase and also the percentage total giving increase during the past quadrennium:

**Percentage Increase in Membership and Giving, Quadrennial Period**

Year	Membership Increase	Giving Increase
1966	5.3%	10.6%
1967	5.2%	5.7%
1968	5.6%	8.1%
1969	5.8%	8.2%

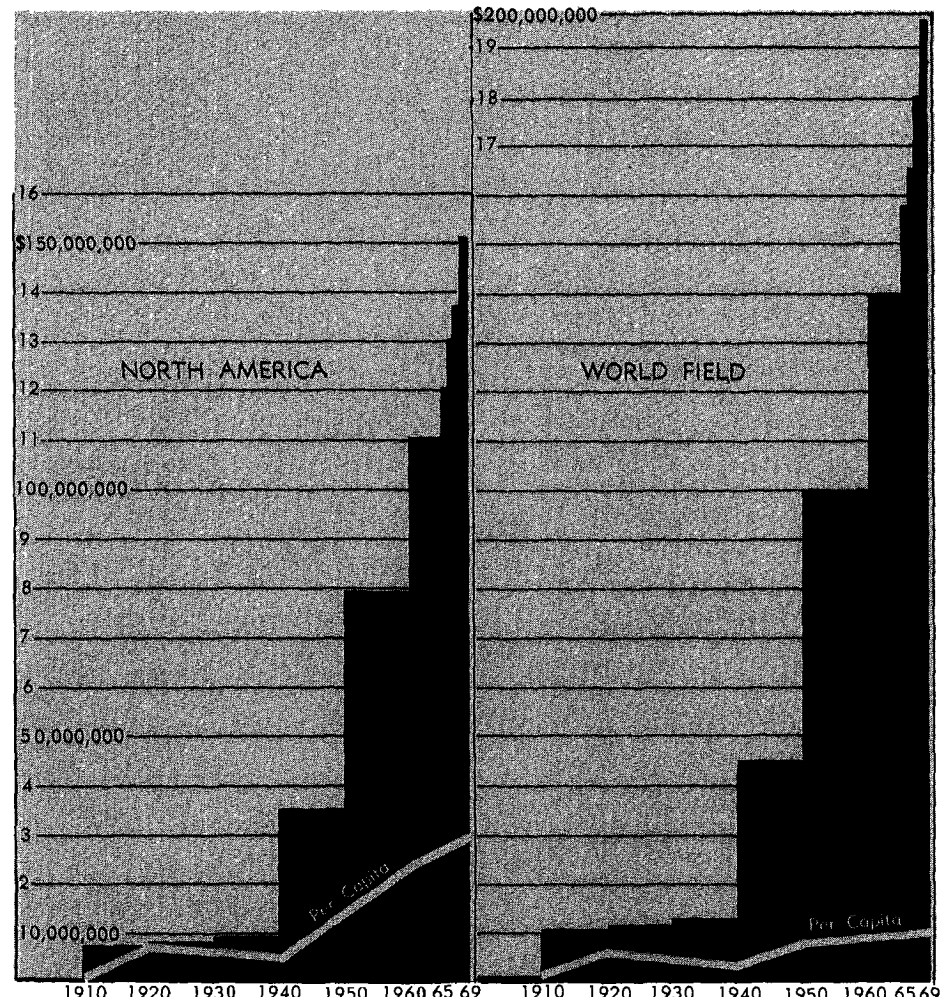
Since 1930 our tithe has increased from 51.4 per cent to 59.2 per cent of our total contributions. World missions offerings have decreased from 33.2 per cent to 13.4 per cent. Home missions and local offerings have increased from 15.4 per cent to 27.4 per cent of our total contributions. Graph 4 shows these comparisons. In this and following financial statistics and graphs, no effort has been made to adjust gains or losses by currency exchange or to take into account

**TOTAL TITHE AND OFFERINGS WITH PER CAPITAS—1969**

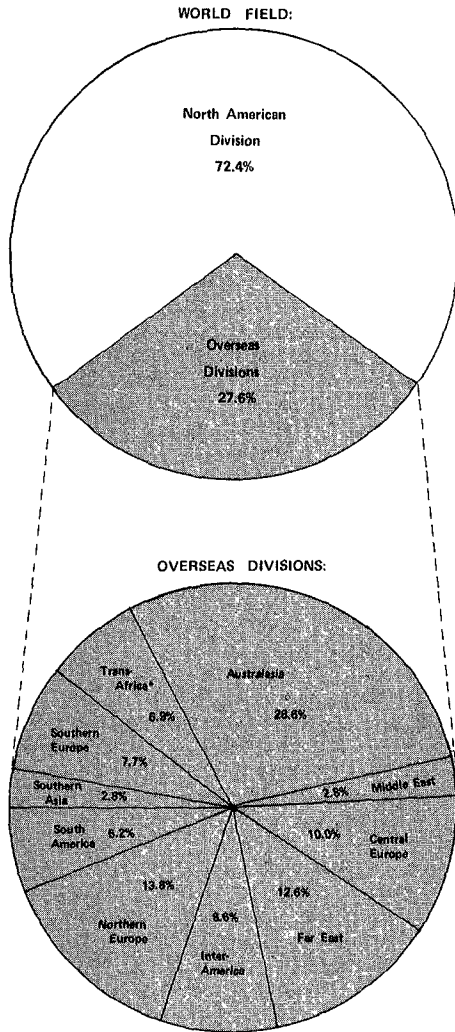
Divisions	Tithe	Per Capita* World	Per Capita* Home & Local	Per Capita*	Total Per Capita 1969*	1965**
N. American	\$ 86,549,860.10	\$213.41	\$18,483,480.74	\$45.57	\$48,228,318.08	\$118.92
Overseas	29,001,280.45	22.16	7,643,396.57	5.84	5,329,016.19	4.07
World Field	\$115,551,140.55	\$ 67.40	\$26,126,877.31	\$15.24	\$53,557,334.27	\$ 31.24
					\$113.88	\$ 94.63

\* 1969 Membership Quota is based on the 4 quarters average ending September 30, 1968.  
\*\* Based on the Yearly Beginning Membership.

**Total Tithe and Offerings, North America and World**



## DISTRIBUTION of NET WORTH — 1968



GRAPH 7

\*Includes Unattached East African Union (1.4%)

blessings upon each of us as we are more faithful in our stewardship.

### Distribution of Net Worth

Graph 7 shows the distribution of denominational assets as to their location. At the end of 1968, 72.4 per cent of our denominational net worth was in North America and 27.6 per cent in the overseas divisions. The lower graph shows how the overseas' net worth was distributed among the various divisions.

### Distribution of Assets by Lines of Work

Graph 8 portrays the distribution of assets by lines of work. Our educational institutions top the list with 29.2 per cent of our total assets. In 1930 they accounted for 19.3 per cent of our assets. Details are shown in the 1968 Financial Summary.

### Denominational Indebtedness

Denominational indebtedness has been on the increase since 1960, as can be seen on Graph 9. In 1968 for each \$100 of assets in North America we had \$36.78 of indebtedness; in the overseas divisions, \$20.86; or a world average of \$33.06 indebtedness for each \$100 of assets.

### Departmental Activities

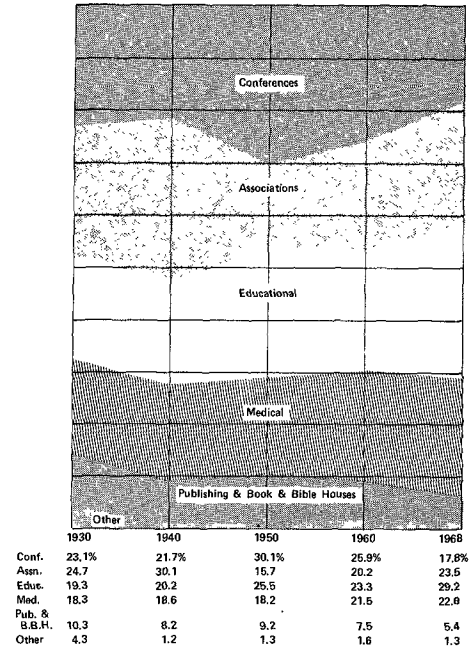
Departmental secretaries will be rendering a comprehensive report from each department, but following is a summary in capsule form showing the 1969 report as compared to 1965. The Association of Seventh-day Adventist Self-Supporting Institutions is also included.

	1965	1969
<b>Educational Institutions</b>		
Elementary		
No. of Schools	4,534	4,149
No. of Teachers	10,078	10,213
No. of Students	294,352	286,860
Advanced, Secondary and Professional		
No. of Schools	634	494
No. of Teachers	7,079	4,115
No. of Students	73,912	60,644
<b>Lay Activities</b>		
No. of Pieces of Literature Distributed	48,088,095	42,877,113
Ingathering		
Overseas Divisions	\$2,763,813.32	\$3,099,434.34
N. American Division	5,943,097.73	6,860,848.58
<b>World Field</b>	\$8,706,911.05	\$9,960,282.92
<b>Medical Institutions</b>		
Sanitariums and Hospitals	136	138
Clinics and Dispensaries	167	143
Launches and Airplanes	16	23
Physicians and Nurses	4,567	5,279
Other Employees	14,084	19,397
House Patients	391,966	383,946
Outpatient Visits	3,918,578	3,487,553
<b>MV Societies</b>		
No. of MV Societies	16,948	18,439
No. of Members	530,310	580,884
<b>Publishing Houses</b>		
No. of Pub. Houses	44	46
No. of Employees	2,114	2,184
No. of Lit. Evang.	3,958	4,392
Value of Literature	\$33,567,248.15	\$42,721,787.09
<b>Radio and Television</b>		
No. of Radio Stations	1,958	3,236
No. of TV Stations	277	450
Bible School Enrollments	528,336	491,761
No. of B.C.S. Graduates	157,039	166,145
Baptisms Reported	17,206	15,350
<b>Sabbath Schools</b>		
No. of Sabbath Schools	26,341	29,555
No. of Members	2,250,512	2,480,987
S. S. Offerings	\$10,858,618.02	\$13,859,877.20
<b>Association of Seventh-day Adventist Self-Supporting Institutions</b>		
No. of Institutions	190	206
No. of Workers (approx.)	8,000	9,500

### Conclusion

Certainly we have reason to thank our God for the manifold blessings He has bestowed upon our endeavors during the past years. The work has progressed in

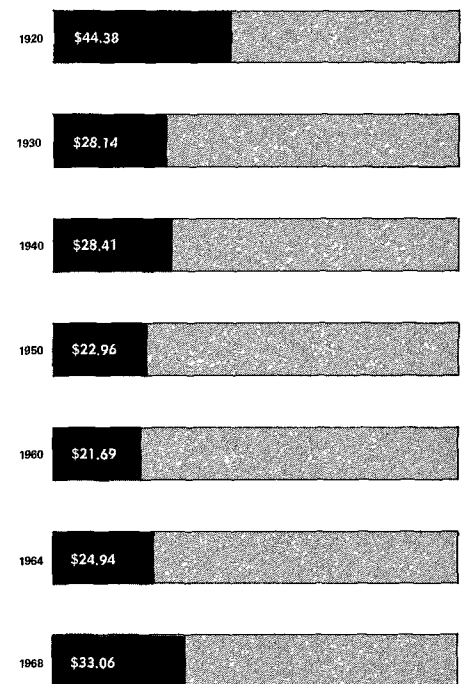
Distribution of Assets by Lines of Work 1930-1968



GRAPH 8

all phases of our denominational organization. But "there remaineth yet very much land to be possessed" (Joshua 13:1). God has blessed us with leaders of vision and action. Our members are eager to have a part in finishing His work. Let us work together under the power of the Holy Spirit, to hasten Christ's coming! "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (2 Cor. 2:14).

AMOUNT OF INDEBTEDNESS for Each \$100 of Assets



GRAPH 9

### World Membership and Investments

Of the total Seventh-day Adventist investment in 1968, 77.0 per cent was in North America, represented by \$846,273,583.01. In the rest of the world the investment was \$252,833,672.87, or 23.0 per cent of the total. (See Graph 5). The average per capita denominational investment for each church member in 1968 was \$677.13. In 1968 North America represented 22.4 per cent of the world membership and 77.0 per cent of the denominational investment. Overseas the reverse prevailed, with 77.6 per cent of the membership and 23.0 per cent of the investment. Tables showing investments and membership are found in the 1968 Financial Summary of Seventh-day Adventist Conferences and Institutions.

### Total Tithe and Offerings

A summary of total tithe and offerings for North America and the World Field is shown in Graph 6. "Thy people shall be willing in the day of thy power" (Psalm 110:3). May God help us all to be faithful in returning the tithe to Him and to be willing in the day of His power with our offerings! He is waiting to pour out greater

# Secure in Christ

Sermon, Friday, June 12, 1970, 8:00 p.m.

By CHARLES D. BROOKS

Ministerial Secretary, Columbia Union Conference



This world gathering of God's church should be to us a lasting inspiration. It may well be the last General Conference session on earth. World-weary pilgrims are here joined by bright emissaries of Heaven. Representatives of God's true

church on earth and representatives of God's true church in heaven are met as one, and I believe this gathering is the center of celestial attention this evening.

There are here now faithful Americans, sturdy Englishmen, loyal Frenchmen, fair-haired Scandinavians, olive-skinned Arabs, dark-eyed Latins, intense Germans, the ebony Christian nobility of African seed, earnest almond eyes of the great Orient, august Australians, intrepid islanders, and many others altogether with as many tongues as the Jerusalem crowds on the Day of Pentecost. We are drawn together, not because of our attractive diversity, but because of our oneness of hope, our united adoration of our blessed Jesus; by the solidarity of our faith in His Word and the message that binds us unto His remnant body.

It is the drawing power of Jesus that like a magnet, has drawn us together in the "blessed hope." It is the sweet music of His name that makes all our tongues and dialects blend and chord in sweet harmony on this Sabbath evening.

In a manner of speaking, each has come through a storm to get here, buffeted by the fierce winds of perverted doctrines; assailed by the capricious and confusing thunders of the conniving rhetoric of modernism, criticism, ridicule, and doubt; threatened by earthquakes of war and political upheaval; raked by the cyclonic force of moral degeneracy that is taking the whole world with its pleasure madness and materialism; taunted by the avalanche of new theories that in essence disallow the God of Creation and attempt to lower Him to the level of created things.

But we come secure in the knowledge that God's church is in His hands and it will triumph! We are assured that "there is a place of quiet rest near to the heart of God."

I believe in God's remnant church and I am staking my soul on its ultimate triumph. I have great confidence in this, for "we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1:19).

Some things must be settled in our minds *now*—otherwise not only is the present dark and without light but the future is darker still, and we shall become bewildered, hopeless, and wretched. It is *time* to be sure about certain things if we are following a "sure word." The Lord has said some *sure* things and made some *sure* promises.

Soldiers who desert in the heat of battle usually first mistrust their weapons, then themselves, after that they lose confidence in their leaders. This is followed by nerve-shattering fear, disaffection, and disloyalty. Let us settle that the weapons of our warfare are not carnal, but spiritual. We are armed with truth.

## The Anger of Nations

The nations of earth are angry and suspicious. Many are recalcitrant in their lusts and intransigent in their demands. Many of you perhaps come from lands where the scourge of war is felt, where screaming jets and whining bombs and singing bullets and roaring flames reduce humanity, indiscriminately grinding up lives and hope, and the human spirit is laid in the dust.

Satan, who delights in war, has marshaled his demons, who in turn drive the war lords of earth on toward the inevitable "showdown" with Prince Emmanuel—the battle of Armageddon. Indeed the nations are "perplexed," not knowing how to retreat from war. At peace conferences and disarmament councils they argue about childish things and behave like selfish children, while wretched men, women, and babes become cannon fodder, fed into the dripping maw of the war god whose very life is drawn from the dark lusts and passions of selfish men; and there is an "overplus of graves and broken hearts and smoking blood." Every hour are sacrificed men and women and children who have not had any encounter with Jesus. They are not blessed by the hope we share. This bothers God. He will overturn it soon.

In the meantime, let us not become deceived by all this war noise. Let us not become so intensely nationalistic that we *hate*—hate the lost souls in hostile nations, the alien souls that brought Jesus down to die. The real issues are bigger than politics and are of eternal interest. Satan delights in war. War accomplishes so much for him—not the least of which is to consume our interests and to divert our attention so that we fear the kings of the earth and ignore the impending destruction that shall be consummated by the ministry of God's wrath when He arises to shake terribly the earth.

We can be sure that God will settle

all political issues, for the kingdoms of this world shall become the kingdom of our God and of His Christ, and He shall reign forever and ever. Amen! In these days of war and blood and hatred we need to heed the counsel of Jesus, who said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34).

## The Rot of Moral Degeneracy

The whole earth is reeling under a creeping rot of moral degeneracy. Men have preached contempt for God's law until at last the unregenerate masses in their "fleshly lust" have decided to respond. Nine hundred clergymen met not long ago at one of the world's leading universities to discuss the so-called new morality. Afterward they proclaimed in a joint statement that the new morality is a healthy advance as a genuine effort to take literally the teaching of St. Paul that through Christ we are delivered from the law. Could they not discern that in this proclamation they at one stroke accused Christ and the apostle Paul of ordaining immorality? Sin upsets the human machine. Man was not built to accommodate sin. Sin's stresses and guilt are too much for humanity to bear. Christ offers relief through truth and conviction and pardon and conversion.

"Ye shall know the truth, and the truth shall make you free"—free from the curse of the power and guilt of sin. This freedom unshackles the soul and unburdens the heart. All men need this freedom just to be happy. But this requires being finished with sin, and the masses are unwilling to give up sin. So what they seek is not freedom, but license to do as they please with impunity. They have entered deadly orgies of self-deception, pretending God is not there, and that His law is no longer relevant. In one stroke they seek to dismiss guilt and judgment and punishment, and to assure themselves that they can do whatever their hearts desire with absolute freedom. Festus said, "The first and worst of all frauds is to cheat one's self. After that all sins are easy."

In *Education*, page 228, we read: "At the same time anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed . . ."—these conditions prevail now throughout the length and breadth of the world.

All this will shake God's church. Yet God will have a pure church in an age of moral declension. "Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God."—*Testimonies*, vol. 8, p. 41.

Our dilemma demands a ministry of tears. Believe God. We must not be sucked into this swirling tide of careless living. We must not retreat from the

lofty standards that have made us what we are. When I am walking with my son, if he hears any sound that frightens him, such as a large dog barking nearby, he automatically presses closer to me. This is the age for pressing close to our great Saviour lest we become bewildered.

Jesus speaks plainly in Matthew 7:13 and 14: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." It is not an easy way. It can be traveled only through, by, and with Christ. When Jacob returned from Jabbok he was weary, scuffed, bruised, and lame, but he had prevailed. Only through the indwelling Christ do we understand that His "yoke is easy."

"As the wrestling ones urge their petitions before God, the veil . . . seems almost withdrawn. The heavens glow with the dawning of eternal day, and like the melody of angel songs the words fall upon the ear: 'Stand fast to your allegiance. Help is coming.'"—*The Great Controversy*, pp. 632, 633.

There is so much attention given to the thunder and turmoil that characterize this lawless age that we might forget the "rain" that is falling to seal God's people who do not retreat from the standards and whose lives are delightfully peculiar. These people are the natural enemies of the world-loving, the unregenerate, and the fallen brethren, and become targets of their vitriolic abuse.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

### Babylon Is Fallen

The cry of the angels of Revelation 14 is "Babylon is fallen, is fallen!" Babylon has ever been Satan's center. It is his counterfeit city and kingdom. Spiritual Babylon symbolizes all apostate religious groups.

This spiritual Babylon has become the habitation of devils and the hold of every foul spirit. It has fallen to the level of teaching immorality, of countenancing every conceivable vice and approving every base and vile desire. It has fallen to the point of sentimentalizing the cross while disdaining the blood of its Victim. It has devised an easy and unauthorized way of salvation by works. It has dug its own cisterns and shut off the fountains of living water. Alas, it has departed from the Word of God and turned to traditions and fables. It has replaced faith with logic and rationalizing and intellectualizing and existentializing. It has made the commandments of God of none effect.

"Babylon is fallen!" decreed He who is greater than all. Babylon is ascetic in one direction and extremely libertine in the other. She demands works that God never requires, thus discouraging weak humanity. On the other hand, she requires nothing of obedience and works, and pre-

sents God as a namby-pamby subordinate straw boss who is so indulgently good He is good for nothing. Both means do violence to all that God stands for.

Philosophical and theological speculation beyond legitimate limits makes for instability of belief and character. We must ever remember that most of God's people are still found in Babylon and they are desperately longing for a better way. It is to them that the message of the angel of Revelation 18 must go, "Come out of her my people." Come out of what? Come into what? Unless we are distinctive, settled in the faith, and bearing a clear witness, they will see no need to answer the call. Instead of being embarrassed by the stigma of being different, we owe them a clear witness so they



**The session is held in the territory of Allegheny East Conference, whose president, W. A. Thompson, was recently elected executive secretary, Columbia Union Conference.**

can make a clear choice. We must not only *work* for them, we must *live* for them—mature, settled, and satisfied with truth.

"Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1). What doctrines could Satan possibly present in this church that would cause brethren to become disaffected? Surely no satanic appeal to the grosser evils could deceive those in the faith. Satan is too cunning for that. But he will make "inroads" with his subtle doctrines of "new light." He will suggest that God's standards are not as high as in the old days; that God doesn't care as He once did; that He has relaxed His rules somewhat; that His claims of dress and health no longer involve principles; that the leaders can't be trusted and that hating one's brother is not a moral issue. Be not children tossed to and fro. Some things are sure!

Self-seeking Balaams will yet arise to curse the church. But remember, when Balaam of old opened his mouth intending to release a flood of vitriolic curses, there rolled from his lips only the sublimest poetry (see Num. 23:21). Surely Israel had sinned and was shamefully weak, but God accepted this as a family problem where He, as a patient, long-suffering father, would seek to help and save His people while bathing them in paternal love. It was not the duty of a disaffected church member such as Ba-

laam to purge His people. Besides, Israel in her extremity had glimpsed the cross with the brazen serpent and were moving toward Canaan. The Lord overlooked the perverse among them and declared the movement to be without iniquity. He did not and He does not allow the evil in individual members to blind His vision for the movement. Balaam died outside the fold, lost!

"Surely the wrath of man shall praise thee" (Ps. 76:10).

"For we can do nothing against the truth, but for the truth" (2 Cor. 13:8). The wheat and the tares will grow together to the harvest. God will separate the two. He shook ancient Israel until but two remained, but He did not forsake the movement. The movement with the new ones crossed Jordan.

"Cast not away therefore your confidence, which hath great recompense of reward" (Heb. 10:35).

God has *not* left us a heritage of confusion or uncertainty. The facts of the faith delivered to us are clear and certain:

God's remnant church, which keeps His commandments, shall triumph. This is the *sure* word of prophecy.

The wheat that is now commingled with tares shall be purified. This is the *sure* word.

There is to be no other last message and no other remnant church. This is the *sure* word.

Out of this church and those who believe her message God will seal His people for eternity. This is the *sure* word.

New light will only illuminate, broaden, expand, clarify, and magnify the wonderful truths that we now hold. It will not extinguish any former light of solid truths that made us what we are. This is the *sure* word.

God's standards never will be lowered to accommodate the people. On the other hand, special power will be made available to all who look for it, so that they can reach God's standards. This is the *sure* word.

All righteousness is by faith in Christ and what He has done and will do for His beloved people. This is the *sure* word. Christ is coming soon. This is the *sure* word.

He will end the reign of sin. This is the *sure* word.

Wars shall cease. The meek shall inherit the earth, and God's interrupted plan will be resumed. This is the *sure* word.

There shall be no more sea,  
There shall be no more tears,  
There shall be no more pain,  
There shall be no more death,  
There shall be no more sin,  
There shall be no more curse.

Throughout the rolling eons of the coming eternal future Israel will dwell safely, secure in Christ. And He shall reign forever and ever, forever and ever, forever and ever. Hallelujah! Hallelujah! Hallelujah!

With humble gratitude and the deeply felt thrill of hope and anticipation John watched the vision fade and added his prayer to Holy Writ: "Even so, come, Lord Jesus."

# Sabbath School Department

By R. C. BARGER, Associate Secretary

This report is an adaptation of a 13-minute motion picture film script in sound and color with statistics added to fill in for some of the visuals in the film presentation that could not be reproduced. The report film will be available for showing at Sabbath school rallies and institutes.

Whether in space, on the sea, or on land, man has always needed constant guidance to keep him on course. To make sure he is on the right track, man must have a reliable standard to go by. Whether it is Wise Men being guided by a star to find the Christ child in Bethlehem, or astronauts traversing the emptiness of extraterrestrial space, the need for constant and absolute direction has been a common and obvious law of life.

The Bible is the only ultimate standard, the only absolute for man, if he is to keep his true heading in the journey through life. The Bible is God's Word to man. Thus the organizing of the Sabbath school was an important means of keeping God's remnant church on its proper course.

In 1852 Elder James White wrote the first lesson for the Sabbath school that was soon to spread around the world. The Sabbath school is first of all the church at study, and here, more than in any other area of the church, the total membership is involved in a daily encounter with the Word of God. So these are the heaven-bound people of God—on course!

It may be only two or three gathered together in His name. Or it may be a large organized Sabbath school with divisions and classes for tiny tots, kindergarten, primary, junior, youth, and adults—all ages learning more of God's Word. This is the Sabbath school.

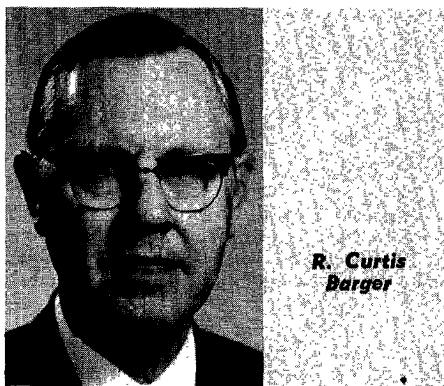
Sabbath school classes are taught by a dedicated staff of teachers. Thus from the sophisticated school in an affluent and cosmopolitan community, to the bush or jungle school in the outermost reaches of civilization, the Sabbath school is an important part of the constant guidance system that keeps man on this true course.

But the children of God do not all speak in one tongue, and the Sabbath school addresses itself to this problem with a wide-ranging assortment of study materials, new teaching aids, and other helps for leaders, teachers, and members in more than 190 countries of the world and in some 278 languages, so that each may hear and learn in his own tongue.

Often in the more remote areas beyond the reach of quarterlies, or the *Sabbath School Worker*, or the more sophisticated aids, Picture Rolls provide the entering wedges. Picture Rolls first used in Los Angeles, Chicago, or Elm Creek, are used again and again in many a mission outpost.

The Sabbath school—the church at study—serves the church as a baptismal class and introduces many to the faith each year. In the latest recorded four-year period 413,509 persons were baptized, in whose experience the Sabbath school had been a major influence in leading them to a decision for Christ. These candidates for church membership come from all parts of the world and from all walks of life. An interesting recent example is that of a young, alert Pakistani, residing temporarily in Washington, D.C., whose family for nearly 1,400 years has been in the Islamic faith.

The Sabbath school is not only the



church at study, it is *stewardship*. From the time a little child first clutches a coin to drop in some kind of offering device, to the systematic giving by adults, the Sabbath school emphasizes the importance of world missions and of personal sacrifice in their support.

The Sabbath school is, in the best sense, an international exchange—potatoes and pesos; rice and kroner; wheat and marks; and pounds and dollars. Sabbath school giving is the outgrowth of personal sacrifice. And it is inspiring to see how the total of world mission giving has increased. In the recent quadrennium a total of \$51,620,850.49 for missions came through Sabbath school channels. In 1969 \$3,072,647.16 more was received than in 1965.

The Sabbath school Investment plan is to put time, money, or effort—or all three—into special projects, then to let them grow for missions. The project may be a simple one of collecting coins, growing vegetables, or collecting and salvaging newspapers and magazines. Actually there are many exciting and unique investment ideas. For example, one investor records and duplicates Sabbath services and other church programs on tape and sells the tapes, thus raising \$300 or more each year.

Recently in Canada one of our sisters invested one penny in popcorn, which she popped and sold, realizing an increase on her investment of 251,700 per cent in one year. One Sabbath school member prepares Mexican food and invites those who take delight in Latin cuisine, who gladly pay the going restaurant prices for their meal. There is always a reservation list of those who wish to get in on the next dinner.

The Investment plan of partnership with God has grown from a little more than \$20,000 in 1925, the year the program began officially, to more than 2 million dollars in 1968.

The Thirteenth Sabbath Offering overflow during the latest four-year period amounted to nearly 1.75 million dollars. This has made possible hospitals and medical wings in Malaita, Jamaica, and Mato Grosso, to mention but a few, contributing much to the healing of the body. Overflows have provided for new schools and modernization of existing schools in the Philippines, Palau, Venezuela, and Sweden, enhancing the training of the mind. Orphanages, such as the one at Amman, Jordan, have been helped. Overflow offerings have helped build evangelistic centers and churches in Hamburg, Hong Kong, and Spain. They have built and equipped publishing houses and clinics.

Sabbath school stewardship plays its part, along with other forms of church giving, to lengthen the cords and strengthen the stakes. What a contrast the vast mission expansion is today to the original project taken on by a handful of Sabbath school members to equip and launch a ship to Pitcairn Island in the year 1890! It was a tremendous undertaking in those days, just as we know our tasks are tremendous today.

Although the work of God is ever growing, we must not be content. We must think in ever-larger terms to meet more demanding needs. We must continue to reach forth in the 70's for greater and greater results. As the problems of the world continue, its needs will grow. If the Sabbath school is to keep on course it must not fail in its mission.

## Sabbath School Evangelism

The Sabbath school is evangelism. This is its ultimate objective. And the Vacation Bible School is one important method of evangelism. Through Bible instruction, craft classes, and supervised recreation it provides a community service that by way of the children introduces parents to the church. The influence these children have on their families and friends in terms of decision for Christ is amazing indeed.

The Vacation Bible School at Capital Memorial church in Washington, D.C., is but one of some 3,500 schools held each summer. Vacation Bible School often helps alleviate juvenile problems which are prevalent almost everywhere. The Capital Memorial experience is typical of many.

Little Rosemary Piner, a nearby neighbor, was one of the first to notice the new Capital Memorial church being built in Washington, D.C. And one of

the first things that caught Rosemary's eye after the church had been built was a large sign announcing the beginning of Vacation Bible School. She was there on the very first day, and she brought several of her friends with her.

Soon after this, Rosemary was attending the Sabbath school regularly. In the beginning Rosemary's mother did not appear at all; a friend brought the child. But Rosemary began to stay for the worship service as well as Sabbath school.

When Ingathering time arrived, Rosemary wanted to participate. She was told that she could not go soliciting alone, but must have an adult with her. The little girl soon persuaded her mother to go along. She explained, "You don't have to say a word, Mother. I'll go to the door and talk." It is little wonder that in the first year she solicited more than \$200 and that within two years she was bringing in more than \$300 each season.

Rosemary's mother began to attend church and soon decided to become a member. It was not long until the day of her baptism, and Rosemary was the first to greet her happily. Then one of the little girl's friends was baptized. "A little child shall lead them."

Sabbath school Visitors' Day was begun officially in 1959. Today it plays a large part in bringing potential new members to the school and church for the first time. It also provides an ideal occasion for former members to return. Thousands of visitors have attended on these special days, only to come back week after week—often into full fellowship.

Warner Robins is an unusual name for a town in Georgia, but it provides the setting for the story of one of the most exciting forms of evangelism—the branch Sabbath school. The story may be unusual, but the success it portrays is not.

It all began when Dr. and Mrs. George Fuller came to Warner Robins a few years ago looking for some way to serve the Lord effectively. Eventually, however, problems of transporting their children to school caused them to move on to Macon, but their hearts remained back in Warner Robins. Under the impetus of Dr. Fuller's drive and dedication the Macon church took the smaller community under its wing and established a branch Sabbath school in Warner Robins.

With the seed planted, growth was stimulated by the Voice of Prophecy and other positive factors. Bible correspondence courses and family plan projects prospered in the community, and by October 12, 1968, the Warner Robins branch Sabbath school had grown to include 50 members. Seventeen converts were baptized in this period, but the biggest news is yet to come, for the Warner Robins group is now to be organized into an official church body.

Branch Sabbath schools have spread around the world until in a recent year more than 84,000 were in operation. Many of these follow the Warner Robins pattern and develop into regular Sabbath schools and organized churches. Then new branch Sabbath schools are begun, and the pattern repeats itself.

No doubt the world's largest and most

unusual branch Sabbath school is in Saigon, Vietnam. As a result of the Vacation Bible School conducted at one orphan village, a branch Sabbath school was opened. Now every Sabbath afternoon some 2,000 orphans may be seen and heard singing praises to the Lord and learning the great stories of the Bible. These little ones, once abandoned and without hope, are now on course.

The church must stay on course if it is to be safe during the days of strife and turbulence ahead. The Sabbath school plays a strong role in helping the church navigate through life's severe storms. In order to continue in an even more intensive way the program of evangelism through branch Sabbath schools,

Vacation Bible Schools, and the direct evangelism of Bible study, the Sabbath school must be an explorer setting forth to discover new frontiers. It must sow the gospel seed everywhere and at all times in order that there may be an abundant harvest.

Ideally the Sabbath school is total stewardship. Mankind is hungry for the Word of God. Blueprints for newly established work await action. Funds must be forthcoming if the church, like a ship of faith, is to move forward into new and often uncharted waters in the fulfillment of its appointed mission.

The Sabbath school is all these things of which we have spoken. But most of all it is you, and you, and you!

## THAT THE WORLD MAY KNOW

THEME SONG FOR THE GENERAL CONFERENCE SESSION, 1970

Words and Music by Sunderan Moses

The musical score is written for voice and piano. It consists of six systems of music. Each system has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are: "That the world may know of Je-sus Christ, our Lord, That the world may know of the prom-ise in God's Word, We'll show His love where- ev-er we may go, And glad-ly sing, 'Christ is com-ing a-gain,' That the world may know!" There is an asterisk above the final piano accompaniment, indicating optional high notes.

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\*Optional high notes

# North American Regional Department

By H. D. SINGLETON

With delegates from all parts of the world present, it is reasonable that many may ask, What is the North American Regional Department? You may say you are acquainted with the Sabbath School, Lay Activities, Missionary Volunteer, Education, Publishing, and other departments in the organization, but why the North American Regional Department?

That is a good question. May we answer by stating the North American Regional Department is different from the other departments because it exists to foster and care for the work of the United States' largest minority group—its citizens of African heritage. Let us tell you about the work in this group.

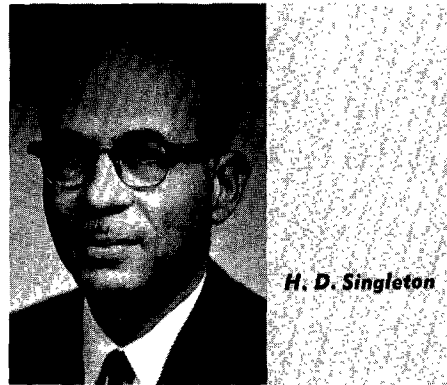
From the very beginning, citizens of this heritage have been a part of the Advent Movement. Even in the Millerite movement one of the preachers was a black man named Charles Bowls. Still another one was John W. Lewis, of Providence, Rhode Island.

Not many are aware of the fact that among those given visions prior to God's choice of Ellen G. White was a man of color named William E. Foy. He related his visions before large audiences during the early 1840's.

As the Seventh-day Adventist Church developed here and there in the North,

a few Negroes were found in its congregations. Even at the first Seventh-day Adventist church in Washington, New Hampshire, O. O. Farnsworth is said to have observed that they had Negroes in attendance.

However, in the early days the truth spread very slowly among black Ameri-



H. D. Singleton

cans, so that there were only about 50 believers as late as 1894.

Sensing this slow development, God's servant, Ellen G. White, made a call in the 1890's for aggressive evangelism

among the colored people of the South. In time, many workers, both white and black, responded. Among them was Mrs. White's son, Edson, who built the missionary boat the *Morning Star*, which cruised down the Mississippi River and docked at Vicksburg, Mississippi. Edson White began a far-reaching work of mission schools, churches, and literature ministry. By 1909 there were about 900 believers in the United States. Several Negro ministers were active in spreading the message. It was at the General Conference session of 1909 that it was felt that the work among the black minority would be hastened with the organization of a department at the General Conference level. By 1918 the secretary of the department reported a membership of 3,500. It was in 1918 that the first black man, W. H. Green, was made secretary of the department.

As the membership, number of churches, and the ministry enlarged, Regional departments were organized in the union and many local conferences.

By 1944, when the membership had grown to 17,891, and the churches to 235 in number, the plan for Regional conferences was decided upon. There are eight Regional conferences, covering all of the United States where we have black congregations except the two unions on the Pacific Coast and the Northern Union.

In 1951 G. E. Peters, who had served as secretary of the department since 1941, was joined by C. E. Moseley, Jr., as his associate, thus enlarging the scope of the work done. Since then black leadership at the General Conference level has increased until during this past quadrennial period eight men have been serving in the General Conference. These men serve in all parts of the world.





This expansion of leadership by Negroes to general church areas has extended into the union conferences, where staffs in six unions are integrated.

The Seventh-day Adventist Church leadership has set itself the goal of greater brotherhood in the relationships between black and white members. At the Autumn Council of 1961 and in subsequent councils, actions have been taken outlining the principle of Christian brotherhood that is fundamental to this church. These principles have been promoted with the hope that the membership at the grass roots level will become fully aware of the teachings of the church in race relations and will willingly carry out these principles. We need to foster constantly the programs through which all segments of the membership are being educated and reminded of these things. The pouring out of the Holy Spirit, we are told in volume 9, page 209, of the *Testimonies*, will be accompanied by a "triumph of humanity over prejudice. . . . And the color line will be regarded by many very differently from the way in which it is now regarded."

#### Membership Increases

When we met in Detroit four years ago the membership in our Regional churches was 57,202. Four years later we report to you a membership of 70,003, which is a net gain of 12,801. I believe the total gain for the whole of North America is 45,400. This means the Regional churches had a net gain of one out of every 3½ persons gained in North America. This also means our gain in membership was greater than our whole Negro membership was in 1935, which was about 50 years after the first Negro church was organized. When Regional conferences were organized in 1945, the membership was 17,000, but today with

70,000 members we have multiplied more than 400 per cent in 25 years. We now have 444 churches, 307 ordained and licensed ministers, 50 Bible instructors, 260 church school teachers, and 195 literature evangelists.

The total membership for the North American Division on December 31, 1969, was 426,295. Of this amount the Regional churches had a membership of 70,003; hence, one in every six members in North America is in a Regional church. So whereas generally in the United States the black man is considered as America's tenth man, among Seventh-day Adventists he is the sixth man. These figures immediately raise questions, however, of employment in the church, since only about one in 14 of the ministers is a Negro, and only about one in 100 of the credentialed or licensed employees is of this race. We are hopeful of wider employment, especially in our institutions.

Although we traditionally occupy the lowest financial level in the United States economy, having a per capita income of about 54 per cent of the national average, we have been faithful givers to God's cause. The tithes for the year 1969 alone amounted to \$8,587,802.26, an increase of almost \$1 million over the previous year. The total mission giving for the one year was \$1,723,838.60. Compare these figures with the \$50 tithe for all Negro members in one year in the 1890's.

The church is becoming more and more conscious of her responsibility to the needs of the inner cities and other disadvantaged areas. Far-reaching plans are being considered calling for widespread involvement by Seventh-day Adventists in this most needy work.

This Spring Meeting of the General Conference Committee considered actions

to greatly strengthen the development of our Regional work financially, organizationally, as well as in interpersonal relations.

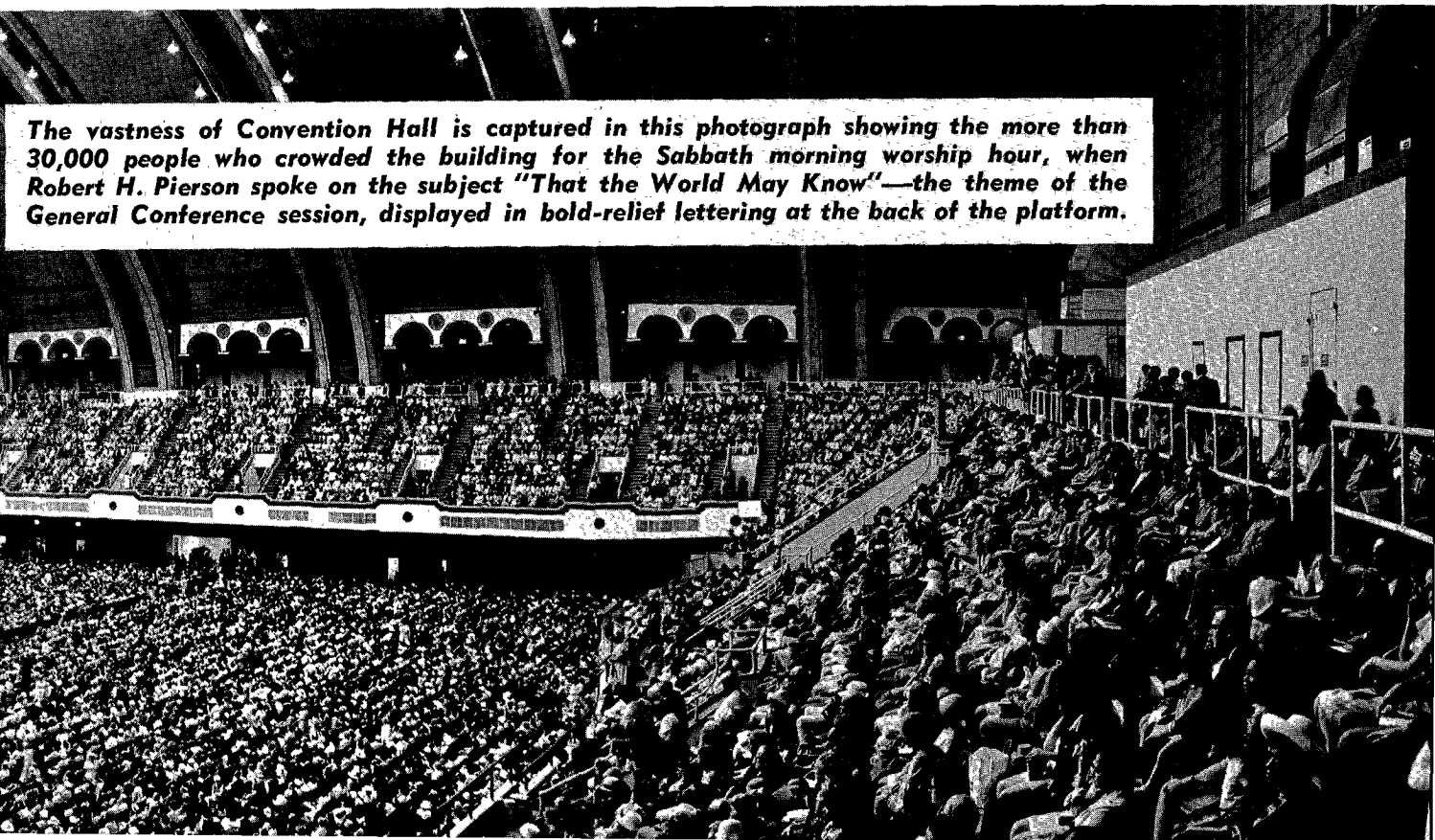
The General Conference has been very aware of the needs brought about by our rapid growth and has been very liberal toward the educational, church building, evangelistic, medical, and operational problems during the past four years.

#### Respect to Workers Who Have Died

We pause to pay respects to fellow workers who have fallen in the past quadrennium: F. L. Peterson, who for so long held leading positions among us; R. T. Hudson, president of North-eastern Conference; J. W. Allison and his wife, who met with tragic deaths in Grants, New Mexico; Mrs. Philippa Vanderberg, a missionary, who was killed in an automobile accident in Monrovia, Liberia; J. E. Johnson, Los Angeles, California; Alma Tibbs, Orlando, Florida; A. E. Webb, Perris, California; Colin Pitter, New York City; C. S. Myles, Dallas, Texas; J. B. E. Williams, Apopka, Florida; R. L. Reynolds, Oakwood College; C. C. Eaton, Syracuse, New York; H. D. Warner, St. Albans, New York; J. G. Thomas, Atlanta, Georgia; Rene Adrien, Brooklyn, New York; Fitzgerald Jenkins, Nashville, Tennessee; Wilmot Fordham, Camden, New Jersey, and Mrs. Alyne Dumas Lee of Oakwood College.

We thank God for His many blessings. We thank Him for His faithful ones who labor loyally for the finishing of the work. We feel the need for a greater infilling of the Holy Spirit, and an all-out preparation to meet our God. We humbly pray for this deeper experience as we face the challenge of warning the more than 22 million black Americans of our Lord's return.

**The vastness of Convention Hall is captured in this photograph showing the more than 30,000 people who crowded the building for the Sabbath morning worship hour, when Robert H. Pierson spoke on the subject "That the World May Know"—the theme of the General Conference session, displayed in bold-relief lettering at the back of the platform.**



# Radio-Television Department

By JAMES J. AITKEN, *Secretary*

Communicate or perish! Communication, or the lack of it, has become the number one problem of our society today. It is ironical that the father who cannot communicate with his teen-age children can compete with millions of businessmen in the successful sale of his product or idea. The teacher who can no longer communicate with her husband uses modern electronic devices to get across to her students the common knowledge of the day.

Modern communications are considered to be the in thing of the century.

Communicate or perish! No business can live without it; no home exist, no marriage succeed. The tremendous strides in communications have changed our world, but a common lack of understanding has broadened the communications gap between generations, races, and even members of our own families.

Never before have we seen such a wide use of the communications media. How else would you have really known what went on when man first stepped on the moon? How else would you be able to sit in your own living room and see and hear prophecy fulfilled? How else could we get across to uninformed peoples the tremendous message that Jesus is coming soon?

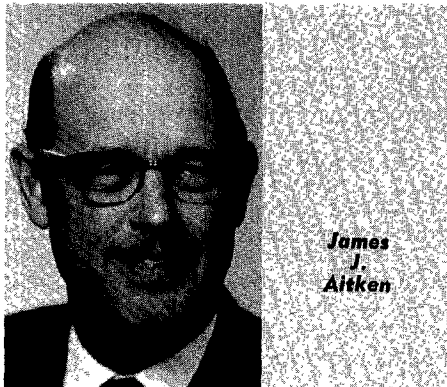
The church of Rome has seized upon this new opportunity, this new tool, to invite untold millions around the world to see and hear for the first time on Easter morning, 1970, high mass in Rome with the Pope himself officiating. Man-made communications satellites such as Telstar hanging in the heavens made this possible.

Footprints on the moon are now a reality. These can be steppingstones for the children of God to learn to communicate fully to every nation, kindred, tongue, and people. Thus we can fully accomplish the great commission of preparing people for the coming of Jesus.

## VOP Celebrates Fortieth Year

It was through such men as H. M. S. Richards, William Fagal, and George Vandeman that the magic electronic fingers of radio and television have literally plucked the word from the air for the salvation and betterment of millions. We pause here for a moment in this report to salute these gallant men of God for their long years of sacrificial service. This year, 1970, Elder Richards celebrates 40 years of continuous broadcasting of the full gospel message. After such an impressive period of faithful service, he now steps aside and we salute his son, Harold Richards, who has now been unanimously named by the board as the new director and main speaker for the Voice of Prophecy radio programs.

This year is also historic in that we celebrate the twentieth anniversary of America's first family religious telecast, Faith for Today. This program, conceived and produced by the church under the leadership of Elder and Mrs. Fagal, has brought blessing and hope to millions of families across America and around the world. The unique presentation of the power of the gospel in solving everyday problems of life has caused statesmen such as the President of the United States, Richard M. Nixon, to declare: "For the past two decades, your family religious telecast has been a vital factor in the progress and growth of our nation."



James  
J.  
Aitken

It takes many different approaches to meet people of diversified interests, both religious and nonreligious. The church has truly been blessed with George Vandeman's special television program entitled, It Is Written. For 14 years with an open Bible, Elder Vandeman has passed through closed doors to present in a living way the great truths of God's Holy Word.

I think of a fine Adventist couple that I visited recently in California. I asked the man and his wife how they learned about the truth of God's Word. The woman quickly responded, "Through radio and television." She continued, "I am a television fan and my husband is a radio fan. He works in the Los Angeles Post Office. He asked me one day if I had any idea what the Voice of Prophecy was, because he had to sort sacks of mail addressed to Box 55, Los Angeles, California. I told him, "If you like radio and radio preachers, you better listen to Pastor H. M. S. Richards. As far as I am concerned, I am sticking with television. To make a long story short," she continued, "I took the Faith for Today Bible Correspondence Course. Their representative visited me. I didn't know it but another representative from

the Voice of Prophecy visited my husband. We are now both rejoicing in the truth."

The concept of using radio and television networks combined with the worldwide organization of well-established Bible correspondence schools has proved to be a God-given plan pioneered by Seventh-day Adventists. Other denominations have since followed our example. Records show that since we began using radio and television for the spread of God's Word, a known total of 236,589 have been baptized into the church through this media. Truly a marvelous increase of 59,434 over the report of the previous quadrennium and we give God the glory for this large harvest of souls. It is interesting to note that 28,483,280 people have requested our Bible correspondence courses in 146 Bible schools around the world. Of these 2,837,533 have graduated from the courses of study written in 70 languages.

We rejoice that one in 12 of all of those who graduate is baptized. One sad figure, however, is that of all those who graduate and are prime interests for the church, all are not gathered in, because only 51 per cent of them are personally visited by our ministers and laymen. This is a challenge to our ministry, the laymen, and youth to get involved with these fine interests for God for an even larger harvest of souls.

## Record Radio and Television Coverage

Thanks to the untiring efforts of World Radio-TV personnel, we are happy to announce that this quadrennial has had one of the largest increases in Adventist global radio and television coverage ever recorded. From a total of 2,908 weekly releases in 1966, we can now report 4,143 weekly broadcasts and telecasts in 38 languages, which means an increase of 1,235 new audiences. Out of the 4,143 combined releases each week, radio has 3,692 and television makes up the total balance of 451 total weekly telecasts. Of this amount, Faith for Today accounts for more than 320 outlets used for their weekly telecasts.

Just think for a moment of what it means for the church to have more than 70,000 hours of broadcasting and telecasting yearly! All in all, this is a 42 per cent increase in world coverage for Adventist radio and television.

One of the most encouraging facets of this report is the growth in the number of local and regional broadcasters and telecasters. We can now count approximately 300 with 1,714 local weekly broadcasts. This means a 300 per cent increase since the last General Conference in the local voice using the media to reach the multitudes for Christ.

This quadrennium has also seen a new, bold, successful advance in Nite Owl broadcasting by the Voice of Prophecy. A vast audience of more than 33 million people, consisting of night workers and restless ones who just can't sleep, are waiting for a song and message of hope in the night. A truck driver rumbling along the road stops to write, "I found God on the highway." Another man at a lonely freeway toll-gate tells us, "While checking the traf-

fic through the gate, I listened to the Voice of Prophecy and found my Saviour and love Him so much that I am keeping His commandments and have become a Seventh-day Adventist."

With moral corruption, dope addiction, marches, and manifestations, all combined with totally confused minds, youth are seeking a way out. That is the title of the new youth magazine produced by the Voice of Prophecy, *The Way Out*. Radio spots of 20, 30, and 60 seconds have been aired on the top 40 stations, with 2,500 young people immediately responding and writing for help. One girl wrote, "My roommate is a dope addict. Help me right now." A boy wrote, "I thought love was free. It has cost me everything."

The follow-up pamphlet "The Man From Way Out" and a new and vibrant youth Bible course, sponsored jointly by the Lay Activities, Missionary Volunteer, and the Radio-TV departments, bring real help to youth today.

Here we want to pay tribute to this growing army of international, national, regional, and local Adventist broadcasters and telecasters. We can mention only a few of these valiant communications soldiers—Braulio Perez, broadcasting the Voice of Hope throughout all the Spanish-speaking lands of Latin America; Roberto Rabello, speaking in Portuguese to the entire nation of Brazil as well as far-flung Portuguese areas; G. Maleshenko and N. Ilchuk, reaching the millions in Russia through the Russian and Ukrainian languages; C. A. Galang, broadcasting throughout all of the Philippines; T. C. Kim, in Korea; W. M. Kamoda, in Japan; as well as Milton Lee in the Far East, broadcasting from Taiwan and Korea to the mainland of China.

A great work for God is being accomplished down under in Australia through the speaker for These Times, Roy Naden. In the South Pacific, we think of Pastor Neru speaking in Samoan and Pastor Niuafe in Tongan. Then right here with us at the General Conference session we have Pastor Manase Kabu, who broadcasts in Fijian. Then we think of the thrust in Europe with André Matton in French and E. Kilian in German. Then there is that apostle of radio E. Chajj in Argentina, and Carlos Aeschlimann, whose voice can be heard throughout all of Mexico. W. Kuester reports from Canada that for the first time in history we now have coverage coast to coast on the Canadian Broadcasting and Television facilities free of charge for the promotion of the Ingathering campaign.

And now just a word about those of our local regional broadcasters who are utilizing 100 local stations or more. J. L. Tucker of *The Quiet Hour*, a soul winner on radio for 30 years, has given much time to worldwide missions. As a result he has raised more than \$100,000 for airplanes and equipment for mission areas. His latest achievement

*The excitement and possibilities of reaching the whole world through satellite communication are emphasized in the exhibit prepared by the Radio-Television Department.*

REVIEW AND HERALD, June 15, 1970

was the sending of a twin-engine new Piper Aztec Airliner to the South Pacific. Pastor Joe Crews, of the Chesapeake Conference, produces *The Amazing Facts*, and last but not least, Stanley Hill and Betty Ahnberg, consecrated laymen, make a marvelous program contribution for all children with the production of *Your Story Hour*.

#### Adventist Broadcasters' Seminar

In order to have an orderly and disciplined development of this growing army of local broadcasters and telecasters, the first Adventist Broadcasters' Seminar was organized by the Radio-TV Department in August, 1969. The plan is twofold. First, to have regular broadcast seminars for our men using the media; and second, to sponsor the development of training courses in our colleges and universities in the communications field. This is in harmony with the recommendation of the last General Conference session. Already we see the fruits of these courses in well-trained men and women who are prepared to operate the radio and television facilities of the church.

Each year the Radio-Television Department in cooperation with the Audio-Visual Services of the General Conference produces special tapes to coincide with the religious significance of such holidays as Easter and Christmas as well as patriotic dates of national significance. During 1969 these releases were aired on 1,200 stations in North America.

A brand-new service that is being launched in 1970 is the Pastor's Script Service. This is to help our pastors everywhere in the world to have basic and fundamental materials which they can use in five-, 15-, and 30-minute broadcasts.

The Adventist Church believes in the words of Jesus: "The field is the world." It is our business as sowers and reapers of the gospel seed to cover the entire world with the message of a soon-coming Saviour. Therefore, the church is now developing a new plan of coverage through communications satellites and short-wave facilities. Christian organizations own and operate more than 150 radio and television facilities in the world. The first line of communications for our own church is made up of eight Adventist college FM stations in the United States. Through the Adventist

Radio Network of our colleges, the Zurich World Youth's Congress was broadcast to the United States via communications satellite. This was the first! We exclaim again, "What hath God wrought!"

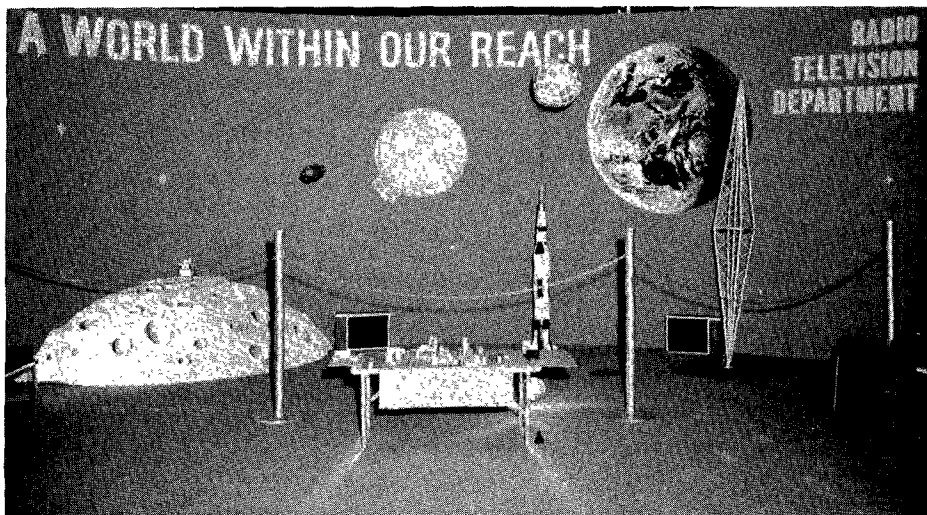
We have one AM station in Canada known as VOAR. The Philippine Government has just granted permission for a short-wave and medium-wave station to be established in our Mountain View College in the Philippines. We thank God for two of our own stations in Indonesia. Adventist World Radio is coming into its own as it reaches out to the world through powerful short-wave transmitting centers such as Radio of Free Asia in Korea. Here with 500,000 watts of power, the Voice of Prophecy in Chinese is being beamed to 800 million in China. We also use the services of Radio Antilles in the Caribbean and the short-wave facilities of the Maldive Islands.

The greatest opportunity this movement has ever had is just now opening to us in Europe. With Trans-Europa Radio, negotiations are under way to use three powerful 250,000 short-wave transmitters broadcasting in multiple languages two hours every day. This has a potential of reaching all the countries of Western and Eastern Europe as well as the Middle East and parts of North Africa. God's people can truly say, "A world within our reach."

Time is running out and what we do we must do quickly. The clock on the wall at the World Evangelistic Congress in Berlin in 1966 seemed prophetic as it indicated that more than two people are born into the world every second, 128 every minute, 7,704 every hour, and 184,896 every day. How shall we reach earth's exploding population?

We must have communication before we can have communion. As I stood at the tomb of Christopher Columbus in Santa Domingo, I thought of this great discoverer of new lands and I pondered the words "To discover is to gain." I looked up and saw a man holding a transistor radio to his ear. He had just discovered the Voice of Hope and a new world of happiness in Jesus Christ.

God will do the work if we will furnish Him the instruments. God is not willing that any should be lost but "that whosoever believeth in him should not perish, but have everlasting life."



# Department of Public Affairs and Religious Liberty

By M. E. LOEWEN, *Secretary*

The proclamation of liberty is a soul-saving endeavor. Its objective is to herald Christ the Deliverer. It is to announce that only those who are worthy to receive the seal of God shall have everlasting freedom. It is to this task your religious liberty secretaries have dedicated their efforts.

Fourscore and two years ago the first organization was effected by the Seventh-day Adventists to protect and promote religious freedom. Since that time many staunch champions of liberty have appeared to lead the defense against varied forms of oppression. During this quadrennium death claimed one of the outstanding crusaders for freedom, Dr. Jean Nussbaum. Dr. Nussbaum witnessed for liberty not only in the Southern European Division but in Africa, South America, China, the United Nations, and in Eastern Europe. In various parts of the world there are many who revere his memory because his intercession brought release from persecution to them.

This four-year period has been a busy time. Crises on many fronts have developed and been met. Space will permit but a casual survey of the situations that have obtained around the world. Satan has endeavored to enslave men and prevent them from worshipping their Creator. Beginning our summary in the Far East we turn first to Korea. During the past decade from four to eight young men have been in prison in that country because of their conscientious stand for principle. In the Philippine Islands there has been considerable controversy over the teaching of the Catholic religion in the public schools. In 1971 a constitutional convention will be assembled at which time the separation of church and state will be a chief point in dispute. The publication of *Freedom* magazine by the three unions of the Philippines has had an important influence among the leaders of that nation.

Ceylon has adopted nationally the Buddhist calendar. Since the lunar-oriented week does not usually coincide with the week of the Gregorian Calendar, grave problems in Sabbathkeeping are being experienced by Adventists. In Burma all schools and hospitals were nationalized. Yet reports from Burma indicate that under Burmese leadership more persons joined the Seventh-day Adventist Church last year than in any previous year.

In spite of restriction on the entry of missionaries into India, the members and ministers there are reaping a bountiful harvest of souls.

Afghanistan continues its prohibitions against the entry of gospel workers.

In many Moslem countries it is required that the Koran be taught by a Moslem in all schools. Laws in some of these countries against proselytization are rigidly enforced. Nationalizing foreign corporations, Libya included the Adventist hospital. Sudan has asked many missionaries to leave.

Reports of persecution continue to come from parts of South America. Col-



porteurs have been attacked and sometimes jailed.

It is encouraging to know that in some countries of Eastern Europe literature for the church is being printed by the government. In many countries churches are permitted to register and legally hold their regular worship services.

As a result of the reforms advanced by Vatican Council II our believers in Spain are rejoicing in new-found freedom. Seventh-day Adventist churches are registered, and a school has been opened. Perhaps the development that has brought the greatest soul-searching to the North American Division in this generation has been the possibility of receiving tax funds from Government for the operation of denominational schools. The temptation to seek state support for the school program comes largely because of the skyrocketing costs of education. And the temptation is especially inviting because the United States Government is not only willing to supply funds but actually urges school administrators to apply for appropriations and grants.

After several lengthy sessions with wide representation from the field, the North American Division Committee on Administration voted that Seventh-day Adventist schools of all levels in the United States would accept no grants or

appropriations of tax money for capital developments or for operating expenses. Heed was given the warning of the messenger of the Lord that evil results when attempts are made "to build up the church by the aid of the state, of appealing to the secular power in support of the gospel of Him who declared: 'My kingdom is not of this world.' John 18:36. The union of the church with the state, be the degree ever so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world."—*The Great Controversy*, p. 297. "We are never to confederate with men of the world in order to receive financial assistance."—*Testimonies*, vol. 9, p. 233.

## Sunday-closing Legislation

Ever since its organization the Religious Liberty Department has met efforts made by city and State law-making bodies to restrict activities on the first day of the week. At the beginning of this quadrennium three fourths of the State legislatures were considering legislation to strengthen Sunday laws on the statute books. By the end of this period the battle had shifted to municipal and city councils. From the populous cities of the Northeast, through the Bible Belt of the South, from the plains of the Midwest to the bustling Golden West, efforts were made to enshrine "the venerable day of the sun" in law.

Now more than ever before the proponents of Sunday laws are trying to conceal the religious aspects of such legislation. This situation is clearly depicted by Ellen G. White. "The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending."—*Ibid.*, vol. 5, p. 452.

A conspicuous instance of such concealment is given by an action of the Lord's Day Alliance. In October, 1968, this organization held a national conference at Valley Forge, Pennsylvania. Because of the Supreme Court decision that a Sunday law with a religious motive is unconstitutional, one of the resolutions of the Alliance urged the member churches not to advocate Sunday laws on religious grounds, but to stay in the background and support the efforts of the labor unions to secure stronger Sunday-closing legislation on a health-and-welfare basis.

Time and space do not permit a recital of all the battles engaged in. One instance of particular interest, which is also a striking fulfillment of prophecy, occurred this year in Richmond, Virginia. A leading newspaper commented on the "unusual but staunch alliance" of management and labor against repeal of Virginia's Statewide Sunday-closing law. Great stress was laid on the necessity of "law and order" by both management and labor. This is an echo of a prophecy written more than 80 years ago: "Those who honor the Bible Sabbath will be denounced as enemies of law and order."—*The Great Controversy*, p. 592.

The church should be alerted by the words of inspiration: "We as a people have not accomplished the work which

God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action."—*Testimonies*, vol. 5, p. 713.

### Calendar Reform

There has been no spectacular confrontation on calendar revision. Hundreds of calendar plans are in existence, but no one scheme has been singled out for united action. However, significant developments are taking place. There is evidence that the Roman Catholic Church no longer considers the calendar question a religious problem, but a civil and social issue. Pope Paul VI has called on all nations to celebrate New Year's Day of the Gregorian Calendar as Peace Day, but the Vatican would accept the blank-day principle, especially if the blank day were designated "World Peace Day" in honor of the head of the Roman Catholic Church.

In view of the fact that no one plan is receiving unified promotion it is impossible to launch a campaign against any specific target. However, we must remain alert. A calendar with a blank-day prin-

Efforts have been made by labor union organizers to unionize Adventist medical units. W. M. Adams has visited many of the hospitals, bringing the instruction of the Spirit of Prophecy to the staff and acquainting them with denominational policies. In some instances the aid of the courts has been invoked to protect the rights of individuals. Many labor union leaders recognize the rights of individuals with conscientious convictions against joining a union, but there are many who will not make provision for conscience in this matter. A more intensive program of education on the principles underlying participation in labor union activities is necessary for the immediate future.

From many directions come threats to religious freedom. Efforts are made by some city authorities to prohibit solicitation for funds for missions by church members. Ordinances have been enacted to restrict the door-to-door activities of literature evangelists. Industrial establishments have discharged Sabbathkeeping employees upon their refusal to appear for duty during the hours of the Sabbath. Problems such as these are continually being met.



*Sylvia-Delle de Araujo played her violin during the Friday evening musical program.*



*People listened attentively as Robert H. Pierson spoke during the first Sabbath service.*

ciple would be a diabolical scheme against Sabbathkeepers around the world.

### Labor Unions

According to the prophecy of James in the Scriptures, oppression causes the cries of the laboring man to rise to heaven. At the present time workers around the world are uniting to present their demands.

The financial and political power of labor unions is growing each year. They have expanded their operation to include organizations that previously were professional for teachers, nurses, pharmacists, and others. Even the farmers, grape pickers, and other agricultural workers are under pressure to join and support the labor unions. Because of the instruction of the Spirit of Prophecy, many Adventists have refrained from joining or supporting labor unions. This has brought hardship and trial to these members.

### Liberty Magazine

As a voice raised against attempts to abridge religious freedom, *Liberty* magazine commands respect. This magazine is serving as an educational force acquainting men and women in responsible positions with the fundamental principles of religious freedom.

The support of the church members has been most heartening. In 1958 the circulation of *Liberty* magazine was 161,676. Five years later this had more than doubled to 347,115. Last year the subscription list reached 479,432.

Definite instruction was recorded by the messenger of the Lord regarding the work the religious liberty magazine was to undertake. Under the leadership of R. R. Hegstad as the editor, this instruction is being faithfully followed. Correspondence from the readers testifies that this magazine is continuing to enlarge its sphere of influence.

J. V. Scully has been in charge of cir-

ulation for *Liberty* magazine for this quadrennium and has also promoted the religious liberty chapters on academy and college campuses.

Credit for the work done under the blessing of God goes to the loyal and efficient staff serving in this department. W. M. Adams, R. R. Hegstad, and J. V. Scully all have an outstanding background of experience in religious-liberty work. Associated with this team are the office secretaries: Yvonne Fletcher, Merlene Wilson, Charlotte Hens, and Jo Anderson. It has been a blessing and a privilege to be associated with these loyal and dedicated workers.

### Additional Delegates

At the fifth business session Sunday afternoon, June 14, the following names were added to the list of delegates:

#### NORTH AMERICAN DIVISION

##### Northern Union

J. O. McLeod.

##### Southern Union

T. H. Bledsoe, O. D. McKee.

#### NORTHERN EUROPEAN DIVISION

Kofi Mensah.

#### TRANS-AFRICA DIVISION

D. S. Williams, Mrs. M. N. Williams.

# Department of Stewardship and Development

By W. M. STARKS, *Secretary*



A new full-color emblem, with the words "For we are labourers together with God," is displayed for the first time at the General Conference Stewardship booth.

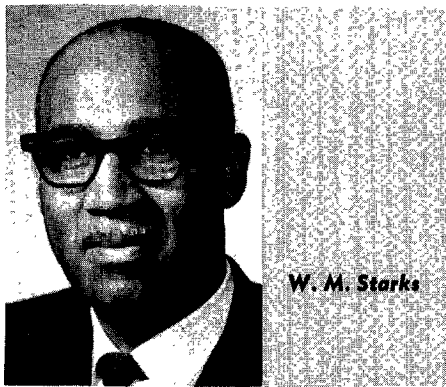
A definition of a steward may be deduced from Genesis 39:1-6, where it is stated that Potiphar gave Joseph charge of all that he possessed, "and he left all that he had in Joseph's hand." Commenting on the trust committed to his care, Joseph said to Potiphar's wife, "Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife" (Gen. 39:8, 9).

Similarly, at Creation man was placed in charge of everything that God had created. (See Gen. 1:26, 27.) However, there was withheld from him the eating of the fruit of the "tree of the knowledge of good and of evil." The command was, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17). This was done to test man, to prove him, so as to develop his character, and to prove his loyalty and allegiance to the power, sovereignty, and love of God.

To enable man properly to relate to God and the Creation, God made him in "his image," after "his likeness." Thus man was endowed with a nature that qualified him to administer the trust committed to his care. But when man proved unfaithful, his nature became depraved. He lost the entrusted dominion, for he

now was no longer qualified to administer it.

The loss of the divine likeness has caused man to misuse the entrusted dominion. In many instances he has selfishly sought to retain it, depriving others not only of the bare necessities of life but of the even greater blessing of eternal life. And along with this he has heaped destruction upon his fellow man and the very environment that supports his life and provides his daily bread.



W. M. Starks

Even professed Christians are guilty. "The greatest sin which now exists in the church is covetousness. God frowns upon His professed people for their selfishness."—*Testimonies*, vol. 1, p. 194.

It has been said that one of the greatest tragedies of our time is the failure of the Christian church to bring to the fore its vast wealth to take the gospel to perishing millions and to give physical comfort to the world's suffering masses. Thus the work of the Department of Stewardship and Development becomes immediately apparent. Its ministry is, by the grace and power of God, to initiate a revival and a reformation of life within the church, calling for total commitment of all that church members are and possess, for the finishing of the work in this generation.

## Sounding the Keynote

To this purpose the General Conference in session in 1966 organized the Department of Stewardship and Development, and called to lead the department W. M. Starks and Paul G. Smith as secretary and associate secretary, respectively. Today, scattered throughout the world field in the divisions, unions, and local conferences are 135 stewardship and development secretaries, who are sound-

ing the keynote of revival and reformation not only in the grace of giving but in the total commitment of the Christian's time, talents, skills, and abilities. All these are to be surrendered to the direction and use of God, that through His church the gospel may be speedily carried to the ends of the earth.

In 1969 the stewardship secretaries conducted 241 stewardship emphasis weeks and stewardship programs throughout the world field in addition to the many workshops they conducted at camp meetings and workers' meetings. Pastors conducted 598 stewardship programs, 1,151 churches received stewardship education, and 135 building projects were assisted by the program of Christian stewardship. But our greatest joy came from the knowledge that many church members experienced revival and renewal in their personal lives as they reassessed and rearranged their sense of values.

By putting the kingdom of God first and by consecrating themselves more deeply, by dedicating their material substance to the help of suffering humanity and for the advancement of the gospel of Jesus Christ, they released their hold on the world, the world at the same time releasing its hold upon them. And giving, which was once so much of a burden, became an experience of thankfulness, joy, and gratitude. Many of our secretaries report experiences not only of renewal but also of accessions to the faith resulting in baptisms. For this, we give praise to God.

We look forward to the day when the call to revival, reformation, and total commitment shall sweep through our ranks and to the time when will be fulfilled the prediction of the messenger of the Lord that "thousands" will be cheerfully laid upon the altar, and "hundreds" given as readily as dollars are given now. And when motivated by the love of God and the cross of Jesus Christ, "thousands" will be seen going from door to door carrying the message of a crucified, resurrected, and soon-coming Saviour. Thus will be hastened the coming of our Lord in the clouds of heaven and the glorious millennial year of jubilee. It is our sincere hope and fervent prayer that as stewardship secretaries and yoke fellows with all our brethren we will close ranks and join hand and heart, under God, to make this a reality in the challenging years that lie ahead.

## Additional Delegates

[Voted at the fourth business meeting, June 14, 1970.]

### NORTH AMERICAN DIVISION

#### Southwestern Union

Paul Bernet, J. I. Hartman, G. M. Schram, Wayne Thurber.

#### Pacific Union

B. R. Spears, S. Weiss, E. Tetz.

### SOUTHERN EUROPEAN DIVISION

Miss Desanka Ciric (Yugoslavia), Pavle Borovic (Yugoslavia), Timoteo Marzocchini (under appointment to return to Southern Europe).

### TRANS-AFRICA DIVISION

Mrs. E. M. Ainslie.

# Missionary Volunteer Department

By THEODORE LUCAS, Secretary

Ideologies of today are calling to the youth of the world for their loyalty and their service. These concepts present a challenge to youth to understand better the significance of their own faith, to grasp the meaning of the church as a fellowship, and to envisage the wider ministry of service and life devotion such as no generation of youth has faced.

The past is now behind us. A new quadrennial opens before us with its new opportunities. The only answer in a time like this is our Saviour.

Christ is wonderful. His character is the most accurate portrayal of God that men have ever known. He has matchless dignity and superb integrity. He covers all the dreams and the hopes and the purposes and the possibilities of young people. Look at His courage. His disciples ran away in danger. An armed mob came for Him. He met them without evasion. In the court of Pilate, when it was His life against an empire, He refused to compromise. There is absolute truth in His courage; death, perhaps, but not the morality of convenience.

The perfection of Christ demands a blameless life. What courage He has for hero-loving youth. His claims are tremendous. "He that hath seen me hath seen the Father." No one who sees God in Christ and who says Yes to His winning claims can possibly be small and prejudiced. He has to grow until he becomes like Christ. The Master's requirements are high. He never dilutes His claims. He never makes them easy, He makes them captivating forever.

*World Youth Congress.*—Adventist youth of the world demonstrated for Christ in Zurich in 1969. Never before had the world community seemed so international for an army of youth as it did at the memorable event in Zurich, Switzerland, July 22-26. Streets of the city still seem to echo the sound of marching and the mingling of youthful voices with many accents. The snowy Alpine panorama resounds with the thrill of what happened in Switzerland's largest city.

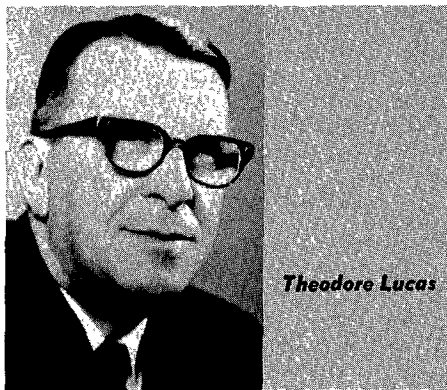
Zurich, the Swiss metropolis situated between wooded hills on the shores of Lake Zurich, beckoned youth from 97 countries. Youth were bent on a demonstration of Christian living rather than riotous rebellion.

To assemble 12,000 young people and their leaders for the first World Youth Congress sponsored by Seventh-day Adventists required many months of arduous planning. Cooperation was outstanding as Zurich's Hallenstadion became a convention hall for Missionary Volunteers International.

*One to One Evangelism.*—Launched at the first world congress of Seventh-

day Adventist youth was a new emphasis in MV witness called One to One evangelism, committing the youth of the Adventist Church to the greatest person-to-person challenge of the century. The emphasis is on the individual Christian youth and his willingness to confront another youth with the personal claims of the gospel of Jesus Christ.

One to One evangelism tools for this task include "Five Spiritual Facts," a personalized Bible study that explains what it is to accept Jesus Christ as a personal Saviour from sin, and points out the guidance of the Holy Spirit as the



Theodore Lucas

means for daily victory in Christ. This leaflet serves as a conversational guide as the two youth talk together about Jesus Christ. It is so designed as to lead the conversation to a point of decision and a prayer of surrender. The new Christian is then presented a copy of the second important tool of One to One evangelism, *Real Happiness Is*, the new youth format of *Steps to Christ*.

The personal relationship between the two youth deepens as they meet together from week to week and share the reaction sheets at the end of each chapter of *Real Happiness Is*. Alert Missionary Volunteers during this time invite their new Christian friends to join an MV "in group." This group meets weekly in community homes. They discuss the doctrines of the Adventist Church, using as a discussion guide the new Insight Adventure series that was developed by the MV and Lay Activities departments in coordinated evangelism.

"Join the IN Group" folders and accompanying Insight Adventures are now available to the world field. One to One evangelism materials are now printed and are available in English, Spanish, French, Arabic, and Indonesian. There is assurance of this material's being printed in ten other languages.

The program of evangelism sponsored by the MV Department of the General Conference is more than words, more than a motto, more even than a theme. It is a reality in thousands of lives today. It is a flame lighted by the pioneers that has been carried all over the world. In the beginning of the quadrennium now coming to a close, the Missionary Volunteer Department of the General Conference chose as its motto "Mission 70." Lives have been changed, decisions made, dedications renewed, and spiritual impact felt in youthful lives—all of which has had continuing effect upon the church. At this writing the direct follow-up program is still in progress.

To make a yearly comparison, take a look at the projects listed in one column and the baptisms in the other.

	Projects	Baptisms
1966	49,435	26,546
1967	87,402	30,861
1968	122,259	40,498
1969	77,567	49,891
Totals	336,663	147,796

*Student Missionaries.*—Missionary Volunteers International have been characterized by a triumphant missionary aggressiveness. They have followed the vision of the eternal Christ, to whom all continents, tongues, and races belong. In spite of war, paganism, and disappointment, our youth have carried the banner of Christ's kingdom of love and righteousness, freedom and humanity, into the world of sin, selfishness, oppression, and wrong.

We have every right to be proud of this procession of spiritual heroes and heroines. Their eyes and feet and hearts have extended to far horizons. No range of mountains has been high enough to stay their progress. No rivers deep and broad enough to daunt them. No forest dark and dense enough to withstand their advance. They have marched onward from continent to continent, frontier to frontier, offering their faith to the skeptical, scornful, and sinful. To the far and lonely places of the earth they have gone with the music of the message that Jesus is coming again.

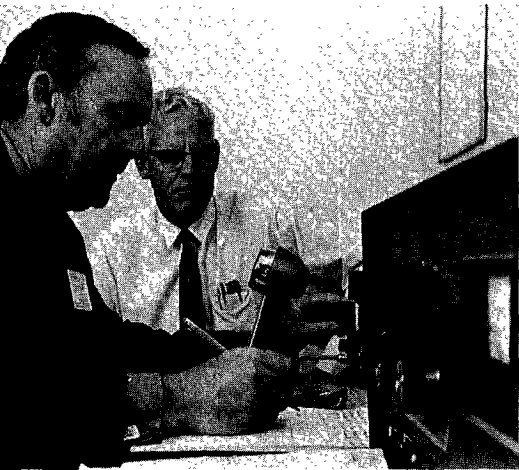
The student missionary program began with the young people themselves. It is their idea. This is one of the most successful projects ever undertaken by Missionary Volunteers International. The student missionary program began in 1959 with one church sponsoring one student missionary. Today after ten years student missionaries have served in 48 countries and islands. The above figures do not include the 136 student missionaries being processed in 1970.

## Military and Civilian Chaplains

*National Service Organization.*—The National Service Organization applies itself to serving our youth in military service. This special work of the General Conference staff and MV leaders all over the world is greatly aided by the following military and civilian chaplains:

Air Force chaplains are Lt. Col. William S. Hall, Lt. Col. Wayne C. Hill, Capt. James J. North, Jr. Our Army

chaplains are Lt. Col. Glenn I. Bowen, Lt. Col. John E. Keplinger, Lt. Col. Joseph T. Powell, Capt. Robert Roberts, Maj. Richard C. Sessums, Capt. Richard O. Stenbakken, Maj. Ralph Workman. The Navy chaplains are Lt. Harold Eslinger, Lt. Comdr. Norman Goodwin, Lt. Herman Kibble, Comdr. Robert L. Mole. Civilian chaplains are Elders Hollis Anderson, Robert Babcock, Clarence E. Bracebridge, Clyde R. Bradley, Robert L. Chism, Reo Clyde, Thomas Green, Ralph T. Heiner, Chester L. Jordan, Deane Nelson, J. D. Westfall.



Operating from session headquarters in Atlantic City is amateur radio station WC2SDA, sponsored by Ed Peterson, K3LJP, MV-temperance secretary of the Columbia Union. Contacts are made with SDA amateurs all over the world, and mission leaders are put in touch with home territories. Looking on as Ed operates is Bert Elkins, HC2EJ, president of the Ecuador Mission.

We have eight servicemen's centers for Adventist youth in military uniform. They are at Colorado Springs, Colorado; Frankfurt, Germany; Fort Lewis, Washington; Okinawa; Saigon, Vietnam; San Antonio, Texas; Seoul, Korea; and Takoma Park, Maryland.

The biennial Servicemen's Literature Fund provides SDA reading materials for our youth in the military. The \$105,000 that was contributed in 1968 by the churches in the United States will send to servicemen denominational periodicals, devotional guides, and missionary literature to share with their fellow servicemen.

Our Medical Cadet Corps training is a great asset to Adventist young men as they face the problems attached to military life. The MCC is in action in the North American Division and in several other divisions as well.

**Junior Youth.**—The church must win its junior youth while they are young and hold them during the stormy years of adolescence. This is the basic purpose of the JMV Society and the Pathfinder Club, both of which are structured to meet the needs of the junior-age span.

Few people have a greater opportunity to direct the spiritual orientation of our youth than the people who live with them through their camping experiences.

Lives have been changed repeatedly in SDA camps around the world. Inherent in the very nature of camping itself is the challenge for all of us to see to it that the youth in our care attain a deeply spiritual grounding for life.

The latest annual statistics (1969) reveal that the 272 camps had an attendance of 27,523. Our Pathfinder Clubs numbered 2,393 with a membership of 45,555.

**MV KIT.**—*MV Kit*, the leadership and program magazine for young people's workers, had an average circulation of 9,000 for the past 12-month period.

The special issue for MV Week is increasingly appreciated and we have more and more interest from overseas fields. During the past quadrennium such authors as E. E. Cleveland, Robert H. Pierson, Glenn Sharman, and J. Robert Spangler have contributed outstanding sermons for the MV Week issues. Elder Spangler's series of eight studies on Revelation 14 entitled "Angels and Adventists" is a good example of materials to be found in *MV Kit* that are profitable for handy reference.

**Community Centers.**—The churches can contribute more to the development of youth character and morality than any other group. The facilities of the churches should include not only the opportunities for worship but also the techniques, the mechanics, and the places where youth can relax—a representative community center with desirable surroundings for normal youth pursuits.

#### Tributes

**Special Tribute.**—We want to pay special tribute to "such an army of workers as our youth, rightly trained, might furnish," and to thank their Missionary Volunteer secretaries around the world for their leadership. The generous cooperation in helping to foster the youth program of the Seventh-day Adventist Church makes this world report one of optimism and progress.

In a personal way, I want to add a word of appreciation to my associates Paul DeBooy, John Hancock, Jim Joiner, Lowell Litten, Charles Martin, Lawrence Nelson, and Clark Smith. Also, to our office secretaries for their loyal devotion that has made the work of the MV Department more effective and pleasant.

Above all, we are profoundly grateful to the Lord for His guidance and protection. In looking over the accomplishments of the past quadrennium, we see evidences of the firm foundation that Providence has placed under this work. We are reminded that behind every successful movement there is the church, its leaders, and its young people. To assist these forces there are listed 480 items in the MV catalog for 1970 that serve our youth and their leaders.

**The High Road.**—The world knows not our secret. It scorns our cross. It ridicules our way of life. The children of this world would win their victories by the cheap and tawdry devices of self-seeking and selfishness. We know of other ways. "Whosoever will save his life shall lose it." "Take up your cross and follow me." "I am the way, the truth, and the

life." It is a temptation to walk with the crowd, to follow the psychology of the crowd, to hear the hollow applause of the crowd, to reap the so-called reward that the crowd can give. That is the low road.

But to walk with Jesus, to believe in His words, to have His approbation on our lives, to find our place in the richer and fuller life He gives to those who are His own, is the high road.

There is something cosmic and universal about the sacrifice of Jesus. It was the love of a world that brought Him to it. It was for a world that He died upon the cross. Above the hills of time the cross is gleaming and men's hearts are turning to its light from all the darkened corners of our shadowed and sorrowing world. The love of Christ levels our petty, human distractions. Here the dignity of human personality, cleansed by redeeming grace, rises to the height of Godlikeness. Here we discover our true vocation: to live in the light and the glory of that cross that sheds its radiance over all our troubled hearts.

We pledge ourselves to fight, to suffer, to yield our lives that our world may hear His voice, heed His call, and build His kingdom. To meet this hour victoriously is to discover a new destiny. God help us to see it.



Horace J. Shaw, PR director, Andrews University, solves the problem posed by the vast distances of Convention Hall with a minibike that makes him the object of envy of footsore but less fortunate delegates.



# Lay Activities Department

By J. ERNEST EDWARDS, Secretary

Adventist laymen are marching for Christ and His cause under the new departmental flag with its open Bible, the shield of faith, and the torch of love. In step with pastors and 419 lay activities secretaries of the world, they carry the good news. In 200 countries these laymen live to please God and serve to save souls. During the past four years God has brought them into a "large place."

Here is the record of the dedicated missionary service of laymen in a day-by-day capsule. Every day of the four years in their activities for Christ these energetic laymen have distributed 130,137 tracts, given 20,400 Bible studies, helped 23,174 people, and Ingathered \$26,282. Remember, this is every day!

Adventist volunteers in Health and Welfare services are known the world around as people who care for people. Following in the steps of Jesus, they offer spiritual ministry yet do not ignore the physical needs of the sick, the hungry, the refugee, the poor, the orphan, the widow, or the disaster victim. No one is unhelped.

The following are high points in the Health and Welfare report of the past quadrennium from C. E. Guenther and his associate, Maybelle Vandermark.

In the past four years more than 40 million volunteer hours of dedicated service were given in welfare centers and units, in inner-city projects, in camps for deprived children, and in the homes of needy families.

Clothing and bedding distributed were in excess of 43 million pieces. Cash expended, added to value of food given, amounted to more than \$59 million.

The most important Health and Welfare statistic of all is that 33,833,853 persons were reported being helped.

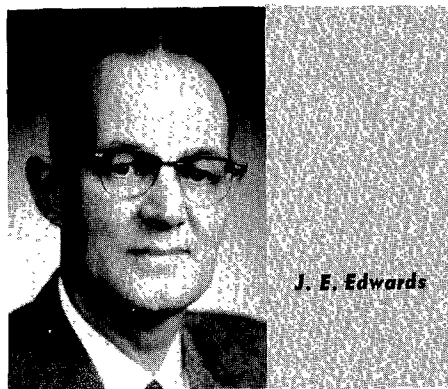
Not just a handout, but a lift up expresses the current emphasis of these services. In emergencies people need material things. The best help is what helps people to help themselves. So the Health and Welfare services include sympathetic listening and understanding, referrals to other competent agencies, instruction in health education, classes in sewing, nutrition, budgeting, and more recently job training. Such help builds human dignity, self-respect, and self-reliance.

The women of the Dorcas-Welfare Societies are providing most of the working force for these vital services, but in a growing number of churches Adventist men and youth are participating in community-aid projects.

The first North American Division Health and Welfare services council in 1967 was followed by union workshops better to equip center and unit workers.

During the period new emphasis was given to inner-city needs. Established Health and Welfare centers broadened the scope of the work, and new centers were established in large metropolitan areas, supported by more than one conference and by all churches in the area. Emergency relief services were supplied in the wake of civil disturbances.

We present two examples of practical services offered. Meals on Wheels is a program in which a hot meal is delivered each weekday to aged people unable to cook for themselves. In North America 30 summer camps were held annually for



J. E. Edwards

2,700 deprived children from the great cities.

Each year there are more Health and Welfare centers operating. When the new center recently opened in Montreal, Canada, it was link number 1,260 of a chain belting the globe. Each of these centers is dedicated to community services, and is operated to bless men and to glorify God.

Adventist disaster relief is a dramatic service that is growing in dimensions and effectiveness. Eighty disaster relief vans are being operated by conferences and missions, and some individual churches sponsor small relief vehicles. Men and women in uniform are ready to give instant and knowledgeable assistance to victims. During the past four years Adventists have served in almost every major world disaster—fire, flood, windstorm, earthquake, war, civil disturbance. Again, the good Samaritan walks and serves on the Jericho Road.

## God Uses Ink

The editor of GO for 20 years, A. A. Esteb brings us this report of missionary literature evangelism:

Since 1913 our church has been receiving reports of missionary literature distributed by our church members. We

have no record of the amount distributed prior to that date when the Home Missionary Department, now Lay Activities Department, was organized as part of the General Conference. The total reported for 57 years is 1,532,933,290.

*Billionaires in missionary literature distributed and reported by our church members!* Think of it—more than half a million tracts and periodicals were reported distributed each week for five and a half decades. Now we are approaching the one-million-a-week figure. We rejoice that millions of homes have been illuminated by this light of Heaven.

"Entering the homes of your neighbors . . . to give away our literature, and in humility to teach them the truth, you will be accompanied by the light of heaven, which will abide in these homes." —*Evangelism*, p. 115.

The new tract "Who Is My Soul Brother?" has had wide distribution in the inner cities of North America.

The timely tract "Six Secrets of Family Security" and the unique tract entitled "Wondering?" answer the questions of modern man and present the five great foundation truths of the Bible. This latter tract has been translated into many languages and is being distributed around the world.

In more and more motels one of our full-message books has been placed as a companion to the Bible.

The soul-winning potential of all evangelistic crusades is greatly increased when we follow up with appropriate literature. In the fall of 1968 Ingatherers of the Willowdale church in Ontario, Canada, called on a woman who did not give a contribution. However, after the crusade was ended the young people in the Willowdale church personally delivered 50,000 thank-you Ingathering notes and a tract to every home in their territory, whether the family had given or not. When this woman received her note she thought, Oh my, perhaps I should have given them a donation. She read the tract "Wondering?" that had been placed with the note, sent for the Bible lessons offered in the tract, and studied the course. Later she attended our church and watched the It Is Written program. Now she has been baptized.

How True: "Contact made—seed sowed—soul saved."

## Love for Humanity

C. C. Weis, the newest associate in our General Conference Lay Activities staff, reports Ingathering progress:

In the past quadrennium almost 80,000 people in North America requested the Bible course offered in the Ingathering magazines. Each year, from 1966 through 1969, tapes were produced presenting many actual soul-winning experiences from Ingathering contacts. In many scores of United States and Canadian television stations clips on our humanitarian ministry have been shown as a public service. These clips, together with radio spots, publicized our medical, educational, and welfare projects. For two years members have used the interest report pad to jot down interests found while Ingathering.

An Ingathering doner writes of his

first contact with Adventists. "One bitterly cold and stormy evening in December a young man made an Ingathering call at my door. 'You shouldn't be out on such a cold night!' I scolded him. He looked me straight in the eye and said, 'Mister, when you are working for Jesus it doesn't seem so cold.' Thank God for young men who have a testimony like that for Christ! Because of his interest and devotion I enrolled in the Bible course he offered and recently joined the Seventh-day Adventist Church along with other members of my family."

Ingathering is personal evangelism with the opportunity of making every call a missionary contact. Many scores of new converts accept the truth as a result of Ingathering.

Ingathering continues to be a success story. In spite of restrictions, political crises, and currency devaluation the world divisions have made constant gains each year with an increasing number of conferences in North America and in other divisions attaining the Silver Vanguard per capita of \$25. For the past quadrennial period Ingathering for the world field totaled \$38,371,952.37—an increase of \$5,639,012.79. This represents a 17½ per cent gain.

The Ingathering program is a denominational evangelistic method that challenges workers, members, and youth to total involvement—"Ingathering of souls and funds for the cause of Christ."

#### Training Programs

The four training classes (1) Training Light Bearers, (2) Christ-centered Evangelism, (3) Lay Instructor's Training School, and (4) School of Lay Evangelism equip laymen for soul-winning service. To meet ever-changing world conditions, Adventist Men's seminars for business, civic, and professional men were held on a union level during 1969 and 1970. A series of five booklets entitled "Care Enough," dealing with the HOW of lay evangelism, was distributed to Adventist families. At Andrews University in 1967 and 1969 a course of church leadership and laymen's involvement was taught to seminary students. To help all to understand God's plan for helping people, study guides based on *Welfare Ministry* have been prepared for church classes.

This summary of Bible evangelism advance is given by V. W. Schoen:

The church in all the world divisions has responded to the challenge of Christ, who told His people to go and share with everyone the good news of salvation. In personal involvements a new record of more than 79 million contacts was established during 1966-1969. This is equivalent to 2,200 contacts every hour during the past quadrennium.

"By thousands of voices, all over the earth, the warning will be given."—*The Great Controversy*, p. 612. Today this prophecy, written many years ago, is being fulfilled in the Advent Movement. During the past quadrennium, nearly 30 million Bible studies were reported by our laymen. Dedicated laymen have willingly given Bible studies to help God in evangelizing the world. During a four-

year period this represents 142,800 Bible studies every week, 20,400 Bible studies every day, and 850 Bible studies every hour. The four-year record of Bible studies shows one of the largest gains, more than 5 million, in any quadrennium.

#### Gift Bible Evangelism

This quadrennium has made unforgettable history with the gift-Bible program in North America. During the two years of 1967 and 1968, 665,660 Bibles were subsidized in North America. Besides these Bibles subsidized by North America, many more thousands of Bibles were paid for fully by our members and churches. The four-year total of Bibles used for this special program passes the 1 million mark in the North American Division alone.

In the middle of the quadrennium all other divisions introduced this method to their fields and by conservative estimate more than 1 million Bibles have been distributed there.

In the fall of 1968 our church in Jacha-Ja, Peru, faced extinction. One member, however, determined that this should not happen, and he began using the Bible Speaks program. Using his own money, 19-year-old Jaime Apaza purchased a supply of Bibles. Then following the Bible Speaks plan he distributed them to citizens of Jacha-Ja and extended an invitation to a 24-lesson course which he himself taught. So many people came out for the 6:30 A.M. sessions that the teacher added another series at 6:30 P.M., and he repeated the same lesson four times! When a district pastor arrived in Jacha-Ja to baptize those reached through the Bible Speaks he found 350 candidates. The congregation had not only experienced new life but also decided to erect a new building seating 1,000 persons. In South America 200,000 Bibles were distributed during the first year of this program. Denominational ministers and lay leaders were challenged to place another 200,000 Bibles in the hands of Latin Americans during the next year.

The gift-Bible program has brought a revival of soul winning in our South American churches. Considerably more than 14,000 persons have already been baptized through this program and another 20,000 are keeping the Sabbath and preparing for baptism.

A new series of youth lessons, "Insight Adventures"—the first six based on the New Testament *Good News for Modern Man*—has been added to the tools in this worldwide program.

A new doorknob advertiser is being used to introduce the gift-Bible program.

As a result of this program around the world, tens of thousands have joined the remnant church. In some fields baptisms credited to this Heaven-inspired plan account for half of all the accessions to the church.

With jet speed we zoom toward eternity. Time for proclaiming the message is running out. We have come to the 125th year of the investigative judgment. This momentous hour signals an accelerated tempo of missionary activities, for each Adventist must reach 1,853 persons to finish the work. "As we draw near to the coming of Christ, more and still more of missionary work will engage our efforts. The message of the renewing power of God's grace will be carried to every country and clime, until the truth shall belt the world."—*Counsels to Parents and Teachers*, p. 532.

The army of laymen gird themselves for the last great evangelistic thrust that will usher in the swelling of the loud cry, the latter rain, and a finished work in all the earth. Plans are being laid commensurate with the command of Christ, the challenge of the time, and the needs of the world. In 1971 the spotlight of our denomination will be focused for an entire year on the service activities of laymen. This coming year—1971—has been designated by the General Conference Committee as *Worldwide Laymen's Year*. The challenge has been accepted—1 million Bible studies a month—for the greatest harvest of souls through lay evangelism.



The lay activities service on Sabbath featured missionary literature and its uses.

# Department of Education

By CHARLES B. HIRSCH, *Secretary*

"It is the purpose of God that through the excellence of the work done in our educational institutions the attention of the people shall be called to the last great effort to save the perishing. In our schools the standard of education must not be lowered. It must be lifted higher and still higher, far above where it now stands."—*Counsels on Education*, p. 112.

It was with these words that the Department of Education set forth its goals four years ago as a challenge for the quadrennium. From the preschool level to the highest echelons of education fostered by the church the constant aim has been to upgrade and to bring about the type of quality education that must go hand in hand with Christian education.

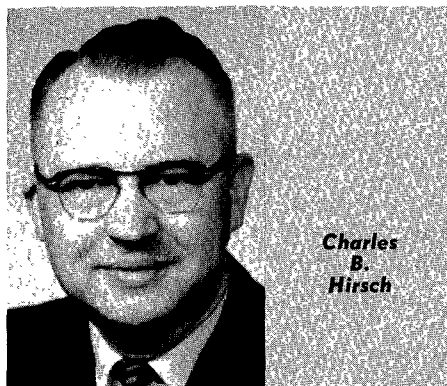
Along with this objective was the recognition that costs were escalating and in many areas were putting a heavy strain on the supporting bodies. In some instances there were cries of distress and requests for relief, or some sort of panacea, that would ease the pains resulting from the dollar output for educational purposes. The majority of academies were operating at a loss, even after subsidies were calculated, and the number of institutions of higher learning that were able to show a consistent gain in their operating were few!

Denominational policy in the United States limits the acceptance of Government funds to such specific projects and programs as are approved by the Committee on Church-State Relationships in the United States, and should an open-door policy ever be voted upon by the North American Division Committee on Administration, certainly Federal monies would not be the cure-all to our financial problems. It should be noticed that in some countries our schools are receiving government aid without any complications, whereas in others problems have arisen that have affected the denominational approach in the operation of our schools. Aware of the fact that there was a limit as to how far tuition and subsidies could be increased, the department concentrated its efforts toward the task of improving operations—getting the most out of each denominational dollar invested in education.

## Limits Must Be Set

It did not take long to realize that the education program supported by the Seventh-day Adventist Church could not provide everything for everyone. Somewhere there would have to be limits. If not, the quality would be so strained that there would be a little of everything but not really much of anything. The go-word in all areas was deproliferation. The undertaking, in spite of

the fact that so many were seeking solutions but had none to offer, was something akin to the job of moving Gibraltar to the other side of the Mediterranean. Vested and parochial interests reared their heads. These differences were noted on all levels down to the local church. For various reasons where several church schools, each limited in size, were operating in fairly close proximity, recommendations were made for integration and consolidation but the advice went unheeded. Each church felt it must operate its own school even though a combined venture would have resulted in a better program for the pupils. While havens of segre-



gation may still exist, this practice is contrary to denominational policy.

Similar opposition was faced on the secondary level. Suggestions to combine boarding or day academies were not welcomed. In some union conferences one or two well-run academies could very well handle the secondary education needs of the union conference territory, but the local conferences and constituencies turned a deaf ear. The borders separating conferences are not just figments of one's imagination! In many instances they are almost as real as the famed wall of China, parts of which are still in existence today.

On the tertiary level some of our institutions have already taken a look at their course offerings and class sizes, but on some campuses inertia has settled in. As someone has said, changing courses or curriculums is even more difficult than moving a cemetery to another site. Each college feels it must offer everything that neighboring colleges in other union conferences, and in some cases countries, make available to their young people. The end result is proliferation not only of courses but of majors and departments, as well—a duplicating of effort and finances, and a thinning out of qualified personnel. In an endeavor to

bring a halt to the diaspora of our educational energies, the department has strongly recommended that greater direction and control be given to the operation of elementary schools by the local conferences in cooperation with the churches; that the union conferences assume the same posture in cooperation with the local conferences in regard to secondary schools; and that the divisions give the same central direction in cooperation with the union conferences in reference to colleges and fifth-year teacher-education programs. The university graduate and professional schools would be under the jurisdiction of the General Conference.

To give some structure toward the implementation of such a program, the General Conference Board of Regents has been reorganized and given final authority for the accreditation of all denominational schools and educational programs that wish to avail themselves of this recognition as church-supported institutions. Previously the emphasis was given to secondary schools and nursing programs. It now runs the gamut from the elementary schools to the universities. As an outreach of the Regents, each division may have one or more commissions on education whose chief function it is to visit and evaluate schools and make their recommendations directly to the Board of Regents, which then may confer accreditation.

In the North American Division the department has attempted during the past few years to set up a board of higher education that would have direction and supervision over the 13 institutions of higher education in this division. Thus far, the reception has been lukewarm toward this proposal for reasons that have already been alluded to, but the department is hopeful that by the next Autumn Council such a board may become a reality.

## Competition With Other Schools

Seventh-day Adventist schools throughout the world, and especially in the United States, must compete with mushrooming community colleges and universities where there is little or no tuition cost, often high academic quality, and less stringent campus regulations. The task of providing Christian education is not the sole responsibility of the parents, but rests rather on the whole Seventh-day Adventist Church membership. School budgets must be balanced, and instruction has been given that our institutions should be operated on a sound financial basis. "If students cannot of themselves command sufficient means to pay the actual expense of good and faithful work in their education, is it not better that their parents, their friends, the churches to which they belong, or large-hearted, benevolent brethren in their conference, should assist them than that a burden of debt should be brought upon the school? It would be far better to let the many patrons of the institutions share the expense than for the school to run in debt."—*Counsels on Education*, p. 198. This admonition carries with it the burden of proper administration of these schools.

In an effort to provide work and financial income for their students many boarding schools are attempting to operate industries of one type or another. Around the world these present a varied picture. In addition to our dairies and farms, printshops, broom and furniture factories, bakeries, and laundries, we find ourselves manufacturing peanut oil, battery cases, and coffins. There is also the custodial and maintenance type of work that is available to students. In more affluent countries not only is it difficult to find enough students who will work at the upkeep of grounds and buildings but there is the problem of finding enough students to work in the industries. The result is that more full-time employees must be added to the payroll in order to meet the needs. Appreciation should be expressed here to such organizations as the Harris Pine Mills, the McKee Baking Company, the Miles Bindery, The Ace Bushing Company, and many others who have opened the way for students to work in their organizations.

Some may feel that too much emphasis on religious teaching and practices may be a factor in a decline in enrollments, but here again we have been advised that "to lower the standard in order to secure popularity and an increase of numbers, and then to make this increase a cause of rejoicing, shows great blindness" (*Testimonies*, vol. 6, p. 143). There is no question that SDA schools could become more popular and perhaps attract more students by the elimination of compulsory worships, chapels, religion courses, and other spiritual activities, but then we are not running popularity contests! It would be better for such persons to attend other schools where they will find that which suits their tastes.

### Restrictive Laws

Years ago we were forewarned that "all schools among us will soon be closed up" (*ibid.*, vol. 5, p. 156). There is sufficient evidence on hand to show that this prophecy is already on its way to fulfillment. A look at the world picture discloses that governments are imposing laws that are definitely infringing on the free operation of our schools. In some countries our schools have been taken over by the governments of the land. In others we find laws that—

obligate our youngsters to attend schools six days per week.

require examinations that are obligatory for college entrance, including our own, to be taken on Sabbath.

control tuition and fees, student enrollment and qualifications of those who may be admitted to an SDA school.

prohibit government registration of our schools, which in turn means our young men must enter military service, while those who are enrolled in government registered schools are exempt from such service.

require that we use non-SDA teachers on our faculties.

make it mandatory to accept government aid if we wish to continue to operate our schools.

separate boys and girls in their school-

ing, resulting in heavier operating expenses and extra loads for our teachers, prohibit our operating any schools except as seminaries.

require that our school boards be chaired by government officials and include others who are non-SDA's.

make difficult the availability of visas to our teachers and other workers, thus gradually eliminating our expatriate workers in certain foreign fields.

affect student wages, certification of teachers and administrators, building codes, special services, minimum number of teaching school days per year, et cetera.

Yet, in spite of these hurdles and obstacles, a personal contact with our teachers and administrators around the world reveals that they are of good spirit and definitely committed and dedicated to the church program. They face squarely the responsibilities laid upon their shoulders and go ahead with the knowledge that the Holy Spirit is ever present to help them out of their present dilemmas.

Aside from routine responsibilities in the areas of elementary, secondary, and higher education, the department has undertaken certain tasks and projects with the chief aim of improving our program of Christian education.

It has given full support to the Adventist Colleges Abroad program, which arranges for students from nine colleges in the United States to spend a year abroad at our schools in Argentina, Austria, France, Germany, and Lebanon. In addition to assisting overseas divisions with the upgrading of postsecondary institutions, it has also provided for institutional surveys and inspections as requested by schools and union conferences.

The North American Division Curriculum Committee has become a standing committee, which meets at least once every year to give continuing study to curriculum changes in our elementary and secondary schools. It consists of educators from each of the union conferences who through the year work on specific areas and share their findings at the regular meetings.

Our publications have also undergone some changes. *The Journal of True Education* is now *The Journal of Adventist Education*, and what was known as *Home and School* now comes out more frequently and in a new, enlarged format called *The Adventist Home*. For several years a committee on the teaching of Bible in our schools met regularly at the General Conference headquarters and in other places. Its chief concern was that the study of Bible and religion in our schools be more meaningful to our youngsters and be articulated from the elementary to the higher education levels. At the present time, writers are at work developing outlines and guides that will provide for us a new approach to this important subject, which should be the core of any SDA school curriculum. The latest three issues of *The Journal of Adventist Education* explain this project in some detail.

Another curriculum undertaking in process is the development of a primary art textbook series for elementary-school

teachers. This will consist of a graded outline and suggested content of art media, concepts, patterns, and classroom exercises for group and individual projects.

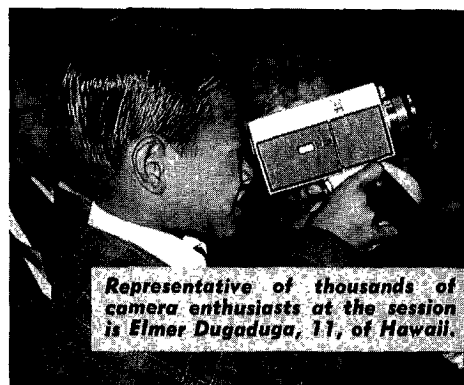
The publishing house has received from our department more than 5,000 pages of material for the production of reading materials for the first three grades. The result has been more than 15 different readers and workbooks, plus teachers' editions, test manuals, and tests that are now available in the Book and Bible Houses for use in our schools. In preparation for the press are some 24 paperback books to enrich the seventh- and eighth-grade reading program in seven areas, including religion, nature-science, literature, and history. Still to be prepared is a new set of basic reading materials for grades 4 through 6, which would then give us two complete sets of reading books to use in reading classes in grades 1 through 6.

Our efforts in the health-science area for elementary education have resulted in the production of 12 32-page soft-cover books for grades 1 and 2. Copy for grades 3 and 4 is to be ready for the press before the end of this year. Plans are under way for the production of health-science textbooks for grades 5 to 8 in the near future.

The Department of Education has been especially blessed in its personnel, including the office secretaries, who have shown a real spirit of loyalty and dedication toward the pursuance of a stronger program of Christian education for the church. Under God's direction certain forward steps have been taken, and with His continued presence more can and will be done to strengthen the educational arm of the message.



**H. W. Miller, M.D., age 91, shows the plaque presented to him by R. H. Pierson to honor him for 67 years work in the mission field.**



**Representative of thousands of camera enthusiasts at the session is Elmer Dugaduga, 11, of Hawaii.**

# North American Division

By NEAL C. WILSON, GC Vice-President

This fifty-first General Conference session provides another opportunity to review the progress of the Seventh-day Adventist Church in North America. To do this we must analyze the statistical growth and the spiritual blessings. In addition, it is imperative that we project our thoughts forward in dealing with plans and programs that will adequately meet the challenges of our changing times in Bermuda, Canada, and the United States.

We express our gratitude to God for His blessings extended to our members, our churches, schools, hospitals, and other institutions. It is His work, and the progress and accomplishments we report come as a result of the divine power of the Holy Spirit, who alone can change lives and bring conversion. His presence can bring a spiritual atmosphere into the classrooms of the schools, can accompany the literature evangelist as he sells his message-filled books and periodicals, and can comfort and encourage those who live with a sense of spiritual hunger.

The Seventh-day Adventist Church in North America is growing steadily toward one-half million members. Actually, on December 31, 1969, the membership was 426,295. These people come from just about all the segments of our population, and speak many languages. They have one thing in common—they love this message and are looking forward to Jesus' soon return. Through this widely scattered constituency, living in countryside and city, following many occupations, we see hope for the wide dissemination of the message and the rapid finishing of God's work.

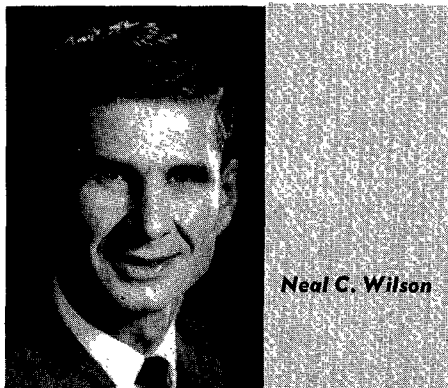
A geographical overview of the North American field brings into focus rolling countryside, grimy cities, towering mountains, tropical beaches, verdant forests, sandy deserts, and broad rivers, reaching from the frigid north of Alaska and Canada to the tip of Key West in southern Florida, and from Hawaii in the far Pacific, across the North American Continent eastward to Newfoundland and the Bermuda Islands. Here live the nearly 230 million people for whom we are laboring in North America. The Adventists are scattered throughout this population in the ratio of one member to every 533.

## Problems of Evangelization

The problems of approaching these millions with the Adventist message, of securing their attention, and of getting a serious hearing for the truth are becoming more and more complex. The drift of population is away from the countryside into the cities, and urban people seem to be more sophisticated

and more difficult to reach. New methods and fresh approaches are necessary, but experience has proved that God has people in the most unusual places who are seriously searching for truth. The holding of evangelistic meetings by the living preacher, the widespread distribution of God's Word with effective follow-up, the finding of new interests by means of radio, television, and newspaper invitation, together with house-to-house contacts—all leading to enrollment in Bible correspondence schools or in Bible classes—have led to many thousands of baptisms annually.

Many committed laymen are giving



thousands of hours in personal soul-winning evangelism. The youth also have experienced a new surge of evangelistic fervor and have carried out more than 10,000 soul-winning projects in the past four years, resulting in 17,363 baptisms.

As we think back to the early days of this church in North America, we recall how a small, insignificant group of sincere, dedicated, and enthusiastic believers, banded together under the intense conviction that they were instruments in God's hand, were even fulfillers of prophecy, and promulgated God's message in a providential exhibition of the working of the Spirit of God. These pioneers did their work well, and they left us who are on the stage of action today an inspiring example of spiritual commitment and energetic action. They, and those who followed them, have left us not only a burning message but many facilities to carry on the work, including 60 conferences in North America, ten union conference centers, four publishing houses, and such evangelistic agencies as Faith for Today, the Voice of Prophecy, It Is Written, and the Christian Record Braille Foundation with its ministry for the blind.

These publishing houses have as a back-up resource in the distribution of

our literature and Chapel Records, 59 Book and Bible Houses and 1,300 literature evangelists. These agencies distributed \$45,332,238.41 worth of literature during the past quadrennium.

This excellent literature nurtures the spiritual life of church members and carries the witness of the message to surrounding neighborhoods, as well. Today this country is engulfed by a flood of vile, salacious literature. It is our purpose to hold up a high standard by producing only the best in literature for teaching, indoctrination, inspiration, and recreation.

With respect to finance, there is a cheering report to render because the payment of God's portion of one's income and the bringing of offerings to His treasury is one valid index of spiritual life. The tithes in North America during the past four years amounted to \$306,175,746.43, an increase over the previous period of \$88,556,262.91. We can add to the tithe an additional sum of \$172 million that came from our people for the advancement of the work in North America. We thank God for the faithfulness and constancy of all who participated in making this report possible.

## A Worldwide Interest

But the interest of our North American churches does not stop at our borders; it extends out to embrace all the world. The vision of our North American constituency of a world need and world responsibility has never wavered. They have ever believed that the old missionary call, "Come over into Macedonia, and help us," was for the church for all times, including the present. The North American members have shown their commitment to the worldwide task by bringing into the treasury nearly \$70 million in mission offerings; which figure includes \$26,268,431.99 for Ingathering, surpassing the previous quadrennium Ingathering offering by \$3,582,535.74.

Even more significant than money is the willingness to release manpower to respond to the challenges for help overseas. The North American section of the church sent out to the ends of the earth during the past quadrennium 1,780 men and women, of whom 950 were new appointees and 830 were returning to their fields of labor. This exceeded the previous quadrennium by 572.

We should not overlook the essential role of our system of schools in the work in North America and the vital service they are rendering to the church. To think of this influence on church and home and upon the children and youth themselves, we must visualize the impact on a total of 50,144 students enrolled in 903 elementary schools; 17,139 secondary students enrolled in 80 academies; and 20,565 students enrolled in Andrews University, and in 22 colleges and schools of nursing. The number of schools is growing. Four more above the elementary level were added during the past four years, and many older structures have been rebuilt or greatly improved.

We look to these educational centers to provide leaders in the churches, work-

ers in the conferences and institutions, dedicated professional people to serve our own organization and the community at large.

### Our Health Institutions

In North America we are proud of our health-care institutions—hospitals, clinics, nursing homes, and related facilities. Counting the large and small, there are 54 such institutions operated by conferences or union conferences supplying the service of 6,483 beds; and if to these are added the privately owned institutions of Adventists, numbering 166, with 11,327 beds, we have a total of 220 institutions equipped with nearly 18,000 beds. The service of these institutions to people's physical and spiritual needs can hardly be calculated. Greater emphasis should be given to health reform, healthful living, better health habits, temperance, and medical missionary work.

The impact of all the departments and service agencies of the church in North America is too extensive to go into in this brief summary. Furthermore, we shall be receiving reports from each of them. Suffice it to say that each has made its contribution in soul winning, in stimulating the churches to greater achievements, and in leading out in discovering new and better ways of reaching our denominational goals.

Every discerning Adventist must be

keenly aware that the work that lies ahead in bringing this message of the judgment, of the last events of earth's history, of redeeming love, and of the return of our Lord to this world, is far from finished. God may use very unusual means in the completion of the task. We can rejoice in the fact that during the quadrennium, 1966-1969, a total of 94,836 members were added by baptism and profession of faith as compared with the 85,363 of the previous four years. This is an increase of 9,473. But this is hardly the full result that should be expected from a working force numbering 27,000 in North America when combined with the labors and witness of the members of our 3,398 churches.

### Call to Greater Effort

We should be doing much more in the great cities and urban areas. Symbolic of the cities that should weigh on our hearts and that must be reached with the Advent message is New York City. Then, too, we must clarify our role in serving the disadvantaged, the poor, the sick, the inner cities and other needy areas. Into our souls should come an irresistible concern for a university and college campus ministry, and for the 6 million French-speaking people of Quebec and eastern Canada, for the Northwestern Frontier territory, the Eskimos of Alaska, the North American Indians,

the large Jewish concentrations, and the many foreign-language-speaking people in our midst.

Let us admit that conditions for gospel witnessing are not the most favorable, but they are challenging. There is widespread secularism; there is cynicism toward religion, and especially things miraculous; there is atheism buttressed by scientific pronouncements; there is denigration of the authority of God's Holy Word, as well as preoccupation with the pursuit of worldly pleasure, immersion in immorality, and a rapidly rising rate of serious crime. There are widespread pride, injustice, racial discrimination, and neglect of the poor and disadvantaged. The catalog of the ills of society and the strength of opposing forces is a fearful one. Even the remnant church has not entirely escaped the blight of these pernicious influences.

All the portents, perils, and premonitions bring us to several conclusions: that God's prophetic timepiece points with unerring accuracy to the hastening close of time; that the sinful, worn-out fabric of society is falling apart; that the enemy is tightening his control on this world; that religious liberty is being trampled under foot in the final conflict of the great controversy; and that only the coming of Jesus can check the flow of evil events. The world is crying for deliverance, and that soon. We need the courage of an Elijah, the deep spiritual life of an Enoch, the prophetic voice of a John the Baptist as we prepare a people for the coming of our Lord.

Our own strength is insufficient for the task. Only under God's banner, our loins girded with the Christian armor and wielding the sword of truth, and with our Master as leader, can we hope to win. God's people must repent and experience divine cleansing.

It is the Holy Spirit who works effectually to bring conviction and repentance and stirs the sinner to want to leave this world to follow Jesus and to believe His truth. For the Holy Spirit's presence and ministry we should earnestly plead. And when He uses us fully, we shall see the field of North America blossom as a rose in the height of its beauty.

As a result of partnership with the Master in true stewardship, the financial resources to carry on the work will be abundant. We will behold with joy a repentant, purified, united, and empowered church. The other angel will join with, and give impetus to, the three angels' messages and develop a mighty soul-winning movement within the church. Hearts will be opened, inquiry will be awakened, the Bible will bear witness in all its living power. Members will be entering homes and teaching the truth or proclaiming it in a multitude of ways in public. The reapers will hardly be able to keep up with the harvest, and the minister will be kept busy baptizing thousands of converts. Hearts aglow with love and faith will cry out for the return of Jesus. May that wondrous event soon be ours, to see and to welcome, in North America and in every inhabited place of the world! For the people of God the future was never brighter!



1. Church members from many parts of the Eastern U.S. arrive by bus for Sabbath. 2. Rosemary Bradley, REVIEW editorial secretary, explains how Telex works to G. Michael, an Andrews University student. 3. A tearful little girl awaits her mother. 4. Hundreds of old friends meet during the session.



# Andrews University

By RICHARD HAMMILL, *President*

One of the greatest missionaries of the Christian church, the apostle Paul, called the church the household of God, a temple that is constantly being built up of living stones, each of whom are a part of the temple in which God dwells, and in each of whom God delights to dwell (Eph. 2:19-22).

Andrews University is an agency established by the church to train workers who will have the spiritual and intellectual qualifications to enable them to bring men and women, boys and girls, from the quarry of this world and fit them up to take their place as living stones in the temple of God. It was for this purpose that the university was established, and those of us who labor at the university do all that we are able to do with the help of God to achieve this goal.

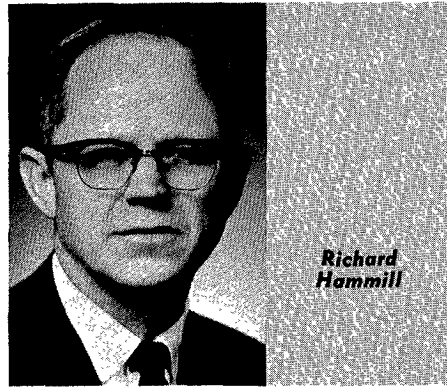
The specific function or objective of the Theological Seminary of Andrews University is to help prepare ministers of the gospel to carry on the spiritual and evangelistic thrust of the Seventh-day Adventist Church. The curriculum of the Theological Seminary, which requires nine quarters, or three school years beyond the college degree, is designed to equip the students to present our distinctive message in the most logical, convincing, and appealing manner. Our church needs ministers who are spiritual-minded and thoroughly consecrated to the service of God, coupled with an intensive and thorough preparation to make them effective workers. Intellectual excellence and total commitment to God are not mutually exclusive, but are complementary. Moses, Daniel, and Paul reached the highest intellectual attainment, but their learning was balanced by religious principle and total commitment to God's service. The Theological Seminary of Andrews University is committed to try to prepare such great spiritual stalwarts for our church today—highly dedicated and efficient heralds of salvation—so that the gospel message can be carried to all the world in this generation. To this end, the young ministers are required to study Biblical languages, Biblical history, Biblical exegesis, Seventh-day Adventist doctrines, and the Spirit of Prophecy.

## Practical, Spiritual Ministry

Approximately one fourth of the studies of the minister-in-training at the Theological Seminary is in the study of practical, spiritual ministry. This includes courses in preaching, church organization, personal and public evangelism, and practical laboratory work. During the school year more than 150 Seminary men serve as student pastors in 63 congregations in Michigan, Illinois, and In-

diana. During the summers of this past quadrennium, 440 Seminary students assisted experienced evangelists in 45 Field Schools of Evangelism. As a result of these Field Schools of Evangelism, 1,983 persons were baptized. From this practical experience in soul winning, these young men returned to their studies and eventually to their fields with a burning zeal for evangelism. The combination of field experience and classroom study provides our young ministers with a balanced preparation for future service.

During the past quadrennium 315 young ministers were granted the Bachelor of Divinity degree and many others



Richard Hammill

earned the Master of Arts degree. Of these, 443 entered our work as ministers, 53 as missionaries.

The motto of our Seminary is: "From all the world to all the world." Each year large numbers of talented young men who are nationals in countries outside the United States enroll in the Theological Seminary. These return to their fields to lead out in the ministry of the church. Large numbers of missionaries spend their furloughs taking advanced studies in the Theological Seminary.

As the Seminary strives to fulfill its motto, "From all the world to all the world," it engages in several unique programs. The first of these is the Mission Orientation Institutes that are conducted each summer by our Department of World Mission. This department was established to give specialized professional training to prospective missionaries so that, in addition to being more effective, they may stay longer in the field. Mission appointees are sent by the General Conference to the Mission Orientation Institutes conducted each summer to study and prepare for their mission work.

They study the basic principles and philosophy of Seventh-day Adventist missions, and they investigate the special problems of the particular countries to

which they have been called. In the past quadrennium, 202 missionary appointees have attended these summer programs.

## Overseas Extension Schools

For the many dedicated workers in our overseas divisions who do not have the opportunity to come to the Theological Seminary to study, the Seminary attempts to serve their needs by conducting overseas Extension Schools. Since the first such school was held in 1948, the Theological Seminary has conducted 33 others in the various world divisions of the Seventh-day Adventist Church; thousands of ministers in other lands have enjoyed access to Seminary classes who otherwise could not have done so. During the past quadrennium, the Theological Seminary faculty conducted eight of these overseas Extension Schools. In addition to these, our Seminary faculty conducts graduate classes each summer at Newbold College for ministers from the Northern European Division.

God has richly blessed the work of the Theological Seminary. Hundreds of young men have received specialized training for ministry in Adventist churches, and literally hundreds of ordained ministers serving in other parts of the world have been encouraged and uplifted in their ministry by the overseas Extension Schools conducted by the Seminary faculty.

Our faculty consists of 22 dedicated Seventh-day Adventists, 20 of whom are ordained ministers of the gospel. One is a licensed minister, and one is a woman who teaches Biblical languages and who has a missionary credential from the church.

## School of Graduate Studies

The School of Graduate Studies of Andrews University was established by our denomination after a long and careful study by a commission on higher education, to help provide for the critical shortage of properly trained teachers for our schools, which must provide an education for ever-increasing numbers of Seventh-day Adventist youth; to nurture the spiritual experience of Seventh-day Adventist youth who were seeking post-baccalaureate education in increasing numbers; to safeguard the doctrinal orientation of the denomination by provid-

## Review and Herald

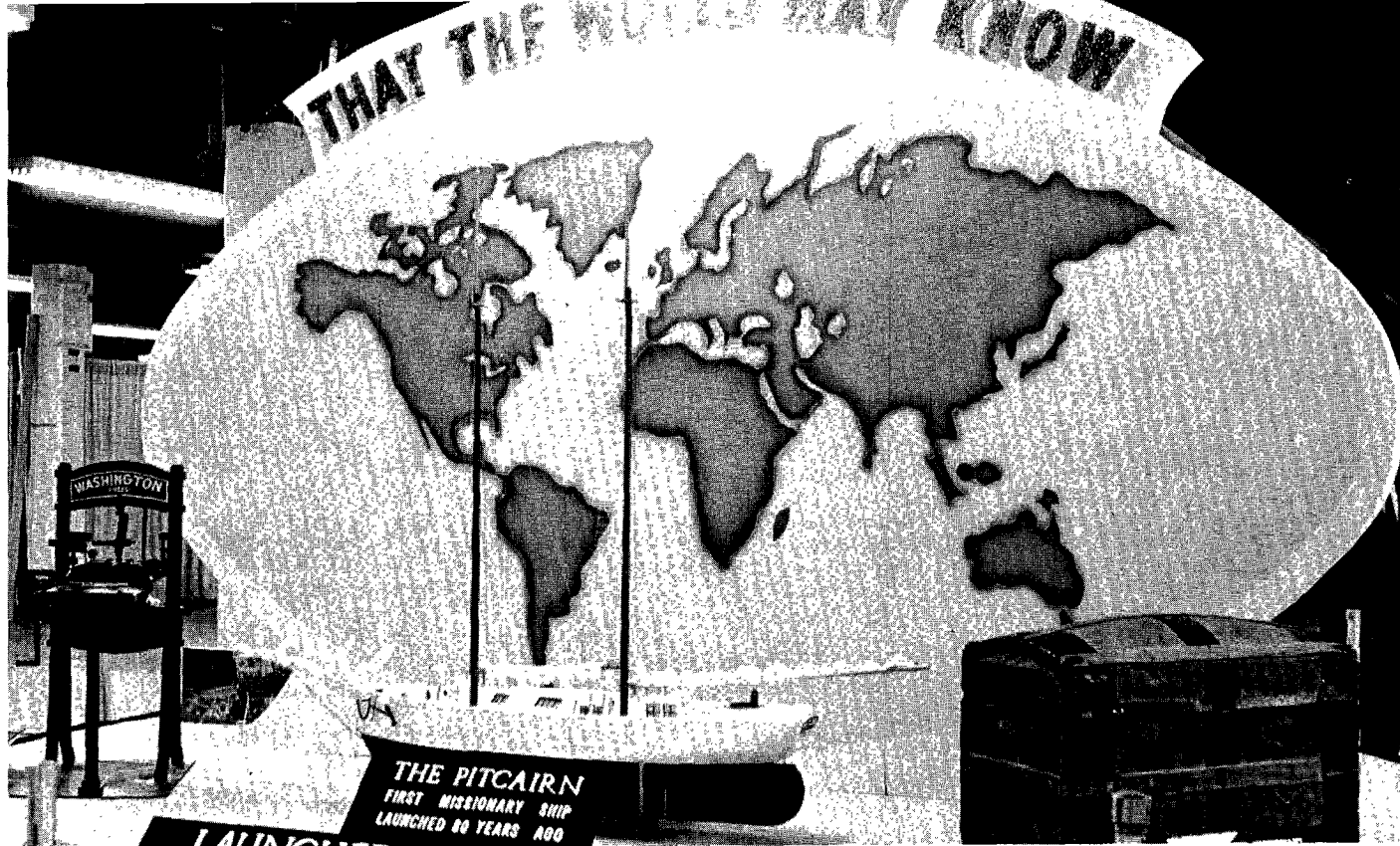
In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Herald*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply *Review and Herald*. In official objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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In the center of exhibit area are the first SDA printing press, a replica of the Pitcairn, and a trunk belonging to J. N. Andrews.

ing its teachers advanced education with a distinctly Adventist emphasis; to prepare a more highly educated and competent leadership for the denomination; and to provide a center of research to investigate needs and problems of our work.

In our far-flung mission fields there are hundreds of emerging national leaders who have not had the opportunity for graduate education and research of a type that would suit their particular needs as workers in the Seventh-day Adventist Church. The School of Graduate Studies was started so that these emerging leaders might have a center for graduate studies and research within the context of Christian faith and commitment; a place where they might obtain advanced study, yet within the supernaturalist climate of Seventh-day Adventist concepts of the nature of reality and God, of man and redemption, of knowledge and truth, of values and morality. It was felt by the leaders of the church that such a center would bear a witness to these distinctly Christian concepts before a largely secular, but increasingly educated world. To suppose that these objectives may be achieved by Seventh-day Adventist young people obtaining their graduate education in secular universities, or by Adventist scholars working in the research facilities of such institutions, was considered unrealistic.

In the little more than ten years that it has been operating, the School of Graduate Studies has made excellent progress and is meeting its objectives by providing large numbers of better educated, highly skilled, and spiritually motivated teachers.

Students have come from every one of the General Conference world divisions,

thus making the School of Graduate Studies one of the most international institutions in this country. Twenty-six per cent of our total enrollment during the past quadrennium has been made up of students from countries outside the North American Division. During the past four years more than 1,000 students have attended the School of Graduate Studies during the regular autumn, winter, and spring terms. Nearly 2,000 have attended during the summer term.

Currently graduate work is being offered by 13 different instructional departments. These graduate studies culminate in four different Master's degrees: Master of Arts, Master of Arts in Teaching, Master of Music, and Master of Business Administration.

During the present quadrennium the School of Graduate Studies granted 579 Master's degrees. Many of these graduates accepted appointment to service in mission fields. Many others of them came to the School of Graduate Studies from service in mission fields, and returned to their posts of duty after receiving their Master's degree. We believe that these 579 people are having a far greater impact both within and beyond the church than would be the case had they received their advanced education in theological and secular universities outside the church.

Currently, the faculty of the School of Graduate Studies consists of 64 professors, 22 of whom have served our church in overseas positions. Fifty-nine of these have Doctor's degrees, and all of them are dedicated Seventh-day Adventists. If they were not, they would not be serving with us, where teaching loads are much higher than they would be in other universities and salaries much less.

Most important is the commitment of

this faculty to the Christian objectives of the University, their dedication to the mission of the church, and the personal commitment of each one to their God and to the faith of the Adventist Church. Each one is committed to the goal and objective of trying to help their students become dedicated members of the household of God, living stones in the temple in which God delights to dwell. We intend that Andrews University's graduate programs, its faculty, and its alumni shall be irrefutable witnesses to the high standards of Seventh-day Adventists and, above all, to the high calling of God in Christ Jesus.

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