




Review

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

A REPORTER'S STORY
OF WEDNESDAY'S HAPPENINGS

SESSION HIGH LIGHTS

By KENNETH J. HOLLAND



I sit in the balcony of Convention Hall at 6:00 P.M., Tuesday, June 16. Two hundred people in the giant auditorium gather in small groups of two or three, or sit alone in meditation or listening to a soloist practicing the magnificent favorite, "The Lord's Prayer."

I scan the arena, and the football scoreboard at one end reminds me that the vast auditorium is converted into a full-size football field, with real grass, during the fall season. It occurs to me that the delegates and others who have come to the meetings are engaged in the greatest activity of all—helping mankind find joy and fulfillment in the game of life.

The thought comes to me that only four days remain of this remarkable fifty-first session of the General Conference of Seventh-day Adventists—remarkable for its warmth of fellowship, commitment to a great cause, challenge to holy living, and awareness that explosive events indeed may lead to the coming of our Lord before the next session, scheduled for five years from now.

Who can comprehend the total significance of a meeting such as this? What is the truth? Outside the auditorium the setting is carnival—the ever-present boardwalk, with its snack bars, amusement piers, hawkers, bathers. Inside there is the insistent call to repentance, revival, reformation, and evangelism.

Interviews With Delegates

I decide to go downstairs to interview a few delegates to get their thinking on the meaning of what has been transpiring. My basic questions are these: "What does God want you to do now that you have been challenged so eloquently, and what does the theme 'That the World May Know' mean to you?"

Almost immediately I spot T. S. Geraty, chairman of the Department of Education at Andrews University. Dr. Geraty responds: "I feel a new sense of urgency for finishing the work. I respond, too, to the personal appeal for renewed dedication. I have also felt a challenge to re-evaluate my living in an Adventist ghetto. My involvement has been almost totally with Adventists. We can help youth in the church, for example, but we must also

be involved with non-Adventists. This approach has come through forcibly."

As for the theme of the meeting, Dr. Geraty said, "'That the World May Know' means that they must know about Jesus as Saviour of the world. This knowledge must be personal; it must transcend any other knowledge."

A. H. Linzau, of Port-au-Prince, Haiti, lay activities and Sabbath school leader of the Franco-Haitian Union, in the Inter-American Division, is sitting alone, so I ask for his views.

"The Lord expects me to do a better job," he replies. "I have a new vision of the love that should exist between church members."

That comment and the determination of many others I have talked with is in the spirit of the man who prayed, "Lord, keep me from readiness to carry the piano bench when it is the piano that needs to be moved."

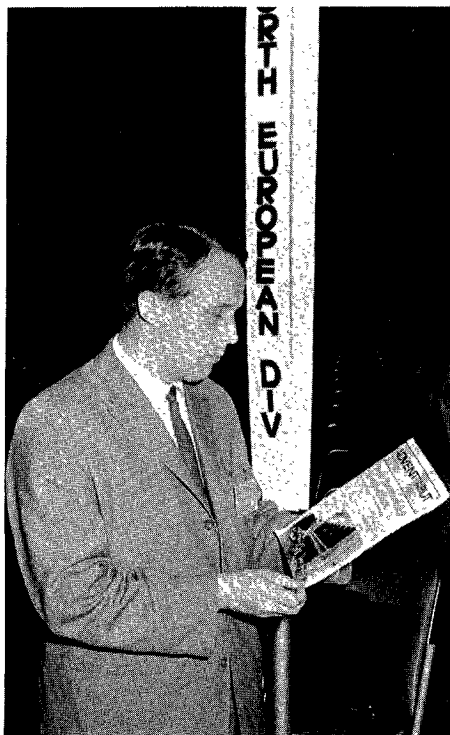
Brother Linzau feels that the theme means "'That the World May Know' of the love of God. For me when we are preaching the love of God, we are preaching all the gospel."

I move over to the North Pacific Union and talk with G. D. Bras, MV secretary. "I find all the meetings challenging," he states. "There is a realization that I must do more. The mission pageant, for example, impressed us to get the job done so we can go home. I like the emphasis on divine authority; the presentations have bolstered my convictions."

Stopping at the press table just now is Pauline Goddard, called the Angel of Forty-second Street by Columnist Walter Winchell for her Christian witness in New York as she sells our literature on the sidewalks. Pauline sells *Signs, Listen, These Times, Steps to Christ, and The Marked Bible*. Pauline related an experience to me.

"When I spoke at a youth congress in the spring of 1969 at Portland, Oregon," she began, "a young man approached me just before I went up to speak and asked whether I was Pauline Goddard. 'You probably don't remember me,' he said, 'but I met you on the streets of San Diego, California, seven years ago when I was in the Navy. At that time I was an atheist. You approached me with *These Times*, and since I was broke and had no money you gave me the magazine. I read it, and it caused me to think about God."

"After being discharged from the Navy I came to Portland to work. Then I was in a serious automobile accident and taken



Olavi Rouhe, editor of *Adventiairut*, the church paper in Finland, examines a copy of the June 12 issue (coming out at the same time as *GC Bulletin* No. 1) containing the General Conference president's report, which was sent to Finland and translated before the session convened June 11.

to the Portland Sanitarium and Hospital, not realizing it was a Seventh-day Adventist hospital. There I became acquainted with the hospital chaplain and later began Bible studies with him. Soon I shall be baptized.'

"Of course, I was thrilled to hear this story from the lips of the young man, whose name was John Sineth. When I asked whether I might interview him before the thousands of people at the youth congress, he gladly consented. Many people were moved by his story.

"I might mention that John married a nurse he met in our hospital, and they have just become the proud parents of a baby girl. When I met the sailor years ago he did not know which church I represented. But God in His providence directed that he be taken to the Adventist hospital instead of to another hospital at the time of the accident."

Out in the hallway getting a shoeshine is William Loveless, newly appointed pastor of the Loma Linda University church. His thoughtful comments center on the session theme:

"I feel that the world needs to know itself, know the condition it is in, and then to be confronted with the gospel in a loving way. Our job is to confront the world with a realistic appraisal of its real needs and then offer solutions which we are uniquely prepared to give.

"There are two basic principles to keep in mind: stewardship and service. Stewardship is the ability and capacity to be trusted with time, talent, intellectual and emotional capacity, material possessions—to render an account acceptable to God and of benefit to man. Service is disinterested benevolence, meeting the world's felt needs without any thought of obligation or obligating. Our motive should be that of Paul: 'The love of Christ constraineth us.'"

The time nears 7:15, and the audito-

rium is coming alive with thousands assembling to hear reports from Central Europe and Trans-Africa. At the mighty organ is C. W. Becker, of Andrews University. Armen Johnson, pastor in Southern California, leads the song service.

H. E. Morenings, of the Hamburg Press in Germany, stops by the press table for a few words of greeting. Elder and Mrs. Robert H. Pierson stop to chat with retired workers on the front rows. This type of friendly dialog is an important part of the session.

As the evening progresses, we hear a beautiful solo by Jack Veasey, of the King's Heralds quartet. Jack is accompanied by Brad Braley at the organ and Alfred Walters playing the violin obligato.

As the participants for the evening appear on stage, a battery of photographers greets them. Once again the reports bring encouraging words of God at work. The audience reserves its warmest applause for accomplishments evident in the German Democratic Republic.

When Merle Mills, president of the Trans-Africa Division, tells of 124,000 baptisms in the past four years, the audience applauds enthusiastically, but when he announces the goal of 50,000 baptisms for this year alone, the response is noticeably greater.

Devotional by H. M. S. Richards, Sr.

Speaker for the Wednesday morning devotional is H. M. S. Richards, Sr., and the crowd assembles early to hear this greatly beloved man. In his prayer, Pastor H. Meyer, of West Berlin, Germany, prays for the ability to preach the gospel with more love and power. His prayer reflects the feeling of all of us.

Elder Richards is a special man to me because I am one of thousands baptized as a result of the Voice of Prophecy Bible Correspondence Course. His sermon,

typical of all his messages, is filled with pertinent observations:

"The Psalms is a book of theology. Read Luther's commentary."

"There is only one basic sermon in the Bible: I am a great sinner, and Jesus is a great Saviour."

"You have forgiveness because God says so. You have been redeemed. Why not accept it?"

"God gave us not only the plan of salvation but the Man of salvation."

Elder Richards and the King's Heralds close the meeting with the customary admonition: "Have faith, dear friends, in God." After the service a friend greets him at the end of the platform; they shake hands vigorously and go off with arms about each other.

After the devotional I scan the Atlantic City Press for their coverage of the convention. I note a column entitled "Resort Ripples" appearing on page 16:

"A band of 100 children at the Seventh-day Adventist Conference here tossed 12,000 'dope' capsules into the audience at Convention Hall.

"The pink capsules contained strips of paper with a message against chemical forms of pleasure:

"'Here is the real dope for you,' it began, and urged people to find extra zest and purpose in life without the aid of narcotics, cigarettes, or alcohol.

"The demonstration followed a talk by Ernest Steed, head of the Adventists' narcotics, tobacco, and alcohol education program.

"The Adventists, who follow strict diet laws, have many programs operating throughout the world to lead persons away from the three 'evils.'"

Also B. E. Jacobs, of Trans-Africa, is quoted as saying that the medical ministry of the church has been speeded up through the use of seven new Cessna airplanes. These planes can cover an enormous amount of territory. Because they can land within 300 feet of many hospitals, they allow us to serve more people and handle emergency cases we never would have been able to reach by regular means of transportation.

Elder Jacobs spoke of the still-vast areas of Africa that have not been reached by civilization:

"On a trip not too long ago we landed in Tanzania and explained some of our communication equipment to the Masai warriors. They were amazed to hear us talking with our office on our two-way radio. Later in the day we took some of them up in the airplane. It was beyond their understanding; they were awestruck."

North American Missions

Throughout the morning we hear of the work of the North American Missions and Faith for Today organizations. Caris Lauda, leader of North American Missions, states that Tom Holiday is the first Navajo Indian to be ordained. He also mentions the baptism of a 107-year-old former medicine man. We have also ordained to the ministry our first deaf-mute. With 600,000 deaf-mutes in North America, the challenge is staggering.

In his report W. A. Fagal, of Faith for

(Continued on page 19)



AU students Ethiopia Tadesa and Michael Felema, both from Ethiopia, met while colporturing in Sweden, and were married at the GC session. Charles Watson officiated.

The "New Affirmation" of the "Old" Inspiration!

Message at Bible Study Hour, June 17, 10:45 a.m.

By WILBER ALEXANDER



During a Bible study hour of the 1913 General Conference, W. C. White, son of Ellen G. White, spoke on the topic, "Confidence in God." After briefly commenting on the prophetic promises and exhortations found in the

writings of the prophet Isaiah, Pastor White appealed to the delegates: "Brethren, let us live in the light of these promises, these exhortations, these pictures of what God wants our experiences to be in serving Him and in standing forever as a covenant before an unbelieving world that there is a God in heaven that has to do with the affairs of men; that there is a people in this world who believe there is a God, a people who know Him, who hear His voice, who speak His words, and who strive to walk in the footsteps of Jesus, and to continue to do in this old, wicked world the work that He did when He was here. Brethren, this is our confidence, this is our strength."—*General Conference Bulletin*, June 1, 1913.

In a written text of the study as found in the bulletin, the study ends abruptly after the above appeal. Immediately Brother White began to answer some questions regarding the work with which he was then intimately connected, the work of his mother.

The first question reads, "What would be the influence upon our work if Sister White should die?" This question had never been raised so publicly at a General Conference session before. As early as 1855 it seemed the natural and necessary thing to do at official gatherings of the growing church to "express continual faith and gratitude that God had intimately connected the Spirit of Prophecy with the proclamation of the third angel's message." As the years came and went, the tenor of the affirmations remained essentially the same, except for the noting of the growing evidence that strengthened each new affirmation. However, by 1913, as Ellen White began to grow more feeble, it seemed only natural that the question be raised as to the nature of future affirmations of faith in her role in the life and work of the Seventh-day Adventist Church.

This present General Conference marks the fifty-fifth year since Ellen White's death in 1915. Continuously the church has published affirmations of confidence in "the Testimonies" which have not basically changed in content or form from those published before 1915.

What, then, can be said in 1970? What should be said just now by way of a "new" affirmation in a growing older "inspiration"?

It would be easy to speak again the old, comfortable, affirmative words, the familiar words with which the pioneers confessed their faith in spiritual gifts. It would be easier yet to have a committee draft a composite statement of resolution as our later leaders have done. If we are to make a really "new" affirmation, it must not merely echo the old affirmation, nor should it be a formal or "official" statement, however carefully worded. Ultimately, if what we affirm here is to have any future significance for the church, the "new" affirmation must be one that is deeply personal for every delegate and leader present at this General Conference. And what we affirm here concerning the certainty of the gift of prophecy will have meaning only as we will follow the counsel found in 1 Thessalonians 5:19, 20: "Never try to suppress the Spirit or treat the gift of prophecy with contempt; think before you do anything—hold on to what is good and avoid every form of evil" (Jerusalem Bible).*

"Last Day" Language

Much of the language of Paul's letter to the Thessalonian Christians is "last day" language. Near the close of his first letter the paragraphs are especially punctuated with coming-of-the-Lord phrases. These phrases are so familiar to us that it is hard to hear them as the word of the Lord to us personally in 1970. Do we hear that to unprepared, unbelieving, secure, satisfied people "the Day of the Lord," when it comes, will be their darkest night? (verses 2-4). Do we continue to remember that sons of light and sons of the day keep awake, keep sober, keep the faith, love, and hope of salvation through the Lord Jesus Christ until the day of His appearing?

In the midst of the gross darkness that covers the earth just now, in the midst of the Laodicean church, in the midst of just everyday twentieth-century living, how does one keep awake, how does one keep sober? How does a Seventh-day Adventist Christian living in 1970 really *keep* the faith, love, and hope of salvation? According to Paul, it depends on how seriously we take the Holy Spirit. It depends on how closely we follow the counsel of Paul when he writes "Never try to suppress the Spirit."

As evidenced by Scripture and Chris-

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tian experience, the role of the Holy Spirit in Christian living, from the initial wooing to the final sealing of the human spirit, is undeniable. In the economy of salvation ordained by God it is with the Holy Spirit that we have to do as we wait for the coming of our Christ. The human mind, with its intricate basic wholeness of intellect, emotions, conscience, and will, is the point of contact for the Spirit. If the Spirit is to sanctify us by teaching us truth and by convicting and converting us toward deeper repentance and growth in holiness, there must be a continual openness and willingness on our part to whatever the Spirit is saying or doing. If we neglect the means through which the Spirit works; if we suppress truth taught by the Spirit by inattention or rationalization; if we ignore the impressions the Spirit makes on our minds; and if we refuse to obey as the Spirit prompts, we can, as individuals, or as a church, drive the Spirit from us.

Paul's exhortation, "Never . . . treat the gift of prophecy with contempt" (verse 20), is a very specific way of saying, "Do not quench the Spirit." "When he [Christ] ascended on high he . . . gave gifts to men: . . . And his gifts were that some should be . . . prophets . . . for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" (Eph. 4:8-13, R.S.V.).

Here is yet another revelation of the great love and grace of God. Without a clear knowledge of the will of God, the church as a whole and its members in particular can never measure up to the stature of the fullness of Christ; nor can they come to such a unity of faith and knowledge of Christ that their work and witness will be of any effect in proclaiming the everlasting gospel.

To guarantee a clear knowledge and understanding of His will, in these last days, God, in love and grace and in the unmistakably clear language in the writings of Ellen G. White, has made it impossible for us not to know how we are to live and witness for Him.

A careful reading or rehearsing of the history of our movement up to the present time gives much evidence of the validity of the gift of prophecy as manifested through Ellen White. This evidence provides a base on which to reaffirm our faith in the gift at this General Conference.

Through the operation of the gift has come an interpretation of Scripture, and a confirmation and correcting of the church's interpretation of Scripture, which has given us the unity of doctrinal belief so necessary to proclamation and witness. Through the guiding influence of the gift of prophecy, the movement has been given a clear sense of its specific mission in proclaiming the messages of the three angels of Revelation 14. In the direct testimonies and specific counsels published are found the principles that have brought warning, conviction, repentance, faith, encouragement, comfort, and revival to all who have read

with a desire to know and obey God.

Is there any wonder that Paul warns the Thessalonians, and also us, not to treat the gift of prophecy with contempt, not to make light of it, or neglect it, or disregard it? In our history, in instances where we have treated the gift of prophecy with "contempt," the results in the church have been most hurtful and at times nearly disastrous. In the cases where individual "contempt" has been manifest, there has been apostasy and spiritual suicide. We have known, in our personal experience, the baleful effects of "despising" prophecy.

In these "last days," if we are to be children of light to children in darkness, we need to hear and receive by faith the authoritative word of God. This word is mediated by the revelation found in the Written Word, inspired by the Holy Spirit. It is further mediated and interpreted without dilution of authority, since it is mediated and interpreted by the same Spirit, in the writings of the Spirit of Prophecy.

These next words from Paul to test everything, "think before you do anything" (1 Thess. 5:21, Jerusalem Bible), do not begin a new point of emphasis, but rather, are follow-up words of counsel that, if followed, will protect us against stifling the Spirit or treating the gift of prophecy with contempt.

Basis of Certainty

During the Bible study hours at this General Conference we are studying "the certainties of the message." The certainties of which we speak are not certainties exclusively dependent upon logical or psychological demonstration, nor on traditional interpretation. Rather, they are certainties known both objectively and by personal conviction and faith to be worthy of acceptance and belief. Therefore, the certainty of the gift of prophecy cannot rest for us solely on the "authoritative" witness of the pioneers or upon firmer affirmations, however valid these may be.

We take the testimony, evidence, and experience of others as part of our understanding, but the certainty of our own faith and belief comes (1) when *we* ourselves have thoroughly studied the Scriptures that speak of spiritual gifts; (2) when *we* have carefully examined the historical evidence that attests to the genuineness of the operation of the gift of prophecy through Ellen White; (3) when *we* have tested and proved for ourselves in our own experience that the counsel lived out in practice authenticates itself in what happens in and through us. And it is this practical certainty that is most vital because it is deeper in our living and being. There can be no real confidence in the gift today unless the messages that have come through the gift are allowed to speak authoritatively in the church and in individual lives of the church members.

In the original language the word used by Paul to express "hold on to what is good" (verse 21) points to more than

merely retaining the "good" wherever found. A more comprehensive translation would be, "prevent from going away," "retain faithfully," "keep in memory," "guard the traditions . . . keep the confidence firm." Since the verse where this intended meaning occurs is within context with the admonition of Paul's "quench not the Spirit," it does not seem out of place to show the parallel relationship of "hold on to what is good" with "never treat the gift of prophecy with contempt." This seems especially significant in the light of Ellen White's warning: "The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish.' Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony."—Letter, 1890, quoted in *Review and Herald*, June 9, 1946.

A Settled Conviction

How, then, shall we hold fast to the Spirit of Prophecy? Confidence is maintained in the writings of the Spirit of Prophecy by:

1. A settled conviction that the Lord has spoken through Ellen White and that the written messages are still valid and authoritative. Note her own statement: "Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people."—Letter 371, 1907.

2. A simple faith that the Spirit who inspired the Scriptures and the Spirit of Prophecy writings is able to aid in the interpretation of both. The principles of

interpretation that we have used to interpret the Scriptures must also be used in interpreting the Spirit of Prophecy writings. Following the Spirit's guidance and using the correct interpretation principles will ever lead to correct understanding and communication of truth given by the Spirit.

3. A determined resolution to study the writings in connection with deep study of Scripture. A study of the *Testimonies* must not become a substitute for Bible study, but a help in that study.

4. A ready willingness to allow the Spirit to apply the truths gained through study to every part of our individual lives, and to the life and work of the church.

5. A studied effort to quickly introduce the writings to new converts and to promote the study of these writings in the churches and in the schools.

When W. C. White raised the question in 1913, "What would be the influence upon our work if Sister White should die?" someone in that General Conference congregation cried out, "God lives!"

If at this General Conference session in 1970 we should raise the question, "What would be the influence upon our work, and on our lives, if the writings of Sister White should 'die' from our lack of study of them and because of our unwillingness to follow their instruction?" what would we cry out in answer? If the past is any prologue to the future, we do not have the courage to answer; we already know, and this to our shame and loss.

A better question for us to raise is, "What would be the influence upon our work and on our lives if the writings of Sister White should 'come alive'?" If our affirmation in the certainty of the gift of prophecy is in fact a *new and personal one just now*, and the affirmation is followed up with action, we may not need a General Conference session in 1975!



The spectacular exhibit of the Northern European Division. On the center pillar is the emblem of the three angels, the original of which (14 feet high) is on the division office at St. Albans, England. The music pipes are adapted from the memorial to Jean Sibelius, famous Finnish composer, in a Helsinki park. Checking his camera at right is U. I. Hongisto, publishing secretary of the Finland Union Conference.

Proceedings of the General Conference

Fifty-first Session, June 11-20, 1970

Tenth Business Meeting

June 17, 1970, 9:15 A.M.

CHAIRMAN: Theodore Carcich.

OPENING PRAYER: Eduardo Magi.

SOLO: Pastor Milton Young, pastor from Birmingham, Alabama, sang, "In My Home Over There."

THEODORE CARCICH: Before we begin our business session, we have something A. A. Esteb will present to you.

A. A. ESTEB: The Lay Activities Department and the other departments are interested in the work of North American Missions under the leadership of C. H. Lauda. There are many minority groups in Atlantic City. I have good news for you today. You can help to reach many of them. We are going to give something to the people in this community whose hospitality we have enjoyed. Each delegate will be receiving a free packet of two books. On each package will be the name and address of a prominent man or family and you are asked to visit these men and women personally as a gesture of good will.

THEODORE CARCICH: Our secretary, Paul Bradley, has a greeting to bring to us.

W. P. BRADLEY: We have greetings from a place of historic interest to Adventists, the island of Pitcairn. "Greetings to all delegates at the General Conference session from the people of Pitcairn. (Signed) Tom Christian."

I think this is wonderful to have this word, and I move, Brother Chairman, that we respond with greetings of love and fellowship to the brethren and sisters on Pitcairn Island. [Voted.]

THEODORE CARCICH: We are now ready to move into the presentation of two organizations: North American Missions and Faith for Today. In North America there are people of every ethnic and national group of the world. It is with great interest that we present to you C. H. Lauda and the work of North American Missions for the ethnic and national groups here in North America.

[C. H. Lauda presented the report of North American Missions which appears on page 11 of this Bulletin.]

THEODORE CARCICH: We turn to another organization that blesses millions through the use of television. W. A. Fagal, director of Faith for Today, will now give his report.

W. A. FAGAL: It is a pleasure to be here at this General Conference session to give a brief report of the work that lies so close to our hearts. I would like first of all to introduce the manager of our organization, William Lawson, and have him present some of the members of our organization who are here.

WILLIAM LAWSON: I am happy I can bring you greetings from our staff of some

70 workers at Faith for Today, located on Long Island, about 25 miles east of Times Square in New York City. We wish it were possible for the rest of our staff to be with us this morning. You see on the platform about a dozen of our staff who have had the privilege of attending this General Conference with you. The rest of the members of our staff are busily engaged in turning out the work of our ministry. We have approximately 35,000 active students enrolled in our Bible schools and we just couldn't afford to bring them down here and fail to carry on the work that has been entrusted to us. I would like to take the opportunity to express our appreciation to all who have so faithfully supported the television ministry of Faith for Today. Our viewers around the circle of the earth, particularly in the North American Division, provide almost 50 per cent of our budget with the contributions that are sent to Faith for Today, Box 8, New York, N.Y. 10008. We want to thank all of our members also who so generously contribute to the annual offering. Almost another 25 per cent comes from this source. I would like to introduce those members of our staff who are privileged to be with us today.

[Mr. Lawson introduced the following: Jerry Reed, Herbert Hohensee, Gordon Dalrymple, Franklin Hutchins and his wife, E. E. Duncan and his wife, Guy G. Stewart, and Mrs. William Lawson.]

W. A. FAGAL: I would like now to present a very valuable part of our team who is valuable to me in many ways, my wife. She appears on all our programs. I want her to say just a few words to you.

MRS. W. A. FAGAL: We have just passed our twentieth anniversary of being on television.

How wonderfully God has blessed in the past 20 years. Our hearts are just full of gratitude to Him and to the people who have stood so loyally behind us. Thank you each one for your prayers and your support through the years.

W. A. FAGAL: Thank you. We would like to give you a bird's-eye picture of what God has done for us in the past 20 years.

Twenty years ago this organization had just begun and was only a few weeks old. We were on only one station. I recall that at that time some of the brethren had a very earnest talk with me and said, "We are glad that the church is beginning to use television and we are glad that you have started the Faith for Today work. But don't ever think of this program expanding beyond the one station in New York. That is all we have in mind for it and we never expect to see it grow any farther than that."

That was all any of us had in mind. The brethren were very earnest and so was I in thinking that it was going to be

an experimental program in New York only.

I am glad to tell you that last year our program was on the largest number of stations ever in our history—a total of 320. And I am glad to tell you something else. You know if we had not begun when we did 20 years ago, I would have a far different picture for you today, because we were the first denomination to use television. We are now the oldest denominationally sponsored broadcast on the air. If we had not begun when we did, other programs would soon have come in and gained the edge on us. We now are on the second largest number of stations of any Protestant television program, and there are now 30 Protestant programs vying for time. The one program that has more station outlets than we have is the Lutheran Hour. Now there are two Catholic programs that have grown considerably and they are on a few more stations than we are.

We make all of our programs on film. There are no live broadcasts. We began years ago making 52 programs a year, but soon we discovered that no religious program, in fact, very few programs of any kind, make 52 programs a year, and we discovered just recently that we were still making more programs than anybody else when we make 32 a year. Now we have reduced our number of programs to 26. Seventeen of the 26 are dramatized format. Six of the 26 are interviews, principally with denominational workers or members, who, perhaps, are serving in mission fields, or who have done something in some area that we think would be of interest to the general public. So six of them represent Adventism in interviews. Then we have two of our 26 each year that are a sermon approach.

One of our programs, the last of our 26, is usually a film that has been taken overseas. My wife and I have gone out on numerous occasions to places of earth where we can film what the church is doing.

We have studios in Carle Place, Long Island, as Brother Lawson has told you, and we're rather proud of those studios; however, we find that these studios and offices are really not nearly adequate. Probably we are going to have to build a bigger studio as time goes on, and this is very much in our thinking. We don't know exactly where or when or how. You might be interested to know how our camera was acquired. The church school children all over the United States and Canada in recent years have decided to do something for Faith for Today. In February when our annual offering is taken, Valentine Day also occurs. The children used to spend money giving valentines to one another, and I'm not condemning the practice, but we suggested and their teachers suggested that instead of spending money on valentines they spend it on giving a valentine to Faith for Today. And so that idea has grown. The first year they did this we were astonished when around \$2,000 came for Faith for Today. And then the next year it doubled—\$4,000. And then \$6,000, \$8,000, and on it went. Well, we were greatly astonished when last year our church school students gave a gift to Faith for

Today amounting to \$35,000! This was a marvelous thing. But this year they've done even better—\$40,000!

I suppose the thing that brings the greatest joy to our hearts and I know you'll be the most thrilled about, is the story of our baptisms. The story isn't complete. But we know of more than 16,000.

We need your prayers, we need your support. God bless each of you.

THEODORE CARCICH: Elder Fagal, thank you for your ministry and what you are doing for the work of the Adventist Church. May the Lord bless you in the years ahead. We'll pray for you and support you in every way possible.

W. P. BRADLEY: Brother Chairman, I believe that you have in your hands a section of a further report from the plans committee, No. 4. I would suggest that we begin to read this and deal with it. This section has to do with certain revisions in the *Church Manual*. We are updating the *Church Manual* and making some changes that we think will be worth while.

[Two items relating to the *Church Manual* were adopted and appear on page 13 of this Bulletin.]

[At this point Theodore Carcich presented the chairman and assistant secretary of the nominating committee. They presented a further report, which appears on page 8 of this Bulletin.]

THEODORE CARCICH, *Chairman.*

W. P. BRADLEY, *Secretary.*

A. E. GIBB, *Recording Secretary.*

Eleventh Business Meeting

June 17, 1970, 3:00 P.M.

CHAIRMAN: F. L. Bland.

OPENING SONG: "All Hail the Power of Jesus' Name."

OPENING PRAYER: Otley M. Berg, assistant secretary, General Conference Ministerial Association.

SPECIAL MUSIC: Henry R. Feyerabend, conference evangelist, Ontario-Quebec Conference, accompanied by his music group, sang "The Victory Song."

F. L. BLAND: The first item of business is a report from the International Temperance Society, whose chairman is R. S. Watts.

R. S. WATTS: The delegates of the General Conference session comprise the constituency of the International Temperance Association. I declare the legal meeting open.

The executive secretary of the International Temperance Association is Ernest H. J. Steed.

E. H. J. STEED: The report of the International Temperance Association and the American Temperance Society is printed and available at the Temperance Department booth. Every delegate will be given a copy of *Listen* magazine tomorrow. This is the General Conference issue.

At this time we present Five-Day Plan Service Awards to 12 distinguished leaders. Many of them have held more than 100 Five-Day Plans, reaching thousands of people.

[Special plaques were presented to A. C. Marple, Mel Jacobson, Hervey Gimbel, M.D., Bernard Foster, M.D., E. E. Christian, H. A. Habenicht, M.D., B. C.

Grosser, Bernard Kinman, L. E. Hubbs, A. Weaver, M.D., W. E. Kloss. A plaque was also presented to the Temperance Man of the Year, a recent convert from Roman Catholicism—Joseph Hobart, of Reading, Pennsylvania.]

Brother Chairman, the nominating committee for the president and other officers of the society has not completed its work and is not ready to present its report.

[The meeting of the International Temperance Society was adjourned.]

F. L. BLAND: We have a report from the Ministerial Association. N. R. Dower is its secretary.

[N. R. Dower read his report which appears on page 9 of this Bulletin.]

[N. R. Dower introduced his associates and assistants in the Ministerial Association and called on G. E. Vandeman for brief remarks.]

G. E. VANDEMAN: Four years ago the Ministerial Association adopted an orphan—It Is Written. Brother Dower has made an excellent father, and these gentlemen who have just been introduced to you have made tolerant and effective brothers. We've tried our best to make It Is Written a helpful member of the family. In Washington those directly involved with the program number only four—myself, Harold Reiner, and two lady office assistants. We prepare the programs, coordinate the field, answer the mail, and assist quite heavily in the reaping. How long this small staff can continue to cope with an expanding program we do not know.

Last season the good Lord helped us to reach 112 station outlets in three countries and on two continents. I suppose the strength of It Is Written is its weakness, as well; that is, those fields that invest in the program find it is wise to protect an investment by organizing for effective follow-up. When they do this they're happy with the results; and when they don't much is lost. We appreciate the support we receive both in Washington and in the field.

N. R. DOWER: Thank you, Brother Vandeman. We are in the process of developing a program of continued education for ministers that will include every minister, regardless of his educational background or the number of degrees that he has. This program was voted at the 1969 Autumn Council. We have asked John Osborn, ministerial secretary of the Pacific Union, to tell us about the program.

JOHN OSBORN: Continuing education means carrying on a planned program of learning from the time you have completed your formal education until the time you retire. Continuing education is to involve all ministers in the denomination.

We will develop three types: First, independent-study program to encourage every man to improve his ministry by studying in areas of his special interest. Second, to study in seminars and workshops in areas pertaining to pastoral ministry of importance to each personally. Third, the area of academic learning. We are hoping to have the program ready for North America by this fall. When Elder Blacker, president of the Pacific Union, asked me whether I would become Minis-

terial Association secretary of the Pacific Union Conference for the purpose of developing this program, I was delighted. I believe, brethren, there never was a time in world history when it was more needful for ministers to improve themselves than now.

N. R. DOWER: Now just a brief statement regarding some of the things we have done in the past four years. We have prepared a much-needed manual for Ministerial Association secretaries, which we believe will prove to be of help. We want to invite all of you to become regular members of the Tape of the Month program, which is an in-service training program for the ministry. J. R. Spangler has contributed much to the rewriting of the entire course on the work of the church elder, which is being offered by the Home Study Institute. We believe this course will be a real blessing to these men.

We also have a guide for ministerial interns and their counselors. We also have an attractive leaflet encouraging young men to look forward to the ministry, and we have the leaflet introducing the uniform filing system where the names of members and interests can be kept.

F. L. BLAND: At this time I am going to call on the General Conference secretary, Clyde O. Franz, to make a statement.

C. O. FRANZ: Brother Chairman, in a section of the audience we have a new standard with an interesting name on it. It says "New Division Organization." It hasn't been decided what the name of that new division organization is to be, but we want to invite the delegates from the Ethiopian, East African, and Tanzanian unions, and the Middle East to sit in this area. We welcome this new division into the sisterhood of divisions and we are happy to have you here.

F. L. BLAND: It is now time for a meeting of the General Conference Corporation of Seventh-day Adventists. I am asking Elder Robert H. Pierson, president of the corporation, to take the chair.

ROBERT H. PIERSON: J. C. Kozel is the secretary of the corporation, and Boardman Noland is the legal counselor and attorney. The first item of business is approval of the minutes of the meeting that was held yesterday. These were printed in Bulletin No. 5.

[Approval of the minutes was moved by Dr. Schoefield, seconded by F. A. Soper, and voted.]

The next item is the report of the nominating committee.

[The following were read and voted as the board of trustees for the association: Robert H. Pierson, K. H. Emmerson, C. O. Franz, M. E. Kemmerer, F. L. Bland, Theodore Carcich, Boardman Noland, R. E. Osborn, J. C. Kozel, Neal C. Wilson, A. C. McKee, B. J. Kohler, C. E. Bradford, D. W. Hunter.]

ROBERT H. PIERSON: The next report is from the committee on constitution and bylaws. W. P. Bradley will bring this report.

W. P. BRADLEY: The committee on constitution and bylaws submits the following text for an amended Articles of Incorporation of the General Conference Corporation of Seventh-day Adventists. The first section is titled "Amendment to the Articles of Incorporation."

The suggested changes are largely to meet requirements of the statutes of the District of Columbia covering nonprofit organizations.

[The changes were moved by W. P. Bradley, seconded by Don F. Neufeld, and voted. These articles of amendment will appear in a future Bulletin.]

Now we turn to the amended bylaws of the General Conference Corporation of Seventh-day Adventists.

[The amended bylaws were moved by A. C. Fearing, seconded by A. E. Gibb, and voted. The bylaws will appear in a later Bulletin.]

[The General Conference Corporation of Seventh-day Adventists was adjourned sine die. Moved by A. E. Anderson, seconded by W. R. L. Scragg, and voted.]

ROBERT H. PIERSON: The next item is the General Conference Association meeting. We had a meeting on June 16. The minutes have been published in the daily Bulletin. Would you like to accept the minutes and waive the reading? [Moved by A. E. Anderson, seconded by R. L. Jacobs and voted.]

Now we have a report of the committee on constitution and bylaws.

W. P. BRADLEY: We recommend that in Article 1 of the bylaws of the association, Section 3, we make this revision:

General Conference Association of the Seventh-day Adventists

We recommend, That in Article 1 of the bylaws, Section 3 be revised as indicated (added words in italics; deleted words in parenthesis):

Section 3. Such members shall elect at each regular session of the General Conference of Seventh-day Adventists, Unincorporated, (nine) *not less than eleven or more than fifteen* persons as a board of trustees, who shall hold their offices four years, and until others are chosen in their

stead and appear to enter upon their duties.

A quorum for the transaction of business shall consist of not less than (four) *five* trustees, one of whom shall be an officer of the board.

[Moved by W. P. Bradley, seconded by L. L. Reile. Voted.]

ROBERT H. PIERSON: Now we will have a report from the nominating committee.

[The nominating committee presented the following nominees for the board of trustees of the General Conference Association of Seventh-day Adventists: Robert H. Pierson, K. H. Emmerson, C. O. Franz, M. E. Kemmerer, F. L. Bland, Theodore Carcich, Boardman Noland, R. E. Osborn, J. C. Kozel, Neal C. Wilson, A. C. McKee, B. J. Kohler, C. E. Bradford, D. W. Hunter.]

[Moved by F. J. Hale, Jr., seconded by R. S. Watts. Voted.]

[Approval of the minutes by waiving the reading was moved by R. R. Bietz, and seconded by F. A. Soper. Voted.]

[A motion to adjourn sine die was moved by F. C. Webster, seconded by N. R. Dower. Voted.]

ROBERT H. PIERSON: We now call to order a meeting of the North American Conference Corporation of Seventh-day Adventists.

[Approval of the minutes of June 16, 1970, which appeared in the Bulletin was moved by H. Morenings and seconded by W. B. Quigley. Voted.]

ROBERT H. PIERSON: Now we'll have a report of the nominating committee.

[The nominating committee nominated the following to serve as the board of trustees for the North American Conference Corporation: Robert H. Pierson, K. H. Emmerson, C. O. Franz, M. E. Kemmerer, Neal C. Wilson, J. C. Kozel. It was moved by Frank Hale, Jr., and seconded by K. L. Vine, and voted. Ap-

proval of the minutes by waiving the reading was moved by R. C. Mills, seconded by R. R. Frame, and voted. Motion to adjourn sine die was moved by Rafic Issa, seconded by A. E. Gibb, and voted.]

F. L. BLAND: Now for the purpose of receiving a report from the nominating committee, the International Temperance Society should be called together again. R. S. Watts is president of this society.

R. S. WATTS: A few minutes ago when we were in legal session, we moved to refer to the nominating committee the name of the one who would be elected as president of the International Temperance Association and the American Temperance Society. These are two separate legal entities making it necessary to vote separately.

[It was voted that W. J. Hackett serve as chairman of the International Temperance Association and the American Temperance Society.]

F. L. BLAND: There is an item from the plans committee regarding the Christian Record Braille Foundation.

[It was voted that union and local public relations secretaries be requested to serve the Christian Record Braille Foundation in sending information and promotional material to the local churches.]

[A report from the committee on General Conference Constitution and bylaws was adopted. It will appear in a later Bulletin.]

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

[A further partial report of the nominating committee was adopted and appears on page 8 of this Bulletin.]

BENEDICTION: S. M. SAMUEL.

F. L. BLAND, *Chairman.*

D. S. JOHNSON, *Secretary.*

R. R. FRAME, A. E. GIBB, *Recording Secretaries.*

Delegates in colorful dress representing the countries of the Northern European Division stand with their flags during the division report. The division represents 24 countries of Europe and Africa.



Partial Report of Nominating Committee

At the tenth business meeting held Wednesday morning, June 17, the nominating committee placed the following persons in nomination for the offices designated:

General Conference

General Field Secretary: W. R. Beach.
 Statistical Secretary: J. O. Gibson.
 Public Relations Associate Secretaries: M. Carol Hetzell, Marvin Reeder.
 Associate Secretary: Roy F. Williams.
 Director of Trust Services: A. C. McKee.
 World Food Service Secretary: E. W. Howse.

At the eleventh business meeting held Wednesday afternoon, June 17, the nominating committee placed the following persons in nomination for the offices designated:

General Conference

Associate Secretary: Lowell L. Bock.
 Associate Secretaries, Education Department: W. J. Brown, W. A. Howe, I. V. Stonebrook, Garland J. Millet.
 Associate Secretaries, Lay Activities Department: C. E. Guenther, C. C. Weis.

Associate Secretaries, Temperance Department: A. V. Pinkney, Milo Sawvel, F. A. Soper, C. D. Watson.
 Associate Secretaries, Department of Health: Mazie A. Herin, Dr. William Wagner, Carl Sundin (associate concerned with hospital administration, referred to General Conference Committee).

Secretary, Public Affairs and Religious Liberty Department: M. E. Loewen.

Associate Secretary: J. V. Scully.
 Secretary, Sabbath School Department: Fernon Retzer.

Secretary, YPMV Department: John Hancock.

Associate Secretaries: C. D. Martin, Lawrence Nelson, Clark Smith.
 Secretary, Stewardship and Development Department: W. M. Starks.

Australasian Division

Education: E. G. McDowell.
 Medical: (Referred to division committee.)

Ministerial: C. R. Stanley.
 Religious Liberty: R. W. Taylor.

Far Eastern Division

Medical: Dr. G. C. Ekvall.
 Temperance: (Referred to division committee.)

Inter-American Division

Temperance: Marcel Abel.
 Ministerial and Health: A. Aeschlimann.
 Religious Liberty: L. A. Ramirez.

Afro-West Asia Division

Secretary: R. L. Jacobs.
 Field Secretary: D. K. Bazarra.
 Auditor: E. J. Gregg.
 Medical and Temperance: Dr. H. N. Sheffield.
 Religious Liberty: R. C. Darnell.
 Sabbath School: Bekele Heye.

Northern European Division

Auditor: L. J. Harju.
 Lay Activities, Radio-TV: R. E. Graham.
 Medical, Temperance: Dr. J. D. Henriksen.
 Sabbath School, Stewardship: (Referred to division committee.)

Southern European Division

Education: E. E. White.

Southern Asia Division

Medical: (Referred to division committee.)

South American Division

(Voted at sixth business meeting.)
 Field Secretary: Hector J. Peverini (in addition to religious liberty and public affairs).

The additional 35 members to be appointed to the General Conference Committee to be referred to the General Conference Committee for consideration.

Leaders of the Adventist Church in the German Democratic Republic are greeted by Kenneth H. Wood, REVIEW editor (far right), and G. W. Busch, REVIEW art department (second from right). From left, M. Boettcher, president, and E. Hennig, secretary, of the Union of Seventh-day Adventists in the German Democratic Republic; and P. Zschunke, art editor of the Hamburg Publishing House, Germany.



Ministerial Association

By N. R. DOWER, *Secretary*

Our function as a Ministerial Association is basically to strengthen the spiritual life of the ministry and to help it to become more effective in its total impact on the church and on the world. We share the great concern of our fellow believers, including our president, for revival and reformation among our ministers and people so that we shall be prepared for the power of the Holy Spirit as we go forth in the final evangelistic outreach of the gospel. We also consider that our role is to stand fast and contend for the faith once delivered unto the saints.

This we are attempting to do in our many contacts with the ministry of the church, in workers' meetings, ministerial institutes, field schools of evangelism, and in the extension schools in which we have a part. We also contribute toward our goals by means of *The Ministry* magazine, which is our official organ.

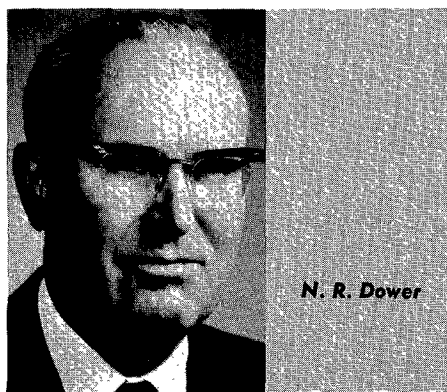
We are grateful for our fine staff of dedicated men and office secretaries whose full energies are consecrated to this work. We meet, as much as our schedules and time will permit, for counsel and prayer for the guidance of God and His blessing upon our leaders and our own efforts. We are grateful for what the Lord is doing.

Over the past few years several programs of importance to the church have been developed and are now in use in the field.

1. The preparation of a much-needed manual for Ministerial Association secretaries.
2. The Tape-of-the-Month program which is increasing in its appeal and effectiveness.
3. A guide for ministerial interns and their counselors.
4. The "Concern" program in close cooperation with the Sabbath School, Lay Activities, MV, and Public Relations departments. This is a combined church-wide effort to reclaim former and missing members, and has proved to be fruitful wherever the program has been faithfully followed.
5. An attractive recruitment leaflet for prospective ministers and Bible instructors.
6. A uniform filing plan for church membership lists and new interests.
7. A beautiful brochure that is made available to new church members and serves as an orientation into this denomination with its various departments and programs.
8. The strengthening of our Ministerial Association program in the field by having practicing, field working ministerial secretaries and/or

evangelism coordinators in the unions and local conferences wherever possible. These are evangelists in their own right currently conducting campaigns and guiding and training others to do the same.

However, our major concern at this time is our redefinition and development of the true role of a minister in this denomination. His is a very complex and demanding service. He must be all things to all men and yet he is a man "set apart" to his sacred service for God. He is the leader of his flock, the shepherd of His sheep. He must give an account of his ministry to the One who



has called him to this high post of responsibility. He must be able to report on what has happened to those under his care and must bear a share of responsibility for everything that has taken place. This not only includes those already in the church but also those in the community whose only hope of salvation may depend upon the witness of his life.

The Minister's Changing Role

The changing times in which we live have brought about changes in attitudes toward, and relationships with, the minister. There was a time when he was highly regarded and deeply valued in the community. He was the first one sought for in time of joy or sorrow. He was the counselor of the family and the comforter of the sorrowing and suffering. He was the one through whom the message of God came. His place was in the pulpit, in the home, and in the sick room ministering to the needs of people. Today some ministers are on the street instead of in the home or in the pulpit. Whereas they used to be preachers of mighty truth direct from the Word of God, today they are the vocal exponent of social upheaval and rebellion. This has so startled the people that many do

not know how to relate to their ministers.

In a forthcoming book entitled, *Is There a Substitute for God?* David Rafael Klein, the author, makes this significant observation: "You ordain a preacher of right and wrong and you get a jazz impresario or a street demonstrator." What a sad comment upon the ministry of our day.

This is tragic enough, but what is sadder still is that the minister himself does not understand the purpose or function of his ministry. So in disillusionment and discouragement thousands of them in both the Catholic and Protestant communions are leaving the service of the church and entering the service of the world.

Remnant Church Must Be on Guard

This trend must not be allowed to make inroads in the remnant church. Our ministers must be truly men of God who go forth to proclaim the message of God to the people of God in and out of the church of God. They cannot be just ordinary men. They must be extraordinary; above average. They must have a sense of mission that is directly related to their own personal experience with their Lord and Master, Jesus Christ. They are His messengers, His witnesses, His servants. In these capacities they must function as faithful shepherds of the Lord's flock.

We believe the time has come for this denomination to give a new determination of the minister and his work. It should be shaped in the pattern of the church at Pentecost, but adapted to the times and conditions of the world in which we now live. We believe that his most vital role is that of leading "a gang of laborers" into service for Christ instead of trying to operate as a "one-man gang."

He is to be the captain of the team instead of a one-man team. He must assign to the members of the church the duties that, under God, they are supposed to bear with faithfulness and distinction. He must leave the waiting on tables, as well as the care of the needy and the business of the house of the Lord, to those chosen for this work while he gives himself "continually to prayer, and to the ministry of the word."

Here, it seems to me as I travel around among our workers all over the world, is the special role for which he longs and indeed is fitted. We must come to the place where he no longer is expected to be a jack-of-all-trades and master of none. He must not be a conference-paid errand boy for his church and its members. He must not be asked to build buildings in place of building the kingdom of God in the hearts of men. He must not be expected to be a fund-raising expert and an architect when there are men available to do a much better job in these areas. He must not be a craftsman in making things but a technician in making men into candidates for heaven. He must not be asked to be the sponsor and promoter of everything that the church desires to do. Instead, he must reassign responsibilities to capable laymen in the church who can do the job just as well and far more effectively

while he does the work for which he has been specifically called and ordained.

Vital Changes Needed

If we are to save our ministry for the church and for the kingdom, some vital changes will have to be made, both in the minister's program and in the attitude of people toward him. This includes administrators, fellow workers, church members, and all others with whom he comes in contact in any continuing way.

Free him from the multitude of things that now demand his time and energies and then expect him to be a real student of the Word of God. Expect him to bring great messages from God to His people. Expect him to visit the sick, comfort the sorrowing, and guide the children and youth into useful lives for the Lord. Ask him to give time to his own spiritual life and that of his family. Let him know that we expect him to be a holy man of God, guided and controlled by the Holy Spirit. Let him know that we expect him to be a real heart-burdened and successful soul winner and he will jump at the chance and will not disappoint us.

Your minister is there to serve God's people in the church and out of the church. Free him from the extraneous matters that now demand his attention and see what a true man of God you really have. Let him take time daily for personal study and prayer. Let him take time for continuing ministerial training so that improvement will mark his progress wherever he goes. Give him your love and respect and he will blossom out and be used of God in a mighty way to lead His people into a full preparation for heaven and service for God here on earth.

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Gospel Workers*, p. 352. It is into this kind of united, coordinated endeavor that the minister may justly be expected to lead his church. But for the sake of the cause of Christ let us not ask him to bear burdens which neither we nor our fathers were able to bear.

Let him be evangelist, shepherd, counselor, and preacher. Let him first be a father to his own children and after that to the children of the church. Let him be a husband to his own wife and a leader of men, then we will see again what was seen at Pentecost—a mighty movement under God that will result in more productive efficiency in the church and a great ingathering of souls for the kingdom of God.

It is to the implementation of such a program, well thought out and balanced with reality, that we desire to lead our ministers in the days to come. It is this kind of man that we must train to become our ministers of the future. We believe that this is God's purpose and pattern, and by His grace we want to more fully conform to it.

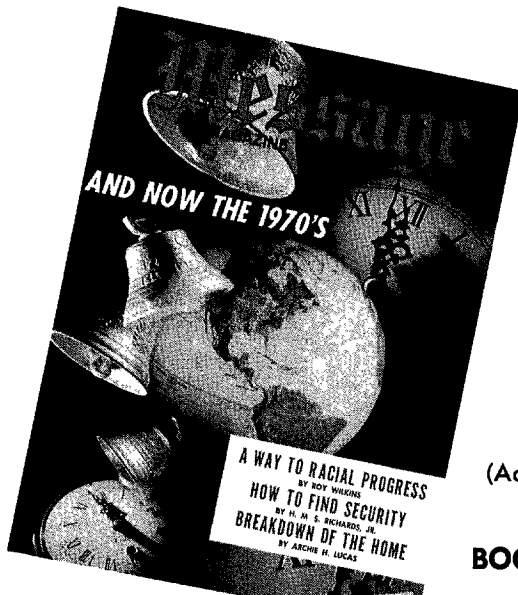
In outlining the purpose of His own ministry our Saviour read from the prophet Isaiah as recorded in Luke 4: 16-21:

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the

blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears."

May God guide us in aiding our ministers to pattern their ministry after their Master. This is the true work, aim, and purpose of the Ministerial Association.

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North American Missions

By CARIS H. LAUDA, *President*

Missions! When we hear that word we usually think of foreign lands—Africa, South America, China, India, and the islands of the sea. But today we bring to you the challenge of our mission fields of North America.

North American Missions is comprised of five groups:

1. Foreign-language peoples, approximately 30 million who read, speak, and think in languages other than English as their mother tongue.
2. Jewish, approximately 5.5 million, most of whom speak English.
3. Indian, more than 860,000 in North America.
4. Eskimos, Aleuts, and Indians in Alaska and the Aleutians, numbering 62,000.
5. The widely scattered 600,000 deaf of North America.

The North American Missions population constituting the field of these five special groups totals more than 37 million. These peoples are scattered throughout the North American Continent, and are among those the Master would have as members of His church.

Strangers in the Gates

The messenger of the Lord says, "There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church."—*Testimonies*, vol. 8, p. 36. This statement has lost none of its force as the years have gone by, for 47 cities in the United States have more than 25,000 foreign born each, and the large cities of America still have "people of almost every language" within their gates.

Yes, indeed, they are coming to North America by the thousands each year: Spanish, Germans, Hungarians, Yugoslavians, Polish, Russians, Czechoslovakians, Serbians, Romanians, Ukrainians, Chinese, Japanese, and others, including thousands of Cubans. This quadrennium, 1966-1969, saw 1,498,039 aliens coming to the United States. "Except for the year of the Hungarian uprising, more immigrants entered the United States in fiscal year 1966 than for any year since 1927."—*American Council for Nationalities Service*, Feb. 5, 1967. What a challenge, not only for our 163 foreign churches with 146 foreign workers and a membership of 15,042, but for all of us.

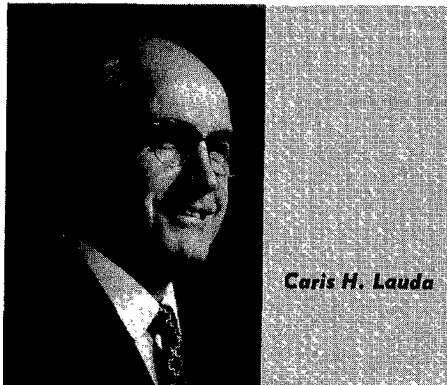
Elder Wesley Amundsen faithfully served as secretary of the North American Missions Committee for more than ten years. We thank God for his dedicated leadership and ministry.

During this four-year period your North American Missions Committee of

11 members, under the chairmanship of Elder Neal Wilson, has disbursed appropriations nearing \$1 million to assist the union and local conferences in giving the truth to these foreign-language groups by radio, literature, and special evangelistic projects. The Pacific Press publishes literature in 19 languages. The Voice of Prophecy announces Bible courses in 17 languages, and Faith for Today directs the Israelite Heritage correspondence course prepared especially for reaching the Jewish people.

High Lights

Notice these high lights of 1969. The more than 30,000 people of the Northwest Territories, living immediately north



Caris H. Lauda

of Alberta, Canada, now may hear the gospel. We were pleased to unite with the Alberta and the Canadian Union conferences in entering this vast territory. Pastor Henry Bartsch and his family moved to the capital city, Yellowknife. First they built a parsonage, then Stephen Tarangle, M.D., of Edmonton, opened a medical clinic. Door-to-door missionary contacts are being made and a year's subscription to the *Signs of the Times* is being given every household. Questions are being asked and Bible studies given, a Sabbath school has been organized, radio plans are in the making, and the groundwork is laid for the first evangelistic meetings in the Northwest Territories. Do pray for this mission project.

A Navajo Indian, Tom Holliday, was ordained to the gospel ministry on June 6, 1969. He is the first Navajo to be ordained in our denomination. Tom came under the influence of Adventism through the Monument Valley Mission and Hospital. Bible studies were given to him by Mrs. Alice Mason, wife of the medical director at the time, and soon he was helping her with the Bible studies and interpreting. Now he conducts a Navajo radio program along with his many other ministerial duties.

I must tell you of a baptism during one of our Indian camp meetings this past summer. A former Navajo Indian medicine man accepted this glorious truth. What a thrill it was to see this 107-year-old Navajo baptized! His wife and three other Navajos joined him in baptism. Certainly joy fills our hearts to see these Indians come forth to walk as new Navajos in Christ Jesus.

Time does not permit me to review the faithful ministry of Elders Marley and Lindquist, Elder and Mrs. Marvin R. Walter, Dr. and Mrs. J. Lloyd Mason, and Elder and Mrs. Frank Daugherty. These, with many others, are the pioneers of our Indian work here in North America. The King Hoopers, the Earl Spauldings, the faithful physicians, dentists, and workers at the Indian missions at Monument Valley, Utah; Holbrook, Arizona; Pine Ridge, South Dakota; and at La Vida, near Farmington, New Mexico, are doing a noble work for God among our Indians of North America.

A deaf-mute, Arthur Griffith, was ordained to the ministry on July 7, 1969, at the Oregon camp meeting. Elder Griffith is the first deaf-mute to be ordained in our denomination. He has been a faithful, untiring worker for the deaf and his "Newsletter for the Adventist Deaf" is widely appreciated. He has also been the dominant force in preparing a set of films for the deaf. Elder Griffith and three other ministers, who are not deaf and who are located in Washington, D.C., and in Oakland, and Los Angeles, California, are greatly concerned as they, with laymen, labor to give the third angel's message to more than 600,000 deaf in North America. What a task and challenge!

Films for the Deaf

During 1969 a set of 12 *Your Bible Speaks* color motion pictures in sign language was prepared for the deaf. These films are not only in sign language but also have sound narration so that all viewers may benefit from them. Each union conference has the first five films of this series, and we have been pleased to see the favorable response given to them. Some deaf are accepting the truth. Sixteen deaf people have been baptized this past year in the D.C. area alone.

The *Israelite* magazine, edited by R. L. Odom, has been a great blessing in our work for the Jewish people. The series of center-spread tracts began in the first issue of the *Israelite* for 1970 will eventually provide eight new tracts that will fill a great need.

Another thrilling mission project in North America is the mission boat, *Northern Light*, sponsored by the British Columbia Conference. Pastor and Mrs. Clyde Gildersleeve pilot the *Northern Light* as it plies the coastal waters of British Columbia, bringing relief and inspirational help to the many Indians and isolated people living along the more than 5,000 miles of coast line stretching from Vancouver to the boundaries of Alaska.

The North American Missions Congress held in Denver, Colorado, in May, 1969, was truly inspiring. There were



The Leonard Venden family, of Washington, form an English bell ensemble; they performed during the business session Monday morning.



The Home Study Institute booth is on a prominent corner in the exhibit area and visitors are reminded of its progressive outlook on education by the modern look of the booth.

249 delegates in attendance, 30 of whom were from Canada, with 20 language groups represented. Many recommendations for advancement were submitted, and our foreign-language workers expressed the determination to "press together" and finish the task of evangelizing the millions who speak other languages.

I challenge each of us today to resolve not to selfishly consume the blessings God has given us but to heed the call of God, to go and make Christians of all people. Christ is waiting for you to recognize Him in those who walk by your home, who ride next to you, who work near you, who eat next to you, even though they speak a different language. For you are your brother's keeper, and "all we are brethren." Today, my friends, let us remember the words from inspiration, "Wake up, wake up . . . and enter the fields in America. . . . These need the light that God has given to His church." —*Testimonies*, vol. 8, p. 36.

Bob McMillan accompanies a musical number as Charles Pierce, head of the music department, Columbia Union College, listens.



Members of the GC Insurance Service staff pause at their attractive booth for a formal picture. GCIS covers denominational property and personnel around the world.

Partial Report of the Plans Committee

[At the tenth business meeting, 9:15 A.M., June 17, the following recommendation was submitted to the delegates, and approved unanimously.]

Church Manual Amendments

Fundamental Beliefs

1. That the statement of Fundamental Beliefs, pages 32-39, be amended by adding proof texts as recorded hereunder:

After No. 2, page 32: Isa. 44:6; 48:13; Matt. 12:32; 2 Cor. 13:14; Rev. 1:8, 11.

After No. 14, page 36: Dan. 7:9, 10; 8:14; Heb. 8:1, 2, 5; Rev. 20:12; Num. 14:34; Eze. 4:6.

After No. 15, page 36: Amos 3:6, 7; 2 Cor. 5:10; Rev. 14:6-12.

That No. 13, page 35, be restated as follows: That no prophetic period is given in the Bible to reach to the Second Advent, but that the longest one, the 2300 days of the prophet Daniel 8:14, terminating in 1844, reaches to an event called the cleansing of the sanctuary. (Dan. 8:14; Dan. 9:24, 25; Num. 14:34; Eze. 4:6.)

Church Membership

2. That paragraph 6, page 54, under the heading, "Doctrinal Instruction for Baptismal Candidates," be amended to read:

All who enter the kingdom of heaven must have experienced conversion, or the new birth, through which man receives a new heart and becomes a new creature. Thus, regardless of ethnic or social background, he becomes a member of "the whole family in heaven and earth." (Matt. 18:3; John 3:3; 2 Cor. 5:17; Eze. 36:26, 27; Heb. 8:10-12; 1 Peter 1:23; 2:2; Eph. 3:15; Acts 17:26.)

3. That paragraph 13, page 61, be amended to read:

Do you believe that the Seventh-day Adventist Church is the remnant church of Bible prophecy, into which people of every nation, race, class, and language are invited and accepted, and do you desire membership in its fellowship?



Above, H. M. S. Richards and H. M. S. Richards, Jr., Voice of Prophecy radio team, present the quadrennial VOP report June 12. Below, another father and son, Lawrence and A. S. Maxwell, take notes for REVIEW.



Above, E. W. Tarr, GC Public Relations secretary, makes a point for PR as Wayne Martin looks on. Below, Paul G. Smith, left, and W. M. Starks, of the Stewardship Department, listen to a speaker during presession.



A medical-ministerial team from the Sligo church in Takoma Park, Maryland, presented a closed-circuit TV program in the ballroom of the Shelburne Hotel as a demonstration of their program, which was conducted weekly in the Washington, D.C., area. Left to right are W. A. Loveless, Cyril Hardy, Roy Sandstrom, Ernest Plata, and Winton Beaven.



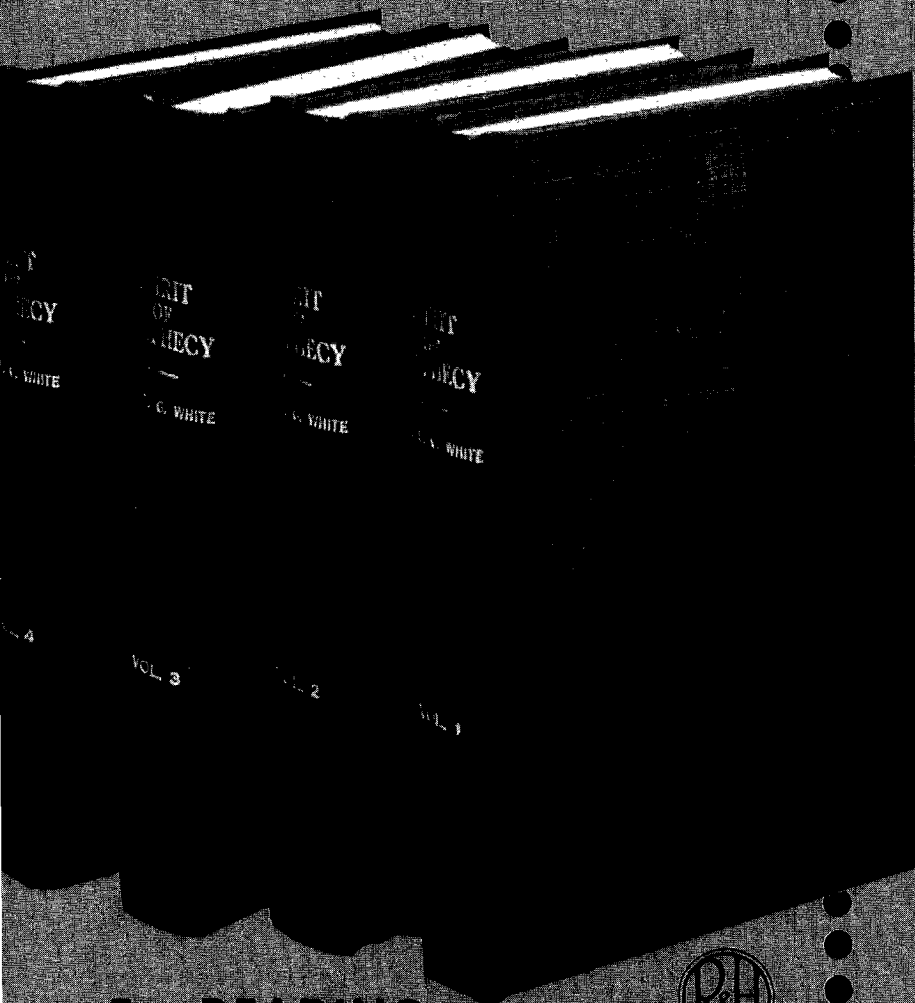
Members of the General Conference World Foods Committee talk over mutual problems in a presession meeting. At the right is E. W. Howse, department head and meeting chairman.



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Southern European Division

By W. E. MURRAY, *President*

We bring you Christian greetings from 137,556 Seventh-day Adventist members in the Southern European Division. From France, 60 degrees north of the equator, to Lourenço Marques and Madagascar at 25 degrees south, a distance almost equal to that from London to Los Angeles, 1,798 congregations of believers are scattered in the countryside, in large cities, in smaller villages, in the capitals, and in thriving ports. It is indeed satisfying to know that through the mercy and love of God such a large number of faithful people in all our different countries expect the coming of the Lord. These members are hearty and earnest in their support of the Advent Movement.

By the 1968 world statistical report, the last accessible, we have 2,552 full-time workers, including 456 ordained ministers and 226 licensed ministers, the largest number of pastor-evangelists in any overseas division. The number grows from year to year. The Southern European Division stands in seventh place in the total number of workers in all branches of our church endeavor.

One of the many interesting aspects of the Southern European Division is the large number of countries and political divisions in the territory. Our European field embraces 27 countries and political divisions, and in Africa 28.

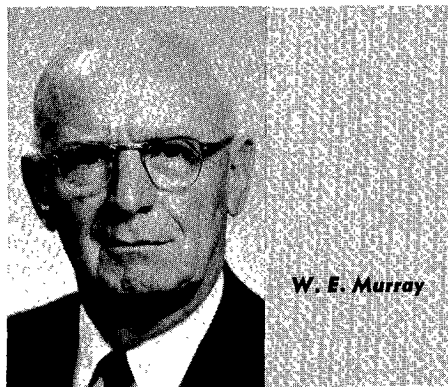
We have mountains, rolling plains, deserts, heavily wooded forest areas, and long stretches of ocean frontage. There are large, expanding metropolitan areas such as Paris, Madrid, Rome, Zurich, Vienna, Brussels, Athens, and a long list of prosperous city areas in Africa.

Small nations are a characteristic of our division family. To name some: Andorra, with its 10,000 inhabitants, tucked in the mountains between France and Spain, Monaco with its six square miles; Malta and its little island group where there are places with a population of 2,500 to the square mile; Liechtenstein, Luxembourg, Gibraltar, San Marino, and, last but not least, the Vatican state with about 1,000 inhabitants and a world wide religious influence. Compare this with our large, influential nations which have enjoyed social, political, and cultural prestige for not only years but centuries: France with 60 million; Spain, 33 million; Italy, 50 million; and the millions in Angola, Mozambique, and Madagascar. Then, to make the diversity even more complex, think of the many languages and dialects. This all adds up to a challenging task of great proportions.

The population of the Southern European Division is 335 million, about one tenth the population of the globe. If

these people would form a line four abreast, and walk past a given point every second, 24 hours a day, starting now, the last in the line would pass the counting point in about two years and eight months, or March, 1973. If we could have 1,000 evangelists preach in 1,000 halls with 1,000 seats each, for 335 nights, we would have given each person one Adventist sermon.

The Southern European Division is the cradle of the Adventist foreign mission movement. M. B. Czechowski, of Polish nationality, learned the Advent message in America in 1864, and came



W. E. Murray

to Switzerland to proclaim his new-found beliefs. Then, in 1874 came J. N. Andrews, the first missionary to be sent overseas by the General Conference, and the first of those who would be appointed by our church to follow trails leading even "unto the uttermost part of the earth." Today, after 96 years, we do honor to the men and women who have followed the gospel trail, both nationals and foreigners, in our own division, and to those others in other divisions who have gone to the ends of the earth fulfilling the commission of our great Lord and Saviour, Jesus Christ.

We want to bring you a report of some of the progress being made through your prayers and financial support and the hard work of our dedicated workers across the wide stretches of our territory. As we do this, we recognize that we are not the largest division in the world, but neither are we the smallest. In some phases of the program we are not the best, and then, on the other hand, we are not the worst.

Publishing Work

The literature work is a foundation activity in the Advent Movement. "Like streams of light that went clear around the world" was to be the program of the literature evangelist, and today, in

our part of the world, we have 12 publishing houses with 91 workers and, at the end of 1969, 293 literature evangelists. In 1969, literature sold totaled \$1,426,000, which was almost three times the sales of 1959. In 1959 our average per hour was \$1.93, while in 1969 it was \$3.59. Not only are our leaders recruiting colporteurs, but they are accompanying the new recruits until they become skillful in their work. We appreciate the earnest efforts not only of our leaders in the literature ministry but also the faithful and earnest work of our colporteurs in their day-to-day ministry. We think their work of prayer with the families they visit and the witness they give in their conversations with customers are a valuable contribution to the influence of the Seventh-day Adventist Church.

Sabbath Schools

"The Sabbath school is the heart of the church," someone has said. It would be, indeed, a privilege for all of you delegates to visit some of our Sabbath schools. You would find members punctual in attendance, and earnest in their study of the lessons, giving loyal support to our mission program. Our Sabbath schools are held in many languages, among peoples of widely different cultural and historical backgrounds, but all loving the same great message, and dedicating their lives to the same great Lord.

There are now 192,470 members in our Sabbath schools, whereas in 1966 the number was 169,411. Our people are interested in establishing branch Sabbath schools. At the beginning of 1965 we had 362 branch Sabbath schools with a membership of 7,720. On December 31, 1969, we had 514 with a membership of 11,478.

Another growing work in our Sabbath school department is the Vacation Bible School. In 1967 we had one Vacation Bible School with an attendance of 28. By 1968 we had increased the number of schools to 50, with an attendance of 1,400. Then, by 1969 the number of schools had increased to 102, with an attendance of 2,856.

Our missions offerings through our Sabbath schools show an increase for the quadrennium of 23 per cent.

Missionary Volunteers

The young people's work is one of special importance to our church. The church has always been interested in the youth. In our early history, two years after the REVIEW AND HERALD was begun, Elder White began the publication of the *Youth's Instructor* in August of 1852.

The youth of today will be the ministers and laity of tomorrow. They are the succession of the saints.

In our division we have 36,000 senior young people enrolled in our societies. In the period from July, 1966, to December, 1969, we began 1,598 Voice of Youth projects, and from these 638 were baptized. In the past four years our youth have conducted 1,333 branch Sabbath schools, resulting in 202 baptisms.

Our young people's leaders frequently hold regional meetings in all parts of



Mrs. W. E. Kuester, wife of the Canadian Union PR secretary, discusses Adventism with a couple who came off the boardwalk.

our territory, which are instructional, inspiring, and challenging to the Missionary Volunteers. All over our territory there are youth camps, and these, of course, with their activities, are very attractive to our young people during the summer season.

Lay Activities

The greatest challenge to the primitive church, "And ye shall be witnesses unto me both in Jerusalem, and all Judaea, and in Samaria, and unto the uttermost part of the earth," is still believed and obeyed by our laymen. Our laymen's missionary leaders are leading out in all the usual activities recommended by the General Conference. In some areas the methods used in the laymen's activities differ from the way other people in other parts of the world do their missionary activity, but the end result of winning souls to Christ is the same.

One item of interest in the report of this department is that during the quadrennium just passed 31 lay instructors' courses were conducted, with 3,011 participants.

Although in 1957 we had only one welfare center, now we have 15.

Bible distribution has captured the interest of our church members and our workers. The lessons for Bible study, which accompany the Gift Bible Plan, have been translated into nine languages. Already 25,000 Bibles have been distributed in France and Belgium; 6,000 in Spain; 2,000 in Austria; 2,000 in Yugoslavia; 2,000 in Switzerland; 2,000 in the Indian Ocean Union, and 500 in Greece. We have conducted an opinion survey in certain cities regarding the Scriptures. In addition to obtaining valuable information as to how we must approach the people, we have been able to distribute a larger number of Bibles by this method. The laymen in Southern Europe are on the march! They are moving forward! They are motivated by the spirit of Christian witness!

Christian Education

Southern Europe has been deliberate in recognizing the value of an Adventist educational system for our children. In 1966 we had only 192 pupils in church schools; last year 429. Spain has set an inspiring example in Madrid, Barcelona, and Saragossa, where church schools have been opened during the

last decade under great legal handicaps. Italy, in 1966, had no church schools, and now, last fall, the fifth was opened. Renens, Switzerland, has now nearly as many children in the church school as members in the church.

In 1966 we had only 2,085 students in schools of secondary and college level. At the end of 1969 we could report 4,397, or an increase of 110 per cent. Our seminary in Yugoslavia admitted girls for the first time in the school year 1968-1969, and immediately the enrollment doubled. Our seminary in Prague was reopened in 1969 after having been closed for many years. In Valencia, Spain, where our training school is conducted in temporary quarters, construction will begin soon.

Our main training school at Collonges, France, will celebrate its fiftieth anniversary next year. All over our division, former Collonges students are in leading positions of our church work. We fully recognize its valuable contribution to the progress of the Advent cause both in the continent of Europe, and in the lands across the seas.

The training school in Bogenhofen, Austria, for those who speak German, and the one in Florence, Italy, for the Italian population, are doing excellent service in the constituencies they serve.

Radio and Television

The sky is the limit for this department! It deals in large figures, preaches to millions, enrolls thousands in Bible correspondence schools, and baptizes by the hundreds. The radio word, via cables and antennas, goes where the colporteur cannot enter, where the Bible instructor cannot get an appointment, and where the minister is not called.

Through our 17 Bible correspondence schools, at the end of 1969, we can report 19,421 enrollments, 10,500 active students, 3,026 graduates, and 229 baptisms. At the end of 1969 we were broadcasting from 29 radio stations; 14 in Portuguese, 11 in French, two in German, and two in Malagasy. Besides these broadcasts, there is one television program in French from Monte Carlo, Monaco.

Now what shall we say more? Our space is limited. We wish we could tell you about the Five-Day Plan to Stop Smoking, and the many people who have been freed from the tobacco habit; the Ingathering program, which has risen 7 per cent in four years; the Missions Extension Fund, which has increased 36 per cent in the past four years; about the tithes and freewill offerings and their increase; and all the other evidences of the generosity and faithfulness of our believers across our vast territory.

Evangelism

Evangelism is the primary activity in the church. One has said, "The church must evangelize, or die."

Our leaders and workers, in general, are giving emphasis to evangelism with sanctified enthusiasm and saintly zeal. Our earnestness increases as we see the signs of the return of our Lord. When

Dwight L. Moody became aware of the deep meaning of the second advent of the Lord, he "saw that Christ would not come until the last soul was saved to complete the full number of God's elect," and it made him work three times harder, if, perchance, God might use him to the saving of the last soul to complete the body of Christ.

Three hundred and sixty evangelistic efforts were held in 1969—some in halls, some in our own church buildings, some in large cities, and some in small.

Baptisms in our division during 1969 total 7,486 so far. In 1968, 17,119 were baptized. This difference of approximately 10,000 is due to a lack of baptismal reports from our churches in the Eastern countries. Another unfortunate circumstance which affects our membership, is that approximately 3,000 members are missing in Angola because of unsettled conditions there.

We are greatly concerned, to put it mildly, about the unfinished task in Southern Europe. Thousands are unwarned in European and African cities and countryside. Our hearts go out to God in prayer for those who should be saved. We are reminded constantly, day and night, of this enormous challenge.

Think with me of France—Paris with 9 million; Cherbourg, Marseilles, Lyons, where are found many of the 60 millions in France. Then think of Spain and its 33 million among whom we have barely 3,000 members. Then travel with me to Italy where there are more than 50 million people, and where there are also great metropolitan areas such as Milan, Genoa, Venice, Florence, Rome, and Naples where the light of the Advent message must be preached.

We appeal to you as delegates to this our fifty-first world session, who have come from nations around the world, who are here for a purpose; take home with you heaven's power to finish God's work in all the countries of the world.

We in the Southern European Division appeal also to you for your help and support in three ways:

One is by GOING. There are undoubtedly some here who should think deliberately, earnestly, and resolutely about going as missionaries to the unwarned across the seas. I hope there will be a number present here who are saying in their hearts, "Here am I, Lord; send me."

The second way is GIVING. If this message is ever to be carried to all the world, there will have to be increased sacrificial giving. Thanks to all of you for your generous offerings. The greatest victories of the Advent Movement are before us, and I dare to add that our greatest sacrifice and service are before us too.

The third way is by PRAYING. The Adventist Church has not yet discovered all the rich rewards of prayer. The apostle Paul earnestly solicited the prayers of the saints in his day as he went forth preaching. His success was the success of the saints. The coming of the Lord is at hand. Around our family altars, in our private prayers, let us all remember "the unfinished task" unceasingly, continually. God bless you all!

Temperance Department

By ERNEST H. J. STEED, *Secretary*

The church temperance ministry is seeing its greatest period of opportunity. With devastating results of intemperance evident in the world, the church is stepping into the breach and presenting the positive answer, revealing real life—physical, mental, social and spiritual—as the answer. Amazing exploits over the past four years around the world have been undertaken toward this ministry of practical Christianity—this spiritual awakening toward sanctification of life.

We have seen a renewed awareness in government, education, medicine, and social welfare of a need to work toward a prevention program and the elimination of intemperance.

The ravages of alcoholism—alcohol's influence on crime, marital problems, mental illness, and the road death toll—have created national and international alarm and action.

Youth of all classes turning to drugs, dope peddling and its reaction, have given the world a horror complex as families battle for survival.

Tobacco has been unmasked as an insidious poison, a killer, a cancer producer, and as an enemy of life, health, and society.

The role of Seventh-day Adventists in prevention, education, and rehabilitation activities in these issues has been vigorous, zealous, and energetic. In many areas, the church has been in the forefront with positive programs attracting worldwide support, appreciation, and approval.

Organized for Action

Studying Biblical principles and doctrine defining temperance and guided by the counsel from Ellen G. White that "on the subject of temperance they should be in advance of all other people" (*Temperance*, p. 233), Seventh-day Adventists now have developed a well-organized program throughout the world.

Desiring to involve as many people as possible, temperance leaders have developed a varied approach over the past 25 years. Today we have the church temperance department, which lays down broad principles within the church and organizes for public ministry.

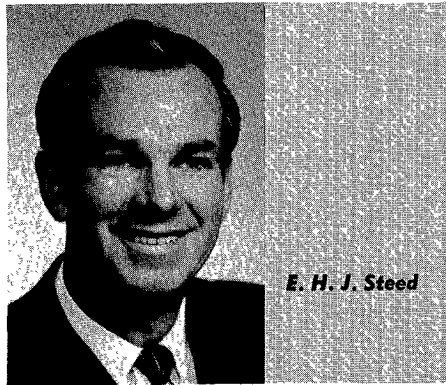
At each organizational level we have church temperance leadership working with committees and boards to foster temperance principles and programming.

The International Temperance Association is the world organization that appeals to all—Adventist and non-Adventist—to make a commitment against alcohol, tobacco, and narcotics, and to choose clean living and a better way of life.

The ITA is represented around the world through 64 regional and national temperance societies.

Narcotics Education, Inc., is a North American nonprofit organization that works within our influence but is entirely distinct in providing materials, equipment, films, and literature for schools, organizations, and churches for educational purposes.

The International Commission for the Prevention of Alcoholism, instigated by the General Conference in 1950 as a nonpolitical, nonsectarian, educational body, benefits by the support and confidence of the church in its aims and ideals toward alcoholism prevention. Today eight major areas of the world have



E. H. J. Steed

national committees that conduct institutes of scientific studies or seminars for the prevention of alcoholism at local universities and educational establishments.

At the world headquarters in Washington, D.C., the temperance team has consisted of Robert H. Pierson, General Conference president; R. S. Watts, vice-president, and ITA chairman; Ernest H. J. Steed, secretary and executive director of ITA, Narcotics Education, Inc., ICPA, and the American Temperance Society.

Francis A. Soper, associate secretary, editor *Listen*, *Smoke Signals*, *Alert* International, the *Winner*, and *Nonsmokers International Newsletter*.

Charles D. Watson, associate secretary and treasurer of ITA, ATS, and Narcotics Education, Inc.

Addison Pinkney, associate secretary, ITA and ATS memberships, and secretary of *Nonsmokers International*.

Euel Atchley, associate secretary, ITA and ATS youth director and film coordinator.

Milo Sawvel, associate secretary and director of promotion for *Listen* magazine.

Aside from these elected leaders, up to 17 office and field representatives are employed by Narcotics Education, Inc.,

and seven other temperance departmental office secretaries and an assistant editor make up this General Conference department at Washington, D.C.

Temperance Department Projects and Achievements

Publications serve as the backbone of our activities around the world. *Listen* magazine, with its twenty-third birthday this year, now has a regular circulation throughout the Americas of approximately 150,000, with special printings that have gone up to 300,000.

This year four extra pages were added with a new youth emphasis. Inter-American Division temperance secretary, Dr. Herald A. Habenicht, is also zealously promoting *Listen* in his area.

Alert, Australasia, a full-color publication with its 15,000 circulation has launched a new venture with sales from public magazine and book stands. Division temperance secretary and editor Ronald W. Taylor, also produces for the division *Smoke Signals*, and *Winner*.

India's quarterly *Alert*, Africa's *Think*, Britain's *Alert*, South and Inter-America's *Alert*, are typical of national and regional major temperance publications supplied to society members and to the general public in widespread promotion.

Success of such productions in achieving our aims could well fill this whole publication with stories of conversions, lives changed, habits broken, and friendships made for the church.

Temperance books, leaflets, articles, and pamphlets continually flow from the presses; for example, *Creeping Madness*, *Why Not Smoke? The Extra Dimension*, *How to Stop Smoking*, and *Really Living*.

During the past four years, our office has sold approximately \$150,000 worth of temperance films. We have spent more than \$118,000 on film production. These films—*Crutch for All Seasons*, *Countdown*, *The Alternative*, *Alcoholism in a New Dimension*, and *Just One*—have been acclaimed and used by government agencies, educational organizations, and churches in most countries of the world. We supply films in six major languages in 16mm and super 8mm. Aside from these productions, the field has used extensively with telling effect *One in 20,000*, *Time Pulls the Trigger*, and *Verdict at 1:32*.

Youth Teams for Better Living

Temperance teams for better living are active in Adventist colleges, high schools, and academies as they visit public and private schools with temperance programs. An all-time achievement was made by students at Enterprise Academy who conducted 816 off-campus appointments in the 1968-1969 school year.

Typical also is Takoma Academy. During Nonsmoking Week in Washington, D.C., January, 1970, TA had more than 30 teams giving programs in the District of Columbia schools.

In Australia, a youth temperance evangelistic approach called *Insight* held in beach halls attracted youth, with many joining Bible-marking classes.

Adventist youth for better living is the password for action. I predict we will see this temperance movement escalate

to great heights in the near future through the stimulus of Adventist youth.

Five-Day Plans Mushroom

The Five-Day Plan is conducted as a Seventh-day Adventist Church community service in almost every country of the world. As *Newsweek* in a recent feature observed: "Among the oldest anti-smoking clinics is the Five-Day program sponsored in scores of communities by the Seventh-day Adventist Church."

We estimate that over the past four years 10 million people have quit smoking through the influence of the Five-Day Plan. In one month at Boston, Massachusetts, more than 180,000 people quit smoking due to the Five-Day Plan tie-up with TV and radio.

Large crowds attend Five-Day Plans, such as the 2,000 who attended each night in Pakistan, the 1,500 in Ecuador, and the 1,600 in Chicago.

As pastors and doctors have seen the enthusiasm of participants, they eagerly arrange for continued Plans. Three-day programs with films and talks in schools, spearheaded by Chaplain Edgar Keslake, of Maine, have set a new youth pattern of education. Apart from the excellent public relations and the friendliness created, the church in this service has proved that its practical ministry can bring victory into the life. Many participants have continued at their own decision to study and accept Bible truth; such as in Belgium, where new congregations have emerged due solely to the Five-Day Plan. The first Five-Day Plan congress was held April 13-18, 1969, in Chicago, and Nonsmokers International was re-established along with other follow-through benefits. Similar Five-Day Plan congresses were held in the Central European and Southern Asia Divisions.

In many areas of North America and overseas Smoker's Dial, the telephone service, has seen hundreds of thousands making calls.

In Seattle, L. E. Hubbs, Washington Conference temperance secretary, has made this avenue a speciality. He has seen 55 people baptized through his contacts.

Drugs, tobacco, and alcohol have become the three most relevant continuing-news topics. Anyone presenting a positive prevention or rehabilitation program can now make news.

With the practical, effective programs of the Five-Day Plan, youth emphasis, alcoholism prevention seminars, and other educational features, we have seen the name of the church continually blazoned before the public. Temperance was the major news story for the church in 1969 says the General Conference Public Relations Bureau.

Television in North America has provided us excellent coverage. Two major networks on two different occasions have provided nationwide programming with ten half-hour telecasts from the Hinsdale Sanitarium and Hospital Five-Day Plan team, and five half hours from the Washington Sanitarium and Hospital Five-Day Plan team. Also, in Detroit, Boston, Denver, Miami, and other cities countless feature periods, one of up to three hours duration, have been televised.

The latest idea developing comes from Michigan, where Pastor Len Bierlein has radio stations give complete coverage of the Five-Day Plan, daily one-hour interviews, and a public rally at the station to culminate the five days.

Newspaper editors now seek us for copy. The National Observer reporter flew from Washington, D.C., to Miami to attend a Five-Day Plan and give a front-page account of his daily victorious experience. A Turkish newspaper had front-page spreads for three days with half-page features in two other major dailies.

From our headquarters we provide three TV 30-second shorts, four TV slides, and a disc of 20 radio spots that are being effectively used free by the media.

Smoking Manikins Steal the Show

Smoking Sam and Millie, created by Pastor Mel Jacobson, temperance secretary of Southeastern California Conference, have gone beyond the gimmick stage to become one of the most significant teaching devices against smoking.

Today we have national and racial manikins—Smoking Oscar and Dollie (black), Spanish American Joe, Australian Puffing Billy, Smoking Fernando of South America, Indian Sham, Japanese Smoking Taro, Britain's Susie, and Pakistan's Cigarette Saleen, and a clay-made model in East Pakistan produced by a maker of Hindu gods.

At exhibitions and fairs these models have topped the demonstrations. Following Finland's biggest exhibition, the Fiftieth Anniversary Finnish Industries, Millie is now doing the rounds of public schools previously not open to us.

Prominent temperance exhibitions have made national impact in Nicosia, Cyprus; Nairobi, Kenya; Sydney, Australia; Mount Hagen, New Guinea; at top national events in the United States, including the World Health Assembly; at Vancouver, Canada; and Delhi, India, to name just a few.

Bob Jacobs, Trans-Africa Division temperance secretary, said of the Kenya exhibit, "The interest created is tremendous not only in the city of Nairobi, but in many areas of Kenya. An Asian man has offered us without cost a community hall seating 10,000 for the Five-Day Plan."

Meeting Alcohol's Influence

Institutes and seminars of scientific studies for the prevention of alcoholism have been held with good success in Zagreb, Yugoslavia; Milan, Italy; Johannesburg, South Africa; Sydney and Perth, Australia; Auckland, New Zealand; many centers of the Philippines; and at Loma Linda University, United States. New committees have been organized in South Korea and Ceylon.

These institutes have brought us in contact with many national leaders of government, education, medicine, and religion. We were saddened in 1969 by the death of Dr. John Hyde, Northern European Division temperance secretary who did a noble work with European Institutes of Scientific Studies.

These institutes are helping us break down prejudice and bring a correct image of our mission before Moslems, Hindus,

Sikhs, Buddhists, and Communists in Eastern European countries.

Reporting on a recent prevention of alcoholism congress in Delhi, S. James, Southern Asia Division temperance secretary, says, "Our folk were thrilled beyond words when Dr. Sushila Nayar and Justice B. N. Gokhale in their speeches before Indian President V. V. Giri, Morarji Desai, Dr. Jivraj Mehta, U. N. Dhebar, and a great number of other dignitaries, gave unsolicited such high and heartfelt recognition and thanks for the principles and the help of the Seventh-day Adventists."

Dr. Nayar concluded, "The Seventh-day Adventists have been a pillar of strength to this conference. The Seventh-day Adventists are 100 per cent behind us in this movement. They go even far beyond us—they don't even drink tea."

In Afghanistan, a Moslem country, this friendly cooperation has brought about a weekly half-hour radio temperance program in three languages.

South American Division temperance secretary R. E. Adams says that alcoholic rehabilitation programs in São Paulo have made significant contacts for the church. From 30 to 50 have joined the church each year. A recent meeting saw 500 in attendance to receive their certificates noting one year abstinence.

In Great Britain, an addiction clinic is proving a cooperative public service for Londoners.

For the first time the General Conference appointed an alcoholism rehabilitation committee that on May 5, 1969, studied Spirit of Prophecy counsel and recommended programming.

The newly developed Four-Dimensional Key to the Cause of Alcoholism, pioneered by the General Conference Temperance Department, is now offering a new approach with new films and relevant material based on Ellen G. White's concepts.

Persistent educational efforts toward legislation have been limited in effect, yet in some areas, we have had encouraging success. In California the implied consent law for drivers was spearheaded by Adventist temperance leaders and effectively promoted in other States. As a result nearly every State of the United States now has this law. Already statistics show a decline in road deaths in these areas.

In Michigan the governor told Grand Ledge Academy students and other Adventist youth that their march on the capitol and their dedicated stand for nondrinking helped pass the bill there.

In Australia the first resistance against favorable liquor laws came in 1969 with a concentrated effort to block Sunday liquor trading. An overwhelming referendum vote has kept the liquor out.

Some of the difficult places of earth have yielded to the opening influence of temperance; such as French Quebec, Iran, Afghanistan, Turkey, Spain, Eastern European countries, and the Central African Republic. This republic approved of our church program due to the prevention of alcoholism programs first conducted there by Jean Kempf.

European influence for Adventist temperance ideals were strengthened with

the holding of the Tri-Division Temperance Council in 1968. In Burma the government has turned to Adventists for help in building a temperance program. The U.S.S.R. is experiencing problems with alcoholism. We believe that the ICPA, now providing information, can aid in such prevention and rehabilitation.

New Programs

The new departmental film *The Alternative* is giving the image of temperance as a positive spiritual ministry of front-line evangelism. This is our mission and our charter.

A new kit on How to Deal With Drugs is now ready for pastors. The Five-Day Plan has just been placed on long-playing records.

Plans are under study for a new lay-

man's involvement called Home Help with visitation to homes requesting personal counseling on problems of intemperance.

We look for a strengthening of our temperance work around the world. In 1971 an all-European council on smoking and health and in 1972 the first world congress of the ICPA are planned.

Better Living centers being pioneered in the United States and Canada we hope will extend worldwide.

The avenues of opportunity for the church to provide the temperance answer are unlimited. We look with confidence and trust to our Lord and Saviour for His continued blessings and the ready response of His people in bringing better living, and a preparation for the Advent to humanity.



Marlowe Schaffner displays a healthy lung.



E. H. J. Steed explains the causes of alcoholism.



L. A. Senseman lectures on the four-dimensional key to causes of alcoholism.

Session High Lights

(Continued from page 2)

Today, tells us the telecast is now on 320 stations. More than 16,000 persons trace their conversion to the influence of Faith for Today.

Layman Tells His Story

One of the most popular areas of Convention Hall is the exhibit area, so I make my way down there and immediately get into conversation with a man standing at the periodical booth. His name is Robert E. Smith, and he hails from Redmond, Washington.

Sensing that this enthusiastic layman has a story to tell to Seventh-day Adventists in every land, I invite him to sit down with me on a nearby bench.

"I think we ought to witness for Christ wherever we go," he begins.

"Good, but how do you do it?"

"Take yesterday, for example. I went to the laundromat. At the next machine was a woman from Atlantic City. We both noticed that a third person nearby was mentally deranged, so we discussed her. Then I turned the conversation to religion. I asked her whether she knew Jesus Christ. She replied, 'Yes, I do, and I love the Bible.'

"We talked about the times in which

we live. Then she told me of her daughter's leaving her child with her from birth. The child is three now. We discussed the Bible a bit and the love of Christ we all need in our lives.

"This woman doesn't go to church; she longs for a better relationship with Christ, so I invited her to attend the meetings at Convention Hall. Before I left the laundromat, I prayed for her and the youngster. She promised to attend our church."

Witnessing like that is open to each of us, it seems to me. But Brother Smith wasn't finished. He had also talked with a bellboy at the Dennis Hotel. As they chatted, the bellboy pulled out a cigarette.

"I asked him whether he had seen our temperance booth at the auditorium and whether he had thought about the advantages of quitting tobacco.

"'I'd give a million dollars to quit,' he said. 'I'm losing weight and I'm getting concerned.'"

Brother Smith invited him to the exhibit, turned his name in for the next Five-Day Plan in the area, and gave him some literature.

"The manager of the bellboys also told me he wants to quit smoking. When I turned the conversation to religion he told me he is a Catholic and has wondered for some time how many popes there would be before the end of time.

"I gave him a quick study on Daniel 2 and 7, and we talked about 'the little horn.'

"We talked for quite a while. I believe the young man thanked me three or four times before I left."

Brother Robert Smith is a middle-aged man. He could easily be considered a typical layman, with a love for his God, for his church, and for the blessed hope. What may not be too typical about him is the intensity of his convictions. When he speaks, he becomes animated, and although he is not a college graduate, the words tumble out with a gentle Christian kindness that is most compelling. Before we parted he gave the following testimony:

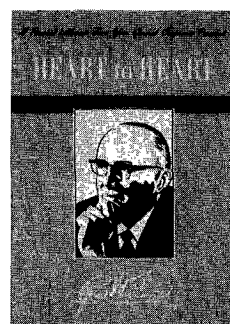
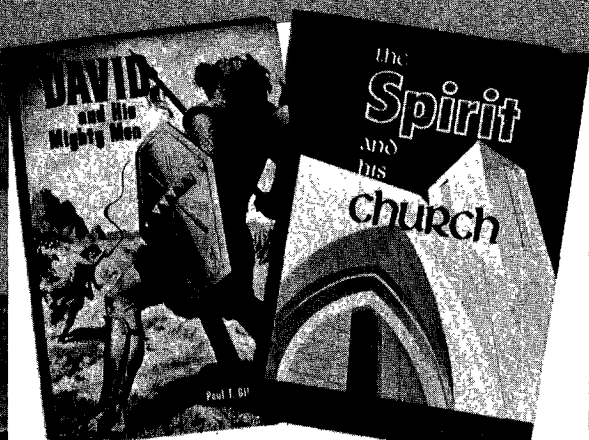
"I have asked the Lord to use me. I want to do something for him. I want to go home. I think we'll have another General Conference, but I hope I'm wrong. Our laymen must wake up. It's a personal thing with God. Until we realize that, we'll sit back.

"Personally, I'm going to take a correspondence course from Home Study Institute so that I can be more efficient in projecting my thoughts about the message.

"We have the message. No question about it. I've been asleep too long. Now is the time for all of us to awake and get to work."

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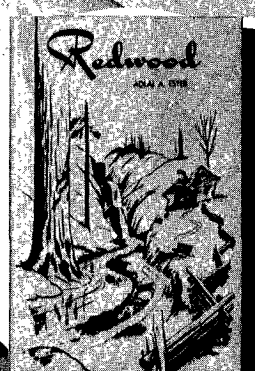
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By Robert H. Pierson

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AT YOUR BOOK AND BIBLE HOUSE

Far Eastern Division

By P. H. ELDRIDGE, *President*

The Far East is people. Multitudes of people crowd the islands and the mainlands of the Orient. One hundred million in Japan, 120 million in Indonesia, 30 million in the Philippines. Even the country areas seem crowded, but it is in the teeming cities that these masses of people create an unforgettable impression. Tokyo, Seoul, Osaka, Hong Kong, Manila, Saigon, Bangkok, Singapore, Djakarta—here is the pulse beat of the Orient.

For *the Far East is people*—people of many cultures, religions, nationalities, and ancient backgrounds; people who are searching for a place in the world, for a better kind of life, for a brighter future; people who need Christ and the salvation that can be found only in Him.

This longing is not in vain. Above these massed millions of the Orient, yearning over them with a divine love, is Christ Himself. He who was "moved with compassion" when He saw the multitudes is stirred to the depths by these teeming cities and crowded islands. For to Him, too, *the Far East is people*—people for whom He died, people for whom He lives, people whom He loves.

Nearly 100 years ago God found a man with a unique interest in people. He was a humble man, a literature evangelist with a vision as wide as the world. Intrigued by the thought of the Orient's multitudes, he made his way to the island of Hong Kong. The man, Abram La Rue, and the year, 1888. With his literature in his hands, he stood on Hong Kong's waterfront, one lone Seventh-day Adventist, the only one in the entire Far East.

China Doctor

Abram La Rue died in 1903 and was buried in the Happy Valley cemetery. That same year another missionary, Harry Miller, a young doctor just out of medical school, arrived in Hong Kong. Now, 67 years later, he stands here on this platform with us tonight. Spanning with his lifetime the entire history of Seventh-day Adventist medical work in the Far East, Dr. Miller is even now engaged as an active medical missionary in Hong Kong. Friends, here he is—Dr. Harry W. Miller, the China Doctor.

"Tell me, Dr. Miller, how old are you?"

Dr. Miller: "I'll be 91 years old on July 2."

"How many hospitals did you personally participate in establishing on the mainland of China?"

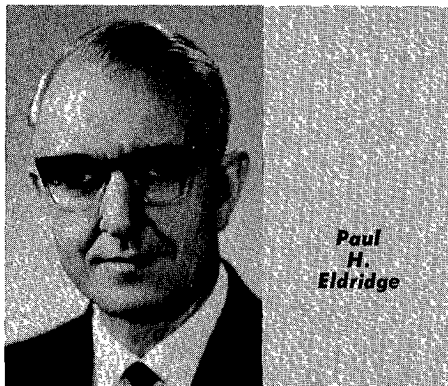
Dr. Miller: "I think it was 14. Then there have been two or three more in recent years."

"And what are you doing presently in Hong Kong?"

Dr. Miller: "Well, besides my medical practice, I'm working with Elder Longway raising funds for our new hospital at Stubbs Road in Hong Kong."

"Thank you, Dr. Miller. We are thrilled that you could be here with us tonight."

Do you know what Dr. Miller wrote to me when I suggested that he be a delegate to this General Conference session? He said, "My wife and I have decided not to attend the General Conference this year because what it would cost for our travel would be just about enough to pay for another room in the new hospital. We have decided to give the money for that room." And they did. But Dr.



Miller finally consented to come when we told him we wanted him to have part in this program and would pay his travel expenses.

Dr. Miller's pioneer medical work has left a noble heritage. We are proud of him and of the 20 Seventh-day Adventist hospitals now serving the Far East. G. C. Ekvall, medical secretary of the Far Eastern Division, reports that during the past four years 3,069,624 patients have passed through the doors of our medical institutions. Our nine nursing schools have graduated 426 nurses during the same period. Overseas and national physicians work side by side in this healing ministry.

These medical institutions do more than provide physical relief. A few months ago the vice-president of one of the largest Japanese steel corporations was a patient at our hospital in Tokyo. He was a dying man. Greatly comforted by the daily visits of Yukio Yokomizo, the chaplain, he said to his wife, "When I die, please arrange with Pastor Yokomizo to conduct my funeral service." This man was not a Christian, but the family complied with his wishes. Many of Japan's outstanding statesmen, financiers, leaders of industry and society—6,000 of them—attended the funeral, requiring

2,000 automobiles to carry them. The entire service was in charge of our chaplain and his staff.

Longest Service Record

The Far East is people. And one of the best ways to reach people is through literature. This was Abram La Rue's original approach. It is still one of our most effective media. Tonight we have with us another veteran who through many years was closely associated with the publishing work. He is Ezra L. Longway.

"Elder Longway, when did you first arrive in the Far East?"

Elder Longway: "It was in 1918. We opened the work in Thailand, better known then as Siam."

"And you have been in the Far East ever since. That's more consecutive years of service than any other missionary. Fifty-two years. How much of that time have you been connected with the publishing work?"

Elder Longway: "Well, in one way or another, almost all of it."

"Through the years you also have been president of the China Division, president of the South China Island Union, and now you are Field Secretary of the Far Eastern Division. Specifically, you are working with Dr. Miller to raise money for the new hospital. Do you still have an interest in the publishing of our literature in the Chinese language?"

Elder Longway: "That's something I'll never live long enough to lose. For many years I have been working a little during early morning hours and spare moments translating Ellen G. White's books. It's work I love to do."

"That's marvelous. Perhaps these books that you have translated will in the final analysis be as great a contribution as anything else you have done for China. By the way, Elder Longway, how old are you?"

Elder Longway: "I'll be 75 in September."

"Thank you, Elder Longway."

Put this man with Dr. Miller, and what a team they make! During the past six or seven years, with the assistance of another veteran missionary, R. M. Milne, they have raised in cash and donated property the equivalent of US\$2 million for our medical program in Hong Kong.

Eight Publishing Houses Kept Busy

But speaking of the publishing work again, E. A. Brodeur, our division publishing secretary, reports some remarkable statistics. Twenty-six per cent of all the literature evangelists in the world are in the Far Eastern Division. In 1969 they sold more than US\$1 million worth of literature. This army of workers keeps eight publishing houses busy. Last year in the Philippine Islands nearly 1,000 colporteurs from the three union missions met together in the largest literature evangelist institute ever held anywhere in the world.

The Far East is people. And many of them are youth. It is estimated that 65 per cent of the population of the Orient is under 30 years of age. G. J. Bertochini, division Missionary Volunteer secretary, reports that our young people are among the most energetic members of the

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church. In addition to participating in the regular activities sponsored by the MV department, they are eager soul winners. Each year the MV Target Projects goal has been exceeded. During the past four years 2,600 Voice of Youth crusades alone have been conducted, resulting in 7,552 baptisms. Through all these MV presentations, a grand total of 25,621 people have been baptized during the past four years.

Missionary Volunteers of our colleges in North America have demonstrated their interest in the Far East by sending us a total of 54 student missionaries. Their record of service is outstanding. Some of them have taught in English-language schools. Some have worked in hospitals. Others have carried the program of the church to the jungle huts and longhouses of Borneo. With us tonight is Ruthita Jensen, one of these student missionaries, who is just back in the United States after an exciting year in Saigon. One of her biggest assignments was to supervise a free inoculation program for more than 100,000 persons sponsored by our Saigon Adventist Hospital.

Lay Evangelism

The Far East is people. But salvation must come to them one by one. No department of the church is better equipped for this kind of personal ministry than the lay activities department. L. A. Shipowick, who leads our laymen in the Far East, reports that they have responded with unique enthusiasm to the challenge of reaching the millions one by one. A total of 4,801 lay evangelists have been recruited and trained to take their place with our regular ministers. Tonight Elder Shipowick has brought with him two of these lay preachers. Meet Ir. M. Sumarjono, the manager of a large sugar refinery on the island of Java.

"Elder Shipowick, how many of Brother Sumarjono's converts have become members of the church?"

Elder Shipowick: "Brother Sumarjono himself was baptized in 1960. During the past ten years he has brought more than 500 persons into the church. Perhaps the most significant thing about this achievement is the fact that most of these new believers were formerly Moslems."

"Isn't that a thrilling record? And now, how about your other friend?"

Elder Shipowick: "He is Urbano Castillo, from the Philippine Islands. I have no doubt that Brother Castillo is unique in all the world among lay evangelists. Brother Castillo is a dental technician, but he has raised up, complete with church buildings, 25 churches. In fact the twenty-fourth church was dedicated just last April 4. His total number of new members baptized is 1,194."

"Brother Sumarjono, Brother Castillo, we salute you. You are living demonstrations of what God can do through lay members who will step out and work for Him."

Sabbath School Evangelism

The Far East is people. And the Sabbath school department has its own special ways of reaching them. Perhaps it is the Sabbath school more than any other

department of the church that discovers that children are also people. Our branch Sabbath schools and Vacation Bible Schools are reaching out for them. Last year 54,724 children attended Vacation Bible Schools, and branch Sabbath schools enrolled 45,043.

Near Saigon a remarkable orphanage is operated by Buddhist monks who happen to like Seventh-day Adventists. Here each Sabbath approximately 2,000 children and adults meet for the largest branch Sabbath school in the world.

Education Evangelism

The Far East is people. Education has always been an important feature of our work in the Far East. Boyd Olson, our division education secretary, reports that today more than 39,000 boys and girls are enrolled in 367 elementary schools and 48 academies. Besides this, there are nine colleges in the Far Eastern Division, all of which have been approved to offer four years of college work. Philippine Union College, the largest of these with an enrollment of 1,650 is the only college outside of North America that offers a graduate program. This year 55 students from countries other than the Philippines are in attendance, representing five different divisions.

Closely associated with the work of education is the parent-home program. Thousands of our Seventh-day Adventist parents have completed a special course of study. When Robert H. Pierson visited the Far Eastern Division he was guest speaker in Manila, where more than 1,500 persons received certificates at probably the largest parent-home graduation ever held anywhere in the world.

The Far East is people. Radio and television can reach more people than anything else that has ever been devised. R. C. Williams, secretary of the radio-TV department, reports that in the entire Far Eastern Division, 25 per cent of all baptisms are Voice of Prophecy Bible Correspondence School interests. Our regular broadcasts are now being carried over 197 stations. In Taipei, Taiwan, a new television series recently began. Tonight we have with us two of our radio speakers who are participating in a unique broadcasting effort. Milton Lee, speaking in Chinese, and T. C. Kim, speaking in Korean, are broadcasting regularly over a high-powered station that carries their voices into mainland China and North Korea. Since no listener mail can reach us, this broadcast is a program of faith. It is carried on in cooperation with the General Conference Radio-TV Department.

A unique feature of many of our broadcasts in the Far East is the multi-language singing of the King's Heralds.

The Far East is people. And reaching people is the specialty of the public relations department. Don Roth, secretary of this department, is producing this program tonight. From among the outstanding recent happenings in the Far East he has selected two for special mention since they have had a unique interest and response from the general public. One of these was a telecast of the Five-Day Plan to Stop Smoking, produced at the request of an Osaka television station by E. H.

Krick and Akira Yamaji. A reported audience of 20 million watched.

In Korea it is our mission plane that has captivated public attention. Piloted by Robert Allen, a dentist at our Seoul Sanitarium and Hospital, this versatile amphibious craft brings medical and dental help to thousands who live on Korea's offshore islands in isolated communities.

The Far East is people. Behind the entire program of the church, planning, encouraging, and participating, are our ministers and evangelists. R. C. Williams, secretary of our Ministerial Association, and Bruce Johnston, division evangelist, lead out and help coordinate evangelistic crusades, decision meetings, revivals, and field schools of evangelism. The steady influence of the regular services of the churches is the means by which the ministers correlate and complete the soul-winning activities of all departments of the church program.

Converted Witch Doctor

The Far East is people. And people are the trophies of the gospel. Here with us tonight is one of these trophies, a shining example of what the grace of God can do when it transforms a human life. Mrs. Mundahoi was a witch doctor and a powerful person in her tribe among the jungles of Sabah, North Borneo. With subtle art she served her people, combining canny wisdom with superstitious ritual. Then Jesus changed her life. Here she stands tonight. Since renouncing her occult powers, she has turned her influence and persuasiveness to bringing more than 100 people to Christ.

The Far East is people. When Abram La Rue first faced the massed millions of the Far East he was the only Seventh-day Adventist. Just one man. Today we have more than 228,000 church members. And we have the accumulated seed sowing of all these years.

That is why we are now in the midst of a program called Far East Harvest. 1969 saw the largest number of members added by baptism and profession of faith we have ever added in one year in the Far East—18,368. This brings the total for four years to 66,274. And that is twice as many members as there were in all the world when Abram La Rue came to Hong Kong.

Review and Herald

In 1949 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1950 they also published five issues of *The Advent Review*, later that year, in November, those two papers merged under the name *Review and Herald*. Now, still simply *Review and Herald* for 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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PROGRAM TO BE REPEATED

The computerized multimedia report presented by the North American Division, Sunday night, June 14, will be repeated at 6:00 P.M., Sabbath, June 20.



1. The bamboo orchestra (called an angklung) is composed of Filipinos, Thais, and Indonesians. C. J. Bertochini is in charge. 2. Larry Blackwell adds to the beauty of worship by his solo Sunday night. 3. Wayne Hooper, vice-chairman, GC music committee, leads singing on the opening night of the General Conference session. 4. Alfred Walters, long-time music teacher at the LSC campus of Loma Linda University, plays the violin. 5. Mr. and Mrs. W. C. Scales, Jr., of the Allegheny East Conference sing a duet.



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