

Review

JULY 15, 1975

General Conference Bulletin No. 4

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



THE DAY IN VIENNA

Monday, July 14

By B. B. Beach

Today the attention of the Adventist world is focused on Vienna. In my eyes, this General Conference session is the most important international gathering to meet in this the former capital of east-central Europe, since 1815. At that time the famous Congress of Vienna reshaped Europe after the turmoil of the Napoleonic era. Thus began the historical process which the Apocalypse calls the healing of the deadly wound.

The various committee rooms on the second floor of the Hilton Hotel, where nearly

20 per cent of the delegates are staying, are named after the leading figures in the Congress of Vienna. As I write these lines, I'm once again in the Talleyrand Room (where the General Conference and division officers met for several days listening to the exciting reports of progress from the various divisions and departments, I'm reminded of a statement attributed to Talleyrand, the wise and wily old statesman: "Nothing succeeds so well as success." Interestingly, Ellen White makes the same assertion.

It is now 7:15 P.M. and this reporting day in Vienna began a little more than an hour ago. Roger Fasnacht, Voice of Hope director in Paris, leads out with his usual "brio" in a service of musical praise. Vienne is known for an unparalleled outburst of musical genius during the nineteenth century. The city's leading musical family was the Strausses. Tonight we listen to Britains Singing Stewarts and their original style, an ensemble consisting of seven members of the same family—the Adventist Strausses.

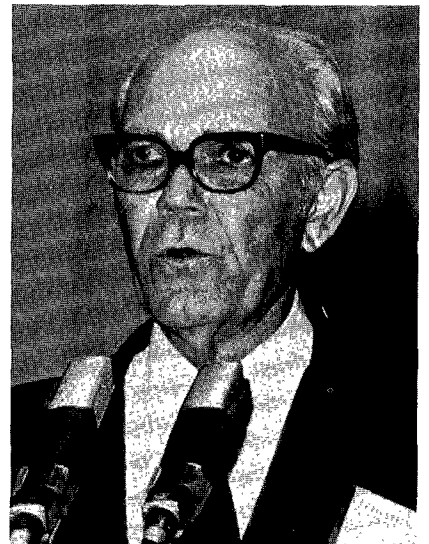
Next on the programme was Romeo Copiz, a former student of mine in Florence, Italy, who plays the harmonica beautifully. Italians are a musical people. Yesterday thousands were inspired by Guiseppe DeMeo singing The Lord's Prayer. Dare I say it? He also is a former student. In fact, one of the great thrills of attending this, my eighth General Conference session, is to meet scores of former students and friends and hear how well they have

done under the blessing of God.

Per and Monica from Norway, with their beautifully blended voices and lives, were followed by another impressive performance by the Czech choir. Over the years I have had to attend numerous meetings of non-adventist churches, but I must confess that the outstanding music we listen to at General Conference sessions and international youth congresses is simply unequaled elsewhere in the religious world.

It is now exactly 8 P.M. and the Inter-American folk move onto the platform. Their division's evening program has traditionally been one of the highpoints at General Conference. Are they going to outdo themselves again tonight? It becomes harder and harder to best higher and higher achievements!

B. L. Archbold, the newly reelected president, is a tall man, but the spires of his spirit are tall too. He is a veritable evangelistic fireball. With his



Left, At the attractive Australasian Division exhibit are R. R. Frame, Division president; O. D. F. McCutcheon, Papua-New Guinea Union Mission president, and Lance Butler, division treasurer. Above is Cree Sandefur, Pacific Union Conference president, who served as chairman of the session nominating committee.

usual aplomb he introduced his fellow workers, headed by division secretary J. H. Figueroa, whose mind is always working away in high gear. Elder Archbold challenged the audience: "If you want to see more beauty and color, go to the Inter-American booth!" Indeed, at the booth can be seen pictorial scenes behind nine pillared arcades carrying in their pergolas beautifully costumed dolls, the whole situated between two balloons. A visit to this booth provides a surprising serendipity: The Hebrew typewriter devised by Ed Dirksen. This is the only existing typewriter able to produce on the typed page every symbol found in the authoritative Kittel Hebrew Bible.

Sparkling Film Report

The main feature of the Inter-American Division program was the film "Challenge of a New Congress" (the division report appears in Bulletin No. 3, pages 11, 12). When Columbus sighted land in the Caribbean, he believed he had reached the fabulous Indies. Soon the exciting age of the Conquistadores began. But the real Conquistadores for Christ were still to come. These are the heralds of the Advent message. A veritable firestorm of evangelistic fervor has swept across the lands of Inter-America. Here are a few tidbits from this sparkling film-report: In Inter-America women's lib means evangelism! Some enthusiastic members of

the Bogota Sharon church have conducted as many as 15 branch Sabbath Schools a week. It took 30 years to reach the first 10,000 baptisms in Colombia, but only 3 years to reach the last.

Miguel Chollett of San Juan, Puerto Rico, is a "colporteur extra-ordinaire." He holds the world record for the largest single sale of Adventist literature—more than \$33,253.

The youth in Inter-America are not immune to the restlessness of the age, but they are ripe for Christian revolution. At the Montemorelos College in Mexico the students over a two year period have won more than 1,100 to the Adventist faith! And what shall I say further, of more than 500 ministers becoming centurians during the past five years? Of such evangelists as K. S. Wiggins, S. L. Purcell, J. C. Palmer and Carlos Aeschlimann setting a new all time dominational record by baptizing more than 1,000 persons each in one single year!

At 9:35 P.M., to the tune of "plaintive" Indian music, it was the turn of the Southern Asia Division participants to walk onto center stage. Gorgeous saris replaced the colorful Latin American wide-sweeping, full-length skirts.

It was in 1908 that G. G. Lowry went to India as a missionary. His son, Roscoe, has now served incisively as the Division president since 1962. Southern Asia has recently



Ezra L. Longway, right, missionary to the Orient for more than 50 years and now a Sustentation Overseas Service worker in Hong Kong, was interviewed during the world mission pageant Sabbath afternoon by C. O. Franz, General Conference secretary. Elder Longway, who began his overseas service in Thailand, spent many years in China.

experienced a great leap forward in membership. There has been a 100 per cent increase in baptisms over the previous period. With this great achievement in mind the reader may be tempted to think that all is "a bed of roses" in South Asia. This is not true. Dr. Lowry did not beat around the bush. Like the pastoral academician he is, he frankly referred to some of the difficult problems faced by the remnant church in India and elsewhere. But none of these perplexities have hindered the growth of the church.

Listen: Elementary schools have increased by 30 per cent. The same is true regarding the number of literature evangelists. More than 10,000 converts were baptized in 1974 alone. The correspondence schools have graduated more than half a million students. In South India congregations have been established in 260 previously unentered cities.

Idols Publicly Burned

Six Marathi speaking Hindus were anxious to join the church. They wanted their idols



publicly buried with them in the waters of baptism. With the minister they walked several miles to the closest pond. But alas it was empty! The candidates said: "Let us pray to God for rain." Soon thick clouds appeared and the rain poured down. But remarkably, when they returned to the nearby city, they found that not one drop of water had fallen there! And so the God of miracles is at work in Southern Asia.

Every General Conference session marks the end of several long and remarkable careers of active denominational service. Southern Asia honored three such workers and their wives: A. J. Johanson, the retiring division executive secretary. W. F. Storz, for 30 years a missionary leader in the division; and Oliver Lang, another long-time missionary.

It was Rudyard Kipling who coined the adage: "East is east and west is west and never the twain shall meet." The dedicated lives of national workers and missionaries, highlighted at such a General Conference session, refutes Kipling's well-known saying.

The Southern Asia Division booth, which I visited shortly before the evening program, presents a kaleidoscope of dis-

played brass, wood, and colorful cloth items featuring various ethnic groups and aspects of the work in India, Pakistan, Burma, Sri Lanka, Bangladesh—to mention some of the many countries that make up this division.

It is past 9:30 p.m. and the lights in the great auditorium are turned off to encourage the delegates and visitors to head back toward their hotels or their camping sites outside Vienna. With so many long-time friends meeting in the Stadthalle, the hardworking Austrian staff would never get back to bed if the session participants were not firmly urged to leave the hall. However, some of us still have a few hours of writing to do before Morpheus can be in charge for all too short a time!

8 A.M. Once again I'm at the REVIEW AND HERALD desk immediately below the pulpit. E. Pereyra is speaking. He is the field secretary of the South American Division and exemplifies the graces of a true gentleman. Within the quadruple framework of Bible, urgency, second advent, and preparation he developed the theme that Adventism is not a dream but a struggle, not conformity but reform. Indeed reformation

means reorganization in ideas and life-style.

Unprecedented Interest in White Booth

An encouraging phenomenon at this session has been the unprecedented interest shown in the Ellen White Center display, especially by many young ministers. Commenting on the interest, W. P. Bradley, the chairman of the E. G. White Estate board, mused, "Things are happening here at the Center display area and sometimes we almost feel as if the General Conference session is meeting around us!"

There are countless "tutelary sylphs" or "gnomes"—to use poetic language—that are working tirelessly behind the scenes to make this great gathering a full success. They don't stand on the platform; spotlights don't search them out. What would this session have been without the ear-phone bedecked translators sitting in the six booths provided for them. As I write I recognize Pierre Winandy (French), R. Guleng (Norwegian), J. Lorencin (Serbo-Croat) and Miss I. Bulli (Polish) giving practical evidence of their linguistic talent. The proof of the interpreting skill lies in the listening!

Someone has asked me the question: How does this session keep in contact with the outside world? R. E. Osborn coordinates the telecommunications center. Adele Wickwire and Velma McCulloch of the Gen-

eral Conference staff prepare the outgoing messages. Elfride Kiefer and Lisette Hages of the Euro-Africa Division in Bern receive and transmit the telex messages, while Donna Pullen from Glendale, California, cuts the tapes for the telex machine. In this way news releases from the press room circle the globe in various languages and within minutes after arrival telex messages are handed to delegates on the session floor.

A pleasing innovation at this General Conference has been the regular involvement of the lady delegates and guests in offering prayer, announcing the hymns and presenting talks, not only at special meetings for the ladies, but at the session itself.

The 11:00 o'clock hour is reserved for study of the Scriptures. W. G. C. Murdoch, one of the most respected Bible teachers of this denomination, gave a study entitled, "The Teaching of the Sanctuary." (The study appears on the cover of Bulletin No. 5.) The subject of the heavenly sanctuary is an important and unique teaching committed to the Seventh-day Adventist Church. When Christ is our guiding star in the study of the sanctuary, we cannot go far astray. I was impressed by a solemn question Dr. Murdoch asked at the close of his study: "Why has the atonement time lasted so long?" We have the assurance that the Lord's return is nearer today than in the days of the pioneers. We hope that the next

For one hour the flags of 161 countries were marched across the stage, representing the countries in which Seventh-day Adventists now work. Beginning with the United States of America (1848), each country's placard indicated the year entered. Dramatic was the stand of 28 flags, mutely proclaiming fields where the church has not begun work. Most of the pageant participants were dressed in colorful, local dress.





The Adventist message entered Czechoslovakia in 1901. The group in the mission pageant from that country pauses in the spotlight.

General Conference session will be held not in Dallas, Texas, but in the New Jerusalem.

Session Motto Explained

Our session motto is "Now Is The Time." The correspondent for *Christianity Today* asked me the meaning of this motto. Today I asked several of the conference participants what their off-the-cuff understanding of the motto is. Gordon Hyde (General Conference) summed up the meaning in one word, "Urgency." W. R. Beach (General Conference) said this is a time for a great task to be done by this church. C. E. Bradford (General Conference) said to him it meant arise, finish the work, and soon we'll be going home. Christine Rudin (Switzerland) felt the motto reflected the Biblical phrase, "Now is the accepted time" in which we must prepare to meet our God. W. D. Eva (General Conference) believed that as individual Adventists we must "remember how critical the moment is"—that a life and service is demanded that answers to the firm faith in the imminent Second Advent. Denes Zarka (Hungary) interpreted the motto as an invitation to prepare our lives for the coming Lord by cleansing our hearts of sin and reaching out in peace and brotherhood toward a needy humanity.

A familiar figure at all General Conference sessions since

1936 is Caris Lauda. Back almost 40 years ago, without ten minutes warning, he and his wife Clara were "drafted" to offer a special music item. Ever since he has been leading song services at General Conference sessions and several youth congresses. He is now climaxing his musical career by being chairman of the session music

committee. Now that he is retiring, I for one will be missing the contagious musical enthusiasm which he has exuded in conducting mass congregational singing.

Another person who will be missed is Don Hunter. While he has not exactly been the General Conference "tower crier" (as one of my ancestors was in Providence Rhode Island more than three centuries ago), he has become almost synonymous with announcement making.

It is now afternoon. In the morning, several institutions gave their reports, including Oakwood College and the Christian Record. During the presentation by the E. G. White Estate, W. P. Bradley, the chairman, asked if there was anyone in the audience who had actually seen Ellen G. White (she died in 1915). One lady way back in the auditorium held up her hand. It is good to have these living links with our heroic pioneering past.

The last business session of the day is now under way.

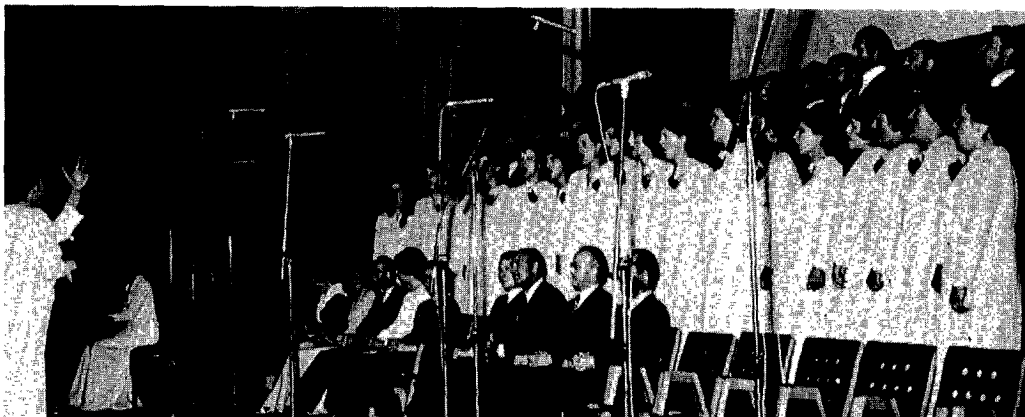
James Aitken, the General Conference, representative at the United Nations, introduced

to the delegates the first non-Adventist to address the 52nd session, Dr. Klaus Poser, a director of the Protestant Agency in Germany for Development Aid. Our denominational cooperation with this generous agency goes back to 1966. Dr. Poser in his brief remarks pointed out how pleasant this cooperation has been. Some DM 10 million (about 4.5 million U.S. dollars) in such aid has been channeled through Adventist organizations, especially in Latin America. And the business session continues. The nominating committee gives another partial report. (The report of the nominating committee appears on p. 5.)

It is 5:00 P.M. The sands of journalistic time are running out. The manuscript must be typed and ready within a few minutes. For me, the day in Vienna is closing. It has been somewhat of a writing marathon (between committees, discussions—we've just lost our division president to the General Conference!), but it is a happy experience to write for the REVIEW editors. They cover for your mistakes. Is there a spiritual lesson here?



A city park in front of the Stadthalle provides fresh air, space in which to relax, shade, and a bench for Lawrence Maxwell (center, editor of the "Signs of the Times") to converse with a visitor.



A 30-member choir from Czechoslovakia provided music several times during the session. The choir, directed by Ester Spinarova, of Prague, was formed especially for these General Conference performances.

Proceedings of the General Conference

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

July 13, 1975, 4:30 P.M.

Continued from Bulletin No. 3

CHAIRMAN: W. D. Eva.

W. J. HACKETT: We are proud of our departmental leaders. They all have great energy and enthusiasm, and I am going to ask each of these men to give in one minute the high light of his department during the last quinquennium.

[Brief reports were given by W. R. L. Scragg, Communication Department; Walton J. Brown, Department of Education; Ralph F. Waddell, Department of Health; V. W. Schoen, Lay Activities Department; N. R. Dower, Ministerial Association; H. D. Singleton, North American Regional Department; M. E. Loewen, Public Affairs and Religious Liberty Department; D. A. McAdams, Publishing Department; Fernon Retzer, Sabbath School Department; W. M. Starks, Stewardship and Development Department; E. H. J. Steed, Temperance Department; and John H. Hancock, Youth Department. Some directors of departments introduced their associates.]

I like the way Victor Cooper put it in *Tell* magazine. He wrote that the church is a departmental orchestra involving our ministry and laity everywhere, bringing the gospel sound to all the earth. You have seen these leaders (and, of course, every division has its leadership, as does each union and each local conference). These men are directing and coordinating the work, trying to find ways and means to help the field in bringing this gospel message to all the world. Brother Eva, I don't think you have ever had a time when 12 departmental men stayed so well within their time.

W. D. EVA: It almost takes our breath away, doesn't it? They finished in less than their time. Brethren and Sisters, they have given us a very fine report today, haven't they? We can support their work, and wisely so, because they are contributing so much to the advancement of God's cause in this part of the world field. Now, as most of you know, there is a fairly new organization known as the Seventh-day Adventist Radio, Television, and Film Center in Thousand Oaks, California, which has several component parts. Three of them are to report this afternoon. Two of the newer ones are Audio Visual Services and the Breath of Life program. The third one is older and better known—the It Is Written program. We will ask them now to report, each in turn.

J. O. Iversen, of the Audio Visual Services, will bring his report first.

J. O. IVERSEN: The world today has been completely changed as a result of the fallout from the communication explosion. It has affected every country of the world and changed life styles. It has been estimated that we retain approximately 35 per cent of what we hear, 65 per cent of what we see, approximately 85 per cent of what we both see and hear. It is only appropriate, then, that with the urgency of our message, the church capitalize on these new tools of communication. (See story on page 19 of the June 26 REVIEW.)

At the forefront of Adventism's efforts to utilize the audio tools to proclaim the message and mission of the church are the slide shows or similar media. Recently we developed a centralized film bank. We are deeply committed to the expansion of materials that formerly were carried on and promoted by the Review and Herald in terms of film strips, cassettes, slide materials, and cartridge activities, providing a new approach for evangelism for the church. One of our immediate programs is the preparation of a kit of slides and super slides for multimedia slide shows and the like.

The communication revolution opens a potential for the church to reach the minds of the masses with

its unique message. Ways are being opened around the world to communicate through exciting new and effective audio-visual concepts; consequently bold steps are being taken in the area of films for television audiences, lay activity evangelism, and public evangelism. We stand ready to help swell the message into the loud cry.

W. D. EVA: Thank you, Elder Iversen. Certainly the church is trying to take advantage of modern methods of communication, so that we can reach the hearts of the millions who do not know this message.

Now a new TV program is being developed in North America, directed especially to black Americans. C. D. Brooks, a field secretary of the General Conference, is the speaker for Breath of Life and will tell of that development.

C. D. BROOKS: Thank you, Elder Eva. Through the providence of God a new television series called Breath of Life is ready for viewing wherever the English language is understood. Thirteen segments are completed. Ours is a full message series.

We are committed to go now into Detroit, Michigan, northern California, and Memphis, Tennessee. After about the eighth segment is viewed, we plan to begin evangelistic meetings which will run concurrently with the TV series. We expect much fruit under God. We feel that the Lord has given us a fresh approach that will interest thousands who wouldn't normally attend our churches. We believe these programs will appeal to men and women of all ethnic backgrounds who are hungering for truth.

We therefore have great expecta-

tions for Breath of Life. We have some of the finest music available, with marvelous visual effects. It is my privilege to be the speaker for the series. The program is taped at the Adventist Radio, TV, and Film Center in Thousand Oaks, California.

How did it all begin? In our midst is a gifted young man, Walter Arties. We have already been blessed with his music. There are many calls for his gifts and expertise. Lucrative offers have been put before him. But he is determined to serve God and His church with his talents. He understands the potential and the advantage offered to us through the visual media. The dream was his. God gave him the vision. Now, through the excellent cooperation of our leaders, through generous appropriations and support, Breath of Life is a reality. Our team is small but enthusiastic. I would like you to meet Louis B. Reynolds of the Sabbath School Department, who is our special researcher, and Walter Arties, producer of our program. (Both men stood and were introduced, and Walter Arties made a brief response.)

W. D. EVA: May Heaven's rich blessing be upon this new venture that has the potential to bring many souls to His kingdom. George E. Vandeman is the It Is Written speaker. He will report next. God bless you, George.

GEORGE VANDEMAN: Thank you, Elder Eva. We are all proud of the newcomer to the field of mass communication and evangelism, Breath of Life. As the denomination's full message telecast we are happy to move over and admit this splendid program that is now making its debut in North America. I never cease to wonder at what God is doing with the third angel's message when exposed to the masses. There was a time when we presented something on the happiness of the home and we received the largest response. Would you believe that vegetarianism now leads the way?

Five or ten years ago we would have had misgivings about presenting the work of Ellen G. White. Now our first presentation, entitled "She Never Owned a Crystal Ball," has been yielding tens of thousands of responses all over the world. We find it difficult to keep up with the response on the distinctive messages that we once held a little bit in abeyance. We've discovered that men and women don't laugh at Adventists anymore. The occult, for instance, and interest in it everywhere has given us a grand opening for presenting the comforting truth of the message of immortality alone through Christ.

Today, It Is Written covers most of Australia. It covers most of Canada, and one of the most encouraging parts of the work in Canada is the new French It Is Written program with George Hermans. Forty-four percent of the United States is covered with this

Nominating Committee Report—No. 3

[Presented and accepted at the seventh business meeting, Monday afternoon, July 14.]

General Conference

General vice-presidents:

W. Duncan Eva
W. J. Hackett
C. D. Henri
Alf Lohne
M. S. Nigri
G. Ralph Thompson

Vice-president for North America:

Neal C. Wilson

Undersecretary:

A. E. Gibb

Associate Secretaries:

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L. L. Bock
C. E. Bradford
D. S. Johnson
B. E. Seton
R. F. Williams

Director, Communication Department:

W. R. L. Scragg

Director, Lay Activities Department:

V. W. Schoen

Associate secretaries, Ministerial Association:

E. E. Cleveland
Arturo Schmidt
J. R. Spangler

Director, Publishing Department:

Bruce M. Wickwire

Director, Stewardship and Development:

W. M. Starks

South American Division

President:

Enoch Oliveira

Southern Asia Division

President:

R. S. Lowry

Trans-Africa Division

President:

M. L. Mills

full message telecast. Twenty-five of the 50 largest population centers in America. In two cases recently—New York and Los Angeles—when we had evening hours to present the program—one was 9:30 in the evening and the other was 12:30 at midnight—both of them headed the ratings against every other religious program on the air in those days. That, for the third angel's message, is a breakthrough.

One of the most encouraging features of the program in recent months has been our new approach to reaping through the *It Is Written* Revelation Seminar. We had five pilot conferences involved—Southern and Southeastern California, Pennsylvania for the masses of the east, Portland and Lewiston, Maine, for the conservative northeast and then paid nearly \$10,000 for 1,300 of these people to come aboard the *Queen Mary* for one solid day—for eight hours of Bible study and a vegetarian meal served at noon. We are now charging \$12.50 a day, and these people, the finest of viewers, and others, are coming. Many have been listening for eight solid hours, and then they are transferred to the church where for 18 weeks they are continuing to study the message with the pastor. After 14 to 17 weeks from the beginning of this series we are discovering, as we have talked with the pastors and the administrators involved, that nearly half the non-Adventist enrollees are in their baptismal classes. For this we thank God.

W. D. EVA: We appreciate these enthusiastic reports very much. Now, we want to give you a very brief opportunity to comment on Sound of Now, presented this morning and again this afternoon, and on these three reports from the Radio, Television, and Film Center. Perhaps there is someone who would like to make some remarks; otherwise there are other things that we are anxious to move on to. I don't see anybody standing at a microphone, and so I think we will go on to the committee reports. We express to our brethren from the departments and these three institutions our sincere thanks for the fine report they have brought us this afternoon.

We expect that there will be a

Additional Delegates

[Voted at the sixth business meeting, July 14, 1975.]

General and Institutional Delegates

North American Division
Sam Martz

Northern-Europe West Africa Division

H. Muderspach



Reelected as president, secretary, and treasurer of the General Conference on Friday afternoon, July 11, (right to left), Robert H. Pierson, Clyde O. Franz, and Kenneth H. Emmerson are presented to the delegates. Standing with their husbands are Dollis Pierson, Lois Mae Franz, and Dorothy Emmerson.

report from the nominating committee during this business meeting, but not knowing exactly when it will come in, we will continue with the *Church Manual* revisions that we were discussing this morning. When we adjourned A. Aeschlimann of the Inter-American Division wished to speak concerning the recommendation from the church manual committee. Brother Aeschlimann, we will be glad to give you the floor now. [He was not present.] The next one who had asked for the floor was George Brown, also of the Inter-American Division. Brother Brown, are you here?

GEORGE BROWN: Thank you, Mr. Chairman. When the session ended this morning I was about to say I agree with the spirit of this resolution, for it seeks to emphasize the matter of qualitative preparation for church membership. I would only hope that this recommendation would not at any time become an instrument in the hands of extremists to in any way inhibit or cramp the style of evangelism. Then I have a question to raise on the first paragraph. Perhaps somebody could clarify what it means. Page three, line 11, reads: "In churches where frequent baptisms might reduce the significance of public examination, an alternative plan should be observed." What does that mean?

W. D. EVA: B. E. Seton is secretary of the church manual committee. Perhaps he can give us some help.

B. E. SETON: The alternative plan is suggested a little lower down, and it is a plan of having the examination conducted by a group appointed by the church board or the board of elders. Repeated public examinations every Sabbath would become rather commonplace and might not be of as much significance in a large church as the examination before the smaller group conducted more earnestly and more fully than might be done before the church. Does that answer your question, Brother Brown?

GEORGE BROWN: Thank you, it does.

W. D. EVA: Now, we are ready to vote on this recommendation

pertaining to baptismal instruction. The partial report from the church manual committee read and adopted at this time appears on page 14 of this Bulletin.

W. D. EVA: Duane Johnson will present further recommendations from the church manual committee.

D. S. JOHNSON: [Read "Fundamental Beliefs," pp. 32-39.] It is recommended to make the following adjustments with regard to the church's attitude toward the use of harmful drugs:

1. On p. 37 to add pp. 60 and 235 to the list of cross references at the conclusion of paragraph 17.

2. To amend paragraph 19, p. 57 to read: The Christian should recognize his body as the temple of the Holy Spirit. Therefore he will honor God by caring for his body, abstaining from the use of alcoholic beverages, tobacco in any of its forms, narcotics, and all unclean foods, and from the abuse of all drugs. (1 Cor. 3:16, 17; . . . Lev. 11:1-8. See also pp. 36, 37, 60, 209, 210, 235.)

3. To amend paragraph 7, p. 60 to read: Do you believe that your body is the temple of the Holy Spirit and that you are to honor God by caring for your body abstaining from the use of alcoholic beverages, tobacco in any of its forms, narcotics, and from all unclean foods, and from the abuse of all drugs? (See pp. 37, 57, 209, 210, 235.)

Brother Chairman, I move the recommendation to get it before us.

W. D. EVA: It's moved and seconded. Now I'd like to ask B. E. Seton to give us a little background on the recommendation.

B. E. SETON: Brother Chairman, the cross references are certainly easy to understand. The philosophy behind the amendment arises from a desire to be as explicit as possible without laying down lines that cannot be moved. The use of alcoholic beverages and of tobacco in any of its forms is a little more accurate than "in all its forms," because it is unlikely that a person would take tobacco in all of its forms. And, given the social milieu in which we live today, we have to deal with narcotics sweeping through the ranks of the young

people particularly. There is also a verbal change to care for all unclean foods. The last phrase arises from the desire of the committee, in cooperation with the Department of Health, to safeguard the right use of the commedical purposes—as prescribed, for instance, by a physician—and the abuse of any drug. We are sadly acquainted, today, with people taking drugs with no medicinal purpose in mind but to go "high" for an artificial thrill.

W. D. EVA: Thank you, Brother Seton. Is there any discussion? Yes, Miss Stoneburner is at No. 2 and Brother Carcich at No. 3. Miss Stoneburner.

ELLA MAY STONEBURNER: The way this is stated it appears to me to mean that even if a physician ordered a narcotic for a patient he should not use it. That isn't what you wanted it to say, is it?

W. D. EVA: Are you raising a question about separating narcotics and drugs, and of abstaining from the abuse of drugs and the use of narcotics? Is that your question?

ELLA MAY STONEBURNER: Yes, it reads, "abstaining from the use of narcotics," and then, "the abuse of all drugs."

W. D. EVA: As I recall the discussion at the Annual Council at Loma Linda last year, we put the word "narcotics" in because it has special implications. When we spoke of the abuse of drugs rather than narcotics we were including narcotics according to the exact meaning of the word under drugs, where they might be medicinally prescribed.

ELLA MAY STONEBURNER: Is that clear in the way the statement is worded?

W. D. EVA: Well, the Annual Council wrestled with it for a long time, and if you could help us we would appreciate it.

ELLA MAY STONEBURNER: It would seem to me that the word "narcotics" is not needed here. We have already mentioned the abuse of all drugs.

B. E. SETON: Brother Chairman, may I comment? It seems to me that we are endeavoring, here, to clarify the statement for the rank

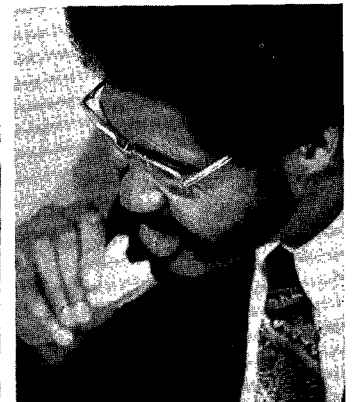
Continued on page 14



The Afro-Mideast Division delegates caucused to select members for the nominating committee to represent their section of the world field.



Each morning delegates, staff members, and others converge on the steel, concrete, and glass Stadthalle.



Dick Barron, youth director of the Lake Union Conference, enjoys his snack and his conversation.



A guest from Hamburg transforms tomatoes and bread into sandwiches.



John Robertson, La Sierra, California, pastor, makes a point with Tom Walters, educational secretary of the Pacific Union Conference.

Stress and Progress in Troubled Lands

Report of the Southern Asia Division presented Sunday, July 13, 1975.

BY R. S. LOWRY
President



We bring you greetings from almost 90,000 fellow believers residing in India and Nepal, Burma and Pakistan, Sri Lanka, Sikkim, and Bangladesh.

It took more than 70 years to reach a membership of 40,000 in Southern Asia, but during the past five years there have been 41,225 baptisms. But Southern Asia remains the bastion of heathenism. Out of 750 million, just over 2 per cent are Christians. Furthermore, the church during this period has faced all manner of difficulty: floods, earthquakes, wars, famine—even the murder of one of our missionaries! But, despite these events by which the enemy would turn man away from God, His Spirit has been preparing a people. As conditions have worsened, V. P. Muthiah, lay activities leader, points out, our believers have responded with more literature, more visits, and more Bible studies. Nearly Rs. 900,000 was raised this year in Ingathering, and the target of one million has now been placed before us.

Our Sabbath school leaders, W. F. Storz and Gloria Thomas, sound a similar note: Three hundred and thirteen newly organized Sabbath schools; more than 1,000 Vacation Bible Schools, many in previously unentered territories.

W. J. McHenry, youth and education department leader, reports Pathfinder Club activity increased 100 per cent, youth efforts resulted in more than 8,000 baptisms, and the number of elementary schools increased by 30 per cent.

Similarly, J. M. Curnow, of the publishing department, claims an increase of 31 per cent in literature evangelists. Sales in 1974 were up 55 per cent over 1970. Work is now proceeding on the construction of two new publishing houses to serve Sri Lanka and Pakistan.

The work of the temperance department, under the leadership of S. James, has continued to win friends and influence people in high circles.

Through coordinated endeavor, W. H. Mattison, Ministerial Association and communication secretary, notes that all these activities have resulted in 987 evangelistic campaigns, and more than 10,000 baptisms in 1974 alone.

Another soul-winning agency is the Voice of Prophecy, with 11 weekly broadcasts in eight languages, and its correspondence schools, which have graduated more than half a million students.

One such graduate was Suresh, an *Arya Samaj* Hindu and officer of the Indian Air Force.

Suresh first studied "The Hope of Christ" lessons in consequence of reading a newspaper advertisement. Years later he listened to a Voice of Prophecy broadcast that led to his taking several other advanced courses of Bible study. Yet, to that date, he had even resisted an acquaintanceship with any Christian. Now, however, he longed to meet a Seventh-day

Adventist. So it was that on a visit to Bombay he searched for our people and met R. D. Riches, president of the Central India Union. This resulted in 30 days of intensive study and reading of the Word of God, until, on September 1, 1973, in the early hours of the morning, Suresh committed himself to follow the Lord Jesus.

But a long struggle lay ahead. Back on duty there was opposition from fellow officers. Even his father was encouraged to declare him insane rather than admit to his becoming a Christian while rational.

After much heartache, but always sensing the presence of the Lord by his side, Suresh decided to take the final step that would separate him from his family. He was baptized in May, 1974. Today, having been released from the air force, he witnesses as one of our teachers to the Master's saving grace.

Outstanding Gain in South India

Some areas of our division have had greater growth than others. In the South India Union, under the leadership of D. R. Watts, there has been an increase in membership during the quinquennium of no less than 75 per cent. New congregations of believers have been established in 260 previously unentered cities. In the Bangalore metropolitan area, where the South India Union headquarters is situated, there were seven churches in 1970. Today there are 18.

The membership in the Central India Union has also increased a remarkable 70 per cent. In the Andhra Section of this union, in 1974, 20 evangelists baptized more than 2,000 persons, or an average of better than 100 each. However, T. J. S. Fredarichs, who in 1967 became the first centurion evangelist of our division, himself baptized 2,000 persons during the two years 1973 and 1974.

In the Maharashtra Section of the same union more than 41 million orthodox Hindus live. For years the work here barely advanced, and baptisms were counted on the fingers of one's hands. During the quadrennium ending 1970, 100 baptisms for a given year was considered outstanding. Today the annual average is more than 600 baptisms; the day of miracles has not passed!

In the summer of 1974 a letter was received from a listener to our Marathi-language broadcast, requesting a visit. When our pastor finally made contact with this party he found six Hindus eager to join the church. They not only sought baptism by immersion, they wanted their Hindu idols publicly buried with



Children from 6 to 11 years of age attended Sabbath meetings in Hall A of the S

them in the watery grave. To all this our minister agreed. And so, on June 23, after a course of Bible study, he walked six miles to the nearest irrigation tank with the local church members and the six candidates, only to find the tank dry! But the candidates said, "Let us pray for rain; surely God will hear and send water!" So they prayed. Soon thick clouds appeared; then it rained as never before, until the tank was filled. Remarkably, upon returning to the city, they discovered that not a drop of water had fallen there.

The Northern Union includes the domicile of the "holy men" of India, the birthplace of Buddha Gautama, the area through which the "sacred Ganges" flows, the situs of the holy cities of Benares, Bhubaneswar, and Hardwar. Although more people live here than are found in either the North American or the Northern Europe-West Africa divisions, our membership was 7,394 in 1970. In 1974 it exceeded 11,750—a notable 59-per cent increase.

This union includes Nepal, where we have operated a hospital under a limited contract. Last year when the contract expired it was expected that the government might take over, but it did not. Rather, in April of this year R. I. Clark, M.D., informed us that the contract had been extended for five years and with greater opportunities for expanding our work.

Breakthrough in Sikkim

Sikkim, which heretofore has been largely a closed area, is also situated in this union. For several years literature evangelists have infiltrated this region with books and magazines, but it was not until 1974 that, owing to the changed relationship between Sikkim and India, we were able formally to establish work there. Now Iqbal Masih and his wife, both medical workers, have established our Better Life Clinic. We expect shortly that there will be a company of believers in Gangtok who will serve to spread the light of truth throughout Sikkim.

For years in Burma it has not been possible to have the help of foreign missionaries, nor have we been able to run medical or educational institutions. Nevertheless, as Kyaw Balay, president of the Burma Union, says, "This has not stopped the onward march of the church. The work has proceeded steadily until in 1974 approximately 500 were baptized and the tithe increased by 45 per cent. The total membership now stands at more than 6,350. New work has been opened in unentered parts of the Kachin State, close to the border

of China. Similarly, new work has been established on the Arakan coast and to the farthest eastern part of Burma, where China, Laos, and Thailand meet. It was here, in January, 1972, that 65 persons were to have been baptized, including Pastor Esseh, a prominent Baptist minister. However, because of political agitation, this mass baptism had to be abandoned, leaving an unanswered "Macedonian call" from Mongsat, where it is said that Pastor Esseh has 3,000 followers, many of whom may be expected to join the church.

In Bangladesh, despite the tragedies of war, flood, and famine, and the murder of one of our missionaries, encouraging progress has been made. R. M. Neish, president of this area, notes that our Gopalganj Hospital, under F. D. Solivio, has been firmly re-established with a new 36-bed wing, largely built from local income, which in 1974 amazingly exceeded Rs. 400,000. A dental clinic under the direction of Walter Hadley has been opened in Dacca and is off to a successful start. Large quantities of food and clothing have been distributed, and nearly 2,000 homes constructed, as part of our relief work in conjunction with SAWS. In spite of numerous difficulties, a record increase in membership was achieved in 1974 when 409 persons were added.

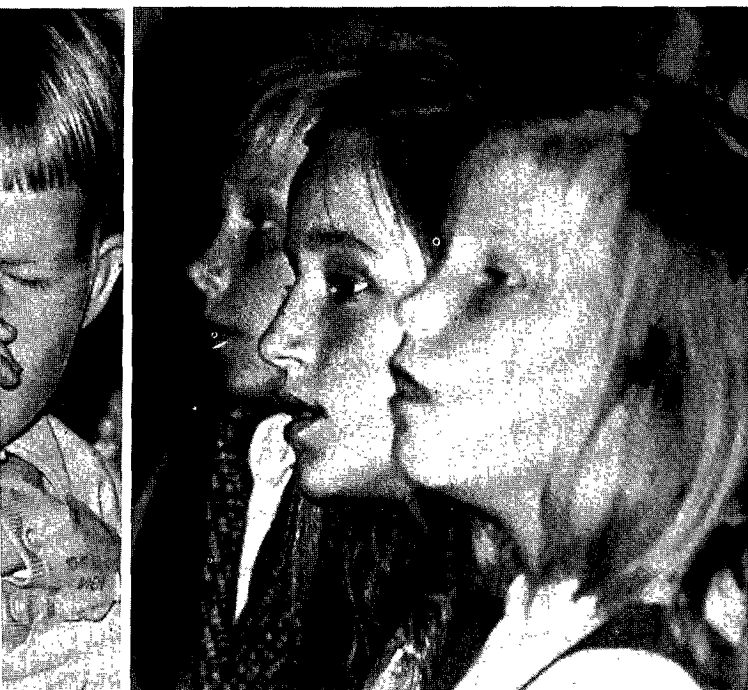
Sri Lanka is the beautiful isle of Ceylon, where, as the song writer says, "Every prospect pleases." Here, too, God is selecting His own. Characteristic of the gospel outreach, writes B. F. Pingho, president of the union, is the case of a lifelong Buddhist temple worker who at age 72 accepted the truth. Baptisms have increased until today more than 300 worship in four churches in Colombo and 250 study in the Lakkapana Adventist Seminary. The Lakeside Medical Centre has expanded to overflowing since Drs. Merlyn and Betty Fernando returned, and a new wing is now planned.

Pakistan Awakens

In Pakistan, where the population is almost completely Moslem, baptisms have been traditionally few. Yet even here, more than 200 were baptized in 1974. That the Spirit of the Lord is moving the hearts of these people is evidenced by the calls that have come from various minority groups in Sind and Baluchistan, inviting us to open schools and conduct meetings. Opportunities for preaching the gospel are being presented as never before, and no less than ten new church buildings have been erected during this quinquennium in Pakistan.

But all is not "a bed of roses" in Southern Asia, and we would not wish to give a wrong impression. The church faces many serious problems. For example: For the first time, we are beset with a "reform movement," which attempts to draw membership away from our ranks into a separate church organization; for the first time, the division administration is under suit in court by dissident members; very recently the existence of Spicer Memorial College has been threatened by a government order forbidding the granting of diplomas and degrees; the registered office of the division has had to be moved from Poona, where our headquarters has been situated for the past 50 years; because of new laws enacted by the Government of India, the division treasury is having to be reorganized along unusual lines, with consequent awkwardness and difficulty; the replacement of foreign missionaries who leave permanently for their homeland has become almost impossible in the major portion of the division territory. Nevertheless, we can also say, none of these happenings has in any way hindered the growth of the church. To the contrary, the church has seen more progress than ever, as these annual statistics from an area that has experienced disruption and administrative difficulty show:

	1970	1974
Churches/companies	91	266
Membership	9,581	15,081
Workers	129	251
Institutions	10	21
Church buildings	7	87
Tithes	Rs.126,114	Rs.347,889



plex. These picture capture a few of their varied and uninhibited expressions.

God and Man at Work

Report of the
North American
Division
presented Monday
evening, July 14, 1975.

BY NEAL C. WILSON
*General Conference
Vice-President
for North America*



The quinquennium 1970-1974 have been busy years for the North American Division, and while we know the record could be better, we praise our heavenly Father for the encouraging report that follows. Together with our faithful laymen across the United States, Canada, and in Bermuda, 27,178 denominational employees have all had a part in its making.

Evangelism. Of foremost importance is the evangelistic report. Every department of the church has been involved, and under the blessing of the Holy Spirit the five-year total for baptisms and profession of faith reached 144,330, or a total membership at the end of the quinquennium of 503,689. Special impetus for evangelism was felt when "MISSION '72" was launched in every conference. Each year since, the "MISSION" plan has grown under the able leadership of E. E. Cleveland, associate secretary of the General Conference Ministerial Association. Of this program, Elder Cleveland states with confidence, "We cannot of ourselves bring to pass revival, but we can by God's grace create those conditions that will make revival possible. We cannot compel our laymen to join us in the ministry of the Word but we can make possible their training and shape their concepts toward this worthy end. Revival is the work of God, but the logistics of revival have been left to us; and the longer we delay implementation thereof, so long will the promised blessing fail to come."

Adventist Collegiate Taskforce

Also to assist in this division-wide evangelistic thrust, the new Adventist Collegiate Taskforce program has been instrumental in reaching thousands of young people and others during the summer months. This is the North American equivalent of the now-famous student missionary plan. The program is only one year old, and during the summer of 1974, 1,806 youth participated in 144 projects either as volunteers or on scholarships. These projects included witness teams, door-to-door contacts, pastor assistants, youth-center operations, "unentered county" evangelism, vacation Bible schools, and youth camps.

Financial. Historically, the North American Division has liberally supported the worldwide work of the church. The quinquennium just past is no exception, and depending on the course of the economy, may well set an all-time record. Tithes totaled \$579,977,277, or an increase of \$192,883,535 over the previous five years. Total Sabbath school offerings amounted to \$62,206,946.97 and of this total \$3,679,784.66 in thirteenth Sabbath overflow went to new projects in many parts of the world. The introduction in 1973 of the new 2X, or double Sabbath school offering plan, first instituted in the Southern Union, has contributed much to these increases.

The Lay Activities Department continued strong promotion of Ingathering for a five-year total of \$37,984,829.70. The

grand total of mission offerings for the five-year period was \$109,689,388.17.

New Church Projects. Again, this busy quinquennium is reflected in the construction of many new churches, elementary, secondary, and higher education projects, and hospitals. These capital programs can only be estimated, but reach well over one billion dollars.

New Boards and Councils. In North America, educational, medical, and publishing programs have increased in magnitude to the point where it became necessary during the quinquennium to effect considerable reorganization. In 1970 the General Hospital Council was organized, making it possible to conduct a stronger and more coordinated work. Continued efforts along this line led to the development of the "Verticare" concept, which offers church management of total health care on an areawide basis. During the quinquennium, 50 hospitals cared for 1,221,107 patients.

During the years 1970 and 1971 a major change was effected in establishing the North American Board of Higher Education. This board with representation from each university and college offers over-all planning, supervision, and direction in minimizing duplication of programs and costs. Dr. F. E. J. Harder serves as executive secretary of the board.

In 1972 the North American Division approved a long-needed document that may ultimately develop into our magna carta for higher education. It not only articulates beautifully the integral relationship of our schools to the church but also the responsibility to the church of those who teach.

Another new approach in education involving the precollegiate years was introduced in the fall of 1974, known as K-12, or a coordinated division-wide plan for kindergarten through secondary. In education, the following 1974 statistics will be of interest:

Elementary	
Schools	969
Teachers	3,189
Enrollment	54,829
Graduates	7,229
Secondary	
Schools	85
Faculty	1,261
Enrollment	21,503
Graduates	4,020
Higher Education	
Schools	13
Faculty	2,295
Enrollment (all levels)	17,719
Graduates	3,298

During the same year 1,182 of these graduates entered denominational employment. Let us praise God for this system of education, one of His most meaningful gifts to His church.

Following the successes of the General Hospital Council and the Board of Higher Education, in 1973, the North American Publishing Council was developed. The council is served by subcommittees in the following categories: Publishing Houses, Adventist Book Centers, Subscription Literature (colporteur sales), Home Health Education Service (collection agency for colporteur sales), and the 1974 addition of the Regional Publishing Items subcommittee that deals with publishing needs for work among black people. The work of each of these subcommittees is directed and coordinated by the Publishing Council.

Literature sales during the quinquennium are reflected in two areas, namely, subscription sales by our loyal literature evangelists in the amount of \$157,306,152.57 and Adventist Book Center sales at \$98,041,262.98.

We wish to include the results of another innovation, the production on giant commercial presses of low-cost paperback

books. On June 8, 1973, the largest printing order ever placed by the church was for 2,100,000 copies of *Steps to Christ*. To date since 1973, the various paperback books have been printed in the following quantities:

<i>The Great Controversy</i>	1,600,000 at 27c each
<i>The Desire of Ages</i>	1,056,725 at 31c each
<i>Steps to Christ</i>	5,400,000 under 10c each
<i>The Ministry of Healing</i>	350,000 at 50c each
<i>Bible Readings</i>	750,000 at 75c each

These books are being distributed like the "leaves of autumn."

Pool Purchasing. In 1972 a "pool purchasing" plan was inaugurated, which makes it possible for all of our institutions to effect substantial savings through national contracts on certain common products. This service is coordinated in Washington, D.C., by Institutional Services/ESDA, under the direction of John Knipschild.

Christian Leadership Seminars. It has long been felt that more attention should be given to a continuing education for church administrators. During the quinquennium, this challenge was met in organizing what are now popularly known as Christian Leadership Seminars. During 1973-1974 a seminar was conducted in each of the ten North American unions. They were attended by union and local conference officials and college, academy, and hospital administrators. The five-day seminar includes lectures from professional instructors and lab work. Director and associate director for the seminars are R. R. Beitz, long-time church administrator and Delmer Holbrook, president of the Home Study Institute. In the future, it is intended that two seminars be held each year with required attendance for new administrators, and also advanced seminars for those of longer experience.

Bible Conferences. In 1974 Bible conferences were held at Southern Missionary College, Pacific Union College, and Andrews University. Nearly 2,000 ministers and Bible teachers attended. The last Bible conference was held at Takoma Park, Maryland, in 1952.

Human Relations. Following the initiative of the 1970 Atlantic City General Conference and its document on human relations, the North American Division has continually sought to resolve existing problems and improve inter-racial relationships. Significant in this area was a plan of implementation approved in October of 1970, which seeks to offer equal opportunity for all workers and members regardless of racial background. The church needs to make even greater progress in this area.

Inner-City Ministry

Accelerated educational and relief programs for people living in the inner city were also funded and promoted under the leadership of W. W. Fordham. The Seventh-day Adventist Church's first major thrust in the inner cities in behalf of the underprivileged was in the year 1970. From that date to this, approximately three million dollars has been appropriated by the church for this ministry.

Two major services are now being promoted throughout North America by Inner-City Services:

1. The Health Screening Programs operating in mobile vans.
2. The S.T.O.P. (Society Training of People in trouble) program designed to help solve the ever-increasing problem of crime among the youth.

Black Television. A new television series *Breath of Life*, designed especially for black audiences, has been completed at the Seventh-day Adventist Radio, Television, and Film Center, Thousand Oaks, California. The speaker for this important program is C. D. Brooks, General Conference field secretary, assisted by Walter Arties, producer.

Role of Women. In 1973 a special committee under the chairmanship of W. J. Hackett, general vice-president, gave in-depth study to the role of women in the church. Since that time, a second meeting has been held and this important

though delicate question continues to receive careful attention. Included in a course of action voted at the 1973 Annual Council, delegates urged "the necessity of involving the total resources of the church for the rapid completion of the gospel commission."

To the Future. In looking to the future, the North American Division has already adopted a plan for continued coordinated evangelism. That each reader of this report might know his role, may I invite our North American ministry and laity to carefully review the 1973 Annual Council Appeal:

1. Without further delay open the heart's door fully to the waiting, pleading Saviour (Rev. 3:20). Admit Jesus as the absolute Ruler of the life. Let Him enter the heart to transform it and to rule. Under the influence of the "early rain," live up to all the light you have. Put into practice all the counsel God has given you.

2. Forsake the spirit of insubordination that too long has influenced individual and church decisions. This will prepare the way for the renewal of the "latter rain," which has been delayed since the earlier years of our history, for God cannot send the Spirit in His fullness while people disregard the counsels He has graciously sent through that same Spirit, the Spirit of Prophecy.

3. Make a new commitment to the church's task of reaching earth's billions with the three angels' messages. This commitment will call for personal dedication, for personal witnessing, for personal sacrifice. Moreover, it will call for deep intercession with God on the part of each member, a pleading with God for the "latter rain" of the Holy Spirit's power for effectual, convincing, loving witness in deed and word.

Plan for Evangelism

We may then expect success as we move forward in the following coordinated plan for evangelism adopted by the 1973 Annual Council:

1. That a call be made to each church member to strengthen his personal prayer and devotional life through quiet meditation and a daily study of the Word of God.

2. That the church endeavor to help the individual member in his preparation for the second coming of Christ by providing a spiritual climate through meaningful worship services and through various helps such as Bible conferences, week-end spiritual retreats, church revivals, weeks of prayer, Testimony Countdown series, and other Bible and Spirit of Prophecy study guides offered from various sources, and the organization of the church into small study groups for adults and youth where the power of group dynamics may be utilized for spiritual growth and witnessing.

3. That the strengthening of the Adventist home and family relationships be encouraged with a great emphasis given to family worship, and that opportunities be increased for parent-child training, marital guidance, and family-centered outreach programs.

4. That earnest effort be made for the enlistment, training, and involvement of every denominational worker and layman for witnessing and community outreach.

5. That major thrusts in public evangelism with emphasis on the whole man in his physical, spiritual, social, and mental needs be conducted by every church or district at least once a year, led by ministers and/or laymen with an appeal to the constituency to give full personal support—moral, physical, and financial—to such efforts.

6. That well-organized plans be carried forward under the guidance of division, union, and local conferences or mission administrative and departmental leadership to involve every minister and layman in following up all interests that are generated through the evangelistic outreach of our churches and institutions.

7. That each department of the church develop specific plans outlining its contribution to and participation in this six-point program.

May we be willing to let God lead us into this greater experience for a speedy conclusion of His work in the earth.

The Gifts of the Spirit

Bible study
presented
Friday morning,
July 11, 1975.

BY BERNARD E. SETON
Associate Secretary
General Conference



Seventh-day Adventists are convinced Trinitarians. They believe in the Eternal Three—the Triune Godhead of Father, Son, and Holy Ghost. These three Persons are coequal, sharing, as One God, the eternal responsibility for the entire universe. Father and Son, thanks to human analogies, seem to us to be more easily understandable. The Holy Spirit, by the very nature of His Person, appears more elusive, more remote, less tangible and knowable than His two Partners. Yet, from a human point of view, it might be suggested that He is nearer than the Others. He can dwell within us; He can be part of our very being; He is the great agent in each Christian's salvation.

He came upon Mary for the incarnation of our Saviour (Luke 1:35; Matt. 1:18, 20). He endued Jesus of Nazareth with power for His blessed ministry (Acts 10:38). He cooperated with our Lord in the offering of His spotless Self as our Redeemer (Heb. 9:14). When the Master returned to heaven the destiny of the infant church may be said to have lain in the Spirit's care (Luke 24:49; Acts 1:4, 5, 8; 2:1-47; Eph. 4:8-13). He it is who brings each new Christian into the kingdom of God (John 3:5; 14:16-18; 16:7-14; Gal. 5:5; Eph. 1:12, 13).

This wealth of revelation can be summarized, in our own words, by stating: It is impossible to be a Christian without the continual, consistent ministry of the Spirit in our daily lives.

Furthermore, we must recognize that, in terms of this study, we must accept the *gift* of the Spirit in our surrendered hearts before we can bear the *fruits* of the Spirit in our reborn lives and before we can receive the *gifts* of the Spirit for our Christian service.

This morning's Bible study topic—"The Gifts of the Spirit"—is a Biblically approved subject, for Paul says: "Concerning spiritual gifts, brethren, I would not have you ignorant" (1 Cor. 12:1). I assume the General Conference brethren share that same concern, since they requested this study and, by chance or design, made it the first in the session's series: so let us examine the matter in some scriptural detail.

Variety of Gifts

There is a wide variety of gifts (1 Cor. 12:4). How glad we should be for this variety! If all flowers were roses monotony would reign in the garden, and how welcome a single daisy would be! Happily, there are many different kinds of flowers, and also of spiritual gifts. All may aspire to bear all the fruits of the Spirit, but no one, unless he be a veritable Paul, possesses all of the Spirit's gifts. "To one is given . . . wisdom; to another . . . knowledge . . . ; to another faith . . ." (1 Cor. 12:8, 9); with the Spirit distributing His different gifts to different Christians as His infallible wisdom sees will be best for the church (verse 11).

Now let us spread out the gifts to examine, compare, contrast, and enjoy them. There are nine (verses 8-10), but the

list is not exhaustive, for others are mentioned elsewhere, and some contain yet others concealed within their usual manifestations.

1. *The word of wisdom*, which may suggest the possession of the wisdom that is from above, with the gift for expressing it.

2. *The word of knowledge*, especially of life-giving knowledge (John 17:3), with the ability to share it. Not all who have knowledge have wisdom, and vice versa, but the church needs leaders who have both.

3. *Faith*, which is usually reckoned as a personal gift, is here listed as functioning in the church, possibly for administrative and institutional, as well as devotional, purposes.

4. *Gifts of healing*, presented in the plural, suggesting that there are several ways in which the healing art can be manifested, such as miracle-working speech, touch, counsel, application of natural remedies, and exercise of medical skills.

5. *Working of miracles*, not limited to health, but extended to all of life's needs. This gift operated in the early church, and we might well expect its continuance now.

6. *Prophecy*. Here, this is one gift among several and is given no special emphasis. It was clearly rather common in apostolic times, and was not restricted to foretelling the future, but produced messages that guided, admonished, inspired, and sustained the church.

7. *Discerning of spirits*. This is closely linked to prophecy, suggesting that the church needs both gifts, that it may distinguish between the true and the false.

8. *Kinds of tongues*. There is given here no hint as to the nature of the tongues, but Paul is more explicit in chapter 14 of 1 Corinthians.

9. *Interpretation of tongues*. The inclusion of this gift suggests that the tongues or languages were not known to the church members and needed to be interpreted if they were to serve a useful purpose.

What a wealth of communal spiritual gifts! Let us acknowledge our need for possessing more of them in greater measure. O Lord, increase our desire to receive and our capacity to employ the full range of these charismatic endowments!

Priorities in Gifts

In 1 Corinthians 12:28-30, Paul makes a slightly different approach to the same subject of spiritual gifts. He reduces the list to eight, instead of the earlier nine, by combining tongues and interpretation of tongues, and introduces priorities by specifically referring to "first apostles, secondarily prophets, thirdly teachers . . ." (verse 28). The reference to apostles should not be limited to the original 12, but should include the spiritual leaders and administrators, the true successors to our Lord's disciples, on whom falls the principal responsibility of guiding the church to glory.

Just as there was more than one apostle to lead the multitude of early Christians, so the Pauline use of the plural form "prophets" implies that there would be more than one possessor of the prophetic gift. The remnant church is peculiarly blessed in having a concentrated and extremely lofty manifestation of this *charisma* in the Spirit-filled ministry of Ellen White. Beyond controversy her work, rooted deeply in Scripture, has so molded the character of the Seventh-day Adventist Church that the church itself is a most convincing testimony to the efficacy of the prophetic gift.

In identifying the third gift as producing "teachers," Paul could hardly have had academics in mind, but was doubtless thinking primarily of those who taught believers the way of life rather than the ABC's of secular knowledge.

A graded order of gifts is further implied in the words "after that miracles, then . . ." (verse 28). The reference both to "miracles" and "gifts of healing" suggests a distinction between the two categories and justifies our seeing "miracles" as the intervention of divine power in the everyday life of the church and the believer, while "healing" is applied directly to questions of health.

Commentators have some difficulty in distinguishing be-



Delegates commended the food service. They were usually able to breeze through one of several service lines in just a few seconds.

tween the next two gifts, "helps, governments," but the first may be seen as a social endowment whereby the strong help the weak as in our welfare work, while the second, from the Greek reference to "steersman, guide," may apply to him who directs the affairs of the local church, possibly as a local church officer.

Last in this structured list comes "diversities of tongues." Without pausing to analyze the type of "tongue," we should observe that Paul assumes (verse 30) there will be interpretation of those tongues that the hearers might be edified and not merely mystified by a gift that would otherwise bring no corporate blessing to the saints. How strange that the gift that is placed last in the inspired list should now be the one that is most ardently desired by many sections of Christendom, to the neglect of those that occupy the first, second, and third places!

These gifts, please note, are not monopolized by a few, but are shared among many (verses 29, 30). The church in general is urged: "Covet earnestly the best gifts" (verse 31). Let us accept that invitation and seek after the spiritual abilities the Lord is waiting to bestow on us.

At the heart of his discourse the apostle places the greatest gift of all—charity, love, *agapē*, the spiritual love that is defined as being part of God's own nature. Its essentiality is inimitably portrayed in chapter 13, where we must leave it while we turn to summarize the message contained in chapter 14, which, in brief, says that the gift of prophecy is far superior to that of tongues. In spite of his long dquisition, the writer's argument is very succinct: he does not deny the reality of the gift of tongues, but gives it a low place on his list, with strong warnings against its misuse, which clearly occurred then as now (verses 5-9, 12, 29, 39).

Purpose of the Gifts

We must now consider the reason *why* the Spirit bestows such spiritual gifts on the church. The answer is enshrined in Ephesians 4, where Paul exhorts to unity (verses 1-6), reveals that all gifts of grace are conveyed in the supreme gift of Christ (verse 7), reminds us that Christ participated in bestowing the gifts (verse 8), which, with some slight modifications, are identical with those listed in 1 Corinthians 12. The gift of evangelism is given third place, and pastors are closely linked with teachers (Eph. 4:11). Again, the gifts are presented in the plural, while a general distribution enables many to receive at least one gift while no one individual is likely to receive all.

The reason for bestowal of the gifts is explicitly stated in verse 12, of which a literal translation reads: "for the equipment of the saints, for the work of ministry, for building up the body of Christ" (R.S.V.). In other words, the gifts are to enable church members to contribute to the development of the church and, as verse 13 explains, to do this until all believers attain unity of faith, a personal experimental knowledge of the Son of God as their Saviour and King, and a spiritual stature akin to that of Christ Himself. From this there emerges

the conviction that the right exercise of spiritual gifts builds unity and Christlikeness in the church, while abuse or neglect brings disunity and un-Christliness. The Spirit, if permitted, will bring stability in doctrine, government, and ethics, building a mature church and saving it from aberrations, dissidence, and fanaticism.

The main thrust of our study has been to lay the scriptural background to the topic of spiritual gifts as recorded in the New Testament when the church was in its infancy, just launched on its career, and needing to be equipped for its mission in a pagan world. That was a unique situation, not to be paralleled in any succeeding century: yet the basic needs of the church today are similar. It is fighting for its life in an alien world. It needs the full ministry of the Spirit and His gifts to equip it for this continuing, intensifying warfare. Fortunately, it has a heritage—a line of apostles wisely caring for its administration; a prophetess to inspire, admonish, and guide; pastors and teachers to instruct; some miracles to confirm its confidence in supernatural power; gifts of healing for its ministry of mercy; helps and governments for its everyday service to the world; and diversities of tongues for its proclamation of the gospel into all the world. It is remarkable that a church so cautious concerning charismatic healing should do so much for genuine healing through its medical ministry and that one so careful concerning the gift of tongues should say so much in so many languages to every nation, kindred, and people. If that tradition of service is to continue and develop even more strongly, the remnant church needs all the power that the Spirit Himself will bestow; and not on a selective basis, accepting one gift and rejecting others, but seeking all, for all are needed. Fortunately, "The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. . . . The lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as His representative."—*The Acts of the Apostles*, pp. 49, 50.

Covet the Gifts

For ourselves—and we are the church—we may study the Spirit and His gifts ad infinitum, but if we are not surrendered to Him and receptive to His gifts, then our religion is a mere formality and will lack the coveted power. "If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be."—*Ibid.*, p. 50.

Furthermore, dear fellow Adventists, our lives must acknowledge the supremacy of love over every other gift. The church itself may possess all the gifts save one, yet, if it has not love it is nothing, it profiteth us nothing. We, its members, must reveal our Master's love-filled character to a world that is justified in expecting such a revelation. When that ideal is reached we shall be not far from the kingdom!

At this General Conference session we appeal to those of us who are administrators and workers to open our hearts to the Spirit's movings, we urge our church officers, our members, our visiting friends, to invite the Third Person of the Godhead to take up His residence in our lives. In these ways we may be Spirit-filled. In that way we can yet move the world. "For this cause" we bow our knees unto the Father of our Lord Jesus Christ "that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith" (Eph. 3:14-17). How truly wonderful it will be as we allow this prayer to be fulfilled in us in Vienna! Let us make it possible, NOW, for NOW is the time!

"Father, hear our supplications,
As Thy children now draw nigh;
Open Thou Thy heavenly windows,
Pour Thy Spirit from on high.

"Cleanse from all the sins that hinder,
Sweep away the walls of pride;
Humble us, and then in power
Send Thy Spirit's quickening tide."

and file, for whom the distinction might be helpful, and if they don't respond to the abstention from narcotics, then we refer to the abuse of all drugs. If they seek to escape from the abuse of all drugs, then there is the mention of narcotics, and since in many people's mind the terms "narcotics" and "drugs" are not synonymous, we felt it best to retain the double mention in order to cover the whole unhappy field.

W. D. EVA: Thank you, Brother Seton. Brother Carcich?

T. CARCICH: Brother Chairman, I suppose Dr. Seton has clarified this, but I want to speak for the delegation from the U.S.S.R., which indicates that they are more than just sitting delegates. They are taking a very active interest in everything that is written in these reports and recommendations.

W. D. EVA: We appreciate that very much.

T. CARCICH: They are very appreciative of all the material that has been passed to them, but they are somewhat overwhelmed by the rapidity with which this material comes to us. They, too, are con-

cerned with the phrase "and from the abuse of all drugs." In their country they use beneficial drugs, and think that "all drugs" should be clarified. It's too inclusive. You medical men and you who are versed in these matters might be better able to answer their question and their fear. They think the words "all drugs" include drugs that are beneficial. Should there not be some clarification?

W. D. EVA: It does say "abuse of all drugs." It doesn't say "use."

T. CARCICH: Some drugs have to be taken consistently.

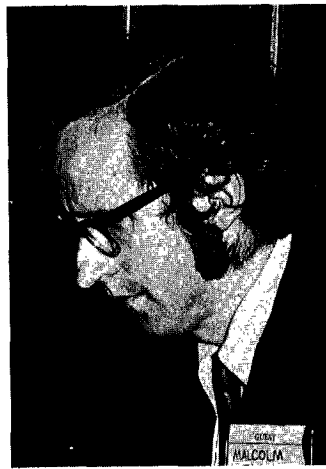
W. D. EVA: If they were prescribed, that wouldn't be abuse, then, would it?

T. CARCICH: Your clarification is very accurate, but it's the abuse that some people make of this reading that might cause them problems. It is not our interpretation that is harmful here, it is the interpretation of some.

W. D. EVA: Have you a suggestion to make?

T. CARCICH: No, I don't. But I have raised their fear and I hope you will give it some consideration.

W. D. EVA: Thank you very



Malcolm Taylor, minister and church musician from England, seated at the auditorium organ.

much. Brother Sawvel wants to speak.

MILO SAWVEL: Mr. Chairman, I believe this could be simplified, and we discussed this at the Annual Council. At that time a suggested reading would include narcotics and drugs together ("the misuse of any narcotics or drugs"). The reason for "misuse" instead of "abuse" is that in North America, for instance, we have the National Institute for Alcoholism and Alcohol Abuse. Of course, as far as the principles of the church are concerned, basically we do not accept the fact that there are legitimate reasons for using alcohol. And so, we would like to change this to "misuse" rather than "abuse".

W. D. EVA: Thank you, Brother Sawvel. Now Dr. Waddell will speak.

R. F. WADDELL: Brother Chairman, I was going to say just what Brother Sawvel has already said, except I would put it differently. The last sentence in the statement would read: "Therefore

he will honor God by caring for his body, abstaining from the use of all alcoholic beverages, tobacco in all its forms, all unclean foods, and from the misuse of narcotics and all other drugs."

W. D. EVA: Now would you like to move that in both places?

R. F. WADDELL: I'd like to move that, Brother Chairman.

W. D. EVA: In both places? Paragraph 2 and paragraph 3?

R. F. WADDELL: That's right.

W. D. EVA: Is there a second? Brother Sawvel, does that cover what you have in mind? [Sawvel, "Yes."]

W. D. EVA: Brother Carcich, does that meet your mind? [Carcich, "Yes."] Thank you.

Now, Dr. Waddell, will you give us exactly what that reading is? [The reading was given and there was considerable discussion of the recommendation by Jean Geeroms, Olav Bloomquist, Jaime Acosta, J. Edison, and others.]

W. D. EVA: Thank you. [It was moved and seconded to refer the item back to the Church Manual Committee. The motion to refer carried.] Now I understand the nominating committee is ready to bring in a partial report. Elder Cree Sandefur is the chairman.

CREE SANDEFUR: Thank you, Mr. Chairman. First we have a partial report regarding the treasury. Friday afternoon we elected the treasurer. Now we have those who will be closely associated with him. Herbert Fletcher, our secretary, will bring the recommendations.

HERBERT FLETCHER: Mr. Chairman, the nominating committee presents the following names: [The report was presented and accepted. It appears on page 5 of Bulletin No. 4.]

W. D. EVA: Thank you very much, Elder Sandefur, we will remember the nominating committee in prayer. A motion to adjourn

Partial Report of the Church Manual Committee

[At the fifth business meeting, 4:30 p.m., July 13, the following recommendations were submitted to the delegates and approved.]

Voted. To amend the sections dealing with Preparation for Baptism (pp. 51-53, and 59), as follows: [Deleted words are in parentheses and additions are italicized.]

"The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether they are simply taking the name of Seventh-day Adventists or whether they are taking their stand on the Lord's side, to come out from the world and be separate, and touch not the unclean thing. Before baptism there should be a thorough inquiry as to the experience of the candidates. Let this inquiry be made, not in a cold and distant way, but kindly, tenderly, pointing the new converts to the Lamb of God that taketh away the sin of the world. Bring the requirements of the gospel to bear upon the candidates for baptism."—*Ibid.*, pp. 95, 96.

"When they give evidence that they fully understand their position, they are to be accepted."—*Testimonies to Ministers*, p. 128.

Ministers Thoroughly to Instruct Candidates Previously to Baptism.—A minister should not present any candidate for baptism and church membership until he can satisfy the church by a public examination that the candidate has been well instructed, and is ready to take

such a step (*see p. 59*). *In churches where frequent baptisms might reduce the significance of a public examination, an alternative plan should be observed.* (His) *The minister's work. . . reception of new members. Our churches, through the church board, should insist that candidates (should) be instructed individually and, in addition, wherever possible, that they be taught in a baptismal class.*

Public Examination.—The church has a right to know . . . such as the board of elders (*see p. 87*) *whose report should then be rendered to the church prior to the baptism. In using the alternative mentioned under the preceding section opportunity should be given for candidates to give public expression of their desire to unite with the church and to be identified with and by the church.*

Baptismal Covenant.—A summary of doctrinal beliefs, . . . have been adopted by the denomination *as a baptismal covenant.* A printed copy of this covenant, with the Certificate of Baptism properly (filled out) completed, should be furnished all those who are accepted for church membership by baptism. (and church membership.) *In the case of those received on profession of faith, an appropriate certificate will also be given.*

Baptismal Vow.—In the presence of the church, or in the presence of a properly appointed body (*see p. 52*), the following questions should be posed and answered in the affirmative by candidates for baptism, and by those being received on profession of faith.



Eva Beatrice Dykes was the first black American woman to qualify for the Ph. D. degree, which she obtained from Harvard University's Radcliffe College. After teaching at Howard University, Dr. Dykes cast her lot with Adventist education and taught at Oakwood College for 31 years. She is the "dean" of black Adventist educators.



Adam Andrew, son of Dr. and Mrs. J. Lyko of Ile-Ife Hospital in Nigeria, West Africa, is one of the session's youngest visitors.

this business session is in order. [It was moved and seconded.]

PRAYER: Mrs. D. E. G. Mitchell.
W. D. EVA, *Chairman*
D. S. JOHNSON, *Secretary*
D. H. BAASCH, *Recording Secretary*

Sixth Business Meeting

July 14, 1975, 9:15 A.M.

CHAIRMAN: M. S. Nigri.

PRAYER: B. Rudholm, Bible Teacher, Sweden.

M. S. NIGRI: Thank you, Elder Lyko [Z. Lyko, platform chairman, is secretary of the Polish Union.] Good morning to all. I call another session to order.

This morning we have three reports, after which we will continue our discussion of the *Church Manual* revisions. The three reports are from Oakwood College, Christian Record Braille Foundation, and the Ellen G. White Estate. Before these are presented Elder Hunter has another report from the committee on the seating of additional delegates.

D. W. HUNTER: Brother Chairman, we have two names to present as delegates at large. [The names were presented, accepted, and appear elsewhere in this Bulletin.]

M. S. NIGRI: We are allotting 15 minutes for the report from Oakwood College, a General Conference institution especially for black youth. Calvin Rock, president, will tell us about this outstanding college in the United States.

[A film and a report were presented. A condensed report will appear in a later Bulletin.]

M. S. NIGRI: Another unique General Conference institution is the Christian Record Braille Foundation. It works for blind and handicapped people. Pastor Thomas is the general manager and he has 15 minutes for his report.

[F. G. Thomas introduced Frank A. Peterson, field service director, who presented the report, which

will appear in a later Bulletin in condensed form.]

M. S. NIGRI: This institution is doing a remendous work and we would like to see this type of work in other parts of the world outside North America. The foundation is a missionary and evangelistic agency in our church.

Now, the Ellen G. White Estate will present its report. The White Estate is not an institution, nor a department or service of the General Conference. But it is very closely related to the General Conference. Its office is situated on the ground floor of the Central Building of the General Conference. If you come to Washington, D.C., sometime, don't forget to pay them a visit. They will be very happy to give you a tour.

The E. G. White Estate is an organization managed by a board of trustees appointed according to Mrs. White's will to serve needs of the world field in this special area. The E. G. White Estate trustees manage the writings of Sister White and her heritage as she perhaps would have it done if she were alive today. The chairman of the board of trustees is Paul Bradley, and we want to give him 20 minutes for his presentation.

[W. P. Bradley introduced several of the trustees. A condensed report will appear in a later Bulletin.]

M. S. NIGRI: Thank you very much, Elder Bradley, for this interesting report. We do not take action on this report but we do want to express our sincere appreciation for it and the other reports we have had this morning.

Now we will take up the regular business. We will continue the consideration of the Church Manual committee report. I want to invite Dr. Seton and Elder Eva to come here. Elder Eva is chairman and Dr. Seton is secretary of the Church Manual committee and they are the most acquainted with these items. Elder Bradford, our secretary, will read the first item entitled "Pastor and Church School Board."

C. E. BRADFORD: [Reading] *Recommended*, To amend Chapter 8, Auxiliary organizations, section entitled "The Church School Board," p. 163, fifth paragraph, to read, as follows:

Continued on page 16

Bulletin Board

WOMEN'S MEETINGS

Special meetings for women of the session will be held Tuesday through Thursday, 4:00 P.M. in Hall B.

PRAYER COMMITTEE

Each day beginning at 10:00 A.M. there will be opportunity for prayer in Room 7 in English, German, French, and Spanish. A plan will be posted on the door showing the times for the different languages. Anyone desiring someone to pray with him should go to the prayer room at the appointed time for his language, where a pastor will be available.

TRI-LINGUAL SESSION SOUVENIR

The General Conference Communications Department is sponsoring a richly illustrated book featuring in the three languages (English, French, and German) the work and faith of Seventh-day Adventists.

The author, Carol Hetzell, associate secretary of the department, also provided the 24 pictures—some in full color.

No delegate or guest should leave the session without having obtained a copy of *Faith Alive*. It is obtainable in the Trade School (Gewerbeschule) across the road from the Stadthalle at the ES-TE-A stand. The price is AS 103.

TODAY'S PROGRAM

- 8:00- 9:00 Devotional—Mrs. H. Jemison
- 9:15-10:45 Business Session
Reports From Standing Committees
General Conference
Legal Meetings
International Women's Year
- 11:00-12:00 Bible Study Hour—G. F. Hasel
- 1:30- 4:15 P.M. Committees
- 2:00- 3:30 World Work in Pictures (Hall B)
It's a Great Family (Lay Activities)
Challenge of the East (Far Eastern Division)
Team Spirit (Faith for Today)
- 4:30- 6:00 Business Session
Reports From Standing Committees
Student Missionary Program
Home Study Institute
- 4:30- 6:00 Especially for Ladies (Hall B)
- 7:15- 7:45 Songs of Praise
- 7:45- 9:30 Division Reports
South American—R. A. Wilcox
Far Eastern—P. H. Eldridge

CORRECTION

In "The Day in Vienna" by R. R. Hegstad in Bulletin No. 2, the question, "[Will] European Adventists [be] responsible?" should read, "[Will] European Adventists [be] responsive?"

Review

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Women from the Inter-American Division tossed carnations to delegates in the audience during their division report Sunday evening, July 13.

The pastor of the church should be a member of the school board. Where the school is operated by more than one church, it is the general practice that the pastors of the churches concerned are members of the school board. [The recommendation was voted as read.]

M. S. NIGRI: Now, the next item entitled, "Election of Chairman of School Board."

C. E. BRADFORD: [Reading] *Recommended*, To adjust the paragraph entitled "Officers" (p. 164) to read as follows:

The officers shall consist of a chairman and a secretary. In union school boards serving a school sponsored by two or more churches a treasurer, a vice-chairman, and an assistant secretary should also be appointed. Where the school is

operated by one church, the chairman should be elected by the church; where the school is operated by two or more churches, the chairman should be elected by the board from among its own members at the first meeting after its election. The principal of the school is generally appointed as secretary of the board. I move the adoption of this section. [The motion, after discussion with questions from A. R. Appel of the North American Division and Israel Leito of the Inter-American Division, was voted as read.]

M. S. NIGRI: Now the next item entitled, "Church Nominating Committees."

C. E. BRADFORD: [Reading] *Recommended*, To amend Chapter 10, The Church Election, the section entitled "Nominating Committee," pp. 180, 181 to read as follows:

It is the rule . . . the second Sabbath in December. The minister or pastor of the church, or in the absence of a minister, the church elder, should bring the matter to the attention of the church, the understanding being that the church itself shall determine how the nominating committee is to be chosen, bearing in mind the recommendations that follow:

How Nominating Committee Is Appointed—It is recommended that in harmony with the practice followed at our conference elections, there be provided in churches of one hundred members or less a special committee of from five to nine members who shall nominate the nominating committee and designate its chairman. In churches with up to five hundred members a special committee of from nine to fifteen members may be chosen,

while in churches with more than five hundred members a special committee of from fifteen to twenty-five members or of an appropriate number proportionate to the membership may be appointed. This special committee may be chosen in one of two ways: . . . [The second paragraph of the motion, after discussion in response to questions and comments by E. W. Voyles, Harold Iles, and A. J. Patzer, all of the North American Division, was voted; the first paragraph was held for later discussion.]

M. S. NIGRI: We have only three minutes to consider one or two more items. Let us take the one entitled "Pastor and Nominating Committee."

C. E. BRADFORD: [Reading] To amend pp. 181, 182, sub-section entitled "Who Should be Members of the Nominating Committee" to read as follows:

Only members who are in good standing . . . his appointment to the church does not rest upon any action of the nominating committee, the general practice is that the pastor or district leader be chosen to serve as a member of the committee. In any event, he should sit with the nominating committee as counselor.

I move the adoption of this section. [The motion was voted as read.]

CLOSING HYMN: Announced by Mrs. J. D. Johnson, wife of the chaplain of the Ile-Ife Hospital in Nigeria.

BENEDICTION: Alfred Richter.
M. S. NIGRI, *Chairman*
C. E. BRADFORD, *Secretary*
D. H. BAASCH, *Recording Secretary*

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