

Review

JULY 16, 1975

General Conference Bulletin No. 5

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



Right, W. R. Lesher, editor of the senior Sabbath school lessons, emphasizes three points as he teaches the lesson on Sabbath morning.



Above, W. Ruba, Trans-Africa Division publishing director, welcomes visitors to the division exhibit. Right, the women's quartet of the Berlin Hospital sing for the session delegates.

Lessons From the Sanctuary

Bible study
presented
Monday morning,
July 14, 1975.

BY W. G. C. MURDOCH
Professor, Seventh-day Adventist
Theological Seminary



The earthly sanctuary and its services were designed to be an object lesson to Israel, showing how God deals with the sin problem. The sacrifices pointed forward to Christ's atoning sacrifice as the Lamb of God who would take away the sin of the world. In Him as the great antitype all other types were to meet their fulfillment. To Him as our sinless substitute all other substitutes pointed. If Christ remains our guiding star in the study of the sanctuary there is no danger that we will wander into devious bypaths and arrive at trivial conclusions.

Ellen White declares, "I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years. It is the enemy that leads minds off on side-tracks."—*Gospel Workers*, p. 303.

Again she states, "The enemy will bring in false theories, such as the doctrine that there is no sanctuary."—*Review and Herald*, May 25, 1905, p. 17.

There was a spiritual blessing in every sacrifice. Could the Israelites have had their spiritual vision enlightened, they would have recognized Christ in every sacrifice. In the sin offering they would have seen Him as the Sin Bearer; in the peace offering, as the Prince of Peace; in the shewbread, as the Bread of Life; and in the golden candlestick, as the Light of the world. Through the eye of faith, the altar of incense would have been to them the way of approach into the presence of God.

The Passover to them would have meant much more than deliverance from the bondage of Egypt; the first fruits, more than merely the promise of an earthly harvest. Pentecost would have been to them a type of all nations of earth coming to join with them in their worship of the Lamb. In the Feast of Trumpets they would have looked forward to the sounding of the final message on earth calling all men to prepare for the great antitypical day of atonement, when sin would be forever banished from the universe. The Feast of Tabernacles would have caused their hearts to thrill with joy at the prospect of the final harvest home, in which the redeemed of all ages will be gathered together to enjoy the pleasures of eternal rest.

But for the Israelites the feasts and services degenerated into a mere round of ceremonies. They failed to find the substance while grasping at the shadow. As we look at their failure we need to fear "lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1). Despite man's failure, God's purpose to save him remains unchanged. God has made His covenant with us, placing Himself under oath to fulfill His promises to the very letter. He undertook in Eden to rescue us from the enslavement of the serpent, and through the "seed" to recover us from the power of disobedience. He has done this in giving

His only-begotten Son to die for us. He has accepted Christ's obedient life in place of our life. This is the great truth He wants to teach us from a study of the Old Testament types. We need today to restudy the sanctuary in the light of the cross. As we do this we will obtain a closer acquaintance with our Redeemer, who "pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life" (*The Desire of Ages*, p. 23).

The important lesson that the sanctuary taught was that of substitution; Christ became our substitute. He died not only for us, but in our place. Adam would have died the day he sinned had not Christ volunteered to be his surety and substitute. Beautiful though the typical earthly sanctuary was, with its furniture burnished with pure gold, this sanctuary did not bring redemption to the sinner. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

In the court stood the brazen altar of burnt offering and the laver of washing. Here men came who wished to have their sins forgiven. Here atoning sacrifices were offered, and here sinners experienced the cleansing power of the blood. The court was the nearest the people could approach to the presence of God. In the court the burnt offerings were consumed by fire upon the brazen altar. This fire, kindled by God Himself (Lev. 9:24), was never to be extinguished.

While this altar no longer exists, we today still have an altar (Heb. 13:10). We can come at any time to our great High Priest in the sanctuary above and find forgiveness.

A variety of offerings was made upon the altar. These unfold the method and meaning of personal consecration and dedication.

Consecration of the Congregation

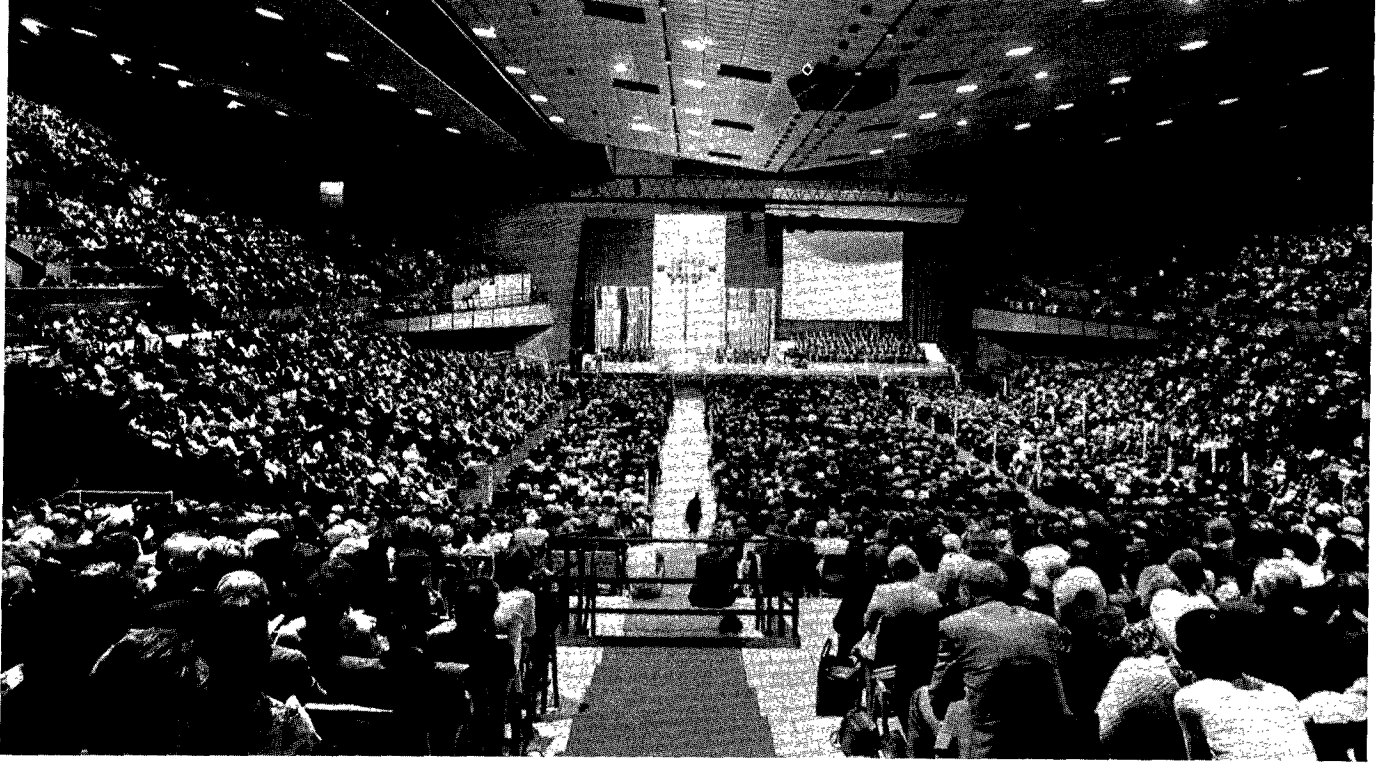
In the morning and in the evening, as regularly as the sun rose and set, there was a burnt offering presented to the Lord. This typified complete consecration of the whole congregation to God each morning and evening. What a beautiful picture of the daily life of the believer in the Lamb of God who takes away the sin of the world!

The meat offering, or, better, meal offering, acknowledges God's ownership and man's stewardship. This offering typifies that all that men possess should be placed on the altar.

The peace offering symbolized communion. Part of this offering was to be burned in the fire and part to be consumed by the worshiper. Christ is seen in the peace offering. He has broken down all national boundaries and all racial prejudices



Gustav Tobler, right, Swiss Publishing House editor, translated for a number of English-speaking session participants. Here he is translating for E. E. Cleveland, GC associate Ministerial secretary.



The Stadthalle (city auditorium) seats nearly 12,000. The German ministers' choir is seated on the platform. Delegates occupy the main floor.

and has made one people of all peoples of the earth, as Paul declared when writing to the Ephesians: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh" (Eph. 2:14-17).

The sin offering was so closely connected with sin that the same Hebrew word is used for both. Christ came to put an end to sin and sin offerings (Dan. 9:24). This offering was made for various types of sin such as an error, a fault, or a blunder, but not for presumptuous sin.

The trespass offering was provided for sins knowingly committed (Lev. 6:2-5). The Hebrew word *'asham* is the word translated "guilt" or "debt." Christ is the antitypical trespass offering. He gave His life to free man from guilt and debt. He made His soul an offering for sin (Isa. 53:10). The debt I could not pay, He freely paid for me.

In the holy place there was the golden candlestick, emblematic of Him who is the Light of the world (John 8:12), the table of shewbread inviting us to feed on Him as the Living Bread, and the altar of incense whose fragrance reached beyond the veil into the Most Holy Place and filled the entire sanctuary. It was called a perpetual offering before the Lord (Ex. 30:7, 8). The lamps also were to burn continually (Lev. 24:2, 4), and the loaves on the table were termed the "continual" shewbread (Num. 4:7).

In the work of atonement there was of necessity not only a sacrifice but also a priest. The sacrificial animal became the symbol of man's Substitute. It had to be slain; its work was accomplished by death. After the animal had been put to death the priest took the blood and ministered it for each repentant sinner. So in the antitype Christ died in our stead; He was our substitute upon the cross. After His resurrection He ascended to heaven and "by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12).

However, His priesthood, unlike the type, never changes, but continues all the time. "They truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchange-

able priesthood" (Heb. 7:23, 24). The atoning sacrifice was made certain upon the cross when Christ uttered the words "It is finished." This sacrifice became effectual for individual sinners by the priestly ministry of Christ in heaven. We should thank God that He who died for our sins is not now lying in Joseph's tomb; otherwise His sacrifice for us would have been in vain and the dead would not live again. As Paul says, "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:16-20).

This phase of Christ's priestly work is essential for our salvation. As Ellen White declares, "The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the forerunner is for us entered.' There the light from the cross of Calvary is reflected."—*The Great Controversy*, p. 489. When Christ ascended He began His heavenly ministry in the heavenly sanctuary by a dedicatory service. Just as in the type Moses had anointed the earthly tabernacle, so Christ now dedicated the heavenly.

The signal honor of this heavenly service beginning was seen on the descent of the Holy Spirit on the day of Pentecost. Our risen and ascended Lord entered upon this phase of His High Priestly ministry as the antitype of the earthly priest.

The Most Holy Place

In the Most Holy Place there was the ark containing the holy law, written by the finger of God. The covering of the ark was called the mercy seat. It was above the ark over the mercy seat and between the cherubim that the holy Shekinah of God's presence was manifested. The mercy seat being placed over the ark, where the sacred law was enshrined, represents the union of justice and mercy. How God can be just and yet justify the sinner who believes in Jesus is a mystery that we shall never fully fathom, but one that we can all experience.

Into this Holy of Holies the high priest entered one day in the year, on the Day of Atonement. There were three con-

secutive phases of priestly ministry portrayed in the earthly sanctuary: namely, in the court, in the holy place, and in the Most Holy Place. In like manner we may think of Christ's high priestly redemptive ministry comprising three phases: the first, His atoning sacrifice on the cross on earth, where He became our substitutionary sacrifice; the second, His distinctive high priestly ministry in the holy place in heaven after His ascension, where He continues to minister the benefits of His atonement on the cross; and the third and final phase, His ministry as judge in the Most Holy Place. The first was typified by the Passover, as Christ our Passover was sacrificed for us; the second, by the day of Pentecost; and the third, by the Day of Atonement.

No Other Day Like Day of Atonement

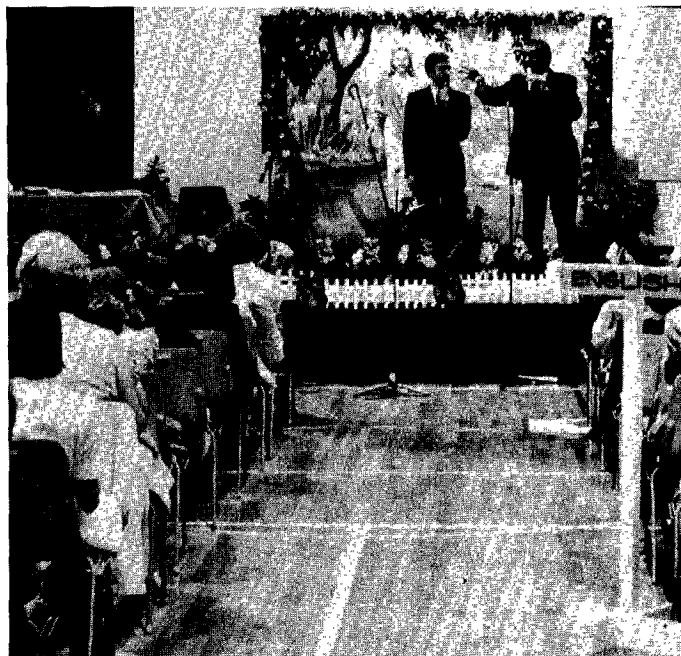
There was no other day in the Jewish year like the Day of Atonement. On this day every soul was required to abstain from all secular labor and humble himself before God. Israel was awakened early on this important occasion, and the morning sacrifice was offered as usual (Num. 29:11). The Israelites called this "the day." On this day the high priest had a special work to perform. In the morning he laid aside his regular priestly robes and put on the holy white garments. On his head he placed a linen mitre instead of the regular bonnet (Lev. 16:4). The object of the day was to take away all sin from the people and from the sanctuary. The ministration on this day called up for final adjudication of all the sins that had been transferred to the sanctuary during the year. The daily ministration was the means by which sins were borne into the sanctuary. The Day of Atonement shows us the means by which they were borne out.

The high priest took the blood of the Lord's goat and went into the Most Holy Place and sprinkled it before the mercy seat. As in the type this was the day of judgment, so also in the antitype. We are now in the final stage of Christ's mediatorial work in the heavenly sanctuary. The prophet Daniel tells the time when this work would begin (Dan. 8:14). The seer of Patmos saw in vision the ark containing the holy law (Rev. 11:19). He also saw an angel flying in the midst of heaven announcing that the hour of judgment had arrived (Rev. 14:6, 7). Soon this mighty angel was joined by another calling God's people out of Babylon. And a third angel followed giving a description of the saints, declaring that they would be keeping the commandments of God and have the testimony of Jesus.

The law and the judgment were the two important features in the prophet's vision, and both of these are centered in the Most Holy Place in the heavenly sanctuary. The sanctuary and the Sabbath are two foundation pillars upon which this Advent message rests, and it is only as we understand and accept these important truths that we enter by faith with our great High Priest into the Most Holy Place in heaven. It is because the remnant church keeps the commandments of God and cherishes the messages from the Spirit of Prophecy that the ire of the dragon is aroused. Only those who follow closely their High Priest into the Most Holy Place will be safe from the dragon's delusive snares. We need not fear the subtle acts of our enemy, because we are assured that the Captain of our salvation is interceding for His people, not as a petitioner to move the Father to compassion, but as a conqueror who claims the trophies of His victory (*Gospel Workers*, p. 154). There must be a great final day of atonement because of the sin problem. This day of judgment will justify God's dealings with sin. The judgment will vindicate God's character. Then the whole universe will see the true nature of sin. Then will be revealed in a new way the immutability of God's law and the surpassing excellence of God's love. In mercy all sinners will be destroyed, God's kingdom will be cleansed from all iniquity, and peace and serenity will once again reign in God's universe.



Jaken Patteymura, president of the North Minahasa Mission, Indonesia, takes notes; Mrs. Patteymura and Mrs. Lorraine Mitchell look on.



Youngsters attending their own church service on Sabbath morning hear a story by H. M. S. Richards, Jr., Voice of Prophecy speaker.



Brochures telling about the work of the church in its various divisions are handed out at each of the division booths, which nestle under the balcony seats on both sides of the Stadthalle auditorium.



THE DAY IN VIENNA

Tuesday, July 15
By Betty Holbrook

The statue startled me. It shouldn't have, in statue-filled Vienna, but it was half hidden in such an unexpected place of the beautiful park in front of our hotel. Two men are trying to move a rock. One is pushing with his arms, using all his force; the other, bracing himself against the rock, pushes with his back. How better, though, could I depict what is happening today in Vienna? There's one job to be done, but so many ways to do it. We speak with one voice, but in so many languages. We have just one purpose, but so many institutions and departments. One uses his hands to push with all his might; another braces his back to move the heavy load. That's God's church, and I'm grateful to be a part of it.

But I don't want to leave the park yet. The day is over, and the evening is quiet, cool, and comfortable. We (my husband and I) walk unafraid in the dimly-lighted paths. A few hundred yards away an orchestra plays familiar Strauss waltzes, but I'm intrigued by the fountain—a constantly changing jewel-like spray. Around it swans glide, reminders of a Creator who loves grace and beauty. It's my tranquilizer for the day.

And it's so very different from the scramble of a few minutes ago.

"May I ask you to clear the building as quickly as possible," Don Hunter, an associate secretary of the General Conference, announces from the desk. "We must be out of the building by ten o'clock."

We hardly need his urging. The buses are waiting—all 45 to 50 of them. Each has a number, each chartered to take delegates to a specific hotel. I hurry down the sidewalk looking for that magic number "1" bus that takes me "home."

I sink into a seat, grateful that tonight I won't have to ride the *Stadtbahn*, a subway and over-ground tram system. Not that I

don't appreciate the tram. It's a pretty direct route across town with a minimum of cost and inconvenience, but the buses are faster, and this one takes me right to my door. I can even fall asleep en route—unless, of course, the banter of effervescent Ernest Steed, secretary of the Temperance Department, and my unidentified seatmate keep me awake.

Or maybe it's the tug of the evening's program that keeps me thinking. I'm reliving an exciting evening.

From Afro-Mideast to North America

As one last treat, the Czechoslovakian choir is singing "Alleluia." They've been with us since the beginning of the session, singing their way into our hearts. Tonight they're in full folk dress, and the song they sing has a happy sound. We haven't applauded frequently at these meetings, but, as the choir leaves the platform, we can't contain ourselves. Applause and waving hands say *Auf Wiedersehen*.

We don't usually comment or write articles about public prayers, but a General Confer-

ence session is different. We've heard prayers in at least a dozen languages—from the fluid to the staccato, from tip-of-the-tongue sounds to the guttural, from those with a musical lilt to those with a gentle, near-monotone. We don't understand the words, but always we recognize that familiar amen and sense that we have been lifted heavenward.

Lights are dim, but spotlights play as dozens of Afro-Mideast workers and laymen come to the platform. They are dressed in the elegant and colorful costumes of their native or adopted lands.

Roy Williams, associate secretary of the General Conference, presents the five-year-old division. "Frisky as any five-year-old," he says. M. E. Lind of Bergen, Norway, was the first president of the newly organized division. Now Emmanuel Pedersen, a native son of Denmark and president of the division, with slides and narration makes this challenging field come alive. (His report appears on pages 10 and 11 of this Bulletin.)

Another division president is also on the platform. In just a few weeks newly elected Charles D. Watson will be moving to Beirut, Lebanon, to take up this leadership post. (Someone punster dubbed the three presidents "he that was, he that is, and he that is to be." I think we'll leave that one right there.)

I can't neglect mentioning the secretary of the division. Ray and Berta Jacobs are just finishing 38 years of mission service. We first met the Ja-

cobses in South America when Elder Jacobs was our union president.

Suddenly, the music of "Mine eyes have seen the glory" booms out. Half Dome, that rugged formation in Yosemite, flashes on the screen, and North America marches on in full array. Two flags fly side by side. Canada and the United States. The two countries are a melting pot of nations, a product of the old world.

I see tiny beads of perspiration on J. Orville Iversen's forehead. Not only are the spotlights hot, but the logistics and timing of this live multi-media production is formidable. Elder Iversen is director of audio-visual services at the SDA Radio, TV, and Film Center. The script was written by Robert Natiuk, an Adventist free-lance script writer in California.

Slides flash on the screen of Yellowknife, Canada (You've read about that, I'm sure—how 150 laymen from 24 States and four Canadian provinces flew into Yellowknife to build a mission complex); the Voice of Prophecy radio "steeple" (just as real as that of any church); the French and Portuguese work in Canada; the mission field of New York City; the outreach of Edson White in the 1800's to Black America, and the progress of that productive venture; the hot desert sands of Monument Valley, land of the Navajos and other Indian tribes; and finally the work of student missionaries in other lands.

As the slides come on, the



Brightly colored flags of the countries in the Inter-American Division attract visitors to the booth.

narration continues and the spotlight plays on people—such as, Lowell Bock and C. E. Bradford, associate secretaries for the North American Division, and others who add the third dimension to the (do I dare call it?) "spectacular."

There's really no way to describe a program such as this. All I can say is that the audience was spell-bound as the spotlight zeroed in on Neal Wilson, re-elected vice-president

for the North American Division, and all of his union presidents and officers of the General Conference whose efforts are concentrated on North America.

"We believe that now is the time," said Elder Wilson. "Now is the time for vision, action, and especially the latter rain. Now is the time to prepare every kindred, tongue, and people for the coming of Jesus Christ. We join you as part of

the family of God. Side by side we stand, and hand in hand we go with Christ." A choral group echoed the words, "Side by side we stand."

Quietly Earl Cleveland stepped to the microphone: "God be in us to sustain us, above us to shelter us, beneath us to uphold us, before us to guide us, and behind us to protect us—now, henceforth, and forever."

As my Spanish friends would say, "IT was the *broche de oro*"—the final touch of gold. My day is complete.

Tuesday, 7:45 A.M. Today is special—very special. You see, for the first time since the days of Ellen White, a woman is giving the devotional. And could it be more fitting than to have Mrs. Hedwig Jemison, an assistant secretary of the White Estate, give that talk? Heddy is stationed at Andrews University as director of the White Estate Research Center there. She's been doing that full-time for two years, has been an assistant in the White Estate for 15 years, but has been closely connected with the Estate for 25 years.

"I'm unequal to the task," says Mrs. Jemison. I don't agree. With the guidance of the Holy Spirit she is, but I'll not steal the content of her talk from R. D. Vine, who is going to give the wrap-up of the devotionals in a later Bulletin.

Incidentally, that devotional hour begins with a song service led today by Michael Stevenson, an associate secretary of the world Youth Department. The music at this conference has been superb, but since I don't trust myself as a music critic I asked Charles Brooks, Sabbath school and religious liberty secretary of the Southern Union, how he felt. (If you haven't heard him sing, you've missed a movingly spiritual experience.)

"There has been a re-emphasis of the concept of the universal appeal of music," Elder Brooks said. "We have witnessed hearts welded by the medium of music. Even when persons could not understand the words, they have responded to the musician's appeal, especially when watered by the presence of the Spirit of God."

"Now, you make that sound right," Elder Brooks said as we parted. I didn't tamper. How can I improve on that?

For me no day would be complete without wandering

into the secretarial pool. I've worked there, so have a warm, partial feeling toward those chosen twelve.

"How would you describe your work here?" I asked not so innocently.

"Hectic, delightful, exciting, efficient, dedicated, lively, togetherness," came back the answers, until one topped them: "Togetherness," one chimed in. And that's what it takes when you run 57,000 sheets of paper through one office in a day. Mrs. June Vogt, no newcomer to this work, manages the pool. At home she's receptionist in the central building of the General Conference. I wondered, though, how it worked with all the languages she has to cope with.

"No problem," June said. "I have Mrs. Christiane Rudin from the Euro-Africa Division to help me. And besides," she added, "two very delightful people are keeping the duplicating machines going—Mr. and Mrs. Günter Überbacher of the Austrian Union office."

Anything is likely to happen in the business sessions. Reports from the nominating committee are, without doubt, the most eagerly awaited. There's a rush for seats when we see the committee officers coming onto the platform.

Today, though, was unique. A report from the plans committee came in that, in effect, did

Nominating Committee Report—No. 4

[Presented and accepted at the eighth business meeting, Tuesday morning, July 15.]

General Conference

General vice-president:
Francis W. Wernick

Associate secretary:
D. A. Roth

Director, Department of Education:
Walton J. Brown

Associate directors, Communication Department:
Victor Cooper
M. Carol Hetzell
M. H. Reeder
H. L. Reiner
DeWitt Williams

Australasian Division

Secretary:
K. S. Parmenter

Treasurer:
L. L. Butler

Field secretary:
A. S. Jorgensen

Auditor:
S. H. Macfarlane

Director, Communication and Sabbath School Departments:
D. B. Hills

Director, Department of Education:
G. F. Clifford

Director, Health Department:
D. E. Bain

Director, Lay Activities Department:
R. H. Abbott

Secretary, Ministerial Association:
C. R. Stanley

Director, Public Affairs, Religious Liberty, Temperance Department:
R. W. Taylor

Director, Stewardship and Development Department:
G. A. Lee

Director, Trust Services:
W. E. Rudge

Director, World Foods Service:
F. C. Craig

Director, Youth Department:
G. R. Miller

Euro-Africa Division

President:
Edwin Ludescher

Far Eastern Division

President:
W. T. Clark

Northern Europe-West Africa Division

President:
W. R. L. Scragg

Southern Asia Division

Secretary:
G. J. Christo
Administrative secretary for finance:
B. J. Williams

Controller:
B. H. Stickle

Field secretary:
C. H. Hamel

Field secretary for the Spirit of Prophecy:
S. James

Auditor:
B. J. Williams

Director, Communication Department:
A. M. Peterson

Secretary, Ministerial Association:
W. H. Mattison

Director, Department of Education:
W. J. McHenry

Director, Lay Activities Department:
V. P. Muthiah

Director, Public Affairs, Religious Liberty Department:
D. David

Director, Publishing Department:
D. R. L. Astleford

Director, Sabbath School Department:
M. D. Moses

Director, Stewardship and Development Department:
P. C. Mathew

Director, Health and Temperance Department:
P. K. Peterson

Director, Youth Department:
Justin Singh

Bulletin Board

TODAY'S PROGRAM

- 8:00- 9:00 Devotional—M. S. Nigri
9:15-10:45 Business Session
Reports From Standing Committees
United Bible Society
Voice of Prophecy
11:00-12:00 Bible Study Hour—C. R. Stanley
1:30- 4:15 P.M. Committees
2:00- 3:30 World Work in Pictures (Hall B)
World of Islands
(Australasian Division)
Melinda (Health)
Captain Bligh's Bible
(It Is Written)
4:30- 5:00 Business Session
Reports From Standing Committees
North American Missions
5:00- 6:00 Sermon—G. Brown
4:30- 6:00 Especially for Ladies (Hall B)
7:15- 7:45 Songs of Praise
7:45- 9:30 Division Reports
Trans-Africa—M. L. Mills
Australasian—R. R. Frame



Ann Louise Palm, a Home Study Institute student at Middle East College in Beirut, Lebanon, converses with HSI president D. W. Holbrook.

three things: (1) Said thank you for what we as women have done for the church, (2) Selected a few, representative of many, for special honor (with certificates, no less), (3) Said that we should look for ways in which women can be more effective in the church.

I didn't pull any strings to be assigned to write today's story. In fact, I was first assigned to cover an earlier day. But it is a happy coincidence that I get to give a fair, unbiased, and hopefully unretouched report on the church's largest educational institution (as far as enrollment goes, that is). Home Study Institute's president, D. W. Holbrook, whose name and home I happily share, is giving the report. Yes, Home Study does have branches—nine of them scattered over the world. The Euro-Africa Division branch has an "office" right here in the *Stadthalle* during the conference. Directors of that branch, Alfred and Dorothy Richli, say business is brisk and booming. They're getting dozens of enrollments, and that doesn't hurt a branch that is still in its infancy.

The big push at HSI is the new external degree program for adults who want to finish college but cannot be in residence on a campus. It's an exciting opportunity for wives, workers of the church who do not have a degree, and laymen all over the world.

I have a problem. The business session and the women's meetings come at the same time. How do I report both? And what do women delegates do? Do they go to the women's meetings or to the business session? And how about the women who are not delegates but are vitally interested in both the business of the church and the meetings provided especially for them?

But I did stop for a few minutes at Hall B to visit the ladies' meeting. After watching Leo

Ranzolin, an associate director of the General Conference Youth Department, trying to separate the language groups for live translation, I couldn't help but bemoan the day that man thought he could build the Tower of Babel.

Kay Dower, in her usual gracious way, makes everyone feel welcome. Joan Coggin, one of the women singled out for special recognition this morning

because of her excellent work with the Loma Linda heart team, is waiting to introduce a special guest, Dr. Ingrid Leodolter, minister of health and environment for Austria.

Speaker of the day is Dr. Elisabeth Larsson, an obstetrician from the Loma Linda area who, as far as we can learn, virtually commutes between California and her native Sweden. Today she will be talking about maintaining good health.

I leave as the ladies sing in four languages, "I'm so glad I'm a part of the family of God."

Some delegates apparently have been letting their light shine.

Anne, a receptionist at one of the hotels—daughter of a diplomat, fluent in several languages—called the W. B. Quigley room at random. (Elder Quigley is president of the

Columbia Union Conference; his wife Eleanor is a secretary in the General Conference Temperance Department.)

Anne's purpose? "Tell me more about Adventists." The Quigleys did, and now Eleanor Quigley and Josephine Benton, an associate pastor of the Sligo church in Takoma Park, Maryland, are having studies with her. We do not know the outcome, but what is it that Ellen White says about more conversions if only we had more loving, warm-hearted Christians?

Which brings me back to the statue. No two of us might go about this task of "finishing the work" in the same way, but if this General Conference session has demonstrated anything, it has been that the gospel of God's love is a universal language—one that we can all speak. And all of us should "push."

Nominating Committee Report—No. 5

[Presented and accepted at the ninth business meeting, Tuesday afternoon, July 15.]

General Conference

Director, Sabbath School Department:
H. F. Rampton

Afro-Mideast Division

Secretary:
M. T. Battle
Secretary, Ministerial Association:
C. D. Watson
Director, Stewardship and Development:
Johana Lusingu

Director, Youth Department:
W. S. Edsell

Inter-American Division

Secretary:
J. H. Figueroa, Jr.
Treasurer:
R. R. Drachenberg
Field Secretaries:
M. G. Nembhard
George W. Brown
Auditor:
T. G. Sample
Director, Communication Department:
Tulio Haylock
Director, Education Department:
C. R. Taylor
Director, Health Department:
Vernon C. Sparks
Secretary, Ministerial Association:
Carlos Aeschlimann

Director, Publishing Department:
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Director, Education Department:
Nevil Gorski
Director, Health Department:
Daniel Nestares
Secretary, Ministerial Association:
Ruben Pereyra
Director, Public Affairs and Religious Liberty Department:
W. J. Streithorst

Director, Stewardship and Development:
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Director, Education Department:
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Director, Health and Temperance Departments:
W. Dunbar Smith
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H. L. Sauder

Conglomeration of Contradiction and Fascination

Report of the Afro-Mideast Division presented Monday, July 14, 1975.

BY E. W. PEDERSEN
President



The Afro-Mideast Division—stretching from the borders of Russia in the north to Mozambique in the south, from Afghanistan in the east to Libya in the west, a vast territory of 212 million people, with 163,852 baptized members—is a delightful conglomeration of contradictions and complexities. Its fascinating appeal by virtue of its colorful past, its nerve-racking present, and its precarious future permeates the air. Geographically, we are at the center of world events. To be constantly the focus of global attention and apprehension creates a canny awareness of unsolicited opportunities for humility and greatness alike. It inspires human inadequacy to rise in response to the historic occasion and boldly face its unique challenge.

At the 1970 General Conference session the then Middle East Division was joined with the African unions of Ethiopia, East Africa (Kenya and Uganda), and Tanzania to form the Afro-Mideast Division. Eyebrows were raised, and the knowledgeable shook their wise heads: it would be preposterous to join the former slave traders with the former slaves! Preposterous! But into the Christian, God has built the wonderful mechanism of adaptability. And it worked. Together they pooled their resources; together they went forth conquering and to conquer for Jesus Christ. And under their motto, "Forward Thrust," God went with them and blessed their efforts.

Evangelism

In the Afro-Mideast Division evangelism is spelled in capitals. Our Ministerial Association director, R. W. Taylor, is teaching the spelling of EVANGELISM. During the quinquennium 182 churches were organized, and more than 75,000 persons were received into church fellowship by baptism. Of these, more than 500 were from the Arab countries of the Middle East. In the East African Union, 9,000 were baptized in 1974. In the same union, which now has a baptized membership of 102,000, 49 evangelistic campaigns were conducted during the fourth quarter of last year alone, resulting in well over 10,000 people joining the baptismal classes, reports Union President D. K. Bazarra.

In south Nyanza, Tanzania, our public-address system in Musoma township carried the gospel songs and messages from the theater to the crowds outside, and over radio to a nearby prison, where it effected such a transformation that prison authorities requested meetings to be held inside the walls. Here our evangelist found 29 convicts requesting baptism as a result of what they had already listened to. Approximately 100 attended the first meeting. In this same field more than 16,000 people witnessed the baptism of 443 persons last June.

The colorful Masai people, who normally live on blood, meat, and milk, are responding to the message in ever-increasing numbers. The first of their tribe, Brother Nambaso, was recently ordained to the gospel ministry. A Masai chief and a whole community have offered us 200 acres of land for a mission station, a unique opportunity offered to no one else. What must we do?

In historic Ethiopia, where modern times had long been making advances into a reluctant antiquity, an impatient now generation last year took by force what it felt had been denied to it by wooing. The 3,000-year-old monarchy was abolished, and the "Lion of Judah" received its deadly wound. Although a new Ethiopia is in the making, God's truth goes marching on. Last December an evangelistic center was dedicated in Eritrea. Earlier this year we staked out the site for a new mission station in the southwest. A mission plane, named *Della Hansen*, is now speeding the work.

In western Ethiopia, President Negarie is "complaining" that he has practically no time for anything else than to travel around baptizing people, while President Berhanu in the south is constantly pleading for more workers. Here in the south it took 25 years to win the first 5,000 converts; the second 5,000, only four years. And most interesting, it is as often as not the Sabbath truth that draws the people. Ten church groups joined us last year because of the Sabbath. Whole villages are inviting us to come and teach them about the true Bible Sabbath. A non-Adventist chief has been pleading with us to come and establish a hospital within his jurisdiction, not only because of the need of his people but also because we keep the true Sabbath. Since the Coptic Church once observed the seventh-day Sabbath throughout this area, one might call this a reformatory movement after Isaiah 58.

A noble missionary enterprise has been undertaken by Carolyn Stuyvesant, a former missionary to Ethiopia. Feeling a great burden for placing God's Word in the hands of the people, she has been responsible for distributing more than 100,000 Bibles in Ethiopia. Her next project is to do the same for Moslem Somalia and Sudan.

Evangelism in the Moslem world is unique. R. C. Darnell, president of our Middle East Union, has doubtless the toughest job in our division—that of breaking down barriers of stiff-necked prejudice and of penetrating closed minds and hardened hearts with the gospel of salvation. Among some of the new approaches, worked out recently by a group of specialists, is the publication of literature in Arabic for Moslem readers rather than for Arab Christians. Programs in Turkish have been prepared and broadcast over Adventist World Radio, and the first group of Turkish Bible correspondence school students enrolled.

The governor of beautiful Zanzibar off the east coast of Africa has welcomed us. In Khartoum, the capital of Sudan, we opened an adult education center in March of this year; under construction in the south is a Christian village, named Victorville after its namesake (a church in California, some of whose members have donated funds for it). In the south we already have several groups of believers, approximately 100 of whom are ready for baptism.

Departmental Reports

In the 1950's primary and secondary education in many of our lands became largely the responsibility of the government. Even so, we are still operating 143 schools under these arrangements. Our senior college in Beirut, affiliated with Loma Linda University, under the presidency of R. L. Kooreny, is overcrowded with students of some 30 nationalities. Bugema College in Uganda has just been upgraded to senior status. Our junior colleges in Ethiopia, Kenya, and Tanzania are bursting at the seams. In Tanzania a new seminary was inaugurated this year at Arusha.

Medical missionary work is woven into the very fabric of the Seventh-day Adventist Church and its missionary outreach. Our division operates seven hospitals and 41 clinics and dispensaries. Our oldest hospital is Kendu in Kenya, es-

established by Dr. G. A. S. Madgwick after World War I; it is in the process of being rebuilt by the present medical director, Dr. E. C. Kraft. Our newest medical institutions are the Empress Zauditu Memorial Adventist Hospital in Addis Ababa, and a three-doctor medical center in Nairobi. Dr. Kr. Hogganvik from Norway, with 25 years at the Debre Tabor one-doctor hospital, is our senior medical director. Youngest is Dr. S. I. Biraro, a second-generation Adventist in charge of the Ishaka Hospital in Uganda.

In Ethiopia, Gladys Martin is running a much-appreciated nationwide public health education program, while E. Rolita and Ato Ephraim Burrou are in charge of an ambitious disaster and famine relief work.

R. H. Henning, who is also the director of the department of communication, leads a growing army of 813 literature evangelists, who sell everything that our three publishing houses can pour out in 21 languages. For the previous period, sales amounted to \$561,719 while for this quinquennium they total \$1,615,099, a gain of \$1,053,380 or 187.5 per cent. Our largest publishing house is the Africa Herald in Kenya, where untiring Manager D. C. Swan and his hard-working crew are constantly putting forth greater efforts to meet an ever-increasing demand. The small country of Uganda recently placed a single order for 101,000 books. These literature evangelists are also soul winners; as a result of their Bible studies 5,444 of their customers have been baptized.

The Sabbath school department has been under the efficient leadership of Bekele Heye until the end of last year, when he was appointed president of the Ethiopian Union, thus changing positions with Hugo Palm, who had spent 24 years in Ethiopia. During the quinquennium 64,362 new Sabbath school members were enrolled, largely in 690 newly established Sabbath schools. The total membership at the end of last year stood at 318,240.

Although the stewardship program is comparatively new in our part of the world, Yohana Lusingu, a Tanzanian, is pushing our stewardship principle to prominence. Tithe for 1974 amounted to more than \$1 million, which represents an increase of 172 per cent over the 1970 figure.

In the Moslem world our temperance program is making the headlines. In Iran, for instance, where television is a government agency, we were invited to explain what our Five-Day Plan to Stop Smoking is all about. After Hovik Sarraffian accepted the invitation, so great was the audience interest that he soon received a further invitation and was given prime time. It is estimated that 8 million watched the program. He was even asked to present the plan in a mosque.

The greatest asset of the church is not our institutions or any other material resources of which we may boast, but our children and young people. A. H. Brandt, for years the director of the youth department, has been able to captivate their interest and to organize their enthusiasm for noble pursuits. In 1970, he inherited 728 MV Societies. At the end of 1974, owing to some changes in the division, Pastor Brandt

handed over to his worthy successor, W. S. Edsell, 830 MV Societies, with a membership of 43,480. During the quinquennium, Pathfinder Clubs were increased from one to 432, with 8,014 members. Youth dedication to evangelism has been remarkable, and 16,150 persons have been led to Christ during the past five years. The department also held its first division youth congress in January of this year in Nairobi.

The lay activities department, now under the direction of Elder Brandt, accounts for approximately half of the total baptisms of the division. During the past four years they gave 2,642,000 Bible studies, or 1.3 each minute, 24 hours a day, during the whole period.

L. C. Robinson, president of the Tanzania Union, has an interesting lay evangelism program flourishing under the Operation Extra Lift plan. Whole families leave their homes, tribes, and kindred, and move out into unentered districts, where they build their huts, live, and preach the message. Thus far, 47 families have in this way responded to the call of the great gospel commission. One family traveled about 3,000 kilometers to their "dark" destination. They are paid no salary, but are given a small living allowance as an initial assistance. Thrilling accounts of the power of the gospel of Jesus Christ are being related by these national lay pioneers.

Representing our magnificent laity of the Afro-Mideast Division at this session are Herpato Robelie, of Ethiopia, and Joseph Bulengela.

Accomplished Robber and Witch Doctor

Ato Herpato was an accomplished robber at 15 and a powerful witch doctor until two years ago. Today, at 35, he is Ethiopia's outstanding layman and soul winner. As a witch doctor he was without peer, feared and respected. He could lick red-hot iron and walk into fire without getting burned. When cattle strayed, the spirits would tell Herpato exactly where they could be found. In short, he was the devil's man, and one of his best.

However, one of our church members visited him to tell him about Jesus. Herpato listened: A God mightier than his? Hardly! But he was impressed. Later, Gebre-Selassie, another layman, came to tell him more about Jesus. Again Herpato listened: Could it really be true that there was a God like Jesus, so loving and kind? Still, there was Satan to reckon with. He would likely kill him if he went for this Jesus. But Gebre-Selassie assured him that Satan wasn't any match for Jesus. Herpato now began telling people that he would like to leave Satan and instead serve Jesus, but . . . They responded by saying that if he did that and Satan did not kill him, they too would believe in Jesus.

Herpato's presence here testifies to his decision. Within a week the whole village followed his example. Three weeks after his conversion he went with other believers to another heathen village to sing and preach about his new Master. After a year, 110 people in that village had been baptized, while many more are preparing for baptism. In still another village Herpato called on a witch doctor who was sick. Herpato prayed for him and he was healed. Now that witch doctor and his whole village are Christians. Says Herpato: "For many years I made God sad by working for Satan. Now I must work for Jesus to make Him happy."

During the years 1973 and 1974, without any budget, Herpato Robelie was instrumental in obtaining 598 decisions for Christ. He held 690 group meetings, taught 551 in Bible and baptismal classes, and saw 243 baptized as a result of his work.

Joseph Bulengela has won 206 persons to Christ; 121 have been baptized, of whom 38 were his relatives; opened three unentered areas; organized two churches; led out in the construction of three church buildings; organized five companies, six branch Sabbath schools and three MV Societies; cared for 227 active Voice of Prophecy students, and sold \$1,000 worth of literature. Some record for an able-bodied man, but Joseph is a cripple. How quickly God's work would be finished were there more Robelies and Bulengelas among us!



Sound in the main auditorium was controlled from the mobile van of the "Voice of Hope," parked backstage, by Wilfried Goetzing.

“Hear the Word of the Lord”

Bible study
presented Sunday,
July 13, 1975.

By **KENNETH H. WOOD**
Editor
Review and Herald



Text: Ezekiel 34:1-10.

As related to my subject, what does the passage imply? It implies, among other things, (1) that there is a God, (2) that He is a personal God, (3) that He can and does communicate with the human race, (4) that the prophet is one channel of communication, (5) that when the prophet conveys God's message he uses human language, (6) that the message communicated is God's word to man, (7) that this word carries authority, and (8) that human beings are expected to hear it and act on it. "Hear the word of the Lord," commanded Ezekiel.

Seventh-day Adventists, for well over a century, have been crying out to the world, "Hear the word of the Lord." They claim to have a message from God. This message, found in Revelation 14, is to be preached, not timidly, but with a "loud voice." It is a message that demands absolute commitment to God and His will. It calls upon every human being to believe and obey even at the cost of life itself.

This message has been presented in a time when liberal Protestantism has deleted much of the authority from Biblical religion; in a time when there has been a considerable shift of thinking in regard to what constitutes revelation; in a time when miracles have either been denied altogether or relegated to the mysterious realm of suprahistoricity; in a time when various forms of subjectivity, including glossolalia and mysticism, lay claim to being authentic, historic Christianity.

I wish I could say that our own church has been unaffected by the theologies and philosophies of the religious world around us, but I cannot. Adventism does not exist in a social, intellectual, or religious vacuum. Some who profess to believe the message of Revelation 14 have borrowed features of the theology of Babylon in an effort to resolve their personal doubts and harmonize conflicts between the Bible, history, and other fields of study. But every misguided attempt to bolster faith at the expense of the authority of God's Word, weakens the conviction of God's emissaries, and makes it more difficult for them to thunder, "Hear the word of the Lord"! Authority, particularly the authority of Scripture as God's word, is the watershed of theological conviction. Thus it is imperative that every Adventist have a clear understanding of revelation and inspiration. In this brief study we shall give attention first to the question of revelation.

Protestant theology historically has understood revelation as being the act of God by which He communicated to men a knowledge of Himself and His will. Christianity claims to be a revealed religion. It is based on information provided by God to give man salvation and life.

How has God revealed Himself? The apostle Paul answers: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last

days spoken unto us by his Son" (Heb. 1:1, 2). In other words, God has used a variety of methods—historical events, dreams, visions, symbols, people, nature. Some methods have provided general information; others have provided specific, or special, information. For convenience, many theologians have divided revelation into two categories—general and special. Paul was referring to general revelation when he said in Romans 1:20: "Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse" (R.S.V.).

David, likewise, was referring to general revelation when he wrote: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard" (Ps. 19:1-3).

"Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth, and filled it with life and gladness. Even in their blighted state, all things reveal the handiwork of the great Master Artist. Wherever we turn, we may hear the voice of God, and see evidences of His goodness."—*The Ministry of Healing*, p. 411.

But nature, wonderful as it is, does not tell an adequate story about God (see *Education*, p. 134). It does not say whether God is a personal being. It does not say whether God requires something from man, or nothing. Moreover, because of sin, nature bears a conflicting testimony. Thorns appear on rose bushes, poisonous plants appear among edible ones, lightning kills living beings even as it produces much-needed nitrogen.

Need for Special Revelation

A clearer revelation than that provided by nature was needed, and this is what we speak of as special revelation. Special revelation is that which has been revealed through the prophets and through Jesus (Heb. 1:1, 2; John 1:18). It is what has been revealed through event and word (*Medical Ministry*, p. 91).

For example, the apostle Paul wrote: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (1 Cor. 15:3). The apostle tells of the death of Jesus, then gives the meaning of that death. Man is not left to guess as to why Christ came and died. He is not given the option of assigning his own ideas to the Christ-event, or of giving it merely existential meaning. "Christ died." That is history. "For our sins." That is the meaning. God's acts and words must be kept together.

"Hear the word of the Lord." We need not be cautious about equating the messages of the prophets, recorded in Scripture, with God's word, for this is what the New Testament writers did. We might cite many instances (e.g., Matt. 1:22; Acts 28:25; Gal. 3:8), but let us note one—Acts 4:24, 25. After Peter and John had been released by the authorities in Jerusalem, they gave a report to their fellow church members. The members rejoiced and "lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David has said, Why did the heathen rage, and the people imagine vain things?"

Note that the church members considered the inspired utterances of King David as God's word. There was no dichotomy between the word of the prophet and the word of God. Scripture is the culmination of the divine acting and speaking in special revelation. God is the author of Scripture, thus it is not merely a record of revelation, it is itself revelation.

And its purpose is to provide a clear, simple understanding of God and His plan for dealing with the sin problem. "In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience."—*The Great Controversy*, p. vii.

Now let us move on from revelation to inspiration. We say "move on," yet we cannot really separate the two. They are as necessary to each other as is the spirit to the body and the body to the spirit.

What do we mean by inspiration? By inspiration we mean that influence of the Holy Spirit on the minds of selected people which rendered them organs of God to communicate what had been revealed to them. Inspiration does not admit of degrees. A person is either inspired or he is not. He is not partially inspired. And the decision that he shall be inspired is not his. "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

Adventists Have an Advantage

In understanding how inspiration works, Seventh-day Adventists have a great advantage over others, for they had in their midst for 70 years one who was inspired, one who received about 2,000 visions, one who wrote numerous books and about 4,500 articles. By studying the life and work of Ellen G. White, God's special messenger to the remnant church, they know much more about how inspiration works than do others.

For example, they know that in many ways prophets are just like other people. They eat, they sleep, they hear, they read, they learn, they speak, they travel. Prophets may be well informed in some areas of knowledge and poorly informed in others. They may have a large vocabulary or a small one. They may be well educated or poorly educated (the apostle Paul was highly educated; Amos, apparently, was not). They obtain some kinds of information as do others. As time goes along they may improve their skills, such as reading, speaking, or writing.

Unfortunately, some people have a false idea of how inspiration works. They believe that when the Holy Spirit inspires and controls a person it obliterates his personality and talents. They feel that it "thingifies" him. Actually, instead of reducing the prophet to the level of a machine, inspiration enlists and utilizes to the full his capabilities and talents, including his vocabulary.

Dr. George A. Buttrick, who served as general editor of the 12-volume *Interpreters' Bible*, pointed this up recently at a seminar sponsored by the Southern Baptist Convention Christian Life Commission. The 83-year-old Presbyterian clergyman declared: "Biblical literalism accuses God of using men as tape recorders, a notion that dishonors God and destroys men. Literalism barter inspiration for mechanics."

In like vein, Ellen G. White wrote: "It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God."—*Selected Messages*, book 1, p. 21.

Note the statement "It is not the words of the Bible that are inspired, but the men that were inspired." This statement requires careful definition. It must not be understood as saying that the Bible is not inspired. It is. Often we speak of "the inspired word," and rightly so. Mrs. White is referring to the methodology; God inspires people, not words. Scripture is "God-breathed," as Paul says in 2 Timothy 3:16, Amplified. This is the equivalent of saying God uttered it. It is God's message.

Inspired persons transmit the divine message using the tools of communication that are available to them. They use their own vocabulary, they reflect their own cultural and historical backgrounds, and they emphasize aspects of the message that, as the result of their own experience or personality, impress them most deeply.

"The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books

it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (2 Tim. 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed have themselves embodied the thought in human language. . . .

"Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. . . . As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind—a different aspect of the truth in each, but a perfect harmony through all."—*The Great Controversy*, pp. v, vi.

Thus Seventh-day Adventists do not draw up and seek to defend artificial battle lines in the area of inspiration. They do not make exaggerated claims for inspiration. They do not declare that inspired writings are "inerrant in the original autographs." They know better. They have "original autographs"! They have Mrs. White's original manuscripts, and they know that those autographs, though bearing infallible truth regarding the way of salvation, give evidence of having been produced by a fallible human being.

Position Articulated in 1883

This matter was set forth clearly at the General Conference session of 1883 when study was being given to reprinting a number of the bound volumes of the *Testimonies*. Should the volumes be reissued just as they had first appeared, or should they be revised somewhat? In the recommendation that resulted from the discussion, the following statement appeared:

"33. WHEREAS, Many of these testimonies were written under the most unfavorable circumstances, the writer being too heavily pressed with anxiety and labor to devote critical thought to the grammatical perfection of the writings, and they were printed in such haste as to allow these imperfections to pass uncorrected; and

"WHEREAS, We believe the light given by God to His servants is by the enlightenment of the mind, thus imparting the thoughts, and not (except in rare cases) the very words in which the ideas should be expressed; therefore

"Resolved, That in the republication of these volumes such verbal changes be made as to remove the above-named imperfections, as far as possible, without in any measure changing the thought."—*Review and Herald*, Nov. 27, 1883.

Thus the Adventist Church for almost a century has been on record as understanding that inspiration acts on the person, utilizing the faculties of both mind and personality; it does not make the prophet merely an instrument of dictation.

We have noted already that ordinarily inspiration permits the prophet to choose his own words under divine guidance. At times, however, specific words are imparted (e.g., God's message to Samuel in 1 Samuel 15:10, 11 and God's message to Nathan in 2 Samuel 7:4-17). Of her own experience Ellen White said: "The words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation."—*Selected Messages*, book 1, p. 37.

At times, although rarely, inspiration supplies words not readily available to the prophet. In one instance, when Mrs. White was writing counsel concerning a situation, she said: "I am trying to catch the very words and expressions that

were made in reference to this matter, and as my pen hesitates a moment, the appropriate words come to my mind."—Letter 123, 1904, quoted in *The Ellen G. White Writings (Review and Herald, 1973)*, p. 22.

On another occasion she said: "While I am writing out important matter, He [the Holy Spirit] is beside me helping me . . . and when I am puzzled for a fit word with which to express my thoughts, He brings it clearly and distinctly to my mind."—Letter 127, 1902, *ibid.*

At times a prophet uses not merely his own words, words supplied by the Holy Spirit, or the words of an angel, but the words of an uninspired fellow human being. For example, he may borrow or quote a statement by a poet or a historian (see *The Great Controversy*, pp. xi, xii). The apostle Paul did this in Acts 17:28.

Blending of Human and Divine

With this understanding it becomes clear that inspired writings represent a blending of the human with the divine. This blending is not markedly different from that union that existed in Christ, who, although He was the Son of God, was also the Son of man. John the beloved wrote: "The Word was made flesh, and dwelt among us" (John 1:14).

When Jesus was here, many people, looking merely at His human nature, rejected the possibility that He might be the Son of God. They turned away from God's own Son because they saw only His human nature bearing the marks of 4,000 years of sinful ancestry.

Many today are doing the same with Scripture. They have a false concept of inspiration, hence if they detect what they think are imperfections in the Bible, they lose faith and reject its authority. It is true that the Bible is not perfect when judged by some standards. For example, "There is not always perfect order or apparent unity in the Scriptures" (*Selected Messages*, book 1, p. 20). "Different meanings are expressed by the same word; there is not one word for each distinct idea" (*ibid.*). It might even contain copyists' errors or mistakes in translation (*ibid.*, p. 16). "Everything that is human is imperfect" (*ibid.*, p. 20).

But far from being a reason for rejecting the Bible, this only points up how determined God is to communicate with men, and how willing He is to use feeble instruments in the effort.

On this point Ellen G. White wrote: "God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth."—*The Great Controversy*, pp. 6, 7.

Now, in the light of this overview of revelation and inspiration, what should be our attitude toward inspired writings?

1. We should study them. Jesus said, "Search the scriptures" (John 5:39). "It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought and comparing scripture with scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God."—*Ibid.*, p. 598. And as we search, we shall be given the aid of the Holy Spirit, as promised in John 16:12-24 (see also *The Great Controversy*, pp. v, ix).

Throughout her lifetime Ellen G. White exalted the Bible and urged God's people to study and obey it. In one of her most earnest appeals, she pleaded: "Brethren, cling to your Bible, as it reads, and stop your criticisms in regard to its validity, and obey the Word, and not one of you will be lost."—*Selected Messages*, book 1, p. 18. "Hear the word of the

Lord," was her appeal. As for herself, she said: "I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible."—*Ibid.*, p. 17.

In studying the Scriptures we should endeavor to ascertain exactly what God intended to say to us through the Bible writer, and not read into the message our own ideas. In my opinion this is what Mrs. White was saying when she wrote, "Cling to your Bible, *as it reads.*" (Italics supplied.)

Dr. Buttrick, whom we quoted earlier, recently illustrated well the importance of letting Scripture say what it wants to say—no more, no less. Referring to Paul's statement, "I can do all things through Christ which strengtheneth me" (Phil. 4:13), he asked, "All things? Nobody can pitch a tent on the sun, or grow cabbages from lollipops. The context clarifies the meaning, for there Paul tells us that he learned to be content whatever the weather. So we get: 'I am enabled for every circumstance through Christ Who makes me strong.' . . . A text torn from its context becomes a poor pretext."

In short, we should follow sound principles of hermeneutics (see *Selected Messages*, book 1, p. 57 on the necessity of considering "time" and "place"). We should be scholarly in our study of God's Word, but we should never criticize it, sit in judgment on it (*ibid.*, pp. 16, 17, 23, 42), or declare parts of it inspired and parts uninspired.

2. We are to accept the Scriptures as "supreme authority" (see Acts 5:29; *The Acts of the Apostles*, p. 69). The reason for this is clear. Jesus, our Lord and Master (John 13:13, 14; *ibid.*, p. 28), is the One who spoke through the inspired writers (1 Peter 1:11). To accept the authority of Christ is to accept the authority of Scripture.

Moreover, if we truly accept Christ as Lord, we will identify with His attitude toward Scripture. Jesus called Scripture "the word of God" (Mark 7:13). He taught the full inspiration of Scripture.

Authentic History

It is perfectly evident that He considered the Scriptures absolutely trustworthy. He accepted the facts of sacred history as entirely authentic. Unlike many of His professed followers today, He in no way demythologized the Scriptures. He accepted the Old Testament record as authentic history. He referred to Jonah's experience as a real event. He quoted the writing of Moses as authoritative. He referred to Isaiah's predictions as being literally fulfilled.

This was precisely the attitude toward Scripture taken by the apostle Paul. As this champion of truth stood before Felix, the Roman governor, he said: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, *believing all things* which are written in the law and in the prophets" (Acts 24:14).

Will not Christ's followers be safe in trusting the Bible as implicitly as did He and the apostles, considering it a dependable, infallible guide to the kingdom, and accepting its record as fact, not fiction?

In her account of Satan's efforts to counterfeit the second coming of Christ, Mrs. White asked two searching questions: "Are the people of God so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible and the Bible only?"—*The Great Controversy*, p. 625. Perhaps in these days, when various aspects of God's Word are being challenged by the discoveries of science, geology, archeology, and anthropology, these questions have special relevance. We may never be able to resolve all the apparent conflicts between the Bible and current discoveries, but of one thing we may be certain: we shall be safe if we "cling to the Bible and the Bible only." Our senses may deceive us, but God's Word never will.

So, then, with our faith resting securely on a broadly based understanding of revelation and inspiration, let us with new confidence proclaim the threefold message of Revelation 14. On the authority of God's word, let us cry "with a loud voice," "Hear the word of the Lord!"

Proceedings of the General Conference

**Fifty-second Session, July 10-19, 1975
Seventh Business Meeting**

July 14, 1975, 4:30 P.M.

CHAIRMAN: W. R. Beach.

OPENING SONG: Announced by Mrs. Robert Heisler, "Redeemed How I Love To Proclaim It," No. 28.

OPENING PRAYER: Alcides Complango, from Sao Paulo, Brazil.

W. R. BEACH: We'd like to call this seventh business meeting of the 52nd session to order, and our first item is especially interesting. The watchword in New Testament Christianity, as translated in the New English Bible, is "Active Goodness." One of the wonders of Christianity is the amount of active goodness portrayed in this world by Christian peoples. It is unparalleled in any religion. This afternoon we have a special guest, and we've asked J. J. Aitken, a field secretary of the General Conference, to present this guest.

J. J. AITKEN: (speaking in both German and English) When I was in South America as president of that division, our guest was a very dear friend of Seventh-day Adventists. He was especially concerned with the great mission fields, the hospitals, and the schools. We introduce at this time Dr. Klaus Poser, a director for The Protestant Central Agency for Special Aid Projects, supported by the Evangelical Churches of Germany. Dr. Poser, we remember in South America how you came as an angel of mercy so often to help us in the development of our programs.

Before I introduce Dr. Poser, I'd like to present Pastor W. J. Streithorst and Dr. Herbert Stoeger. We sent Pastor Streithorst to Germany from South America to initiate relationships in Germany with Dr. Poser. He came back with the good news that they were ready to work with us. Pastor Streithorst and his family have given 227 years of mission service to South America.

Dr. Stoeger is the medical secretary for the Euro-Africa Division and collaborates with Dr. Poser in his work.

Dr. Poser, we want you to say a word to this great congregation.

DR. POSER: Thank you very much, Mr. Aitken. I am deeply moved by your words. The kind of partnership between our administration and Adventists is possible only because of the kind of service you people provide for society. So we feel thankful to you that you allowed us this kind of partnership and fellowship in Christian service to men and women.

J. J. AITKEN: Dr. Poser, speaking about this mutual partnership, how much would that be valued at? To what extent have you been able to help with these projects?

DR. POSER: I hesitate to answer that question because I value our cooperation in more ways than mere financial aid. Our mutual program began with the Brazilian Adventists in 1966, and the first project with which we assisted was the hospital in Belem in 1967. Ever since there has been a continuous role with about 10 million Deutsche Marks [about U.S.-\$4 million] worth of cooperation in your different institutional involvements.

J. J. AITKEN: Thank you, Dr. Poser, and may God bless you in this great ministry. I can remember in South America when you first gave us an electric light plant, then a hospital ambulance, then the wing of the hospital, and your colleagues said they had "so much fun working with Adventists."

DR. POSER: I think it was your genuine reliability and, what you call in America, "bending over backwards" of the Adventist groups, which has made it possible for us to share with you.

W. R. BEACH: That is wonderful, isn't it? It is good to have Christian forces such as Dr. Poser repre-

sents, in the world. They really do something for humanity.

Now we turn to Elder Sandefur and his report from the nominating committee.

CREE SANDEFUR: Your nominating committee is delighted to bring you this additional partial report. [The nominating committee report, voted as presented, appears on page 5 of Bulletin No. 4.]

W. R. BEACH: Thank you. I think that was a very good report, with some good names. Now we'll proceed with our program.

This afternoon we have two brethren who are going to present reports on their activities. I see they have their wives with them—I judge it is a team set-up. And the first to report is the ASI (Association of Privately Owned SDA Services and Institutions), a long-standing, well-developed, well-received, and very important aspect of the General Conference operation, and the church operation. Some of us can remember when this was a sort of stand-off organization, but no longer can this be said. We'll ask C. H. Lauda, ASI executive secretary, to present a report.

CARIS LAUDA: Thank you very much, Brother Chairman. For about seven years Clara and I have had the privilege of leading this fine family of ASI people in North America. [A condensation of the ASI report will appear in a later Bulletin.]

W. R. BEACH: Now we come to something more recent, a service to this church, sponsored and fostered by the General Conference, that is contributing much. It is successful because of the man who leads it successfully—E. W. Howse, secretary for World Foods Service. Not so long ago this service was quietly organized without trumpets or fanfare. Brother Howse, please report.

E. W. HOWSE: Thank you, Elder Beach. Inasmuch as I am a solo departmental or service leader, I would like to introduce my unofficial associate—one who stands by my side 24 hours a day (figuratively speaking, of course)—my good wife, Mae.

I would like to introduce to you some very important men who, with the blessing of God, have made this report possible. Delegates to this session, they head up



Dr. V. Norskov Olsen, president of Loma Linda University, reports the university's progress.

the interesting and growing food work in various parts of the world field. Myrl Dake is manager of Loma Linda Foods, in Riverside, California. Next to him is Frank C. Craig, World Foods Service secretary for the Australasian Division and also general manager of the Sanitarium Health Food Company. Alejo Pizzaro comes from Chile. He is World Foods Service secretary for the South American Division, and, like Brother Craig, he also is general manager of the division food companies. George Haley of Korea is in charge of one of our new and growing industries associated with Korean Union College.

In the next row we have Dr. Dunbar Smith, World Foods Service secretary for the Trans-Africa Division, who carries this responsibility along with other departments of work in that growing and challenging division. Next, A. H. Evans, manager of Granose Foods of England. Michael Makowski is general manager of the De-Vau-Ge factory of Hamburg, Germany; J. C. Brun, of Pur-Aliment in Paris; and Hans Selinger, newly-appointed manager of the Swiss factory in Gland, Switzerland, trading under the name "Phag." I am sorry that not all of our food managers can be present, but these men are delegates to the session and we are happy to introduce them to you today. They are doing a great work behind the scenes for World Foods Service.

W. R. BEACH: We turn now to our regular business and will be going to the material that has been provided on updating the *Church Manual*. I'd like to make two short observations. One is that the material before us has been studied thoroughly for many months by the secretariat and the General Conference officers, with the cooperation of the conferences. It has gone through standing committees and much of it through Annual Councils, to get a consensus in the church. That is my first observation, and we ought to approach it from that viewpoint.



A men's choir from Yugoslavia, southeast of Austria, sings at the close of the Saturday night meeting.

The second is this: It is difficult to make an assessment of the material unless we know what it's all about, and, of course, the *Church Manual* is a major document. It would be helpful if the brethren who present it could explain what is involved, page by page and paragraph by paragraph. Where it's necessary to read, we should read. When there is a change that involves more than updating, we should have some guidance, Brother Eva and Brother Seton. This would be helpful.

R. F. WILLIAMS: Brother Chairman, page 9 deals with the Department of Communication. Perhaps the brethren can point out to us the changes proposed due to the merging of the Public Relations and Radio-Television Departments.

W. D. EVA: Mr. Chairman, one of the first things we should do is to confirm the decision of the Annual Council in Mexico City as to the name of this new department, formed by combining the Department of Radio and Television and the Bureau of Public Relations. When these departments were merged, it was recommended that this new department be known as the Department of Communication. I move that we approve this new name.

W. R. BEACH: Good. It's been moved and seconded. Are there any remarks? Those in favor, please show their hands. Contrary, the same sign. It is voted.

B. E. SETON: Brother Chairman, may we add to what Elder Eva has already said, that this is not basically new material? It's an adaptation of what has been in the *Church Manual* under the Radio-Television Department and "The Bureau of Public Relations," now merged. There are some refinements and updating.

W. R. BEACH: I suppose the brethren have had an opportunity to look at the material as far as the bottom of page 11, particularly those who have been on the committees. Is there any suggestion? Is there a motion to adopt this, with the explanations that have been given? It has been moved. Is it seconded? It's been seconded. Those in favor, please say Aye. Contrary, No. It is carried.

[The recommendations of the Church Manual committee appear on page 14 of this Bulletin.]

Now, let's go over to page 12—the Temperance Department.

B. E. SETON: Brother Chairman, may we observe that hitherto no statement in the *Church Manual* covers the Temperance Department? This proposal is an endeavor to supply that lack in a concise way.

W. R. BEACH: Maybe we should read that. Is this entirely new material? Would the secretary read it rapidly?

[Many delegates participated in the discussion that followed. The recommendations voted appear on page 14 of this Bulletin.]

W. D. EVA: Well, Mr. Chair-

man, could we take the vote, with the understanding that the Church Manual committee carry out the bidding of the business meeting with respect to these two areas.

W. R. BEACH: Is there a motion to the effect that we ask the Church Manual committee to make these changes, as authorized? Is there a motion to that effect? Is the motion seconded? Are there any remarks? Those in favor, say Aye. Contrary, No. Thank you. It is carried.

Can we now have the question called on the whole? Question was called. Those in favor, please show your hands. Contrary, the same sign. We have one contrary vote. It is carried. Thank you.

W. R. BEACH: I think we are getting down toward closing time.

W. D. EVA: Mr. Chairman, perhaps we could handle these Trust Services items as we did the material involving the Department of Communication. In the first place, we must point out that this refers to the North American Supplement, not to the world *Church Manual*. We bring it in here because the North American Supplement greatly influences the church in other parts of the world. For this reason we think it should be voted here in the General Conference session, like the other parts of the *Church Manual*.

This careful revision of the Trust Services statement in the North American Supplement removes some of the detail with respect to legal matters which should be dealt with by those competent to deal with it, namely, lawyers and attorneys. It relates to the question of the title to church properties. It is a clarification, and states nothing new. It relates to the insurance of church properties, including local church properties, and indicates how this should be handled. It also refers to wills and trusts, and how

these can be worked out. The passage on the law's being strictly followed has been revised slightly. Mr. Chairman, if the brethren wish this read we will be willing to do so, but the brethren may want to deal with it as with previous material. Brother A. C. McKee is closest to this matter.

W. R. BEACH: Is Brother McKee here? Is the suggestion satisfactory? Is there a motion to that effect? It is moved and seconded. Those in favor, please show their hands. Thank you. Those contrary, likewise. It is adopted. I think our time is up.

[The recommendations voted appear on page 14 of this Bulletin.]

RUBEN PEREYRA: [Closed the meeting with prayer in Spanish].

W. R. BEACH, *Chairman*
R. F. WILLIAMS, *Secretary*
D. S. JOHNSON, *Recording Secretary*

Eighth Business Meeting

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

CHAIRMAN: Neal Wilson.

PRAYER: Dr. Stanislaw Lozowski, Polish Union Conference.

KENNETH MITTLEIDER (Platform Chairman): We are always privileged to have with us the large army of ministers who are not on the payroll of the Seventh-day Adventist church—our laymen. We were led in prayer by one of our laymen from Poland. Dr. Lozowski is a member of the union committee of Poland and is a practicing physician. At the close of the service we will be led in prayer by Fern Wilson, who for a number of years has been a teacher in Ethio-

pia. She is dressed in native costume of the area in which she serves.

NEAL WILSON: We are happy this morning to present a further partial report from our nominating committee. The vice-chairman of our nominating committee, Dr. Richard Hammill, is here to make a report at this time, and Dr. Kuni-hira, one of the assistant secretaries of the nominating committee, is with him.

DR. HAMMILL: Brother Chairman, we have a partial report to make. [The report was presented and accepted. It appears on page 6 of this Bulletin. The constitutionality of reporting out associate directors and assistant auditors was discussed and the subject was referred back to the nominating committee.]

N. C. WILSON: At this time we have several legal corporations to care for, and I should like to have Brother Kozel read the official call as published in the REVIEW AND HERALD.

J. C. KOZEL: The call for the next regular meeting of the General Conference Corporation of Seventh-day Adventists appeared in the May 29 issue of the REVIEW AND HERALD. [The official call was read.]

The members of this corporation are the delegates to the 52nd session of the General Conference. Robert H. Pierson is chairman, J. C. Kozel, secretary.

N. C. WILSON: This is an official call, made in the proper way, to assemble the corporation. The treasurer will present his report.

K. H. EMMERSON: You all received the financial statements for the General Conference, including the corporation and associations, in your packet as you registered. If you will take this document out at this time and turn to page 15, we will present to you the

Partial Report of the Church Manual Committee

[At the seventh business meeting, 4:30 P.M., July 14, the following recommendations were submitted to the delegates and approved.]

Department of Communication.—The Public Relations and Radio-Television Departments have merged and become the Department of Communication. This merger makes extensive changes in the *Church Manual*, necessary, as listed below. [Deleted words are in parentheses and additions are italicized.]

Voted, 1. To amend the "Table of Contents" as follows:

p. 12—*Communication*
Importance of Effective Communication
The Organization
The Communication Secretary and His Work
The Communication Committee
Relation to Other Departments of Church

In Large Adventist Centers
Qualifications

p. 17—(Radio and Television Department)

2. To amend p. 104, under "The Church Board": . . . the Missionary Volunteer leader, the (press relations) *communication* secretary or (public relations) *communication* committee chairman, . . . Pathfinder director, (radio-TV secretary), . . . deemed advisable.

3. To add, on p. 132, under section "Business Meetings": 10. *A report from the communication secretary covering press, radio, television, and other related activities involving church and community.*

4. To amend pp. 166—169:

Communication.

Importance of (Public Relations) *Effective Communication.*— . . .

The Organization.—The organization of this work calls for the

enlistment of support from every (minister and) *denominational* worker, (in active public relations, the encouragement of every) *layman*, and Seventh-day Adventist institution. (in the intelligent use of public relations methods.) *The Department of Communication promotes the use of a sound program of public relations and all modern communication techniques and media in the promulgation of the everlasting gospel.* (and also) *It calls for the election of a (press relations) communication secretary (or public relations committee) in every church and, where needed, a communication committee.*

The (Press Relations) *Communication* Secretary and His Work.—The church (press relations) *communication* secretary is elected at the time of the annual election of officers. He is responsible for (gathering information on

Continued in Bulletin No. 6

statement of the General Conference Corporation of Seventh-day Adventists starting with the comparative consolidated balance sheet of owned funds. [The various financial reports of the corporation will appear in a later Bulletin.]

J. C. KOZEL: One of the items of business for our consideration is the election of a board of trustees. I should like to move, Mr. Chairman, that we request the nominating committee for the General Conference session to serve as the committee to nominate the members of the board of trustees for the ensuing quinquennium. [Voted.]

Mr. Chairman, one other item of business we have at this time is a slight revision of the bylaws of the General Conference Corporation. This matter has been given study by the General Conference session committee on constitution and bylaws, and I believe that we have a report to present at this time.

N. C. WILSON: Thank you, Elder Gibb would you like to present this?

A. E. GIBB: Brother Chairman, we have a partial report from the committee on constitution and bylaws dealing with the corporation bylaws. I move that Article 4, Section 4, be amended by the addition of the following paragraph:

iii. Notice of Meetings. Notice of both regular and special meetings shall be published in three successive issues preceding the time of the meeting in the REVIEW AND HERALD, a weekly paper published at Washington, D.C.

N. C. WILSON: There is a motion and it has been seconded by H. D. Burbank. [Voted.]

J. C. KOZEL: Mr. Chairman, I think this concludes our business for this session, consequently I should like to move that we adjourn to the call of the chair.

N. C. Wilson: You have heard the motion to adjourn the General Conference Corporation of Seventh-day Adventists to the call of the chair. [Seconded by B. E. Seton.] Are you prepared to vote on it? [Voted.]

N. C. WILSON: Now we should like to call officially the General Conference Association, not the Corporation but the Association. Elder Kozel will read us the official call for that.

J. C. KOZEL: The official call appeared in the May 22, 1975, issue of the REVIEW AND HERALD. [The call was read.] The members of this

association are the delegates of the 52nd session of the General Conference. Robert H. Pierson is chairman, J. C. Kozel, secretary.

N. C. WILSON: It would appear that we are in order to do business, and the first item that we would like to have is the treasurer's report.

K. H. EMMERSON: Perhaps just a word concerning this association before we read the report. This is a legal association that was set up many years ago to do legal business for the General Conference but has not actually been used for a considerable period of time. However, the brethren have felt that we should maintain it in the event that any business transacted in past years would still require this legal instrument. [The financial reports were accepted and will appear in a later Bulletin.]

J. C. KOZEL: The bylaws provide for a board of trustees of 15 members. I would like to move that we request the nominating committee for the session to serve as the nominating committee for the association. [Voted.]

J. C. KOZEL: Mr. Chairman, I move that we adjourn the association meeting to the call of the chair. [Voted.]

N. C. WILSON: And now we should like to call one more legal corporation, The North American Conference Corporation of Seventh-day Adventists. Elder Kozel, could you tell us whether we are in order to do business?

J. C. KOZEL: Yes, the notice was published in the May 15, 1975, issue of the REVIEW AND HERALD, and I will read it rapidly. [Notice was read.]

N. C. WILSON: We are in order to do business. We have a treasurer's statement also that should be made at this point.

K. H. EMMERSON: Brother Chairman, I think the statement explains why there is no balance sheet statement of income and expenses. "To Whom It May Concern: The North American Conference Corporation of Seventh-day Adventists, organized under the laws of the District of Columbia, has no known assets or liabilities. The corporation is being continued in order to care for wills, legacies, or bequests which may have been written in favor of this organization and to adjust property interests which may still exist in the name of the North American Conference

Corporation of Seventh-day Adventists. Signed by K. H. Emmerson, treasurer, John C. Kozel, secretary, and attested to by R. M. Davidson, the auditor."

N. C. WILSON: Thank you Elder Emmerson. What would you like to do with this treasurer's statement. [Voted.]

J. C. KOZEL: Mr. Chairman, we need a board of trustees of seven individuals. I move that we ask the nominating committee of the session to bring in nominations for the trustees of this corporation. [Voted.]

N. C. WILSON: We have a special feature this morning which we trust will please you. The General Conference of Seventh-day Adventists considers that it is a privilege to give official recognition to the fact that the United Nations has designated 1975 as International Women's Year. And in this connection it is appropriate, we believe, to call attention to this particular item, and also to express the feelings of this body as to the contribution that women have made and are continuing to make in the Seventh-day Adventist Church as we seek to carry the message of Christ's love to the peoples of the world.

I think you will readily understand that an organization is only as strong as the organization's ability to utilize the abilities, talents, and gifts of all of its members. And we emphasize all of the members of the church. The General Conference not only acknowledges, but, in fact, praises the services rendered by Adventist women. And during the church's developmental years there were many women who placed their lives on the altar of service. Such women helped to shape the very nature and structure of the church.

I think it would be fitting for us to remember the great contribution made to this church by one who declared that she was the weakest of the weak. Ellen White served as God's messenger to the church for about 70 years, and her writings continue in that role today. But there have followed scores of others chosen of God for service in many ways. Some have laid down their lives in far corners of the earth where they have gone to carry the gospel. Poets who inspired, conference treasurers, editors, departmental secretaries, and leaders at all levels, teachers who molded the minds of thousands and established educational patterns, many of which are still providing strength to our educational program. Nurses, physicians, evangelists, and there are many others we could add to this list.

Now, all of these women have one thing in common. They loved the Master, and gave their lives into His hand for total service to His cause. It would be proper to ask: Can anyone do more, no matter what her responsibility or her office? And it is through such lives as these that God's church moves forward. The apostle Paul wrote to

the Galatians, that there is neither Jew nor Greek, male nor female, for ye are all one in Christ Jesus.

Now, although the apostle is speaking primarily of God's equal acceptance of all persons in Christ, we believe it also teaches equality in service. Facing as we do, the immense task of carrying this gospel to all the world now, we wish in this International Women's Year to affirm our belief that we must utilize all the human resources of the Seventh-day Adventist Church, regardless of race, or sex, or nationality. At this point I shall call upon the president of our world church, Elder Pierson, for a statement of tribute.

R. H. PIERSON: Thank you, Elder Wilson. When we began to think of the various speakers for this great convocation, there were a number of things that we kept in mind. We wanted to remember that we are a world church representing all of the continents and most of the nations on those continents. We also wanted to remember that we had many, many thousands of women in the church. And so we felt that we ought to have a woman to present a message to us here at this Council.

Before the last two Annual Councils I had the same idea, but I had not succeeded in finding someone who would accept our invitation to speak to the Annual Council. So it was with a bit of trepidation that I began to look around for someone to speak to this group. And those of you who were blessed by the devotional this morning know the result. I think it is highly appropriate that Sister Hedwig Jemison should speak to us today, on the same day we are going to be honoring the women of the church.

When I was asked to say a few words at this time, I thought of the place of women in our day in government, in industry and science. Elder Wilson has emphasized the important place that women play in the world today, and the fact that we are living in a time when we ought to take advantage of all human resources. Our older members and our younger members, our men and our women, and every single resource of this church should be brought to bear upon the task of finishing the work. I was going to dwell on the contribution that women have made to the progress of the church through the years. I was going to talk about Ellen White's ministry, about the highly trained and effective women educators, of the contribution they have made in the area of health, in community service, in the gospel ministry as pastors and evangelists and literature evangelists.

But, unfortunately, I am the second speaker instead of the first, and Pastor Wilson has already covered those areas. But I want to take the opportunity this morning to express very sincere appreciation to all of the women who have contributed to the progress of the work of God.

Review®

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I want to say that it is the desire of the leadership of this church to more and more involve women in the decision-making areas of the church, as well as in local church missionary work and other areas where they serve at the present time. We believe that there are great days ahead for women in this church, and I am glad to have a part in honoring them. When we become involved in selecting women for such honors, it's a very dangerous undertaking, for I am sure that in addition to the ladies that we have here on the rostrum, there are many, many more who should be honored as well. I am sure that those who are being honored today represent the hundreds of thousands of women around the world who are contributing to the work of the Seventh-day Adventist Church. And I want to say again how much we appreciate the work of women in carrying forward the work of God.

NEAL WILSON: Thank you, Elder Pierson, for your thoughtful comments and tribute. In the plans committee yesterday, a resolution was considered and adopted for recommendation to this body. We would like to ask the plans committee to present the recommendation at this time. The chairman, Elder Hackett, has suggested that we ask Roy Williams to present this one item to us this morning as a partial report from the plans committee.

R. F. WILLIAMS: Brother Chairman, it gives me great pleasure to present the recommendation from the plans committee and move its adoption:

Recommended, 1. To give recognition to the significant contribution of women to the Seventh-day Adventist Church in the past and at the present time, in its carrying out of the gospel commission in harmony with the Scriptures.

2. To recognize those women who are honored today as representing a great host of other women who have significantly contributed to the world and to the mission of the church through their professions and as wives and mothers.

3. To reaffirm our purpose to further implement ways in which qualified women can more fully participate in the church and its programs.

NEAL WILSON: The motion has been seconded. The floor is open to discussion.

J. A. McMILLAN: Before we vote on this I'd like to suggest to the plans committee that since the ordination of women to the ministry is becoming a live issue in most of the major churches through Christendom, we not only pay lip service to the valiant work that has been contributed by Adventist women throughout the world but that we recognize that Sister White, about 100 years ago, definitely stated that the hands of ordination should be laid on those women who are called to be deaconesses. We should, at least,



Fernon Retzer, director of the GC Sabbath School Department, presents his session report.

in the light of a definite statement from the Spirit of Prophecy recognize that women who are called to be deaconesses have as much right to be ordained as do deacons. In that way we would be doing more than paying lip service to the valuable contribution of women. We would be giving them an official standing in the church which, up to the moment, they have been denied.

W. J. HACKETT: I would like to say to the delegation here that we have studied this matter for some time. We've had special committees studying it and we are continuing to study it. There will be a resolution coming to the plans committee for feedback. We began discussing this subject in our plans committee yesterday, including the topic of ordination of deaconesses. We are continuing today.

The church has not yet come to a conclusion on this item, but we are glad for the feedback that we are getting from this world session so that we can proceed with our study in the light of the consensus that may arise here at this meeting. So, I'd like to say, Brother Wilson, without our spending more time now, that it is under careful study.

F. E. J. HARDER: I think, Mr. Chairman, that in line with what Elder Pierson has said and what you have said this morning, we could, without raising the question of ordination, consider including something like this in paragraph 3: "To reaffirm our purpose to bring qualified women into a broader participation in church leadership and into increasing responsibilities for implementation of church programs."

NEAL WILSON: Do you offer that as an amendment, Dr. Harder?

F. E. J. HARDER: Yes, I would offer that. [Seconded.]

K. H. WOOD: I don't want to talk to this amendment, but I would like to talk to a statement that was

made a moment ago regarding Ellen White's position on the ordination of women. It is true that the statement was published in the REVIEW AND HERALD but I think it would be unfortunate if the impression were left that that statement says that Mrs. White was speaking of deaconesses.

NEAL WILSON: That is correct. I was going to mention it to the body.

K. H. WOOD: Now, it's easy to take these little half steps; but A and B do not always equal C. Mrs. White's statement was very general and she was talking about women who do a certain kind of work that we have come to equate with what deaconesses do; and so we sometimes move on to the conclusion that she was suggesting that deaconesses be ordained. I strongly favor giving women positions of leadership in this church but I think we need to be careful as to how we try to employ inspiration to support what we're doing.

NEAL WILSON: All right. Now, what about the amendment? Would you like to discuss that or do you want to defer discussion on that? I think if there are others who are going to speak, we'd better defer this until the afternoon session and pick it up at that time. [Discussion was deferred.]

There is another part of our program this morning that I think we ought to complete. There are two parts to this. One is a recognition of those who made a significant contribution but who no longer are with us. Dr. Seton has been assigned to present that. That will take us some time. Also, we want to award certificates of honor to some highly talented and dedicated women who are with us on the platform and are currently contributing to the advancement of the church and its mission.

R. H. PIERSON: Brother Chairman, it gives me a great deal of pleasure this morning to present certificates of honor to those women of the church who have rendered such outstanding service.

B. E. SETON: Brethren, delegates, and friends, the first category is that of medicine, and the first name is C. Joan Coggin, cardiologist and notable member of the Loma Linda University heart team. Next is Elizabeth Larsson, outstanding Swedish obstetrician and teacher. In the realm of nursing we have Mazie Herin, currently associate director of the General Conference Health Department and leader of the world-wide group of Seventh-day Adventist nurses. From Euro-Africa we have Hannelore Witzig, who is the leader of our nurses not only in her home area of central Europe but also in the Euro-Africa Division.

We now have Margarete Pieringer of Austria, preceptress and teacher of German for many years at Friedensau and also at Colonges. From the General Conference we have Ethel Young, as associate director of the Department of

Education and also a major developer of denominational textbooks.

Next is Olga Monnier of an illustrious mission tradition in Africa, Europe. (And, may I comment, that if you clap so loud and so long you won't hear who they are and where they come from.) Carol Hetzell of the General Conference Department of Communication. Lydia Ngaruyia, a leading literature evangelist of Kenya.

Alice Zorub, for many years office secretary, accountant, and treasurer in the South Brazil Union. Rosa Muderspach, famous on three continents and especially in the Northern Europe-West Africa Division for her long and faithful service, principally in the treasury department. Ella May Stoneburner, well-known nutritionist and nurse serving in the General Conference Department of Health. Gloria Thomas, associate Sabbath school secretary for the Southern Asia Division. And Liisa Heljevaara of Finland, outstanding literature evangelist who has already been highly honored and now is adding to her honors.

Brother Chairman, we have two other lists, which I assume will be introduced later, one for women who have served faithfully and are deceased; the other, a long list of those who have been represented by this group but who are not present with us.

NEAL WILSON: We will bring this in this afternoon. In addition, it is in some ways fortunate that Elder Hackett will be the chairman of the business session this afternoon when we resume discussion on the amendment to the motion that is before the body on the adoption of the resolution concerning the contribution of women to the Seventh-day Adventist Church. We have a motion and an amendment that we will take up this afternoon. John Stevens will be the first speaker to it. He was standing to be recognized this morning and we did not get to him. We will have some announcements, Elder Hunter.

D. W. HUNTER: We have this book [Holding up *Faith Alive*]. We asked Miss Carol Hetzell of the Communication Department to prepare it. Our Hamburg Press has printed it. It is in German, French, and English, and it is full of pictures and words telling about Seventh-day Adventist work around the world. The delegates received a special discount coupon in their delegate books. We would like to have you avail yourselves of this. All delegates ought to take advantage of this special discount.

NEAL WILSON: All right, Dr. Hammill and Dr. Kuniyama have arrived with their report from the nominating committee. [The partial report of the nominating committee was adopted as read, and appears on page 7 of this Bulletin.]

BENEDICTION: Fern Wilson. N. C. WILSON, *Chairman* B. E. SETON, *Secretary* D. S. JOHNSON, *Recording Secretary*