

Review®

JULY 18, 1975

General Conference Bulletin No. 7

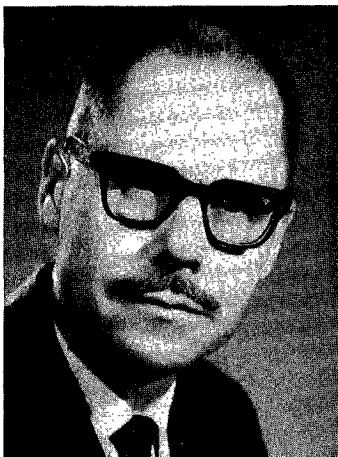
ADVENT REVIEW AND SABBATH HERALD ♦ GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Published in Two Parts

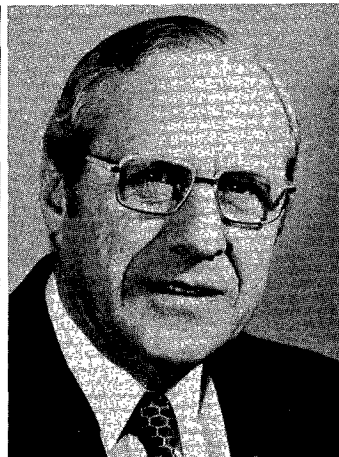
Section 1



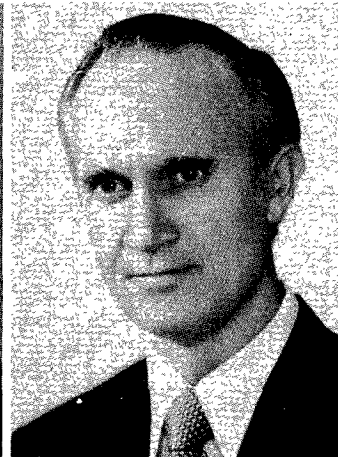
NEAL C. WILSON
North American Division



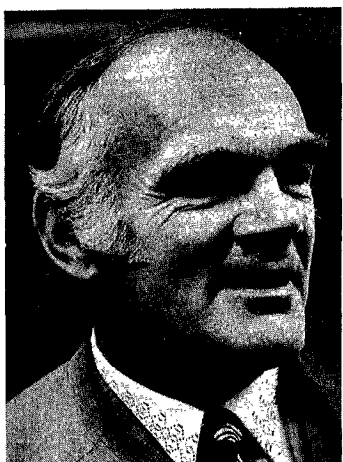
R. S. LOWRY
Southern Asia Division



R. R. FRAME
Australasian Division



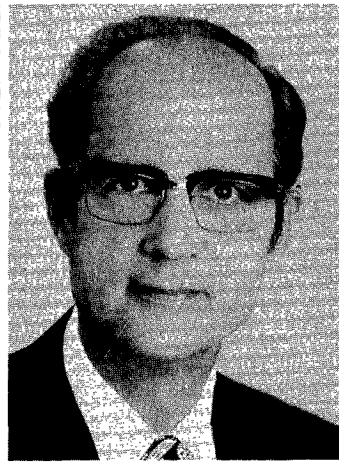
W. T. CLARK
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W. R. L. SCRAGG
Northern Europe-West Africa Division



ENOCH OLIVEIRA
South American Division



M. L. MILLS
Trans-Africa Division



B. L. ARCHBOLD
Inter-American Division



EDWIN LUDESCHER
Euro-Africa Division

Presidents of the World Divisions

During the 52nd General Conference session, presidents were elected for the ten world divisions. Five were re-elected, and five are new. The new presidents are Charles D. Watson, Enoch Oliveira, Edwin Ludescher, W. T. Clark, and W. R. L. Scragg.



C. D. WATSON
Afro-Mideast Division



THE DAY IN VIENNA

Thursday, July 17
By Shirley Burton

It began last Sabbath—this day of mine. For it was then that the whole purpose of General Conference struck me, really hit me for the first time, though I have worked in at least four previous sessions.

Sitting on the edge of my comfortable contoured chair in the press box of the first balcony in Vienna's *Stadthalle*, I watched them all—missionaries and nationals representing 193 countries in which the church works. Peering into the spotlighted darkness, sometimes through binoculars, I thrilled at the sight and sound as Brad Braley at the organ "ad libbed" appropriate music for each country.

These were my brothers and sisters. The music formed in my mind and has been repeated as a broken record since: "I'm so glad I'm a part of the family of God."

Who are they, these others of God's children?

Peter and Revel Papaioannou and their four boys, aged 7 to 14, left this morning, returning to their pastorate in the district of Berea and Thessalonica. (Those Bible names are real, and they work there!) They were not delegates because their union does not have enough members to allow for a full delegation. But it was their first opportunity to attend a General Conference, so they came on their meager savings.

They have made me uneasy today. While I have rested in a comfortable hotel (though it is 28 kilometers from the *Stadthalle*) for a few hours each night, the Papaioannous have slept on the floor of one of the ten Adventist churches here in Vienna.

I wondered how they had prepared meals. But it's simple when the family can live on what would be luxuries at home. During the past ten days (they came for the ministerial pre-session), Peter and Revel and their boys have eaten 65 kilos of bananas (you really

need to see the light in Peter's eyes as he tells me and hear Revel's melodious pronunciation). "We never have bananas at home," she tells me, "but since they are affordable here, we hope to fill up the boys so they won't beg so hard at home."

Imagine the family's eating 150 pounds of bananas in ten days. With only bread and butter and honey.

But they received what they came for: a look at the family of God and a share in His blessing.

Leslie Hardinge, pastor of my home church in Glendale, California, whispered in my ear after a picture-taking session for the Pacific Union delegation, "Wouldn't it be nice to give them \$1.00 for posing for each picture? They could use it in their work."

Why hadn't the Lord told me before when we used Mosies Condori, pastor of the Juliaca, Peru, church. And Harun Kija Mashigan, president of the South Nyanza Field, Tanzania. And Elisha Okeyo, principal of the Ikizu Seminary,

the largest in Tanzania. And Henning Jacobsen (you know to pronounce that with a Y sound, don't you?) and Walder Hartmann from Denmark. All had let us take pictures, though the latter Danes were not in a "foreign" costume.

Hurrying to our communication office and taking some traveler's checks from my purse, I ran down do the exchequer. Crashing the line (and believe me Europeans really know how to cue up), I changed \$30 unassigned from this month's second tithe to schillings for Peter to use in these cities where it is more difficult to work now than when the apostle Paul visited.

Dr. Hardinge took my schillings to the book sales room in a nearby school where Mollie, his wife, was buying Sabbath school helps for them. It may be that the Hardinges have an unusual interest in Peter and Revel since they had them as students at Newbold College several years ago, but I felt an extra warm glow myself when Peter came, took my hand in both of his, tears at the ready, and whispered, "I only asked you to come to Macedonia and *visit* us, not *help* us." He works this year on only his salary, for the union has been hard hit by inflation and a consequent cut in budget.

Michael Kulakov, a pastor from the U.S.S.R., also happened by during our photo session. This is his first meeting with God's family from the various parts of the world. How

do his fellow delegates feel? One, hand clasped over his heart, exclaimed, "All there is left is to die." Being here was his foretaste of heaven.

Walter Arties' song last night, as well as the one going through my mind, described what's happening at the session. "There's a sweet, sweet Spirit in this place, and I know that it's the Spirit of the Lord."

I first heard Walter sing nearly six years ago at the funeral of F. L. Peterson, the church's first Black vice-president. "All He Wants Is You" was the appeal of that song, and I rejoiced last night that so many of God's family are hearing His appeal to be ready for His new kingdom.

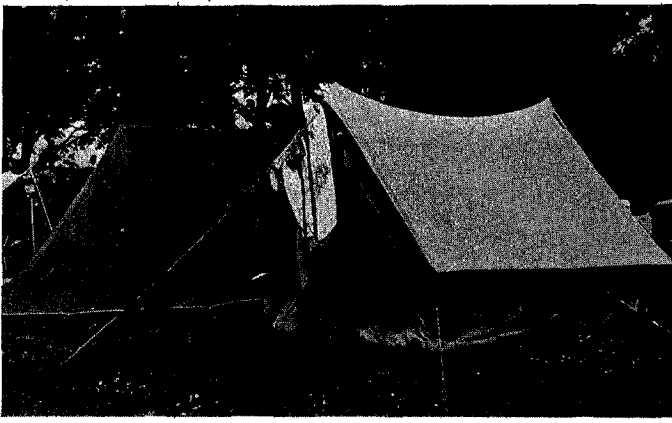
Contemplating that first song of Walter's, I heard reports from Africa and Australia—and was reminded of a tribute to Elder Peterson. Dozens of ministers rejoiced there because he had led them to a Christian education. Feeling compelled to go to public school, these many workers throughout the world heard Elder Peterson remind them there was no excuse in saying there was a lack of funds. "My Father is rich," he used to say.

And they seem to be knowing that our Father owns the world as well as "the cattle on a thousand hills" on these two continents of Africa and Australia better than some of the rest of us. Both reports credited Christian education with a major part of their growth.

"Africa's new disease is a



All set up for comfortable camping in West Wien II, a few kilometers west of the *Stadthalle*, are the Hartmanns and Jacobsens. W. Hartmann, just stepping out of his tent, is Bible teacher at Vejlefjord Hojere Skole in Denmark. H. Jacobsen, East Denmark Conference president, helps his wife with lunch.



“Review” photographers noticed that campers in West Wien II are a resourceful lot. Laundry hung on tent ropes was a common sight.

desire for education,” Principal Okeyo explained to me. Last year they had 2,000 applications for their 8th grade which can accommodate only 80!

Elder Mashingan described their mission’s program for “Extra Lift.” Southern Tanzania has a waiting list for “Extra Lift”—laymen waiting for office permission to move from their homes into a “dark county.” Seven families have already resettled with the \$500 gift from the mission to help them build a house and begin a garden. Within a year’s time they have become self-supporting.

Since the inception of this program during the past quin-quennium, 2,000 have been prepared for baptism by these laymen and another nearly 5,000 are in baptismal classes. The lay workers and Africans here are prominent agriculturists, working only at their gardens and soulwinning education.

What a project for the Adventure in Faith offering—Project Extra Lift! With laymen from every division moving to areas where God’s children do not yet know whose they are!

Nine Aircraft

Nine aircraft help the leaders in Australasia to tie together the 305 schools with more than 22,000 students, this network of education scattered over 24 million square miles! Both vocational and professional classes are offered in the seven colleges of the division.

In Africa and Australia and around the world, are teachers

who once sat at the feet of Natelkka Burrell. Still in the classroom of Andrews University at age 80, Dr. Burrell is a delegate to this General Conference. In addition to the teachers under her influence, our students the world over are studying from reading textbooks which she helped to prepare for the Department of Education over a period of 14 years. (She told me she retired from Oakwood College in order to work for the General Conference on the textbook assignment.)

Christian education. What a privilege! What an extra bond between members of God’s family. And what a preparation for the finishing of His work.

Yet here is 81-year-old Charlotte Greiner who thinks it must already be finished. When I asked her what the *Weltkongress* (that’s the German translation of World Congress) meant to her, Sister Charlotte’s eyes opened wide as she exclaimed, in German-colored English, “When I saw all those Seventh-day Adventists on Sabbath, I thought at long last we have enough people ready to go to heaven!”

Holding hands over her heart, eyes glowing toward heaven, Charlotte continued, “This is an absolute blessing.” She had stood to tell me that when I found her resting in the main exhibit area. Then before she sat again, she confided, “This is my Moses cane.” And there before my eyes, her aluminum cane curled at her feet.

Charlotte became an Adventist in 1913 during a tent effort in Bratislava and entered denominational work two years

later. With the same enthusiasm that many of our youth today exhibit, she became first a colporteur for two years. For the next three years she did Bible work, raising up four churches. “And they’re still all in existence,” she added proudly. (Could it be that the question of women’s ordination is totally irrelevant? Perhaps God has in mind everyone’s dedication to using his or her own gifts as He has bestowed.)

In 1920 Charlotte was called to be treasurer in the Hungarian Conference, where she served 40 years—the last 18 as union treasurer.

As I clasped her hand to leave, Charlotte stood with me. “There again we shall shake hands together,” were her parting words.

This 52nd *Weltkongress* to me is people, all God’s children. I see them as I walk the halls, greeting one another with a kiss on each cheek.

Fern Wilson is a teacher now in Dongoro, but I knew her when she taught for us in the Oregon Conference. Tears well up in her eyes as she relates the thrill it is to be here from her little school isolated in Ethiopia. So eager were they to be here that she and two of her friends are camping in West Wien II.

We drove out there, REVIEW photographers and I, to discover dozens of others in the same location. They tell me

“all” of the Scandinavian ministers and families are there, in tent city—and it’s been raining.

We met President Jacobsen of the East Denmark Conference. He, his wife, and daughter Anne Marie like camping anywhere. They look comfortable here. And so do the Hartmanns. (Their is the first tent I have seen with draw drapes in the living area!)

And over there are the Jens Madsens; he’s West Nordic Union president. And the Thorvaldssons; he’s a pastor, non-delegate. And that’s where Sonja Danielson, an Icelander married to a Dane, sleeps. Her husband, Jens, from the Faroe Islands is a ministerial student. All were so determined to be here that they have camped out to do it; and there are those who just like to camp!

Irmgard Thorvaldsson and Sonja Danielson are two of the hostesses at the main exhibit in the Stadthalle. (Others are Alice Bakke from Denmark where her husband is in charge of the Bible Correspondence school; Ruth Hansen from Newbold College where her husband is food service director; Dorothy Emmerson, Anita Kohler and Maria Nigri whose husbands are in General Conference administration.)

These girls give 7 A.M. till 10 P.M. coverage at the booth which is turning out to be a contemporary religious art show for

Nominating Committee Report—No. 7

[Presented and accepted at the twelfth business meeting, Thursday morning, July 17.]

Richard Barron
C. D. Martin
L. S. Ranzolin
Clark Smith

General Conference

Associate Director,
Lay Activities Department:
R. W. Bates

Associate Director,
North American
Regional Department:
C. E. Dudley

Associate Directors,
Sabbath School Department:
T. M. Ashlock
R. Curtis Barger
C. L. Brooks
W. Richard Leshner
B. J. Liebelt

Associate Director,
Stewardship and
Development Department:
P. G. Smith

Associate Directors,
Youth Department:

Northern Europe- West African Division

Secretary Ministerial
Association:
George Knowles

Correction to Earlier Reports

Report No. 2, under General Conference, should read *Lay Field Secretary*: Walter Ost

Report No. 5, under South American Division, should read: Director, Temperance and Youth Departments: J. M. Viana

Report No. 6, under Inter-American Division, should read: Director, Temperance and World Food Service: Marcel Abel

(Corrections are italicized)

Wien. On five-hour shifts they, by two's, speak six languages as passers-by ask questions about the church and/or artist. For example, when Dorothy and Sonja work together, Dorothy gives the English, Spanish, and Portuguese tour while Sonja speaks German, French, and a Danish which all Scandinavians can understand.

And God's family includes Karl Poglitsch, a Vienna businessman who has helped us buy the things we've needed; Marcella Sultan, Monica Hangan, Lydia Agustoni, Sheila Masters, secretaries in division and local offices who came in to help us in the communication department prepare news for the local and back home media. And Ruth and Erwin Kilian who helped us understand the local customs. (He's communication director for this host union.)

What kind of people are we, I've wondered as I've looked at the family today. Some answers came unexpectedly.

J. D. Douglas has been with us all week, a Presbyterian minister from Britain assigned here by *Christianity Today*. We've appreciated his observations regarding our friendliness, even his mild scolding, that we paid no notice to July 16, the sixtieth anniversary of the death of Ellen White who felt we'd be in the kingdom long ere this.

Moreover, that led me to wonder, how could we who sit below the "Now Is the Time" motto day after day and continue in business sessions to refer items of *Church Manual* revision to "the next session in 1980." Should not we be conducting business with the urgency that this might be the last General Conference? God's family needs to go home.

Local Police Marvel

Local *Polizei* told us what kind of people we are too. Mrs. Heinz Hopf, wife of the German speaker for the Voice of Prophecy (Voice of Hope, here in Europe), answered the phone the other day to hear an officer tell of one of our delegates at headquarters who reported a lost brief case "with many bank notes." Was it possible it could be in "Lost and Found"? Learning his name, Mrs. Hopf looked through the items and found it.

"I never had anyone return anything before," he answered incredulously.

And then she was confronted by a tearful Hungarian lady who described her lost train ticket that she had purchased from her savings for a full year. A man in line behind her, overhearing the conversation, asked how much a return ticket would cost. "Oh, too much," she said, and then gave the sum of \$30. In less than a moment, he had put the money in her hand and vanished before she could thank him.

That's the sweet spirit of this place where the family of God is in session.

There are other youth here

beside those I have described in detail. Most are musicians—the Nabes, Per and Monica, the Portuguese choir from Setubal, Portugal. Composed of laymen and youth, these 25 choir members rented a bus, and sold tickets to others who wanted to come to earn their way. All camped each night en route. (This choir, by the way, won first place in the music contest of the Southern European Union. While most can't read music, they are directed by a young man with a great deal of natural ability in the field of music—Joao Pablo Trindade.)

We haven't understood all the words, but we've communicated through the means underscored by the apostle Paul and Ellen White—love and the countenance. (And maybe that's the way to get to those next door who still don't know whose family they are!)

Should anyone wonder about the call to come out of Babel, let him meditate upon Vienna. It matters not the nation, tongue, or people.

"Joint heirs with Jesus as we travel this sod. I'm so glad I'm a part of the family of God."

Nominating Committee Report—No. 8

[Presented and accepted at the thirteenth business meeting, Thursday afternoon, July 17.]

General Conference

Associate director,
Department of Education:
C. R. Taylor

General field secretary:
Louis B. Reynolds

Director, Health Department:
Erwin A. Crawford

Associate directors,
Health Department:
Eldon E. Carman
Mazie A. Herin
J. Wayne McFarland
R. L. Pelton

(Recommended that other personnel to be included in the Health Department be referred to the General Conference Committee for action.)

Director, Public Affairs
and Religious
Liberty Department:
W. M. Adams

Director, Archives and
Statistics:
Don Yost

Director, Temperance
Department:
E. H. J. Steed

Associate director,
Youth Department:
D. B. Hills

General Conference Committee

Recommended for membership on the General Conference Committee, in harmony with General Conference Constitution, Article V, Section I, b:

W. R. Beach, R. R. Bietz, F. L. Bland, Theodore Carcich, P. H. Eldridge, D. W. Hunter, C. H. Lauda, M. E. Lind, M. E. Loewen, D. A. McAdams, E. W. Pedersen, H. D. Singleton, R. F. Waddell.

Afro-Mideast Division

Field secretaries:
D. K. Bazarra
Bekele Heye

Director, Department
of Education:
I. Yacoub

Director, Lay Activities
and Communication
Departments:
Alfred H. Brandt

Director, Sabbath School
Department:
Solomon Wolde-Endreas

Director, Publishing
Department:
R. C. Thomas

Euro-Africa Division

Field secretary and
Spirit of Prophecy:
O. Bremer

Field secretary:
O. Sladek

Auditor:
A. Jordan

Director, Communication
Department:
E. Kilian

Director, Health and
Temperance Departments:
H. Stoeger

Director, Lay Activities
Department:
H. Knott

Secretary, Ministerial
Association:
H. Vogel

Director, Public Affairs
and Religious
Liberty Department:
P. Lanares

Director, Publishing
Department:
Edouard Naenny

Director, Sabbath School
Department:
N. Bulzis

Director, Stewardship and
Development Department:
S. L. Folkenberg

Far Eastern Division

Secretary:
B. E. Jacobs

Treasurer:
G. O. Bruce

Director, Department of
Education:
O. C. Edwards

Director, Lay Activities
Committee:
C. L. Shankel

Secretary, Ministerial
Association:
R. C. Williams

Director, Publishing and
Communication Departments:
V. L. Bretsch

Director, Sabbath School
Department:
H. C. Pak

Director, Stewardship
Department:
W. L. Wilcox

Director, Youth Department
and National Service:
Ray James



[The nominating committee recommends that the one remaining associate director position in the Department of Education be referred to the General Conference Committee for appointment; and that prior to making the appointment, study be given and a plan developed for integrating into the work of the Department of Education the activity of the existing Board of Higher Education for the North American Division, and the proposed Board for Elementary and Secondary Education in the North American Division.]

God's Last Desperate Bid

Bible study
presented
Wednesday morning,
July 16, 1975.

BY C. R. STANLEY
*Ministerial Secretary
Australasian Division*



God has entrusted the members of the remnant church with the greatest, most important preaching program this world will ever witness. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:6, 7). This urgent, worldwide preaching program is to prepare a people for the coming of the Lord. It is God's last desperate bid to save some from a world that is sweeping toward self-destruction. The message will produce a remnant who amid the moral pollution and rebellion of the last days will "keep the commandments of God, and the faith of Jesus" (verse 12).

The world's greatest need today is a spiritual one. Nothing else can save man from the apparent disaster he faces. The late Dag Hammarskjöld said, "We have tried so hard and failed so miserably. Unless the world has a spiritual rebirth in the next few years, civilization is doomed." For this crisis hour God has a preaching program. It is tailor made for the last great struggle between Christ and Satan. The proclamation of this message must, more than anything else, absorb the attention, the finance, and the manpower of the remnant church.

The time factor of this worldwide preaching program is arresting. When the time was right God sent Noah with a message for his day. At the appointed hour John the Baptist proclaimed a message predicted by the prophet Isaiah. When the time for the great judgment had come God raised up the remnant church to bear His appointed message to the world.

The details of God's judgment-hour message to this world are found in the book of Revelation. But it is in the book of Daniel that a graphic description of the judgment scene in heaven is given and also its place in the stream of time.

Vision of the Judgment

In Daniel chapter seven we read what the prophet saw take place: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened" (verses 9, 10). Verse 13 describes Jesus Christ coming into the judgment scene. There He stands before the Ancient of days, God the Father, and the open record books of heaven. Why is He there? He is there to claim the subjects of

His kingdom and to reveal to a universe the justice of God in giving eternal life to some and denying it to others. Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32).

When that heavenly assize has completed its work the kingdom of glory is set up. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:14). This kingdom is that for which millions have prayed, "Thy kingdom come." This kingdom is a focal point of Scripture. This is the kingdom that shall know no end; over which Christ reigns as King of kings and Lord of lords.

Under the symbol of four beasts, representing four great kingdoms (verse 17) Daniel sees the oppressive powers of Babylon, Medo-Persia, Grecia, and Rome. The prophecy then portrays the dividing of the empire of Rome. Explaining the ten horns on the head of the fourth beast, the angel says, "And the ten horns out of this kingdom are ten kings that shall arise" (verse 24). Marvelous has been the fulfillment of this prediction made a thousand years in advance. Historians record that the last act in the breakup of the westward Roman Empire took place in A.D. 476.

Now in the "pipeline" of time the prophet sees the rise of the great religious apostasy under the symbol of the "little horn" that comes up among the other ten after the breakup of the fourth empire. This is explained in verses 8 and 24. For 1260 years its career continues. Many students of prophecy recognize that from A.D. 538 until A.D. 1798 this great time prophecy of Daniel 7:25 was fulfilled in the experience of the popular church, which drifted away from the faith of Jesus and the commandments of God.

After 1798, the closing date of the great apostasy, the next event that attracts the prophet's attention is the awesome judgment scene in heaven, described in verses 9 and 10. (In the eighth chapter of Daniel the year 1844, the closing date of the 2300-day prophecy, is shown as the exact year when the judgment takes place.)

What an amazing scope of events presented in advance. First the four great empires of Babylon, Medo-Persia, Grecia, and Rome. Then Rome divided; the 1260 years of papal power; the great judgment and the kingdom of glory. Of that kingdom the prophet says: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (chap. 7:27).

Revelation Complements Daniel

While Daniel shows what would take place in heaven after 1798, the prophet John shows what would happen in the earth after 1798. When the time came for the great judgment to convene in heaven then God's last urgent preaching program began to be proclaimed to the world and will continue until the coming of Christ.

How appropriate is God's last-day preaching program for the world of today? If ever there was a time to call people back to the commandments of God it is today. When one thinks of the increasing frequency of murder; the popularity of bombings as a means of payback; the petty and professional stealing, lying, and covetousness that go on in the financial spheres; the immorality and divorce of this permissive age; the religious apostasy, oppressive confederacies, rebellion, and strife; when one thinks of all these, how timely is the message of Revelation 14. This is time's most awful hour. The servant of the Lord says: "Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. . . . They [rulers and statesmen] observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the

world is on the verge of a stupendous crisis.”—*Education*, p. 179.

Because of the world’s tragic plight and because its greatest need is spiritual, we are driven to conclude that the preaching program of the remnant church is the greatest and most solemn task ever assigned to man. No other people have been entrusted with a weightier responsibility. Sister White says: “The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time.”—*Evangelism*, p. 18. In actual fact the members of the remnant are engaged in big business. Nothing in this world is to eclipse the importance of their work. All heaven is astir. The universe is watching with intense interest the progress of this preaching program of the remnant church.

There is one great danger that the remnant church faces in this time of the judgment hour, and that is that we shall lose sight of the fact that the remnant is made up of a special people, with a special message, for a special hour of earth’s history. The servant of the Lord says: “I have been instructed to trace words of warning for our brethren and sisters who are in danger of losing sight of the special work for this time.”—*Ibid.*, p. 217.

Is the Church Fulfilling Its Mission?

Realizing that we have been entrusted with the most solemn message of all, let us ask ourselves several pointed questions. Is the fire of our soul-winning evangelism matching the rising tempo of today’s mighty hour? Is our dedication, as a church, to the task of proclaiming God’s judgment-hour message commensurate with the world crisis? Are we channeling the wealth of this church into the actual preaching of our distinctive message more than into other phases of our organization? Are we

better known for our educational, medical, and welfare activities than as preachers of a crisis-hour message? If there is one thing the world should see in Seventh-day Adventism, it is this: here is a church stirred to its depths, crying as a voice in the wilderness, bent on telling the world that this is earth’s last hour—Christ is coming. Nothing else will keep the remnant church vibrant, healthy, and alive than her total occupation with this preaching program. To fail here will result in a flabby institutionalized churchianity such as may be seen in the religious world of today.

Over the years of my public preaching of this message, I have observed that in discovering this truth men and women find the story of the cross and the plan of redemption coming into sharp focus more than ever before. In this judgment-hour message they find solid rock upon which to stand. In it they find a light to guide them through the religious fog of today. In the judgment-hour message the death of Christ becomes meaningful. His ascension and priestly work fall into place. His appearance before the record books in that heavenly assize brings hope to the judgment-bound sinner. The return of Christ and the coming kingdom of glory assume reasonable reality. From my personal experience nothing puts the everlasting gospel in greater brilliance than the truths embedded in the message of Revelation 14.

No other message does the world need more today than that which God has entrusted to the remnant church. As ministers and church leaders we must seek to lay upon the heart of every church member a sense of his need to participate with us in this God-given program of calling men and women back to the faith of Jesus and the commandments of God in preparation for the coming of the King of kings and Lord of lords.



Session guests from Greece, in their national dress, are Peter Papaioannou, pastor of the Thessalonica church, and his family.



The Nabe family from Poland performed on Sabbath afternoon. Mr. Nabe, a champion accordionist and a teacher, also accompanies the Polish choir, as well as giving solo performances in his country.

Proceedings of the General Conference

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

July 16, 1975, 4:00 P.M.

CHAIRMAN: W. D. Eva

C. D. BROOKS (platform chairman): Many important meetings are going on around the world, but I think this is the most important meeting on earth, for this meeting in a special way has the attention of heaven. Leading in this business meeting are W. Duncan Eva, vice-president of the General Conference and Charles E. Bradford, associate secretary of the General Conference.

PRAYER: Mrs. A. S. Wagner, pastor's wife from Petersburg, Virginia, U.S.A.

W. D. EVA: First of all we will listen to a report from the North American Missions. C. H. Lauda is executive secretary of the Association of Privately owned S.D.A. Services and Industries, and in charge of North American Mission. Elder Lauda, we will listen with interest to your ten minute report.

C. H. LAUDA: It is a pleasure to bring you a report of North American Missions. The North American Division has responsibility for a little United Nations. English is not the only language used in North America. We are conducting work in at least 22 other languages: Chinese, Czechoslovakian, Eskimo, Estonian, Filipino, French, German, Hungarian, American-Indian, Indonesian, Dutch, Italian, Japanese, Korean, Polish, Portuguese, Russian, Samoan, Spanish, Ukrainian, and Yugoslavian. [A condensation of Elder Lauda's report will appear in a later Bulletin.]

We want to introduce Bud Joe Haycock—Sister Haycock is dressed in the garb of a beautiful Navajo lady. Bud Joe is dressed in a combination garb of all Indians. The Haycocks are representing millions of people in North America who are waiting for the gospel.

W. D. EVA: Thank you, Brother Lauda. I have been impressed again at this session that we are bound by wonderful ties of truth in Jesus Christ our Lord and are moving forward in faith together. This message is going to every corner of the world—into the highways and byways; and we are seeking the lost in Africa, in Asia, in Europe, in America, in the Indian reservations—wherever men are, there we go with God's wonderful message of truth. Thank God, there are always wonderful responses.

Now we have an extra half hour more than we expected. I would like to move ahead with consideration of the Church Manual material. Before lunch we were working on page 47 and Brother Duane Johnson had read to us the section

on Church Discipline—Relationship of Church Employees to Local Church. We had read it but had not discussed it or taken action. Is there someone who would like to make a comment about this as we take it up now? [The following statement was read at the morning business session, moved, and seconded, but not discussed:

231:16 Church Discipline

Relationship of Church Employees to Local Church.—The employment of any member in a church organization or institution does not confer upon that member special privileges as a church member distinct from those enjoyed by other members. Such a member employee is subject in local church relationships to the authority of the church in which he holds membership.

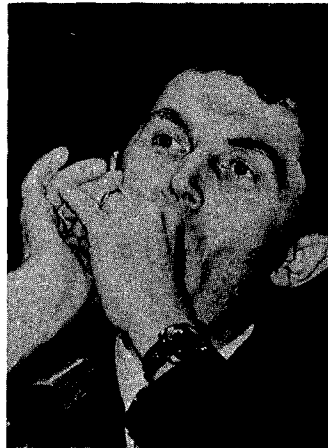
On the other hand, it is clear that employment by a church organization or institution, by which the individual draws his support from denominational funds, places upon that member-employee a special responsibility to live a life, both within and without the church, that is in full harmony with the highest concepts of church membership. The member-employee should reveal fidelity to church standards and faithfulness in fulfilling the obligations under which he entered denominational employ, with sincere loyalty to and cooperation with the organization or institution in which he is employed. The working policies of the church, which are formulated by regularly-convened councils, define the standards that guide member-employee relationships. These policies recognize that in the church of Christ, which is His body, there can be no member who is independent of the whole, for all are parts of the one body. Furthermore, the General Conference is not something apart from the churches, conferences, unions, divisions, and institutions, but is the sum of all these. The administrative authority of the General Conference is thus the authority of the entire church for maintaining unity throughout the world organization.

From these principles it follows that where a member-employee of a church-related organization or institution is disciplined by the local church of which he is a member for violation of church standards, his employing organization also has responsibility to consider his conduct in relation to his employment. In a similar way, where a member-employee is disciplined by his employing organization, his local church will also carefully consider

what disciplinary measures it should take in the matter. Thus, as parts of the same world church, the employing organization and the local church will function, each in its proper sphere, in mutual cooperation and always in the gentle spirit of Christ, realizing they are acting not only in their own interests, but on behalf of the church as a whole, to uphold church standards and the church's fair name.]

[Those who participated in the discussion which followed included: J. A. McMillan, Elvin Benton, R. L. Pelton, B. E. Seton, Van Putten, Adrian Westney, R. R. Bietz.]

W. D. EVA: I think, brethren, we're going to have to terminate the discussion here because the meeting starts at 5 o'clock. I believe that all of those who have spoken have tried to express honest opin-



Romeo Copiz, a tourist guide in Rome, Italy, plays his harmonica.

ions and I believe in the integrity as loyal members and workers of the church. We may look at things differently but we believe in one another's integrity. Now, I believe with several of the speakers that we ought to retain a statement like this, because it is needed. I wonder if I could ask the one who made the motion and the one who seconded it—that is, Elvin Benton and Lorenzo Grant—if they would be willing to withdraw their motion in favor of referring the recommendation back to the Church Manual committee. Perhaps the Church Manual committee, with some extra people who could present points of view and help us with a satisfactory wording and could get something back to us before the session ends. Brother Benton, would such a suggestion be acceptable to you?

ELVIN BENTON: I believe that would accomplish my purpose, and I would be pleased to do that, Brother Chairman.

W. D. EVA: Thank you very much. Brother Grant, would that be acceptable to you as the seconder?

LORENZO GRANT: Yes, that would be adequate.

W. D. EVA: Now, would some-

one like to place that motion before us? [Moved by R. F. Waddell and seconded by Melvin Adams. Voted.]

You have been given some material entitled Church Manual Revisions, numbered from page 53 to page 69. We would like you to read these pages. They represent only editorial changes which are not intended to change the meaning and intent of the *Church Manual*. Tomorrow after you have read these, we would like to authorize the General Conference to effect these revisions without dealing with them in detail here on the session floor. As we understand, it was not the original intention that every detail of *Church Manual* changes should come to the General Conference session, but it seemed to allow for revisions like this. Maybe B. E. Seton could correct that wording.

B. E. SETON: The reference to which the chairman has referred is the quotation from the REVIEW AND HERALD Bulletin of June 14, 1946, and the quotation reads: "All changes or revisions of policy that are to be made in the Manual shall be authorized by a General Conference Session" and the Church Manual committee has observed that this is a specific reference to changes or revisions of "policy" that are made in the Manual which shall be authorized by a General Conference session. We have concluded that it was never intended that every word in the *Church Manual* should be set in eternal cement, unchangeable, except by a vote of such a body as this. The General Conference in session is authorized to change or revise "policy," but when it comes to merely editorial, linguistic matters, the substitution of the word "the" for "a" or something that is purely of a literary concern it must be done by the Church Manual committee.

W. D. EVA: Now with that explanation we'll leave these papers in your hands. After you read them tonight we would ask you to authorize us to make these editorial changes without further reference to them here in the session.

Before we adjourn there is a report from the nominating committee. [The nominating committee presented its report. It was voted. The report appears in Bulletin No. 6, page 3.]

W. R. L. SCRAGG: Brother Chairman, included in the report from the nominating committee regarding the Northern Europe-West Africa Division there is a revelation that is important to us as a division, and we would like it to be carried by this body if possible. We ask that this body refer to the division annual meeting the appointment of a field secretary and we would like that to be carried if it is possible and appropriate here.

W. D. EVA: You move it, Brother Scragg?

W. R. L. SCRAGG: I would like to move that, Brother Chairman.

W. D. EVA: Is there a second to

this? This is not altogether unusual but it will of course be referred to the 1975 Annual Council of the Northern Europe-West Africa Division and of the General Conference. Those in favor would you please raise your right hand. Thank you. Any opposed the same sign. Thank you. We will adjourn now.

W. D. EVA, *Chairman*

C. E. BRADFORD, *Secretary*

D. S. JOHNSON,

Recording Secretary

Twelfth Business Meeting

July 17, 9:15 A.M.

CHAIRMAN: M. S. Nigri

SECRETARY: L. L. Bock.

M. S. NIGRI: This is Thursday morning and we still have much work to complete before the Sabbath. Our program this morning includes a 10 minute report from the Temperance Department. E. H. J. Steed is the secretary of the International Temperance Association and also director of the Temperance Department.

E. H. J. STEED: Thank you, Brother Chairman. We want to praise the Lord this morning for the success that we have seen in souls saved and contacts made through the temperance message to reach those in need. I'm not going to take time this morning because of the shortness of the period to read the report. You have it in your hands and I trust each one will read it. [The report will appear in a later Bulletin.] I want to call your attention to one experience. Before doing that, I want to introduce my associates and say a word of thanks. [G. J. Bertochini, A. V. Pinkney, Milo C. Sawvel, and C. D. Watson, were presented.]

I would like to present a family which has experienced, in a practical way what it means to live a life of temperance and to share it with others. Dr. and Mrs. Jean Pinet of France have accepted the burden of telling others, young people in particular, that there is a better way without alcohol, tobacco, and drugs. And you might tell me, Mrs. Pinet, because your husband speaks French and we are speaking English in this session, how long have you been doing this?

MRS. PINET: For five years.

E. H. J. STEED: How many have come to your farm?

MRS. PINET: In one year, 2,000 have come to visit!

E. H. J. STEED: You have a farm on which you ask these young people to come and work and study with you. And you have told me that you have had 30 of these young people become Seventh-day Adventists? You have your husband and yourself and your family. This is your niece and other members of your family. You are working this as a family program. We are so glad that, as you have indicated, you have brought some young peo-

ple. These are five of the 30 young people who were once addicted to alcohol, tobacco, and drugs. Could you tell me just a word about these young people?

MRS. PINET: Yes. These three come from Holland and visited us two years ago. At the beginning their absorbing interest was tobacco and drugs. They became interested in studying the Bible and left their former habits. After they were baptized, they stayed with us to help with agriculture and our temperance work.

E. H. J. STEED: And so this young man and this young lady are workers with you to help other people overcome these habits. We are happy to have these young people with us.

Brethren and sisters, it is like the servant of the Lord has said [applause] "Let those who have their Bibles and who believe the word of God become active temperance workers."

M. S. NIGRI: Thank you, Elder Steed. The International Temperance Association is accomplishing some outstanding things. Ellen White spoke and wrote much about the importance of education to temperance and it is profitable to find our place in that program. We enter now into our business session itself and the *Church Manual* committee continues to render its report. W. D. Eva and B. E. Seton are chairman and secretary respectively of the *Church Manual* committee and are requested to be available at the chairman's table to help with the discussion on the subject of church discipline.

L. L. BOCK: Mr. Chairman, I believe we should have an explanation on this from Elder Eva, the chairman of the *Church Manual* committee.

M. S. NIGRI: Brother Eva.

W. D. EVA: Mr. Chairman. When we dealt with this matter yesterday, we agreed at the end of our session to refer the matter back to the *Church Manual* committee and I requested certain of the speakers yesterday to meet with the *Church Manual* committee. This being Thursday already, we are afraid we may not satisfactorily complete this. So during the evening some of us worked with some of the brethren involved in yesterday's discussion and have come with some suggestions that we trust will be acceptable. We also discussed this matter this morning in a meeting of the General Conference officers. We suggest that we not put this statement into the *Church Manual* at this time. I think most of us will recall that Elder Beach, in his speech yesterday, recommended that we should try the plan for a while before, as we say, setting it in concrete in the *Church Manual*.

Our suggestion today, Mr. Chairman, is that we present to you a few revisions; that these revisions be adopted by the General Conference session which gives the statement considerable authority,

though authority short of the *Church Manual*. We would then use it during the next five years, polish and perfect it during this period of experience, and then put it into the *Church Manual* if we are so disposed, in 1980.

Now, Mr. Chairman, if this means we are in a sense bypassing the *Church Manual* committee to which we referred the matter yesterday I think we would need the consent of the business meeting. The business session would need to reverse its decision of last evening so that we could bring this proposal back to the floor now and deal with it as we have suggested. If we do that, I would then like to make a brief explanation before we bring the revision before you.

N. S. NIGRI: How do you wish to proceed?

L. L. BOCK: Mr. Chairman, I would move that we rescind yesterday's action and take up the proposal to adopt the revisions or a suitable statement. [Voted.]

W. D. EVA: Mr. Chairman, just a brief background. The problem that we face is to try to get the church and institution to act together in serious matters of discipline and take care of a situation that exists where a person is a member of the church and employed by the church either in a conference or in a church institution.

Church membership is not controlled in our church by the top administrative group or, if you like it, by the hierarchy. Church membership is controlled strictly, and we want to keep it so, by the local church itself; it accepts members or disfellowships them and we want to leave that as it is.

However, this means that if a member who is also an employee has conducted himself in a manner so that he can no longer be employed, then the church may also take cognizance of what his employers have done in dismissing him or disciplining him. What we are presenting here this morning and what we presented yesterday was an endeavor to outline the reasons for this and also what should be done in such a case.

M. S. NIGRI: Please, bring to us the suggested amendments.

W. D. EVA: Mr. Chairman, if we could turn back to page 47, line 36 in our committee document where it commences to read "Relationship of Church Employees to Local Church", we would like this first sentence to read as follows: "The employment of any member in a church organization or institution confers upon him the privilege of service," but then pick up line 38 "does not confer upon him" instead of, "that member", "does not confer upon him special privileges as a church member distinct from those enjoyed by other members." That states it a little more positively. It says that he has the privilege of service but no special privileges as a church member. Then, do you want me to move them one by one?

I would move this amendment, Mr. Chairman. [Voted.]

W. D. EVA: Now, Mr. Chairman, there is a little rewording suggested in the following paragraph and I think I'd better ask Brother Westney to present that beginning on line 48 because he and I didn't quite finish that change together before this meeting began. It doesn't change the substance of the paragraph but it does state it more clearly and perhaps a little more strongly.

ADRIAN T. WESTNEY: We were suggesting some clarifying words beginning with line 43. We would delete the words: "on the other hand it is clear that employment by a church organization or institution by which the individual

Bulletin Board

TODAY'S PROGRAM

- 8:00- 9:00 Devotional—F. M. Arrogante
- 9:15-10:45 Business Session Reports From Standing Committees
- 11:00-12:00 Bible Study Hour—E. Denkert
- 1:30- 4:15 P.M. Committees
- 2:00- 3:30 World Work in Pictures (Hall B)
The Final Conflict (South American Division)
Third Eye on Helderberg (Trans-Africa Division)
- 4:30- 6:00 Business Session Reports From Standing Committees
- 7:15- 7:45 Songs of Praise (Auditorium)
- 7:45- 9:30 Sermon—B. L. Archbold
- 7:15- 8:00 Songs of Praise (Hall B)
- 8:00- 9:30 "Youth Aflame—Part III" (Hall B)

SABBATH'S PROGRAM

- 8:30 A.M. Song Service (Auditorium)
Song Service (Hall B)
- 9:00-10:10 Sabbath School
Adult (Auditorium)
Youth/Family (Hall B)
Children (6-11 years) (Hall A)
- 10:10-10:20 Missionary Service
- 10:30-12:00 Sermon
Adult—Secretary of the General Conference (Auditorium)
Youth/Family—H. Stoeger (Hall B)
Children (6-11 years)—D. B. Hills (Hall A)
- 2:00- 2:45 P.M. Sacred Music (Auditorium)
"Youth Aflame—Part IV" (Hall B)
Children (6-11 years) (Hall A)
- 3:00- 5:00 "The Great Conflict" (Auditorium)
Youth/Family—M. Maxwell (Hall B)
Children (6-11 years) (Hall A)
- 5:00- 6:00 Division Presidents (Auditorium)
Youth/Family Commitment—W. J. Hackett (Hall B)
Children (6-11 years) (Hall A)

draws his support from denominational funds". This is where we are suggesting that we would get a voluntary commitment that would read: "The privilege of employment places a special responsibility upon the one thus employed to live a life both within and without the church that is in harmony with the highest concepts of church membership. That such an individual should consider fidelity to church standards as a condition of the terms of his employment, pledging to cooperate with the policies of the church and loyally uphold them." I move this recommendation. [Voted.]

W. D. EVA: Now, Mr. Chairman, in the third paragraph which commences on line 9, page 48 of our committee report, we have one or two little changes. Reading from line 9: "From these principles it follows that where a member employee of a church related organization or institution holding denominational credentials to qualify the member employee, not the organization or institution." Then we continue with, "is disciplined by the local church of which he is a member for violation of church standards, his employing organization," also delete "has" and put in "may have responsibility to consider his conduct in relation to his employment." I move this amendment, Mr. Chairman. [Voted.]

W. D. EVA: Mr. Chairman, if I may, I will move that we record this statement on church discipline in the session minutes as setting forth the way in which we should deal with member employees. [Voted.]

Church Discipline

Relationship of Church Employees to Local Church.—The employment of any member in a church organization or institution confers upon him the privilege of service, but does not confer upon him special privileges as a church member distinct from those enjoyed by other members. Such a member employee is subject in local church relationships to the authority of the church in which he holds membership.

The privilege of employment places a special responsibility upon the one thus employed to live a life both within and without the church that is in harmony with the highest concepts of church membership. Such an individual should consider fidelity to church standards as a condition of the terms of his employment, pledging to cooperate with the policies of the church and loyally uphold them.

From these principles it follows that where a denominational-credential-holding member-employee of a church-related organization or institution is disciplined by the local church of which he is a member for violation of church standards, his employing organization also may have responsibility to consider his conduct in relation to his employment. In a similar way, where a member-employee is disci-

plined by his employing organization, his local church will also carefully consider what disciplinary measures it may need to take in the matter. Thus, as parts of the same world church, the employing organization and the local church will function, each in its proper sphere, in mutual cooperation and always in the gentle spirit of Christ, realizing they are acting not only in their own interests, but on behalf of the church as a whole, to uphold church standards and the church's fair name.

W. D. EVA: Mr. Chairman, if I could make a brief statement on the question of litigation also. We discussed this matter in the General Conference officers' meeting this morning and we feel that it would be wise not to proceed with this statement because it is somewhat inadequate. There are certain areas in which the church is not able to make decisions that relate to the law or insurance. In matters like that it may be necessary sometimes for certain questions between members of the church to be settled by law. They are not necessarily quarrels but they may be. If I should have an accident and run into Brother Seton's automobile and be at fault, sometimes the only way things like this can be settled is by law and we don't want to get involved, as a church, in such a situation. So we are suggesting that the session refer this matter of litigation, going to law with one another, to the General Conference committee for further study and the preparation of a statement that will cover the whole area satisfactorily. It is something that will take quite a while and will have to be studied from a legal point of view as well as from the church's point of view, and I would like to move that we do this, Mr. Chairman.

[There followed a discussion of

other situations which might involve litigation after which the recommendation to refer was voted.]

L. L. BOCK: We will proceed then, Mr. Chairman, to matters found on page 234 of the *Church Manual*. I will read what we are recommending: "... Secure counsel from the pastor of the church, or, if he is not available, from the conference or field president.

B. E. SETON: Brother Chairman, the context is the paragraph at the top of page 234, "Disfellowshipping Defined" and it explains that the disfellowshipping of a member means to expel him from the church. Then it goes on to suggest a way.

This amendment is presented because it is recognized that there may be situations when the church needs to take action concerning disfellowshipping a member when the pastor is away. It would be helpful if such an important matter as disfellowshipping a member would not have to be taken without some administrative counsel from the conference or field president, if the properly appointed pastor is not present at the time.

L. L. BOCK: You can see, by comparison with the original reading, that in the present reading the counsel is to be gained from an ordained minister. This recommendation just strengthens the paragraph. I move this amendment. [Voted.]

L. L. BOCK: The next paragraph comes under the same section and it has to do with the matter of dealing with those who are divisive or disloyal to the church. Would you want to add to that?

B. E. SETON: Brother Chairman and delegates. This is under the sub section, "Reasons for Which Members Shall be Disfellowshipped." At present there are seven listed. It is

felt that it would be helpful if we were to increase this number to nine by means of these suggestions. The increase from five to seven points is done by dividing point five into two parts just for the sake of clarity. (It doesn't alter the intent, but it does clarify it.) Then No. 7 on line 5, page 49 of our committee material is new material which would be brought into harmony with some of the thinking of this morning. It does seem that we could vote on this now even though the general matter of church discipline, litigation, and related topics are to be considered further for possible action at the session in 1980.

The work we have done on these matters at this session should be helpful to the church and guide members in this important area of Christian morality. I believe that with these words the intent of the recommendation should be clear:

5. Adhering to or taking part in a division or disloyal movement or organization. (See pp. 231, 232, *Self Appointed Organizations*.)

6. Persistent refusal to recognize properly constituted church authority or to submit to the order and discipline of the church.

7. Instigating or continuing legal action against the church or any of its organizations or institutions, contrary to Biblical and Ellen G. White counsels. (See pp. 231, 232, "Litigation" and "Relationship of Church Employees to Local Church.")

8. The use, manufacture, or sale of alcoholic beverages.

9. The use of tobacco or addiction to narcotic drugs.

[There followed a discussion concerning the need for immediate action on the matter of litigation. It was moved to refer paragraph 7 back to the Church Manual committee but it was voted down. The recommendation as presented was voted.]

M. S. NIGRI: Brother Minasian. You have an observation.

J. MINASSIAN (Iran): My question is concerning point number 9 for disfellowshipping members. Is there any reason why we couldn't insert in this statement the words "raising and manufacture of tobacco, or addiction to narcotic drugs."

W. D. EVA: This question was raised on the Church Manual committee and I believe I represent the brethren correctly when I say they felt that that's what it should say, but we are not ready to put it in yet and we therefore thought we should leave it as it stands in the Church Manual.

M. S. NIGRI: And we have had this for some years in the *Church Manual*. I understand some people don't understand why we make a difference between tobacco and alcohol but this is the way perhaps.

J. MINASSIAN: Is it because we have some Seventh-day Adventists raising tobacco?

M. S. NIGRI: Well, perhaps you yourself could answer this question. I don't know.



Student missionaries attending the session included John Cress of Walla Walla College, going to Irian Jaya; Walter Sharp of Walla Walla College, returning from Tehran, Iran; Wendy Billington of Pacific Union College, returning from Pakistan Adventist Seminary; Dennis Plubell of Pacific Union College, returning from Athens, Greece; Stanley Seery of Southwestern Union College, going to Kanye, Botswana, Africa; and Kathy Runge (seated) of Pacific Union College, returning to the U.S.A. from northern Thailand.

W. D. EVA: Mr. Chairman, it's a little wider than that. It's not only the question of raising but it's the question of distribution and we have it in the preceding paragraph—"the use, manufacture or sale of alcoholic beverages" and we didn't quite feel free yet to use exactly the same language with tobacco, though many of us wish we had.

JOHN PRINCE (British Union): In the light of recent happenings we would like to clarify what we have just voted, specifically No. 5, which refers to "divisive or disloyal movements." If a group of members were to form an organization within the church, having their own constitution, president, secretary, treasurer, purporting to carry out the work of the church, should such an organization be considered divisive?

W. D. EVA: I think I understand the question and it is of course a matter of opinion as the thing develops. It may appear to be divisive in the beginning, but this is one of those places where the church always seeks to act with patience and understanding in the hope of healing and saving before it declares a thing to be divisive and disloyal. This is a matter it would seem to me, Mr. Chairman, for administration in the conference or the union and with the division and the General Conference where there is a problem. We can't define all the details in the *Church Manual*, otherwise, you wouldn't be able to get one book big enough to hold it all.

M. S. NIGRI: I recognize Dr. Jubert, North American Division.

A. V. JUBERT: I am referring to numbers 8 and 9. Aren't we being somewhat inconsistent here with the legal aspects concerning these detrimental agents? I'm comparing the use of alcohol against that of tobacco and especially narcotics. As a church it seems we are saying that using, manufacturing or selling alcoholic beverages is a greater sin than the same relationships with tobacco or narcotics, which may inflict even greater harm on the body.

I am thinking of a non-church member looking at this and asking himself the question, what are these people thinking about? I think if we can say that the sale of alcohol is cause for disfellowshipping in this church, I certainly think that the manufacture and sale of tobacco and narcotics should be a much greater sin. So I certainly would move that we at least add the manufacture and distribution of narcotics and tobacco.

B. E. SETON: Brother Chairman, I am not clear on the real intent of the last speaker, but I just wanted to make this observation: Day by day I read and hear of innocent people who are killed because of another's addiction to alcohol, but I do not hear the same number of reports of people who are killed by others, that is, because of the others' addiction to tobacco.

Now I do recognize that in the day in which we live, the use of nar-

cotics is approaching the dimensions of the use of alcohol, but I believe that there is a historical reason behind the differentiation here. I would also hope that the church will as rapidly as possible approach the time when it can make paragraphs 8 and 9 very close to each other, but the question is, is the church now ready for such an equalization? If it is, God bless it; if it isn't, let's be like God, patient.

A. V. JUBERT: Mr. Chairman, I think as a church we have been somewhat bashful to speak against the use of tobacco for a long time. We waited for the Surgeon General's report to take the forefront and say to the whole world that tobacco is detrimental to health. We have said it, but somewhat bashfully.

There followed a discussion about Adventists and raising tobacco, selling tobacco, use of narcotics, etc.]

L. L. BOCK: Mr. Chairman, I would like to propose a motion to refer, which I believe would take precedent. I too wish we could resolve this here. I think we all feel rather keenly about it. There are issues that might take some time through education and so forth to care for, and if this were voted today, there could be a considerable bit of discipline that would have to take place. Since we are troubled about this, I would move that we refer further study on No. 9 to the General Conference, asking them to give very serious study to this problem which seems an inconsistency to us. That is the motion.

[Voted, to refer further study on No. 9, to the General Conference committee, with the clarification that the reading of No. 9 remain as

it now appears in the *Church Manual*.]

G. J. BERTOCHINI: If they refer for further study, is it possible to do that during the General Session, before we adjourn the meeting?

M. S. NIGRI: No.

G. J. BERTOCHINI: Will you be bringing it back?

M. S. NIGRI: No. The motion was to do this after this session, and to bring it back perhaps in 1980.

G. J. BERTOCHINI: Does that mean 1980? That's a long time.

M. S. NIGRI: We cannot give adequate consideration to it in this session. I recognize A. C. Vine of the British Union.

A. C. VINE: I wanted to ask a question on general principles. If a matter is referred back to the General Conference committee and a decision is made, if that decision is published in the church paper, the *REVIEW AND HERALD*, does that have the same force as if it appears in the *Church Manual*?

M. S. NIGRI: I think no.

A. C. VINE: So we would have to wait then, until 1980, for their decision to come into effect.

M. S. NIGRI: Yes. I am sorry but this must stand for five years in the *Church Manual*. Although I may not be entirely clear on a matter I want to go with the decision of the session and in due time light will clarify the matter.

L. L. BOCK: Mr. Chairman, I would just like to add this thought too because I'm afraid that some here feel that "out of sight, out of mind." Now, with the tragic use of drugs these days, hyphenated with tobacco, we have another issue which increases the magnitude of this problem. Time will be needed

for the study. Education is involved here also. There is the professional and non-professional use of narcotics, so it seems referring is a wise decision in view of the pressure of time.

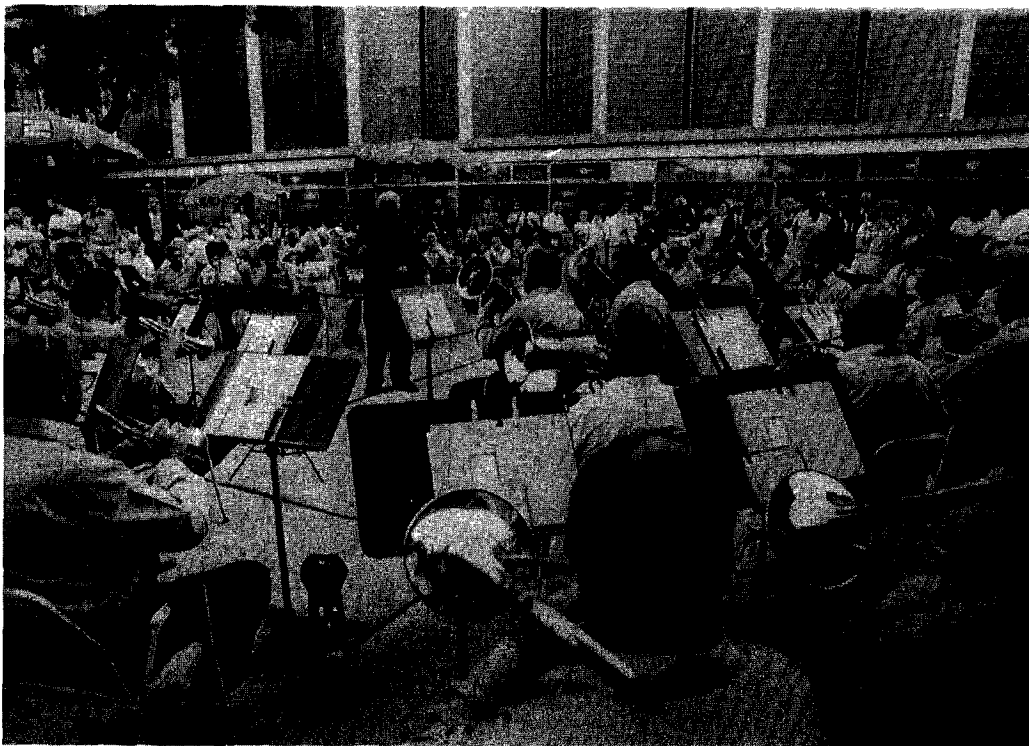
[Several discussed the processes of administration and adjudication in the church. There was a motion for a recount of the action to refer and the former action was sustained. The matter of including drugs was again discussed.]

M. S. NIGRI: We want to continue the business session for a report from the nominating committee. The vice-chairman of the nominating committee, Richard Hammill, has the report.

RICHARD HAMMILL: Brother Chairman, the nominating committee wishes to render another partial report. I wish to state before the secretary reads the report that several persons who have been serving in the General Conference are unable to continue for various reasons and we should mention these. For instance, health problems in the family of Elder Massengill and Elder Retzer have made it impossible for them to continue; L. B. Reynolds is being assigned to a special writing project and we want the delegates to know this as the names are read. President Fletcher, secretary of the nominating committee will read the reports.

[The nominating committee's report appears on page 3 of this Bulletin.]

BENEDICTION: P. D. Kujur (East India, Southern Asia Division)
M. S. NIGRI, Chairman
L. L. BOCK, Secretary
D. S. JOHNSON, Recording Secretary



A between-meeting diversion for delegates was a concert by the Vienna Band on the Stadthalle patio.

Recommendations from the Church Manual Committee

[At the tenth business meeting, 9:15 A.M., July 16, 1975, the following recommendations were submitted to the delegates and approved.]

[Deleted words are in parentheses and additions are in italics.] 88:7 Replace 88:7-19 with the following:

The Deacon

The office of deacon is described in the New Testament (see 1 Tim. 3:8-13) where the Greek word *diakonos* is used from which the English "deacon" is derived. The Greek word is variously interpreted as "servant, minister, writer, attendant," and in Christian circles acquired the specialized meaning now attached to "deacon." Scripture clearly endorses the office in the New Testament church: "They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (! Tim. 5:13). On this authority, the church elects some of its members to serve in eminently practical ways, caring for several aspects of church services as well as for church property.

20 *Importance of the Office.*—In the account of the choosing of the men who came to be known as the seven deacons of the apostolic church, as recorded in Acts 6:1-8, we are told that they were chosen and ordained to attend to the "business" of the church.

90:2 Delete—rewritten as follows:

Board of Deacons.—Where a church has a sufficient number of deacons to warrant the formation of a board of deacons, it is well to organize such a board, with the first or head deacon as chairman with another deacon serving as secretary. Such a body affords a well-ordered means of distributing responsibility and coordinates deacon contributions to the well-being of the church. It also provides a training-ground where younger men, rightly recruited as deacons, may be instructed in their duties. The head deacon is a member of the church board.

90:4-15 *Deacons Must be Ordained.*—(The) A newly elected deacon cannot fill his office until he has been set apart by an ordained minister who holds current credentials from the conference. The sacred rite of ordination should be simply performed in the presence of the church by an ordained minister, and may consist of a brief reference to the office of deacon, the qualities required of such a servant of the church, and the principal duties he will be authorized to perform of the church. After a short exhortation to faithfulness in service, the minister, assisted by an elder where appropriate, ordains the deacon by prayer and the laying on of hands. (See also pp. 93, 245.)

If he has been once ordained as a deacon, and has maintained his church membership, it is not necessary for him to be ordained again, even though he has transferred to another church. When the term for which he was elected . . . his ordination as an elder covers this office. 90:16-27 *The Duties of Deacons.*—The deacons have responsibility for the care of the church property. . . This also includes (also being responsible for seeing) insuring that the janitor work is cared for . . . or the church board may authorize the deacons to employ a janitor. *Church board authorization should be obtained for all major repair expenses.* All bills for repairs, as well as for water, light, fuel (repairs) et cetera, are referred to the church treasurer for payment.

Deacons should assist at baptismal services, insuring that the baptismal water is prepared and water heated, and that male candidates are cared for both before and after the ceremony.

Another important duty belonging to deacons is that of visiting church members in their homes. In many churches this is arranged by a distribution of the membership by districts, assigning a deacon to each district, with the expectation that he will visit each home at least once a quarter. (See also under deaconesses, p. 93:30.)

At church services, the deacons are usually responsible for welcoming members and visitors as they enter the church, and for assisting them, where necessary, to find seats. They also stand ready to cooperate with pastor and elders for the smooth functioning of the meetings conducted in the church. 91:16-21 . . . After serving the people, the deacons return the plates to the elder or minister, who then serves the deacons. *If two ordained persons (ordained as minister or as elder) are officiating, they serve each other: otherwise (one of whom in turn receives the plate from him, and then) a deacon serves the minister or elder who then returns the plate to the table. All should then be seated.* The same procedure is to be followed in serving the wine. (See also pp. 117, 118.)

33 Been elected as church leader, (this may be done) *such duties may be performed only by a visiting minister authorized by the conference.*

Auxiliary Committees

104:9 *Auxiliary Committees.*—The church may elect, or the church board may appoint with the approval of the church, auxiliary committees to care for specific matters of church business, such as finance or building projects. Terms of reference for such auxiliary committees should be clearly defined. These committees should be given

power to act within the limits set by the church or by the church board, but keep the church board informed by periodic progress reports.

Communion Service

115:21-29 *In the Seventh-day Adventist Church the communion service customarily is celebrated once per quarter.* (This) The service includes the (Lord's Supper) ordinance of feet washing and the (ordination of feet washing) *Lord's Supper.* It should be a most sacred occasion to the (minister or elder) congregation as well as (to the church) to the minister or elder. *Conducting the communion service undoubtedly is one of the most sacred duties that a minister or elder is called upon to perform.* Jesus, the great Redeemer of this world, is holy. The angels declare: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Therefore, since Jesus is holy, the symbols that represent (Him) *His body and His blood* also are holy. (Conducting the quarterly ordinance service is one of the most sacred duties that a minister or elder is called upon to perform.)

117:26 *The minister(s) and elder(s) hand to the deacons the plates containing the bread: the deacons serve the congregation, enabling each communion participant to take a portion of the broken bread.* (Each person should retain his portion of the bread until the officiating minister or elder has been served, so that all may partake together.) When the deacons return from serving the congregation, the minister or officiating elder serves them; then one of the deacons, taking the plate, serves the minister or the officiating elder. *Each person should retain his portion of the bread until the officiating minister or elder has been served, so that all partake together.* If two ordained men (ordained as minister or as elder) are officiating, they serve each other. All should be seated and offer silent prayer while the bread is eaten.

179:18-22 . . . residence. (Their relationship to the church is the same as that of a lay member.) They may be elected to any office in the church, in which case they function freely in all that pertains to the office in which they serve. *They also may exercise their ministerial functions under the direction of the conference committee.*

Nominating Committees

180:11 well ordered, and serious manner. *Only such persons should be chosen who fully expect to fulfill the specific duties of the office for which they have been elected.* In the Seventh-day Adventist Church, officers are elected annually through an appointed nominating committee. *This committee brings its report to the church which then acts on the names presented. This procedure enables careful study to be given to each name prior to election, and avoids the public competitive element that may arise when nominations are made from the floor.*



Herbert White, retiring associate General Conference Publishing Director, sips a drink at one of the Stadthalle's many snack bars.

16-20 . . . This committee should be appointed (as early as possible) in the closing quarter of the church year. This committee should be appointed in the closing quarter of the church year as decided by the church in consultation with the local conference field so that the church election may be held not later than the second Sabbath (in December) or the final month of the church year. The minister or pastor in charge of the church, or in the absence of a minister, the church elder, should bring the matter to the attention of the church, (the understanding being that the) with the church itself (shall determine) determining how the nominating committee is (to be) chosen. *This manual does not determine the size of the nominating committee. It will range from five members in a small church to a larger number in a large church. The exact number to be chosen is left to the discretion of each church. This matter should be studied by the church board prior to presentation to the church. A suitable recommendation may then be brought to the church with a minimum of intrusion in the Sabbath worship hour.*

Courtship and Marriage

220:4 Courtship is recognized as a preparatory period during which a man and a woman, already mutually attracted, become more thoroughly acquainted with each other in preparation for intended marriage. Christian marriage is a divinely sanctioned union between a believing man and a believing woman for the fulfillment of their mutual love, for mutual support, for shared happiness, and for the procreation and rearing of children who will in turn become Christians. According to God's design, this union lasts until dissolved by the death of one of the partners.

High Lights of the Departmental Reports

Communication

By WALTER R. L. SCRAGG, *Director*

Inform

To Listen. A poll taken in the U.S.A. in 1970 showed that 35 per cent of the people did not even recognize the name Seventh-day Adventist. The church listened as Mr. Gallup revealed things old and new. We discovered that what we tell our friends is still the most important way the church has of communicating.

The Department of Communication puts out sensors to catch the nuances of public opinion. To listen means to hear, within the church, as well as without. For we must understand each other as well as know what the world believes about us. It is from what the church hears, as well as what it says, that intelligent communication initiates.

To Know. To share the special insights given to God's people, the department produces a newspaper column, "Health-wise." Helen Andrew, a former General Conference Public Relations staff member, writes the column. Editing is by the departments of Health and Communication. Several divisions utilize the service in English, and it is currently being translated into Spanish.

The film *Arrow of Prophecy*, produced by the department, in English and Spanish, has had phenomenal success. The film shows Ellen White as health reformer and interpreter of current events. It Is Written's television program, "She Never Owned a Crystal Ball," draws the second largest mail of any of its programs. First place in mail response goes to their program on vegetarianism.

To Share the Knowing. Miles of press clippings, excellent photo-journalism, and numerous feature articles indicate the fact that Adventists make news and that they are skilled in its preparation and release. Much of the credit goes to local church communication secretaries.

Besides their own involvement in the release of news, conference and mission communication directors spend much of their time training these lay workers and providing them with the tools for their assignment. Our church's communication department is the envy of many other churches.

Participation

To Reach Out. In July, 1973, in Belo Horizonte, Brazil, Adventist young people made their spiritual convocation a time for community goodwill. Roses given to all patients in the city's hospital, a parade emphasizing the role of Christian youth in the nation and community, and a presentation of a statue of the Ten Commandments for one of the city plazas heralded to the nation the concerns of Adventist youth.

Part of our reaching is through services to, and cooperation with, communities. While E. W. Tarr was secretary of the Bureau of Public Relations a news service for pastors and local churches called Dateline Religion began. Provided in both script and tape form, the service gives news of all faiths, international and local. Even the smallest Adventist churches may thus come to the attention of their communities, and pastors may become the recognized religious newscasters of their community's churches.

In Southern California a television version of Dateline Religion is aired. In Southern Asia more than a hundred newspapers regard the print service as their prime source of Christian religious news.

To aid in fairs and exhibits, Faith for Today is cooperating

with the department to produce low-cost fair displays that can be purchased by churches. The World's Fair in Spokane, Washington, had its Adventist exhibit that drew a million visitors.

In many cities the church cooperated with community projects, participating in local parades, community celebrations, and other functions where appropriate.

To Assist. Many pastors eye the broadcast media with longing. Many have been able to accept their challenge by using the Pastor's Script Service. Begun during James J. Aitken's leadership of the Department of Radio and Television, the service has achieved international significance. One division uses it as the basis for its international broadcasts over 60 stations.

To Uplift in Love. The world grows old. More and more people are affected by the terrible disasters that afflict their countries. Communicating the needs of these stricken ones and working with the Lay Activities Department to enlist church and public support is an example of the kind of service the Department of Communication gives.

In Europe, South America, Australasia, and North America various forms of telephone evangelism have shown the way to answers for those seeking help. Begun as Dial-a-Prayer, these services now assist ex-smokers, alcoholics, teen-agers, and budding vegetarians. Information on Bible doctrine, stories, and music are "on dial." In Adelaide, Australia, the conference processed more than 1,500 requests for Bible lessons in one year from telephone evangelism outreaches.

Invitation

To Attract. Neat and tidy church plants and signs showing the location of the church speak of the message of love. In production now is a brand-new kit of materials and an audio-visual presentation to aid churches in evaluating their community image. Listings of our churches in motel and hotel directories, newspapers, and telephone directories also show our concern for community needs.

In Trivandrum, India, the local Voice of Prophecy Bible Correspondence School decided that it would see how many were listening to the Malayalam broadcast. The school offered a picture of Jesus Christ. More than 10,000 requests flooded the office in the first week. The school had allowed for 500!

One hundred and forty Bible correspondence schools received 8.75 million applications for lessons. Of these 2.75 million began the course. In South America and Inter-America the missionary mailmen program uses new and shorter courses. A 1974 graduation in São Paulo honored 5,000 graduates.

New broadcast facilities have been built in Angola, Argentina, and Tanzania. Audio-visual production centers for film, slide, and cassette, now operate in Paris, Darmstadt, Beirut, Buenos Aires, Sydney, Poona, and Johannesburg.

To Welcome. To expand its welcome to whole areas of the world where our witness is limited, the church leased broadcast facilities in Portugal, and on October 1, 1971, began operating Adventist World Radio. AWR has now grown to 15 languages, a large share of the 50 broadcast languages used by the church. Plans call for use of facilities in Malta and Kigali, in addition to those in Lisbon.

Radio takes an in-depth stance in the community when it becomes a denominationally owned station. The church now operates 12 stations in the United States, Canada, the Philippines, and Indonesia.

To Win to Him. From the monthly journal of communication, TELL, to the letters written, the literature published, the broadcasts made, the whole emphasis of the Department of Communication is to give the saving message of these last days through all possible means.

We see tangible success. Look at the French-Canadian telecast, *Il Est Ecrit*, which produced 10,000 requests for literature in 1974, and contributed largely to the baptism of 150.

Yet, important as these direct results of a strong communi-

cation program may be, there are intangibles that also contribute in a major way. The climate in which the church operates, the atmosphere of opinion and attitudes, are vital to a successful completion of the divine commission. Through wise use of communication skills the Department of Communication seeks ever to influence the public's understanding of our message in such a way that it will not only reflect accurately what we are and what we believe but also make the Adventist Movement a desirable alternative. We want the world to know. We want it to understand. But above all else we want people to accept our Lord and join us in preparing for His return.

Education

By WALTON J. BROWN, *Acting Director*

The Lord has blessed His schools throughout all the world divisions during the past quinquennium. There has been an 11.4 per cent increase in the total enrollment, and a 7.6 per cent increase in the number of teachers. The number of schools has diminished 7.5 per cent, mostly in the elementary sector, and this owing possibly to an increased movement toward consolidation in certain densely populated church areas, and also because some schools that were practically public schools were eliminated from the records, or were taken over by some governments.

The figures relating to the number of students baptized in the schools underline the importance of Christian education. Baptisms of students accounted for 9 or 10 per cent per year of the total number of members baptized into the Seventh-day Adventist Church. More than 75 per cent of these were in elementary schools, and almost 22 per cent in secondary schools. By the time young people reach post-secondary age their major spiritual decisions have been made, and the die is cast, so that under 3 per cent of the baptisms were found on this level.

A demonstration of the Lord's guidance was evident in the college in Mexico. Unexpectedly, as the result of a request for information, the government granted it a charter to operate as Montemorelos University, including authorization to operate a medical school. When it begins operation next September it will become the second medical school operated by the church. It will supply its first doctors to the Spanish field in 1981 if all plans are fulfilled.

Opportunities for more advanced studies also have been made available. Newbold College, in England, has worked out a plan whereby European students may do more than half their work toward a Master's degree on its campus, and then complete the requirements for their degree at Andrews University. Andrews University has initiated a doctoral program for ministers and for educators. Loma Linda University has added a Doctor of Health Science program to its curriculum. A theological seminary is gaining strength in the Far East Division, and Philippine Union College is growing into full university status.

Experimentation has been carried on in various instructional fields. Of special note is the development of new textbooks for use in Seventh-day Adventist schools. At the present time work has been completed on the four secondary Bible textbooks, and six of the eight elementary Bible textbooks. A special campaign among North American Division students has been launched to make these Bible textbooks available in other languages.

The work program continues to be a large factor in the carrying on of the educational system. North American Division schools reported that 88.8 per cent of boarding-school secondary students were working, with a smaller percentage, 65.1 in post-secondary schools, and were earning 49.9 and 34.2 per cent of their expenses, respectively, in that way.

Possibly the most outstanding development among Sev-

enth-day Adventist schools during this quinquennium has been the great increase in actual soul-winning evangelism, not only in the universities and colleges but also in the secondary and elementary schools.

Public evangelism by students and teachers is becoming a way of life in many schools throughout the world. The following serve as illustrations:

Colombia-Venezuela Union College students held two series of meetings in 1972, leading to preparation for baptism of 72 persons. Three more series were held in 1973, with a net of more than 500 souls.

During 1971-1972 Antillian College students held 20 evangelistic efforts. Thirteen more campaigns were held in 1972 that resulted in 108 baptized. It was reported that during the two years of 1972 and 1973 the students and teachers in this college saw 1,100 baptized as a result of their efforts.

The efforts of the faculties of two language schools in Korea resulted in 71 persons baptized in 1972.

Possibly one of the highest rewards in soul-winning was obtained at Mountain View College in the Philippines. The ministerial seminar together with teachers and other students baptized 281 in 1971. During the following school year evangelistic series and Bible studies were presented in 36 barrios, and another 283 persons were baptized. Almost 500 baptisms were added to the list the following year. But God gave the greatest results in 1974 when, as the result of many missionary and evangelistic activities, 15 new churches were formed, with a total of 1,143 baptisms. This brings the grand total of churches started by students within a radius of 100 miles to 45 with more than 2,200 baptisms.

Needs and Objectives

What are some of the greatest needs, and what are some of the objectives of the Department of Education as it faces the latter half of the 1970's? Surely the basic need of all is a still greater degree of consecration and commitment on the part of Seventh-day Adventist educators, whether engaged in field work or working in direct contact with the children and young people in the classrooms. These educators pray that in the attainment of this objective they will be joined by other church workers, as well as by the parents and their children, in a combined effort to make Christian education a vital force within the church.

Coupled with this there should be still greater efforts to maintain a quality program, and this without necessarily equating quality with quantity. To make this possible, significant plans need to be made to upgrade professionally the educational personnel. This is especially necessary in some areas of the world to provide greater acquaintance with the essence of Seventh-day Adventist educational philosophy.

While doing this the Department feels that a much more determined attempt should be made to lower the cost of education to parents and students by such methods as the reduction of duplications of specialized courses in various schools, the elimination of unnecessary advanced courses, and the paring down of excessive overhead expenses wherever this may be possible.

Another need is that of stimulating a stronger desire on the part of all the educational personnel and on the part of the school constituencies to maintain a strong Seventh-day Adventist influence in the entire school system, from the smallest elementary school to the largest university. The goal should be that of making Seventh-day Adventist education more complete and different from secular education.

This means that the Word of God should occupy a still larger part in the classrooms, and form the basis for all activities in every department of a Seventh-day Adventist school. It would ensure that even in schools where the enrollment is predominantly non-Seventh-day Adventist the impact of the three angels' messages would be felt in a very definite way. It would also mean that a stronger program would be carried on in teaching children and young people to win others to Christ, and this not only in theory but in practice.

Lay Activities

By V. W. SCHOEN, *Director*

The most vital element in the growth and expansion of the Advent Movement is a dedicated, dependable, and witnessing laity. Like a mighty army moves this living church of God.

During the past quinquennium (1970 through 1974) 453,528 new members were added to the church whom laymen helped to win by personal witnessing and lay evangelism. This is a gain of 318,036 over the achievement of the preceding five years (1965 through 1969), when laymen led to Christ and prepared for baptism 135,492 persons.

To achieve such an evangelistic success our laity made a daily average of 270,000 contacts for Christ through personal visits, literature distribution, correspondence school enrollments, Community Services, and other relief help. They gave at least an average of 24,500 Bible studies every day and they helped more than 26,600 individuals in need daily during the past five years.

Training our laity has played a very important role in this program. The men and women in our churches have shown great interest in witnessing. Participation in training courses on church and conference levels has more than doubled during the past five years.

Visitation and Literature Distribution

Maurice T. Battle, world coordinator of literature production and distribution in the General Conference Department of Lay Activities, reports that traditional tried-and-tested literature distribution concepts have been improved and enlarged. Some of these programs are: systematic leaflet distribution, utilization of missionary magazines, the missionary Book of the Year, the maintenance of tract racks, and the program of mailing literature into unentered areas.

Several new concepts for literature distribution were inaugurated during this period. One of these is "The Season's Special"—a small booklet containing Spirit of Prophecy comments on the first Advent. Members are encouraged to use it instead of Christmas cards during the Christmas season. Travel Book Service, the Literary Book Service, Vacation Travel Packet, and Executive Literature Packet are some of the other distribution methods now in use.

From 1970 to 1975 nearly 252 million pieces of literature were distributed around the world. This is 26 million more than during the previous quinquennium. These figures, however, represent only the work of 45 per cent of the total church membership who reported during the period under review.

Community Services

C. E. Guenther, the world Community Services leader, notes that during the five years ending December, 1974, our church membership reported 64,245,727 pieces of clothing and bedding distributed, and the gift of \$31,246,039.99 in food and cash to 48,711,750 persons. This is an increase of 5 million more individuals helped than during the previous quinquennium. The great army of volunteer workers in the Community Services program gave personal service totaling 64,979,244 hours—nearly a 10-million-hour increase in five years.

The reported hours of voluntary service are equivalent to 1,484 people each working 24 hours a day, seven days a week for five years.

During this quinquennium the church observed the centennial of Seventh-day Adventist Community Services. The first Dorcas Society began in Battle Creek, Michigan, in 1874. Now there are 10,794 such societies serving the needy in all parts of the world. In addition, 1,773 Adventist Men's organizations are involved in Community Services programs.

To make services more accessible to the public, 1,733 Com-

munity Services centers are being operated by volunteer workers.

A very significant change in Adventist Community Services has been the shift from the commercialism of sales to a complete dependence on voluntary contributions by church members and total church financial support.

Bible Evangelism

Personal evangelism, witnessing for Christ and leading others to the Lord of life, is the major concern of the church and the main assignment of the Department of Lay Activities. L. A. Shipowick, director of Bible evangelism on the general staff, reports that during the past quinquennium the 16,295 lay preachers in the Inter-American Division held 76,658 lay efforts, gave 12,945,120 Bible studies, and won 100,120 souls. These 16,295 lay preachers reported a total of 543 new congregations raised up by their efforts.

In January, 1975, a new program, Witnessing for Christ, was introduced and is presently being field tested. Upon release of a new witnessing manual, plans will be laid for a training program in every church. The new Bible Evangelism film, *It's a Great Family*, presents the urgency of becoming an active witnessing Christian.

Disaster Relief

Howard D. Burbank, executive secretary and manager of SAWS and a member of the lay activities staff, directs the Seventh-day Adventist World Services operations. "When your brother cries, we listen and act," he says, in reporting about our involvements in disaster areas.

The past quinquennium shows an extraordinary increase in the disaster-and-famine relief given to people in need as compared with the preceding five years, 1965-1969, which up to that point in our SAWS history was an all-time high of \$13,162,987.79. During the following five years, 1970-1974, SAWS gave relief services valued at \$18,244,864.58, a million-dollar per year increase.

The church has liberally supported this humanitarian work. SAWS is dependent on the annual Disaster and Famine Relief Offering. During the past five years a total of \$1,399,401.78 was given to this program. Here the question arises How could we do more than 18 million dollars in relief work with an offering of only \$1,399,401? The answer is simple. The cash was expanded by donations of food, clothing, medical supplies, and equipment.

Ingathering Evangelism

C. C. Weis, our lay activities secretary for North America, planner and coordinator of Ingathering evangelistic outreach on the lay activities staff, reports that people who were contacted for a donation only a few months ago and who accepted the invitation to study the Word of God are now baptized members of the church.

During the past quinquennium more than 100,780 people in North America alone requested literature and Bible study guides. This is an average of more than 20,000 requests each year. An attorney who was contacted by one of our members wrote: "I am a child of Ingathering. I was a strong Catholic. A humble Ingathering solicitor knocked at my door. I heard for the first time in my life about Adventists. I scolded and mistreated the Ingatherer and asked him to leave. But the patience and kindness of the sincere member touched my heart. I gave a donation and began to read Adventist literature that day, finishing reading at midnight. For the first time I prayed, asking the Lord to guide and help me. Three days later I kept my first Sabbath, and have been faithful ever since."

During the past quinquennium, 1970 through 1974, a total of \$58,327,385.48 was received through Ingathering. From North America came \$37,979,705.88; and from the world divisions, \$20,374,679.60. This is \$11,248,522.06 more than during the previous quinquennium.

[Additional report high lights will be printed in later bulletins.]

Health

By RALPH F. WADDELL, *Director*

The Department of Health functions as a catalyst, designed to provide its members, as well as the total organization, with information and tools to help God's people finish the work entrusted to them.

Health Education

Your staff has been active during these past five years in bringing health education to our churches and to the communities in which they are situated. Members of the healing team, physicians, dentists, nurses, technologists, administrators, chaplains, dietitians, and other health-care workers have participated in countless programs designed to bring about behavioral change as a means of providing a better way of life. They have participated in such programs as weight-control clinics, stop-smoking classes, heart-beat programs, physical-fitness drills, coronary-prevention seminars, cooking schools, maternal-and-child-health demonstrations, and a number of other related activities designed to promote better living habits and maximal levels of abundant health.

The department's goal has been to hold at least one home nutrition instructors' training program in each union of the North American Division and in as many as possible of the other divisions of the world field before the 1975 General Conference session. This goal has not been entirely met, although home nutrition instructors' programs have been held both in North America and in several world divisions, with many more planned for the immediate future. Those attending the instructors' programs have been the wives of ministers, teachers, nurses, and other interested individuals who seek training for conducting cooking schools in their own churches or communities. Thousands have been certified as home nutrition instructors, and hundreds of cooking schools have been held.

Health Evangelism

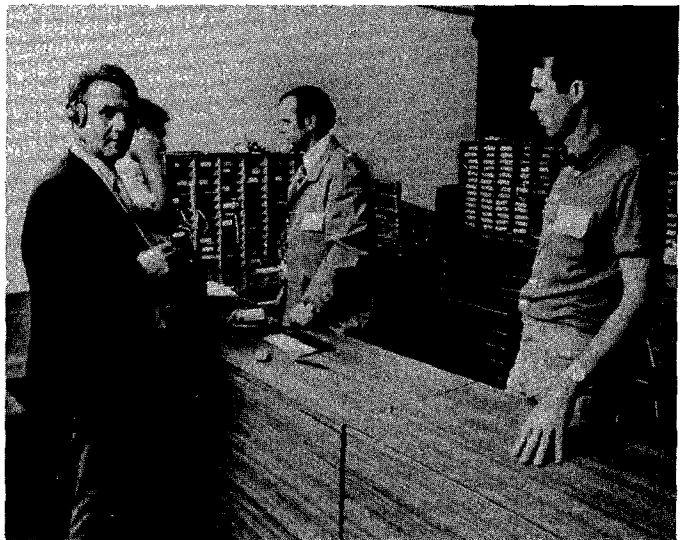
Large health-oriented evangelistic efforts have been held in the Philippines, in Australia, in various cities of North America, in Africa, and elsewhere. The results of these programs have been astounding. Community acceptance has been far beyond expectations. Those attending have come largely from the middle and upper socio-economic strata. Many have stated their convictions, have given up their evil habits, and have declared their intentions of joining God's remnant church. Those attending such meetings have been largely non-Adventists, who would probably never have come in contact with our church and God's plan for their lives in any other way.

Century 21 and Full Life material has been prepared by the department in cooperation with the Ministerial Association. Pilot programs have been conducted with great success. This material has been sent out and is being used by ministers and physicians. It has been accepted enthusiastically and has

proved to be an answer to many problems. It helps to win confidence and establish men and women in the truth. Better Living Centers have been opened in a number of the world's larger cities.

Hospital Health-Care Programs

At the present time Seventh-day Adventists operate 402 health care centers around the world. Some of these are large general hospitals, 500 beds and more. Others are small jungle dispensaries, mobile clinics, medical airplanes, leprosaria, and various types of facilities designed to meet felt needs of the church and the communities they serve. During the past five years our institutions have ministered to the needs of people through 22,042,525 patient visits, 2,265,061 hospital admissions, and countless thousands of others who have felt the tender touch of God-fearing nurses, dentists, physicians, various health workers and laymen in Seventh-day Adventist health centers.



Transistorized headsets are provided for those who speak languages other than English or German. All meetings, except the business sessions, conducted in the auditorium are in English and German.

The church's healing ministry is through people. Health-care institutions are devised only as a method of bringing dedicated and skilled people into contact with mankind. These contacts may take many forms, but will relate to the practices of a given time and place, and to the needs of humanity. The important thing is that people meet people with a desire to do good with sympathy, skill, love, and compassion.

Current trends in health care have brought about certain problems in the church's operation of hospitals and sanitariums. Costs of care have accelerated during recent years as equipment, personnel, and procedure requirements have become increasingly sophisticated. Many of our institutions are located in under-privileged areas of earth, where the general population lives on an economic level that does not permit a fee-for-service type of reimbursement.

As a means of increasing efficiency and providing greater expertise in administration various types of Adventist Health Service consortia have been developed. Several health-care institutions in a single union have formed a corporation so as to effect greater economy and to be in a more favorable position to deal with government and health-insurance organizations. This has been done in Southeast Asia, in the Pacific Northwest, in the Pacific Union, the Southern Union, and elsewhere.

A large number of proposals have come to the church, asking that we take over the operation of community hospitals or hospitals belonging to other denominations. We have reviewed these very carefully and accepted a few. Decisions to accept or reject have been based upon the church's ability to

Review

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During the Far Eastern Division report, Mrs. W. T. Clark, wife of the newly elected division president, gives flowers to Elder and Mrs. P. H. Eldridge. Elder Eldridge, who has given 38 years of service in the Far East, most recently as division president, will be retiring in the United States at the end of this GC session.

staff the institution, whether or not it would be representative of the church's standard of excellence, and whether or not it possessed potential for success, both financially and in fulfilling the objectives guiding the operation of Adventist health-care institutions.

The church's largest hospital in the Southwest is now under construction. It will be known as the Hugley Memorial Hospital in memory of Dr. Herbert Hugley who left his estate for the erection of an Adventist hospital in his city.

Dental Ministry

During recent years the healing ministry of the church has been greatly enriched by an increased emphasis on dentistry. In addition to the 1,374 Adventist dentists carrying on private practices, 44 are currently serving overseas. This type of healing ministry has contributed significantly to the impact of the church and may prove to be a most appropriate means of establishing an Adventist presence in parts of the world and in metropolitan areas where we are not known at the present time.

Nursing Education and Nursing Service

The nursing profession provides Seventh-day Adventist hospitals and other health-care facilities with the bulk of their career employees.

The church operates various types of nurse-education programs. Curricula are developed to meet the needs of the church and the community it serves in accordance with guidelines and controls of government and Adventist education.

Seventh-day Adventist nurses have organized an approved association known as the Association of Seventh-day Adventist Nurses. It has a membership of approximately 2,000 with headquarters in the General Conference building and chapters throughout North America. We are looking forward to having associations, in addition to those in Europe and Inter-America, wherever there is a nucleus of Adventist nurses. Plans are being formulated for the development of an International Association of Seventh-day Adventist Nurses. These professional associations will provide arrangements for acceptable continuing education programs for nurses, particularly those who have been or are away from their homelands.

The need of Adventist health-care institutions for training professional nurses is one of the church's greatest needs. At the present time the church's colleges and hospitals graduate approximately 1,115 registerable nurses annually.

Recruitment and Placement

During the past five years the church has sent 373 health-care workers to posts away from their homelands. Many of these return after furlough for additional service.

The denomination's deferred appointee program has proved to be a tremendous benefit to Adventist men and women studying medicine or dentistry on the Loma Linda campus. Selected students, who have dedicated themselves to church service and expressed their intention of entering overseas health ministry, are given deferred appointee status. At the present time there are 36 deferred appointees in the school of medicine and 16 in the dental school. In addition to these, graduates of other schools are recruited and assisted.

A recruitment program of all types of health-care personnel has been active for several years. The ratio of Adventist workers in our hospitals has been gradually increasing owing to the relentless efforts of our dedicated recruiters and the positive planning of our administrators in the development of dynamic personnel policies.

Loma Linda University

In 1909 Sister White addressed the General Conference in session relative to the work at Loma Linda by stating, "Make it especially strong in the education of nurses and physicians." —*Testimonies*, vol. 9, p. 174. "The light given me is, We must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations required to prove their efficiency as physicians. . . . The medical school at Loma Linda is to be of the highest order." —*Medical Ministry*, p. 57. Loma Linda University is a God-given institution, one of which the entire church can justly be grateful. It is the source of many of the church's physicians, nurses, dentists, and technologists. It has long emphasized nutrition and physical therapy in its schools. Designed to be a "school of the prophets," it is the church's fountainhead of dedicated physicians, dentists, and nurses, trained for leadership in its healing ministry. As time goes on, it is believed Loma Linda will increasingly emphasize church service as its chief objective and will continue to hold high the soul-saving purpose for which it was established.

Conclusion

God has counseled that "The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church." —*Testimonies*, vol. 9, pp. 112, 113. This gives health workers a dichotomy of purpose, namely as healers and teachers. As these two functions are united in a life paralleling that of our Saviour, the worker assumes a heavy responsibility as a colaborer with God.



R. E. Osborn, associate General Conference treasurer, and Adele Wickwire prepare telex messages to be sent to Washington, D.C.