

# Adventist Review

General Organ of the Seventh-day Adventist Church

April 22, 1980

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The Polish Advent Singers performed for worship at General Conference headquarters in Washington, D.C., where ADVENTIST REVIEW art designer Gert Busch photographed them.

They are scheduled to perform during the Northern Europe-West Africa Division report on Tuesday evening, April 22, and again on Wednesday evening.

Janina Nabe, left, who sings soprano and plays the cello, is the youngest singer in the choir. Her sister, right, Danuta Tywoniak, sings alto and plays the violin.



# THE DAY IN DALLAS

Monday, April 21

By Miriam Wood

“A Movable Feast”—to borrow a term from Ernest Hemingway—is probably as apt a description as you’ll find to refer to a General Conference session. I’ve participated in many of these—San Francisco, Detroit, Atlantic City, Vienna, Dallas—and there certainly are similarities. (I grew up thinking that General Conference sessions could be held only in San Francisco, that there was some unwritten law of the Medes and Persians to that effect.)

When I was a starry-eyed teen-ager, the San Francisco sessions meant hanging around the fringes of the meetings hoping to encounter attractive young males. When I was the wife of a young worker, the sessions meant the thrill of being a part of the worldwide work of the Seventh-day Adventist Church. Since I’ve been pretty closely associated with the editor of this paper (Is 42 years of marriage close enough?) General Conference sessions have meant months of preparation, selecting office space, packing office materials, shipping, setting up, gearing the publishing house for 24-hours-a-day production.

Some things remain the same, though. For instance, what would Seventh-day Adventists do, keenly interested in their church as they are, if every five years (and it used to be four) they couldn’t spend endless hours in conjecturing as to what shoulders the mantles of greatness will drift down upon—or as to whose shoulders will seem somewhat naked when the mantles are removed? The pre-session conjecturing has been especially brisk this Dallas year, owing to the retirement of so many top personnel. Now that some of the elections are over, perhaps other church matters can take over.

You’d expect, of course, that “Big D” would have an atmosphere all its own. It does. As a dedicated General Conference session-watcher, I’d have to say that perhaps the major difference in Dallas is the more businesslike approach to the running of a world organization. This is not to imply that the Lord has not been invited as the Chief Delegate, but rather that His representative in leadership, Neal Wilson, is a consecrated executive with a clear understanding that you can’t use cabbage-patch methodology in an orchid garden. For instance, referring back to my earlier statement about the “mantles of greatness,” in the past it would have been shocking even to suggest what everyone already knew—that some people just wouldn’t be reelected. Yet Neal Wilson, in the *ADVENTIST REVIEW* of April 3, 1980, wrote: “The productivity of incumbents must also be carefully examined in order to determine whether they should continue in office or be replaced. . . . We must not allow the work to suffer because of personal feelings or sympathy for individuals. Leadership needs to lead, and to test names, ideas, suggestions, and plans against the evaluation and

Joseph H. Webb, business manager, and Shirley Johnson, registrar, display Home Study Institute T-shirts at the HSI “rolling cart.”



opinions of wide counsel. . . . Anyone who allows himself to be elected to an office must recognize that the same process can also unseat him."

Probably the reason I find these statements splendid is that for the past five years I've been involved in producing management cassettes-of-the-month — Christian Leadership Seminars—which are subscribed to by nearly all the church leaders and executives in North America and many overseas. I've had to study principles and systems of good management. I'm happy to report that N.C.W.'s approach measures up. He believes in accountability (in other words, leaders must answer for their nonproductivity, if it exists), delegation, consolidation of resources in people, physical assets, and so on. Moreover, he *acts* far more than he ever *reacts*, so the delegates should feel comfortable with what is clearly a well-thought-out program for the future on his part.

### Translating "Aussie" into Texan

I've been stopping by the ADVENTIST REVIEW exhibit every chance I get. I'm terribly impressed with the artistic concepts, the multimedia presentations, and all the rest. Since I've been acquainted with the whole thing from the very first moment K.H.W. said, "Why can't we——?" I'm dazzled by what has happened. Technicians even *invented* all sorts of marvels to "make it work." A few times, during the construction period, when brief moments of discouragement overtook "the crew," somebody always came up with a new idea. I guess it's impractical to mention the names of all who contributed their intellect and manual skills. (Shipping it all to Dallas was something like stuffing a giant octopus into a teakettle, but they managed.) A visit to the exhibit is a must for everyone at the session.

Not all the fascinating things here in Dallas are happening on the platform or in committee rooms. For instance, just before the opening meeting at six o'clock on Thursday, I attempted to approach a snack bar on the main level to secure nourishment for K.H.W. It was swamped with customers. I found an Australian acquaintance trying to make his wants known to a charming little Texas girl. Would you believe that they could *not* get together on an order for a vegetarian hot dog and a lemon-lime drink? I stepped in and translated from Aussie to Texan and from Texan back to Aussie, having had a bit of experience in both "languages." He departed happily with his food. The little waitress and I agree that "people really talk funny!"

And how about the morning when I found myself at a drugstore counter for a brief, hurried breakfast—and discovered the entire session delegation at one counter, consuming American pancakes and syrup with unrestrained gusto? Never a man to miss an opportunity like this, K.H.W. fled upstairs for his camera, and you may see the results in some Bulletin. What you won't see is the courteous non-SDA whom K.H.W. politely requested to move away from his breakfast for just a moment for the picture's sake—and he did so with

typical warm Texas courtesy—but who, when he found that his countermates were Russians, had to be dissuaded from getting back into the picture for his own posterity! And you won't see the glass of ice water that K.H.W. inadvertently knocked onto the lap of one of the Russian delegates. I hope it didn't set church relationships back 50 years.

A special and poignant incident for me was presenting one of our Brazilian leaders with a book I've written regarding his cruel imprisonment in a foreign land. He and I had been working on this for two years, and we both felt that if the book could be ready at Dallas, how thrilled we'd be. Pacific Press made this possible. I can tell you the name of the book—*Imprison Him!*—but I can't tell you the real name of the leader. You'll have to know him as he is known in the book—"Antonio Silva."

You've already read about the parade. But would you believe that I galloped along beside it for the entire route? This effort on my part produced a priceless vignette. As I hurled myself through the packed crowds on the sidewalk I caught just one brief snatch of conversation—"Well, vegetarianism is part of it, and——" I couldn't even identify the speaker.

The shuttle buses from the hotels are doing yeoman service, and thereby hangs another vignette. At one point I found myself across the aisle from Elder and Mrs. H. M. S. Richards, with another good friend, June Vogt, standing beside them offering warm greetings. June is receptionist in the Central Building at headquarters in Takoma Park; she's also a real executive, in charge of the secretarial pool and distribution of materials here at the session, a horrendous assignment if ever there was one.

### On Elder Richards' lap

When the bus driver started up very suddenly, June was hurled right onto Elder Richards' lap, causing the entire busload of people to burst into laughter. Elder Richards gallantly assisted her to her feet, whereupon June, her face a becoming shade of pink, announced, "Now George Vandeman and I have something in common; we've both sat on Elder Richards' lap!" (She referred to a statement by Elder Richards that when George was a baby he'd held him on his lap.)

Though the sessions are business meetings, division personnel have found innovative and increasingly sophisticated ways to make the reports entertaining. As a matter of fact, no delegate worth his salt, or no visitor "in the know," would willingly miss one of the nightly division reports. When I discovered that I would be reporting on two of the most colorful divisions—Australasian and Inter-American—I realized that luck had really smiled on me. But I couldn't foresee that the motion picture *Under Southern Stars* would make me so nostalgic for the South Pacific, that I wondered whether people might think it strange if I reached for a tissue to wipe away a surreptitious tear. You see, I have adopted

the South Pacific as my second home; I don't know whether it has adopted me, but that's beside the point. When I took my one and only trip to that enchanted area and saw the beautiful cities of Australia and New Zealand, and the good schools, hospitals, and other installations, I wished that North American members could go "down under" in a body and become acquainted with it all. When I saw on film a record of the progress in, for instance, Papua New Guinea in the ten years since I visited there, I could find no words other than "To God be the glory."

For instance, think of the fact that one out of every 18 persons in the Solomon Islands is a Seventh-day Adventist. And in Papua New Guinea 21,800 were baptized in the past five years. As I've said before in writing, the unique thing about Australia and New Zealand is that the members of our church take *responsibility* for all those exotic islands in their back yard (a watery yard, to be sure) and the people there who need the gospel so much.

### Training of mission pilots

I hope somehow you'll get a chance to see this film, because it's impossible to mention all the highlights. But I can't resist writing about the vigorous pilot-training program at Avondale College in Cooranbong, Australia. I don't mean it's a "pilot study" kind of thing. No, this is a school for young people who are filled with enthusiasm for becoming mission pilots. With the 12 aircraft owned by the school, they lead the world in the size of their program. In one sequence I glimpsed Pastor Len Barnhard, who flew me around New Guinea, reassuring me that I was *much* safer in a single-engine plane, because, after all, there was only the one engine that could fail! The airplane has really revolutionized the spreading of the gospel in the islands. I never thought I would regard a plane in the category of angels, but in this case I would have to come pretty close to it.

And of course you can't talk about the South Pacific without mentioning Fiji, the land of my childish dreams. I heard the Fiji pioneer, Elder J. E. Fulton, describe his work there. When I stood on a hillside and heard the Fulton Missionary College choir rehearsing, it was an indescribable sensation. Now they have new and improved facilities at the college.

Well, I must pick and choose. The Australasian Division is really leading the way in retirement homes. They now have 11 such facilities in their division. I sincerely hope this idea spreads out into other areas of the world, so that our senior citizens, many of whom have contributed so much to the church, can live inexpensively in dignity and comfort.

K. S. Parmenter, president of the division; R. W. Taylor, secretary; and L. L. Butler, treasurer; with all their workers, have given splendid leadership to my "adopted" countries.

Speaking of Elder Butler reminds me that in Bulletin No. 3 you will have read that he has been elected the new treasurer of the General Conference. He's a terrific

person. I remember that ten years ago he arrived in New Guinea for the same meetings K.H.W. and I were attending, only he arrived without his luggage—and believe me, in New Guinea you can't just go down to the corner department store and buy what you need. But Lance was not one whit perturbed. He's a rock of composure. In Vienna in 1975 I met his wife, Peggy, who's as pretty as a picture, and as sweet. In fact, the four of us, along with other Australian delegates, took a ride on what was advertised as the world's highest Ferris wheel in the famous Prater Park. Peggy Butler and I kept our eyes shut tight the entire time. I know Lance and Peggy will make a wonderful addition to the world headquarters staff, but my heart is heavy when I think of how she's going to miss her children and grandchildren in Australia.

Earlier in the evening Elder Wilson had introduced the Butlers to the delegates, as well as Elder and Mrs. M. C. Torkelsen, new general vice-president and wife, and Elder L. L. Bock, new general vice-president. Two other guests who received standing ovations were Elder and Mrs. Robert H. Pierson, who had arrived late, due to illness in the family.

What can I say about the Inter-American Division that hasn't already been said? What can I say about Bender L. Archbold that hasn't already been said? The motion picture said it all—*Explosion: Inter-America*. We session watchers always expect the exciting and the flamboyant from these incredibly enthusiastic people, and we weren't disappointed, from the flag parade to the steel orchestra to the big four-person marimba to the baskets of flowers thrown to the audience (one at a time!). But somehow this was an especially poignant report, for it marks the retirement of Bender and his wife, Fanny, after nearly 50 years of denominational service.

Inter-America is now the largest of our world divisions (membership, 630,485). Seven hundred baptisms in one day and in one place are not so much the exception as the rule. If I attempted to give you line, chapter, and verse regarding all that's going on in Inter-America, we'd need at least one volume of *Britannica*. One thing they're especially proud of, I think, and rightly so, is the university in Montemorelos, Mexico. The leaders of Inter-America—Elder Archbold; J. H. Figueroa, Jr., secretary; R. R. Drachenberg, treasurer; and their associates—seem to have accomplished what so many others have longed to do. They've harnessed the energies of almost *every* member. Obviously the SDA Church is the biggest thing in the lives of our members around the lush shores of the Caribbean.

What I'm about to say next may put my judgment in serious question, but I enjoy the business sessions! I follow with great interest the amended actions and the speeches from the floor, and find the whole massive legislative mechanism invigorating. And I enjoy the reports from the various departments and institutions. You'd certainly expect me to say how much I enjoyed the Home Study Institute report on Monday morning,



A choir from Samoa sang on Sabbath evening, along with a number of other musical groups that performed between seven o'clock and seven-thirty.

wouldn't you, seeing that this is my eighth happy year as senior editor in that organization? At HSI we like to think that we're keeping many missionaries in the field who would otherwise have to come home to put their children in school. You see, we can give you cradle-to-grave education at HSI, and you won't have to walk farther than your mailbox! From kindergarten to external degree to adult, continuing education, we are constantly upgrading and modernizing our courses. I can assure you that any enterprise with which D. W. Holbrook (president of HSI) is associated isn't going to lag behind in anything!

When Adventist Media Center, represented by R. R. Frame, president, began to report, I sat back prepared to enjoy myself—and I wasn't disappointed. Their film, *Sharing the Light*, was totally professional as it depicted the four major programs—Voice of Prophecy, It Is Written, Breath of Life, and Faith for Today. Interested as I have been in researching Adventist evangelism in the 1920's, '30's, and '40's, I am almost dazzled by the outgrowths of those little tents and intrepid young preachers. Now we're sophisticated, we have expertise, and we can spread the story of the love of Christ to a modern, cynical world, not needing to take a back seat in either content or methodology.

In one of my flights through the central lobby (and it has to be at least two city blocks from our REVIEW table at the front of the Arena to our offices in the corner of the lower level—I have those figures on the authority of my feet) I heard the Maranatha Steel Band giving an impromptu concert. You have to remember that three things are going on here in Dallas: the business session, the spiritual feast, and also good, clean, legitimate Christian

enjoyment. (I almost said "fun." Would anyone object to that?)

The afternoon business meeting, chaired by the General Conference president, on the subject of fundamental beliefs of Seventh-day Adventists, lived up to my expectations. Brisk exchanges of convictions and ideas, and earnest appeals for the most careful study before any rewording takes place caused N.C.W. to assure the delegates that the fundamentals of historic Adventism will never be changed.

Pondering the vastness of all this, the complicated arrangements, the dedication, the cumulative years of service, the very lifeblood of our movement, I find myself thinking of all the dreams that have been realized, all the "if only's" that have come true. And yet, the greatest dream, the final dream, has not yet become a reality—the dream and hope of our Lord's return. Glorious as a General Conference session is in its achievements and the renewing of friendship ties, it cannot even be compared with that session on the sea of glass for which we all long with such high anticipation. With Tennyson, I ponder: "So many worlds, so much to do." Much has been done. But there is so much more to be done, not necessarily in a physical way of soul winning, though that is vital, but in the hearts of all of us. "When the character of Christ shall be perfectly reproduced in His people . . ."

One of the custodians, as he pushed his broom down the already-clean hallway, said to a delegate, "If cleanliness is next to godliness, then those people must be in the lap of the Lord!" I wish we were. I hope that's where we'll have the next GC session. I hope that's where I'll do my next session reporting. □



# “What hath God wrought?”

Report of the Australasian Division presented Sunday, April 20, 1980.

By K. S. PARMENTER  
President



Separated by vast distances as stars in a firmament are the tiny islands and larger land masses of the South Pacific that make up the Australasian Division. These regions are rich in the history of exploration, where hardy voyagers became the first settlers on island constellations, and where intrepid carriers of the gospel were often the forerunners of today's civilization.

This division of the world church of Seventh-day Adventists is the largest, geographically speaking, for it is spread over 30 million square miles, from Perth to Pitcairn and from the antarctic to the equator. Population-wise it is the smallest, with a total of only 21 million persons, with 17 million of these living in Australia and New Zealand. From an Adventist point of view it has the highest ratio of Adventists to population of all the world divisions with one Adventist to every 158 of the population. Other well-known territories in the division are Papua New Guinea; the Cook Islands and Fiji; the French colonies of New Caledonia and French Polynesia; Kiribati and Tuvalu, which, until recent independence were known as Gilbert and Ellice Islands; the New Hebrides; Eastern and Western Samoa; the Solomon Islands; Tonga; and last, but not least, for it was our first mission field, Pitcairn Island.

The growth rate during the past quinquennium has been 22.81 percent. This compares with a growth rate in the previous five-year period of 23.16 percent. Most of this growth has been in the union missions. A significant trend in membership figures is worthy of special mention. This is the changing ratio of members in the mission areas compared with the homeland. In 1950, just 30 years ago, there was one member in the mission field for every three members in Australia and New Zealand. Now 64 percent of our members are in the mission areas and only 36 percent in the homeland. This changing relationship throws considerable responsibility on homeland members as they seek to provide the men and the means for the continuing advance of the gospel.

Although the growth rate has been a little slower in the more sophisticated parts of the division, nevertheless, here too the fire of evangelism has been at work. Using television advertising, John Carter, in 1979, held public meetings in Melbourne, drawing crowds of up to 9,500 to hear his major presentations. By the end of 1979, 200 had been baptized and there is an expected carry-over of interests for the new year.

Commenting on contacts made through this evangelistic program, Union President C. D. Judd says: "The team members are having some thrilling experiences. A nun who has

been in regular attendance at the meetings told Pastor Carter that she believes that the Roman Catholic Church is the antichrist of Scripture. We think that she is the author of an unsigned typed letter that stated, 'I am having a tremendous struggle within myself to turn away from preconceived ideas, but I believe the truth as you have presented it and I accept it.'

"A 21-year-old woman called at the Lilydale Academy and asked to see someone who could give her information regarding the Seventh-day Adventist Church. She was referred to Brother R. A. Spoor, the principal, to whom she said, 'I have not been to the Carter mission and I am not a Seventh-day Adventist, but I have watched the television ads. When the book *The Great Controversy* was offered free I phoned in, and now that I have read the book, I am convinced that all it contains is truth.' Then she asked, 'What do I have to do to become a Seventh-day Adventist?' and 'Where is your nearest church?' She is now enjoying church fellowship."

During the period under review a team of specialists known as the inter-union evangelists have kept the Advent message before the public in the major cities through vigorous public evangelism, while in other areas pastor-evangelists have joined their voices in proclaiming the blessed hope. Public evangelism is alive and well in the mission field also. For example, our Fijian evangelist, Pastor Aisake Kabu, has in the past five years baptized 1,273 from his public efforts. In this mission we now have a problem with 107 organized churches and companies and only 38 church buildings and meeting places to house them. These are the "growing pains" of an evangelistic church.

In recent years a whole new mission field has been brought to our doors in Australia. These are large numbers of migrants from many different ethnic groups who have chosen to make Australia their home. Approximately one in six of the population was not born in Australia. The challenge of introducing these newcomers to the Advent message has been met by active planning and development. Organized work is now being carried on for Asians and Indo-Chinese, Spanish, Greeks, Italians, Yugoslavs, Maltese, Polish, Russians, Czechoslovakians, and people of several other nationalities. The original Australians have not been forgotten, and new initiatives have been recently taken to strengthen and develop the work for the aboriginals of Australia. In New Zealand, migrants from the Pacific Islands are vigorous church members, with work for Samoans and Cook Islanders being well established.

At the close of the quinquennial period the statistical picture of the division was as follows:

Membership	137,215
Sabbath school membership	156,475
Number of churches	1,099
Number of schools, high schools, and colleges	332
Adventist Youth Societies	1,716
Adventist Youth Society membership	57,439
Number of denominational employees	5,280
Hospitals and clinics	51

There has been a good increase in the number of baptisms in the five-year period, with a total of 42,175 compared with 31,534 in the previous comparable period, which is an increase of 33.7 percent.

While considering statistics it is of interest to note the trends in membership during the present and previous five-year periods, noting the accessions to the faith and the losses (see Figure 1).

Unfortunately, higher levels in baptisms were offset by two years of much higher losses. This was due mainly to an endeavor in two union missions to attend to membership rolls after an extended period of neglect.

While it is not possible to trace all the factors that relate to

baptisms, there are two groups of workers who should receive special mention. They are our devoted laymen and a growing band of volunteer youth. One example of laymen support comes from Perth, Western Australia, where Evangelist Geoff Youlden ran a productive public campaign in 1979. More than 4,000 people heard his opening address. In caring for this large interest, Pastor Youlden organized a team of 200 laymen who gave sustained effective support in caring for various aspects of the mission.

Laymen have taken the initiative in many other areas of personal witnessing and evangelism. In Christchurch a "Feeding the 5,000" campaign was successful in visiting in one afternoon 5,000 homes with gift Bibles and reading guides. Just one example of such initiatives is "airplane evangelism." On any one day one could see up to six light aircraft in various parts of Australia loaded with laymen en route to share their faith in remote and isolated areas of the country.

Youth evangelism has taken several forms in both the homeland and the mission field. In North New Zealand, eight young people have been engaged in fruitful Voice of Youth activities throughout 1979, which has brought inspiration to the entire conference. In Papua New Guinea youth evangelism resulted in 2,000 baptisms in 1979, and in this same area the youth of Emira Island have spent their time and money building a 45-foot boat, which they plan to operate at their own expense to take the gospel to outlying islands. The quinquennium ended with 2,000 youth and their leaders meeting in a division youth congress in Auckland. The motto of the congress was "Trust His Word." The youth of this division indicated with animated fervor that they would do just that.

During this quinquennium the Adventist Volunteer Service Plan has been developed, resulting in a growing response by our lay members, and particularly our youth, in providing volunteer service to the church, much of this service being done in the mission field. In 1979 alone, 140 persons have given volunteer service of varying duration ranging from weeks to months. This has been a blessing not only to those areas where the volunteers have served but also to the volunteers themselves and to the churches from which they came.

During the past five years there has been a tremendous forward surge in the work of the publishing department. This began at the Signs Publishing Company, where a building extension has provided an extra 21,000 square feet of much-needed floor space. It has extended through the entire field,

where record literature-evangelist sales amounting to \$7,345,666 have been recorded, compared with \$3,546,297 in the previous period, and the total publishing department sales have amounted to nearly \$20 million.

Another outstanding achievement of this department, under the blessing of God, is the development of a viable literature-evangelism ministry in all three union missions. From a total of 20 literature evangelists in 1975, the sales force has almost quadrupled—to 79. The value of deliveries has more than quadrupled from \$54,593 in 1975 to \$217,223 in 1979. Highest individual sales in the mission field for a single literature evangelist was \$1,800 in one week. Over the entire division, the number of literature evangelists has more than doubled during the five years, from 116 to 299, and the value of annual sales has risen from \$1,113,026 to \$1,924,347, showing an increase from 1975 to 1979 of 10 percent, compared with a 17 percent increase during the previous five years.

### Ingathering emphasis on visiting homes

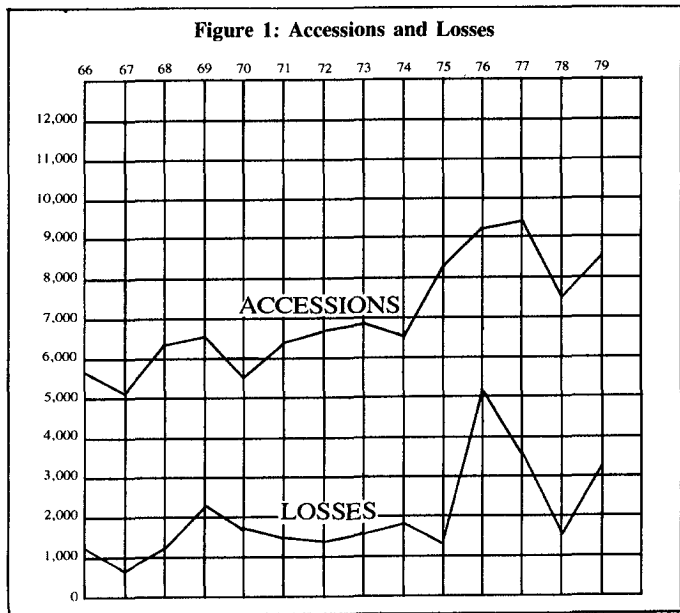
Ingathering is the church's most concentrated lay program. With the emphasis now being placed on visiting each home rather than the attainment of a monetary goal, excellent contacts are being made. For the first time, 1979 saw the proceeds exceed the \$1 million mark, which gives an average amount collected per member of \$23.31.

In the mission areas a new outreach plan known as Good Samaritan Men is welding our laymen into a strong welfare force that supports the Dorcas groups. In many primitive areas the display of Christian love and concern by our welfare teams provides the entering wedge for the presentation of the Advent message. Because of the skill of our personnel and the efficiency of their organization, the Fiji Government, following a disastrous 1979 hurricane that took many lives, asked that we take charge of relief operations in the villages of the worst-hit areas. Tents and clothing supplied by SAWS, the use of the mission ship, along with some helicopters loaned by New Zealand, made the operation a success.

These brief highlights barely touch the many areas of outreach involving the lay members of this division. It is not surprising that the number of souls won by lay evangelism this quinquennium has increased by 91 percent over the previous period.

Education is of major importance in the Australasian Division. We operate 333 schools and colleges to provide education for more than 22,000 students. Each of our five unions operates at least one boarding college. The division senior education institution, Avondale College, accommodates approximately 600 students, offering degree courses in theology, education, commerce, and applied arts, as well as certificate courses in a number of areas. Several new courses have been added during the latter part of the period under review, and plans are in the developmental stage for the introduction in the near future of a Master's degree in religion. In cooperation with the Sydney Adventist Hospital a new tertiary-level course in nursing has been developed that will be implemented in mid-1980. A new chapel has been completed in 1979 and provides a much-needed facility. Plans are now under way to develop the primary and high school buildings recently vacated by the local conference into an effective self-contained science department. This is a first step in the plan to replace the present aging chapel-science building with a modern facility. Giving strong financial support to this program is the newly formed Avondale Foundation, an organization founded by laymen and supported by the church membership in most of the homeland conferences.

Because of the rapidly increasing cost of operating our extensive mission program, which in turn is exacerbated by a mushrooming island membership, a new tertiary-level college is being developed in Papua New Guinea. This college will



initially provide courses in ministry, teaching, and agriculture for students from the territories of the union missions. A site of approximately 1,000 acres has been obtained near Port Moresby for this institution, and a development program is under way.

The vast distances to be traveled in this division often create transport problems. To overcome this difficulty, the church at the close of the quinquennium was operating a fleet of 12 aircraft in addition to 16 mission vessels. With the demand for pilots the need for an air-training school was apparent. In 1978 a course in pilot training was introduced at Avondale College. Pastor Colin Winch, a veteran Papua New Guinea mission pilot, was placed in charge as instructor. The flying school has its own landing field and is operating at full capacity.

While referring to modern inventions speeding the gospel, we should consider also the radio-TV ministry, which is being used to proclaim the message of the blessed hope in both mission lands and home field territories. At the close of 1979 we had a radio-TV network of 123 stations. Associated with this is a chain of 11 Bible schools, offering a selection of Bible and health correspondence courses. A new concept in reaping radio-TV interests, known as It Is Written Seminars, has proved successful in this division. While Elder George Vandeman initially demonstrated how to operate these seminars, local ministers have been able to utilize these techniques with advantage.

Throughout the division we operate five hospitals and 44 medical clinics. Three of the hospitals have nurse's training schools that during the five-year period graduated a total of 374 nurses. Many of these have served the church in various parts of the world. The senior medical institution is the Sydney Adventist Hospital, which has a capacity of over 300 beds. Significant new developments have taken place in this institution in the period under review. In mentioning just some of these new initiatives we should refer to the establishment of an oncology radiation therapy department in 1977, and, in 1979, a comprehensive cardiac department incorporating surgery, rehabilitation, and preventive programs. The Sydney Adventist Hospital is the only private hospital in this part of the world that can offer these facilities. New community outreach activities provide a full range of health-education courses.

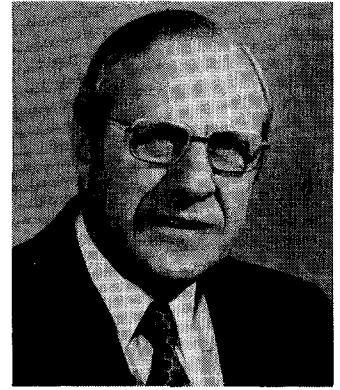
Closely related to the health institutions is the Sanitarium Health Food Company, with its 18 factories and warehouses and 73 retail shops. God has wonderfully blessed the operation of the company during the quinquennium in spite of keen competition in the marketplace. The Health Food Company provides not only healthful cereals that are the favorite breakfast foods in Australia and New Zealand but also protein foods for those who choose a vegetarian diet. During the period under review the company has extended into the mission field areas, providing nutritious foods for our island people. It has also, at the request of the Northern Europe-West Africa Division and the British Union, taken over Granose Foods, in October, 1979. At the close of 1979, at the request of the General Conference, the Sanitarium Health Food Company took over Loma Linda Foods.

This report is but a sampling of the evidences of God's blessing upon His work and His people in the Australasian Division. Well may we marvel, exclaiming "What hath God wrought?" But with the challenge of an unfinished task still before us, we are committed to answering that challenge by presenting ourselves as channels through which the Holy Spirit can flow to those who still wait in darkness for His word. The assertion that this gospel of the kingdom shall be preached in all the world is ringing in our ears, and we claim the promise, "Lo, I am with you always, even unto the end of the world." What more thrilling privilege could be granted humble man than to be workers together with God in His cause, which is soon to triumph gloriously? The realization of this "blessed hope" is the goal of the church in Australasia. □

# Adventist Media Center

Report presented  
Monday morning,  
April 21, 1980.

By ROBERT R. FRAME  
*President*



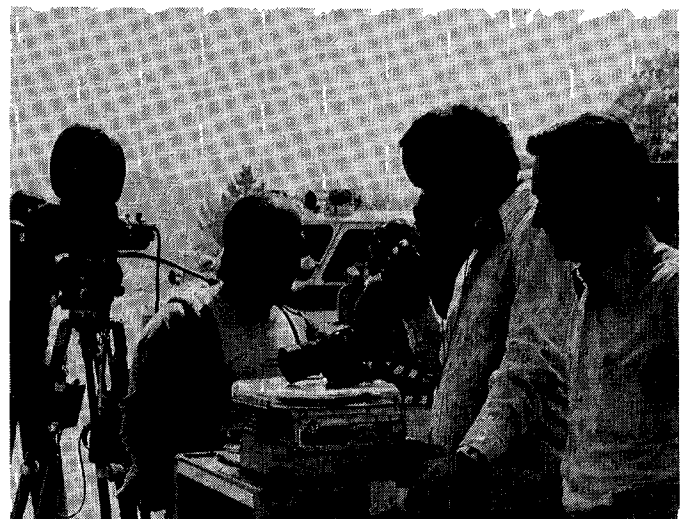
Staff members at the Adventist Media Center, Newbury Park, California, are consumed with carrying the vision of a soon-coming Saviour to the ends of the globe, literally, through various electronic media.

Changes have taken place at the center since the last General Conference session in 1975. First, the organization's cumbersome name, Seventh-day Adventist Radio, Television and Film Center, was shortened to Adventist Media Center in 1978.

The Voice of Prophecy radiobroadcast moved from its long-time Glendale headquarters to the center's campus in June of 1978. This move completed the goal of the center's founders, to collect the church's major electronic ministries in one place to share support services and reduce unnecessary duplicated costs. However, as planned, each component retains its own unique identity.

In the past quinquennium Alvin G. Munson, founder and first president of the Adventist Media Center, retired. Elder Munson died in 1978, and last year the center's administration building was renamed in his honor.

Another major change came when J. Orville Iversen, founding director of Adventist Audio-Visual Ministry, retired in 1979. The department was combined with the Film and Video Services division, Recording Services, and Audio Duplication Services, and renamed Adventist Media Productions



A crew of the Media Center's staff members prepare to film a segment of Faith for Today's award-winning TV program "Doomsday World."



(AMP)—a new component. Harold L. Reiner, former associate director of the General Conference Department of Communication, now heads the component.

Visitors to the center complex are impressed by its attractive appearance. The center won a "Los Angeles Beautiful" award for both architecture and landscaping in the field of business and industry in 1978.

The proposed six-building complex is still in the process of development. The three completed administration, radio, and television buildings have a production and office space of 160,000 square feet. A total of 340 employees make up the staff. Plans for the future include the construction of a chapel, visitors' center, and food-service facility.

### **Voice of Prophecy**

Today the Voice of Prophecy, which is celebrating its golden jubilee, is heard either Sunday or daily on some 800 stations in North America. Overseas, another 1,100 stations carry radio programs that bear the same name or are closely affiliated with the Voice.

Since 1962 H. M. S. Richards, Jr., has served as speaker-director of the radiobroadcast. He works with his father to produce the programs, with each taking turns as speaker and announcer.

The Voice of Prophecy now operates the largest Bible correspondence school in the world. Since its beginning in 1942, more than half a million have graduated from the Bible courses. Tens of thousands have accepted Christ as their personal Saviour. The free home-study courses are offered in 80 languages and dialects and in Braille.

The Spanish Voice of Prophecy broadcast, founded by Braulio F. Perez, began its work in 1942. Today Milton Peverini is the speaker-director of La Voz de la Esperanza, and it is rapidly advancing toward its goal to cover North, Central, and South America with the message.

### **Faith for Today**

William A. Fagal believes the secrets of television communications were given by God "as a key means of reaching people with the gospel right in their own homes." And Faith for Today, the telecast he founded in 1950, has been doing just that for 30 years. The first church-sponsored telecast, Faith for Today also has the distinction of being the oldest contin-

uously-running religious program in the history of television.

Through the years, Faith for Today has updated its format to bring Christ to increasing millions of TV viewers. Its current Westbrook Hospital series (begun in 1972) presents practical, realistic episodes often centered in a medical environment—a prime setting for presenting the Adventist health message, along with Christ-centered solutions to contemporary problems.

### **It Is Written**

Another pioneer in religious television is George E. Vandeman, founder and director-speaker of It Is Written. The first religious program telecast in color, It Is Written began in 1956 with 13 stations. By 1979 it had grown to 121 stations, covering approximately 50 percent of the television homes in the United States, and 85 percent of the households in Canada and Australia.

It Is Written's major evangelistic outreach is the It Is Written Seminar—an intensive, day-long Bible study conducted by Pastor Vandeman and Lonnie Melashenko. More than 250 of these have been held since the first seminar in 1975, with more than 53,000 people in attendance. As many as 40 denominations have been represented at a single seminar.

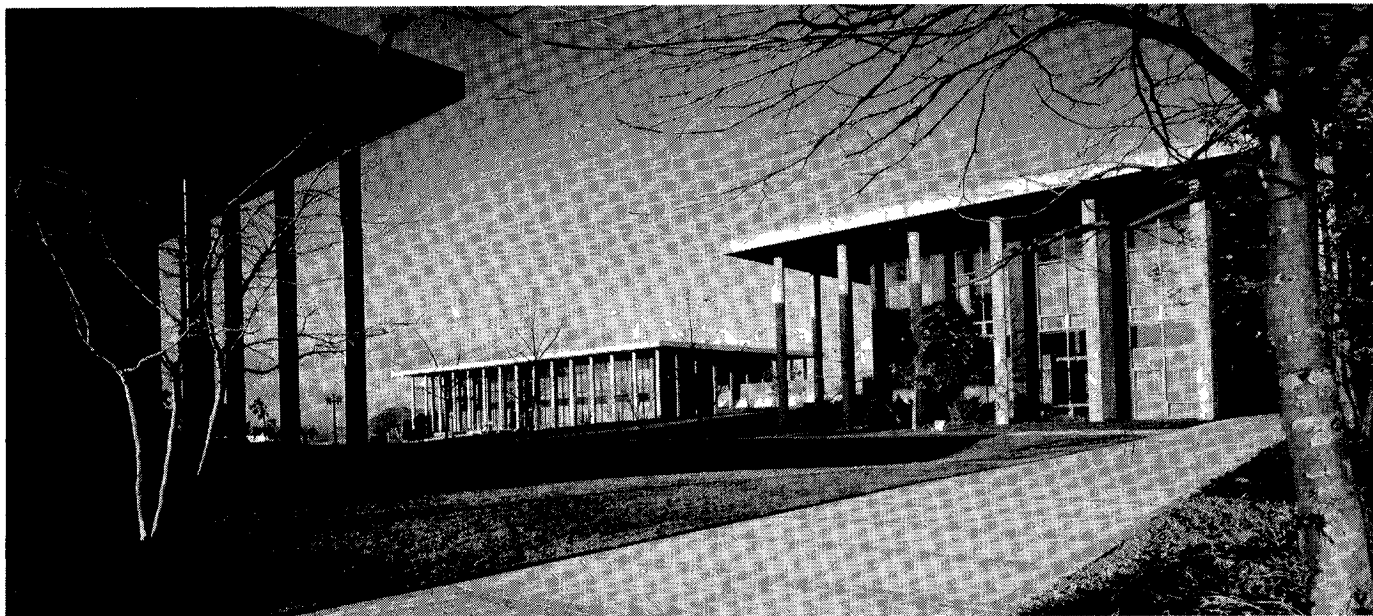
### **Breath of Life**

The youngest member of the Thousand Oaks media family is the Breath of Life telecast, which ministers to America's black community.

The first series of 13 telecasts was taped in 1975 at the Media Center. Another 13 followed in 1976. Charles D. Brooks, evangelist and General Conference field secretary, is speaker and director, with Walter Arties serving as producer and coordinator, and Shelton Kilby III arranging the music.

The telecast's format is normally a straightforward preaching of the gospel, with an awareness of black influence upon Scripture and history. Some new programs are based on an interview format and cover subjects such as health and diet.

Tens of thousands have accepted Christ as a result of Seventh-day Adventist broadcasting. And each Adventist church member is a part of this "electronic" church. Through prayer, financial support, and personal contact with interested persons, each can share in the joy of souls won through these broadcast ministries. □



In the northeastern part of the Adventist Media Center complex are the television building, the radio building, and the administration and It Is Written building. Visitors to the center are impressed by its appearance. It won a "Los Angeles Beautiful" award for its architecture and grounds.

# Membership and financial statistics

Report presented Sunday afternoon, April 20, 1980.

By F. DONALD YOST  
Director  
Archives and Statistics

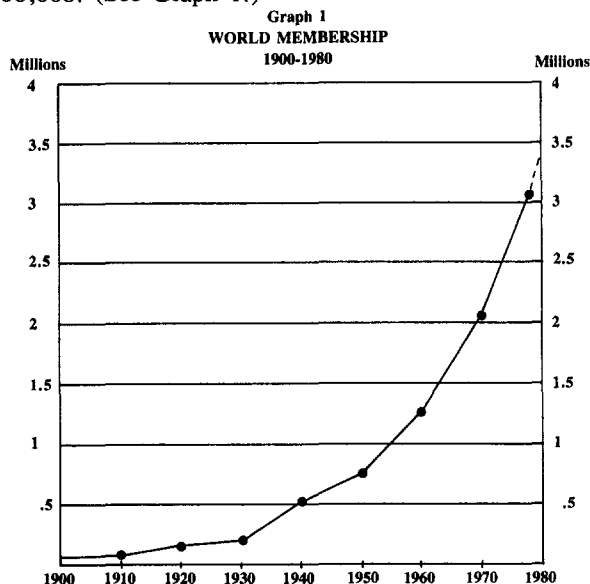


Some of God's mighty acts in His dealings with mankind have been His blessings in basket and in store on behalf of those whose hearts are tender toward Him. Like those in Old Testament times we today recognize that God deals with His obedient children in a way to attract a careless society and thus draw many to Himself.

As the Office of Archives and Statistics receives reports from all parts of the world, we see a constantly growing membership willingly and sacrificially giving to the Lord's treasury, and we see hundreds and hundreds of centers of influence where steel and wood, brick and mortar, testify to the vigor of the remnant church.

## Steady membership growth

During the most recent complete calendar year (1978) more than 250,000 persons throughout the world became members of the Seventh-day Adventist Church through baptism or on profession of faith. By comparison, the accessions during the 1960's averaged about 133,000 a year. Total reported membership of the church on September 30, 1979, was 3,245,316, an increase of 763,763 over the membership of September 30, 1974.\* Estimated membership as of April 1, 1980, was 3,300,000. (See Graph 1.)



\* Because this General Conference session occurs early in the calendar year, we are unable to present verified data for December 31, 1979.

Table 1—Membership, 1863-1979

Year	Baptisms and Professions of Faith	Net Increase	World Membership End of Period
1863	—	—	3,500
1864-1870	—	1,940	5,440
1871-1880	—	10,130	15,570
1881-1890	—	14,141	29,711
1891-1900	—	36,836	66,547
1901-1910	—	24,361	90,908
1911-1920	—	93,942	184,450
1921-1930	247,736	129,803	314,253
1931-1940	387,930	190,499	504,752
1941-1950	503,721	251,960	756,712
1951-1960	836,196	488,413	1,245,125
1961-1970	1,327,922	806,739	2,051,864
1971	175,271	93,197	2,145,061
1972	191,883	116,342	2,261,403
1973	215,354	128,721	2,390,124
1974	223,890	131,305	2,521,429
1975	220,016	145,055	2,666,484
1976	235,169	144,122	2,810,606
1977	243,735	139,152	2,949,758
1978	250,608	167,777	3,117,535
1979, to Sept. 30	196,456	127,781	3,245,316

Table 1 outlines growth factors and world membership by decades until 1970 and by years since 1970.

Table 2—Time Required for Each Half Million Membership Gain

	Membership
1st half million	92 years (1848-1940)
2nd half million	16 years (1941-1955)
3rd half million	9 years (1956-1964)
4th half million	6 years (1965-1970)
5th half million	4 years (1971-1974)
6th half million	4 years (1975-1978)

Table 3—Quinquennial Membership Growth Comparison

Quinquennium Ending Sept. 30	Baptisms and Professions of Faith	Losses—Deaths, Missing, and Apostasies	Net Increase	Percentage Increase
1960-1964	538,196	223,271	313,986	26.4
1965-1969	725,887	274,337	445,022	29.5
1970-1974	982,623	395,183	568,351	29.1
1975-1979	1,145,984	407,728	723,887	28.7

Table 2 illustrates how growth produces growth and how membership increases geometrically. As the church grows, it takes fewer and fewer years to add another half million members. It took nearly a century before we achieved a membership of 500,000. The most recent half million increase took place in less than four years.

During the last three five-year periods the church's rate of growth has held close to 29% for each period (see Table 3). Accessions have risen sharply as church membership has climbed. Unfortunately losses due to deaths, apostasies and missing members have also climbed. The recent statistical history of the church shows that for every 100 persons brought into the church, between 35 and 40 members are lost.

Many times we hear the question: "Is the church's growth keeping up with the growth of world population?" The church's current rate of growth (about 6%) is greater than the world's (1.7%). However, the world's population is vastly greater than our church membership, so while the church is

growing by 200,000, the world population is growing by 100 million. In this sense, the world population is growing 500 times as fast as our church membership.

A related question is "How many Adventists are there per 100,000 of the world's population?" Table 4 gives the answer. Overall there are 72 Adventists per 100,000 persons in the world. When we look at the world divisions, we find that we are strongly represented in the Southern Hemisphere, with the Australasian Division claiming the densest Adventist population of 576 per 100,000. Inter-America, which now is our largest world division, has 354 Adventists per 100,000, with North America following with a ratio of 232 to 100,000. This table tends to support the observation that our church grows most rapidly in the more recently developed areas of the world.

To show the trend, in 1969, 57 Adventists occurred on the average in every 100,000 persons of the general population. In 1974 the figure was 69; now it is 72. From this perspective the church is growing faster than the world's population is growing.

**Table 4—Church Membership by World Divisions**

Divisions	Sept. 30 1969	Sept. 30 1974	Sept. 30 1979	Per 100,000 Population
Afro-Mideast	109,948	162,115	214,637	77
Australasian	89,543	107,387	132,941	576
China*	21,168	21,168	21,168	2
Congregation of U.S.S.R.*	40,000	40,000	40,000	15
Euro-Africa	177,986	208,964	246,658	51
Far Eastern	225,809	276,442	395,597	79
Inter-American	255,385	396,862	601,467	354
North American	422,802	499,209	579,351	232
Northern Europe-West Africa	82,534	99,677	123,367	50
South American	238,969	331,969	448,666	224
Southern Asia	45,185	78,923	96,992	11
Trans-Africa	206,748	258,837	344,472	373
<b>World Totals</b>	<b>1,916,077</b>	<b>2,481,553</b>	<b>3,245,316</b>	<b>72</b>

\*Latest available figures

(We have compiled the statistics from unions and field totals for new or changed divisions to show as correct a comparison as possible of areas involved.)

A division-by-division picture of membership increase during the past five years is given in Table 5. The fourth column of figures gives a quick glimpse at proportionate growth. Notice

**Table 5—Quinquennial World Membership Increase by Divisions, Oct. 1, 1974 to Sept. 30, 1979**

Divisions	Baptisms and Professions of Faith	Deaths Apostasies Missing	Net Membership Increase	% of Membership Increase	Total Membership Sept. 30, 1979	Membership to World Total Sept. 30, 1979
Afro-Mideast	84,492	22,905	55,619	34.98	214,637	6.61
Australasian	38,389	18,171	21,512	19.31	132,941	4.10
China*					21,168	.65
Cong. of SDA in U.S.S.R.*					40,000	1.23
Euro-Africa	66,448	26,804	42,055	20.55	246,658	7.60
Far Eastern	148,221	24,082	120,748	43.95	395,597	12.19
Inter-American	269,831	59,430	205,089	51.74	601,467	18.53
North American	161,469	88,280	80,142	16.05	579,351	17.85
Northern Europe-West Africa	35,981	11,428	22,509	22.32	123,367	3.80
South American	197,930	81,989	113,347	33.80	448,666	13.83
Southern Asia	42,701	27,690	14,275	17.26	96,992	2.99
Trans-Africa	168,207	77,240	85,719	33.13	344,472	10.62
<b>World Totals, 1974-1979</b>	<b>1,213,669</b>	<b>438,019</b>	<b>761,015</b>	<b>30.18</b>	<b>3,245,316</b>	<b>100.00</b>
<b>World Totals, 1969-1974</b>	<b>982,623</b>	<b>395,183</b>	<b>568,351</b>	<b>29.10</b>	<b>2,484,301</b>	
<b>Gain (Loss)</b>	<b>231,046</b>	<b>42,836</b>	<b>192,664</b>	<b>1.08</b>	<b>761,015</b>	

\* Latest available figures

(We have compiled the statistics from unions and field totals for new or changed divisions to show as correct a comparison as possible of areas involved.)

that some of the larger divisions are experiencing the fastest growth. Large size does not always mean slow growth! (See also Graph 2.)

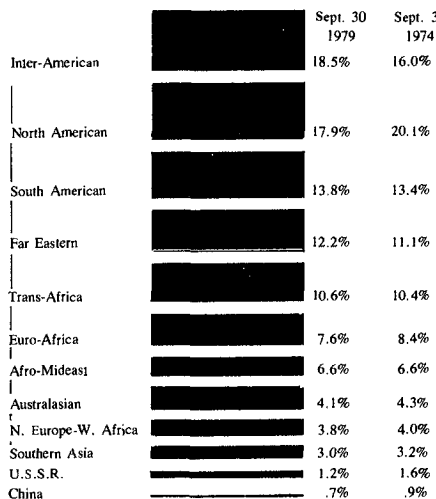
(The net membership increase in Table 5 differs from the figure given in Table 1 because in Table 5 a full 20 quarters are represented instead of the 19 for the current quinquennium given in Table 1.)

### Denominational employees

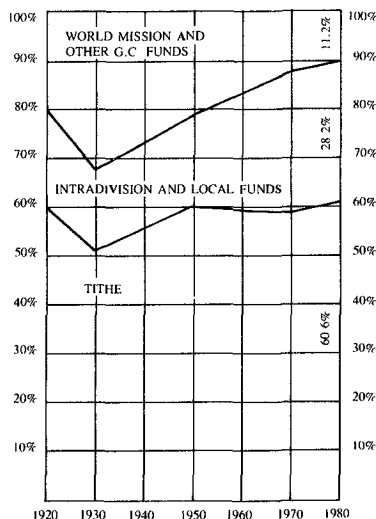
Reports received at the General Conference show that 1978 closed with just over 80,000 denominational employees, an increase of about 3,500 over 1974 (Table 6). Sixty-three percent of the present working force are connected with institutions. Among the world divisions, only Afro-Mideast, Euro-Africa and Inter-America employ more evangelistic workers than institutional workers. The highest proportion of institutional workers (76%) occurs in North America. Of course, a sizeable number of these are health-care workers who are not members of the church.

Table 7 lists the organizational units through which the church operates, including medical launches and airplanes. During the five years for which we are reporting, the most significant change is in the number of churches. In 1975 we reported an 8.1% increase over the previous five years. This time we are reporting an increase of 14.6%.

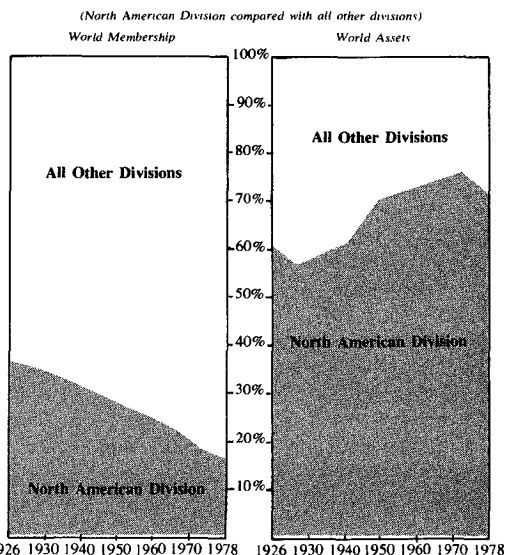
**Graph 2 MEMBERSHIP BY DIVISIONS AS OF SEPTEMBER 30, 1979**



**Graph 3 RELATIONSHIP OF TITHES, INTRADIVISION AND LOCAL FUNDS, AND WORLD MISSION AND OTHER G.C. FUNDS TO TOTAL CONTRIBUTIONS**



**Graph 4 PERCENT OF WORLD MEMBERSHIP AND ASSETS 1926-1978**  
(North American Division compared with all other divisions)



## Stewardship

Our members have concretely demonstrated their commitment to the work of God through their tithes and offerings. Although shifting monetary exchange rates as well as inflation make comparisons difficult, we may rejoice that the equivalent of more than a half billion U.S. dollars flowed into local church and conference treasuries during the last report year (1978). Of this amount 60% was tithe. The marked change in

the proportion of money given to local work since 1930 appears to have stabilized at just under 30% (Table 8 and Graph 3).

Table 9 depicts the percentage of yearly membership increase, tithe increase and total contributions increase.

Table 10 shows offering figures by world divisions for 1978 with accompanying per capita rates. The 1970 total per capita was \$112.69; in 1974 it was \$151.42; the 1978 figure is \$185.00.

**Table 6—Distribution of Workers by Type, 1978**

	Afro-Mideast	Australasian	China*	Cong. of SDA in U.S.S.R.*	Euro-Africa	Far Eastern	Inter-American	North American	Northern Europe- West Africa	South American	Southern Asia	Trans-Africa	Totals
<b>Evangelistic Workers</b>													
Evangelistic and Pastoral	421	1,082	347	132	1,437	863	919	3,674	622	848	648	876	11,869
Administrative, Promotional, etc.	287	609	747	118	508	1,048	1,210	3,187	458	1,081	459	626	10,338
Bible instructors	4	1	32		173	94	71	125	67	80	30	4	681
Literature Evangelists*	561	137	133		378	2,483	762	952	233	704	109	328	6,780
<b>Total Evangelistic Workers</b>	<b>1,273</b>	<b>1,829</b>	<b>1,259</b>	<b>250</b>	<b>2,496</b>	<b>4,488</b>	<b>2,962</b>	<b>7,938</b>	<b>1,380</b>	<b>2,713</b>	<b>1,246</b>	<b>1,834</b>	<b>29,668</b>
<b>Institutional Workers</b>													
University, College & Secondary Teachers	218	324			155	1,184	882	5,813	129	645	740	177	10,267
Church School Teachers	167	729			261	752	1,001	3,333	737	1,512	842	860	10,194
Others in Educational Institutions	74	65			133	242	257	373	148	207	420	349	2,268
Food Companies	2	1,278			241	43	12	116	210	641		9	2,552
Health-Care Institutions	263	789			380	3,054	500	14,404	673	1,185	555	350	22,153
Retirement Homes	2	116			100	1	15	109	120	20		25	508
Publishing Houses	27	91			281	405	2	991	158	306	128	75	2,464
<b>Total Institutional Workers</b>	<b>753</b>	<b>3,392</b>			<b>1,551</b>	<b>5,681</b>	<b>2,669</b>	<b>25,139</b>	<b>2,175</b>	<b>4,516</b>	<b>2,685</b>	<b>1,845</b>	<b>50,406</b>
<b>Total Workers</b>	<b>2,026</b>	<b>5,221</b>	<b>1,259</b>	<b>250</b>	<b>4,047</b>	<b>10,169</b>	<b>5,631</b>	<b>33,077</b>	<b>3,555</b>	<b>7,229</b>	<b>3,931</b>	<b>3,679</b>	<b>80,074</b>
Retired Credentialed Workers	93	369			614	370	195	1,648	240	388	132	303	4,356

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

**Table 7—Denominational Organizations, 1978**

	Afro-Mideast	Australasian	China*	Cong. of SDA in U.S.S.R.*	Euro-Africa	Far Eastern	Inter-American	North American	Northern Europe- West Africa	South American	Southern Asia	Trans-Africa	Totals
Union Conferences and Missions	4	5			15	9	7	10	8	6	6	7	77
Local Conferences and Missions	18	38			59	44	42	61	32	31	22	36	383
<b>Institutions—</b>													
Advanced, Secondary, and Professional Schools	18	17			22	63	62	98	21	28	16	17	362
Elementary Schools	112	283			85	418	442	1,132	199	568	275	372	3,886
Food Factories	1	12			2	2	3	2	3	5		1	31
Hospitals and Sanitariums	3	6			3	22	9	53	11	16	11	8	142
Clinics and Dispensaries	56	39			13	33	13		6	26	14	51	251
Medical Launches and Airplanes	2	2								19		8	31
Nursing Homes and Retirement Centers		18			13	3		24	13	2		6	79
Publishing Houses	3	2			16	7		4	9	2	5	2	50
Number of Churches	1,060	1,081	278	834	2,762	2,892	2,472	3,850	1,118	1,392	766	1,941	20,446
Increase in 5 years	275	168			184	565	518	349	225	236	172	306	2,998
Membership	209,394	132,401	21,168	40,000	239,845	372,740	561,681	566,453	120,058	431,175	95,339	327,281	3,117,535
Increase in 5 years	56,034	25,146			40,716	110,825	191,753	79,852	23,136	104,317	20,904	74,728	727,411

**Table 8—Distribution of Total Contributions**

	Tithe		World Missions and Other G.C. Funds		Intradivision and Local Funds		Total Tithes and Offerings
	Amount	% of Total	Amount	% of Total	Amount	% of Total	
	1930	6,230,362	51.4	4,020,398	33.2	1,861,849	
1940	8,071,654	56.7	3,827,537	26.9	2,327,139	16.4	14,226,330
1950	27,728,250	60.4	9,998,658	21.8	8,181,149	17.8	45,908,058
1960	59,132,241	59.2	16,729,067	16.7	24,041,047	24.1	99,902,355
1970	124,046,447	58.7	27,222,200	12.9	59,913,011	28.4	211,181,658
1975	231,307,464	59.8	48,803,615	12.6	106,656,652	27.6	386,740,731
1976	253,207,894	61.2	43,404,046	10.5	117,226,955	28.3	413,838,895
1977	284,373,265	59.9	54,949,370	11.6	135,523,606	28.5	474,846,241
1978	313,334,263	60.6	57,617,757	11.2	145,677,604	28.2	516,629,624

**Table 9—Percentage Increase in World Membership, Tithes, and Total Offerings**

Year	Membership Increase	Tithe Increase	Total Offerings Increase
1974	5.5%	15.1%	13.3%
1975	5.8%	10.4%	11.8%
1976	5.4%	9.5%	12.0%
1977	5.0%	12.3%	14.7%
1978	5.7%	10.2%	8.8%

**Denominational assets**

Just as membership and stewardship are measures of the growth and current health of the church, so assets, liabilities and net worth help us to evaluate the financial base from which the work of the church is conducted. All delegates will receive a copy of the full *Financial Summary for 1978*. Here are a few highlights from that report:

Based on the audited financial statements prepared by denominationally owned and operated organizations, the total church assets throughout the world at the close of fiscal year 1978 were \$2,561,754,234. To that may be added the estimated replacement value of local church and primary school facilities, which has been reported as \$985,364,268 for the same fiscal year. We have recorded the grand total of all assets as \$3,547,118,502, nearly double what it was five years earlier. The increase over the quinquennium was \$1,714,814,210 or 93.6%.

Although recent statistical reports generally avoid comparing the North American Division with the total world work outside of North America, it may be useful to repeat a graph used in previous session reports. Graph 4 compares the membership and assets held in North America with those in all other divisions over the past 52 years. North America's percentage of membership has declined steadily while since the depression the percentage of assets has trended upward.

Graph 5 portrays how the denomination's assets have been divided according to various lines of work since 1930. A decrease in conference assets has been accompanied by an increase in the assets of health-care institutions. Conferences and associations combined hold 42.7% of the church's assets.

The ratio of denominational indebtedness (liabilities) to assets has been on the increase since 1960 (see Graph 6). In 1970 the ratio was \$36.71 per \$100; in 1978 it was \$46.37 per \$100.

Total net worth for all denominational organizations above the local church level was \$1,373,901,003 at the close of the fiscal year 1978. This was an increase of \$495,617,357 over the close of fiscal year 1973.

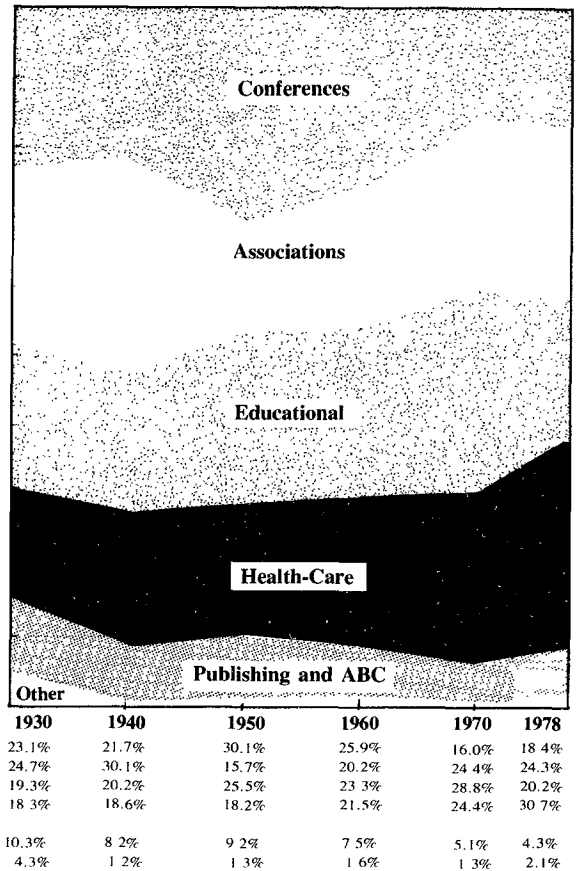
**Factors to consider**

Church administrators and delegates will observe certain characteristics and trends in the data being presented here. Contributions to local and division appeals continue to far exceed contributions to missions. The ratio of liabilities to assets is growing larger. Membership growth in more recently developed nations continues to outpace growth in North America and the Old World. These and other factors will be studied by administrators in the quinquennium ahead.

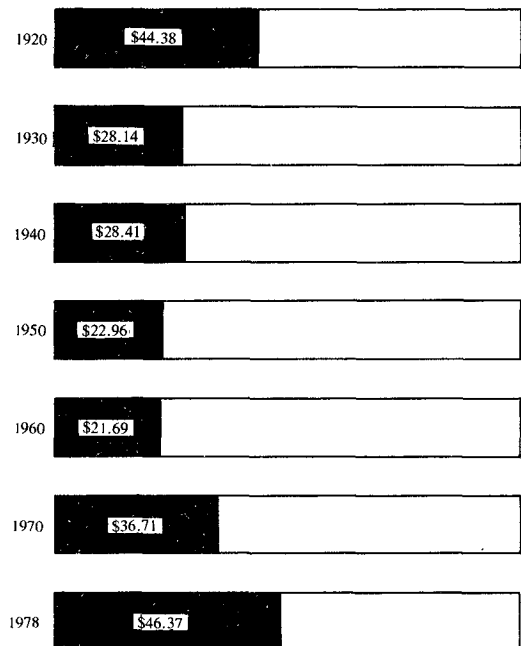
Without doubt God has blessed Seventh-day Adventists with

a message that leads to personal commitment, to sacrifice and to diligent work for the Master. We trust that these data reveal not simply the workings of an efficiently operated human organization but the evidences of the working of God among mankind for the redemption of a lost world. □

**Graph 5  
DISTRIBUTION OF ASSETS BY LINES OF WORK  
1930-1978**



**Graph 6  
AMOUNT OF INDEBTEDNESS  
FOR EACH \$100 OF ASSETS**



**Table 10—Tithes and Offerings With Per Capitas, 1978**

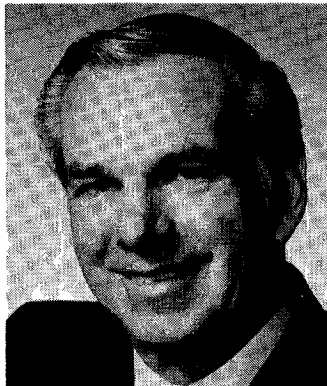
Divisions	Tithe	Per Capita	World Missions	Per Capita	Total Contributions	Per Capita
Afro-Mideast	\$ 1,662,915	\$ 8.77	\$ 247,338	\$ 1.31	\$ 2,226,677	\$ 11.75
Australasian	18,797,884	153.27	2,553,112	20.82	31,300,211	255.21
Euro-Africa	24,917,611	110.02	3,430,936	15.15	34,461,059	152.16
Far Eastern	10,060,336	30.24	1,068,984	3.21	13,926,351	41.86
Inter-American	18,443,572	37.25	2,741,693	5.54	24,682,949	49.85
North American	202,750,299	374.58	20,341,372	37.58	358,791,388	662.86
Northern Europe- West Africa	12,737,564	113.79	1,696,574	15.16	18,150,252	162.14
South American	18,276,214	47.84	1,409,832	3.69	25,362,005	66.38
Southern Asia	697,657	7.32	143,985	1.49	988,561	10.25
Trans-Africa	4,990,211	16.94	769,024	2.61	6,740,171	22.88
WORLD FIELD	\$313,334,263	\$112.20	\$34,402,850	\$12.32	\$516,629,624	\$185.00



# Temperance Department

Report presented  
Monday evening,  
April 21, 1980.

By ERNEST H. J. STEED  
Director



Some years back the issues in the struggle between the forces of purity, holiness, and self-control and those of self-indulgence and life impairment were blurred. It was difficult to discover those who would publicly join the conflict. Today the battle lines are becoming more clearly defined. No longer is temperance merely a word used snidely by the liquor promoter. With the growing desire for life at its best, ecologists, joggers, fresh air freaks, campers, tourists, sports enthusiasts, and outdoorsmen are coming to realize that temperance presents a picture of the need to turn away from the plastic society and find a new measure of release from false craving and desire.

Because both Catholic and Protestant churches are recognizing that perhaps abstinence from alcohol, tobacco, and other drugs is an important issue, they are vying with each other as to who is to take the lead in creating the image for wholistic living.

Medics, scientists, educators, and politicians are clearly taking sides as they become more vocal for one or the other concept, some supporting legislation for nonsmokers' rights, others eager to liberalize marijuana smoking.

The words of Ellen G. White, significant back in 1888, are of double value today: "Is it not time for us to work? Is it not time for us to arouse our God-given capabilities, to catch holy zeal that we have not had as yet? And is it not time that we should stand as Calebs, come to the front, raise our voices, and cry out against the reports that are going all around us? Are we not able to possess the land? We are able in God to do a mighty work upon the point of temperance."—*Temperance*, p. 256.

**Organized for action.** The General Conference, in an effort to implement inspired counsel to the church, has given support to the Temperance Department and its program.

The Spirit of Prophecy has clearly set forth the need of specific organization and programming to meet effectively the issues of intemperance in this crisis hour.

Every world division has had a temperance director conducting an active program according to the plans set forth by the General Conference. We are the only department to have an official representative in the U.S.S.R. (Mr. A. F. Parasei) who has been given approval for making regular contact with us. Other division leaders are: North America—Dr. Addison Pinkney; Afro-Mideast—Jack Mahon; Australasia—Dr. Ray Swannel; Euro-Africa—Dr. Herbert Stoeger; Far East—Winston DeHaven; Inter-America—Marcel Abel; Northern Europe-West Africa—Michael Stevenson; South America—Dr.

Mario Veloso; Southern Asia—P. K. Peterson; and Trans-Africa—Dr. Vernon Foster.

World temperance emphasis is conducted through a number of organizations—the International Temperance Association, with 72 national societies named for the country they represent, such as the American Temperance Society, the Canadian Temperance Society, the Mexican Temperance Society, et cetera.

Narcotics Education, Incorporated, operates specifically in the area of producing films, educational materials, literature, and teaching aids for schools and temperance activities. Nonsmokers International is an organization that supports those who have stopped smoking through the Five-Day Plan. The International Commission for the Prevention of Alcoholism and its national committees operate outside our church structure, yet we give them support and guidance in reaching influential people worldwide in behalf of prevention goals.

The Temperance Department works through division, union, conference, and church temperance leaders, giving support to pastors and laymen in their temperance ministry within and without the church. There are 6,500 appointed local church temperance leaders; yet on the average only half of them report.

We are represented in many countries on temperance alliance committees and organizations of other churches, for the temperance work is to be truly the major ecumenical approach of Adventists, as Ellen G. White indicates.

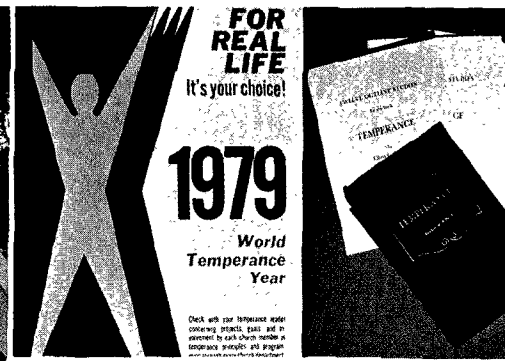
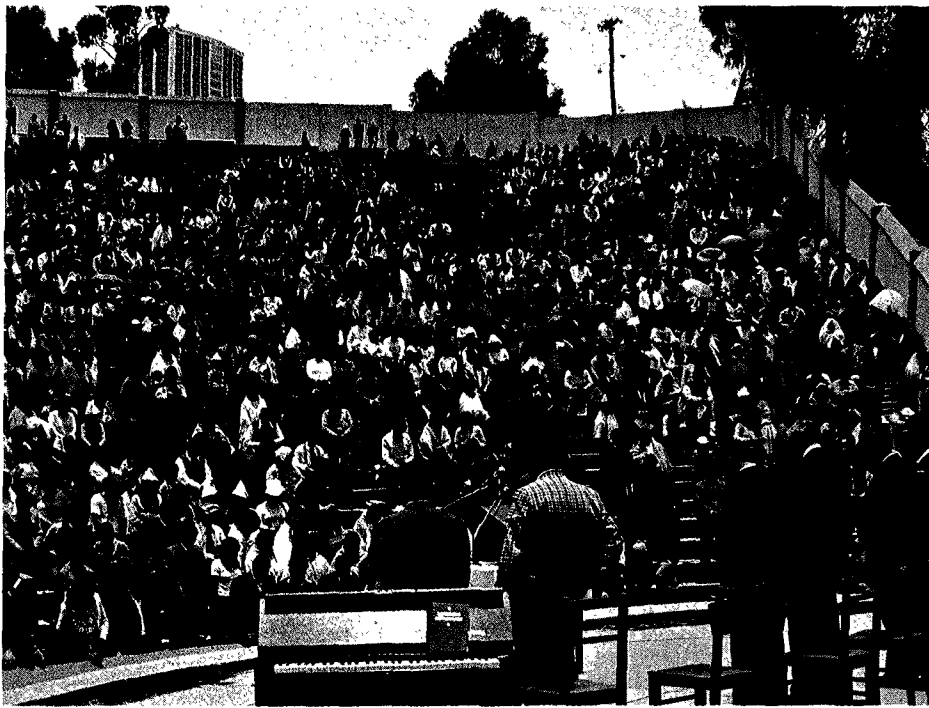
The temperance work is also the one church activity for which special counsel has been given regarding legislative emphasis, thus giving us contact with governments worldwide. Another aspect of this work during this quinquennium was the 24,787 hearings attended by temperance personnel concerning alcohol and tobacco issues in government. Over the past five years the temperance work has been accorded cooperation and seen action in Muslim, Hindu, Buddhist, Catholic, and communist areas of the world, even where other Adventist church approaches have been severely limited.

## Key to Christian power to overcome

**Temperance evangelism.** Temperance being a fruit of the Holy Spirit, with His work of separation empowering people to experience victory in Christ over every false craving and desire, is to be practiced and experienced by every believer. Temperance, therefore, is a key to Christian power to overcome that is a vital part of the three angels' messages for the world. With this as our primary goal, the Temperance Department serves the church in a plowing, sowing, and reaping capacity. Direct baptisms from temperance program contacts totaled more than 40,000 during this four-and-a-half-year reporting period.

**Projects toward real life.** The church has been encouraged to establish action units. Nine thousand functioning units have been listed. They have helped organize temperance literature days and distributed 14 million pieces, besides the regular temperance magazine subscriptions of *Listen*, *Alert*, *Smoke Signals*, *The Winner*, et cetera. The showing of temperance films, giving temperance talks to schools, youth organizations, deputations to civic and government leaders, and arranging other witnessing projects form a part of this community action.

The Five-Day Plan to Stop Smoking is possibly one of Adventism's most effective community-service projects. World reports show 15,587 plans held over the past four and a half years, with an average attendance of 42 persons. This means 60 Five-Day Plans per week—excellent public relations for this church, with press, radio, and TV giving widespread coverage reaching millions with virtually no cost to this church. Five-Day Plans in a number of countries have been presented on TV with many hours of free air time. Nothing the church does has made so great an impact on the public media.



**Left: Public temperance rallies, film showings, and outdoor demonstrations by young and old have been a feature of temperance activities. More than 4,000 people attended a temperance rally in La Paz, Bolivia. Right: For the first time in Adventist Church history, a year was devoted to temperance emphasis. During 1979, members studied *Temperance*, by Ellen G. White.**

This project and other temperance activities have led to 109,067 public relations appearances on TV, radio, and the press. On top of this, think of the impact of 8,820 temperance exhibits—the work, the supportive effort, and the results, with millions seeing for themselves and carrying away our materials.

Prevention of alcohol and drug use is also a top priority temperance endeavor. The 4-DK Answer to Alcoholism Plan, with its four public lectures of prevention emphasis and eight counseling sessions, was conducted in 715 centers, with 31,018 participants—but represents only a small fraction of what should be done by local conferences/missions to set the captives free and help keep the young from being enslaved.

The Home Help for Alcohol, Tobacco, and Drug Problems programs gave laymen a chance for personal contact with this home visitation plan. It was conducted 5,139 times, with 22,449 follow-through Bible studies reported.

**Temperance youth and education.** Organizations within the I.T.A. for youth are A.Y.B.L. (Adventist Youth for Better Living) and C.A.B.L. (Collegiate Adventists for Better Living). These programs have given Adventist youth a temperance witnessing tool equal to any. Through parades, floats, displays, visitation, discussion groups, and public programs they are showing the significance of temperance and are vigorously campaigning against intemperance. The Junior Temperance Society is also being strongly developed, with *The Winner* magazine and other aids being well received. Many of our academies, colleges, and universities are placing temperance in their curriculums as well, even though actually behind many others in this regard; but now we are pleased to report action. Andrews University has two M.A. programs, plus a seminary course, and overseas extension schools are including the temperance course.

**Cooperative endeavors.** The Education and Youth departments have enthusiastically cooperated with us in these endeavors, for we recognize that the call is to "let every God-fearing youth gird on the armor and press to the front" (*Temperance*, p. 198). The Publishing Department, specifically in North America, Inter-America, South America, and Australia, has commenced community crusades against drugs and uses the temperance publications to make the major

contact. The Health Department, cooperating through health-care institutions, has become a center for emphasis on temperance lifestyle. Many health personnel have also given valiant service to the Five-Day Plan and other temperance projects.

The Finger-Tip Data Service is a unique service of the Temperance Department, providing approximately 80 data-processed cards monthly to subscribers, which include professional people and many organizations and churches.

A new series of five half-hour, full-color Five-Day Plan films is now available in English, French, Portuguese, and Arabic; and during the quinquennium we have also produced the films "Lifting the Shadows," featuring an answer to drugs, and "Smokers Have Rights, Too," spotlighting emphysema. Our films are now available in ten languages.

**Congresses and conferences build confidence.** There were 2,915 workshops and training sessions held, plus excellent support for the larger international councils and conferences held in many divisions, notably the Second European Council on Smoking and Society, held in Rotterdam with 30 countries represented by more than 300 delegates; and the Second and Third World Congresses of the I.C.P.A., both held in Acapulco, Mexico, in 1976 and 1979, with 50 countries represented by 400 delegates.

**Appreciation is foremost.** I wish to express appreciation to the Lord our Strength and Redeemer for victory in this continuing struggle for purity and holiness; and to General Conference presidents R. H. Pierson and N. C. Wilson, the General Conference Committee, and my capable and valiant associates: Drs. Frances Soper and Addison Pinkney; Milo Sawvel and Reginald Mattison; Dr. Gilbert Bertochini, until 1979, and since then Dr. Rudy Klimes; Patricia Horning, assistant; the Narcotics Education staff; and our secretaries, who have gone beyond the call of duty to meet the growing need for this temperance ministry.

*U.S. News and World Report* noted that we have entered the "sobering 80's." After Temperance Year 1979—the first year Adventists have ever designated such a year—we would challenge all to stand for temperance in the strength of the Lord, for this is our finest hour. Temperance can be the energy experience of the 80's if we so choose. □

# Youth Department

Report presented  
Monday evening,  
April 21, 1980.

By JOHN H. HANCOCK  
Director



The Adventist youth movement for this quinquennium might well be called "the greening of Adventism," for during this period the church received new life from an infusion of nearly 600,000 newly baptized young people. The Adventist Church has become a youth church, with many world divisions reporting 60 to 70 percent of their membership under 30 years of age. The church youth membership is approaching the 2 million mark.

In addition to their participation in 27,000 local Adventist youth societies, these young people have been active in every phase of church ministry. The church has recognized that "in order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage."—*Gospel Workers*, p. 67. In response to Annual Council actions, young people have been placed in important areas of church leadership and involvement. Many local church elders and other officers in their early 20's are working together with older, experienced members.

The seventies have been a time of worldwide expansion of youth volunteer service programs. Charles Martin and his secretaries, Diane Medlock and Rachel Child, the coordinators for these volunteer programs, report that during the past five years 927 student missionaries from North American colleges and universities served in world divisions. This is the largest number to answer such calls in any quinquennium. A grand total of 1,948 student missionaries from North America have served in 91 countries since the beginning of the student missionary program in 1959.

The North American force, however, represents only a portion of youth volunteers, since every world division now has a large number of young people in similar programs. The Euro-Africa Division has sponsored more than 80 volunteers to Africa, and the Australasian Division reports that more than 400 youth volunteers have served in the past five years. Southern Asia Division volunteers are penetrating unentered territories, and youth in South America go to the Amazon selva each summer to work in clinics and in personal and public evangelism.

Japanese youth have served in Paraguay as student missionaries for the past five years. Each year Philippine Union College and Mountain View College sponsor from 20 to 30 student missionaries, who serve at great sacrifice in pioneer work. Two such student missionaries ate only one meal a day in order to finance a second jungle school when no other funds were available. Another pair of student missionaries, after working in Sarawak for 12 months, were blessed with 500 baptisms.

Most Adventist colleges throughout the world now send out student missionaries. At the Northern Europe-West Africa Division Youth Congress last year, delegates contributed \$4,000 to send two student missionaries to Greenland from Newbold College. In addition, many unions and local conferences have sponsored large groups of youth in summer ministries for special evangelistic projects. Two hundred young people volunteered to do evangelistic work in the Faeroe Islands in 1978.

Adventist Youth Taskforce also has come of age during this quinquennium in the North American Division, with hundreds of youth volunteers serving in schools, clinics, churches, and conference offices. In 1979 an English language school for Spanish-speaking people was started in Brownsville, Texas, with Taskforce volunteers. Last year the Australasian Division launched the AY Taskforce, with 67 Taskforce volunteers serving. More than 80 have already volunteered for the 1980's.

Desmond Hills, evangelism coordinator for the department, and his office secretary, Sylvia Dennis, report that Voice of Youth evangelism has had a new thrust worldwide. These youth evangelistic campaigns have been held in churches, bamboo tabernacles, public parks, tents, and even from small boats. In the Inter-American Division every Adventist Youth Society tries to hold at least one such effort during the year. Thousands are being baptized through this witnessing method. In Papua New Guinea, 200 Voice of Youth campaigns were conducted last year, with 200 baptized and new churches raised up. In Bougainville the entire 100 inhabitants of one island were baptized as a result of youth outreach.

Since 1975 1 million Adventist youth, who are members of local church youth organizations, have engaged in 1,744,064 evangelistic projects, giving more than 7 million Bible studies. They also distributed 26 million pieces of missionary literature, as well as being some of the most active participants in the annual Ingathering crusades.

The Festival of Faith concept of evangelism was introduced by the department in 1977 with the first festival held in Panama City by the Inter-American Division. These festivals are large youth congresses where witnessing takes a major portion of the time in preparation for evangelistic meetings in the city. In 1978 five festivals with 10,000 delegates were successfully conducted in North America, at Greensboro, Lincoln, Portland, and in Western and Eastern Canada. More than 300 persons were baptized as a result of follow-up evangelism. Other division-sponsored congresses were held at Lausanne, Switzerland, in 1978; at Tromsø, Norway, and Baguio, Philippines, in 1979; and at Auckland, New Zealand, in January, 1980. In addition many union and local conference festivals have been scheduled throughout the world.

Evangelism through Bible studies has also been effective among youth groups. *Koinonia*, a group study method, was developed in South America by Mario Veloso and has resulted in hundreds of baptisms. Many of the 10,134 youth who were baptized on spring baptismal Sabbath last year were the result of this Bible study activity. House-to-house Bible study in Inter-America has brought thousands into the church. I met a young taxi driver in Panama City who had reached his baptismal goal of 25 souls for Christ in one year by giving Bible studies four and five evenings a week after his busy day of driving. Such is the spirit that grips the heart of Adventist youth as they share their faith in the Scriptures.

In 1978 the General Conference Youth Council introduced *New Beginnings*, another group-dynamics plan to study the Bible. Charles Martin and Desmond Hills chaired a committee that worked with Bailey Gillespie of Loma Linda University, Des Cummings, Jr., and John Cress, of Andrews University, in writing and testing the materials.

One of the emerging complex social institutions that call for a distinctive pastoral response is the college and university

campus. On most Adventist campuses there is now an office of campus ministry directed by a campus chaplain who is considered a team member of the Youth Department. Together with the union youth directors, these chaplains have activated meaningful witnessing programs both on and off campus. Dick Barron, who is the departmental liaison with the campus ministries, has begun a new emphasis toward a more effective non-Adventist campus ministry utilizing the thousands of Adventist students enrolled in these institutions of higher learning. In addition to the annual Campus Ministries Seminar that he conducts in North America for student leaders and campus chaplains, Dick has encouraged a series of seminars on secular campus ministry by unions in many divisions. Annual retreats for Adventist university students are also scheduled by divisions. Leanne Garrison, Julie Lantry, Connie Saxton, and Loleta Thomas have assisted Dick in this ministry to the campuses as his office secretaries during the past five years.

An ever-growing force for evangelism is the army of nearly 200,000 Pathfinder members of 9,321 Pathfinder Clubs. Leo Ranzolin, world Pathfinder director, and his secretary, Naomi Perez, will tell you that many baptisms have resulted from the Voice of Junior Youth efforts and other witnessing projects by our army of junior youth. There is probably no greater asset for public relations than our Pathfinders. Hundreds of Pathfinder Camporees and Pathfinder Fairs are held throughout the world annually. During this quinquennium, division-wide camporees were conducted in the Australasian, Euro-Africa, Northern Europe-West Africa, and Southern Asia divisions. The first Pathfinder Congressoree, with 5,000 in attendance, was held at Soquel in 1975 under the direction of Harry Garlick, veteran Pathfinder director of the Pacific Union Conference. The Pathfinder triangle emblem has now been adopted internationally with a unified program everywhere that such youth activities are allowed.

To be more effective youth leaders, 311,506 persons be-

came Master Guides during the past five years; 18,654 completed a Pathfinder Staff Training Course, and 50,475 received certificates for completing the ten-hour Youth Ministry Training Course.

Because youth ministry is a highly specialized area in which to serve, the Youth Department believes it is necessary to conduct in-service training for youth directors. Happily we have received encouraging support from conference administrators in meeting this felt need. The General Conference Youth Department and Andrews University sponsored eight ten-day Youth Ministry Seminars for division, union, and local conference/mission youth directors during this quinquennium. The first of these held at Andrews University in 1975 with 220 in attendance helped shape the youth program for the quinquennium.

### Youth Ministry Seminars

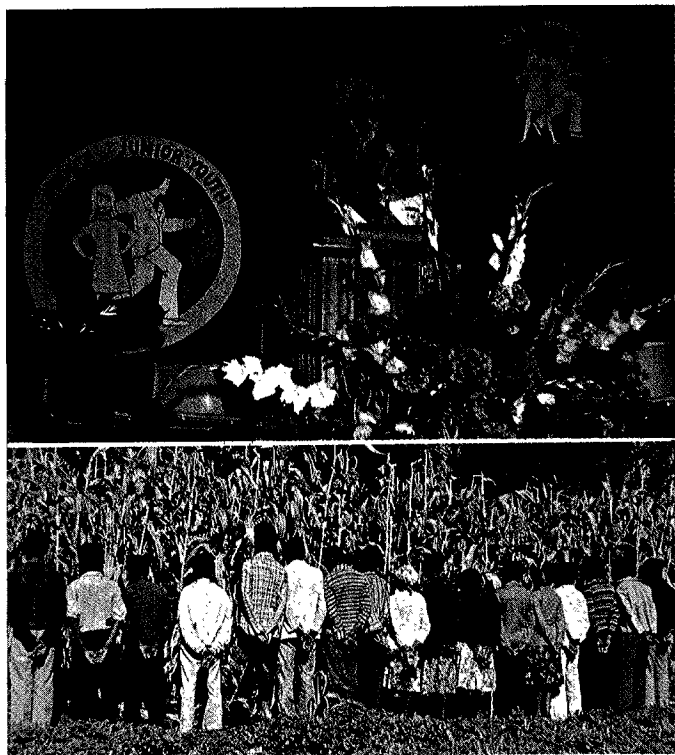
In 1978 the first Youth Ministry Seminars outside of North America were conducted at Muhlenrahmede, Germany, and Collonges, France, with 165 in attendance. In 1979 three seminars were successfully held at Helderberg College, Nairobi, and at Adventist Seminary of West Africa in Nigeria with 130 in attendance. A fourth seminar, called "Prime Time '79," attracted more than 200 students at Andrews University in September of last year. The final seminar of the quinquennium was hosted by the Far Eastern Division at Philippine Union College in December, with 45 youth directors enrolled. Additional seminars are scheduled for 1981 and 1982 in the Southern Asia and Australasian divisions.

Leo Ranzolin reports that Adventist youth camping has made rapid strides, with 411,858 campers in attendance at 5,263 scheduled camping periods. In North America the capital investment of our camps now totals more than \$32 million, with 835,000 persons using the camp facilities this quinquennium. The church now owns 163 camps worldwide, and the influence of camping on young lives is evidenced by the more than 44,000 decisions for baptism made by young campers.

Several new youth publications made their debut during this quinquennium. *Youth Ministry Accent* (replacing *MV Kit*), a quarterly youth leaders' resource journal, is sent free to all churches in North America, and a large supply to world divisions, Des Hills is editorial director of *Youth Ministry Accent*, and James Joiner is editor. Since the journal is produced by a coordinated departmental approach, associate editors from the Sabbath School and Temperance departments participate. Louise Corbin and Rosellen Kimbrough have been associate editors for the Youth Department, also serving as secretaries for James Joiner, editor in chief for the department.

Recognizing the need for audio-visual materials in youth ministry, the department's director of publications, Jan Doward, has produced five new films during the quinquennium. Three of these were ten-minute Bible-study discussion-starter films, which now make a series of four such films that have proved very effective. The four are *Remember the Sabbath; Born on Death Row* (origin of evil); *Day of Rejoicing, Day of Sorrow* (Second Advent); and *He Shall Return No More* (nature of man). Jan also has produced two new Pathfinder instructional films—one entitled *Pathfinder Club Meeting* and the second, completed last month, entitled *Pathfinder Witnessing*. These films have been produced at very little cost to the church, since income from the rental of *So Many Voices* by a Baptist film rental agency has provided enough income to produce the needed films without special church appropriations.

Although there has been no military draft in the United States, Clark Smith, director of the National Service Organization, and Charles Martin, associate director, have been busy keeping in touch with Adventist enlisted personnel and with our military and civilian chaplains. An annual Military Chap-



Top: The first Voice of Junior Youth in Australia was conducted in Murwillumbah and resulted in 23 decisions for Christ. Pathfinders were the speakers. Bottom: Adventist youth in some countries face persecution for their Christian faith. These African youth, with their faces turned away for security reasons, were beaten and imprisoned for two years.

lains Conference is held in the United States, and Clark always meets with Adventist military personnel at the annual Berchtesgaden retreat in Germany. Clark also has spent considerable time in world divisions counseling with our church leaders relative to church-governmental relationships. Special tribute is due two of our office secretaries who worked for the National Service Organization a total of 31 years before retiring this quinquennium. Freida White, secretary to Clark Smith, served a total of 17 years, and Celia Cleveland cared for the service personnel names and literature mailing for 14 years. Violet Wilcox and Louise Corbin now carry these responsibilities.

Our entire General Conference Youth Department staff wishes to thank God for His guidance and wisdom and for the team of division, union, and local conference/mission youth directors, the local church youth leaders, campus chaplains, military and civilian chaplains, Pathfinder staff members, teachers, pastors, and the host of youth whom they serve who have worked together under the banner of Prince Emmanuel to make this report possible. We are also thankful for the tremendous support of youth activities that has been given by our General Conference, division, union, and local conference administrators, and for the good counsel given by our vice-presidential advisers, G. Ralph Thompson and Willis J. Hackett.

### “I know the future”

I want to pay a personal tribute to the youth leaders of the past, from M. E. Kern to T. E. Lucas, who laid well the foundations of this youth movement and who have made a lasting impact on my life. Also, words cannot express my deep appreciation for the wonderful team of youth directors and office secretaries on my staff who have worked so harmoniously and untiringly together for these past five years at the General Conference. My executive secretary, Betty Brooks, has worked for me faithfully for more than 16 years and probably knows as much about the department as any of the youth directors.

This report of the Youth Department was written in Egypt, where I spent some time at ancient Thebes. In the Valley of the Kings I entered the tomb of King Tutankhamen and beheld the golden third coffin that held the actual mummy of this young Pharaoh who died at the age of 19. The engraved inscription that greeted Mr. Carter's eyes when he entered that tomb in 1922 flashed through my mind as I stood there in contemplation: “I have seen the past and I know the future.”

For the past 34 years I have served the youth of the Seventh-day Adventist Church in local, union, and General Conference youth director responsibilities. I have seen the past—the beginnings of the Pathfinder Club, the development of Voice of Youth evangelism, the birth of the student missionary and Adventist Youth Taskforce programs, Festivals of Faith, and many more youth activities. The faces of thousands of Adventist youth and their leaders in every world division that I have been privileged to visit have been etched forever upon my mind, and their friendship will be cherished into the new earth. I have seen Adventist youth weather the stormy protest years of the sixties and reject the so-called generation gap to join hands with their leaders and make an impact on their church and world.

As I pass on the mantle of leadership to younger shoulders, I do so with confidence. I have seen the past, but in faith I also know the future, for I believe that Bible prophecy will be fulfilled and that God's Holy Spirit will be poured out without measure upon youth who open their hearts to Him in full surrender. I believe in the triumph of the Advent Movement, because I have faith in our Adventist youth, through whom God will work to fulfill our Youth Department aim: “The Advent message to all the world in this generation.” *Maranatha!* □

# “The white raiment of Christ's righteousness”

Devotional message  
presented on  
Monday morning,  
April 21, 1980.

By A. N. DUFFY  
*Ministerial Association  
Secretary  
Australasian Division*



God's Word opens with tragedy but closes with triumph. At the beginning we see our first parents stripped of their robes of righteousness and, covered with shame, fleeing in terror from the presence of God.<sup>1</sup> At the end the scene is so different. They, with untold millions of their children, “clothed with white robes,” stand before the presence of God unashamed, filled with joy, whole, and perfect (Rev. 7:9).

Between that sad beginning and this glad ending is the wonderful story of those white robes—their weaving, possessing, and wearing. Our text comes from the counsel of the true Witness, who says to each one of us, “Be sure to purchase these priceless garments!” “I counsel thee to buy of me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear” (chap. 3:18).

In the Scriptures nakedness is a symbol of unfitness for heaven and for the company of heavenly beings.<sup>2</sup> Many times the Bible speaks of the garments worn by heavenly beings. When Daniel described God in the heavenly sanctuary, he said that His “garment was white as snow” (Dan. 7:9).

The angel at Christ's resurrection wore “raiment white as snow” (Matt. 28:3). That same morning Mary Magdalene and Mary the mother of James entered the sepulcher and “saw a young man . . . clothed in a long white garment” (Mark 16:5). The two heavenly beings on Olivet were also dressed “in white apparel” (Acts 1:10).

John saw 24 elders around the throne “clothed in white raiment” (Rev. 4:4). Afterward he saw “a great multitude, which no man could number, . . . clothed with white robes” (chap. 7:9). The 24 elders and the great multitude could wear the robes of heaven because they had been redeemed and were now regarded as worthy to dwell with heavenly beings. They had “washed their robes, and made them white in the blood of the Lamb” (verse 14).

Let us look at this raiment that Christ offers. It repre-



sents fitness for heaven. We do not have this ourselves. We are not born with it. We cannot devise it. It cannot be bought except from Christ Himself.

Whenever the Bible speaks of human garb in terms of relationship with God it describes us as "naked," wearing "filthy rags," or adorned with the gaudy, false display of "purple and scarlet" and the adornments of this world (Rev. 17:4). These represent man's sinful character.

The robe Christ offers is His own righteous character. Speaking of the great multitude who stand redeemed before the throne of God, Ellen White says: "The white robe [is] an emblem of the spotless righteousness of Christ."<sup>3</sup>

Christ was the Lamb "without spot" (Heb. 9:14). "In him is no sin" (1 John 3:5). He "did no sin, neither was guile found in his mouth" (1 Peter 2:22). In offering the Laodicean church white raiment, He is offering them His righteous character to fit them for heaven. It is just another way of saying, "I am offering you My righteousness as your own." In the Old Testament, Christ is called "The Lord our righteousness (Jer. 33:16). The New Testament says He "is made unto us . . . righteousness" (1 Cor. 1:30).

We are to believe this. "By him all that believe are justified" (Acts 13:39). We read: "If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in the place of your character, and you are accepted before God just as if you had not sinned."<sup>4</sup> We are forgiven, treated as if we had never sinned, and accepted fully in the councils of heaven, because Christ attributes His spotless character to us.

### **Greatest wonder in the universe**

The greatest sorrow known is the sorrow of rejection. The greatest joy is the joy of forgiveness and reconciliation with God—on the grounds of love. Love drove our Saviour to take our unrighteousness as if it were His, and to extend His righteousness to us as if it were ours. This must be the greatest wonder in the whole universe, but we are asked to believe it by a faithful and just God.

But let us not be mistaken. The robe of Christ's righteousness is not a cloak to conceal sin.<sup>5</sup> There is no greater sin than the sin of hiding sin under a cloak labeled "Christ's righteousness." A great difference exists between a cloak that conceals sin and a robe that cancels sin, a cloak that conceals character and a robe that changes character.

True confession and repentance imply a yearning desire for a better life than the old, and the Word of God is full of promises that God will honor that desire. Confessed sin is hated sin. The sinner cries out to be released from it.

Imagine how the prodigal son must have hated his sins against his father and hated the rags that had become to him a symbol of his wretchedness. How glad he must

have been when the truth dawned on him that his father still loved him. How relieved he must have been to feel his father's robe about him, covering his shame, protecting him from the gaze of a curious, gossiping neighborhood. True, the father's robe covered his filthy rags. He came home just as he was. But I would find it hard to believe that the forgiven son had any desire now for his past life or to retain those vile rags. The father's love must have heightened his revulsion for his past loneliness and poverty. He could not now flee from that life quickly enough. At the earliest possible moment his rags went into the refuse bin. He washed and became a clean man.

When the Lord covers us with His righteousness He also promises to take away the filthy garments from us. He imputes His character to us with the intention that we accept this change of raiment. There is to be renewal, regeneration, a new creation, a new birth from above by the Holy Spirit.<sup>6</sup>

In vision Zechariah saw Joshua clothed with filthy garments, but the Lord declared to those that stood before Him, "Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zech. 3:4).

The white raiment represents not only a covering but a change. We are to "put off . . . the old man" and "put on the new man" (Eph. 4:22, 24). The grace of God offers "a clean heart" and "a right spirit" (Ps. 51:10). The result of the new covenant is a new heart bearing the inscription of God's law. We are to accept this. We are not to say, "Lord, this is impossible. I believe that You can forgive me and justify me, but my faith is not sufficient to believe that You can change me and heal me of my evil habits." The white robe clothes us and makes us whole. He asks us to live what He has imputed and imparted to us—to "put on Christ" (Gal. 3:27), to have Christ living within (chap. 2:20). He both surrounds us and fills us. You could not have more complete unity than that.

His robe has healing power. It is not meant simply to cover our nakedness. It is meant to heal us. It warms us. It comforts us. It strengthens, enhances, and protects us. It is like a shield of armor about us "to quench all the fiery darts of the wicked" (Eph. 6:16). It represents power to resist sin (1 Cor. 10:13). It represents living His life. "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."<sup>7</sup>

You say, "This is humanly impossible!" I agree. But it is what the Word and the promise of God tell us. We can believe it because "we are his workmanship" (Eph. 2:10). "With God all things are possible" (Matt. 19:26). "And every virtue we possess, and every victory won, and every thought of holiness are His alone."<sup>8</sup>

The heavenly merchant is not selling His wares in the

marketplace nor at the streetside, nor even at the door. He sells only to those who let Him in. The truth is that we must have Christ within the heart and in the affections in order to have His covering raiment. Christ is actually offering Himself to the church of Laodicea. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). He cannot offer us His character or His righteousness without offering Himself, and we cannot receive His character or His righteousness without accepting Him into our hearts with genuine commitment.

I cannot ever remember seeing a picture of Christ knocking at the door with one hand while carrying parcels of merchandise in the other. He offers gold, eyesalve, and white raiment. Why is He not carrying them with Him? It is because He *is* the gold, He *is* the eyesalve, He *is* the white raiment. To have them, we must have Him.

Christ says, "If any man hear my voice, and open the door, I will come in to him" (Rev. 3:20). What do the hearing and the opening of the door mean? They mean response and surrender to the will of Christ. He does not force His way. There is no handle on the outside of the door, and He carries no keys in His hands by which to gain entrance. "Only through the surrender of our will to God is it possible for Him to impart life to us."<sup>9</sup>

The appeal of God to His children always has been "My son, give me thine heart" (Prov. 23:26). The determining factor as to whether we can "buy" the heavenly wares that Christ is offering is that we open the door and let Him in—let His will in. Everything depends upon the surrender of our will to His will. Sin must be surrendered. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Profession means nothing in itself. We are "justified . . . without the deeds of the law" (Rom. 3:28), and in the process of sanctification "we are his workmanship" if we first open the door to Him. Have you noticed what He said? "If any man . . . open the door, I will come in to him."

"If" is a very small word, but it is an important one. It shows that there are conditions. The quotation we used earlier from *Steps to Christ* about being accounted righteous also begins with an "if": "If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous."

The Bible is full of "if's": "If we confess our sins"; "If we walk in the light"; "If ye love me"; "If we keep his commandments." In this way the Lord indicates over and over again that there are conditions to receiving the gift of salvation. The most important of them all is full heart surrender.

A beautiful passage in *The Desire of Ages* says, "Self-surrender is the substance of the teachings of Christ."<sup>10</sup> Consider that statement for just a moment. Do not the Gospels abound with calls for surrender?

Jesus said, "Whosoever . . . forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33); "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:24, 25). This is surrender. It is the condition upon which we are granted the robe of righteousness.

Self-surrender is the substance of Christ's teachings, not because a man is saved by self-surrender but because Christ can save him only when he does surrender. Self-surrender is the price we pay when we "buy" the white raiment. By self-surrender we commit ourselves to Him in the morning. By self-surrender we overcome temptation whenever we meet it. "Submit [surrender] yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7). We surrender to Him whenever there is conflict between our will and His own.

Christ wants to take permanent possession of the heart by our continued surrender. When He said, "I will come in to him, and will sup with him, and he with me," He was not meaning to say that He would eat supper with us and then depart, leaving us in possession of the robe of eternal life. It is His purpose to come in and stay. Already in the Gospels Christ had made it clear that He would come through the Holy Spirit to abide in the heart of the Christian forever, thus making forgiveness, justification, and sanctification continuing realities.

The sin of Laodicea is not lack of religion, nor even lack of belief in Christ. Their sin is that they believe in Christ but leave Him standing just outside the door. Because of this they lack everything to qualify them for heaven. They are almost saved, but that actually means to be wholly lost. It is true that the hour of the church's greatest opportunity is also the hour of her greatest peril. The counsel of the faithful and true Witness in its simplest terms is, "I am standing just outside the door of your affections. If you will cease your pretense of loving Me and surrender your will to Mine, I will come in and unite with you, clothe you with My seamless robe so that you may walk with Me in white. If you will overcome this sin of keeping Me outside, you will sit with Me on My throne, even as I also overcame, and sat down with My Father on His throne."

There is no salvation in the theory of religion. Righteousness is not a profession, it is a possession. We possess it when we possess Christ. That righteousness is Christ within us and Christ surrounding us. It is a thing of the heart inside and of the life we live on the outside. It is a love relationship with the Lord Jesus Christ that continues as long as we give Him our hearts. □

#### REFERENCES

- <sup>1</sup> Gen. 3:7; *Christ's Object Lessons*, pp. 310, 311.
- <sup>2</sup> *Patriarchs and Prophets*, pp. 45, 57.
- <sup>3</sup> *The Great Controversy*, p. 665.
- <sup>4</sup> *Steps to Christ*, p. 62.
- <sup>5</sup> *Christ's Object Lessons*, p. 316; *Selected Messages*, book 1, p. 366.
- <sup>6</sup> *The Desire of Ages*, pp. 555, 556.
- <sup>7</sup> *Christ's Object Lessons*, p. 312.
- <sup>8</sup> Harriet Auber, "Our Blessed Redeemer," *Church Hymnal*, No. 214.
- <sup>9</sup> *Thoughts From the Mount of Blessing*, p. 61.
- <sup>10</sup> *The Desire of Ages*, p. 523.

# Fifth business meeting

Fifty-third General Conference session  
April 20, 1980, 3:15 P.M.

## Session proceedings

D. E. LATHAM: [Opening song.]

DAVID DOBIAS: [Opening prayer.]

JOHN FOWLER: It is a real joy to welcome you this afternoon to another business session of the church. G. R. Thompson, our new General Conference secretary, will open the business session immediately after the special music.

JERRI JONES MC LEAN: [Vocal solo, "My Soul's Been Anchored."]

G. R. THOMPSON: Dr. B. B. Beach has a special guest to introduce this afternoon.

B. B. BEACH: Mr. Chairman, one of the pleasures of such a world session as this is to have with us friends and guests, particularly observers from other churches and world bodies. I am pleased to introduce Dr. Russell Dilday, president of the Southwestern Seminary, the official observer from the Baptist World Alliance. We would like to ask him to give a few words of greeting from the Baptist World Alliance to the assembled delegates.

RUSSELL DILDAY: Thank you, Dr. Beach. As a resident in the Fort Worth-Dallas metropol-plex. I would like to join others in welcoming the delegates to this fifty-third session of your General Conference to Texas, and to the Dallas-Fort Worth area. On behalf of the Baptist World Alliance, I extend Christian greetings to you from about 25 million Baptists in 114,000 churches in 145 countries. In just a few months, the Baptist World Alliance will observe its seventy-fifth anniversary in Toronto. It is a privilege to extend to you, in a personal way, our expression of Christian greeting and fellowship. We pray that your session here in Dallas will be characterized by success and achievement as you, according to your theme, are led by His Spirit.

G. R. THOMPSON: Thank you, Dr. Dilday, for those kind words of gracious welcome. We are happy for our friends in the Baptist World Alliance fellowship. Now Elder Franz has some words of greeting for us.

C. O. FRANZ: Members of our church family in many parts

of the world are thinking of us here in Dallas.

A cable from the staff of the South Philippine Union Mission reads: "South Philippine Union Mission constituency is sending greetings, praying earnestly for God's abundant blessings on our leaders and delegates attending General Conference session."

The Central Philippine Union Mission also cables: "Greetings from the Central Philippine Union Mission staff, praying for God's abundant blessings for the session."

One comes from the church in Tasmania in the Australasian Division. "The church pastor and church members of the Overstone church in the Tasmanian Conference send their greetings. Pray that the Lord will lead and guide you in your work at this difficult time."

A cable from the North India Union Mission reads: "Our prayers are with you as you meet to plan the speedy finishing of God's work." A message from Sri Lanka in the Southern Asia Division reads: "Sri Lanka Adventists greet our brethren from 190 countries at GC planned by His Spirit to hasten Christ's return. Please accept our gift [of] 6,000 rupees."

Finally, for this particular

meeting, we have greetings from a little island way down in the South Pacific, an island well known to Seventh-day Adventists, Pitcairn Island. Elder and Mrs. Oliver L. Stimpson recently accepted an assignment in Pitcairn. The message from them reads: "Greetings from Pitcairn Island. With you in heart. Many prayers. Love to all."

I would like to move that we acknowledge these greetings and send ours in return, with appreciation for their messages. [Motion was seconded and voted.]

G. R. THOMPSON: Roy F. Williams has a report from his committee.

R. F. WILLIAMS: [Deletions and Additions to the official delegate list was read by categories. For each category a motion was made, seconded, and voted. See p. 22 for the complete listing of names.]

G. R. THOMPSON: The next item on the agenda is a report from F. Donald Yost, director of Archives and Statistics at the General Conference. Welcome to the podium, Dr. Yost, to bring your report.

F. DONALD YOST: [The full text of the report of the director of Archives and Statistics appears on page 10.]

G. R. THOMPSON: Thank you, Dr. Yost. I am sure that we can see the evidences of God's leading, though we are not satisfied, of course, with what we have done in the past.

The *Church Manual* material is being given to you for discus-

sion this afternoon and later. Most of the remaining business for the session will have to do with the *Church Manual*, so please get a copy from one of the ushers.

Let us begin with the agenda item having to do with "The Church of the Living God—*Church Manual* Addition." I would like to ask Elder Bothe to read the section that we are adding.

[Elder Bothe read the action "The Church of the Living God—*Church Manual* Addition," found on p. 20 of Bulletin 3.]

J. W. BOTHE: I move the adoption of this *Church Manual* addition. [Motion was seconded and voted.]

J. W. BOTHE: [Read the action "Statement on Education—*Church Manual* Addition," found on p. 20 of Bulletin 3.]

Mr. Chairman, I move the adoption of this *Church Manual* addition. [Motion was seconded and voted.]

J. W. BOTHE: [Read the action "Membership on a Spiritual Basis—*Church Manual* Revision," found on p. 20 of Bulletin 3.]

Mr. Chairman, I move the adoption of this *Church Manual* revision. [Motion was seconded.]

E. A. BLACKMAN: Mr. Chairman, are you suggesting that the method that is being followed of baptizing members at the conclusion of an evangelistic effort be discontinued and that



This photo, taken from the top of the escalator, shows the main lobby of the convention center, facing the main entrance. The top of the globe can be seen in the middle of the central exhibit. In the foreground are the registration, information, and lost-and-found booths. In the left background is an arena entrance.

these interests be held for a longer period of indoctrination before baptism?

G. R. THOMPSON: No, we would hope that the evangelistic effort would afford full indoctrination. This action refers to people who have been exposed to the teachings of the church, who have made the commitment to Jesus Christ and are following His teachings as explained to them. We are first concerned with full indoctrination, not necessarily the length of time they are kept in the baptismal class before baptism. [Motion was voted.]

J. W. BOTHE: [Read the action "Church Membership—Church Manual Amendment," found on p. 20 of Bulletin 3.]

Mr. Chairman, I move the adoption of this *Church Manual* amendment. [Motion was seconded and voted.]

J. W. BOTHE: [Read the action "Doctrinal Instruction for Baptismal Candidates—Church Manual Amendment," found on p. 20 of Bulletin 3.]

G. R. THOMPSON: Procedurally, we should have a motion to adopt the whole, after which we can discuss it.

J. W. BOTHE: Mr. Chairman, I move the adoption of the amendment to the *Church Manual*.

G. R. THOMPSON: It is moved and seconded.

J. B. HOEHN: To me, as a missionary in Africa, number 15 is not clear. It would be clearer and more useful for our field if we included the word "monogamous," since the beautiful things said about marriage in this statement could also apply to a polygamous marriage. It is not clearly stated.

G. R. THOMPSON: Dr. Hoehn suggests that the word *monogamous* be incorporated. Where would you suggest that this word *monogamous* be added? C. O. Franz suggests line 26, "outside of monogamous marriage." Do you move that change? Are we satisfied with it?

J. B. HOEHN: It would go better on line 22.

G. R. THOMPSON: We have a little problem. There are two questions on the floor. Do we have consensus, then, that we should add the word *monogamous* in contradistinction to "polygamous" marriages?

F. W. KAMWENDO: This question has concerned me for a long time. When someone who has four wives becomes an Adventist, he is asked to give up three and keep one. He probably has children whom he is required to support. The wives are not

allowed to come back to him.

G. R. THOMPSON: But you agree with the word *monogamous*, do you not?

HENRY BRUNER: I like what is said here, but I don't think it says enough.

G. R. THOMPSON: Remember now, we are dealing with the section on doctrinal instruction. A whole sermon can be preached on each one of these, so please do not think that this is all that candidates would be told.

GLORIA HEMPHILL: I would like to refer back to the person who just spoke on the main floor concerning polygamous marriages. I have been in the mission field and believe that we should reconsider this point and possibly let each field settle that matter rather than trying to do it here.

I would like to move that item 15 be reconsidered. [Motion was seconded and voted.]

HENRY BRUNER: I'd like to continue the discussion about leaving some of this in the hands of the pastor. I have been involved in discussions with pastors on this matter and have found that the majority take the attitude that if it isn't said specifically in the *Church Manual*, the most liberal interpretation should be followed. Sometimes this becomes an embarrassment to the church. I would like to see more specific instruction given, rather than leaving such decisions to the local church board or pastor.

G. R. THOMPSON: Thank you for your good statement. Of course, pastors may amplify these instructions. Not everything a pastor ought to tell a candidate during baptismal instruction can be included in the *Manual*, but the point is well taken.

A. E. GIBB: I am glad that you have allowed this item to be reconsidered. I think the way this has been handled in the past has worked out quite well. In some areas of the mission field, there are problems with polygamy. The General Conference *Working Policy*, which was developed in harmony with the vote of the world field, provides for the handling of specific situations that arise in the case of polygamy.

I really wonder whether this type of thing should be brought into "general instruction"; does everyone have to be instructed on the problems of polygamy, or should that be handled only in those unusual and specific areas where problems exist?

GOTTFRIED OOSTERWAL: It might be a point of order, but I would like to phrase it in a form of a question. Point number 15, as well as all the other points, deals with fundamental beliefs of the Adventist Church. Does this discussion preclude the one on fundamental beliefs at a later session?

G. R. THOMPSON: No, the present *Church Manual* includes our fundamental beliefs. It also includes doctrinal instruction for baptismal candidates, and it lists things for which one can be disfellowshipped. These are all separate, so this discussion does not preclude the one to follow on fundamental beliefs.

GOTTFRIED OOSTERWAL: Then I would like to make the suggestion that at this session we bring these three into harmony with one another. The statement of fundamental beliefs, which includes a statement on marriage, differs radically from this statement. We have three dissimilar statements, leading to the confusion. I wish that we could harmonize all into one fundamental statement of beliefs.

G. R. THOMPSON: It has been suggested that the fundamental beliefs be organized in numerical order. It has been tried, but the best we can recom-

mend to you is that it cannot be put together, because the fundamental beliefs need to be separate. We feel that instruction to candidates must set the ideal before them, but that sometimes there must be small differences. The fundamental teaching is the same. While the fundamental-belief statement may be good for its purpose, it does not necessarily fit into the actual needs of doctrinal instruction. Now that's how the *Church Manual* Committee felt in this particular case.

RON FLOWERS: I'd just like to follow along with what Dr. Oosterwal said by saying that the fundamental belief on marriage and the family states that marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a *man* and a *woman*. Somehow, I like that better than trying to include the word *monogamous*. And I think that if that phrasing could be put back into the doctrinal instruction, our problem would be solved.

DONALD GRAY: Item 15 says, "Sexual intimacies between male and female outside of marriage or between members of the same sex are contrary to the divine plan." Would it not be better to delete "members" and put "individuals" in its place? I



Brad Braley, well known to Adventists around the world as an organist for the Voice of Prophecy, is one of the session organists.

think some people could interpret this as disapproval of sexual intimacies among members of the church but not otherwise.

W. R. MAY: On item 20, I would like to move an amendment to read as follows: "The use, manufacture, or sale of tobacco." It was agreed at Annual Council that item 20 could be restated in this way.

G. R. THOMPSON: You have moved that the word *use* be included.

KENNETH COX: My question is on line 19. Does the manufacture or sale of tobacco include growing tobacco?

G. R. THOMPSON: I am sorry, but we do have before us a motion to include the word "use." We will return to your question when the motion is cared for.

GOTTFRIED OOSTERWAL: I would like to call your attention to line 17, where the second word is *use*. We do not need the amendment.

G. R. THOMPSON: Brother May, does the word *use* on line 17 cover your suggestion? [Pause.] The consensus is that it does not.

DANIEL D. NSEREKO: I am opposed to the inclusion of the word *use*. Tobacco may be used as a medicine. The objection is to misuse. Sometimes the use of tobacco as a medicine is admissible, therefore the amendment that is proposed is not altogether acceptable.

W. R. LESHER: I would like

to point out that line 17, referring to alcoholic beverages, says "use, manufacture, or sale." When that phrase is repeated in line 19, the word *use* is deleted, but "manufacture or sale" is there. It seems to me that the word *use* needs to be repeated also.

G. R. THOMPSON: I think everybody is ready to act. [Motion was voted.]

G. E. GARNE: My question is simply whether the manufacture of alcoholic beverages and the manufacture of tobacco includes the growth of alcohol sources and tobacco.

E. H. J. STEED: You can grow oranges or apples that can be turned into alcohol. You can grow grapes that can be turned into alcohol. But those same grapes can be sold as beautiful fruit. Now, it is really up to the conscience of the grower whether to sell to a brewery or a winery. I think we should certainly discourage the grower from selling good, wholesome products—products that the Lord creates—to make alcohol.

G. E. GARNE: Could Elder Steed say the same about tobacco as he has said about apples, grapes, and wheat? Can tobacco be grown for any other purpose than for toxic use?

E. H. J. STEED: Brother Chairman, we certainly should discourage the growth of tobacco for manufacture into products to be smoked or chewed, et cetera. Just remember that about one

percent of the tobacco grown is used for insecticides. It is very good to kill bugs on roses. It is a deadly product. Some people might grow it for that purpose. We would hope that most good Adventists would recognize the principle. If it is known that a person is growing tobacco as a business operation, he probably should be disciplined or labored with, but that is not said here. In this item, we can go only so far and refer only to the manufacture of tobacco products.

G. R. THOMPSON: It should also be pointed out that "for human consumption" is included in the statement. Brother Garne, I see you still standing.

G. E. GARNE: Brother Chairman, I would like to move that the statement be amended to read "the growth, manufacture, or sale of tobacco."

G. R. THOMPSON: Do you move that, in spite of the argument that is building against its inclusion?

G. E. GARNE: I would like to move it.

G. R. THOMPSON: All right, it is for the body to decide whether to amend or not. Is there a second? It has to be seconded. [The motion was seconded.] Now it is on the floor.

E. H. J. STEED: I would certainly second it with pleasure. At the last General Conference there was a strong appeal to include the word *growth*. If this is voted, we will be showing ourselves in the forefront of the temperance movement by going as far as we possibly can to the side of the right.

W. DUNCAN EVA: Gentlemen, I hope we do not go this route. This matter was given very careful discussion at the time of the 1979 Annual Council. If I remember correctly, we left this word *growth* out for a special reason. There are some lands where the population is expected to grow tobacco as a cash crop. We felt it would be wiser not to make an issue of this, but to deal with it as Brother Steed suggested earlier, letting the brethren in these areas deal with the matter for those who are forced to grow tobacco by the government where they live. Let them in those circumstances decide how best to deal with the situation. With all the wisdom, strength, and safety that we have in this gathering and in a country where everyone is free and each person can do as he wills, let us not make decisions that will make things very difficult for some of our people. Let us remember what Sister White said in the early days when tobacco

first became an issue. We know what our standards are. Let us teach them. But let us not lay the law down for others, because I do not think it will help some of our people in situations different from ours.

G. R. THOMPSON: Thank you, Elder Eva. Let me repeat that point. There are some countries where tobacco growing is commanded by the government. Our members do not consume it, but they must comply with the law of the land. It was felt on the *Church Manual* Committee, therefore, that we should not include the word *growth*, but that we should make clear that the manufacture of, or even the use of, tobacco for human consumption is prohibited. Let us remember, please, that we are a world church.

A. N. BROGDEN: For the benefit of some individuals from Africa, is there any territory represented by this delegation where the government requires the growing of tobacco?

G. R. THOMPSON: In our *Church Manual* Committee it was pointed out that there was. One union president from overseas assured the committee that in his country this is so. I do not especially want to name the country, but the information I have just repeated is correct.

R. R. STANDISH: I would say, Mr. Chairman, that we recognize the difficulty that many people have in totalitarian countries. But I think it would be a sad thing if this gathering here were to follow the conclusion that if we are asked by the government to do something that we believe to be contrary to God's will, we will accept the direction of the government. I want to say that, with all my heart, I wish to support the amendment.

W. DUNCAN EVA: I think that Dr. Standish completely misunderstood me. I am not saying that we should yield to what the government says. We are saying that we should not include the word *growth*, but leave it to our brethren in the situations where they must face these problems to make the decisions. Let us not legislate for them here. Let those who may face the problem decide how they will do it. The same question came up in connection with the growing of coffee and was discussed at the same time. The standards are not being lowered. We are asking that the statement be formulated in such a way that the people involved can decide how best to deal with it.

HENRY BRUNER: I recall that in Vienna five years ago

## Additional Delegates

Certain delegates whose names appear in the list in Bulletin No. 1, pp. 5, 12-15, could not serve. Their names, as indicated below, were deleted by vote of the conference from the list of delegates.

### Delegates at large

#### General and Institutional

Review and Herald Publishing Association  
Earl W. Moore  
Delete: Derek Mustow

#### Australasian Division

Delete: Alfred S. Jorgensen

#### Regular delegates

#### Afro-Mideast Division

East African Union  
Delete: Torofino Nyamweya  
Delete: Mrs. Ethiopia Tadesse

#### Euro-Africa Division

Yugoslavian Union  
Jovan Seravica

Delete: Velimir Subert

#### Inter-American Division

West Indies Union  
Gilbert James  
Delete: Vera Holmes

#### North American Division

Atlantic Union  
Delete: Gerald Shampo  
Southern Union  
Richard Harrell  
Bob Scott  
Delete: W. J. Cleveland  
Delete: Clifford Vickery

#### Northern Europe-West Africa Division

Netherlands Union  
Delete: Simon Bouwer  
Swedish Union  
Delete: Ernst Lillback  
West Nordic Union  
Delete: Alfred C. Berger

#### Trans-Africa Division

Central African Union  
Delete: Stefano Gatsomo



quite a bit of discussion came up about the growing of tobacco, yet some of our members grow it. I might suggest that these members could make a lot more money in narcotics. There are many things that may seem convenient. There are places in this world where our children are required to go to school on the Sabbath. In the army some of us were required by law to do things on the Sabbath that we couldn't do. We all are faced with some things that the law requires us to do. Even though it may be dangerous to break the law, it is even more dangerous to compromise principle. I believe the time is coming soon when all of us may have to disregard the law of the land to do that which the law of God tells us should be done. We all know the evils of tobacco. I believe that this word *growth* should be included, that we should live up to it, and that our leaders in the areas where this is a problem should encourage our members to do whatever is necessary to follow the Lord's plan in this respect.

**EDUARDO DINCOASEN:** I am happy that this discussion has come to the floor, because I belong to a mission in the largest tobacco-growing region of the Philippines. I will be very happy to return to my field supporting the very meticulous decision of the church today, for this has brought division between the brethren of the churches and the brethren of the mission. Many believe that they can grow tobacco, but many others do not believe they should.

**FRANCIS W. KAMWENDO:** I am afraid that I see in this discussion something that I have noticed now and again. It seems that we must be governed by rules and regulations. If the position is not stated clearly, the problem just becomes worse and worse. Then we are in danger of not doing what is right. We consider ourselves Sabbathkeepers, yet we have been here enjoying every convenience, even on Sabbath. Yesterday somebody was responsible for preparing the meals we have been eating. Somebody was working! So, I ask myself, can we solve these problems with words?

**G. R. THOMPSON:** Thank you, doctor. I think you made some good points. We need to keep them in mind. We have to guard against the tyranny of the letter, as opposed to the freedom of the spirit. Some will have to make decisions for themselves that cannot always be spelled out in detail.

**ROBERT L. NELSON:** Mr.



Part of the business of a GC session is conducted behind the scenes in numerous committee meetings.

Chairman, I believe that it is too much to insist upon the insertion of the word *growth*. What about those who transport tobacco? What about those who work in the final processing of the product? I agree with the previous speaker that when we start straining our words, we are in dangerous waters.

**JOHN STEVENS:** What concerns me most is the fact that if we leave out the word *growth*, we have withdrawn any moral or legal support for any Seventh-day Adventist of any nation requiring him to go against his conscience. It has been my experience that the reason we are able in the United States to make headway in the courts and State legislatures as well as the Congress is that we have clear, explicit language spelling out our firm position in such areas as Sabbath observance, church membership, and the support of labor unions. I think it is our responsibility to support unanimously the insertion of the word *growth* so that an individual member in a country where he is required by the government to go contrary to his conscience can go to court if necessary and say, "This is a teaching of my church; I cannot go against the Word of God. My church supports me, and I request a religious exemption." I believe that if we fail to approve the insertion of the word *growth*, we have perhaps failed the most conscientious of our members in very strait situations. I wholeheartedly support the recommendation.

**W. DUNCAN EVA:** Mr. Chairman, I apologize for speaking a third time to this, but I would like to say to Brother Stevens that if he had worked in

some countries where I have worked, and lived in some countries where delegates at this General Conference live, legal help would not be worth as much as a snap of the fingers. It wouldn't help them at all, but only make them look a great deal worse in the eyes of those who administer the law. It is one thing to live in free America and another thing to live in some other parts of the world. Instead of prolonging discussion or even voting about it, could we not appoint a small committee to develop a statement to indicate that we discourage the growing of tobacco but do not consider it quite the same as using or selling it?

**G. R. THOMPSON:** I believe the delegates here really want to vote and go on with the next item. The motion on the floor is to include the word *growth*. All those who would like us to include the word *growth* please show by the uplifted right hand, please. [Hands were raised.] Now those opposed, by the same sign. [Hands were raised.] It looks to us here that there are considerably more against the motion than for it. The chair declares the motion defeated.

**G. A. AUFDERHAR:** Will the clerk in a grocery who sells a pack of cigarettes be subject to church discipline if this word [sale] is included as it now stands?

**G. R. THOMPSON:** You will be interested to know that we spent a lively time on that item in the *Church Manual* Committee. For example, I am an Adventist checker working in a grocery store and someone wishes to buy a pack of cigarettes. Do I check it, or say, "I am sorry, but I am

an Adventist and I can't check your cigarettes"?? Remember, we are not talking about discipline; we are talking about instruction. All right, my friend Ernest Steed will answer you comprehensively.

**E. H. J. STEED:** We could discuss this from now to the end of the session, but a checker is not a salesperson. This refers to someone whose sole job is to sell such products or to a store owner. I think that the person responsible for the sale is the person who must give an account.

**G. R. THOMPSON:** So, Brother Steed, you are saying that the checker is not responsible in this case? I think that was the consensus of the committee. [The question was called and the motion was voted.]

**G. R. THOMPSON:** Since we still have a little time, maybe we could take a short item—one about which we are pretty sure there will be little discussion.

**J. W. BOTHE:** [Read the action "Books Should Be Audited—*Church Manual* Amendment," on p. 27, Bulletin 3.]

Mr. Chairman, I move the adoption of this *Church Manual* amendment. [Motion was seconded and voted.]

**J. W. BOTHE:** [Read the action "Interest Coordinator—*Church Manual* Amendment" found on p. 27, Bulletin 3.]

Mr. Chairman, I move this amendment. [Motion was seconded and voted.]

**J. W. BOTHE:** [Read the action "Interest Coordinator—*Church Manual* Relocation," found on p. 27, Bulletin 3.]

Mr. Chairman, I move this amendment. [Motion was seconded and voted.]

A. E. GIBB: The General Conference Constitution requires that when a new union is organized, it must be accepted into the sisterhood of unions that make up the General Conference. During the past quinquennium the Bangladesh Union Mission was organized in counsel with the Southern Asia Division and the General Conference. In harmony with the General Conference Constitution, Article III, Section 1a, I move that we accept into the sisterhood of unions of the General Conference the Bangladesh Union Mission. ["Bangladesh Union—Conference Status," found on p. 27, Bulletin 3, was read.] [Motion was seconded and voted.]

A. E. GIBB: Two union missions have now become union conferences. This does not need the authority of the session, but the General Conference *Working Policy* asks that the change be recognized at the next session. ["Mexican Union—Conference

Status," found on p. 27, Bulletin 3, was read.]

I move the change of status from a union mission to a union conference for the Mexican Union be recognized by the General Conference in session. [Motion was voted.]

A. E. GIBB: The General Conference some months ago authorized the change in status from a union mission to a union conference for the Cuba Union. We had hoped that the delegates from Cuba could be here when we took this action at the General Conference. ["Cuba—Union Conference Status," found on p. 27, Bulletin 3, was read.]

I move that we approve this recommendation. [Motion was seconded and voted.]

DAN GODDARD: [Benediction.] G. R. THOMPSON,

Chairman  
D. A. ROTH, *Proceedings*  
Secretary  
J. W. BOTHE, *Actions*  
Secretary

cause I believe that while tradition is excellent to those who are over 30, some innovation and flexibility are vital if our young people are to be a continuing part of our church. [The motion was seconded.]

W. R. LESHER: The motion that has been made is in harmony with what I wanted to say. I was concerned about the word *traditional* in line 26, and if that portion is deleted, there will be no problem, but most of what follows hangs on the word *traditional*. That really is not the basis on which the Adventist Church usually functions.

G. J. MILLET: I would like to speak to the words "and joyous occasion." While it is true that the ceremony ends on a note of joy, a reading of the two chapters in *The Desire of Ages* concerning these services indicates that the self-condemnation and the soul-searching are anything but joyful. The second part of the service, according to Ellen White, moves from the shadow of the cross into the sunlight. Should not these two words be inserted there?

LEIF E. HANSEN: I would like to speak to the motion to delete everything from line 25 to the end. I believe the phrasing is cautious enough to allow this portion to remain as it is. Line 28 states that there should be "caution lest substitution and innovation contribute to a tendency to make common that which is sacred." Line 30 reads, "Individualism and independence of action and practice could become an expression of unconcern." I think if the word *traditional* is deleted, the rest of the phrasing is general enough that it could remain, helping encourage the sacredness of this service.

ELIJAH E. NJAGI: To my mind the problem is with alternative symbols, which could become a problem in our churches. I feel that we need to be very careful when we speak of these alternative symbols. Otherwise we may do something that, instead of being helpful to our members, may even destroy the faith of some.

M. T. BATTLE: The *Church Manual* Committee attempted to use language not too explicit in order to care for some of the observations that have been made such as "could become" or "could neutralize" or "caution." With reference to the phrase "except under truly emergency conditions," it was brought to the attention of the *Church Manual* Committee that, in some areas where grape juice is difficult to obtain, plain water

is being used for the communion service. The suggested revision would allow some alternative symbols.

K. C. HENRY: My comment is on the substitute for grape juice. Since our field has problems importing grape juice or even raisins, we have taken the position that we do not use water or any other substitute. We would like to know whether we should cancel the communion service indefinitely, or use any substitute at any time.

ALF LOHNE: After a short break for a nominating committee report, we will continue the discussion.

H. H. SCHMIDT: We have but one nominee to bring you at this time.

J. G. SMOOT: For president of the Inter-American Division, George W. Brown. I move the adoption of the recommendation. [Motion was seconded and voted.]

H. H. SCHMIDT: Elder Brown, I apologize to you for not contacting you personally before this action was taken.

ALF LOHNE: Now let us take up the matter that was under discussion.

CHARLES H. CAREY: I believe the motion is in order. I believe it is expressive enough and that it leaves sufficient latitude. I am in favor of the motion as it reads.

J. J. BATTISTONE: My concern is with the word *traditional*, as well as the word *innovation*. May I ask a question for clarification. In institutional churches the communion service forms a very meaningful conclusion to Week of Prayer services, so that sometimes Communion is observed more than four times a year. There is also a desire in some churches to use a common cup and a loaf of bread without yeast, actually breaking it into pieces. Does this revision rule against different forms of service and the frequency of Communion?

M. T. BATTLE: I would like to repeat that we have tried to use such words as "could neutralize," "could become," "caution," and the traditional method would be used in all but extreme emergencies. I would hope that this body would approve this recommendation, which has gone through several committees and has been studied very thoroughly after input from around the world.

G. R. THOMPSON: The *Church Manual* Committee has discussed this at length. Please notice the statement included in the action: "Individualism and

## Sixth business meeting

Fifty-third General Conference session

April 21, 1980, 9:30 A.M.

### Session proceedings

G. J. CHRISTO: We will have some special music at this time.

JUSTIN SINGH: The New City Heralds Quartet—Isaac, Vincent, Timothy, and Seth, from Johannesburg, South Africa—will sing for us. [The quartet sang "Rock of Ages."]

DAVID SKAU: [Opening prayer.]

G. J. CHRISTO: I will now turn the remaining time over to the chairman of this business session, Elder Alf Lohne.

ALF LOHNE: We have important business, as well as an inspiring program, this morning, including a report from one of our great institutions. First, we present R. R. Frame, president of the Adventist Media Center.

R. R. FRAME: Thank you, Elder Lohne. It is a pleasure to bring you greetings from the Adventist Media Center. [The report of the Adventist Media Center appears on page 8.]

[A film report was shown, entitled "Sharing the Light," followed by applause.]

ALF LOHNE: We certainly thank Elder Frame and his staff at the Adventist Media Center for that wonderful report.

Dr. Victor Griffiths, an associate director of the Education Department, will present something special to us.

VICTOR GRIFFITHS: [Presented a special souvenir edition of the *Journal of Adventist Education*.]

ALF LOHNE: Dr. D. W. Holbrook, president of Home Study Institute, another great institution, is ready to report this morning.

D. W. HOLBROOK: [The report of the Home Study Institute appears on p. 31.]

ALF LOHNE: I think we can now continue with the general agenda.

M. T. BATTLE: [Read the action "The Communion Service—*Church Manual* Addition Amendment" found on p. 27.]

I would like to move the adoption of this recommendation of addition and amendment. [Motion was seconded.]

CEDRIC WARD: There may be factors behind this proposal of which I am unaware. My working life has been spent with young people and I believe this addition is very good as far as the word *lost* in the first full sentence is concerned. I would like to propose an amendment to the motion. I suggest deleting the remainder of this material, be-

independence of action and practice could become an expression of unconcern for church unity and fellowship on this most blessed and sacred occasion." We want to stay together inasmuch as we are a world church. We have not moved away from individual cups, for instance, as a general practice. We have not moved away from unleavened bread and the symbol of wine. The word *traditional* here means what we are accustomed to doing worldwide. It has been the feeling of the *Church Manual* Committee, after communication from the various divisions, that the recommendation brought before you is the logical one to follow. We can depart from this in extreme, truly emergency conditions. Our plea, therefore, is to stay by the regular pattern existing in the worldwide church.

LELAND YIALELIS: I would like to ask for a clarification of what is meant by the word *means* in the action. I understand symbols, but I am not too sure about *means*. Also, what is meant by "the traditional roles played by the ministers, elders, deacons, and deaconesses"? This tradition comes from the Western church where I now live. This traditional practice takes on an entirely different meaning.

J. B. HOEHN: I support the amendment to delete everything after the period on line 25. In our Seventh-day Adventist Church in Austria, the traditional role is to use the same cup. In my home church we used a silver chalice and small individual cups. I have been in other churches where plastic cups are used. In Africa sometimes we used enamelware. We had nothing else. I do not think the church body should impose the tradition of North America on the rest of the world.

LEWIS O. ANDERSON: Our brethren and sisters in Germany use the common cup. Their tradition is not the individual cup.

H. F. ROLL: I am in favor of the resolution as it is presented to us and oppose the amendment before us. I believe the language of the resolution is flexible enough not to create problems. I therefore believe that the *Church Manual* Committee has done an excellent job wording this resolution and I oppose the amendment.

LEONARD JAECKS: I am happy to say that it is a joy to see that we can discuss this problem as a world body. Some traditions have nothing to do with sacred experience. I find myself being pulled in two directions, wanting to support some of the things that

our young people are doing that have far more sacredness than some of the traditional roles to which we are accustomed. However, I am greatly disturbed at times by some innovations. I believe that the amendment should be defeated.

WILLIAM POHLE: I think there have been some real abuses. I believe that the revision is very good and that we ought to adopt it as presented.

P. CHIMA: I do not favor this motion, but one thing we should remember when we meet for foot washing and to partake of the emblems is that it is the spirit that is most essential. Let us pray that Communion can be conducted in the spirit of the Lord. This is the most important thing.

[The chairman asked for a vote on the amendment and it was defeated.]

ALF LOHNE: There was a motion on the floor to omit the word *traditional*.

ALFREDO ORDONEZ: When we cannot print Bibles, we import them. When we do not have grape juice, we should try to import it somehow. The administrators of the different fields should take this responsibility.

ALF LOHNE: Now back to the word *traditional*. [The motion was put to a vote and was not accepted.] Are we ready to vote on the whole action? [The motion was voted.]

There is a special item on the agenda. Our General Conference president, Elder Wilson, will introduce a special guest who is with us this morning.

NEAL C. WILSON: It sounds as though you are having an interesting time, and that is as it should be. This interaction in the discussion of important matters is good.

It is my privilege and honor this morning to introduce to you someone who has meant a great deal to the humanitarian outreach of the Seventh-day Adventist Church. He travels widely throughout the world and is known to governments and philanthropic organizations, as well as to private agencies that seek to relieve human suffering. This organization has channeled millions of dollars to various parts of the world, and fortuitously they have found that Seventh-day Adventists have the capacity to do certain things in harmony with their own great objectives, which we share.

I have asked Elder R. M. Reinhard to tell you more about our guest.

R. M. REINHARD: I am very happy to talk about a real friend of the Adventist Church. I first

met Dr. Klaus Poser in Vienna when he was introduced to those in attendance at the General Conference session there. Since then I have had the privilege of visiting his headquarters in Bonn, Germany. Dr. Poser is the leader of an organization called in our administrative circles EZE, *Evangelische Zentralstelle für Entwicklungshilfe*. Freely interpreted, this means the Administrative Center for the Distribution of Development Aid by the Protestant Church. This organization distributes aid funds that are provided by the West German Government and by the Protestant churches in West Germany.

Dr. Poser feels very much at home with us. Not too long ago he attended every one of a series of meetings in Nairobi, Kenya. Dr. Poser and members of his staff have visited many of our institutions around the world and have given generous financial assistance to many of our medical and educational institutions. We are deeply grateful for what this organization has done for our work for many, many years now, and the prospects for the future are bright. It is important that we cooperate with this fine organization and that we also support them. It gives me pleasure to introduce to you Dr. Klaus Poser.

KLAUS POSER: Mr. President, Mr. Reinhard, thank you very much for these kind words, which I think I don't quite deserve.

I want to bring you the greetings of the German church, as

well as of my organization. With great interest we follow these general assemblies. I am deeply impressed by the spirit of this assembly of your world church. Probably this kind of impression triggered the cooperation that my organization has had with various of your divisions and unions in the world. As we have met Adventists in medical and educational fields we have been struck by their sincerity and by their deepness of involvement. I would say we have perhaps been going through two eras—the first we may call the Glorious Era. This includes cooperation in building institutions such as Montemorelos University, hospitals in Belém, schools of nursing in other parts of Brazil, and hospitals in Latin America, in a venture to improve the ministry of healing of the churches, and for Christian witness.

Today I think we face a second challenge, and this one is less glorious. I think it is very serious and difficult. Because of the rise in oil prices, we are experiencing a deterioration of the quality of life in many parts of this world, especially on the African continent.

I came back from Zaire recently, deeply moved by the breakdown of communications, transport, and unavailability of supplies in large areas. This situation exists in other places, too, and I think it is a new challenge to Christian churches. We think that more emphasis must be put on community organization, community self-help and development.

## Review attracts crowd

When two women from the Texas Conference office were assigned to meet a delegate from South America at the Dallas International Airport, they arranged to use what has become almost a standard signal. They would, they wrote him, hold up a copy of the *ADVENTIST REVIEW*. The plane came in. They stood bravely at their post—and in short order three delegates appeared, one of whom did not speak English and none of them the person they were looking for from South America. When the nonspeaker of English showed them a slip of paper on which was the name of a now-defunct hotel, they immediately offered help. After much telephoning, they secured accommodations for him and sent him, along with the others, onto the proper bus.

Then they waited for the next plane, expecting that their passenger had somehow missed connections. Again the scenario was repeated. This time, though, they collected five delegates, two of whom did not speak English. This time they decided to put all five in their car and get them to their hotel.

They never were able to make connections with their originally intended passenger, but they felt that if they had stayed in the airport holding the *ADVENTIST REVIEW* much longer they could have acquired as many followers as the Pied Piper!

I attended the All-Africa Health Leadership Seminar in Limuru, Kenya, and again was deeply impressed by the concern and quality of those who are involved in working with the African population.

I would like to thank you again for your kindness in inviting me here and giving me the opportunity to share with you our concerns.

ALF LOHNE: It is nice to have friends like this, isn't it? Thank you so much, Dr. Poser.

M. T. BATTLE: [Read the action "Adventist Youth Society—*Church Manual Revision*" found on p. 28.]

I would like to recommend the adoption of this report. [The motion was seconded.]

ALF LOHNE: Desmond Hills, can you tell us in just a few minutes why we have all this here, and then perhaps this can be voted without too much discussion.

D. B. HILLS: This is basically an update of existing policies and contains nothing new. The new name, "The Adventist Youth Organization," replaces the Missionary Volunteer Society. Methods of operation, plans, objectives, motto, and committees have all been expressed in new terminology.

LOUIS VENDEN: I have a basic question as to why all this needs to be in the *Manual*. The explanation as to the reason for this great detail has not satisfied me.

WALLACE MINDER: I share the concern on the magnitude of detail to be included in the *Church Manual*. In my judgment this whole revision really should be screened very carefully through the Education Department of the General Conference and the unions prior to its inclusion in the *Church Manual*. This document is not ready for adoption.

E. J. HUMPHREY: I would like the word *uncrippled* on page 44, line 39, deleted and to substitute *stymied* or a similar word. We would not want to discourage young people who have any handicap from working in this organization.

DESMOND HILLS: This is a Spirit of Prophecy quotation.

ALF LOHNE: Oh, well, there we are. I don't know how to handle that. Do you have a suggestion?

DESMOND HILLS: I do. Leave it as it is.

STOY PROCTOR: The president mentioned last Thursday night that Friday evening should be family evening. The revision suggests youth meetings on Fri-

day evening or Sabbath afternoon. Why does a time of the week need to be specified?

DESMOND HILLS: Those of us involved in youth ministry in all levels of the church are aware that we do need a tremendous new thrust on the senior level. Ellen White has declared that we have an "army of youth" to be "rightly trained." Our method of dealing with young people is what needs to be changed—our approach to them, our publications, the content of our Friday night and Sabbath afternoon meetings. I know the General Conference staff for the new quinquennium is dedicated to such change.

W. C. DEHAVEN: I, too, am concerned about the length of the revision. Although I am in full agreement with the entire document, I wonder whether so many Ellen White quotations need to be included in the document.

P. CHIMA: I think if any material is very, very useful to me, it is this material on Adventist youth work. I come from outside North America and see the problems that the General Conference faces in planning a policy for the world. I think if any material is useful for our people today, it is material like this. I believe this material is excellent. The youth in my mission are looking for something like this, and when I get home I will give this to them. We will study it and adjust it to local conditions. If the spirit and understanding are there, adaptation is not a problem in the field.

P. D. CHUN: I would like to call attention to page 47, line 19. "He will also encourage the young people to report their witnessing activities during the 10-minute lay activities period at the close of the Sabbath school class lesson study."

We used to do it this way, but years ago Lay Activities Department leaders instructed us that the lay activities period should come before the Sabbath school lesson study. Is this in harmony with Lay Activities Department recommendations?

ALF LOHNE: Brother Hills, perhaps you will answer that.

D. B. HILLS: The original plan was to care for the reporting in the meeting Friday night or Sabbath afternoon. But because not all young people attended those meetings, it was included in the lay activities period. The idea of a Sabbath afternoon meeting for young people is one that we believe has roots in the Spirit of Prophecy. Where youth societies have failed to provide a Sabbath afternoon meeting, there has been a dying, not a strength-

ening, of the program. As to reporting, Mr. Chairman, we would be prepared to negotiate, if it is done in an interdepartmental framework.

H. F. RAMPTON: The Sabbath School Department would prefer that witnessing experiences be delayed until after the Sabbath school lesson study. This has been our traditional stand, and it has not been changed. We feel it is far less interrupting to the Sabbath school program if the lay activities period follows the lesson study. We realize that some adaptation may be necessary in some fields, but we would hope that this recommendation would be followed throughout our world divisions.

W. D. MINDER: I would move that this revision be referred back to the committee for refinement before it is presented to the delegates. [Motion was seconded.]

ALF LOHNE: Is your motion that this item be referred back to the committee for immediate study or for presentation again in 1985?

W. D. MINDER: My motion indicated that it should go back to committee for clarification and refinement.

ALF LOHNE: But the question is whether it should come back at this session. Is that what you mean?

W. D. MINDER: I feel, Mr. Chairman, that this would have to be presented again at a future time.

G. R. THOMPSON: Just an added word, please. Friends from North America, I would urge that in fairness to the world field we do not hurry to take actions that would exclude the will of the world field. You heard the brother from Nigeria say that this is needed in his country. There are other world fields with the same need.

M. T. BATTLE: We are fortunate in the North American Division to have an abundance of material. I have worked and lived in areas around the world where there is nothing whatsoever to guide youth leaders but the *Church Manual*. Even if materials were available, the cost of publishing it would be prohibitive. A recommendation is before us and this body will decide whether to adopt it or not, but I would urge you to consider the need of the world field.

MIKE STEVENSON: I just want to underline the belief of our mission president from Nigeria that this material is adequate for our division. We are willing to live with it and adapt it

to our needs. It will seriously impair the youth program if it is not voted today. I would urge the delegates to approve it, letting each division look at it carefully and adapt it to the needs of the different portions of the world.

ALF LOHNE: Thank you. Are we ready for the question? [The question was called.] Now we are ready to vote on the motion that the revision be tabled. [The motion to table lost.] Then we are ready to vote on the revision. [Revision was approved.]

Now, I understand, the Nominating Committee has a report.

ELDER H. H. SCHMIDT: We have nominations, Brother Chairman, for four department directors. The report was presented and accepted. [It appears on p. 32.]

PREM N. LAU: [Benediction.]

ALF LOHNE, *Chairman*  
D. A. ROTH, *Proceedings Secretary*  
J. W. BOTHE, *Actions Secretary*

## Session actions

### The Communion Service—*Church Manual Addition/Amendment*

*Voted*, To amend Chapter 7, Services and Meetings of the Church, CM 119, as follows:

In the Seventh-day Adventist Church the communion service customarily is celebrated once per quarter. The service includes the ordinance of foot washing and the Lord's Supper. It should be a most sacred and joyous occasion to the congregation, as well as to the minister or elder. Conducting the communion service is undoubtedly 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 His body and His blood are also holy. Since the Lord Himself selected the deeply meaningful symbols of the unleavened bread and unfermented fruit of the vine and used the simplest of means for washing the disciples' feet, there should be great reluctance to introduce alternative symbols and means (except under truly emergency conditions) lest the original significance of the service be lost. Likewise in the order of service and the traditional roles played by the ministers, elders, deacons, and deaconesses in the

communion service, there should be caution lest substitution and innovation contribute to a tendency to make common that which is sacred. Individualism and independence of action and practice could become an expression of unconcern for church unity and fellowship on this most blessed and sacred occasion. Desire for change could neutralize the element of remembrance in this service instituted by our Lord Himself as He entered upon His passion.

### **Adventist Youth Society— Church Manual Revision**

*Voted*, 1. To revise the sections Missionary Volunteer Society, CM 128, 129, and Junior Missionary Volunteer Society, CM 129, to read as follows:

The Adventist Youth Society\* (formerly Missionary Volunteer Society) is the action and fellowship organization for senior youth in the local church. Under the leadership of an elected youth leader, young people are to work together in the development of a strong youth ministry which includes spiritual, mental, and physical development for each individual, Christian social interaction, and an active witnessing program which supports the general soul-winning plans of the local church. It should be the goal of the Adventist Youth Society to involve each young person in meaningful activities which will tie him closer to the church and train him for useful service.

Regular meetings of the youth should be scheduled each week. In larger churches these meetings are usually public gatherings either on Friday evening or Sabbath afternoon. In smaller churches the young people often meet as a small group in the home of an older church couple who act as hosts for the evening. Since the youth program should not be isolated from the rest of the church, the public Adventist Youth Society meetings should be open to the entire church membership. They should be planned and operated, however, by the youth themselves. In smaller churches the youth program of necessity must have a family involvement approach.

Resource materials to help the local church Adventist Youth Society leadership are available from the division, union, and local conference/mission youth departments. Included in these resource materials is *Youth Ministry Accent*, a quarterly journal published by the General Conference Youth Council. There

are also many leaflets available covering a broad spectrum of topics to help in youth ministry. These may be secured from the conference youth departments and Adventist Book Centers.

It is important that the youth program in the local church be coordinated with the work of all departments that provide ministry for children and youth. To encourage this cooperation and coordination, the lay activities leader, temperance leader, leader of the youth Sabbath school division, junior academy principal, Pathfinder director, and other leaders as needed are members of the Adventist Youth Society Council (formerly MV Executive Committee) which is responsible for planning the youth ministry program. The Adventist Youth Society plan of organization is briefly outlined in Chapter 8, "Auxiliary Organizations." Detailed information is available from the conference/mission youth director. It is essential that each church study its own youth and family profile, resources, personnel, facilities, and school relationships, developing the best youth ministry in keeping with these factors. In some places another term for "society," such as "fellowship" or "action," may be selected, but the name "Adventist Youth" should always be used to clearly identify the organization.

While a successful youth ministry program in the local church includes a strong youth Sabbath school, there must be a specific time and place for more interaction, fellowship, recreation, witnessing outreach, and leadership training, which are all a part of the concepts to be fostered in the Adventist Youth Society.

### **Adventist Junior Youth Society and Pathfinder Club**

The purpose of the Adventist Junior Youth Society (formerly Junior Missionary Volunteer Society) is similar to that of the organization for the Adventist Youth Society for senior youth. Its purpose is to build character, provide social interaction, give leadership training, and involve the junior youth in Christian service. In those countries where there are Adventist church schools, the Adventist Junior Youth Society is usually a part of the school spiritual curriculum. Each classroom is considered a separate society, with the teacher as the leader and students elected as society officers. Where there is no church school, there is usually a small junior youth membership who are often integrated into the overall youth program with a

family involvement approach.

The Pathfinder Club also provides the type of program needed for junior youth and in some areas has replaced the Adventist Junior Youth Society in the local church. Where there are both there must be close coordination and cooperation between the Pathfinder Club and the Adventist Junior Youth Society. The Adventist Junior Youth Society meetings in the church school are held at the beginning of the first class period either on Wednesday or Friday mornings, and are usually about one-half hour in length.

2. To revise the sections, The Missionary Volunteer Society, CM 153-161, and The Junior Missionary Volunteer Society, CM 161-164, to read as follows:

### **Adventist Youth Society**

The Adventist Youth Society (formerly Missionary Volunteer Society) is a department of the church through which the church works for and through her youth.

"We have an army of youth today who can do much if they are properly directed and encouraged. . . . We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth."—Ellen G. White, *General Conference Bulletin*, Jan. 29, 30, 1893, p. 24.

The servant of God called for the establishment of a youth organization in each church and told what kind of organization it should be. "Let there be a company formed somewhat after the order of the Christian Endeavor Society."—*Counsels on Health*, p. 537. "Let there be companies organized in every church to do this work."—*Signs of the Times*, May 29, 1893.

"When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God."—*Gospel Workers*, p. 210.

"With such an army of

workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Messages to Young People*, p. 196.

While there is to be an active Adventist Youth Society in every church, it is important that the youth program not be isolated from the rest of the church. In addition to their participation in the youth organization, the young people should be integrated into responsible leadership and involvement in the entire church program. There should be young elders, young deacons and deaconesses, et cetera, working with experienced church officers. In all lines of church work the youth should be active. "In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men."—*Gospel Workers*, p. 67.

**Objectives.**—In response to these inspired directives, the Youth Department was organized to give leadership training and to provide resource materials and evangelistic plans for the Adventist Youth Society in the local churches. The Spirit of Prophecy set forth the objectives of the youth organization as follows: (1) to train the youth to work for other youth; (2) to recruit the youth to help their church and "those who profess to be Sabbathkeepers"; and (3) to work "for those who are not of our faith."—*Signs of the Times*, May 29, 1893.

In seeking to reach these objectives the youth are called upon (1) to pray together, (2) to study the Word together, (3) to fellowship together in Christian social interaction, (4) to act together in small groups to carry out well-laid plans for witnessing, (5) to develop tact and skill and talent in the Master's service, and (6) to encourage one another in spiritual growth.

The Aim of the Adventist Youth Society is: "The Advent Message to All the World in This Generation."

The Motto is: "The Love of Christ Constraineth Us."

### **Membership in the Advent-**



**ist Youth Society.**—Requirements for regular membership in the Adventist Youth Society are:

1. Membership in the Seventh-day Adventist Church.

2. Age of sixteen years (or ninth grade) up to thirty years, inclusive.\*

3. Willingness to subscribe to the objectives of the society.

Since the youth organization has as one of its goals reaching youth who are not members of the Seventh-day Adventist Church, provision should be made for taking such young people into the society fellowship as associate members. These youth should also be willing to subscribe to the objectives of the society.

Associate members should not be elected as officers of the society, but should be actively involved in all of the youth activities and be made to feel an integral part of the organization. Through fellowship with Adventist youth whose lives are a living witness to God's love and truth many will be encouraged to become baptized members of the church.

For those societies that wish to have a membership induction ceremony, the following Adventist Youth Society Pledge may be used:

"Loving the Lord Jesus, I promise to take an active part in the work of the Adventist Youth Society, doing what I can to help others and to finish the work of the gospel in all the world."

**Officers of the Adventist Youth Society.**—A chief factor in the success of any Adventist Youth Society is its leadership. When the officers are dedicated, active Christians, with initiative and ability to organize and inspire others, the work will go forward, young people will be saved and trained in God's service, and the whole church will be strengthened.

The officers of the Adventist Youth Society which are elected by the church are: youth leader, associate youth leader, secre-

tary-treasurer, assistant secretary-treasurer, chorister, pianist or organist, and sponsor, who may be one of the local elders. This group forms the nucleus for the Adventist Youth Society Council, which in counsel with the young people appoints other officers such as fellowship or social director, devotional director, librarian, publicity director, and action group leaders. In smaller churches one person will of necessity carry several responsibilities. As many youth as possible should be involved in the planning and execution of the youth program.

**The Adventist Youth Society Council.**—The Adventist Youth Society Council (formerly MV Executive Committee) is responsible for the general planning of the youth program in the local church. It includes the elected officers of the society plus the lay activities leader, youth Sabbath school division leader, temperance leader, Pathfinder Club director, principal of the junior academy or day academy if there is such, the sponsor and the pastor. The youth leader, who is a member of the church board, chairs this council.

The council should meet as often as necessary to plan and direct a successful youth ministry in the local church. Council meetings should include time for prayer, a study of ways to help the youth spiritually, and plans for witnessing activities. The council will also be responsible for seeing that regular meetings are scheduled for the youth and will work with other departments in coordinating the youth program in the local church. There should be short- and long-range goals if the society is to be effective in reaching its objectives.

**Youth Leader and Associate Youth Leader.**—The youth leader must follow in the footsteps of Jesus and lead with his life as a genuine Christian. His burden for soul winning and his enthusiasm will be contagious. As a leader he will recognize that his greatest success will come in helping motivate the youth to work together and take major responsibility. Often he will be in the background, guiding, counseling, and encouraging the youth, helping them to gain experience and the joy of achievement. He will study the youth profile of the church and seek to involve every youth in the society.

The youth leader will keep in close touch with the pastor and sponsor and with the conference youth director, taking advantage of every opportunity for in-serv-

ice training. He will lead the society into a cooperative relationship with the church and the conference.

The associate youth leader will assist the youth leader with his work and in the absence of the youth leader will chair the Adventist Youth Society Council and perform the duties of the leader. He will also be assigned certain responsibilities as determined by the council. In smaller churches he may be assigned the office of secretary-treasurer.

**Secretary-Treasurer and Assistant.**—As in the case of the other officers, the secretary-treasurer's first qualification is spirituality and dedication. He should know the Lord and be able to speak from personal experience, and have a burden for young people. The secretary-treasurer will keep a record of the activities of the society and send in a monthly report on special forms provided to the local conference/mission youth director. He will also encourage the young people to report their witnessing activities during the ten-minute lay activities period at the close of the Sabbath school class lesson study.

Another important responsibility of the secretary-treasurer is to keep an accurate record of the receipts and disbursements of all funds of the Adventist Youth Society. Society funds are deposited with the church treasurer and held in trust until such times as their disbursement is ordered by the Adventist Youth Society Council. This council shall also review the financial records of the society each quarter and have it audited once each year by the church treasurer.

The assistant secretary-treasurer (when needed) assists with the secretary-treasurer's work as may be mutually arranged and acts in the absence of the secretary-treasurer.

**Adventist Youth Society Sponsor.**—This may be an elder or other qualified person on the church board who understands thoroughly the objectives of the society and who is sympathetic with the youth and their problems. He serves as a guide or counselor to the Adventist Youth Society officers and meets with them regularly at the time of the Adventist Youth Society Council meeting. He also will be one whom the young people love and look to for counsel. He works with the youth leader in bringing the needs of the society before the church board. Many churches include the youth organization in their budget.

The sponsor should become

acquainted with the local conference youth director, keeping him informed of any changes in officer personnel and other matters relating to the Adventist Youth Society. He should attend the youth training institutes of the local conference/mission, along with the society officers, that he may keep pace with what is developing in youth ministry and thus be most effective in his counsel. It would be well if the sponsor could serve over a several-year period for continuity.

**Adventist Youth Features.**—The Youth Department has developed numerous features to help young people acquire right attitudes, right knowledge, and necessary skills to grow in grace and be effective in their witness for the Lord. These include the following:

1. **Devotional and Educational.**—Morning Watch, Bible reading plans, Encounter series, Adventist Youth Week of Prayer, Youth Bible Conference, Youth Ministry Training Course, Pathfinder Staff Training Course, Adventist Youth Book Club, Guide, Master Guide, and related leadership training classes, Adventist Youth Honors, Outdoor Club, Perception, and New Beginnings.

2. **Witnessing.**—Voice of Youth, Friendship Teams, Branch Sabbath Schools, Story Hours, Adventist Youth Taskforce, Student Missionaries, Festival of the Word, Youth Rallies, Sunshine or Singing Band, Community Services, Literature and Correspondence Action Group, Youth Music Witnessing Teams.

3. **Recreation.**—Social to Save, nature exploration, outdoor clubs, Adventist Youth Camping, music camps, Adventist Youth Honors, Silver Award, Gold Award.

## The Adventist Junior Youth Society

The Adventist Junior Youth Society (formerly Junior Missionary Volunteer Society) has as its objectives the training of junior youth for Christian leadership and service and the development of each individual to the fullest potential. In those churches where there are church schools, the Adventist Junior Youth Society is a part of the school curriculum, with the teacher as the leader of the society. Where there is no church school the junior youth may be integrated into the youth ministry program of the church, or a separate Adventist Junior Youth Society may be conducted Sabbath afternoons. The Pathfinder Club has

## Correction

On page 27 of General Conference Bulletin No. 3, the action on the Bangladesh Union status should read as follows:

### Bangladesh—Union Mission Status

**Voted,** To welcome the Bangladesh Section to the sisterhood of unions of the General Conference of Seventh-day Adventists, with the status of a union mission.

taken the place of the Adventist Junior Youth Society in some churches since its program incorporates the same objectives plus opportunity for more outdoor adventure. Where there is a Pathfinder Club and an Adventist Junior Youth Society there must be close coordination and cooperation between the two, with the leader of the Adventist Junior Youth Society being on the Pathfinder Club Staff Council.

In the church school each classroom is considered a society, with pupils in the lower elementary designated as preparatory members. Pupils in the upper elementary are regular members of the Adventist Junior Youth Society.

While the teacher is leader or sponsor of the society, the students should lead out in the meetings which are usually held during the first class period either on Wednesday or Friday mornings. The student officers—which would include student leader, associate leader, secretary, treasurer, song leader, pianist and any other leadership responsibility the class may decide upon—are selected by the class in counsel with the teacher. Usually the officers serve from one month to one quarter in order to give all the students opportunity for leadership training and responsibility.

The activities of the Adventist Junior Youth Society include good reading, Bible study and Bible quizzes, music, and programs developed by the youth from resources available from the teacher and the local conference youth department. Student leaders should be encouraged to develop original program ideas that will involve participation by the class. Witnessing activities should be planned, and a special mission project may be adopted each year toward which a portion of the society offerings can be applied. Social activities may also be encouraged. Some of the Adventist Junior Youth Society meetings should be devoted to the study of the AJY classes (formerly JMV classes) in preparation for investiture near the close of the school year.

Members of the Adventist Junior Youth Society will learn and by the grace of God strive to follow the ideals of the Adventist Junior Youth Pledge and Law (formerly JMV Pledge and Law):

### Adventist Junior Youth Pledge

By the grace of God,  
I will be pure and kind and true.

I will keep the Adventist Junior Youth Law.



A delegate from Australasia rests on the lawn outside the center.

I will be a servant of God  
and a friend to man.

### Adventist Junior Youth Law

The Adventist Junior Youth Law is for me to—

Keep the Morning Watch,  
Do my honest part,  
Care for my body,  
Keep a level eye,  
Be courteous and obedient,  
Walk softly in the sanctuary,

Keep a song in my heart,  
Go on God's errands.

The Aim and Motto are the same as for the senior youth.

**AJY Classes** (formerly JMV Classes).—Four personal development classes are offered the junior youth. These are Friend, Companion, Explorer, and Ranger. An insignia is awarded to those who qualify in each class. Achievement classes are also offered to pupils in the lower grades: Busy Bee, Sunbeam, Builder, and Helping Hand.

**Adventist Youth Honors** (formerly MV Honors).—A wide range of Adventist Youth Honors—in arts and crafts, household arts, mechanics, missionary endeavor, nature, outdoor industries, and recreational pursuits—includes levels of achievement in all of these for both junior youth and senior youth. A Master Award achievement program presents a further challenge to young people.

### Pathfinder Club

The Pathfinder Club is a church-centered program which provides an outlet for the spirit of adventure and exploration that is found in every junior youth. This includes more activity in outdoor living, nature exploration, and crafts than is possible in the average Adventist Junior Youth Society. In this setting spiritual emphasis is well received, and the Pathfinder Club has well demonstrated its soul-winning influence. In many local churches Pathfinder Clubs have replaced the traditional Adventist Junior Youth Society, and where there is a church school the Pathfinder Club should augment the work of the Adventist Junior Youth Society.

Activities included in the Pathfinder Club are camporees, fairs, craft study, nature exploration, Bible study, witnessing projects, field trips, bike-a-thons, and many other interesting adventures.

Youth from ages 10 to 15 are eligible to become members of the Pathfinder Club through a special induction ceremony. The triangular emblem has been adopted internationally even though there is sometimes a change in the name "Pathfinder" because of translation problems. Members wear the Pathfinder uniform with its insignia to all club functions, including the weekly club meeting, Pathfinder fairs and camporees, and on Sabbath morning to church for Pathfinder Day. In larger churches the age groups are divided into the Pathfinder Club and the Teen Pathfinder Club and when older Pathfinders reach the age of fifteen they may become junior counselors.

The Pathfinder director and deputy director(s) are elected each year by the church. If two deputy directors are elected one should be of the opposite sex. One of the deputy directors may also serve as club scribe and treasurer. The director is a member of the church board and also of the Adventist Youth Society Council. Additional Pathfinder staff include instructors of craft and nature classes and counselors who are responsible for a unit of six to eight Pathfinders.

Many resource materials are available from the conference/mission youth director.

\* This is an accepted abbreviated name for the full official name "Seventh-day Adventist Youth Society."

\* The youth leader, who may be chosen from those who are older, is considered a regular member regardless of age, as may also other older adults who are involved in leadership responsibilities with the youth.

The rest of the actions voted at the sixth business meeting will follow in Bulletin 5.

## Adventist Review



130th Year of Continuous Publication

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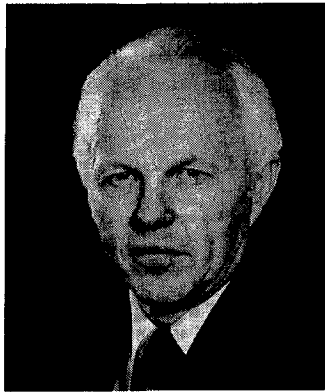
**PHOTO CREDITS**  
Unless otherwise indicated, all pictures in the Bulletin are by visiting photographers J. Byron Logan and William Clendaniel.

Vol. 157, No. 19.

# Home Study Institute

Report presented  
Monday morning,  
April 21, 1980.

By D. W. HOLBROOK  
President



Five years of unusual progress at Home Study Institute have marked the period between 1975 and 1980. For three years the advantages and problems of putting most of Home Study Institute's daily operations on computer have been studied. Several HSI employees have received special training. To date, most of the common mistakes in going on computer have been avoided and the system is functioning.

The result can be seen in the HSI building in Takoma Park, where five computer terminals have been installed on the first floor, with wiring completed on the second floor and in the production level, to allow for further expansion as need and resources permit. On January 1, 1980, HSI went on line with the Hewlett-Packard computer at Columbia Union College.

Prior to this date, a complete reorganization of the first-floor registrar's complex and the treasury complex was effected. The physical plant was altered to accommodate a production-line type of enterprise, so that daily enrollments could be streamlined, and material fed into the computer at a more rapid rate. At the present time, student records from the registrar's office are being handled by computer, in addition to financial enrollments and final grades. As the program expands and more programs are written, the computer eventually will take over the payroll, general ledger, and inventory. In its final development the computer will handle continuing-education programs, subscriptions to *In Orbit* (the student newspaper published at HSI), subscriptions to Christian Leadership Sem-

inars tapes of the month, and other ongoing programs with steady mailing lists.

The administrative board of HSI, under the chairmanship of Alf Lohne, a General Conference vice-president, recognized that a large outlay of money would be required to change to computer, but decided that future efficiency could be obtained no other way.

Home Study Institute cooperates with Columbia Union College in a growing external degree program that offers a B.A. or B.S. degree to students all over the world, without a residency requirement.

A steady increase in continuing-education services is another of the points of progress during the past quinquennium. Educational authorities have widely espoused the "university without walls" philosophy. HSI has been engaged in producing courses that will meet the needs of those interested in this program.

Another facet of continuing-education programs are the noncredit courses, such as Daniel, Revelation, Focus on Living (a course that answers basic questions regarding everyday life), New Life (a series covering some of the doctrines of the church), and others. Some noncredit courses have been written for the specific purpose of aiding active laymen, including Sabbath school teachers, church elders, literature evangelists, and others. There also is a varied list of courses for pastors.

The Christian Leadership Seminars cassette-of-the-month program is produced at, and distributed by, HSI. This management program, the only one of its kind on the General Conference level, is subsidized by all the unions in North America, thus making the training available to nearly all SDA workers in leadership roles.

## Academic programs

Home Study Institute is ever aware of its basic purpose, namely, to provide educational services for the Adventist Church and other persons wherever these services are needed and particularly in cases where resident attendance is impossible. HSI does not compete with other SDA schools, but seeks to augment and enrich their work. During this quinquennium an average of 3,146 students have enrolled each year, selecting from an average of 135 course offerings. During this quinquennium HSI has increased its branch schools from seven to eight, the new branch being in Singapore. Other branches are located in Sydney, Australia; São Paulo, Brazil; Bern, Switzerland; Entre Rios, Argentina; Bracknell, England; Poona, India; and Somerset West, South Africa.

Since its founding in 1909, Home Study Institute has continued to expand its programs and services. One of the largest current enrollments is in the preschool, kindergarten, and elementary departments. The preschool courses have been particularly well received, as they offer a variety of activities, including Bible stories, body-movement coordination, tapes, music, and prereading skills. The child is enabled to enjoy a complete kindergarten experience without leaving home. In the elementary department two full-time certified supervising teachers work constantly with mothers of students, directing activities, checking papers, and grading final tests.

A full four-year secondary program is offered, with a large variety of course choices, leading to a State-approved high-school diploma. Approximately 60 college courses are offered in fields ranging from religion to education, science, history, mathematics, and business.

HSI looks forward to further expansion and further exploration of ideas for even greater service to the Seventh-day Adventist Church and the world during the next quinquennium. This seems assured, as evidenced by a report on correspondence education in *Time* magazine of December 4, 1978: "Among the largest are the Home Study Institute of the Seventh-day Adventist Church . . ." □



Before long, computer-assisted learning will be available to Home Study Institute students. In early 1980 HSI computerized much of its operation. Charlotte Conway, accountant, checks finances on a new terminal.



Left, Louis Torres ate his Sabbath lunch in a cemetery where Dallas pioneers are buried. The cemetery is situated on two sides of the center. Right, West Nigerian Mission president Johnson A. Adeniji, in costume, talks with DeWitt S. Williams, Central African Union president.

## Nominating Committee Reports—4, 5

Presented and accepted at the sixth business meeting, Monday morning, April 21.

### General Conference

Archives and Statistics director:  
F. Donald Yost  
Communication Department director:  
James E. Chase  
Lay Activities Department director:  
George E. Knowles  
Sabbath School Department director:  
Howard F. Rampton

### Inter-American Division

President:  
George W. Brown

Presented and accepted at the seventh business meeting, Monday afternoon, April 21.

*Voted*, To elect the following persons to occupy the positions indicated:

### General Conference

Undersecretary:  
A. Edwin Gibb  
Undertreasurer:  
W. L. Murrill

Auditing Service Director:  
David D. Dennis

### Australasian Division

Secretary:  
R. W. Taylor  
Treasurer:  
W. T. Andrews  
Auditor:  
S. H. Macfarlane  
Ministerial Association Secretary:  
A. N. Duffy  
Communication Department Director:  
G. A. Lee  
Education Department Director:  
G. E. Clifford  
Health Department Director:  
R. J. Swannell  
Lay Activities Department Director:  
H. C. Barritt  
Public Affairs and Religious Liberty Department Director:  
R. W. Taylor  
Publishing Department Director:  
J. T. Knopper  
Sabbath School Department Director:  
H. C. Barritt  
Stewardship and Development Department Director:  
G. A. Lee

Temperance Department Director:  
R. J. Swannell  
Youth Department Director:  
J. H. Harris  
Trust Services Director:  
O. L. Speck  
World-Foods Service Director:  
F. C. Craig

### Euro-Africa Division

Secretary:  
Jean Zurcher  
Treasurer:  
Erich Amelung  
Field Secretary:  
Oldrich Sladek  
Auditor:  
Albert Jordan  
Trust Services Director:  
Erich Amelung  
World Foods Service Director:  
Erich Amelung

### Far Eastern Division

Secretary:  
B. E. Jacobs  
Treasurer:  
D. F. Gilbert  
Field Secretary:  
F. M. Arrogante  
Ministerial Association Secretary:  
J. H. Zachary

### Inter-American Division

Secretary:  
Jose H. Figueroa

### Southern Asia Division

Secretary:  
E. A. Hetke  
Ministerial Association Secretary:  
D. R. Watts  
Communication Department Director:  
A. M. Peterson  
Education Department Director:  
John Fowler  
Health Department Director:  
Ronald N. Baird  
Lay Activities Department Director:  
Lowell C. Cooper  
Public Affairs and Religious Liberty Department Director:  
M. E. Cherian  
Publishing Department Director:  
David R. L. Astleford  
Sabbath School Department Director:  
D. S. Ariyaratnam  
Youth Department Director:  
J. S. Singh

### New Africa Division

Secretary:  
Guy S. Valleray  
Treasurer:  
Jacob J. N. Nortey

### Trans-Africa Division

President:  
Kenneth J. Mittleider