

Adventist Review

General Organ of the Seventh-day Adventist Church

April 23, 1980

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Top picture, Elected vice-presidents of the General Conference were: top row, left to right, Enoch Oliveira, Francis Wernick, and Alf Lohne; bottom row, C. E. Bradford, Max Torkelsen, and L. L. Bock. Elder Bradford will serve as vice-president for North America, the others as general vice-presidents.

In the bottom picture, left, is outgoing treasurer Kenneth Emmerson and, to his right, incoming treasurer L. L. Butler. Pictured in the right bottom photo is outgoing secretary C. O. Franz (left) and incoming secretary G. Ralph Thompson.



“Ointment, so that you may see”

Devotional message presented Tuesday morning, April 22, 1980.

By JAN PAULSEN
President
Newbold College, England



“Lord, how blind can one be!

“Oh, God, it’s unbelievable! The thickness of the fog that covers them. You just can’t get through! Lord, deliver me from their folly!

“It’s just they who are blind, isn’t it?

“Lord, I’m not blind, am I?”

“There is none so blind as they that won’t see.”

After healing a blind man one Sabbath, Jesus came to a sharp confrontation with certain church leaders. They took exception to what they considered His kind of distracting, attention-grabbing activity, and they invoked the “But it is Sabbath” argument as good enough reason for objecting to what He was doing. (Isn’t it amazing how some people will display their insecurity, and then proceed to justify it in the name of some worthy interest?) What they did not see was that the healing miracle of Jesus was a sign, not so much of what He could do, as of who He was. But as such it was a sign that only believing eyes could see. To the insecure leaders the behavior of this “Who do you think you are?” Fellow was a threatening sign. To the one whose eyes had just been opened and who confessed, “Lord, I believe,” the healing of his blindness was a sign of hope and promise.

Before walking away Jesus turned to the leaders and said: “If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains” (John 9:41, N.I.V.*). In essence He was saying, “No one is as blind as the one who will not see. Well, that’s your problem: you *will* not. You may not know it, but your problem is not so much that you are blind, but that you think that you can see.”

When Jesus communicated the coming kingdom it was more important to be understood than to avoid causing offense. That is true also *now*, when Jesus speaks through the Word and the Spirit: If bluntness is what is

called for, then blunt He will be. For Him it is clearly of greatest importance to break through our self-induced but totally unreliable “Everything is fine, thank you” feeling of security. When God speaks He is provocative. He has come to open eyes and ears.

And so, when the Lord, the True Witness, speaks to the Laodicean church, to which you and I belong, and of which some of us are leaders, he speaks to a church that is tranquilized—victim of that false feeling of security that ignorance breeds. The Lord will be very blunt so as to provoke, rouse, and stir the church.

Symptoms of spiritual decay

Blindness, poverty, nakedness, and ignorance, all symbols used to describe the Laodicean state of the church, are symptoms of spiritual decay. Addressing Himself to the spiritual blindness of His people, Jesus said, “The light is among you still, but not for long. Go on your way while you have the light, so that darkness may not overtake you. He who journeys in the dark does not know where he is going” (John 12:35, N.E.B.†).

For the Laodicean church the question is not how to outpace the threatening darkness that is about to overtake her; darkness has already caught up with the church. For her it is now a question of how to emerge from it to become “men of light” (verse 36, N.E.B.). Failing that, men and women within her are lost. It is as simple as that. Oh, yes, they may be ever so busy and no doubt working up a considerable sweat in a variety of rhythmic religious activities and spiritual “keep-fit” exercises, but at the end of the day the busyness will have taken them nowhere. For the sad fact is that as a church Laodicea is encapsulated and tranquilized in ignorance.

“What a pity, O My people, that you are too blind to see where you are going,” says the True Witness. “But what is worse is that you don’t realize that you are blind. Oh, would that you would let Me help you out of your present state. There are days when I wonder whether anything can be done for you, because no true change can take place until you see yourself as you really are, and that is precisely where your problem lies.”

But the True Witness, having made the diagnosis and offered words of commiseration and hope, does not go away!

And this is the point where the mind boggles: the anomaly of seeing, on the one hand, a people, adrift and sinking, shouting nevertheless with brazen arrogance and self-confidence, “Everything is fine,” and, on the other, standing there, Jesus Christ, who somehow cannot release Himself from the pull of this people, because they are special to Him. What a sight for angels to behold! When all speeches, studies, and analyses have been made, and the final critique on the shortcomings of the Laodicean people has been submitted, the all-important point that remains is that *Jesus Christ does not go away!* He has come to heal a blind people, and He cares enough

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to stay until the job is done. What a contrast in humility and arrogance—an unquenchable desire to give meets the casual and self-adequate shrug of the shoulder!

The offer to the Laodicean people to come near to Him is made after He has severely rebuked them. And precisely because He is the *True Witness* the denunciation cannot be dismissed lightly as if it be just an overreaction by someone who is annoyed, or an opinion not very considerably expressed. What the *True Witness* says, cutting, jarring, exposing, and humiliating though it may be, is the *truth*.

When God speaks He provokes!

The initial intention of His message is to create feelings of shame and, in a sense, hopelessness, in order to make the people see the indignity of their present existence. And to this people in that lowly condition comes our Lord *as Saviour* and says, "Look, I want to help you. This is no life for you. I want to lead you to something that is totally new and much more fulfilling. My child, you are blind. I have ointment here that will help you to see again. Come, let Me touch your eyes."

But the people are casual and bored! How long can this last?

One should not be put off by the words "Come and buy." One's reaction may possibly be What have I got to pay with? I'm a beggar. Yes, I would like to come, but I spent my money yesterday, and what I got I have just discovered wasn't bread! (Isa. 55:2).

The solution to our poverty dilemma comes in the words of the prophet, "Come and buy, not for money, not for a price" (verse 1, N.E.B.). Not only have we nothing to pay with but what is offered is priceless. And somehow for that very reason it is *free*! All that is required is that we want it and that we are willing to come and get it.

While we confess immediately that the important point here is not the consistency of the ointment, but the fact that it cures, we cannot quite escape the question What is this ointment and what is there about it that makes it such a potent healer?

The eyesalve heals quite simply because it comes from God. He is the source of life, and this is the means by which He restores life where decay is well advanced. The ointment can be understood to be—



Kenneth H. Wood, *Review* editor, presented the first copy of *Bulletin 2* to newly elected president Neal Wilson, pictured on the cover.

1. The Holy Spirit, whose ministry it is to enable "us to discern between the evil and the good, and to detect sin under any guise" (*Testimonies*, vol. 4, p. 88; cf. John 16:8-11).

2. The Word of God, which "makes the conscience smart under its application; for it convicts of sin" (Ellen G. White, *Review and Herald*, Nov. 23, 1897).

3. The grace of God, "which will give clear discernment of spiritual things" (*Testimonies*, vol. 3, p. 254). It "is that spiritual discernment which will enable you to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and *obey* it" (*ibid.*, vol. 5, p. 233. Italics supplied). It is the means from God by which to see the opportunities and necessities of this time in which we live (*ibid.*, vol. 6, pp. 197, 294).

The physical eye is our highest means of contact with the world around. With it we see not only the world but also our own position relative to it. If we are robbed of sight the edge of the precipice is always just one step away.

Seeing becomes an act of faith

The Bible uses the eye also as a symbol for intellectual and spiritual perception, and seeing becomes an act of faith. In this sense, to see means primarily to see *Jesus Christ* (Heb. 12:1, 2). Faith as a Christian experience has no other focal point than Christ. One can, therefore, immediately accept that the spiritual shortcomings of Laodicea in not seeing are a failure of faith, and are directly connected with the way in which the church relates herself to the lordship of Jesus Christ. Her worldliness and self-sufficiency are only consequences of losing sight of Christ. When He is not in focus the attractiveness of ourselves and the present age become grossly exaggerated, and we are fooled. When He is in focus men and women confess their sins and see themselves as pilgrims, who are just passing through.

John's writings in particular are full of examples of how seeing is a spiritual act of looking to Jesus Christ and discerning Him as nonbelievers cannot; of seeing His acts as signs of the new age and of the coming kingdom; of seeing Him and knowing that He is God's answer to our waywardness (for example, John 1:29, 46; 2:11; 4:19; 6:40. Note also 1 John 1:1-4 and 4:14).

When the Lord's messenger reflects on who especially are in need of this ointment, she speaks of those who have gathered unto themselves "earthly possessions," a people "in a position of carnal security" who are "narrowed up with selfishness" and whose life style is marked by self-gratification rather than by self-denial (*Testimonies*, vol. 1, p. 143; vol. 3, p. 252; vol. 2, p. 36; vol. 5, p. 233).

Of the three descriptions given of the ointment, the third one means simply that the cure—the oil of His grace—is something that God gives, and that He does so freely and graciously. Other than this cure there is none. So the message is very simple: There is no point in looking elsewhere!

Let us come back to descriptions one and two, which indicate that the ointment is the Holy Spirit and the Word. We must make it clear immediately that we are not here talking about two different means of cure or two different stages of healing; for example, the reading of the Word with understanding being the first, and the ministry of the Spirit being a delayed and more advanced stage—somewhat akin to having joined the church and then settling down to wait for the latter rain as the moment of power. There is no Biblical support for this type of thinking. If we should need to differentiate at all in this connection between the Spirit and the Word, it could be only in the sense that one might think of the Word as the ointment, and the Spirit as the means by which it is applied.

The Spirit is very functional

Whenever the Biblical writers reflect on the Spirit they never do so with a view to presenting Him as an object or as the focus of our spiritual meditations. Rather, they present the Spirit as someone who is very functional. The question is much more one of what the Holy Spirit will *do* than of what position He occupies. Since Christ's ascension the Spirit has been present with God's people, not so much *instead of* Christ, but as a means to help them look to Christ.

Before leaving His disciples, Jesus talked with them about this function of the Holy Spirit. "He will glorify me, for everything that he makes known to you he will draw from what is mine" (John 16:14, N.E.B.). "He will bear witness to me" (chap. 15:26, N.E.B.; cf. chap. 14:26).

One of the striking features of the Spirit is that He does not call attention to Himself. He is not the *content* of the gospel; that, Jesus Christ is. The work of the Holy Spirit is to seek "to draw the attention of men to the great sacrifice made upon the cross of Calvary" (*Gospel Workers*, p. 286). And, so, when inquiring about the presence of the Spirit in our lives we are really asking about our relationship to Jesus Christ. In this sense, then, the Spirit is not the goal toward which we move, and Spirit-filledness is not something to be sought in itself; it is the byproduct of living with the risen Lord. Being Spirit-filled is nothing other than having received an "impartation of the life of Christ" (*ibid.*, p. 285; cf. 1 John 4:13; 3:23, 24); and to be blind, as is the Laodicean church, is to be "barren in the knowledge of our Lord Jesus Christ" (2 Peter 1:8, N.E.B.).

But this Christ around whom our lives must be built does not come from nowhere! We meet Him through the Word. He who describes Himself as the Word has left behind the Written Word, through which He seeks to meet mankind. The message that sharpens our focus comes through the Word (Rom. 10:17). That means, basically, that if your faith-experience is weak read the Bible! We all confess that we see through a glass darkly, but for some of us it is so faint that we can barely recognize anything, and there are days when we long for

something more. Well, the answer is to go back to the reading of the Word habitually and regularly. This is the place where the Holy Spirit meets us. This is the surgery. This is where eyes are being opened. The imperceptible ministry of the Spirit is at work here applying the ointment. Oh, yes, it will sting as we begin to see what is right and wrong (see John 16:8, 9), but it is necessary for the healing to be done. The Holy Spirit has no ointment to apply other than the Word.

It is extremely important that one understands that longing for a spiritual renewal, even adopting programs in the interest of spiritual revival, is not enough. Unless it actually leads one back to a prayerful and reflective study of the Word of God there is no adequate vision of Jesus Christ, and one does not know where to go, what to be, or what to do. One may feel the pangs of emptiness within and genuinely desire something *more*, but unless the mind is fed by the Word of God it is barren; and in such circumstances even praying may be nothing more than "talking in one's sleep." (Beware of those who speak of "spirituality," but have no interest in activating the mind!)

The Word opens eyes

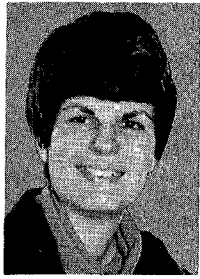
Also, as a church the Advent Movement does not know its role in the world except as the Written Word becomes the ointment to open its eyes. This is the place where the church gets her missionary mandate. Should the church not go by the Word she would be left to consult such other disciplines as sociology, politics, and economics, as indeed do so many churches today, in order to find out what her mission for the Lord is. This is not the way for the Advent Movement to go.

Lest anyone should think that what I have suggested is a do-it-yourself approach to the healing of our personal spiritual blindness, let me just say that what God offers freely and graciously can be made use of only if we want it. Our cooperation is required. When that is given, a people whose eyes have been touched by the Divine Healer will emerge from the darkness. What a day that will be! Coming forth will be a people that is sensitive to spiritual and moral values (see 2 Peter 1:5-8). Obedience to the Lord becomes important.

This change does not take place by sitting back and waiting for something miraculous to happen. That would be the recipe for disappointment (*Testimonies*, vol. 1, p. 261). Rather, one must take hold of himself and take firm steps to obtain knowledge and to see the Lord.

Sadly there are in Laodicea some—maybe many—who are ever so relaxed and casual about spirituality and understanding. They are waiting for the latter rain! They will be disappointed. The ministry of the Holy Spirit in the latter rain is no ministry at all unless it begins now as an act of cooperation between the believer and his God.

"Yes, My child, also you are blind. Come, I have ointment for your eyes that you may see, and seeing, that you may obey." □



THE DAY IN DALLAS

Tuesday, April 22
By Pat Horning

We're at midpoint! The opening extravaganzas are over, the Ministerial Faith-Action Advance Council only a memory. It's too early to get excited about the concluding weekend in the Grand Hall. Now's the time to absorb the General Conference session at work.

But it's also a time of sore feet and stomachs rebelling at the thought of one more sandwich grabbed on the run. We're all feeling bone-tired from late nights and early mornings. Yet I don't want to miss a minute of it.

So let's get started. I hope you have on your walking shoes, because the convention center is vast, the schedule fast-paced. My reporting day starts at 6:00 P.M. It's a pleasant evening after a day heated by the brilliant Texas sun. Delegates crowd the cafeteria. Picnic suppers are spread under the trees in the cemetery adjoining the center. An international riot of children are playing together, batting a balloon around the patio. One little girl with a bib tied under her chin toddles about eating potato chips.

My favorite meeting spot is the globe, permanent fixture of General Conference sessions since 1950. I drop by where it is situated in the main lobby to people watch for a few minutes.

I notice families lining up for pictures with the globe as their background. Several friends spot me and we exchange greetings. Then across the lobby I observe something that crystallizes for me the brotherhood of our church.

A tall black man and a shorter white man grab each other in a rib-clinching embrace. They step back for a moment, say something I can't hear (and probably wouldn't be able to understand anyway), and then embrace twice more. It's obvious from that greeting that deep emotional experiences are being remembered.

From the globe I wander toward the Arena. I want to make one stop en route. The number of exhibits has been cut down at this session, but determined Adventist women in Washington, D.C., persuaded the brethren to allow them to prepare a display on the contributions of women to the Seventh-day Adventist Church.

I'm proud to be an Adventist woman as I admire the sleek chrome display unit. Against a cranberry-colored background are photos of prominent women of the past 140 years, and below is a partial listing of women and their contributions to the church. General Conference

treasurers and department directors, educators, editors, and physicians are mentioned.

Soon I'm swept along with the crowd streaming into the Arena for the evening program. Just one highlight from each of the reporting divisions.

The film from Southern Asia features a former Hindu Brahmin unjustly convicted of murder. During his 15-year imprisonment he read himself into the Adventist Church. He was released from prison just two months ago—and baptized immediately. We're thrilled to see him in person and hear his response when asked if he is bitter about his jail experience. "No," he replies, "because there I found Jesus Christ."

Adventists around the world have followed the exciting story of advance in the Kasai Province of Zaire. Tonight we meet Pastor Mamba Kubi, leader of another denomination who brought many of his pastors with him when he became a Seventh-day Adventist. He told us that 30,000 have accepted the Sabbath, and more than 14,000 have already been baptized!

One thing mars the division reports. Photographers are so eager to film the featured personalities that they mob the front of the auditorium, blocking the view of the delegates from the U.S.S.R. and the Far Eastern Division, who are seated in the center front rows. Finally, one of the sturdy Russians taps an especially firmly



Friends always look forward to meeting again at General Conference. Mrs. Walter Bolinger, left, and Mrs. Olivia Perez, greet in a hall.

planted photographer, urging him to be more considerate. Soon a dozen or more are *sitting* at his feet.

To me the most fascinating part of the morning devotional is reserved for the early birds. David Lin, who was a student at Pacific Union College when my parents were there in the late 1930's, sent a taped message to the session, since he was unable to come from the People's Republic of China. In the portion we hear this morning, he talks about the progress of the work, despite the lack of trained workers. The five-minute segment whets my appetite to learn more about what's happening to Adventists in China. Perhaps I can find a "China hand" to interview later today.

Now, I have to confess that I skipped the business session, so you'll have to read the proceedings to find out about the legal meetings and the changes in the *Church Manual*. I had the unusual opportunity to observe the Nominating Committee, thanks to the openness of the chairman, H. H. Schmidt.

Just as they're beginning the meeting, I slip into Room S-414 as inconspicuously as a 5-foot-10-inch woman in a bright-raspberry suit can. I'll have to admit I was a bit of a contrast to what my friend Wil Alexander aptly calls "the good men in gray." I listen and take notes as the 185-member committee continues its work of nominating persons to fill nearly 300 elective positions.

The Nominating Committee is a melting pot of nations, and a constant buzz of simultaneous translation keeps the non-English speakers involved in the deliberations. Routine nominations—primarily renomination of incumbents—are presented first. The chairman has invited the officers of the General Conference to come and "give counsel" to the committee. When they arrive, nominations that need explanation or that represent major changes are considered.

The Nominating Committee is the place for frank discussion. No person is attacked, but reasons behind a particular recommendation are stated. The atmosphere of the committee is free and open. There's a good balance in participation between North American representatives and those from other areas. No single individual or national bloc dominates.

It's obvious that the division caucuses have been busy. Several report a nearly complete slate of names, and the committee makes sure they know the background of each. When a caucus suggests a name, the committee accepts it with little discussion.

The meeting proceeds at full steam for more than two hours. Long before that I've noticed that the chairs in Room S-414 are not padded. They're straight metal folding chairs, and for the majority of the week these people are glued to them. I'm glad to be leaving the Nominating Committee to complete their work without me looking over their shoulders!

On the opening night my ears pricked up when the secretary reported that this is the first time in 22 years that we've had a delegation from Burma. I decided to track the delegates down. My friend Don Roth, the associate

secretary in charge of the Southern Asia Division, should be able to point me in the right direction.

Uncharacteristically, Elder Roth didn't know anything about them, but he introduced me to Roscoe Lowry, retiring president of the division. Elder Lowry knew where they were. "It's their afternoon to be on duty in our booth. Just take the escalator up to the mezzanine and you'll find them."

Come with me back to the REVIEW office to get my notebook. We pick up Jocey Fay and her camera. Dr. Lowry beats us to the booth, where Ba Hla Thein is expecting us. He's dressed in the national costume—a plaid *longyi* (a sarong-styled skirt), collarless white shirt, and dark jacket. Older men often wear a tight-fitting cap, but young folks might leave that off, he explains while modeling it so we can get the full effect of the handsome outfit.

Pastor Thein has been treasurer of the Burma Union for seven years. He shows us statistical reports revealing a membership of 7,237 in 96 organized churches, with 506 baptisms last year. One hundred and fifty-seven Sabbath schools serve their 10,044 members. But we want more than bare-boned facts.

Our members worship freely on Sabbaths in their own churches. They study their Sabbath school lesson from quarterlies printed on an ancient but still functioning printing press. Tracts, books, and several Spirit of Prophecy titles round out the literature in Burmese. With special permission, Adventists may hold public meetings.

Is there any medical or educational work? Pastor Thein, a small man with delicate features, smiles. "No medical work is possible, but we can operate seminaries. We have elementary and middle seminaries, in addition





After having spent 44 years as workers in the China and Far Eastern divisions, the Milton Lees plan to retire and return as SOS workers.

to a ministerial-training seminary. More than 1,000 students attend these 29 schools.”

We probe his reaction to America and the General Conference. For him, attending this session is “tremendous—a real thrill.”

“How do you like American food?” Jocey questions.

“It’s all right. But we miss our rice. In Burma we have many kinds of rice, and some people will eat only certain types. But we are workers. We’re used to moving around. We can eat anything.”

Then Pastor Thein asks us a question. “How do you get the REVIEW printed so fast?”

Jocey tries to explain the 3-M facsimile transceiver that sends a page of copy from Dallas to Washington, D.C., in 20 seconds. He shakes his head in wonder. “When I go back home, my people will not believe it.”

We assure him that we, too, think it’s a mechanical “miracle.”

Then I go looking for my “China hands.” I find the best—Pastor and Mrs. Milton Lee, who have spent 44 years in the China and Far Eastern divisions. They answer my questions about their long-ago experiences in China, but they’re more eager to talk about their recent trip back to the land where both of them were born. Last month, with their longtime associates, Pastor and Mrs. Doyle Barnett, they went on a 12-day, four-city tour of western China.

Highlight of the trip, of course, was meeting Adventist believers in each of the cities they visited. To protect these people, it’s necessary to omit names and places—a tough restriction for a dyed-in-the-wool reporter.

In one city they had not been able to contact any Christians before their arrival. How could they find people they hadn’t communicated with in three decades? Here’s the story in Pastor Lee’s words.

“As soon as we got our luggage into our hotel rooms, we made arrangements for a taxi to take us to our old

church property on North Gate Street. We were frustrated because the driver kept us waiting—first while he ate, then while he chatted with his cronies. With added prodding, we finally got him going.

“He drove us the full length of North Gate Street, but none of us spotted the compound. So we walked down the street, with the taxi driver following us. We even tried going up a side alley and then doubling back to the main street. And there was our old chapel, looking from the outside just as we remembered it!

“As happens in China, a crowd gathered around us. When we asked for old Mr. So-and-So, they spread the question among themselves. But nobody knew our brother. Just then a little old lady pushed through the ring of curious onlookers and came close enough to whisper, ‘*Ping-an,*’ the universal Christian greeting in China.

“When I tried to introduce myself, she said, ‘I know you. But it’s not convenient to talk here now. We’ll come to your hotel tonight.’

“That night in our room she began, ‘Today’s meeting was surely God’s own appointment. I had decided to take a roll of hymns my husband had written to this brother’s home. As I was walking down a street I seldom travel I heard people saying, ‘Americans have come to see the old church.’ Five minutes earlier or later, and I wouldn’t have seen you.’

“Then she told us that I had baptized her in the last evangelistic meeting we had held before being forced out of China. We had taken along a photograph of that effort, and there she was on the front row.

“These dear people have had no Bibles for ten years. When we placed our last two Chinese Bibles in their hands, I wish you could have seen the reverent joy as they clasped them to their breasts. ‘Can you get us 300 more? One thousand?’”

The Lees had more stories to share—one about two Bibles that had survived repeated sweeps of Red Guards; another about a Sabbath afternoon meeting in a “home church.” Of this group of 20, two had been baptized in a father-son effort Frederick and Milton had held more than 30 years ago.

When it was time for me to ask questions, they tumbled out—What’s changed most in China? How many members do you think we have there? Did you recognize people after such a long, long time? How did people react when they heard Americans speaking fluent Mandarin?

They smiled the patient smiles of people long accustomed to hard questions. They answered the ones they could, and didn’t make rash statements about things they could only guess about.

At the end they said, “Please tell REVIEW readers that our Chinese believers want Bibles and other literature. They want a radiobroadcast. More and more Chinese are getting radios—both shortwave and long wave. From outside China we can reach these people. Perhaps we can once again clasp their hands in fellowship.”

That’s the best concluding statement I’ve found today.

Seventh business meeting

Fifty-third General Conference session

April 21, 1980, 3:15 P.M.

Session proceedings

MIKE STEVENSON: [Directed the opening song.]

W. DUNCAN EVA: E. C. Lemke, of the South Queensland Conference, Australia, will lead us in prayer.

E. C. LEMKE: [Offered prayer.]

W. J. HACKETT: There are a number of very important items to look at this afternoon. First, R. F. Williams has a report for us.

R. F. WILLIAMS: [Read the names of additional delegates in box on this page, and moved they be seated. The motion was seconded and voted.]

W. J. HACKETT: Several *Church Manual* items are not yet finished. Brother Bothe, can you tell us the page and number of those to be considered now?

J. W. BOTHE: [Read the action "Youth Council—*Church Manual* Supplement," on pp. 14, 15.]

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

W. J. HACKETT: You will notice that this is for the North American supplement, so will not apply to the overseas divisions. Is there any discussion?

J. L. EVERETT: I believe this document should state that the youth leader should be a member of the church board.

CHARLES MARTIN: I think it would be very satisfactory to incorporate that provision.

W. J. HACKETT: Can we add that by common consent? [Pause.] [The amended supplement was voted.]

J. W. BOTHE: [Read the action "The Church Board/Church Board Meetings—*Church Manual* Revision," on p. 15. It was moved and seconded to adopt the revision.]

DARRELL J. HUENERGARDT: I would like to address my comments to the section entitled "Officers." That paragraph states that the pastor is chairman of the church board unless he decides otherwise. This past week we have heard that the concept that the pastor is a ruler of the church should be abandoned. I feel that this paragraph is contrary to that principle. I move that the motion be

amended to provide for a study of the paragraph beginning on page 39, line 17.

W. J. HACKETT: Would you be happy if the *Manual* said the pastor or the elder could chair the board, leaving the decision to the church?

DARRELL HUENERGARDT: That would be fine.

W. J. HACKETT: How many of you feel that the motion should be amended? May I see your hands? [Hands were raised.] How many do not agree with the amendment? [Hands raised again.] Well, you are outvoted, Brother. The motion to accept the revision is now before us.

R. R. BIETZ: This whole document emphasizes that the board is responsible for evangelism. That is as it should be. I would like to suggest, however, that evangelism includes more than public evangelism, and I am glad to see this emphasized considerably. I would like to move that we add on page 39, line 38, after "planning evangelism," and on page 38, line 16, after "planning for evangelism," the words "in all of its phases."

[The motion was seconded and voted.]

E. J. HUMPHREY: I am in complete harmony with the document, especially as it relates to the pastor as chairman of the church board.

J. H. ZACHARY: I am concerned about areas where there is one pastor for 20 or 30 churches. Perhaps a flooded river prevents his visit to a church for six months. In such cases, I hope the head elder can still serve as the leader of the church and the board in the absence of the pastor.

GEORGE W. SCHLINSOG: Most of the segments of the church are represented on the church board. However, should not the school board chairman, or principal of the school, also be a member of the church board?

W. J. HACKETT: Who will answer this question?

M. T. BATTLE: The section dealing with members of the church board specifies that additional members of the board may be elected by the church if desired. The committee is of the opinion that this statement covers such situations, since in many churches there is no school board, while there may be a Home and School leader.

W. J. HACKETT: Will that be satisfactory, Brother?

GEORGE W. SCHLINSOG: With all due respect, sir, I feel that this does deserve to be specifically included in the membership of the church board.

W. J. HACKETT: Could we add the phrase "chairman of the church school board where there is a church school"? How would that be?

GEORGE W. SCHLINSOG: I would move that, sir.

[The motion was seconded and voted.]

LOUIS VENDEN: In the section "Definition and Function [of the church board]," it is stated that the "chief concern is the work of planning and fostering evangelism." In the light of recent discussion of apostasies, I believe that the church board should join the pastor in planning for the crucial work of pastoral care. I move that the words "and pastoral care" be added. [The motion was seconded and voted.]

ELIJAH E. NJAGI: I refer to the section concerning membership of the church board. I have wondered for a long time why the one who is in charge of music, or the choir leader, is not included as a member of the church board.

W. J. HACKETT: Page 39, line 13, provides that "additional members of the board may be elected," if desired.

Can we vote on the motion as a whole? [It was voted.]

W. J. HACKETT: We are very happy from time to time to have brethren in Christ from other communions fellowship with us. I would like to ask B. B. Beach to present our guest at this time.

B. B. BEACH: Brother Chairman and delegates, we have the privilege of introducing Dr. Paul Opsahl, of Houston, Texas, the official observer for the Lutheran World Federation. We are happy to welcome Dr. Opsahl.

PAUL OPSAHL: Mr. Chairman, Dr. Beach, delegates, and friends in Christ, I am pleased to bring you warm greetings from the 17 million brothers and sisters in Christ that form the Lutheran family of churches who circle the globe and form a worldwide church family that in many respects is much like yours.

We also confess our faith in the risen Lord Jesus as the hope of the world, and, like you, God has blessed us with the ministry of caring that circles the globe. God bless all of you in His name.

W. J. HACKETT: We thank Dr. Opsahl for his greetings and for being here with us today.

J. W. BOTHE: [Read the action "The Church Board/Lay Activities Council/Church Board Meetings—*Church Manual* Revision," on p. 15.]

Mr. Chairman, I move the adoption of this supplement to the North American Division *Church Manual* Revision.

[Motion was seconded and voted.]

W. J. HACKETT: Brother Wilson, you have an item for us at this time.

NEAL C. WILSON: For some time we have been considering a refinement of our Statement on Fundamental Beliefs. I think you have that document in your hands. No doubt you have done both some studying and some praying.

We have heard a variety of interesting rumors. Some, it is said, understand that the church leaders want to destroy completely the foundations of the church and set the church on a course that would be un-Biblical, contrary to the tradition of the past and to historical Adventism. My fellow delegates, there is nothing that is further from the truth.

We have also heard that any time we touch the Statement on Fundamental Beliefs we would be introducing the Omega, the final confusion of theological and doctrinal positions of the Seventh-day Adventist Church. I suggest to you that this is also a very unfortunate statement.

I can understand how individuals far removed from where some of these things are being studied, and who may not themselves have been asked to participate in a restudy or refinement of wording, might feel that there is something very sinister, mysterious, and secret going on that will suddenly confront us, and that it may contribute to the ultimate detriment and demise of the Seventh-day Adventist

Additional Delegates

The following delegates were added as authorized by policy:

Regular delegates:

Northern Europe-West African Division

West African Union
Edward Dorsey

Euro-Africa Division

Romanian Union
Alexandru Timis



Charles B. Hirsch (left), associate director of the General Conference Department of Education, presented a plaque recognizing 46 years of denominational service, all in the field of education, to Walton J. Brown, retiring director of the Department of Education.

Church. My fellow delegates, I assure you that no one who has been struggling with some of these matters has any such intention.

There are others who think they know why this is being done. They believe it is being prepared as a club to batter someone over the head, to try to get people into a narrow concept of theology, not leaving any opportunity for individual interpretation of prophecy, or any individual views with respect to theology or certain areas of doctrine. This also is unfortunate, because this never has been and is not the intention of any study that has been given to the Statement on Fundamental Beliefs.

Some academicians, theologians, and others have expressed the fear that this statement was being developed so that the church could confront them with a checklist to determine whether they should be disqualified from teaching in one of our institutions of higher education. It is very, very tragic when these kinds of rumors begin to develop.

I fully recognize, and am very willing to admit, that we do need to use extreme care, including a wholesome variety of minds with training and background, to provide input on this kind of statement. However, I do not think anyone should become frightened when the wording of such a document is studied. Perhaps I should go one step further and say that the Seventh-day Ad-

ventist Church does not have a creed as such. Nothing is set in concrete in terms of human words. The time never comes when any human document cannot be improved upon. We feel that every 20, 30, or 50 years it is a very good thing for us to be sure we are using the right terminology and approach. Schools of theological thought are constantly changing. Certain terms mean today what they did not mean 50 years ago. There are certain presuppositions that people develop, and certain terminology is used to describe these presuppositions. It is extremely important that we should understand what we believe and that we should express it simply, clearly, and in the most concise way possible. We should not only state our beliefs but be certain that those who read them do not misunderstand and that they are unable to read three or four meanings into the same sentences or words.

It is just as important today to say what one does not mean as it is to say positively what one does mean in order to make sure that people do not just use words with different presuppositions to arrive at an entirely different conclusion.

We see only good coming from a careful rearrangement, rewording, and perhaps some restructuring.

The most cohesive thing in this church is our message. Some people say that what holds us

together as a great world family is our organization and our policies. Thank God for organization! But what keeps this church together as one in all the world, in spite of all the fragmenting philosophies and the cultural-sociological-racial differences and linguistic problems, is not organization or policy—it is our message.

So it is important that we look at this statement carefully and that when we have finished looking, we know that we have not done violence, that we have not allowed anything to become eroded or weakened, but rather that we have strengthened and helped, and perhaps become more lucid and clear.

We are not suggesting changing any belief or doctrine that this church has held. We have no interest in tearing up any of the foundations of historical Adventism. This document is not designed to do that, nor to open the way so that it can be done. It should be clear that we are not adding anything nor are we deleting anything in terms of historical Adventist theology. We are trying to express our beliefs in a way that will be understood today.

There are a great many individuals, for instance, who write to the General Conference Ministerial Association requesting a simple statement of our fundamental beliefs. We would like to feel that when such a statement is sent to those who are theologically educated or who are proficient in stating Biblical truth simply, they will understand not what *they* see but rather what *we* see and what *we* believe. It is one thing for me to apply a certain set of values and theological-doctrinal principles to a statement and find that it all fits together. Someone else reading the same statement might not perceive the same truth.

Some say to me, "Well, you know, it [the Statement] is not ready yet. It needs a lot more study." I would like to say that it will never be perfect, no matter how many people work on it and for how long. I do not think we should ever be afraid to look at our beliefs carefully and ask ourselves, Can it be said better?

We really should not take the time of this whole group to deal with minute editorial matters. We will provide for a competent editorial committee of scholars and theologians to consider such details. If someone has a really clear point to make that seems to be extremely sensitive or important in terms of content and substance and theology, then I think

this whole group would like to hear it.

Now, you say, are you hoping to get this document voted at this meeting? I would say, Yes. But I also am a realist. If we find ourselves in too much trouble on some rewording, a delay will not create a great problem in this church. We *have* a statement of beliefs now. Nobody needs to think that we are all up in the air, that we don't know what we believe, that we have nothing to tie to, that the anchors are all pulled up and we are adrift. No one is adrift. We *have* a clear statement of fundamental beliefs, and we will hold to it until together we decide to refine, reword, and restate it in today's language.

I want to make it very clear that the introduction of this Statement does not suggest that we are not really sure what we believe and that there is a great deal of indecisiveness. This is not the case. There are a few little pockets of concern here and there, and there always will be. We can expect a lot more of those in the future. We have seen only the beginnings of questions, attacks, and endeavors to wipe out certain beliefs. There are those who would like to see some things changed or diluted, watered down, or even wiped out.

I want W. Duncan Eva to make a further statement of the way this matter has developed. After that, we will look at this document, section by section.

W. D. EVA: Mr. Chairman and brethren and sisters, the need for restating—not changing, but restating, as Elder Wilson has so clearly indicated—has been felt for several years. About two years ago a committee spent many days studying the beliefs as they are now stated. A number of theologians looked at the Statement prepared by this committee and made suggestions that resulted in a rewording of the Statement. This was brought to the Annual Council in 1979 and was accepted in principle, with the understanding that it would receive wide exposure to the world field and that written suggestions would be welcome. It was sent to members of the division committees immediately after the Annual Council and also to our unions and overseas colleges. The Statement appeared in the ADVENTIST REVIEW and after still further study was sent to all delegates to this General Conference session. Last week the Home and Overseas Officers considered the Statement again, and the suggestions, as far as possible, were included. It was reedited in its present form here.

NEAL C. WILSON: I think we are ready to begin with Section 1, "The Holy Scriptures."

J. W. BOTHE: [Read Item 1, "The Holy Scriptures."]

R. H. BROWN: I could wish that, as a church, we were able to simply say that we base our belief and practice on the Bible, the Bible alone, and the entire Bible. But unfortunately the enemy has confused the situation so that it becomes essential for us to declare to the world and to ourselves what we mean by such a statement. We have to specify where in the spectrum of theological viewpoints we stand and what we understand to be the nature and authority of the Bible. Seventh-day Adventists accept the Bible on a broader basis than only that of faith and practice. We accept it as historically valid. To meet the needs of the church, we need to strengthen this section on the Holy Scriptures to make it express fully the attitude of the Seventh-day Adventist Church toward Holy Scripture. To accomplish this, I would like to suggest a rewording of the second sentence to read like this: "These Scriptures are the living, all-sufficient, trustworthy, and authoritative revelation of God's gracious purpose, His will, and His activities in human history." I feel that this addition is absolutely essential in order to state to the world and to ourselves where we really stand with respect to the testimony of Holy Scripture. The same suggestion should be included where Ellen White's attitude toward Scripture is referred to.

JAMES LONDIS: I think, Brother Chairman, that there is no doubt that the Statement would be strengthened by the word *historical* or the words *historical activities*. As it stands, it can be misinterpreted, I fear, by people who are unfamiliar with the difference between the existential approach to the Bible and the historical approach.

I would also like to comment on another point.

NEAL C. WILSON: Surely.

JAMES LONDIS: I wish to sound a word of caution about using the word *infallible* in any statement with respect to the Scripture. We have bypassed using it in reference to Scripture as a revelation of God's gracious purpose and will. Rather, we have said it is authoritative and trustworthy. To be consistent we ought not to use that word with respect to faith and practice.

NEAL C. WILSON: Would somebody like to comment on this matter of the use of the word *infallible*?

W. R. MAY: I would strenuously object to deleting the word *infallible*. I think it is imperative that it remain.

NEAL C. WILSON: In that exact place?

W. R. MAY: Either there or somewhere else.

NEAL C. WILSON: Jim, do you see it fitting in some other place in the document?

JAMES LONDIS: My concern is that Seventh-day Adventists avoid being designated as verbal inspirationists. I also appreciate the concern of those who do not want to diminish the authority of the Bible.

ROBERT OLSON: I can appreciate what Jim Londis is speaking about, but I don't think that this expression as it stands gives the wrong impression. Ellen White speaks about the Bible as the infallible revelation of God's will to us. She does not call the Bible inerrant. I do not think we should use the word *inerrant*, but expressing that the Bible is the infallible revelation of God's will, I think, is very correct. It certainly is in harmony with the Spirit of Prophecy.

J. J. BATTISTONE: I would like to speak to the two points Dr. Londis mentioned. First, with respect to the Holy Scriptures and the reference to the historical witness of the Scriptures to God's presence. Doctrine number two brings this out; so if the first statement were amended, it would be consistent with the reference to God, who acts in and through nature and history.

The second point has to do with the word *infallible*. Are we sacrificing anything substantial when we omit the word *infallible*, substituting for it the word *authoritative*?

LEWIS O. ANDERSON: I feel that we should retain the word *infallible* where it is. I think that this is a proper statement of our view concerning the Bible. If we remove that now, it will be seriously misunderstood by many people.

RUSSELL STANDISH: I want to support Dr. Brown's statement that we recognize the Bible as authoritative when it comes to the area of history. I think we are all aware that we are not talking in a vacuum today. There are many among our believers who project the concept that the Scriptures are perfect for their purpose. Now, that sounds like a benign statement until it is understood that what is meant is that Scripture is authoritative as a guide to salvation, but it contains many errors of history and science. I believe that the Holy

Word of God is just as authoritative in matters of history and science as it is in matters of salvation. I would even go further than Dr. Brown and insert science into this statement as well as history. I believe, as have most of the other speakers, that the word *infallible* is very proper and that we would lose very much if we drop it.

JAMES LONDIS: In keeping with your statement at the beginning that we must be careful to say not only what we mean but what we do not mean. If we use the word *infallible*, I would suggest that we then state what we do not mean by *infallible*, that it is defined as absolutely perfect and unerring in a verbal inspiration sense.

NEAL C. WILSON: That is something that might be worthwhile for this church to state.

J. J. AITKEN: The great genius of the Seventh-day Adventist Church is that we believe in the infallibility of the Holy Word of God. There are many teachings today that would discredit certain parts of the Bible.

W. DUNCAN EVA: I would like to make a suggestion that will satisfy as many as possible. I would suggest that instead of the word "authoritative" on line 18, we use the word *infallible*. And that instead of the word "infallible" on line 20, we use the word *authoritative*. In other words, transpose those two words. I would suggest further that we refer the question of a definition for the term *infallible*, as Dr. Londis has suggested, to an editing committee, with the suggestion that a footnote be added defining what we mean by "infallible." I think it would be difficult to write it into the text.

MARIO VELOSO: I would like to support the presence of this word *infallible*. A definition, if desired, would be better placed in the text because footnotes are easily lost. I think the word *infallible* does not give any wrong impression. We will not lose anything by retaining it, and changing it could be misunderstood by many Adventists.

NEAL C. WILSON: Very well stated. Thank you, Dr. Veloso. Let me get a reaction from you. Let us tentatively agree that we will use the word *infallible* in connection with revelation. This is really in harmony with how Ellen White used it. Then let us use the word *authoritative* for the standard of faith and practice, and ask a small committee to submit a statement with respect to our understanding of the definition of the word *infallible*. We can decide later whether the def-

inition should be part of the body or a footnote.

[A straw vote was taken, and the suggestion was overwhelmingly supported.]

NEAL C. WILSON: Now, I would like to settle the desirability of including something in terms of history. Could I have an expression from you about that? [A straw vote was taken, and the suggestion was supported.]

NEAL C. WILSON: Now, I would like an idea from you about this very sensitive area of science; that is a word which can be broadly interpreted and can be a stumbling block. We should be cautious not to suggest that we do not feel that Scripture has anything to say about science.

R. H. BROWN: Thank you, Elder Wilson. I greatly appreciate the suggestion of Brother Standish with respect to including the term *science* here. But I think that for our purposes, the term "God's activities in human history" includes what many of us consider to be science. A statement like this is strengthened if it can be made as succinct as possible, with as few divergent terms as possible. I do not think the addition of the word *science* is necessary.

LAWRENCE GERATY: I am very pleased with the statement the way it is with the modifications that you have suggested. I think all of us feel that the word *infallible* would be in relation to the revelation of God's gracious purpose and will. I, however, would have a very difficult time as a teacher of history to state here that the Bible is all sufficient in matters of history and science. There are many areas in which I have questions, and I wish the Bible said more. Unfortunately, it is not all sufficient. In areas where it speaks, it speaks the truth and it is certainly trustworthy.

NEAL C. WILSON: The group here did rather overwhelmingly feel that they would like to see something included with respect to God's activities in human history. Is your objection to that phrase, which was overwhelmingly accepted here, or to the inclusion also of science?

LAWRENCE GERATY: I have no problem with God's activities in human history. What I am afraid of is the way that Dr. Brown suggested that it be added here. In that way the Bible would be presented as all sufficient and infallible in matters of history. That would not be good, and adding science would make it just that much worse. In other words, the Bible is not a textbook in these areas.

NEAL C. WILSON: I believe we understand your point about God's activity in human history. We feel that Scripture is a revelation of that. I think, in that case, let the editing group try to reword this for us and bring it back, so we can see it on paper.

Now, could I get an expression from you on the matter of the word *science*? How many of you feel that something ought to be included about the word *science*? Those of you who feel we ought to include *science*, will you raise your hands? [Few hands raised.]

All right, apparently we will not include that word or refer that to our small editing committee.

Well, I think that pretty nicely does Section No. 1. I would like to suggest that we go on to No. 2 at this point.

J. W. BOTHE: [Read Section 2 of the Statement.]

NEAL C. WILSON: Here are several lines packed with a lot of meaning. Who has some help for us on this or some question with regard to the Godhead or Trinity?

A. V. WALLENKAMPF: I will read the whole of the third sentence: "He is infinite and beyond human comprehension, yet known through His self-revelation." I am somewhat apprehensive of the statement, "His self-revelation." To me it opens the door too wide. It could open the door to almost anything, and

certainly pseudocharismatics will crawl in through it. Instead of saying "His self-revelation," I would like to say "the Holy Scriptures."

There is one more observation on the next line, "He acts in and through nature and history." This is the very reverse of the other one. This does not describe my God. This limits God to acting *only* through nature and history. My God acts through nature and history, and any other way He pleases. He is not limited to nature and history. I would like to add a few words at the end of that sentence: "He acts in and through nature and history *and beyond both*," or something similar. He has other means that supersede both nature and history.

MARIO VELOSO: The sentence that begins, "God is all-powerful, all-knowing, and ever-present" is followed by phrases that concern me, "above all, through all and in all" which is almost a quotation taken from another context. In the context of the church, this is true, but in the context of everything which is referred to here, it takes on the connotation of pantheism. I would like to suggest that this sentence "above all, through all and in all" be deleted. It would be just fine to put the period after "ever-present." I would also like to support Elder Wallenkampf on the sentence, "He acts

in and through nature and history."

LEIF HANSEN: In this discussion of the Trinity, which is always a difficult matter to discuss, I wonder if a certain misunderstanding could be eliminated by saying "a unity in purpose" so that the matter of physical unity may be eliminated.

NEAL C. WILSON: I see your point there. Maybe we ought to make it a unity in purpose rather than a physical unity.

J. G. BENNETT: The statement about the Godhead and the Trinity goes on to use the pronoun *He*. Later as the Father, Son, and the Holy Ghost are discussed, we use the same pronoun *He*. I do recognize and accept the Trinity as a collective unity, but I would have a little difficulty in applying the pronoun *He* to the Trinity or the Godhead. For me this has deep theological implications.

VICTOR H. HALL: I refer to the phrase "Yet known through His self-revelation." Surely the only self-revelation that God has made is in His Son.

NEAL C. WILSON: We had a suggestion that rather than "self-revelation" we ought to use "Holy Scriptures." Now, of course, Christ is the Word and your point is that His revelation is in the Son.

VICTOR H. HALL: No one has seen God at any time.

NEAL C. WILSON: You have a point there. The problem is, how do we see God today if it has to be through the Son? We have to see the Son through the Scriptures. I think the intent of those who drafted the statement was that there is no way for us to see God or the Son today except through Scripture.

H. J. HARRIS: It seems to me we have a conflict or a contradiction in this statement, "There is one God: Father, Son, and Holy Spirit, a unity of Three co-eternal Persons." Would not it be more clear if we were to say "There is one God consisting of Father, Son, and Holy Spirit"? We begin with "one God." Then, without any explanation, we use "Father, Son, and Holy Spirit." Later, we go to "a unity of Three."

RICHARD HAMMILL: There are several comments I would like to make. Regarding this last suggestion, I think it is rather difficult to use the verb *consist* with God. I think we ought to be very careful in using terms that the Bible does not use of Him. When we framed this statement we tried to use Biblical phrases as much as we could.

The next concept has to do with that of self-revelation. I think it would be a mistake to limit this, because God reveals Himself in many ways. He reveals Himself certainly through

Continued on page 14

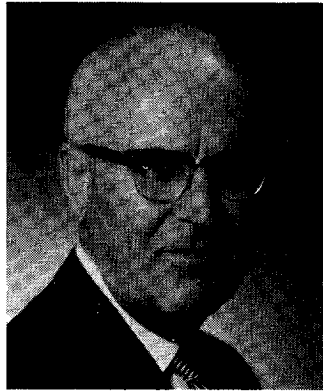


Slide presentations that run continuously inside the *Adventist Review* exhibit tell the story of the paper's pioneers, its nine editors, how the *GC Bulletins* are printed, and a unique conversion experience. The fifth program is an excerpt from the program "Immanuel—God With Us."

Ministerial Association

A report of activities for the quinquennium 1975-1980.

By N. R. DOWER
Secretary



With the support and participation of church members Seventh-day Adventist ministers have been used of God to bring into this church approximately 1,200,000 precious people by baptism and profession of faith during the past five years. Since 1973 our world growth rate has been 5.46 percent per year, and our net membership increase has been 727,411, or about 145,482 a year.

Total losses by apostasy for the same period amounted to 356,000. This is equivalent to the loss of one of our large world divisions. Our loss rate was 13.43 percent for five years, or 2.69 percent per year. Thus through apostasy there has been not only a heavy drain on our membership records, but a corresponding loss of brain power, service time, talent and means to the cause of God. This presents a sad reality that the church must face seriously and by the grace of God find some way to provide better nurture and loving care to our members of all ages and in all parts of the world field. Special plans are in various stages of development. Shortly, steps of a specific nature will be proposed that we feel will help us to greatly reduce our losses.

The Ministerial Association includes all ministers, licensed and ordained, administrative and departmental; Bible instructors; and Bible teachers in our schools. It is the Association's function to provide tools and materials to assist the ministers in the field in their important service to the church and to the

world. Evangelistic sermons, sermon summaries, seminar and advertising materials, and other aids are now being provided to the field through the Evangelistic Supply Center which is housed in the Review and Herald Publishing Association. Every effort is being made to provide that which will assist our pastors, evangelists, and lay evangelists in conducting effective public evangelistic campaigns.

Another area of service is to the wives of our ministers, affectionately known as Shepherdesses. In addition to the regular monthly much-appreciated Shepherdess feature in the *Ministry* magazine, we have an increasing number of Shepherdess organizations in various conferences and missions in all parts of the world. The immense contribution of the minister's wife to the work of her minister husband cannot be computed. She has faithfully stood by his side and supported him in every possible way. She has carried her responsibilities with grace and loving concern, and the ladies of the church—in fact, all the members of the church—have been the richer for it. Her example of Christian dignity, decency, and devotion, along with her personal charm has given a lift to every woman in the church.

Our *Ministry* magazine has been a great blessing to our workers in many areas of Christian witness. Its timely, informative, and inspiring articles have dealt with Biblical scholarship, health, science, and many other practical aspects of the minister's life and work. It has fostered excellence in pastoral and evangelistic ministries and in the continuing development and growth of those engaged in such service. *Ministry* goes to about 17,000 Adventist ministers—pastoral, evangelistic, administrative and departmental—as well as others in related fields. It is highly valued by those who receive it and is a positive power in the church at large because of the ministers who are influenced by it.

Another special service to ministers is the ASPIRE Tape-of-the-Month. This contains three hours of sermons, book reviews, practical suggestions and other pertinent material that is being received by many of our ministers around the world. In order to make these tapes and their messages available to most of their workers, a number of local fields duplicate the tapes and send them to their pastors. In other fields they are duplicated and loaned to the ministers for their use and information and then passed on to others. We are happy to make this service available at a price that is within reach of most of our workers in any place.

A necessary and quite vital service that is provided to the ministers of the church through the Ministerial Association is that the Ministerial secretary is in reality a pastor's pastor. That



Left: A total of 374 persons were baptized as a result of a series of meetings by Alcides Campolongo, of the South Brazil Union, and Severino Bezerra de Oliveira, of the East São Paulo Conference, in Guarulhos. Thirty-three pastors participated in the ceremony as about 2,500 persons observed. Right: C. D. Brooks was speaker for a series of Breath of Life meetings in Washington, D.C., in 1979. A church was formed as a result of the series.

is, he is the one who sits down with the pastor to study and discuss his problems and needs. This offers the pastor an opportunity to share with someone who truly cares about his life and ministry. He will do anything he can to help pastors achieve greater success in their service to their people, the people of the community, and the members of their own families. Pastors minister to all three of these congregations.

Evangelism is and should be the number one priority of this church. While we have no accurate report of the number of evangelistic campaigns held in the various fields, they must number in the thousands. Many of these have been blessed with excellent success, and most, if not all, have been truly fruitful. The cost in dollars cannot be accurately reported either, but it is significant that the increased membership that has resulted has made great contributions to the work of the Lord through the Sabbath School and other mission offerings, as well as through the tithe increase that has been experienced around the world.

At their ordination ministers are charged to "do the work of an evangelist." The real answer to the problems of our world work is directly related to the success of Holy Spirit inspired and directed evangelism. Along with the tangible results of evangelism, however, must go the vital role of the pastor in nurturing and equipping the membership of his church for soul saving inside and outside of the church.

The role of the pastor/minister as outlined in the "Finish the Work" document is fourfold:

1. *To feed the flock of God through Biblical preaching and the ministry of the Word.* Never has the need for this kind of preaching been greater than today. For the most part we have a well-trained ministry, but there needs to be a new commitment to Biblical preaching that will truly feed the people and help them to find nourishment through the Word to meet their daily needs. The servant of the Lord has said, quoting an angel, that ministers must get their message "'warm from glory, carry it in their bosoms, and pour it out in the warmth and earnestness of the soul to those that hear'" (*Testimonies*, vol. 1, p. 113).

Greater efforts need to be made in all parts of the world to get our ministers to specialize in Biblical preaching. Doing so will help the members to realize what a precious treasure they have in the Word of God. This infallible, authoritative Word is able to meet their every need, provide answers to their deepest questions, and solve their most perplexing problems. Our ministers have committed themselves to help our people, and people in the world as well, to develop habits of study that will make provision for a meaningful hour each day in contemplation of the life of Christ and of His Holy Word. In this way

they hope to encourage a revival of primitive godliness which will cause people's love for Christ to be quickened.

2. *To shepherd the flock in association with, and the support of, the elders, deacons, and deaconesses.* This is a vital area of service and is the Lord's way of caring for the flock He has given us, as well as of cutting down on our apostasies.

3. *To train church officers and members for active service for God in behalf of soul saving.* To assist the pastors in their important work the departments, leadership, and organization of the whole world field comes to their aid. These form a support system for the pastor and his local church. They are to provide tools, materials, and expertise in the field of training so that the pastor does not have to face his superhuman task alone. The pastor must share responsibility with his church officers, but he must not turn loose of such responsibility until he has trained someone to pick it up and carry it on successfully.

4. *To lead his church, by precept and example, into an all-out effort to reach the people of their territory with this blessed message.* The pastor will set the example himself by conducting evangelistic campaigns, and by helping his members to see that their true role as Christians is to share with others the blessed joys that they have found in Jesus Christ. Evangelism is the purpose of the church. The church is organized for service and its mission is to carry the gospel to every person's door.

This is the role of the pastor—his job description. Church officers must do all in their power to carry faithfully their responsibilities of church leadership and administration so that the pastor can be free to engage in his vital ministry to his people and to the world about him.

Thrilling P.R.E.A.C.H. project

One of the most thrilling programs of the church at present is the P.R.E.A.C.H. project. More than 250,000 ministers of other faiths receive every other issue of the *Ministry* magazine. While most of these are in North America, it is also shared in a limited way with some non-Adventist ministers internationally. The interest they have shown is great and the results thus far have been most encouraging. In addition to the work that the magazine itself is doing to reach these ministers, about 80 one-day seminars have been held which have been well received. Many of those attending have requested additional seminars. We plan more in the future. We are most grateful to the administrators who have seen the importance of this project and have given their support financially, and in every other way, to the success that P.R.E.A.C.H. is now enjoying. We solicit prayers in behalf of this work and for the quarter of a million ministers who are now being blessed by this service.

Through ministerial institutes, seminars, workers' meetings, and other special meetings for the ministry of the church, the Ministerial Association serves the needs of the church in the world. The field schools of evangelism that have been held have given on-the-job training in the art of evangelism. Through participation in extension schools we also serve the field. We rejoice in this privilege and solicit an interest in your prayers that we may meet the true, felt needs of our ministers, thus assisting and supporting them as they seek to meet the needs of the members in their churches. We also cooperate with the soul winning departments of the church that are faithfully serving the interests of the people of God. We are deeply concerned about the spiritual health of the various age groups in our churches and seek to enrich their fellowship within the church. Every church must be a training center for gospel service, and it is our mission to give the everlasting gospel in the setting of the three angels' messages to the entire world. □



The *Ministry* staff and Robert H. Pierson, former president of the General Conference, check copies of the first *Ministry* to be mailed to more than 250,000 non-SDA pastors as part of the P.R.E.A.C.H. project.

Continued from page 11

the Scriptures, as we have stated. He has revealed Himself in nature. Ellen White explicitly says there are two books—the book of the Written Word and the book of nature—and God sometimes reveals Himself in ways the Bible says we don't expect and don't always understand. So we tried to be no more or less explicit than the Bible is here. If we define this word, we rule out others that I think we have to understand when this is read.

The next matter is the concept about God in and through all. This is an exact Biblical statement. It could be in quotes except stylistically we have not been putting Biblical phrases in quotes. But Ephesians 4:5 uses these phrases with the verb *is*—God “is.” Just because there have been some pantheistic views in our past history, I don't think that we ought to try to rewrite the Bible, not wanting to use this verse of Scripture. The Bible does say that God is in all, and through all, and above all, in ways that we do not understand. Since this is a Biblical clause, I think we should try to maintain it.

My last comment has to do with the thought that God acts in and through nature and history. This does not say that these are the only ways that God acts. God acts in many, many ways, but the Bible explicitly says that He does act in nature and in history. When we say that, we are not denying others, but we are making an affirmation of that which the Bible clearly states.

MIGUEL CASTILLO: It has been interesting to me to find a statement of Ellen White that says that God acts in each natural phenomenon. This is in perfect agreement with the Biblical statement “My Father worketh . . . and I work.” The statement, therefore, that He acts in all, above all, and through all, is in perfect agreement with both the Scripture and the Spirit of Prophecy as far as I am concerned.

W. G. C. MURDOCH: I would suggest that we use the expression “The Godhead or Trinity” rather than “Trinity.”

J. J. BATTISTONE: There was a reference to the pronoun *He*. We are talking about the Godhead, so the antecedent of the pronoun is God, not the three persons. In the reference to His self-revelation in Scripture, I prefer that reading.

PAUL C. CHIMA: I would suggest that when this goes back to the committee, Sister White's writings be studied to see what

term she used to describe God the Father and the Holy Spirit. Let us use a lot of her terminology to define this. Whatever decisions are made and expressions found, let us be content with them.

W. R. LESHER: I am concerned about words and phrases that would seem to limit God or to change the view of God that is given to us in Scripture. One of these is the suggestion that was made that we not use the word *He*. I presume that the speaker was referring to the use of “They” in paragraph 2. And, of course, the statement of Scripture is that “The Lord our God is One Lord.” And to speak of “They” or some other pronoun than “He” would make us tritheist, instead of believing in one God. The expression “consisting of Father, Son, and Holy Spirit” might read more nicely. It seems to me it does introduce a limiting factor. It is much more in harmony with the mystery of God to simply say there is one God—Father, Son, and Holy Spirit. My same observation would apply to the expression “a unity of purpose.” We assume that there is a unity of purpose in the Godhead. Still, God is a mystery. And we do not know in what ways that unity might exist other than in purpose. There are some ways in which we can seem to say that God is not a unity. But even then we are not sure what we are talking about. The idea of three Beings that are One is a mystery, and it seems to me that we should not try to remove all of that mystery from the statement.

N. C. WILSON: I would like now to appoint a committee to do some editing for us with these suggestions in mind. I would like to suggest that Dr. Richard Hammill serve as chairman and that the following serve as members:

Thomas H. Blincoe, dean of Andrews Theological Seminary
W. Duncan Eva, of the General Conference

Larry Geraty, of Andrews University

W. R. Leshner, from the Biblical Research Institute

James Londis, pastor and Biblical scholar

Robert Olson, from the White Estate

Jan Paulsen, from Newbold College

Mario Veloso, from South America

G. R. Thompson, chairman of the *Church Manual* Committee

M. T. Battle, secretary of the *Church Manual* Committee

This makes a committee of 11. It might be well to add R. H.

Brown also, since we are dealing with some areas of science.

W. J. HACKETT: We have a report from the Nominating Committee, which we will release at this time.

H. H. SCHMIDT: We will ask J. G. Smoot, our secretary, to bring the report.

J. G. SMOOT: We have a rather lengthy slate to present this evening. [The report was presented and accepted. It appeared on p. 32 of Bulletin 4.]

L. M. HAWKES: [Benediction.]

NEAL C. WILSON,

Chairman

W. J. HACKETT,

Chairman

D. H. BAASCH,

Proceedings Secretary

J. W. BOTHE,

Actions Secretary

Session actions

Youth Council—Church Manual Supplement Addition

Voted, To insert a new section, Youth Council, in the North American Supplement of the *Church Manual*, to read as follows:

The Adventist Youth Society organization as listed in the *Church Manual* is the official world plan of organization for youth ministry in the local church. However, in the North American Division an alternate organizational plan known as the Youth Council has been adopted and is followed in some churches. This plan differs from the Adventist Youth Society plan of organization mainly in its concept that all activities involving senior youth in the local church are planned and executed by one organization under the leadership of one person, known as the church youth leader. This organization includes the youth Sabbath school, youth temperance activities, Adventist Youth Society meetings, youth witnessing, and youth recreational activities.

The youth leader, an adult who has demonstrated mature abilities to relate to youth, is elected by the church and is chairman of the Youth Council. In larger churches he will be assisted by one or more church-elected associate youth leaders, one of whom would serve as secretary/treasurer of the Youth Council. One associate youth leader would serve as youth Sabbath school leader. In small churches, the church youth leader may not only be the youth leader for the church but may

serve as leader of the youth Sabbath school or class.

The Youth Council is to be made up of these church-elected officers and young people selected by these officers and the youth themselves to serve on the council. The size of the Youth Council is adaptable according to the size of the church.

The responsibility for the youth Sabbath school in this organizational plan is with the Youth Council. The youth Sabbath school will, however, use the resource materials and foster the objectives and program of the General Conference Sabbath School Department. It also will receive guidance from the local Sabbath School Council.

The detailed organizational plan of the Youth Council which was adopted by the 1974 Annual Council is printed in a special leaflet available from the local conference youth director. Further information and helps are available in *Youth Ministry Accent*, a quarterly journal published by the General Conference Youth Council which is sent free to each conference for distribution to the churches in North America.

Adventist Junior Youth Society

In the North American Division the Pathfinder Club has replaced the Adventist Junior Youth Society (formerly JMV Society) in the local church. However, an Adventist Junior Youth Society is a part of the devotional and witnessing activities of each church school. Each classroom is considered a society with the teacher as the leader and the students serving as society officers.

Pupils in grades one to four are designated as Adventurers, while students in grades five to eight are listed as regular members of the Adventist Junior Youth Society. In larger schools where each grade is in a separate room, students in grades five and six would be members of the Adventist Junior Youth Society while those in grades seven and eight would be listed as members of an Adventist Earliteen Youth Society. This harmonizes with the divisions of the Sabbath school.

Society meetings are usually held the first period on Wednesday or Friday mornings and include not only programs which the students develop but also the study of the Adventist Junior Youth Classes (formerly JMV Classes) and Adventist Youth Honors (formerly MV Honors). An Investiture service is

scheduled each year in the church school with the conference youth director awarding the insignia and Adventist Youth Honors.

The General Conference Youth Department twice each year publishes a small journal, *Church School Focus*, which is sent free to church school teachers to help them with their leadership of the Adventist Junior Youth Society. Other resource materials, including an audio-visual program on the Adventist Junior Youth Society, are available from the local conference youth department.

The Church Board/Church Board Meetings—Church Manual Revision

Voted, 1. To merge two sections, The Church Board, CM 107, 108, and Church Board Meetings, CM 131, 133, into one section entitled The Church Board and Its Meetings, to be inserted in the chapter, The Services and Meetings of the Church.

2. To revise the new section, The Church Board and Its Meetings, to read as follows:

Definition and Function.—The church board is composed of the principal officers of the church. It has a number of important responsibilities, but its chief concern is the work of planning and fostering evangelism.

The great commission of Jesus makes evangelism, proclaiming the good news of the gospel, the primary function of the church (Matt. 28:18-20). It is therefore also the primary function of the

church board to serve as the chief committee of the local church. When the board devotes its first interests and highest energies to every-member evangelism, most church problems are alleviated or prevented. A strong, positive influence is felt in the spiritual life and growth of the membership.

Included in church board responsibilities are:

- Evangelism
- Spiritual nurture
- Maintenance of doctrinal purity

- Upholding Christian standards
- Recommending changes in church membership
- Church finances

- Protection and care of church properties
- Coordination of church departments

The board is elected annually by the church membership at the time of the regular election of church officers.

Membership.—The following church officers should be included in the church board membership:

- Elder or elders
- Head deacon
- Head deaconess
- Treasurer
- Clerk
- Lay activities leader
- Lay activities secretary
- Community Services or Dorcas leader
- Sabbath school superintendent
- Home and School leader
- Adventist Youth Society leader

- Pathfinder director
- Interest coordinator
- Communication committee chairman or communication secretary
- Health secretary
- Temperance leader
- Stewardship secretary

In many cases two or more of these offices are carried by one individual. Additional members of the board may be elected by the church if desired. The minister appointed by the local field to serve the church as its pastor is always a member of the church board.

Officers.—The chairman of the church board is the minister appointed to serve the church as pastor. If the pastor prefers not to act in this capacity or is unable to be present, he may arrange for the church elder to preside as chairman on a *pro tem* basis. The church clerk serves as secretary of the board and is responsible for preserving the minutes of the meetings.

Meetings.—Because the work of the church board is vital to the life, health, and growth of the church, it needs to meet at least

once each month. In larger churches more frequent meetings may be needed. It is well to fix the monthly meeting time for the same week and the same day each month. (Example: The first Monday of each month.)

The church board meeting is announced at the regular Sabbath worship service. Every effort should be made to have all board members present at each meeting.

Each church should determine at one of its regularly called business meetings the number of church board members who must be present at a church board meeting to constitute a quorum.

Work of the Board.—1. Planning evangelism. Since evangelism is the primary work of the church, the first item on the agenda of each church board meeting is to relate directly to the evangelization of the missionary territory of the church. In addition, once each quarter of the year the entire church board meeting can well be devoted to plans for evangelism. The board will study local field committee recommendations for evangelistic programs and methods. It will determine how these can best be implemented by the church. The pastor and the church board will initiate and develop plans for public evangelistic campaigns.

2. Coordinating outreach programs of departments. The church board is responsible for coordinating the work of all church departments. This includes the outreach programs of lay activities, Sabbath school, youth, health, education, and temperance. Each of these departments develops its plans for outreach, within its own sphere. To avoid conflict in timing and competition in securing volunteer helpers, and to achieve maximum beneficial results, coordination is essential. Before completing and announcing plans for any program, each department should submit its plans to the church board for approval. The departments also report to the church board on the progress and results of their outreach programs. The church board may suggest to the departments how their programs can contribute to the preparation, conduct, and follow-up of a public evangelistic campaign.

3. Dividing and assigning missionary territory. As far as possible, each family and member should be encouraged to accept an assignment of territory. Every home in the church territory will thus be assigned to a church member. The member will be encouraged to pray daily

for those living in every home in his/her territory and to begin making missionary contacts in every home of one section of that territory.

4. Encouraging and helping the outreach departments of the church to enlist all church members and children in some form of personal missionary service. Training classes should be conducted in various lines of outreach ministry.

5. Cooperating with the interest coordinator of the church to ensure that every reported interest in the message aroused through whatever source is personally and promptly followed up by an assigned layman.

6. Encouraging each department to report at least quarterly to the church board and to the church membership at business meetings and/or in Sabbath-day meetings.

7. The details of church business should be considered by the board, and the treasurer should report the state of church finance on a regular basis. The church roll should be studied, and inquiry should be made into the spiritual standing of all members, and provision made for visiting the sick, discouraged, and any backslidden member. The other officers should report concerning the work for which they are responsible.

Subcommittees.—The church board should permit no other business to interfere with planning for evangelism. Should other business be too time-consuming, the board may appoint subcommittees to care for specific areas of church business such as finance or church building projects. Such subcommittees will then make recommendations to the church board. In this way the resources of the board are conserved for its primary task—evangelism.

In very large churches, a subcommittee for evangelistic planning may be appointed by the board. This will be composed of the heads of the church outreach departments with an elder as chairman. This subcommittee will report to the church board and will also assume the task of department coordination of outreach programs.

The Church Board/Lay Activities Council/Church Board Meetings—Church Manual Revision, NA Supplement

Voted, To add to the membership of the church board and the Lay Activities Council the following:

Inner City Coordinator



Offerings on Sabbath morning, April 19, exceeded \$18,000.

Eighth business meeting

Fifty-third General Conference session
April 22, 1980, 9:30 A.M.

Session proceedings

W. C. SCALES: [Opening song.]

R. E. OSBORN: [Opening prayer.]

RICHARD HAMMILL: We will now come to order for the business of the day. The time of this session will be taken up with official business of three General Conference legal corporations. I will turn the chair over at this time to Neal C. Wilson, the president of our General Conference, who is also president of these legal corporations.

NEAL C. WILSON: This will be a special type of meeting. General items will need to be referred, but it is extremely important that the business of our legal entities be done properly. Robert E. Osborn, the secretary of the General Conference Corporation of Seventh-day Adventists, will read the official notice.

R. E. OSBORN: Mr. Chairman, the following item appeared in the November 22, November 29, and December 6, 1979, issues of the ADVENTIST REVIEW under the heading "General Conference Corporation of Seventh-day Adventists." [The notice was read.]

NEAL C. WILSON: At this time it is appropriate to receive a report from the treasurer of the General Conference Corporation, K. H. Emmerson.

K. H. EMMERSON: Last Friday morning you received the statement of the General Conference Corporation of Seventh-day Adventists. I propose that the rereading of the statement and auditor's certificate be waived. I move that we approve the financial statement of the General Conference Corporation of Seventh-day Adventists. [Motion was seconded and voted.]

R. E. OSBORN: The next item for consideration is the election of a board of trustees. I move that the session Nominating Committee be requested to nominate the members of the board of trustees for the ensuing term. [Motion was seconded and voted.]

R. E. OSBORN: This concludes the business of the General Conference Corporation. I move that we adjourn. [Motion was seconded and voted.]

NEAL C. WILSON: Now, Elder Osborn, the secretary of

the General Conference Association of Seventh-day Adventists, will read the official notice of that meeting.

R. E. OSBORN: The following notice appeared in the November 22, November 29, and December 6 issues of the ADVENTIST REVIEW under the heading "General Conference Association of Seventh-day Adventists." [The notice was read.]

NEAL C. WILSON: The treasurer, K. H. Emmerson, will present that report.

K. H. EMMERSON: Last Friday morning, the General Conference Association of Seventh-day Adventists statement was presented. This actually is a dormant organization. The total activity last year was a \$10 fee to maintain it active for legal reasons so that the Association will be in a position to operate should any wills or organizations have used this particular name in past decades. I move that the rereading of the statement and the auditor's statement be waived. [Motion was seconded and voted.]

R. E. OSBORN: Mr. Chairman, the General Conference Bylaws, Article 15, states, "The trustees of the General Conference Corporation also constitute the board of trustees of the General Conference Association." Therefore, the election of the new board of trustees for the General Conference Association is provided for. This now completes our work for this entity. I move that we adjourn. [Motion was seconded and voted.]

NEAL C. WILSON: The final legal meeting today is the North American Conference Corporation of Seventh-day Adventists. Our Corporation secretary, Elder Osborn, will read the notice.

R. E. OSBORN: The following appeared in the November 22, November 29, and December 6, 1979, issues of the ADVENTIST REVIEW under the heading, "North American Conference Corporation of Seventh-day Adventists." [The notice was read.]

NEAL C. WILSON: Elder Emmerson, you have a statement at this time concerning the financial report.

K. H. EMMERSON: This corporation has no known assets or liabilities. However, it also must be maintained in the event that it is needed to care for any wills, legacies, or bequests that

may have been written in its name in past years. The statement and the auditor's certificate were included in the financial statement already presented. I move that we waive the rereading of this statement. [Motion was seconded and voted.]

R. E. OSBORN: I move that the session Nominating Committee be requested to nominate seven members of the North American Conference Corporation of Seventh-day Adventists. [Motion was seconded and voted.]

R. E. OSBORN: This concludes the business for the North American Conference Corporation. I move that we adjourn. [Motion was seconded and voted.]

RICHARD HAMMILL: The next item of business is one that always affords us a good deal of pleasure. The American Bible Society has been used mightily by God to help provide the Scriptures in the languages of the people. We are very pleased to make a place on our program this morning regarding this activity. I will ask D. A. Roth, an associate secretary of the General Conference, to introduce our guest from the American Bible Society.

D. A. ROTH: We are delighted to have a very special guest with us this morning, Dr. Eugene Nida, an international authority in linguistics and translation and executive secretary of the Translations Department of the American Bible Society, who has been associated with the Society's translation work for more than 30 years.

Before Dr. Nida speaks to us this morning, I would like to call upon our newly elected world treasurer, L. L. Butler, to make a special presentation on behalf of the General Conference. Elder Butler tells me this will be his first public function as the new world treasurer of the General Conference.

L. L. BUTLER: From its very beginning, the existence of this church has been based upon the Bible. During our entire history, we have shared with the American Bible Society the common objective of making the Bible more viable and acceptable around the world. Never is this need greater than it is today. We want to continue to work with the American Bible Society and would like to support them in a practical way this morning. Dr. Nida, it is a real pleasure to present to you, on behalf of the General Conference of Seventh-day Adventists, this check for \$50,000. [Applause.]

EUGENE NIDA: Thank you

very much. Needless to say, I have never held such a check in my hands before, and I thank you all very much. We appreciate this because never before in the history of Bible societies or of Christendom have there been so many demands from so many places for the Word of God in the language of the people. We would like to express the appreciation of the Bible societies and especially of my colleague and friend, Daniel Jimenez, who is a member of the Seventh-day Adventist Church and who serves as consultant for administration and finance for the Americas. May I present the most recent Bible in Spanish to President Neal C. Wilson. We appreciate so much what you have done. This is only a small token of our appreciation for the contribution of your church.

NEAL C. WILSON: Thank you very much, Dr. Nida. This is a treasure that really has meaning. God's Word is something that lives, and while I have Bibles in several different languages, I do not have one in Spanish. On behalf of the Seventh-day Adventist Church, it is my joy to accept it with sincere appreciation.

EUGENE NIDA: We, in the Bible societies, are very much indebted to you Adventists, first of all because you have the finest literature and Bible distribution program in the world, and second, because of the positive and constructive help so many of your missionaries and scholars have given us in translating the Bible. My wife and I want to express our thanks for your magnificent medical program in so many parts of the world. Both of us have benefited greatly from your hospitals as we have traveled and worked in many countries.

What I really want to say can probably be summarized best if I tell you what happened one time in a little village north of Guatemala City. We visited a church that did not look like any church you have ever seen. It was a church packed with people who had started a church in a home. When it was filled, they bought the house next door and broke down the wall between to make a longer church. As they continued to grow, they bought a third house and broke down that wall to make a longer, narrower church. They called themselves The Congregation of the Faith.

I wondered how this had ever happened, because no missionary had ever worked there. The leader of the church told me,

Continued on page 22

Communication Department

Report presented
Tuesday evening,
April 22, 1980.

By JAMES E. CHASE
Director



"The Communication Department's concerns are . . . the development and maintenance of a true image of the church, a clear understanding of its principles in the eyes of the public, and the effective use of broadcast and audio-visual techniques and media in communicating the gospel to the world. In this effort the department utilizes every appropriate medium of public information and community relations. By means of public relations counsel and specialized services it cooperates with other church departments in the public aspects of their work."—*Seventh-day Adventist Encyclopedia*, p. 337.

Having reviewed the purpose and concerns of the department as stated above, let us review its activities for the 1975-1979 quinquennium, categorized under the following headings: research: planning and development; intra-church and community relations; news and information; professional development; and seed-sowing and harvesting.

Research: planning and development

At the history-making Broadcasters' Council of 1978, at Oxnard, California (planned by the late M. Carol Hetzell, former director of the General Conference Department of Communication), an action was taken to encourage the church to experiment in the area of communicating with the public by radio and TV spot announcements. With the support of church leadership at the 1978 Annual Council, two spot announcements of 60- and 30-seconds duration were prepared and released on radio and television stations in Lubbock, Texas, during October, 1979. Research of community viewers and listeners prior to the release of the spots, with follow-up research to determine their impact, was directed by Andrews University personnel. Significant improvements were charted in the community's awareness of and attitudes toward Seventh-day Adventists.

While the Lubbock, Texas, spot experiment was the first to be as thoroughly researched and documented as this, the effectiveness of spot announcements has also been demonstrated in the Australasian and South American Divisions. In addition, the Voice of Prophecy has produced effective public service spots released by hundreds of radio stations in North America.

Advancing communication technology, including satellites and cable television, has afforded new, effective ways of reaching the masses. While the church has not been among the first to utilize these tools, yet near the end of the quinquennium Faith for Today and It Is Written released television programs by satellite and cable TV, as well as by conventional methods.

Two special Adventist Radio Network programs, one featuring then General Conference president Robert Pierson and the other featuring H. M. S. Richards, were released via satellite. WAUS in Berrien Springs, Michigan, and WSMC in Collegedale, Tennessee, have each installed a receiver dish for the reception of National Public Radio programs by satellite.

The Communication Department senses a need to cooperate with church leadership in keeping informed on community attitudes and advancing communication technology, and in making plans for better fulfilling the gospel commission.

Intra-church and community relations

During the quinquennium, nearly 15,000 church members and their friends were guests at the General Conference headquarters' visitors' center. Guided tours provided visitors with an opportunity to become better acquainted with the world church organization, its work, its personnel, and its head-quarter facilities.

Tell, an eight-page monthly journal produced by the department for church communications, was voted as "Best of Class" by the Religious Public Relations Council in 1979 and awarded first prize from among nearly 2,000 entrants. *Tell* also received the Hinkhouse DeRose Memorial award as best newsletter among entrants.

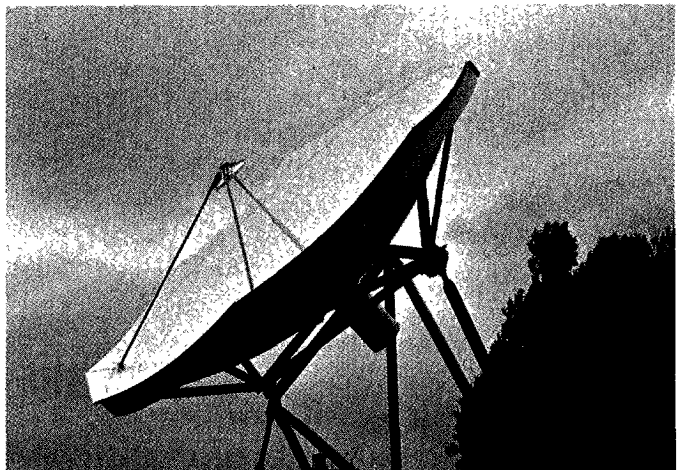
The 1976 church beautification program in the United States; community relations kits; press kits for use in connection with the annual Ingathering effort, Vacation Bible Schools, and cooking schools; and the weekly newspaper column, *Healthwise*, are among the services offered by the department to help improve community relations. In addition, the department coordinates a highway-signs program for church identification.

In 1979, the department cooperated with Columbia Broadcasting System in the preparation of a 30-minute television program featuring alcoholism and what Seventh-day Adventists are doing about it. This was the first time a television network in the United States featured the church in the context of its community activities. Plans are being laid for another CBS program in 1980.

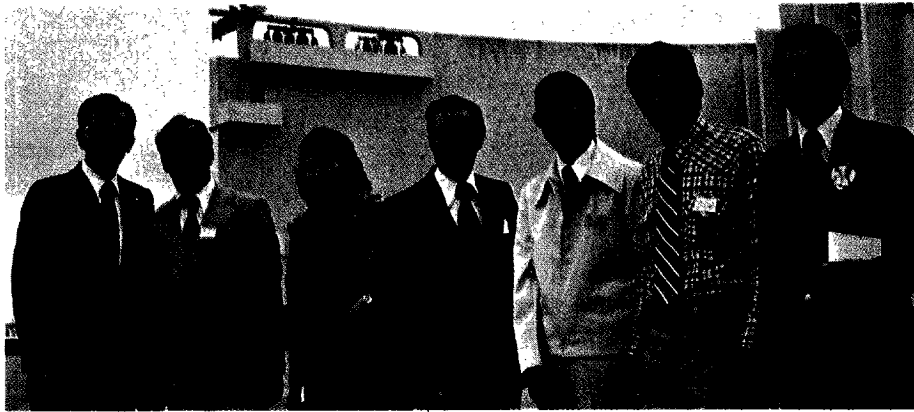
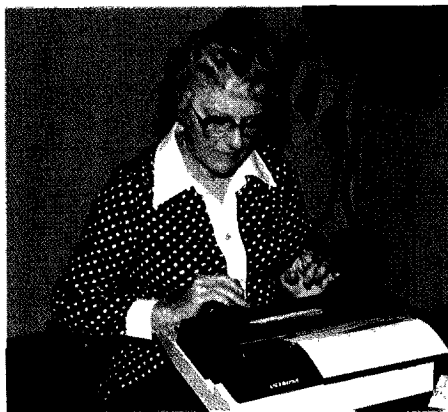
A real breakthrough was also realized in splendid media coverage of the church and its activities in India, Finland, Norway, and Sweden.

The department supplies information on the work and beliefs of the church in response to requests from journalists, and the news media, and persons whose interest has been aroused.

"Quick Look," a leaflet prepared annually for distribution, gives statistics, a statement of beliefs, and a brief history of the



Two Adventist college radio stations, WAUS-FM at Andrews University and WSMC-FM at Southern Missionary College, have installed receiver dishes for the reception of National Public Radio programs by satellite.



Through publications such as *Tell*, kits of various kinds, workshops, and seminars, the Communication Department encourages such media-minded church members as Marie Toennissen, communication secretary of the North Hills church in Claremont, California, and broadcasters in Honduras.

church. One million copies of this leaflet were distributed in North America during the quinquennium. It is also translated each year into a number of languages and reprinted for use in other countries.

"It's a Good Family," a slide program prepared during the quinquennium, is especially helpful in acquainting non-Seventh-day Adventists with the beliefs, work, function and Christian camaraderie of the church.

The monthly Communication Assignment, an ongoing aid for local church communication secretaries, features suggested news stories and background information that can be adapted for local release. This service played a large part in the increase of the number of news stories featuring the church during the past quinquennium. Another important factor was the workshops conducted for local church communication secretaries by division, union, and conference communication directors.

Notable increases in news coverage were recorded in Pakistan and Sri Lanka, with helpful TV coverage in Bombay and Dacca.

The Euro-Africa Division communication department, by contacting each publishing house in the division, engaged in a systematic correction of information appearing in dictionaries and encyclopedias under the heading "Adventists."

The German translation of M. Carol Hetzell's book, *Faith Alive*, was presented to most VIPs in German-speaking countries. The book has proven so successful as a means of communicating the work and beliefs of the church that it is being republished in Spanish and English under the new title *To Earth With Love*.

Professional development

Recognizing the importance of communication, and knowing that basic principles necessary for success need to be known and practiced, the divisions arranged for communication councils. Among these were a tri-union council held in Cebu City, Philippines, in 1978; a council for communication directors of the North American Division held in New York City in connection with the division advisory in March, 1979; and a council for the three Brazilian unions held in São Paulo, in October, 1979.

A communication internship program begun in 1976 provides communication graduates with two years of field training and service. Funded jointly by the General Conference and participating organizations, the program accepts six applicants annually. While employment is not guaranteed at the conclusion of the internship period, most of those who have served as interns have been employed by the church in communication or public relations capacities following their internship.

A slide program for workshops and seminars, "Tell It By

Radio and TV," was produced during the quinquennium to instruct church communication secretaries on the use of local radio and TV.

Each year the department conducts a four-week course, "Perspectives of Communication," at Andrews University. The course covers public relations theory and practice; news writing; feature writing; advertising; photography; writing and recording spots for audio; and instruction in video, television, and corporate public relations and development.

Seed-sowing and harvesting

Recently General Conference president Neal C. Wilson wrote, "The mission and message of Seventh-day Adventist Christians in 1980 are the same as those of the apostle Paul: 'To make the word of God fully known. . . . To make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ' (Col. 1:25-28, R.S.V.)."—*Adventist Review*, Jan. 3, 1980.

In the 1975 report of the Communication Department, then department director Walter R. L. Scragg wrote, "The climate in which the church operates, the atmosphere of opinion and attitudes, are vital to a successful completion of the divine commission."

So we come to seed-sowing and harvesting, believing that the success of these great functions of the church is directly related to a climate of confidence and inquiry that has been established.

To sow the seed, Seventh-day Adventists currently broadcast the Word in 62 languages, an increase of twelve from the previous quinquennium. Approximately 350 local broadcasters around the world deserve tribute. Assisting many of these is the Radio Script Service of the department that provides 65 scripts quarterly for five-minute broadcasts.

Over 100 stations in Australia and New Zealand carry the English Voice of Prophecy. According to R. A. Vince, associate communication director of the Australasian Division, "About three-fourths of the population of Australia" can tune in to it. In addition, there are over 40 local Pacific Island broadcasters speaking to their people in their own languages from 25 stations on islands such as Fiji, Samoa, Tonga, French Polynesia, and many more. In Italy there are now 19 Seventh-day Adventist ministers broadcasting.

The first church-owned-and-operated station in Italy began broadcasting from the campus of Italian Secondary School in Florence. Two other sites, Rome and Milan, have been approved as locations for stations to be built in 1980.

The Central American Union constructed the denomination's first AM-FM shortwave station, located in Guatemala

City, which began broadcasting late in 1979. Through Adventist World Radio, powerful shortwave broadcasts from commercial stations at Sines, Portugal; Andorra; Malta; and Sri Lanka can reach millions regularly. Sri Lanka alone has received listener mail from 54 countries. In addition, 1976 marked the beginning of broadcasts from Macao for Cantonese-speaking people in mainland China. Plans are being made for a new Polish broadcast that will begin in 1980.

The West Puerto Rico Conference was granted a license to operate an FM station in Mayaguez, Puerto Rico, beginning in January, 1980.

New college station

In 1979, WOCG-FM went on the air from Oakwood College in Huntsville, Alabama. The new station joined an association of eleven radio stations in North America owned and operated by Seventh-day Adventist organizations. A group association known as Adventist Radio Network provides a means by which the stations share ideas, expertise, and some programming. The General Conference Communication Department produces programs for and helps coordinate the efforts of ARN.

In North America, the comparatively new TV program, *Breath of Life*, has expanded to eight stations. To date over 2,000 persons are known to have been baptized as a result of the program and follow-up meetings.

According to Max Townsend, Far Eastern Division communication director, TV programs in Taiwan and Jakarta are continuing, and a regular weekly program was begun in Japan. Another went nationwide in the Philippines during this quinquennium.

Meanwhile, in 1980 the *Voice of Prophecy*, along with its founder, Elder H. M. S. Richards, celebrates its 50th anniversary of broadcasting; *Faith for Today* and *W. A. Fagal* celebrate their 30th anniversary of telecasting; and *It Is Written* with George Vandeman is approaching its 25th anniversary. According to Adrian Peterson, the Southern Asia Division is celebrating its 30th year of international broadcasting.

Many methods of reaping the harvest have been devised, with varying degrees of success. But one of the most successful is the missionary mailman program carried on in the Inter-American and South American divisions. Members commit themselves to visiting at least five homes a week with *Voice of Prophecy* Bible lessons. As a result thousands of new members have joined the Adventist family.

In the divisions outside North America the Communication Department is directly responsible for the Bible correspondence schools, which have proved themselves to be a major means of harvesting. During the past quinquennium, 10.75 million persons have applied for courses through these schools.

It Is Written effectively conducts one-day Bible-marking Revelation Seminars. Another successful follow-up method is the cassette ministry used widely in Europe and elsewhere.

While it is rightly recognized that usually more than a single factor bears on one's decision to follow Christ, at least 160,000 persons have been reported baptized through the broadcasters' Bible schools covered in this report.

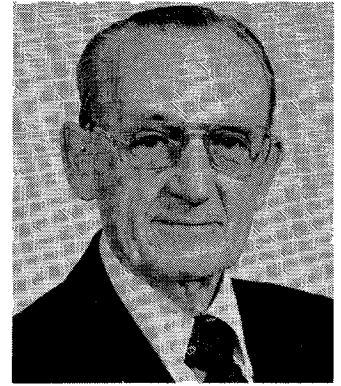
The new Adventist Media Center in Thousand Oaks, California, accommodates well the national and international radio and television programs of *Voice of Prophecy*, *Faith for Today*, *It Is Written*, and *Breath of Life*. In addition, Adventist Media Productions skillfully produces film and audio programs.

M. Carol Hetzell, director of the Communication Department until the time of her death in August, 1978, planned and worked skillfully with a dedicated staff. Her vision of the church triumphant continues to be the vision of the Communication Department. "To make the word of God fully known." □

Publishing Department

Report presented
Tuesday evening,
April 22, 1980.

By BRUCE M. WICKWIRE
Director



One hundred thirty-four years ago, in 1846, a little paper written by a young woman named Ellen G. Harmon, who later became Mrs. Ellen G. White, was printed on a small hand press in New England. The title of that publication was "To the Little Remnant Scattered Abroad." It contained her first vision in written form. Two hundred fifty copies were printed. James White and H. S. Gurney were the publishers.

This small beginning was destined to develop into a publishing work that would envelop the world with the "truth as it is in Jesus."

In 1848, while early leaders and believers were assembled in conference seeking God for light and counsel for conveying the gospel to the world, the Lord gave Ellen White "a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway" (*Christian Experience and Teachings*, p. 128).

She was informed that "the press is a powerful means to move the minds and hearts of the people. . . . The press is a powerful instrumentality which God has ordained to be combined with the energies of the living preacher to bring the truth before all nations, kindreds, tongues, and peoples. Many minds can be reached in no other way."—*Ibid.*, pp. 225-227.

Aside from the gospel itself, there is probably no other subject upon which Mrs. White has as much to say as the publishing work of the Seventh-day Adventist Church. It was ordained by God Himself and has been under His special supervision through all its years (see *Testimonies*, vol. 7, p. 138).

This special blessing and guidance is attested to in the fact that during this past quinquennium (1975-1979) more than one third of all the Adventist literature ever sold was distributed by our denominational publishing houses, Adventist Book Centers, and literature evangelists, thus fulfilling Mrs. White's prophecy that our literature work would move forward with ever-increasing success (see Table 1).

Publishing houses

Early church members responded to the call to establish publishing houses throughout the world that were destined to become symbols of a great prophetic movement in stability, growth, and evangelistic accomplishment.

During the Reformation the printing press broke the bonds of medieval superstition and clerical suppression. In earth's final hour the printed page, that powerful and silent instrument, in the hands of the church, will to the very end proclaim the message of Jesus to the human family.

The first paper published by the embryo church was called

Present Truth. Today it is known as the *Adventist Review*, the world church paper. With a continuous history of 130 years, the *Review* serves as a cohesive agent and voice for the more than 3.2 million Seventh-day Adventists throughout the world. It is published in Spanish, Portuguese, and French, as well as in English, and is published in 11 editions.

Today we have 50 modern, well-equipped publishing houses strategically located around the world. Soon a new publishing plant, under the direction of the Pacific Press Publishing Association, will be opening in Mexico. During this quinquennium new plants have been built for the publishing houses in Norway, Italy, the Netherlands, and Brazil. In addition to several new sheet-fed presses, four new web presses have been installed and are now operating to help keep up with the ever-growing demand for our literature.

Our publishing houses carry a twofold responsibility: providing convincing evangelistic literature for the public and supplying inspirational and character-building books and periodicals for an ever-increasing membership. These plants employ 2,577 skilled Seventh-day Adventists, who are producing a fine line of literature in 183 languages and dialects. Each working day these presses use nearly 200 tons of paper, or the annual equivalent of 1,100 railroad cars of 40 tons each.

Adventist Book Centers

Our Adventist Book Centers have been established so that church members and ministers alike can find personnel in one office who are experts on all church-produced literature. They assist in selecting the right literature to fill each individual and church need. During the past five-year period Adventist Book Centers have sold more than \$263 million worth of our books, magazines, health foods, records, and audio-visual materials. This is a net gain over the previous five-year period of approximately \$90 million.

At the end of 1979 there were 234 main Adventist Book Centers, 105 branches, and 39 bookmobiles, or "rolling branch stores." In addition to these regular bookmobiles, the ABC's utilize 36 trucks and other vehicles to take our literature out to the churches and church members.

One new project started during this quinquennium is the annual worldwide Open House, which has grown dramatically each year since its beginning in 1976. During the worldwide

Open House program for 1980, we hope to see the Adventist Book Centers sell \$1 million for that one day.

Literature evangelists

George King, a devout Seventh-day Adventist, began selling tracts in 1873. In 1880 he sold Kellogg's medical books. The next year he urged that two books, *Thoughts on Daniel* and *Thoughts on the Revelation*, be combined into a single hard-cover book and be sold on a subscription plan. Many were skeptical, but the idea proved an immediate success and served as the beginning of one of the outstanding evangelistic forces of the church. This colporteur program has opened up the work of the church in numerous continents and countries of earth and in many island areas, often being carried on by lone gospel workers armed with an undaunted conviction and with truth-laden publications.

Perhaps no other group of workers is more admired and prayed for than the literature evangelists. These faithful workers are on the cutting edge of the church's evangelistic efforts. The work of the church was started in more countries, States, and cities by literature evangelists than by any other single means of endeavor. This quinquennium has witnessed the largest growth of literature evangelists in our history. Their numbers have grown from approximately 10,000 in 1974 to more than 16,000 by the end of 1979. The South American Division has the largest number of literature evangelists—4,042. The Philippines, with 2,089, has the most literature evangelists of any one country.

Highest literature achievements for 1979 are listed here:

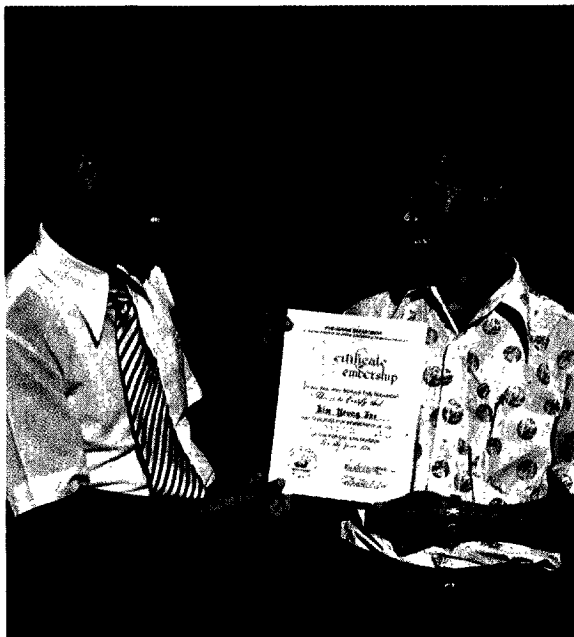
HIGHEST IN SALES BY INDIVIDUAL—Anna-Liisa Helevaara, East Finland Conference—\$271,205

HIGHEST IN SALES BY CONFERENCE—São Paulo Conference—\$1,500,000

HIGHEST IN SALES BY UNION—South Brazil Union—\$5,810,000

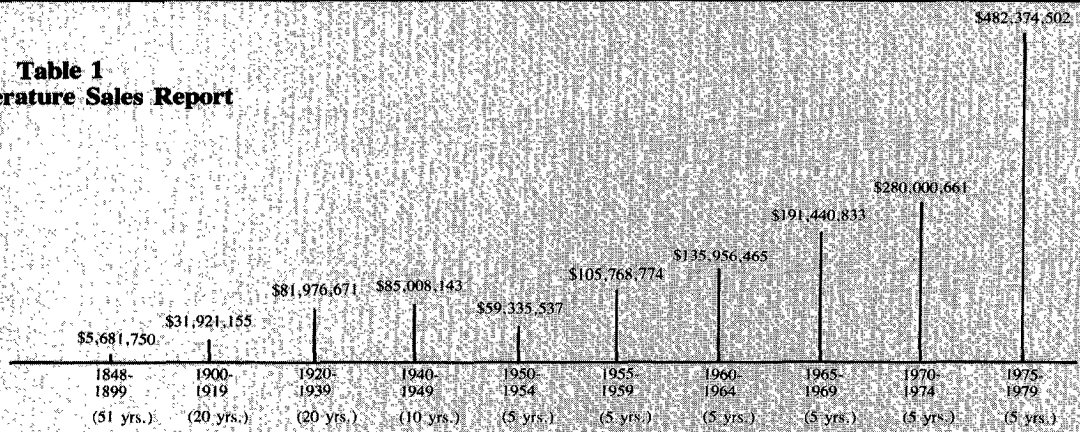
The missionary activities of these dedicated men and women have grown tremendously, as Table 2 demonstrates.

While we have always tried to encourage church members and pastors to follow up the interests of the literature evangelists, this quinquennium has seen a real emphasis placed on this work. Many of our conferences and unions have employed full-time follow-up workers to contact literature evangelists'



Left: In 1978 Kim Young Jae (right) became Korea's top literature salesman and soul winner. He has won more than 50 converts, including his parents. **Right:** By the end of 1979 there were 234 main Adventist Book Centers (this one is in Texas); 105 branches; and 39 bookmobiles selling SDA literature.

Table 1
SDA Literature Sales Report



customers. Experience has revealed that three out of four of these customers will accept Bible studies.

With the names of approximately 500,000 paid-out customers, one of our greatest challenges for the future is to find funds to employ many more full-time workers to follow up these interests.

What follow-up has been done is impressive. For example, baptisms from literature evangelists' contacts in the Columbia Union Conference in North America were 616 in 1979, an increase of 94 over 1978.

The Philippine unions utilize this plan with excellent results, as do other unions in Europe and North America.

Student literature evangelism

More than 6,000 student literature evangelists each year form a vibrant segment of our publishing program. During the past five years they have worked more than 6 million hours, delivered more than \$31 million worth of literature, and earned nearly 14,500 scholarships. In addition to reaching millions of homes with God's message, they have contributed considerable financial support to Christian education, and developed leadership and soul-winning abilities, thus obtaining the true higher education that cannot be secured in the classroom.

Christian Record Braille Foundation

The Christian Record Braille Foundation, a denominational publishing house founded in 1899, is a General Conference institution providing services for the blind, visually impaired, and physically handicapped. The materials are produced in Braille, large print, and on tapes and records. The services include books, magazines, Sabbath school lessons, Bible correspondence courses, full-vision books, and a lending library. These services fall into two categories: cultural-educational (nonsectarian), and religious-doctrinal (sectarian).

Clinics are sponsored to screen for glaucoma, a major cause of blindness. Summer camps are conducted for blind children, and scholarships are provided for needy blind students.

Objectives of the foundation can be expressed as follows: to be of as much service as possible to all blind, visually impaired, and physically handicapped persons who cannot read normal ink print.

Future plans call for expansion of the work of the Christian Record to find ways of helping those with impaired hearing.

Missionary literature

While nearly all of our literature is of a missionary nature, the publishers have made special efforts to produce certain significant books in large quantities at the very lowest price possible. Most remarkable in this category have been the newsprint editions of *Steps to Christ* (more than 12 million copies), *The Desire of Ages* (more than 1.5 million copies), and *The Great Controversy* (more than 2.5 million copies).

Table 2
Ten-Year Summary of Literature Evangelist Soul-winning Activities World Field, 1970-1979

Missionary Activity	1975-1979 Totals	1970-1974 Totals	1975-1979 Gain Over 1970-1974
Literature Given	29,051,202	19,427,227	9,623,975
Bible School Enrollments	3,055,987	2,330,086	725,601
Interested People Attending Church	653,469	405,239	248,230
Former SDA's Contacted	1,085,242	360,523	724,719
Prayer in Homes	5,130,897	3,579,293	1,551,604
Bible Studies Given	3,306,319	2,093,142	1,213,177
Baptisms	85,135	60,882	24,253

Our 50 publishing houses produce multiple millions of our approximately 300 magazines around the world.

El Centinela has the largest circulation, nearly 8 million copies a year, and *Signs of the Times* and *Liberty* come close behind with a circulation of nearly 5.5 million copies a year each.

Several total-population-coverage programs have been used in different places around the world, such as the 100,000 copies of a 36-page special-issue journal to homes in Nairobi, Kenya, and the 53 million copies of a tabloid-type publication in Brazil. Plans are being formulated for placing a copy of a message magazine in every home in the North American Division.

Future prospects

The Lord has promised that His work will be finished in great power and glory (Rev. 18:1). Mrs. White, writing in *Testimonies*, volume 7, page 140, says, "And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory."

Through the years the success of the church and the success of the publishing work have gone hand in hand, and so shall it be until the close of probation. "As long as probation continues, there will be opportunity for the canvasser to work."—*Ibid.*, vol. 6, p. 478.

The work of the church will continue to grow ever brighter, and the Publishing Department, in all of its areas of labor, pledges to work with the church members, church administration, and departments, doing all that we can to help proclaim this message to every kindred, tongue, and people by *His Spirit*. □

Continued from page 16

"My heart was always hungry and I never felt satisfied. I used to wander in town into the old Roman Catholic church that had a partly torn-off roof. Shepherds sometimes drove their sheep and goats there for shelter during a storm. I would pray before those images without finding answers to my problems.

"One time, behind the altar, I found a book. When I began to read it I found it offered a new life to me and all my friends."

And God's Word is a new way of life, but it must speak from people's lives in order to reach other people's lives.

People are what really make this Word the Word of life. It cannot always be in the words or the expressions with which we are familiar. This past year we experienced tremendous growth, so that we are now actually assisting translators in more than 750 languages, representing 85 percent of the world's population.

When I first read the Greek New Testament, I had trouble with its language, even though I had studied Greek for several years. It was not like the language of Demosthenes, Plato, or Socrates. It was simply in common ordinary Greek, a message to express to common people God's love, His mercy, and His grace. Now our task is to put that particular message into languages all over the world, including 52 languages of Europe—12 of them behind the iron curtain.

Of course, it is one thing to translate this Word of Life into words. It is quite another thing to translate it into life. And that is the real task for all of us. Some people say, "That's impossible. How can the Bible be translated into life? That book was written for people two, three, or 4,000 years ago." Agricultural people, nomads, say, "How does it fit us?" The amazing thing about the Scriptures is that when people read them, they see themselves. As one West African said, "That's us right here." This Scripture is the most effective mirror that has ever been written.

Perhaps it is for exactly that reason that there is such a demand for Scriptures all over the world. Six years ago the united Bible societies throughout the world distributed approximately 50 million copies of Bibles, New Testament portions, and selections. This past year the distribution was more than 500 million, a 1,000 percent increase.

God so loved the world that

He sent His Son. His Son so loved His disciples that He loved them to the end. And He loves us. He has shown His love toward us in that while we were yet sinners Christ died for us. That is the one power that can transform our lives and our world, and gives real meaning to life. The Word of Life is translated into real life when we respond to God's love, loving Him and all He stands for because He first loved us. [Applause.]

RICHARD HAMMILL: Dr. Nida, thank you very much for your inspirational remarks.

M. T. BATTLE: [Read "The Department of Lay Activities—Church Manual Revision.]

M. T. BATTLE: I would like to move the recommendation. [Motion was seconded.]

M. T. BASCOM: Should we possibly add the Sabbath school superintendent to the Lay Activities Council? I realize that there is provision for others to be added, but this might contribute to smoother cooperation in many churches. A little further down, the statement reads, "To aid the church board in arranging territorial assignments." Maybe this should be strengthened just a little. I would offer an alternative suggestion, which might read, "To prepare territorial assignments for approval by the church board." Since we have found that territorial assignments need continual updating, I would also offer an addition to read something like this: "To prepare a territorial assignment update for approval by the church board for presentation quarterly, the first Sabbath of every quarter."

H. F. RAMPTON: I appreciate the thoughts behind this suggestion. However, I think it is better left as it is. I feel that each department needs a council of this nature in order to organize its own affairs. Any decisions which such a council might make affecting other departments should be taken to the integrating organization of the church, the church board. I would prefer that the statement remain as presented.

RICHARD HAMMILL: Since in our church we are moving toward more interaction between the different departments, there must be a coordinating group, which logically should be the church board.

GEORGE E. KNOWLES: I would support Elder Rampton in his statement. While representation from the Sabbath school is certainly welcome, there is room for this within the action. There is nothing to hinder the election of the Sabbath school superin-

tendent as a member of the council, but I believe the board is the coordinating body in the church.

C. L. SHANKEL: Traditionally the Sabbath school superintendent and the youth leader are members of this council. The lay



Top, Translators enable delegates who do not speak English to hear the proceedings in their own language. Bottom, This view of the main lobby, taken from the top of the escalator, shows the cafeteria.

activities council distributes evangelism funds of the church. The Sabbath school and the youth department are both active in outreach programs. If they are not represented on this council, they will not be in a position to present their needs. I think it would be advantageous for them to be members of this council.

JAMES W. WARREN: I would like to call to your attention the fact that this recommendation is a little sex biased. Will the Lay Activities Department give some consideration to such terminology in the editing?

RICHARD HAMMILL: I doubt that we would want to change the style of the *Church Manual*.

M. T. BATTLE: The *Church Manual* Committee, in cooperation with the Lay Activities and the Sabbath School departments, have tried to incorporate suggestions so that the recommendation would meet the needs of the entire world field. Making provision for the church to add other members to this council, seemed to meet this need.

E. O. ABBEY: I would like to comment on the membership of the lay activities council. In the world field, especially in West Africa, the membership is largely young. They do not usually belong to the Dorcas Society because it is composed largely of elderly members. Therefore it would be good if youth were included in the lay activities council along with the Dorcas Society and other groups.

V. R. BROWN: I have a question regarding the aim of the department, "To enlist every member into active soul-winning service for God." At first reading, this sounds very plausible, but it seems a little unrealistic to expect 100-percent participation in active soul-winning service.

RICHARD HAMMILL: I really doubt that we would try to go into a lengthy explanation of what "active soul-winning" work is, since soul winning is done in various ways. This document tries to list some of these ways and to make exceptions for people who are handicapped—it does not seem that we need to be that explicit.

STOY PROCTOR: I would like to add not only the youth leader but also one more, the health secretary. I move that the youth director and the health secretary be added to this council. [Motion was seconded.]

M. T. BATTLE: We are changing the emphasis somewhat in respect to the Department of Lay Activities and its total relationship to the church.

RICHARD HAMMILL: If every council has interacting membership from all other departments, the effect of the church board, as the coordinating council, is weakened.

M. T. BATTLE: The motion before us is that the Sabbath school superintendent and the youth director be added to the membership of the church council.

GEORGE W. SCHLINSOG: At the request of some from the Lake Union, I would like to speak to the question of including the Sabbath school superintendent in the lay activities council. We have consistently been told that the Sabbath school is the greatest soul-winning agency, and that its goal is to win souls. In harmony with the remarks that have been made from the podium about cooperative efforts, this seems an excellent opportunity for these two large segments to work together for the salvation of souls. Too often the Sabbath school talks about this, but very little really happens.

HENRY L. BRUNER: We all know that the church is the body of Christ and there should be no friction between departments and councils. I am also sure there is no friction between the Sabbath school and the lay activities council. I do not favor too much overlap of membership on committees.

RICHARD HAMMILL: I think we should bring this to a vote very shortly.

ELOY MARTINEZ: I am totally convinced that in the last days of this earth's history, the youth of our church will have an active part in preaching the gospel. I would urge us to keep in mind that our young people are eager to be involved in the church missionary program. Do not exclude our young people from the main purpose for the existence of our church. I very strongly recommend that the youth leader belong to the lay activities council.

M. T. BATTLE: The motion before us is that the youth director and the Sabbath school superintendent of the local church be members of the lay activities council. [Motion was voted.]

GEBRE M. FELEMA: Dr. Brown has mentioned that we need to enlist "every member" in active soul winning for God, and I agree that this is very important. I come from an area where 85 percent or more of the work of God is done by laymen. Everyone who has accepted Christ is to do his share, but lay workers in our field must spend at least three days each week in witnessing

from church to church. My suggestion, Mr. Chairman, is that such lay workers receive recognition in our *Manual* as distinct from the entire body of the church.

R. H. ABBOTT: With reference to the church board caring for territorial assignments, I personally feel that if this is left to the church board, it will not be done. The responsibility definitely lies with the lay activities council. While I would agree that the lay activities council should prepare plans for approval by the church board, I certainly do not see light in leaving the responsibility for their initiation with the church board.

WAYNE VAIL: I refer to the sentence, "A church missionary offering for this purpose is received on the first Sabbath of the month." Many churches receive those funds from their combined budget.

RICHARD HAMMILL: Such churches have a plan.

ROBERT L. DALE: I want to speak in favor of the personal-giving plan. I suggest new wording as follows: "In the case of a church on the personal-giving plan, provision is already made for the funding of missionary supplies."

J. L. EVERETT: I think we should concentrate on changing the attitude that has prevailed that these different councils of the church have their separate programs and are not to be concerned about overlapping programs. The lay activities council should have more time to care for details. I move that the lay activities council be responsible for territorial assignments.

RICHARD HAMMILL: It is our understanding that this is contrary to a policy already voted.

M. T. BATTLE: At our business session yesterday, we voted that the dividing and assigning of missionary territory is the responsibility of the church board.

RICHARD HAMMILL: My work as a chairman is not to accept motions contrary to other policies already established and voted by this session. If this body should wish to vote to reconsider a previous action, I will accept such a motion.

A. E. GIBB: It seems to me there would be no conflict here if we stayed by yesterday's action assigning the responsibility for territorial divisions to the church board. Where it is agreeable and the church board wants to do so, this responsibility could be delegated to the lay activities council or to some other group.

RICHARD HAMMILL: I am

going to rule that the motion is out of order.

RUDY DOLINSKY: I refer to the financial statement to be presented at business meetings. Since a church board is the financial watchdog of the church, I move that we add the church board to Recommendation A 2974, No. 12.

RICHARD HAMMILL: If a church wants a report to come to the church board first, they may so request. Church business meetings represent the full church, and it seems in order that this report be presented to the business meeting.

TIMOTHY IWASHI: I would like to ask the world divisions what they think about the name of this department, "Lay Activities." I would like to ask the Lay Activities Department of the General Conference for their thinking. I am sure you have already discussed this matter, but as a pastor of a local church I would like to know how you feel about it.

RICHARD HAMMILL: The matter is under study with the possible regrouping of departments. The name will be considered in due time.

MERLENE A. OGDEN: I note that one of the stated possible duties of members of the organization called Adventist Men

Adventist Review



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is counseling. I also notice that under the long description of duties for the Dorcas Society, usually composed of women, no such function is clearly stated. Does this purposely, then, preclude the recognition of women as counselors, or is it simply an oversight?

RICHARD HAMMILL: I would think it would be an oversight, Dr. Ogden.

MERLENE A. OGDEN: My observation is that a major responsibility of women who function as Community Services directors, or within the Dorcas Society, is that of counseling families and individuals. I move, therefore, that the word *counseling* be added to the duties of the women of the Dorcas Society. [Motion was seconded and voted.]

RICHARD HAMMILL: Now are you ready to vote on the document as a whole? [Motion was voted.]

M. T. BATTLE: [Read "The Sabbath School—*Church Manual* Amendment," found in the next Bulletin.]

I move that this session approve this recommendation. [Motion was seconded.]

M. T. BASCOM: I raise a question and am willing to be corrected. This term "board of elders" is a new term to me. Are we creating a board of elders in our *Manual*?

RICHARD HAMMILL: Some churches do have boards of elders. The *Church Manual* Committee is allowing for this alternative.

G. R. THOMPSON: We are simply recognizing a fact. I hap-

pen to belong to a church with 100 elders, so there are large churches with many elders. If your church has a lot of elders, a board of elders is needed to get them together.

ARTHUR R. LICKEY: I note that the chorister and the organist or pianist for the Sabbath school department are no longer elected. May we ask the reason for this change?

H. F. RAMPTON: Our Sabbath school advisory group, our staff, and others in consultation felt that there has been some difficulty in the past as to where our elections should stop. We must remember that the Sabbath school is divided into seven or perhaps eight divisions. In the past, it seems our recommendations have always considered the adult division only, as if that

were the only part of the Sabbath school. Why should not the music leaders for all the other divisions of the Sabbath school also be elected? We feel that all divisions of the Sabbath school are important. If a music director is elected for the adult division, then why not for all other divisions? It seems best to handle this in the way suggested here.

RICHARD HAMMILL: We will reserve discussion on this matter to a later meeting. I want to give the time now to Elder Wilson, who has, at this particular time, an opportunity to be with us for an item that needs our attention.

Eighth business meeting proceedings and actions will continue in Bulletin 6.

Nominating Committee Reports—6, 7

Presented and accepted at the eighth business meeting, Tuesday morning, April 22.

General Conference

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M. T. Battle
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R. H. Surridge

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Youth Department Director:

Assad Bechara

Trust Services Director:

R. R. Roncarolo

World Foods Service:

Geraldo W. Boekenkamp

Presented and accepted at the ninth business meeting, Tuesday afternoon, April 22.

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