

Adventist Review

General Organ of the Seventh-day Adventist Church

April 21, 1980

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Eight policemen on motorcycles led the Friday parade, in which hundreds of delegates in their national costumes marched. Gathering at Thanks-Giving Square, the marchers and onlookers participated in a service of prayer and thanksgiving.

The gold of faith and love

Devotional message presented Sunday, April 20, 1980.

By JUNE CROFT
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Though giving the severest rebuke to the Laodicean church, our Saviour gives a beautiful prescription for healing. Speaking in allegory through the beloved disciple John, the message reads: ““I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth. For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked. Therefore I counsel you to buy from me gold refined by fire, that you may be rich””” (Rev. 3:15-18, R.S.V.).

Let us consider the word *gold* as a symbol. The inhabitants of Planet Earth value gold highly. At the top of the World Trade Center in New York City is an exhibit featuring this rare metal. The total amount of gold taken from the earth's surface up until 1975 is 100,000 tons, half of which has been obtained in the last fifty years. One ton of ore must be processed in order to obtain three tenths of one ounce of gold, an amount no larger than the tip of one's little finger. In fact, all the gold ever mined on earth could be fitted into the top two floors of one tower of the World Trade Center. Gold will not rust, tarnish, or corrode by air, water, or common acids. It retains an exalted position as a medium of exchange and as a measure of wealth. While gold is rare on earth, Revelation 21:21 says that in heaven pure gold, transparent as glass, is used to pave the street of the New Jerusalem.

Our heavenly Father counsels, ““Buy from me gold refined by fire.”” Searching for the spiritual meaning of the word *gold*, let us use the magnifying glass of revealed truth through Ellen White: “The gold tried in the fire is faith that works by love. Only this can bring us into harmony with God. We may be active, we may do much work; but without love, such as dwelt in the heart of Christ, we can never be numbered with the family of heaven.”—*Christ's Object Lessons*, p. 158.

Hebrews 11, the great faith chapter, not only defines

faith but, more important, tells us what faith will do. “Faith is the substance of things hoped for, the evidence of things not seen” (verse 1). The Greek word *hupostasis*, which is translated “substance,” has the root meaning of “that which stands under,” such as a substructure or support, a foundation, or that which can be built upon. Thus *hupostasis* suggests firmness, steadfastness, assurance, and confidence. It stands for reality as contrasted with imagination and fancy. Certain Greek documents suggest the meaning “title-deed.” Now, if you own a deed to a piece of property there is no question in your mind but that the land belongs to you, even though you may not have actually seen the property. You do not say, “I believe that land belongs to me.” Instead, you know that the property is yours. So faith is the firm knowledge that you have something even though you may not have seen it as yet.

The promises of God are based on reality. To those who have faith this knowledge is unshakable and is in no way dependent on a *feeling* of ecstasy or rapture. Faith helps one to experience the strength, the courage and confidence, that ordinarily only actual possession would give. Faith is not all dreams of good things to be fulfilled in the future, but living realities to be enjoyed in the here and now. Faith accepts the thousands of promises in Holy Scripture. Faith believes His Word implicitly and lays hold with firm assurance and thankfulness. This faith is rewarded.

In the Bible we may read for our admonition many examples of faith. There is Job, whose story, written by Moses, is one of the oldest in the Bible. He was rich, powerful, influential, and “blameless and upright” (Job 1:8, R.S.V.). When Satan, the prince of Planet Earth, attended a great celestial council, God inquired of him whether he had taken note of His servant Job. The father of cynics replied that in giving Job preferential treatment God had placed a hedge about him, but if He should remove His protection Job would curse Him to His face.

God permitted Satan to afflict Job, but not to harm him personally. Disaster struck! Fire annihilated his 7,000



The message center in the main lobby is a popular place for delegates.

sheep. His fleet of 3,000 camels were stolen by Chaldean bandits. The 500 donkeys and 500 yoke of oxen were also stolen, and the workmen murdered. To cap it all off, a hurricane destroyed the house and killed his ten pleasure-loving children, whom Job had daily remembered before God. Suddenly he was reduced from a wealthy sheik to a sorrowful, childless pauper. In profound grief he still uttered these words, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Again Satan joined the heavenly council, where God called his attention to the faithfulness of Job. Satan replied that Job might be able to handle personal loss in an equitable fashion; however, if God should touch Job personally, it would be a different matter.

This time Job was afflicted with loathsome sores from the soles of his feet to the top of his head. He repaired to an ash heap, where he began a careful analysis of his situation. His sufferings and depression were such that he wished that he had never been born.

His friends came from afar to comfort him, but were so shocked at his appearance that they did not speak for seven days. The ancients believed that one's misfortunes were directly proportional to his degree of sin. Job's friends told him that people reap what they sow, and that if his prayers had been upright they should have been answered by now. He must have been living the life of a dreadful hypocrite. His wife advised him to curse God and die.

In all this, Job sinned not. He was tormented by the question How could he repent of sins he had not committed? There was no one to defend him before God. There seemed to be no difference between the fate of the righteous and that of the wicked. Finally he requested an audience with God in which he would defend his own case. God did speak to Job.

From a human point of view, I as a parent wonder why our heavenly Father did not say something like this to Job: "Job, you have been magnificently faithful. All the universe has observed how you have been tried in the furnace of affliction and remained firm. All heaven rejoices to see that it is possible to remain faithful. Job, I am proud of you!" But No! The thirty-eighth and thirty-ninth chapters of the book of Job record God's words: "'Where were you when I laid the foundation of the earth? . . . Or who shut in the sea with doors, . . . and prescribed bounds for it, . . . and said, 'Thus far shall you come, and no farther, and here shall your proud waves be stayed'?' . . . Can you bind the chains of the Pleiades, or loose the cords of Orion? . . . Can you lift up your voice to the clouds, that a flood of waters may cover you? . . . Do you give the horse his might? . . . Is it at your command that the eagle mounts up?'" (R.S.V.).

With a glimpse of God's power, Job abhorred himself and repented in dust and ashes. And he prayed for his friends. Then the Lord made Job's last years the best of his life.

There are many lessons to be learned from the book of

Job, whose 42 chapters tell the story of a man who rose from the deep gloom of despair to the heights of understanding faith in the mercy and saving power of God:

1. "Suffering is inflicted by Satan, and is overruled by God for purposes of mercy."—*The Desire of Ages*, p. 471.

2. Noting Christ's suffering, the Jews rejected Him, thus committing the same error as that of Job's friends.

3. The self-justification that Job felt was necessary to withstand the condemnation of his friends is not necessary toward God.

4. We should steadfastly avoid the sins of Job's friends. Those suffering heavily under the burden of guilt and remorse do not need words that will cause deeper pain. Also, our suffering brothers and sisters may well be God's elect whose gold of faith and love is in the process of being tried in the fire.

5. We should pray for friends who torment us through lack of an understanding of divine providences.

6. The gold of Job's faith was truly refined and purified by the fires of affliction. We all experience situations when our heart cry is "WHY?" In essence, God's words to Job were "You don't have to know! Only trust Me!"

Purpose in trials

"God has a purpose in sending trial to His children. He never leads them otherwise than they would choose to be led if they could see the end from the beginning, and discern the glory of the purpose that they are fulfilling. All that He brings upon them in test and trial comes that they may be strong to do and to suffer for Him."—*Prophets and Kings*, p. 578.

7. As we near the end of time it will seem that God is allowing Satan to take complete charge and that the world has gotten completely out of control. But God will overrule to His glory!

Some people latch on to certain verses of Scripture, thinking that if they believe strongly enough they can make something happen. Is this true faith? In the Bible the words *faith* and *trust* are synonymous. As we pray let us trust that God in His wisdom will do what is best for all concerned.

The apostle Paul wrote more about faith than anyone else in the Bible. His closing days were spent in a dungeon in Rome, climaxed by decapitation. He did not exercise his faith by claiming the many promises of God's protection and deliverance. Paul had that genuine faith that trusted God regardless of dungeon, pain, tribulation, or death. His was that perfect submission to the will of God—an echo of Christ's words "Nevertheless not my will, but thine, be done" (Luke 22:42).

To Timothy, Paul wrote: "For I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not

only to me but also to all who have loved his appearing” (2 Tim. 4:6-8, R.S.V.).

We have briefly considered what faith is, especially the examples set by Job in the Old Testament and by Paul in the New. The counsel to us Laodiceans is “Buy of me gold tried in the fire.” The gold is faith that works by love. How do we go about buying it? Over and over Scripture says, “God is faithful” and “God is love.” We had best get acquainted with God through His Son, Jesus Christ. If we want to become acquainted with someone, we talk with him, we listen to what he has to say, and we do things together. So, in getting acquainted with Jesus we talk to Him in prayer, listen to His words in Holy Scripture, and do things together. By spending a thoughtful hour each day in contemplation of the life of Jesus Christ, we experience that personal contact that makes us partakers of the divine nature, so that the ways of Jesus become our habitual nature. This is the environment in which spiritual growth takes place.

It is possible for a person to think he is getting acquainted with Jesus when his prime concern is to find texts in the Bible that he can use in discussion and argument and debate in order to make clear the faults and deficiencies of another’s beliefs or practices. But this is not focusing one’s attention on Jesus Christ. This is not the best way to know Jesus as a personal friend.

When one is considering items of purchase it is important to think in terms of priorities. “Seek ye first the kingdom of God.” “Buy of me gold”—the gold of faith that works by love. The enemy of our souls would love to sidetrack us! Well he knows that it doesn’t matter what sin causes us to lose salvation—just so we lose out! The line between success and failure is usually very narrow. It matters not to the evil one whether we place overemphasis on our own pet projects, worldly enticements, a pharisaical pursuit of church ritual (good as such rituals are), or overemphasis of fine lines of theological doctrine not necessarily essential to salvation. The overwhelming goal of Satan is just to see us lose out! It is so easy to become careful and troubled about many things and miss out on the all-important, enduring part found while sitting at the feet of Jesus. By beholding Him we become changed—our lives sanctified to respond habitually in every situation as would our Great Example. With Jesus by our side we cannot fail. We become the purveyors of godly love.

Two loves contrasted

Let us contrast human love with divine love. Love is a beautiful thing. It is affection based on admiration. It is the tenderness felt by lovers and parents. It is a warm attachment, enthusiastic and devoted. Human love is often dependent on circumstances, impulse, or emotion. It may manifest itself by strong, impetuous passion. It can also be transitory and unreasonable. In contrast, God loves the unlovely. Godly love is a product of the intellect. It is constant and is not dependent on a warm, emotional feeling. Pure, holy affection is a principle.



Winton Beaven (right), dean of Kettering College, presented the C. E. Weniger Award for Excellence in Communication to Elder and Mrs. W. A. Fagal, of Faith for Today, for their 30-year television ministry.

Loving as God does is choosing to do for another that which is for his best good. It is illustrated in Jesus’ story of the good Samaritan, who helped the wretched man by the side of the road, not because it would be good public relations or for any other ulterior motive. He helped him because he was living God’s love, and because his unattractive neighbor needed him.

As we receive Christ’s love in our hearts we will be cleansed of all selfishness, envy, hatred, and evil surmising. The more we copy the example of Jesus, the more we shall experience true happiness and rise above discouragement and trials. We will not work to earn God’s love, but rather our love for God will make loving those who need us a delight.

“Every soul is surrounded by an atmosphere of its own—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected. . . . Upon the impression thus made there hang results for good or evil which no man can measure. . . . If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others. . . . Thus by our unconscious influence thousands may be blessed.”—*Christ’s Object Lessons*, pp. 339, 340.

The gold of faith that works by love is rare on Planet Earth, but our heavenly Father is infinitely rich. Let us buy of Him the gold of faith and love, that our lives may be rich. □



THE DAY IN DALLAS

Sunday, April 20
By DeWitt Williams

I've always loved Dallas. More than 18 years ago I married my rose of Texas here. So whenever I think of "Big D" I think of it in a romantic way. I was ecstatic when I learned that the fifty-third session would convene in this city that means so much to me and my family.

Judging by the crowd in the lobby when we arrived, the Trans-Africa and Australasian delegations must have converged on the Holiday Inn at the same time (delegates from each division are generally grouped together in a hotel). I had heard that more than 340 were expected from Australia, wearing badges and ties featuring a map of Australia and kangaroos, and approximately 140 from my division, Trans-Africa. The registration line was long but pleasant as it gave us opportunity to visit with old friends again. After checking to see that delegates from the Central African Union had arrived safely, we registered.

After Sabbath dinner with my wife's parents, I made my way back to the convention center in the early evening, deciding to walk for the benefit involved. Besides, it was quicker. When I asked a man who was on his way to the Arena what time the sun set, he replied, "Back in Argentina it sets at eight o'clock. But I don't know about Dallas." Another delegate commented, "In Pasadena, it would be setting now. But here, I don't know."

Nobody seemed to know exactly, but then nobody really seemed to want this inspiring Sabbath festival to end, anyway. It had been such a good day. Friends, fellowship, food, sermons, songs, specials.

While waiting for the musical program to begin I visited with people I had not met before. It didn't take me long to realize the impressive international character of our church. Some of the delegates had earphones slung over their shoulders in preparation for the translation of proceedings into Russian, French, Spanish, Portuguese, and German.

A woman approached us using sign language and hand gestures. We finally realized that she wanted her husband to take her picture standing with our family. This demonstrated anew that we are part of one great Adventist family.

Meeting Rudy Klimes, I learned that, for the first time, a team of appointed delegates under his chairmanship is

evaluating this General Conference session. "This on-the-spot evaluation facilitates improvements in this session and will affect the planning and operation of the next General Conference session in New Orleans, if time should last," Klimes told me.

The committee is evaluating to what extent the three goals of the session are being accomplished. The goals are (1) to transact the business of the church as stipulated by the church constitution, (2) to facilitate the Holy Spirit's empowerment of the delegates and visiting Adventists for effective Christian outreach, and (3) to serve, and witness to, the citizens of Dallas.

In response to my query as to what conclusions had been reached, he replied that it was too soon to make definite conclusions, but that, so far, the value of the session was expressed by the delegate who wrote, "This is mini-heaven." After being asked, "What happens when you uncover weaknesses?" Dr. Klimes told me that recommendations were being given every second day to the session steering committee. Changes will be incorporated wherever possible to make this session one where the Holy Spirit can work most effectively with His people.

Deciding to take a few minutes to do my own small-scale evaluation, I stepped up to a few people and asked, "What has impressed you most about the meetings so far?" "People are practicing what we teach. There's no discrimination, and we're about to finish the work," replied Pastor Stephen Maturi, from Kenya. "Fantastic music," exuded John Evert, from the Trans-Africa Division. Retiring Vice-President C. D. Henri likes the tone of the meetings. "There's such a high spiritual level. I don't know what will happen next week, but up until now, it's been good. Elder Wilson's keynote message set the tone and Elder Bradford's sermon reinforced it," he responded.

"The worth of a soul"

It would be difficult to describe a more effective program than that presented in the evening by the Ministerial Association—a program entitled "The Worth of a Soul." This incredibly complicated presentation was produced in such good taste and yet carried such an impact that few will ever forget it. Four "angels" dressed in white robes (David and Charlotte Dennis, Lois Scales, Julie Lantry) slowly ascended the platform, carrying the "book of life." As the spotlights intensified the white of their robes, they began searching the book for the names of the saved. In the background, music was heard, and then a narration tracing the story of redemption.

Invitations were sounded, "Come, come, come." Up the aisles of the large arena came a "blind" man, tapping his cane, feeling his way to the heavenly portals. With what joy the "angels" welcomed him, and with what

inexpressible gladness he threw away his cane and dark glasses and bounded up the steps into the embraces of the waiting angels.

Dragging herself along one aisle was a "crippled" girl, her painful progress made very slow by her crutches. When she reached the smiling, beckoning angels, and they gestured to her that she no longer needed her crutches, at first she was afraid, was reluctant to part with their security. Then, in a burst of triumph, she threw them down and hurried into the welcoming arms of the angels.

Probably the most poignant scene was the one in which a loving couple were welcomed by the shining heavenly figures—while at the same time another angel carried to them the tiny infant that they had lost in death so many years before. Every bereaved parent in the audience identified with that scene.

But there was more, much more. There were veteran workers, familiar faces in Adventism, such as Arthur and Frieda White, H. M. S. and Mabel Richards, R. A. and Myra Anderson, and so on, who were welcomed by the angels.

When the angels themselves joined in singing, this added yet more reality to the scene, already so full of beauty and significance. Every Christian in the audience longed to join the throng, to enter the gates, to live in a better land.

Especially did the scene become realistic to Mrs. Carmen Paredes, former director of the department of elementary education of Guatemala. Mrs. Paredes had been badly injured in an automobile accident 17 months ago. Confined to a wheelchair and unable to talk, she sought the Lord. On August 10, she was baptized in a Kenneth Cox crusade. Her speech, which had been impaired in the accident, began to improve, but she remained confined to her wheelchair and continued to see her neurologist.

Healed by the Spirit

During the pageant she leaned over to Barbara Folkenberg, sitting next to her, and said, "I'm beginning to feel some strange sensations in my legs. I think I can stand up." Mrs. Folkenberg quietly told her to bow her head, and then they prayed together that God would remove any impediments from their lives and would lead them by His Spirit.

"I think I can walk. I think God has healed me," Mrs. Paredes reported. Slowly, but gaining confidence, she walked to the front of the auditorium. One hour later this woman, who had been wheeled into the auditorium earlier in the day, was still standing in front, offering praises to God for her healing. Many felt that God had acted in response to a quiet expression of faith, and that this was an example of what God wants to do for His people through the Holy Spirit in the last moments of time.

The report given above of the Saturday night meeting comes from a friend who was there. I wasn't present,

because I had been selected as a member of the Nominating Committee. "Plan to camp here" had been the advice of one friend when he heard that I had been assigned this responsibility. Most delegates don't realize the tremendous amount of behind-the-scenes work necessary to elect approximately 275 officers and departmental leaders of the General Conference and the divisions who will be selected at this session. Thanks to Marion Pettibone, whom I interviewed after one of the Nominating Committee sessions, we wouldn't have to camp in the Nominating Committee room as long as has been the case in previous sessions. Pettibone, plant services manager and self-styled electronics expert, demonstrated to me the new voting equipment that would be used by the 185 members of the Nominating Committee. The equipment could, if necessary, register more than 18,888 votes at one time.

Metro Ministries

Tucked in a little corner of the lobby is an exhibit that fascinates me—the Challenge of World Evangelism booth. Coordinated by Metro Ministries of New York, it highlights the largest cities in the ten world divisions and the Biblical and Spirit of Prophecy blueprint for evangelizing them. In talking with Ted Wilson, director of Metro Ministries and son of the General Conference president, I discovered some interesting facts. In Tokyo-Yokohama there are 35 million people; in Bangkok, Thailand, 7 million; in Manila, Philippines, 8 million. Seventy percent of the Far Eastern Division's population lives in cities. In Paris only one out of every 10,000 is a Seventh-day Adventist.

As I left the lobby Saturday night, I crossed the parking lot, which earlier that day had been filled with vehicles. Friday night I had counted more than 60 campers and trailers. Surprised that there were so few there tonight, I stopped to chat with some of the owners. Nathaniel Bartley and John Surney, Jr., had driven from California in their campers. Were they enjoying the meetings? They were, until that evening.

They had arrived Wednesday and had parked on the parking lot each night. Sabbath they found a note from the management of the Dallas Convention Center tucked under their windshield wipers. "Due to the large number of cars we must accommodate this week," it read, "we must ask you to move your vehicle out of the lot each evening." "The lot is empty all night," the men told me. "Now we may have to go many miles to park our trailers. Since we stayed the first couple of nights, we canceled our reservations at trailer camps. Now those spots are filled. Maybe our Adventist churches in Dallas will make their parking lots available to us." I hope they do.

I visited another van that turned out to be a unit that gave demonstrations for an exciting new TV outreach initiated by Adventist laymen. They are attempting to use the electronic media to spread the gospel. Videotapes have been developed that can be played back on any TV

set equipped to handle them. I watched the well-produced 30-minute Bible-study program and examined the study guide. When I left the van, I felt assured that God would use this program, and others developed and initiated by concerned laymen, to lead men and women to Christ.

The Sabbath weather was lovely, but Sunday's was super. Not a cloud in the sky. My morning walk from the hotel to the convention center was a pleasure that prepared me physically and spiritually for the early-morning devotional by June Croft, director of the Adventist Nursing Center in New York City.

After the devotional I slipped out of the Arena for a few minutes to visit the room that had been set aside for a continuous circle of prayer. My wife was to pray with the group at ten o'clock. Representatives from each division around the world field have been selected to pray every hour of every day during the meetings. Could this be the reason that such a high spiritual tone prevails?

Two more messages were presented before the morning service was closed by a challenge from the General Conference president. R. L. Staples, professor of mission at Andrews University, showed how every major initiative in mission recorded in the book of Acts originated with the Holy Spirit. He emphasized that mission is no longer the sole responsibility of the church in the West. A large percentage of the missionaries now serving the church around the world are from Central and South America, Africa, the Philippines, and from Third World countries.

R. E. Turner, assistant professor of pastoral care at Andrews University, focused on a study of "Pastoral Care as a Factor of Church Growth." He pointed out that although the Seventh-day Adventist Church has demonstrated the most consistent record of church growth of any denomination, there have been more than 400,000

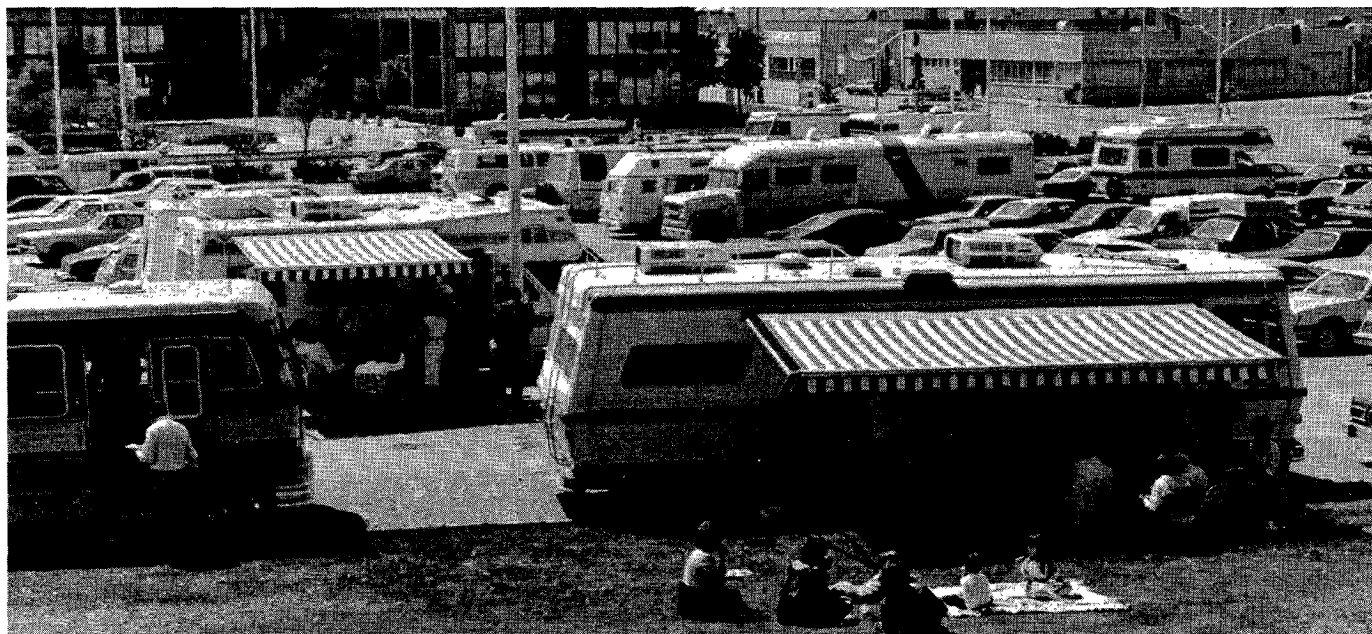
apostasies in our church since the last General Conference session, in Vienna. He showed that Jesus opened His ministry with a sermon on pastoral care (Luke 4:18, 19) and that His final discourse on the Mount of Olives (Matt. 25:31-46) emphasizes that our witness will be judged by the extent of our pastoral care.

World church president Neal Wilson closed the Faith-Action Advance Council by challenging the Advent ministry not only to *further* the work but to *finish* the work. "The decade of the 1980s," he asserted, "is being termed the tightrope decade." Since World War II there have been 133 wars, and by 1985, 40 countries will have the A-bomb. The world is searching for solutions in chemicals and computers, but at times like these the only real solution is God's. He ended with an appeal for consecration and a commitment to the fundamentals of Adventism. The audience responded by standing in commitment.

At 1:30 P.M. delegates returned, some to their designated committees and others to the Theater to watch color motion pictures on the world work. The afternoon business session, beginning at 3:15 P.M., featured standing committee and world statistical reports.

I had just enough time before supper to scamper over to the book display to cash in on the \$5 gift coupon I found in my delegate's kit. It was Napoleon who said, "Show me a family of readers and I will show you the people who move the world." The Adventist bookstore on the third floor offers many good books, and many people are buying them. The choice for me was hard, but I finally decided on the new Ellen G. White compilation *Selected Messages*, book 3.

As I left I silently prayed that with new ideas shared at the session, new books, new leaders, and a new endowment of His Spirit, this church might really begin to move the world. □



Delegates who drove to the session in campers parked outside the entrance to the convention center. Awnings shielded from the Dallas sun.

“God of miracles and wonders”

Report of the General Conference secretary presented Friday morning, April 18, 1980.

By CLYDE O. FRANZ



The psalmist tells us that our God is “the God of miracles and wonders” (Ps. 77:14, T.L.B.).*

We do not present this report as a recital of what man has done, but what this God of wonders and miracles has accomplished using human instrumentalities. Again, the psalmist said, “I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings” (verses 11, 12). So today we shall remember and talk of what God has done for His church and His people during the years since we last met in General Conference session.

In presenting a report of this kind, the problem is not so much what to include as what to leave out. One is also confronted with the problem of where or how to begin, for the choices are endless. Because the General Conference Secretariat is very much involved in the mission program of the church, perhaps the most appropriate place to begin is the mission of the church and the fulfillment of that mission. Seventh-day Adventists have always been known as a mission-oriented church. In using the term “mission-oriented,” we refer not only to the sending out of missionaries, which is certainly a part of that mission, but also to the understanding of the purpose and commission of the church as applied to the corporate structure and to the individual.

During past years, a great deal of emphasis has properly been placed on the sending of missionary personnel “from everywhere to everywhere.” We should always remember that this involves more than the sending of missionaries to other countries, as important as that is. “From everywhere to everywhere” includes witnessing to my next-door neighbor, every family on my block or in my community, and so on out to the ends of the earth. If Seventh-day Adventists err in their understanding of the mission of the church, it is not because too much emphasis has been placed on the foreign mission program of the church, but that too little emphasis has been given to the personal missionary responsibility of every church member. We are happy to report that there are encouraging signs in many parts of the earth that this deficiency is being corrected.

During the past quinquennium, the Inter-American Division became the largest division of the church in terms of membership. How did this happen? Was it because the Inter-American Division has a larger force of pastors and evangelists in the

employ of its conferences? We think not. God has richly blessed the efforts of these dedicated pastors, evangelists, and the administrators of the organizations in the Inter-American Division. But the secret, we believe, lies in the fact that the laity of the division has become an enthusiastic part of the evangelistic team. As a result, the membership of the division on December 31, 1979, stood at 608,567—a significant increase of 38.13 percent during the five-year period. During the past quinquennium, the average annual number of baptisms in the Inter-American Division was 53,938. In 1979 the division achieved a new baptismal record when 61,565 persons joined the church through baptism. The Inter-American Division must find a new evangelistic slogan. “Mil Por Semána” (1,000 baptisms per week) is no longer a goal, it is a fact.

Let me not give the impression that these phenomenal gains are limited to one division or area. The South American Division reports that 773 new churches have been planted in that division during the past five years. Their baptismal reports also have been increasing year by year. The latest report, 1979, shows 50,174 persons baptized in South America.

There is also good news from the North American Division where the watchword is “Faith Action Advance.” In the year 1979, the report from the North American Division was the largest ever—33,945 converts entering the church by baptism or profession of faith.

The Far Eastern Division reports that the number of baptisms in that division in 1979 topped that of any previous year by more than 6,000. Their pastors led 35,235 precious souls into the watery grave of baptism in 1979, and their church membership increased to 402,087.

Similar encouraging reports could be included from Europe, from other areas of Asia, from Africa, and from the Australasian fields. As a result, the membership of the church around the world has grown from 2,521,429 on December 31, 1974, to 3,245,316 on September 30, 1979.

Since the year 1874, when J. N. Andrews was sent to Europe as the first official inter-division worker, Seventh-day Adventists have maintained a lively interest in the foreign mission program of the church. This has included not only financial support but a willingness to share sons and daughters, brothers and sisters. This interest has not waned during the past quinquennium. During these five years, 5,745 Seventh-day Adventist missionaries left their homelands and moved out to their assigned posts in other countries. Of this number, 1,608 were new workers under regular appointment; 1,585 were missionaries returning from furlough; 310 were nationals returning to their home divisions after being absent for varying periods of time for further education and training.

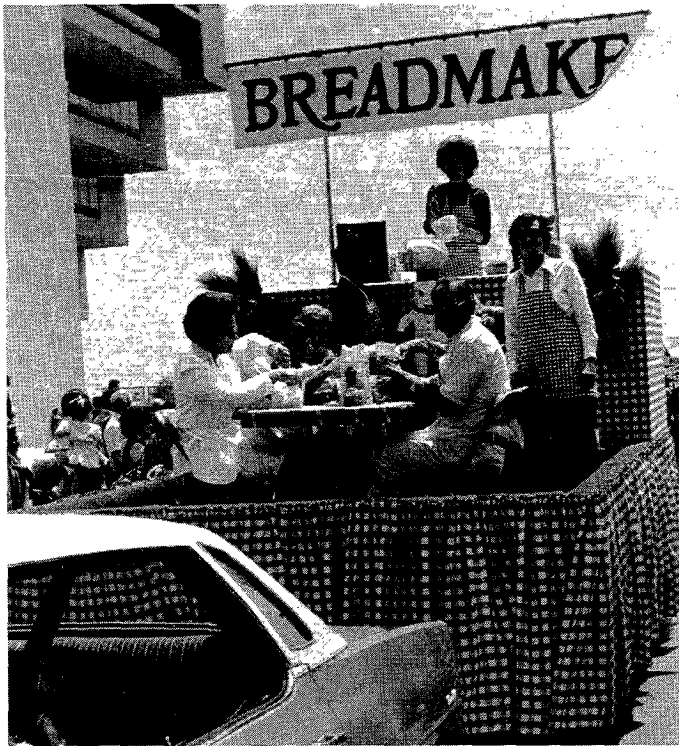
This leaves 2,242 not yet accounted for. This number represents the volunteer missionaries in four different categories as follows: student missionaries, 948; Adventist Volunteer Service Corps personnel, 189; Sustentation Overseas Service, 197; Relief/Special Service, 908. Let it never be thought or said that Seventh-day Adventists have lost their vision of a world mission.

Evidence of a world church

It is no longer true that almost all of the missionary appointees are sent from the North American Division. During the years 1975 to 1979, North America sent 1,951 regular missionaries (new and returning), while the other divisions sent 1,242. This is one of the evidences that the Seventh-day Adventist Church is a world church. Where the missionary comes from, or where he goes, for that matter, is not nearly so important as the fact that the church retains and enlarges its vision of “from everywhere to everywhere.”

Seventh-day Adventists are ranked third among Protestant churches in the number of missionaries sent out from North America. Statistics are not available on the number sent from

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A float in the parade to Thanks-Giving Square featured Breadmake.

all areas of the world. It is possible that we would be in first place if world figures were available. Here again, rank is not as important as the spirit that motivates these messengers of the cross.

The quinquennium now closing gives abundant evidence that these dedicated workers are a breed apart. Old or young in chronological years, old or young in terms of mission service, it doesn't seem that this dedication, loyalty, and ability to "stick" is limited to any one category. Nor is there a shortage, except in one category, of those willing, prepared, and eager to answer the call to mission service for the church. May we detour from our main thesis for just a moment to say that the one exception to this rule is missionary physicians serving on a regular basis. The Secretariat of the General Conference is constantly faced with 40 to 50 calls for physicians, and too often has to resort to short-term, relief appointments in this category.

May we cite three examples of this spirit of mission that have occurred in this term. These three are only illustrative of a nearly unlimited number of stories that could be told. Many of them do not appear in the columns of the ADVENTIST REVIEW, or of division- or union-conference papers. But they are recorded in heaven.

Elder D. W. Hunter, who served in the Secretariat of the General Conference for many years, retired in 1975. But not to sit in a rocking chair. He was asked to serve as the General Conference representative on the Loma Linda University campus. His principal assignment is the recruitment of medical and dental personnel from the student bodies of the university. In November, 1979, he was asked whether it would be possible to recruit a team consisting of one physician and nine nurses who would be willing to go to Thailand, near the Cambodian border, to serve the medical needs of thousands of refugees. Seventh-day Adventist World Service (SAWS) had been requested by the United Nations and the International Red Cross to supply such a team and later was asked to provide two teams that would work in two refugee camps on the Thai-Cambodian border. These teams would serve for short periods, usually four to eight weeks, on a rotating basis.

When Elder Hunter advertised this need in southern California, his office was swamped with responses. Most were from the local area where it was easier to process them. But there were responses from as faraway as Puerto Rico. The list of names and addresses of these volunteers filled 14 pages with two columns on each page. And this was after the needs of the first teams had been met. We cite this response to illustrate the continuing Adventist interest in missions. It would take hours to recite the exploits of these team workers. You have already read some of the reports in the ADVENTIST REVIEW and other papers.

Missionaries stay at their posts

Our second illustration of missionary commitment has to do with the ability of the Adventist missionary to stay at his post in spite of adverse circumstances. Through the years it has been the consistent practice of the church to advise the division officers and committees that in case of war or extreme violence the workers in the affected areas are at liberty to decide whether and when they will withdraw to safer locations. It is not possible to make specific decisions on such matters in Washington, and often it is not practical to send the signals from the division office. Time after time, and especially in the past five years, when there has been an unusual amount of tension in parts of the world, we have been gratified to see that our local and expatriate workers have stayed and stayed. Sometimes it appeared to those of us looking on from the outside that they were staying longer than might be prudent.

In one country where the expatriate workers became more and more *persona non grata* because of their citizenship status, an experienced worker who had spent decades in that country felt no particular danger threatening himself and his family. He had many friends in the community. They kept telling him that he need have no fear. Day by day the situation became more tense, but still his friends encouraged him to stay. One morning as he prayed for divine guidance, he asked the Lord to give him some sign that day. Should he continue to stay? Had the time come when the prudent thing would be to leave the area?

That morning he had business to transact at the bank. As he walked in, one of the bank officers motioned him to a private office. "It is now time for you to leave" was the message from this non-Adventist friend, who had previously given the opposite counsel. As the worker went to the teller's window to care for the business for which he had come to the bank, the teller, also a friend, whispered to him, "You should leave now. It is no longer safe for you in this area." He felt that the Lord had answered his prayer for wise counsel. And not once, but twice. He and his family left with sadness.

This spirit of "sticking" includes, but is not limited to, the older, more experienced missionaries. In the same country to which we have referred, the last expatriate worker to leave was not one with years of mission experience, but the pastor of the church in the capital city, who had served as a missionary for only a few months. He accepted the counsel of his division officers that it was time to go, but expressed a willingness to stay, regardless of the consequences.

We are sorry when it becomes necessary for missionary personnel to withdraw from certain areas, but many times and in many places we have seen local personnel step into the breach. The work continues.

Our third illustration of the dedication of the missionary force concerns the student missionary program, which supplied 948 of our finest young people to the world field in this quinquennium. Charles Martin, General Conference Associate Youth Department director, is very much involved in this program. He tells how God honored the faith of two of our student missionaries.

Mary and Margaret (not their real names) are twin sisters born in England, reared in Canada, and educated in the United

States. Both were studying nursing at Pacific Union College. Both wanted to be student missionaries. In 1975 their dream came true when Mary went to Songa Hospital in Zaire, and Margaret was sent to the Karachi Hospital in Pakistan.

But a year of student missionary service just wasn't enough for these two sisters; both indicated a desire to stay another year, so both were placed on regular service status. Margaret stayed at Karachi; Mary was transferred to the Mwami Adventist Hospital and Leprosarium in Zambia, where she became the doctor's "right-hand man."

In April, 1977, Mary contracted malaria and was given the normal treatment for this malady. Unfortunately, she was allergic to the medicine and experienced what she later described as a burst of light in both eyes. Convulsions and unconsciousness followed, and when she regained consciousness, she was blind.

She was quickly transferred to a specialty hospital in London, where she received the best of medical treatment. But the doctors were not optimistic regarding her case. The optic nerve had been damaged, they reported, and they considered it unlikely that she would see again. They recommended that she return home for rehabilitation and begin learning to live with her handicap. In her despair she prayed, "Lord, the doctors have done everything they can do; now it's up to You. My future is in Your hands."

Miraculous healing

Soon after Mary prayed, she was visited by the doctor. He handed her a bright-colored book. She opened it, and though she could not clearly see the room, the doctor, or the book itself, she could see the print of the book. Her sight returned very gradually, but completely. Mary said, "The doctors couldn't believe it." The miraculous healing process strengthened the faith of both Mary and her sister, who was with her in London. It vividly revealed to them how much they needed God in their lives.

When the two sisters returned to the United States they went to Union College to complete their baccalaureate degrees in nursing and then on to Loma Linda University, where they will soon receive their Master's degrees. Now Mary, her vision back to 20/20, has accepted a new appointment in Africa, and Margaret assures us she plans to follow her sister as soon as certain personal matters are arranged.

This quinquennium has been marked by a number of changes in the structural organization of the church, including its divisions and institutions. We recognize that structural changes will not, in themselves, result in the fulfillment of the commission given to the church. But the organizational plan of the church is important and can contribute to the success, efficiency, and unity of the church as it goes forth to complete its task.

As the quinquennium began, the work of the church in Africa was administered by four different divisions. Only one of these was headquartered on the African continent. We pause here for just a moment to pay tribute to the membership of the church in Europe, which has strongly supported the church in Africa, both in terms of finance and personnel. The believers in Europe have, from the first and through the years, exhibited a genuine interest in the progress of the work in Africa. They have been willing to sacrifice for it. Nevertheless, it was increasingly apparent that the time had come when the work in Africa should be administered from headquarters located on that continent.

Careful study of this question by the General Conference, the European and African divisions involved, and the ministry and laity in Africa has resulted in recommendations to this session with respect to a reorganization of our divisional structure in Africa. We believe that the Spirit of the Lord has directed in these studies and recommendations, and that al-

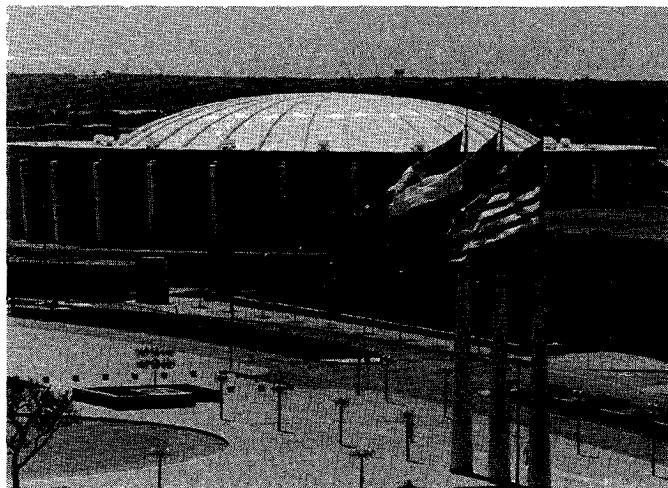
though organizational plans per se will not finish God's work in the earth, wise plans with His blessing can result in an acceleration of the progress of that work.

The institutions of the church are, likewise, not ends in themselves, but to the extent that they turn the minds of men and women to the Saviour of the world, they contribute to the successful fulfillment of the mission of the church. It would be impossible here to record all the significant changes that have occurred in the hundreds of church institutions around the world during the past five years. We mention a few as examples.

Until 1975, the church had only two universities, both of them located in the United States of America. As a result of a series of circumstances that appear nearly miraculous, Montemorelos University came into being. Five years ago it would have taken a great deal of faith to foresee the beautiful new campus in Nuevo Leon, Mexico, with the facilities that exist today. Montemorelos has been called the miracle university. The miracle includes not only the growing campus and faculty but a dedicated student body. The first class was graduated in June, 1979, and included 25 from the School of Medicine. The current senior class in the School of Medicine will be with us here in Dallas on the second weekend of the session. The 18 graduates are a mini-United Nations—seven Mexicans, two Bolivians, and one each from Argentina, Brazil, Colombia, the Dominican Republic, Panama, Peru, the Philippines, Rwanda, and the United States of America.

Occasionally it becomes necessary for church institutions to move their plants to new locations. Sometimes this is because urban development has surrounded it and threatens to "suffocate" the institution in various ways. Again, government or other entities have needs that can be met by a move of our institution that results in a new and more efficient plant with improved growth possibilities. It was during the current quinquennium that Japan Missionary College faced one of these situations and, after considerable study, moved to a lovely new location overlooking a river and a plain, with mountains as a backdrop for the campus. Our brethren in Japan and the Far Eastern Division are happy with their new location.

One of the greatest needs in Africa is for a senior college serving the French-speaking youth of the continent. Approximately 300 acres of land have been secured near our Rwankeri Dispensary in Rwanda. The government of Rwanda has promised to recognize the degrees granted by this institution. We believe that this new college will give great impetus to the work among our French-language believers in Africa.



Most of the meetings are being conducted in the round Arena of the Dallas Convention Center, which seats approximately 10,000 people. On the last weekend of the session, when more than 20,000 are expected to attend, meetings will be held in the center's Grand Hall.

A second new college in Africa is located on an excellent site in Kenya and will serve the English-speaking youth of Africa. The building program already is under way at the University College of East Africa.

There is much more that we could say regarding the institutions of the church, including the publishing institutions and the food industry plants. Change and progress are seen on every side, and we thank our heavenly Father for His blessing on these institutions dedicated to the finishing of His work in the earth.

For many years there was considerable concern in the General Conference Secretariat regarding the archival holdings of the General Conference. Over a period of many years and through many administrations important records of the church were stored in basement vaults in Washington. From time to time efforts were made to arrange these materials in some orderly way, but there was never sufficient time or personnel for the task.

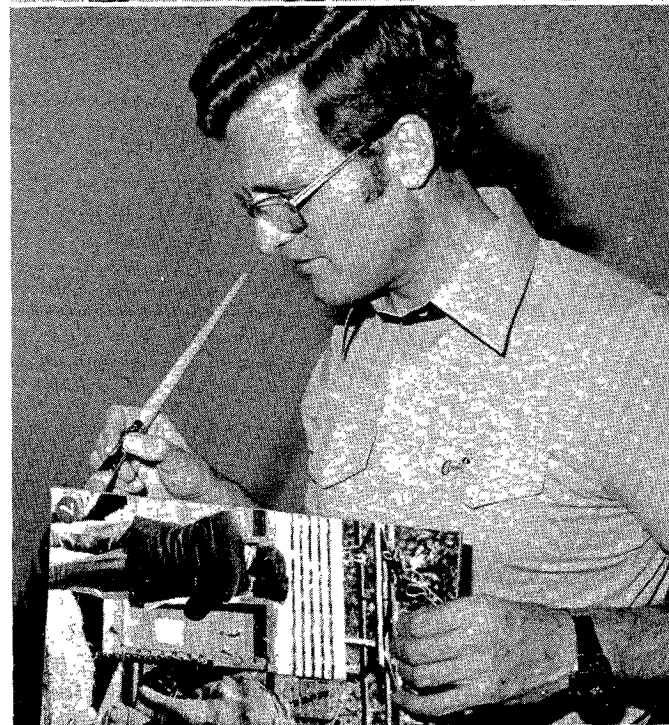
Archives and Statistics

At the General Conference session in Vienna in 1975, it was decided to combine the work of the Statistical Secretary of the General Conference and the Office of General Conference Archives, which at that point had been established for two years. Dr. F. D. Yost was requested to head this combined Office of Archives and Statistics. The role of the Archives is to preserve General Conference materials that have cultural or historical value, including documents, records, minutes, correspondence, publications, photographs, recordings, films, and machine-readable media. Its philosophy is to arrange and describe these holdings in such a way as to best serve the leaders of the church, and the growing number of persons pursuing research in Adventist history, and in the functions of the General Conference.

Holdings in the Archives now approach 3,000 linear feet, or the equivalent of 300 five-drawer letter-sized filing cabinets. Earliest materials are the informal credentials of delegates to General Conference sessions in the 1860's and records of the workers' wages and expense accounts. Major holdings of correspondence begin in 1887 and extend to the present. A complete set of General Conference Committee minutes has been preserved. Financial statements of SDA organizational units worldwide have been preserved on microfilm, beginning in 1914.

The staff of the office of Archives and Statistics has accepted the stewardship of the General Conference records as a sacred trust, for these records not only document the day-to-day operations of our world headquarters but also reveal the ebb and flow of theological issues, administrative action, and policy-making processes throughout our history. We appreciate their contribution during this quinquennium and are no longer concerned regarding the safety of the current and historical records of the church.

And what more shall I say, for the time would fail me to tell of Charles Watson and Keith Parmenter, of Edwin Ludescher and Winston Clark, of Bender Archbold and W. R. L. Scragg, of Charles Bradford and Enoch Oliveira, of Roscoe Lowry and Merle Mills, and of the presidents and secretaries, of the treasurers and departmental directors, of the pastors, evangelists, and other workers and lay persons, who through faith have preached the everlasting gospel, healed the sick, educated the young, and published in 190 countries of earth the good news of salvation. They have recognized that their work is important because God has assigned it to them. But they have not forgotten that what has been accomplished and what will be accomplished in the future is the work of "the God of miracles and wonders." They agree with the wise man, who said, "The Lord's blessing is our greatest wealth. All our work adds nothing to it!" (Prov. 10:22, T.L.B.). □



Top, Texas Pathfinders marched in the parade. Center, R. D. Riches, Central India Union president, touched up one of the photos for the Southern Asla exhibit. Bottom, Staffing the registration booth in the convention center's central lobby on opening day were (left to right) Julia Krause, Frances Douglas, Ysis Espana, and Larry Boggess.

Greatest days ahead

Report of the General Conference treasurer, presented Friday morning, April 18, 1980.

By KENNETH H. EMMERSON



At a time of financial uncertainty such as this, when last year's recession that took a recess is expected to either happen this year or *not* to happen, and at a time when financial scandal and skulduggery have become the *expected* rather than the unexpected, the challenge that confronts Adventist Church leaders becomes easy to pinpoint.

If ever there was a time when every pound and peso, every rupee and rand, every dollar and drachma, entrusted to this church needed to be handled with tender loving carefulness, it is now. "If ever we needed to exercise economy, it is now," God's servant tells us. "All who labor in the cause should realize the importance of closely following the Saviour's example of self-denial and economy. They should see in the means that they handle a trust which God has committed to them, and they should feel under obligation to exercise tact and financial ability in the use of their Lord's money."—*Counsels on Stewardship*, p. 290.

Our present splendid denominational system of finance has come about as a result of recognizing and accepting the principles of divine ownership and man's stewardship set forth in the Bible and the Spirit of Prophecy. Nevertheless, there remains the constant challenge to improve our stewardship and to exercise the utmost economy and restraint in order to meet more adequately the needs of the work in these challenging, uncertain times.

Yet, I am basically optimistic as I recall the way this church has always responded to the challenge of meeting its special opportunities. In the 40 years I have served this church, beginning in 1940, I have seen total denominational assets grow from close to \$65 million to more than \$3.5 billion in 1978.

I began my ministry in this church as a cashier-accountant in the Antillian Union, serving subsequently in treasury positions in the Inter-American and South American divisions. In 1960 I began my service in the General Conference, becoming treasurer in 1966. From this perspective of service I wish to state that with the Lord's blessing this denomination can accomplish whatever objectives the Lord sets before us whenever we make up our minds to move ahead and do so. Our people appreciate a challenge, responding more than generously when the leadership of this church dares to challenge them. The more than \$1 million received in the SAWS office in Washington as a result of Elder Neal Wilson's appeal for Cambodian relief, published on the front page of the ADVENTIST REVIEW, is merely one illustration of Adventist generosity when challenged by church administration.

There is no doubt in my mind whatsoever that the greatest days of God's work on earth are just before us.

Tithe

The pioneers of this movement developed a plan for support of the ministry that they nicknamed Sister Betsy after the initials of the systematic benevolence program they had adopted. When, in the late 1870's, the inadequacy of this system became apparent, renewed intensive Bible study led to the adoption of the Bible plan of tithing. Ellen White's strong endorsement of this proposal resulted in its adoption as a permanent policy for the support of the ministry. The magnitude and utility of this system, as the work has grown dramatically through the years, gives evidence of its divine origin.

The tithe received during the past quinquennium, 1975 to 1979 (up to September 30), totaled \$1,330,581,467. This figure equals 36 percent of all tithes received in the General Conference Treasury since 1878—101 years ago. During the previous quinquennium, tithe totaled \$810,591,041. Thus we are able to report an increase of \$519,990,426 for the current period (not including the fourth quarter of 1979). This represents a 64 percent increase over the previous five years. Since 1863, when the General Conference was organized, through September 30, 1979, the total amount of tithe received in the Treasury is \$3,700,611,559. During my years of service, annual tithe receipts have grown from about \$8 million in 1940 to nearly \$517 million in 1978 (1979 figure not yet available).

For many years it has been the plan for the conferences in North America to appropriate a percentage of their tithe to the General Conference for the world budget, thus aiding in the support of the ministry in the overseas mission divisions. This plan is in harmony with the divine principle set forth in the Bible and the writings of the Spirit of Prophecy that all, both strong and weak, should share in the responsibility of supporting the worldwide work of the church.

During the past quinquennium the tithe percentage given by North America to the General Conference was \$194,516,700, as compared to \$119,615,788 during the period of 1970 to 1974, or a 63 percent increase in these five years. We give glory to God and thanks to our members in North America for this loyal support to the work of the world church.

Mission offerings

The second major source of income to the General Conference, both from North America and the overseas divisions, is mission offerings. The mission offerings during this quinquennium have increased by \$62,089,379 over those received during the previous five-year period, reaching a total of \$224,321,072. This represents a 38 percent increase. A comparative report for the past two five-year periods follows:

	1975-1979	1970-1974	Increase	Percentage of increase
Sabbath School Offerings	\$135,188,191.86	88,853,246.12	46,334,945.74	52
Ingathering	70,337,784.81	58,332,509.58	12,005,275.23	21
Other Mission Offerings	18,795,095.93	15,045,937.70	3,749,158.23	25
Total	\$224,321,072.60	162,231,693.40	62,089,379.20	38

The total offerings received in North America and from fields outside North America during the past quinquennium are compared in the following chart:

	North America	Divisions outside North America	Total
Sabbath School Offerings	\$83,265,064.03	51,923,127.83	135,188,191.86
Ingathering	42,199,278.50	28,138,506.31	70,337,784.81
Other Mission Offerings	9,652,631.82	9,142,464.11	18,795,095.93
Total	\$135,116,974.35	89,204,098.25	224,321,072.60
Percentage of total	60	40	100

Although these figures have not been adjusted for inflation, they do give some evidence of progress. However, we need to be challenged by the fact that in 1940 per capita mission giving for the year was \$7.58 for the world field in 1940 dollars. Today's per capita for mission funds in 1980 dollars is about \$12.

Income and appropriations

One hundred years ago the General Conference treasurer reported that tithe and mission offerings for the year 1880 was \$81,857.

In the 100 years that have elapsed, God has blessed and multiplied the tithe and mission offerings given by His people. In 1940, when I began my work, tithe and mission offerings totaled \$11,899,189. In the year 1979 (first three quarters) the total tithes and offerings turned into God's treasury was \$399,948,081; and during the years 1975 to 1979 (to September 30) it was \$2,192,003,572, showing an increase over the period of 1970 to 1974 of \$834,572,229 or 61.5 percent.

As the church is united into one great world fellowship, the denomination's plan of finance provides for the gathering of funds into the General Conference and then reappropriating them to the world field as equitably as possible in the light of changing world conditions and the most urgent needs of the hour.

The total budgeted appropriations by the General Conference to the world field in 1940 were \$4,321,227. In 1979, the budgeted appropriations were \$125,953,000, an increase of \$121,631,773. Total budgeted appropriations by the General Conference to the world work during this quinquennium were \$479,743,149, exceeding the five-year period ending December 31, 1974, by \$200,919,852.

It is of interest to compare world membership with budgeted General Conference world appropriations:

Year	Appropriations	Membership
1949	\$ 13,446,801.61	716,538
1959	\$ 25,314,762.98	1,194,070
1969	\$ 46,985,537.51	1,953,078
1979	\$125,953,000.00	3,245,316 (Sept. 30)
Increase 1979 over 1949	936.7%	452.9%

Of course, the inflation factor distorts the appropriations figure considerably. *Real* deflated increase would probably be a lesser percentage than the membership increase. It is only through the Spirit of the Lord, acting upon the hearts of individual church members to give liberal and benevolent tithes and offerings, that it is possible to maintain our present work and to enter new fields of activity.

Denominational assets

For the first time this year we are presenting comparative figures on church assets. Denominational records before 1907 are not complete enough to include in our report, but the chart that follows demonstrates that denominational assets have increased 420 times what they were in 1908, from nearly \$8.5 million in 1908 to more than \$3.5 billion in 1978.

You'll want to notice particularly the tremendous gains in value of denominational educational and health-care institutions and publishing houses.

In 1940, when I began my service to this church, the total denominational investment showing on the financial statement was \$52,031,415. To this can be added the value of church and school buildings, which was \$12,673,337 in that year. Altogether, that represents a total of \$64,704,752 in denominational assets. So, during my years of service to this church, denominational assets have been multiplied nearly 54 times—an increase of 5,400 percent.

Retirement Plan

The Retirement Plan, which has been administered by the General Conference since 1911, provides for the financial needs of the retired and disabled workers of the North American Division. The number of beneficiaries being served by the General Conference retirement office on January 1, 1975, was 4,477; on December 31, 1979, it was 6,178, or an increase of 38 percent during the five-year period.

Retirement rates have been adjusted each year during the quinquennium to keep pace with the increase in the cost of living. The maximum benefits for 40 years of service at the family rate on January 1, 1975, was \$464. On December 31, 1979, it was \$666. This amounts to an increase of 43.5 percent during the five-year period.

During the quinquennium the Publishing House and Special Retirement funds were consolidated with the General Fund. The total income to the General and Hospital Retirement funds during the five-year period amounted to \$167,797,276, and the disbursements amounted to \$116,926,478. This resulted in a net increase of \$50,870,798 to the fund balances. The increase in the two fund balances were as follows: General, \$28,506,034, or 108 percent; Hospital, \$22,364,762, or 408 percent.

The total disbursements in 1975 amounted to \$14,886,950; in 1979, to \$30,008,682. This represents an increase of 201 percent. Assistance on health-care and funeral expenses during the five-year period amounted to \$12,654,181.

During the quinquennium the name was changed from Sustentation Fund to Seventh-day Adventist Retirement Plan, and the North American Division policies were separated from the General Conference policies that apply to the world field.

During 1979 it was necessary to establish a new retirement plan for employees of health-care institutions in order to comply with U.S. Department of Health, Education, and Welfare regulations. The assets of this new plan will be held in a trust that will be qualified with the Internal Revenue Service and will be in full compliance with the Employee Retirement Income Security Act of 1974.

The new retirement plan that covers employees of church organizations other than health-care institutions will be known as the Church Plan. Representing an extensive revision of the previous plan, its policies will be similar to those of the Hospital Plan. The new Hospital Plan and the revised Church Plan will be implemented as of January 1, 1981.

Trust Services

As the Trust Services were instituted after 1940, we do not have figures to compare in this area that would demonstrate progress over a period of 40 years. We can state that these valuable services have brought into the church assets now valued in excess of \$750 million and that in the period from 1976 to 1978 the church has

Denominational Assets—World Totals

	1908	1922	1940	1950	1978
Conferences	\$2,236,625	6,641,309	11,283,506	44,623,311	471,618,576
Associations		6,444,328	15,689,019	23,266,226	621,838,651
Adventist Book Centers		742,546	567,483	2,464,180	34,411,817
Educational Institutions	1,339,422	5,788,444	10,489,474	37,840,181	517,991,474
Health-Care Institutions	2,139,649	5,361,230	9,687,458	27,065,777	785,429,329
Publishing Houses	1,058,315	4,157,140	3,710,712	11,072,712	75,123,280
Industries (Food, et cetera)		1,138,594	603,763	1,148,163	34,723,410
Radio-TV Evangelism				746,329	19,975,898
Temperance Societies					599,683
Servicemen's Centers					33,116
Totals	\$6,774,011	30,273,591	52,031,415	148,226,879	2,561,754,234
Church Buildings	\$1,514,550	5,809,991	11,283,298	33,580,238	779,959,413
Church School Buildings and Equipment	147,749	820,012	1,390,039	6,276,707	205,404,855
Totals	\$1,662,299	6,630,003	12,673,337	39,856,945	985,364,268
Grand Totals	\$8,436,310	36,903,594	64,704,752	188,083,824	3,547,118,502

received approximately \$30 million for various uses from maturities.

The church's program of Trust Services has experienced outstanding growth during the past quinquennium. The response of a willing and dedicated constituency has resulted in a large increase in the writing of Gift Annuities, Charitable Remainder Trusts, Life Income Agreements, and Testamentary bequests.

Trust Services have now been initiated in the Inter-American, South American, Far Eastern, Northern Europe-West Africa, Euro-Africa, and Trans-Africa divisions. What has taken place in the Australasian Division in the development of a model trust program is a most thrilling story of success under God's special blessing. The multiplied millions of dollars that have flowed into denominational treasuries as a result of maturities and major outright gifts during the past quinquennium make us confident that this program will bring unprecedented financial resources for a growing degree of self-support to the church around the world.

Our people have learned that a person does not have to be wealthy to benefit from the use of Trusts, Annuities, or Life Income Agreements, but that such arrangements made in life bring protection, security, and peace of mind.

When our people invest in programs that help in meeting the tremendous need for new churches, elementary schools, academies, and the expansion of our colleges and universities, they not only are providing for the needs of the church but have the assurance of spiritual dividends throughout eternity.

Investments

During the 40 years I have served the church the investment climate has changed considerably. Whereas in the old days investments were made primarily in U.S. Government and corporate bonds, we have had to use more sophisticated vehicles as more capital became available for investment.

The past five years have continued to be difficult ones for investment and money managers around the world. Uncertainty concerning political events has been evident among institutional investors as well as individuals, and historically, high interest rates for short-term investing has attracted considerable capital that might otherwise have been available for longer periods of time in other investment vehicles.

We have had an excellent flow of income from our various investments, which, by policy, are conservative in nature; but capital appreciation has been somewhat limited and less than what we would have desired.

During the past five years we have increased considerably our intradenominational loan program, mainly to General Conference institutions. In this period of extremely high interest rates being charged by commercial lenders, we have assisted our institutions in their approved borrowing by providing capital at a lower rate of interest. There has been no default in any of these intradenominational loans, and interest has always been paid on time. We do have policy limitations on this type of activity, and at times we have been quite close to the maximum permitted to be so invested by policy.

We continue to maintain three unitized funds—Investment Fund, Income Fund, and International Fund. All have performed quite well in comparison to similar funds operated by investment management firms. Recently we opened a new nonunitized fund to serve exclusively our North American Division medical institutions for their pension plan, since these institutions are coming under specific Governmental rules and control in regard to pensions.

The sources of the funds available for investment are the amount of working capital that we are required to maintain by policy, appropriations and reserve funds for specific purposes not yet called for, pension funds, trust agreement and annuity funds, as well as some small amounts of moneys invested by

field organizations. All amounts are allocated for specific purposes and do not represent surplus funds that could be spent at our discretion.

SAWS

Twenty-four years ago the General Conference brought into existence an organization that would be dedicated to helping people. Its role is to carry forward the same type of work that Christ did when He was here on earth. Since its inception millions of people have been benefited by Seventh-day Adventist World Service, Inc. (SAWS). During the first eight and one-half years of its existence 2,393,011 pounds of clothing, 165,532 pounds of food, and 2,848 pounds of medicine were shipped to 62 countries. This was an outstanding achievement for that time.

However, during the next five years, which brought us to our 1970 General Conference session, 45 countries were serviced with a total of 50,088,324 pounds of relief materials, having a value of \$13,162,986. At the General Conference session in 1975 it was reported that SAWS had distributed a total of 47,728,220 pounds of relief to 41 countries, having a value of \$17,849,044.

During the past quinquennium SAWS relief has exceeded all other records with a total of 60 countries helped and 106,707,391 pounds of relief given—valued at \$36,861,285.

SAWS is dependent entirely upon the Disaster and Famine Relief Offering, which is collected throughout the world field in May of each year. During the quinquennium of 1970 to 1975, the sum of \$1,399,402 was given through this offering. During the past quinquennium, the sum of \$4,771,459 was received through Disaster and Famine Relief Offerings to help people around the world.

Actually, the mandate for the operation of Seventh-day Adventist World Service has come from our people. Adventist support of this world relief operation for 1979 amounted to \$1,163,048. This is almost as much as it was for the whole quinquennium of 1970 to 1975. The question may be asked, How is it possible for SAWS to give almost \$37 million in relief when our offerings amount to much less than this? These funds are expanded by donations coming from government, philanthropic organizations, and corporations that channel their assistance through SAWS.

We must give special emphasis to the assistance given by our people in our Cambodia/Kampuchea relief operation. The largest single cash offering ever received by SAWS, outside of its annual Disaster and Famine Relief Offering, is being used currently in our operation in Indochina, where we are feeding many thousands of people, rehabilitating and reestablishing Thai villages on the border of Kampuchea, and operating five field hospitals.

Surely we are fulfilling the admonition of our Saviour as it is translated in *The New English Bible*: "And the king will answer, 'I tell you this: anything you did for one of my brothers here, however humble, you did for me'" (Matt. 25:40).

Transportation

The General Conference Transportation Service, a section of the General Conference Treasury, was established in 1923 to handle the travel arrangements for the church's expanding missionary program. Over the years, as the church has grown, other functions have been added.

Its primary responsibility is still that of providing travel tickets, passports, and visas for regular mission appointees and for volunteers such as Adventist Volunteer Service Corps, Student Missionaries, Special Services, and Sustentation Overseas Service workers. In addition, the department processes expense reports and pays the salaries of appointees, furloughees, and permanent returnees. During the 40 years I



During the auditor's report, Jack Powers (at microphone), an auditor from the independent firm that audits GC financial records, expressed his satisfaction at having an opportunity to work with the church. Behind him is David D. Dennis, director of the GC Auditing Service.

have served, approximately 11,600 mission workers have been processed to or from mission service, approximately 5,700 of these during the past quinquennium.

In addition to the Washington office, warehouses located on the East and West Coasts of the United States arrange shipments for missionaries' freight, both outgoing and incoming, and also handle a large volume of freight for overseas missions and institutions.

The Transportation Service is also charged with the responsibility of caring for immigration procedures and operates a program in conjunction with Church World Service for assisting refugees to enter the United States. During the past quinquennium, the processing of refugees has nearly tripled over that of the previous period. As a result of the large influx from Southeast Asia, approximately 1,400 refugees have been settled.

Another expanding function of the Transportation Service office is that of handling the financial arrangements for students sponsored by overseas divisions to study in the United States. There are now approximately 75 under sponsorship.

Every effort is made to minimize travel and transportation costs and to provide satisfactory travel arrangements for the church's missionary program.

Another important financial area, one that protects denominational assets against public liability and catastrophic loss of church property, is that involving the International Insurance Company and Risk Management Service, which have been in operation some 45 years, having begun just five years before I began working for this denomination. Under the direction of William A. Benjamin, these programs were authorized by Annual Council action in 1935 and have through the years saved the denomination millions of dollars in reduced cost of insurance.

In addition to the millions of dollars saved, these successful organizations have enabled our church not only to improve cash flow but to broaden and extend substantially insurance coverages against public liability claims, automobile accidents, fires, tornadoes, earthquakes, and other catastrophic events. Property losses from catastrophic hurricanes alone during 1979 would have caused severe financial stress to some of our church programs if we had not maintained a sound insurance program. In addition to public liability and property insurance, Risk Management Service has also successfully administered the multimillion-dollar malpractice program for Adventist Health Services and their affiliated Adventist hospitals in the North American Division.

The General Conference has been blessed in securing and developing the services of highly skilled professional people for the insurance company and the related Risk Management Service. Church administrators everywhere have learned to

seek and respect the counsel and guidance of these people.

Risk Management Service operates as a subsidiary of the General Conference and maintains two service offices, the home office in Washington and a branch office in Riverside, California. These offices provide insurance and risk-management services for conference offices and other church-related institutions; however, the writing of insurance policies is restricted to church-owned organizations and their insurable interests.

As of December 31, 1979, the amount of insurance carried by the International Insurance Company on denominationally owned property approximated \$3,704,972,061. This is more than double the amount of insurance carried on church-owned property in 1975.

Philanthropic Service for Institutions

Because it is a relatively new denominational service, this is the first time that the Philanthropic Service for Institutions has been included in a General Conference treasurer's report.

In recent years Seventh-day Adventist medical and educational institutions have become increasingly aware of the possibility of obtaining financial support from nonchurch sources. Although the people of the United States have distinguished themselves in their philanthropic traditions, similar efforts are emerging in other industrialized countries. West Germany, Japan, Australia, the United Kingdom, Mexico, and Venezuela are only a few of the nations where philanthropic endeavors are also being emphasized.

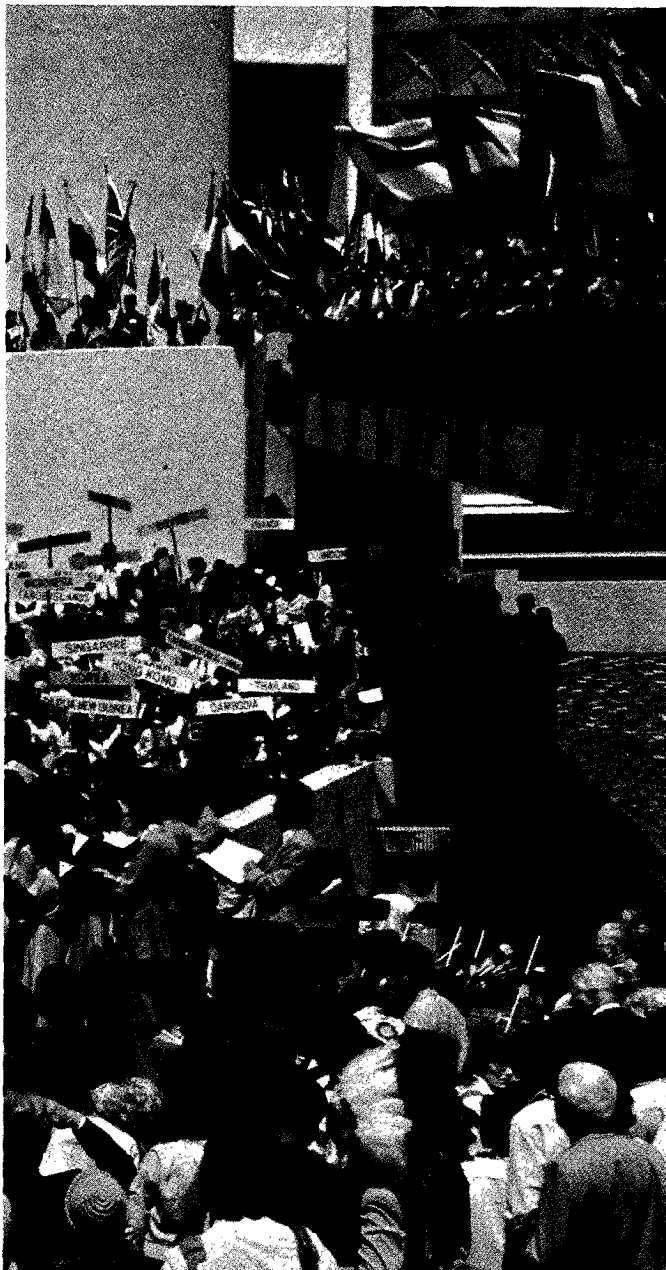
Being challenged by numerous statements from the inspired pen, such as, "If the needs of the Lord's work were set forth in a proper light before those who have means and influence, these men might do much to advance the cause of present truth" (*ibid.*, p. 186), the General Conference established a Philanthropic Service for Institutions in 1973 to help obtain increased funding from voluntary support sources. During the more than six years that the service has been in operation, one of the real challenges has been to find or to develop professional personnel to carry out its various programs.

About \$16 million in philanthropic funds have come to our hospitals in the past five years through capital campaigns and annual programs. About 50 percent of this total was obtained in public capital campaigns for expanding present hospitals or building new ones; the other half came from ongoing annual programs—much of it in small gifts from grateful patients. These promotional efforts, in addition to providing moneys of some substance, bring us into contact with many fine people who might otherwise not take an interest in Seventh-day Adventists. With increased experience and maturity of effort it is anticipated that our medical institutions should receive substantially more in the coming years.

In the field of higher education, where the balance of income and expense continues to be difficult to maintain, we are pleased to report that an increasing number of our colleges and universities in this country are involved in seriously soliciting voluntary support dollars. Within the past five years almost all our educational institutions have launched general campaigns or worked in support of a single-building project. These goals total about \$30 million, of which about \$18 million has been raised to date.

These figures represent achievements not known to this church a few years ago. We are grateful for the way the Lord has blessed the efforts of many and are both challenged and inspired by the analysis of experts in this field that we have probably lost \$40 million to \$50 million in the 1970's simply because we were not up and about the business of seeking this kind of support in the way that we should have been.

In addition to providing our institutions with financial means of some significance, these endeavors provide working relationships with community leaders that cannot help but lead



Top, Thanks-Giving Square was the goal of the paraders. Bottom, At the globe, in the middle of the central exhibit, Hubert Goodlett, local elder of the Berean church in Los Angeles, shows his wife, Muriel, the island of Jamaica, where he was born. Sunshine from the ceiling skylights makes the exhibit a warm and pleasant place for delegates to meet their friends.

them to a more complete appreciation of the Adventist Church, its teachings, and the services it performs for society.

Harris Pine Mills

The gift of Clyde and Mary Harris in September, 1951, of their business (Harris Pine Mills), which they built over a period of nearly 40 years of hard labor, has proved a great blessing to the church. Their gift of love and liberality to the church was made with the stipulation that the available earnings were to be used solely for the support of the church in the spreading of the third angel's message throughout the world.

We need to pay tribute also to Charles Nagele, who has recently stepped down as president after succeeding Clyde Harris as chief officer of Harris Pine Mills. When he took over in 1958, the company had four plants. Twenty-one years later Harris Pine Mills has 28 plants and is the country's biggest producer of unfinished pine furniture. Elder Nagele joined Harris in 1951, serving as assistant general manager and vice-president before becoming president. Charles Fry has now assumed the presidency.

During the past quinquennium, 1975 through 1979, there has been remarkable growth and progress. These years were marked by profit and new income records were established, with 1979 setting an all-time high.

Income, before taxes, for the five-year period of 1975 to 1979 amounted to \$257,051,369, as compared to income during the previous quinquennium of \$166,436,050. Profits for this past quinquennium amounted to \$8,579,672, exclusive of payments to the church. Total income for the 29 years of operation by the church has been \$636,710,412. Total profits amount to \$25,815,228, of which \$7,317,434 were paid to the General Conference and other church entities. The sum just mentioned represents cash payments directly to the church, but the company also provided large amounts of cash to our educational institutions through the channel of student earnings. These earnings from 1975 through 1979 amounted to \$24,022,448. The company employs more than 3,000 students annually from Adventist educational institutions.

In the 29 years the General Conference has operated the company, there has never been an unprofitable year.

Conclusion

For the past 40 years I have put my heart and soul into the service of this church. Although it can be said truthfully that God's people have been wandering in the wilderness for these 40 years rather than going in to possess the heavenly Canaan as God wanted us to, the Lord has not forsaken His people. As outlined in this report, we have witnessed His graciousness and abundant blessings in a remarkable way.

But, in spite of all that the Lord has done and is doing for the Adventist people, the challenge remains to go up *now* and possess the land. No longer can we be content to remain on the borders of the Promised Land, catching occasional glimpses of the splendors that await us. The Captain of the Lord's host bids us, as He did Israel of old, "Arise, go over this Jordan. . . . Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:2, 9).

Money and finances are extremely important as we consider the worldwide thrust of the church, but the church's greatest asset is the faith and confidence of our members around the world and their dedication of heart and life to the meeting of the challenge to finish God's work and enter the heavenly Canaan. Not only do I want to express appreciation to the Adventist organizations and people around the world for their outstanding support, but I wish to leave all of us with the challenge to "be strong and of a good courage; be not afraid, . . . for the Lord" is with us as we go forward to possess the land God has given us. □

God loves all men

Devotional message
presented Sabbath,
April 19, 1980.

By AMOS
SIMORANGKIR
President
West Indonesia
Union Mission



The Great Diagnostician gave an accurate prognosis of the terminal spiritual cancer afflicting the Laodicean church and offered His *love*, the only antidote available for permanent cure. Jesus said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16, 17).

I would like to paraphrase this text by inserting *men* in place of "world" in our text—*men* in the generic sense, which includes men and women. For the focus and the object of redemption, as it was designed by God in the very beginning, and later executed by Jesus Christ on the cross, and is to be consummated at the great Second Advent, is men—you and I, and all the peoples of the world who came into existence from the hand of our Creator.

Thus our text would read: "For God so loved *men*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn *men*; but that *men* through him might be saved."

One day a pastor and a doctor were visiting in the lobby of our mission hospital in Bandung. During the course of their conversation the pastor discovered that the doctor was not only a very famous surgeon but also a kind gentleman with a magnanimous heart. However, when the pastor introduced the subject of religion into their conversation, the surgeon said, very politely and yet very unhesitatingly, "I am very interested in human problems and human needs, but I am not interested in religion." What a profound statement! Deeply interested in human needs, but absolutely disinterested in religion. Genuine concern for humanity, but no concern for the Deity.

I would say, What a distortion! What a misconception of God and religion. Are religion and humanity dichotomous? Is there a religion that is divested of human needs? Is religion so much concerned with theology that

it is totally alienated from or oblivious to sociology, human needs, and social problems?

Unfortunately, to some people religion means temples and steeples, shrines and ceremonies, services and rituals, and nothing more. I am glad that our religion is not so. Our religion underlies our total existence. I am thankful Jesus has not come to condemn me in my sin. Rather, He has come to offer me salvation. In Him, through grace, I am saved. I am grateful that Jesus loves every one of you. That His eternal good will for you is your ultimate salvation. I am also thankful that God's love is so all-encompassing that He can love all men, and He does love all men. Such love is beyond human understanding, and it surpasses all human experience.

I would like to reaffirm in faith that our God loves people of all national and cultural backgrounds, of all socioeconomic levels, of all religious and political orientations, and of all races and colors.

Some people like to think that God's love is color-blind. Not so in the sense that it blurs all colors into an undefined tincture or complexion. Rather God's love enhances the beauty of each color. It takes the art of God's love and a stroke of the divine hand to be able to throw a composite of colors on the canvas of the human race and thereby produce a masterpiece that to the uninitiated is nothing but confusion and chaos.

Value of redeemed soul

In a community of people whose hearts have been touched by the love that emanates from the cross, no one need fear that he or she has to stoop down and reduce his human value in order to reach his fellow men. In a population of Christians there is no regression to the common mean. Neither need the underprivileged succumb to a fatalistic attitude, as if their human value has been predetermined and preordained by heredity or society. The human value of every soul redeemed by Jesus is constantly increasing, not in inflationary terms, but in a true escalation of value, until it reaches a price level that is nothing less than the supreme price Jesus paid at the cross. Ellen White said, "In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace—in 'the beauty of the Lord our God.'"—*Education*, p. 80.

A leading British scientist wrote in one of the journals concerning the vastness of the universe as known to modern astronomy and somewhat despidingly asked, "Astronomically speaking, what is man?" A reader replied, begging to inform him that, astronomically speaking, man is the astronomer.

A concept in the Declaration of Independence of the United States of America is that government should serve the people who create it. And when it no longer serves the purposes for which it was intended, it is to be altered or abolished. Here is the enunciation of the idea that man is of prime importance and his institutions secondary.

We seem to have been very articulate in eulogizing the worth and the indispensability of certain people. We

depend on people to run our government and industries. We need people to maintain our security and manage our institutions. We have found people to be so indispensable that there is a danger of valuing a person in terms of his potential. What is he good for? What can he do? These questions seem to be uppermost in our consideration. We seem to find it difficult to divest ourselves of the notion of utilitarianism even when it comes to man himself.

God loves the world not for its physical size or material worth, but for its moral value. The value of mind, soul, God-conscious intellect, and spirituality defies any numerical or materialistic evaluation. Jesus would have long ago abandoned His plan to save men if He had thought in terms of the skills, the expertise, the influence, or whatever contributions that men may render to the heavenly society. But God loves each of us as individuals. Jesus would have gone to the cross even if there were only one person in the world to respond to His love. It is the highest level of moral development that we can attain when we can value men from the perspective of Calvary.

God loves people of all political orientations. This includes Communists, capitalists, socialists, Democrats, and Republicans. God loves people of all religious affiliations—Buddhists, Moslems, and Christians. And how about those who claim no religious affiliation, those who are enchanted by the occult, the pagans, and the infidels? He loves them too. He loves the saints, such as Enoch and Elijah. He loves also the sinners—the notorious tax collector, the impetuous Peter, Mary the harlot, and even Judas the traitor.

Lest I be understood as meaning that God loves Adventism as a religious tenet, or democracy as a political ideology, or brown as a skin color, let me hasten to underscore that it is people that God loves, irrespective of their socioeconomic background, regardless of their religious or political orientations, notwithstanding their traits of character, and in spite of their cultural background or skin color. For how else can salvation be brought to a wretched and destitute sinner than by having his soul touched by the love of Jesus?

May we therefore resolve as a people and as individuals that we will allow no one to be shielded or alienated from God's love. We need to break down all fences and barriers, be they prejudice or intolerance, smugness or indifference, chauvinism or ethnocentrism, and pray somehow that God may grant us a measure of His love, that it may extend the horizon of our influence and purify the motive of our expression.

I am very much aware that I am not telling you something you do not already know. I am also cognizant that it is not through eloquence that I will be able to impress your hearts with the burden of this sermon, for I am painfully aware that it is a struggle for me to try to communicate to you in a tongue that is not my mother tongue. But during this convocation of the Seventh-day Adventist world church, when strategies are designed and resources and personnel are allocated to carry the

gospel to its ultimate conclusion, I am reaffirming my faith that our God loves all men.

I am also sending a prayer to the same God that He would grant us a measure of His love, that we, in turn, can find it in our hearts to love all men. We know this is much easier said than done. Neither can we afford to become distracted by clichés or empty verbalization. We are here not so much to point to the frailty of the human vessel as to come boldly before God to claim His promise and power, that the same all-encompassing love may be a pervading force in our social and administrative interaction in this convocation; that in our interaction we will overlook individual or cultural idiosyncrasies; that we will accept each other in spite of our costumes or customs, our foods or our fads, our habits or our habitats; that our love will penetrate deeper than our skin color; that it will transcend our political ideologies or religious tenets; that it will reach into the inner chamber of our brother's heart. Needless to say, we must not enter into the sanctum sanctorum of our brother's heart unless invited. However, when genuine love knocks, a royal welcome will be provided. And it is only there in the privacy of the inner chamber of the heart that a personal communion, an enduring relationship, and a true intimacy can be formed.

A number of studies have been conducted relating to the adjustment problems—both academic and social—encountered by international students during their academic sojourn in the United States. I have had a chance to examine some of these studies. Foremost among the adjustment problems stands communication. Inability to communicate adequately, efficiently, or intimately with the people of the host country and with other international population groups can cause a foreign student to fail in his academic pursuit, to fail to establish interpersonal relationships, and to fail to generate understanding for and appreciation of his own culture, and, on his part, to develop an appreciation of his host country. Lack of adjustments can create in a foreign student a sense of low self-esteem and a feeling of being ostracized. His personal integrity, he feels, is threatened.

But we know that effective communication, especially in the area of interpersonal relationships, requires much more than a facility in the use of language. Communication comes from the Latin word *communis*, that is, "commonness." Thus when we communicate we are trying to establish a commonness with someone.

It is probably in establishing this commonness with his American colleague that a foreign student finds his greatest difficulty in communication. His original message is improperly or inadequately encoded, owing, perhaps, to his lack of proficiency in English. And then the transmitted message is likewise inadequately decoded by his American partner. Thus frequently a complete process of communication is never effected, though there may be ample transmission of messages going on between the foreigner and the people of the host country. The messages are not fully comprehended and thus never



Fernon Retzer, a former GC Sabbath School Department director, who now serves as the Southern Union Sabbath school and religious liberty director, enlisted the aid of a young man to help him tell a story.

properly responded to. The problem is aggravated in casual interactions, when there is limited opportunity for feedback.

A foreigner often experiences a complete breakdown in the midst of a conversation. The frustration may be compared to the experience of a person's being cut off in the midst of a telephone conversation. Just as he tries to send an important message, the line is cut off. When he dials again, the person at the other end of the line is not there anymore.

But, I ask, in a Christian convocation such as ours, should it be so difficult to establish a commonness with someone, whether he be a foreigner or one of his own kind? Would not having experienced the love of Jesus be an adequate basis for commonness? Is not the message more important than the medium? Love is the message. Language is the medium.

When the late president Magsaysay of the Philippines was campaigning for the presidency of his country, his political opponent said Magsaysay was an ignoramus. He could not even speak English. He was fit only to be a garbage collector. Magsaysay responded, "Indeed, I am

a good garbage collector. There has been too much garbage in our government. And I intend to clean up."

As for his use of English, he said, "When I went to Washington representing our country, I spoke to the American President and other American leaders in Tagalog, the Philippine national language. When I returned, I brought a handsome grant from Uncle Sam."

This illustrates that it is the product of communication that counts—how our hearts have been warmed, how we have been inspired, how we have been fortified, how we have been enlightened, how hope and courage have been planted in us, how we have been accepted, and how we have accepted others as a result of our communication. When these have been experienced, the diction, the accent, or the grammar will dwindle into insignificance.

A precious lesson

About 16 years ago our division made a bursary available for my wife and me to study at Walla Walla College. We had three children, whom we left behind with their grandparents. The oldest was 4 years, the second, 2 years, and the youngest was 11 months. For two long years we were separated from our children. Every week we would send them picture postcards. On the card we would write, "Mom and Dad love you very much, and we shall be back very soon."

What bothered us most was the fact that our children were too young to read or write. We could not hear directly from them and know how they were feeling, and what we wrote to them would have to be read and interpreted by Grandpa and Grandma. How we longed to express our love to our children directly, not through pictures or letters. We wanted to take them into our arms, feel their heartbeats, listen to their laughter and even their cries. But time and distance did not permit us to do so. Those were the most difficult two years in our lives, but we learned a precious lesson.

If we are God's children, and truly we are, God must love us much more than we love Him. He must also be very lonesome for us, much more than we ever get lonesome for Him. It must pain God's heart that His message of love and the promise of Christ's soon return had to be dictated to His children through the pen of prophets and read and interpreted by the mouths of preachers. How can prophets and preachers, however inspired or dedicated they may be, adequately convey the love and the lonesomeness of God to His own children? Surely someday soon God will dispense with all media. He will dry the pen of the prophets and silence the mouths of the preachers. He Himself will personally come and take us into His big arms and will say, "You and I shall separate no more." What a joy that day will be! Perfect love restored. Brotherhood of men in the family of God reestablished.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all" (Rev. 22:20, 21). □

Fourth business meeting

Fifty-third General Conference session
April 20, 1980, 12:45 P.M.

Session proceedings

NEAL C. WILSON: I have had the privilege of spending considerable time with your Nominating Committee and have found it to be sensitive, analytical, and sweet-spirited. I also appreciate the fine guidance of the officers.

I hope you will continue to pray for the Nominating Committee as it deals with some very difficult problems. It is not easy to analyze human beings and make intelligent decisions consistent with God's desire.

God is blessing our session in a very rich way. You will be pleased to know that our Nominating Committee does have a further partial report, and for that I will call on Elder Schmidt.

H. H. SCHMIDT: Thank you very much, Elder Wilson. We are prepared, Brother Chairman, to bring a partial report: [The report was presented and accepted. It appears on page 32 of this Bulletin.]

NEAL C. WILSON,
Chairman
D. H. BAASCH,
Proceedings Secretary
M. T. BATTLE, Actions
Secretary

Fifth business meeting

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

Session actions

The proceedings for the Fifth Business Meeting will appear in Bulletin No. 4.

The Church of the Living God—Church Manual Addition

Voted. To add a new final paragraph to Chapter 1, The Church of the Living God, CM 31, as follows:

To the foregoing principles of the unity of Christ's church the Seventh-day Adventist Church is committed. By the peace and power which Christ's righteousness brings, the church is pledged to the conquest of every barrier which sin has erected between human beings.

Statement on Education—Church Manual Addition

Voted. To add a new section, Statement on Education, in the Church Manual to read as follows:

Philosophy.—The church operates a school system to ensure that its youth may receive a balanced physical, mental, spiritual, social, and vocational education in harmony with denominational standards and ideals, with God as the source of all moral value and truth. The stated interest of the church is the restoration in man of the image of his Maker, resulting in the op-

timum development of the whole person for both this life and the life hereafter.

The church conducts its own schools, kindergarten through university, for the purpose of transmitting to its children its own ideals, beliefs, attitudes, values, habits, and customs. Secular schools seek to prepare patriotic and law-abiding citizens and teach certain values; Adventist schools, in addition, aim at developing loyal, conscientious Seventh-day Adventist Christians. A true knowledge of God, fellowship and companionship with Him in study and service, likeness to Him in character development, are the source, the means, and the aim of Seventh-day Adventist education.

Objectives.—Schools operated by the church will endeavor to provide for all of their students an education within the framework of the science of salvation. The fundamentals and common branches of knowledge are to be studied to develop proficiency in their use.

Specifically, these schools will endeavor to operate for each student in the upgrading of health and temperance principles, in the command of fundamental learning processes, and in the teaching of worthy home membership, vocational skills, civic education, worthy use of leisure, and ethical maturity. They will aim to reach objectives of spiritual

dedication, self-realization, social adjustment, civic responsibility, world mission and service, and economic sufficiency through high quality, Christ-centered teaching.

Membership on a Spiritual Basis—Church Manual Revision

Voted. To revise the first paragraph of the section Membership on a Spiritual Basis, CM 50, to read as follows:

The serious, solemn obligations of church membership should be impressed on every one who applies for admittance to the church. All should be faithfully taught what it means to become a member of the body of Christ. Only those giving evidence of having experienced the new birth, and who are enjoying a spiritual experience in the Lord Jesus, are prepared for acceptance into church membership. Thorough instruction in the fundamental teachings and related practices of the church should be given to every candidate for church membership before he is baptized and received into church fellowship. It is due to each person seeking admittance to the church that he be informed of the principles for which the church stands.

Church Membership—Church Manual Amendment

Voted. To amend the subsection Ministers Thoroughly to Instruct

Candidates Previous to Baptism, CM 52, 53, as follows:

A minister should not present any candidate for baptism and church membership until he can satisfy the church by a public examination that the candidate has been well instructed and is ready to take such a step (see p. 61). In churches where frequent baptisms might reduce the significance of a public examination, an alternative plan should be observed. The minister's work is not completed until he has thoroughly instructed the candidates, and they are familiar with and committed to all fundamental beliefs and related practices of the church, and are prepared to assume the responsibilities of church membership.

(The remainder of the section remains unchanged.)

Doctrinal Instruction for Baptismal Candidates—Church Manual Amendment

Voted. To amend the section Doctrinal Instruction for Baptismal Candidates, CM 54-61, as follows:

This summary of doctrinal beliefs is especially prepared for the instruction of candidates for baptism. Every candidate should thoroughly familiarize himself with the teachings contained in this outline and with the duties enjoined upon believers, demonstrating by practice his willing acceptance of all the doctrines taught by Seventh-day Advent-

Third business meeting

Fifty-third General Conference session
April 18, 1980, 4:15 P.M.

Proceedings

W. J. HACKETT: We will now receive a report from the Nominating Committee. Nominating Committee reports are always very interesting for one reason or another. Brother Battle, please offer prayer for us, will you?

M. T. BATTLE: [Opening prayer.]

W. J. HACKETT: Brother Schmidt, we eagerly await your report.

H. H. SCHMIDT: Thank you, Brother Chairman. We worked a good share of the afternoon in order to present our second partial report. We had hoped to bring in a more comprehensive report, including nominations for

both the General Conference secretary and the treasurer, but are not able to do that today. We are, however, bringing in one of these two, as well as three general vice-presidents of the General Conference. Dr. Smoot, the secretary of the Nominating Committee, will present the report.

J. G. SMOOT: Brother Chairman, the Nominating Committee is pleased to bring to the delegates the following nominations for offices: [The report was presented and accepted. It appeared on page 32 of Bulletin No. 2.]
W. J. HACKETT, Chairman
D. A. ROTH, Proceedings Secretary
J. W. BOTHE, Actions Secretary

ists and the principles of conduct which are the outward expression of these teachings, for it is "by their fruits ye shall know them."

Prospective members of the Seventh-day Adventist Church, before baptism or acceptance on profession of faith, should be carefully instructed from the Scriptures in the fundamental beliefs of the church as presented in chapter 2 (pp. 32-39) of this *Manual*. In order to assist evangelists, pastors, and others in giving such instruction and making it Scripture-based and practical, a specially prepared outline appears as an appendix on pp. of this *Manual* and in the *Manual for Ministers*.

1. The true and living God, the first person of the Godhead, is our heavenly Father, and He, by His Son, Christ Jesus, created all things. (Matt. 28:18, 19; 1 Cor. 8:5, 6; Eph. 3:9; Jer. 10:10-12; Heb. 1:1-3; Acts 17:29-29; Col. 1:16-18.)

2. Jesus Christ, the second person of the Godhead, and the eternal Son of God, is the only Saviour from sin; and man's salvation is by grace through faith in Him. (Matt. 28:18, 19; John 3:16; Micah 5:2; Matt. 1:21; 2:5, 6; Acts 4:12; 1 John 5:11, 12; Eph. 1:9-15; 2:4-8; Rom. 3:23-26.)

3. The Holy Spirit, the third person of the Godhead, is Christ's representative on earth, and leads sinners to repentance and to obedience of all God's requirements. (Matt. 28:18, 19; John 14:26; 15:26; 16:7-15; Rom. 8:1-10; Eph. 4:30.)

4. Through Christ, believers receive forgiveness of sins which are forsaken and confessed, and for which, as far as lies in their power, restitution is made. (Eph. 1:7; Col. 1:14, 15; 1 John 1:7-9; Isa. 55:6, 7; Eze. 33:15; Matt. 5:23, 24; 6:14, 15.)

5. The Bible is God's inspired Word, and is the full, the sufficient, and the only basic rule of faith and practice. (2 Tim. 3:15-17; 2 Peter 1:19-21; Ps. 119:9, 11, 105, 130; 1 Thess. 2:13; Isa. 8:20; Jer. 15:16; Heb. 4:12.)

6. All who enter the kingdom of heaven must have experienced conversion, or the new birth, through which man receives a new heart and becomes a new creature. Thus, regardless of ethnic or social background, he becomes a member of "the whole family in heaven and earth." (Matt. 18:3; John 3:3; 2 Cor. 5:17; Eze. 36:26, 27; Heb. 8:10-12; 1 Peter 1:23; 2:2; Acts 17:26; Eph. 3:15.)

7. Christ dwells in the regenerate heart, writing upon it the principles of God's law, leading

the believer to delight to obey its precepts, and imparting power for such obedience. (2 Cor. 6:16; Ps. 40:8; Heb. 8:10-12; John 14:15; Col. 1:27; 3:16; Gal. 2:20; Eph. 3:14-21.)

8. Upon His ascension Christ began His ministry as high priest in the holy place of the heavenly sanctuary, which sanctuary is the antitype of the earthly tabernacle of the former dispensation. As in the type, a work of investigative judgment began as Christ entered the second phase of His ministry, in the Most Holy Place, foreshadowed in the earthly service by the Day of Atonement. This work of the investigative judgment began in 1844, at the close of the 2300 years, and will end with the close of probation. (Heb. 4:14; 8:1, 2; Lev. 16:2, 29; Heb. 9:23, 24; Dan. 8:14; 9:24-27; Rev. 14:6, 7; 22:11.)

9. The second coming of Christ is the hope of the church, the climax of the gospel, and the goal of the plan of redemption, when Jesus will come literally, personally, and visibly, with all His holy angels. Many signs of the times testify that His coming is at hand. And the almost complete fulfillment of all the various lines of prophecy indicates that He "is near, even at the doors." (John 14:1-3; Titus 2:11-14; Heb. 9:28; Acts 1:9-11; Rev. 1:7; Matt. 25:31; Luke 9:26; 21:25-33; Matt. 24:14, 36-39, 33, margin.)

10. The righteous dead will be raised to life at Christ's second advent. Together with the righteous living, they will be caught up to meet the Lord in the air, and will go with Him to heaven, there to spend the one thousand years known as the millennium. (Rev. 1:7; John 5:25, 28, 29; Hosea 13:14; 1 Cor. 15:51-55; 1 Thess. 4:13-18; John 11:24, 25; 14:1-3; Rev. 20:6, 4, 5; Isa. 25:8, 9.)

11. The wicked who are living at the time of Christ's second advent will be slain by the brightness of His coming. These, with the wicked dead of all ages, will await the second resurrection, at the close of the one thousand years. (2 Thess. 1:7-10; 2:8; Jude 14, 15; Rev. 20:5, 12, 15; John 5:28, 29; Acts 24:15; Isa. 24:21, 22.)

12. At the end of the one thousand years, the following events will take place: (a) Christ and the righteous will descend from heaven, with the Holy City, the New Jerusalem (Rev. 21:2, 10); (b) the wicked dead will be resurrected for final judgment (Rev. 20:11, 12); (c) the wicked will receive the final wages of sin

when fire comes down from God out of heaven to consume them (Rev. 20:7-10, 14, 15); and (d) this fire, which destroys the works of sin, will purify the earth. (2 Peter 3:10-14; Mal. 4:1, 3; Rev. 20:8, 4.)

13. The earth, cleansed by fire and renewed by the power of God, will become the eternal home of the redeemed. (2 Peter 3:9-13; Isa. 65:17-25; 35:1-10; 45:18; Matt. 5:5; Mal. 4:1-3; Prov. 11:31.)

14. The seventh day of the week is the eternal sign of Christ's power as Creator and Redeemer, and is therefore the Lord's day, or the Christian Sabbath, constituting the seal of the living God. It should be observed from sunset Friday to sunset Saturday. (Gen. 2:1-3; Ex. 16:23-31; 20:8-11; John 1:1-3, 14; Eze. 20:12, 20; Mark 1:21-32; 2:27, 28; Isa. 58:13; Luke 4:16; 23:54-56; 24:1; Acts 17:2; Heb. 4:9-11; Isa. 66:22, 23; Lev. 23:32.)

15. Marriage is one of the God-given institutions dating from the Garden of Eden, before sin entered the world. Jesus honored the institution of marriage and upheld its sanctity and permanence. The New Testament repeatedly affirms the sacredness of the marriage relationship, and instructs that it is to be entered into with a lifelong commitment to fidelity and moral purity. Sexual intimacies between male and female outside of marriage or between members of the same sex are contrary to the divine plan and are condemned in the Bible as sin. Those who are followers of Jesus will by His grace maintain moral purity within these Biblical guidelines concerning sexual relationships. "For this is the will of God, your sanctification: that you abstain from immorality" (1 Thess. 4:3, R.S.V.).

The Christian husband and

wife are to love and respect one another as God loves and respects them. They are commanded to love and respect their children, to treat them gently, and to teach them to love and serve God. To this end they are to utilize family worship, attendance at Sabbath school and the other church services, and, as much as possible, the schools operated by the church. Likewise children are to fulfill their responsibilities to respect and obey their parents. (Gen. 2:21-24; Deut. 4:6, 7; Matt. 19:3-9; 1 Cor. 6:9-11; Eph. 5:24, 25, 28; Col. 3:18-21; 1 Thess. 4:3-8; Heb. 10:23-35; Heb. 13:4; 1 Peter 3:7.)

16. The tithe is holy unto the Lord, and is God's provision for the support of His ministry. Freewill offerings are also part of God's plan for the support of His work throughout the world. (Lev. 27:30-32; Mal. 3:8-12; Num. 18:20-28; Matt. 23:23; Prov. 3:9, 10; 1 Cor. 9:13, 14; 2 Cor. 9:6, 7; Ps. 96:8. See also pp. 60, 86, 192-195.)

17. Immortality comes only through the gospel, and is bestowed as a gift from God at Christ's second coming. (1 Cor. 15:21, 22, 51-55; Ps. 146:3, 4; Eccl. 9:5, 6, 10; 1 Tim. 6:15, 16; 2 Tim. 1:10; 1 John 5:11, 12.)

18. The condition of man in death is one of unconsciousness. All men, good and evil alike, remain in the grave from death to the resurrection. (Eccl. 9:5, 6; Ps. 115:17; 146:3, 4; Job 14:10-12, 21, 22; 17:13; John 11:11-14; 1 Thess. 4:13; John 5:28, 29.)

19. The Christian is called unto sanctification, and his life should be characterized by carefulness in deportment and modesty and simplicity in dress. (1 Thess. 3:13; 4:3, 7; 5:23; 1 Peter 2:21; 3:15, 3-5; Isa. 3:16-24; 1 Cor. 10:31; 1 Tim. 2:9, 10. See also pp. 37, 223.)

20. The Christian should recognize his body as the temple of the Holy Spirit. He will therefore honor God by caring for his body intelligently, partaking in moderation of that which is good and avoiding the use of that which is harmful, abstaining from all unclean foods, from the use, manufacture, or sale of alcoholic beverages, the use, manufacture or sale of tobacco in any of its forms for human consumption, and from the misuse of, or trafficking in, narcotics or other drugs. (1 Cor. 3:16, 17; 6:19, 20; 9:25; 10:31; 2 Cor. 7:1; Gal. 5:17-21; 6:7, 8; 1 Peter 2:9-12; 1 Cor. 10:1-11; Lev. 11:1-8. See

Continued on page 27

Faith For Today
Presents



"THE HARVEST"
Reaching families
with God's love.

Tonight, Channel 11, 8 p.m.
DALLAS

Health Department

Report presented
Sunday evening,
April 20, 1980.

By SAMUEL L. DESHAY
Director



"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7).

The past five years have been action-filled ones for the Department of Health. A prominence has been given Seventh-day Adventist health work that far exceeds anything we might have imagined. From the large number of published reports of the results of the Adventist-life-style research initiated at Loma Linda University to the good will generated by the spirit of caring exhibited at over 500 of our health-related facilities worldwide, an understanding of the effects of healthful living is coming into focus.

Here are a few of the highlights:

Nurse/Bible worker program

Barbara's life is now untangled as she walks in fellowship with God's remnant people. Ruth's face radiated with joy and peace as she went to her rest knowing she had a loving, personal Saviour and the hope of eternal life. Harry found the answer to his question, "How can I see Jesus when He comes?" Trudy finds freedom from guilt as she fills in the answers for her weekly Bible study. Susan frees herself from confusion as she learns that Christ alone is her mediator and that life need not be temporary. When 1 Thessalonians 4:16, 17 was shared with her, Susan learned that the dead in Christ await the call of the Life-giver. Philip's faith and trust in the Lord was renewed at his bedside in the hospital when prayer was offered in his behalf. Chris's feeling of anxiety vanished before his surgery because someone was near that he could talk with. He did not lose his image of the strength and support he was to his family because he had been led to the Source of all strength.

These wonderful experiences are only a few that have brought joy and success in the patient follow-up program that is being offered by a group of physicians through the nurse/Bible worker program being practiced in the Takoma Park, Maryland, area.

The initial visit, referred by the physician, may be at the patient's bedside in the hospital, at the physician's office, or in the patient's home. Confidences and friendships are developed during visits while treatments and/or other medical related needs are being cared for. Expressed and unexpressed needs are shared by the patients and other members of a family. By filling a specific need; by an act of love; by prayer; by the sharing of an experience, a Bible verse, a poem, a book, a tract, a magazine article, or video-taped sermons and lectures; or by the answering of a Bible question, people are being led to enroll in scheduled Bible studies, to attend church, and to find security in Christian fellowship.

A period of time is often involved in bridging the gap between the physical and spiritual care of a patient. But through building a loving, caring relationship with patients the reaching of the goal of leading these patients to a personal relationship with Christ and then helping them maintain that relationship often becomes a reality.

School of Nursing at Atoifi in the Solomon Islands

Helen Hay, midwifery tutor at Atoifi, writes: "How our hearts were saddened over the tragic death of the manager and director of nursing, Leu Larwood, in a tractor accident in August, 1979. However, there is light at the end of the tunnel. The Atoifi Hospital Nursing School, after many years of negotiation, negative answers, and many prayers, has been registered as a recognized school of nursing. Further, the first Solomon Island Seventh-day Adventist dentist has graduated in Fiji."

Hospital evangelism—Philippines and Mexico

The health care program of the church is recognized as an outstanding means of sowing seed in the hearts of the patients we serve and their relatives, but harvesttime has come. This means that more than just sowing and cultivating must be done.

Several hospitals in the Philippines have major year-round evangelistic programs under way. Not only do their employees and student nurses witness at work, but at the Bacolod Adventist Hospital they have been conducting 18 to 20 branch Sabbath schools each week with a major evangelistic program concluding the year's work. In the past two years the Mindanao Sanitarium and Hospital, through the chaplain's program, assisted by hospital personnel, has brought more than 600 souls to the Lord.

The construction and maintenance personnel of the Montemorelos University and Medical Center have just recently held an effort which harvested more than 50 men, women, and children for the Lord.

All-Africa Health Leadership Seminar in Nairobi

The nearly three-quarter million believers of Africa have faced severe problems in the areas of poverty, tropical disease, water supply, food and nutrition, housing, and local customs. The recent All-Africa Health Leadership Seminar was designed to address the peculiar needs of tropical Africa which face our church in the area of health.

Presentations were made by leading personalities such as Dr. Klaus Poser, of the Central Protestant Agency, Germany; Dr. Stanley Brown, of The International Christian Medical Fellowship, United Kingdom; Dr. Denis Burkitt, outstanding researcher from the United Kingdom; Chief Michael Ibru, noted Nigerian industrialist; The Honorable Dr. I. Obuzor, Commissioner for Health, Rivers State, Nigeria; Dean Jerome Lindsay, dean, School of Architecture, Howard University; Dr. J. R. Ford, past president of the California State Board of



The East Caribbean Conference in Barbados has been given a health van.



Michael Boyko, a dentist at Port-of-Spain Adventist Hospital in Trinidad, is one of many dentists who serve their church around the world.



Attending the All-Africa Health Leadership Seminar in Nairobi, Kenya, were Denis Burkitt, S. L. DeShay, Klaus Poser, and Francis W. Wernick.

Education; and Dr. G. P. Roane, director of US Aid, East Africa.

Highlighting the occasion were the lively workshops. This conference was developed under the able direction of Ruth White. Many church representatives also were in attendance.

One of the purposes of this conference was to direct attention to the development of senior African Adventist leadership in the area of health. Another was to seek better methods of reaching the people where their basic needs demand our help.

Nurse-midwives of Giffard Memorial Hospital

The nurse-midwives at the Giffard Memorial Hospital in India have done much to ensure healthier babies and mothers in the large number of villages that surround the hospital. Sister Mary Mathews, at present the director of the School of Nursing at the hospital, worked in the villages for many years encouraging pregnant mothers to come to the hospital for delivery. In the years before 1959, the majority of obstetrical cases that came for delivery were the most complicated cases—mothers who were near death's door on arrival and who had had no prenatal care. Needing 200 cases per year in order to begin the midwifery school, Sister Mary, with a few students, went to the villages day after day, month after month, seeking expectant mothers. They visited with them, checked their blood pressures, checked them for anemia, checked up on their diets, and in some cases cooked meals for them. They also taught them better dietary habits. The mothers were encouraged to listen to the babies' heartbeats, which they had never done before. Gradually a few would come to the hospital because their nurse-friends were there. They gained confidence in Sister Mary because she loved them and cared for them.

Today the School of Midwifery is one of the best in India. The occupancy of the obstetrical wards remains full and overflowing. Infant mortality has decreased noticeably in the surrounding villages. Healthier babies and mothers are the result. This is due to a great degree to the work of one dedicated nurse-midwife, Sister K. Mary Mathews.

Another nurse-midwife who rendered outstanding service in another part of the world field is Gertrude Green. Her school of nurse-midwifery and her nurse-midwives are well known all over Thailand and other countries where they are called.

Health evangelism

Seminars and workshops on health evangelism have been held in five divisions outside North America. The gospel of health is not a disease, but it is contagious. More and more Adventist workers are discovering that a knowledge of the "state of the living" is as essential as knowing the "state of the dead."

This past summer J. Wayne McFarland and William Johnson held Seminary Extension Schools in Collonges, France, and Darmstadt, Germany. Their theme was the place of health in the message of Righteousness by Faith. According to reports received their efforts have led to reform in health practices in these areas.

Another seminar is scheduled for our workers at Newbold College following the General Conference session.

A recent trip through the Southern Asia Division pointed up to me how important our medical work is to the remnant church. At our headquarters in Poona I learned that there are 14,000 students enrolled in our radio school of health. The lessons on health were prepared by the General Conference Department of Health. Many individuals continue with Bible lessons after completing the lessons on health. Truly the entering wedge is alive.

In the North American Division there have been seven seminars on soul winning in the doctor's office. These have been well attended and have been greatly appreciated by our doctors and nurses. Our medical work presents a great untapped potential in soul winning.

International dental clinics

E. E. Carman reports that Adventists operate about 45 dental clinics internationally. More than 42 dentists trained outside North America are working in these clinics. Twenty-two dental students on deferred mission appointment are associated with them. This branch of our work deserves more serious attention and financial support for aggressive development. Much of the Third World finds dentists a valuable asset—even where physicians would be denied entry.

International medical education

One of the brighter aspects of our world health program is the growing potential of medical education for Adventists around the world. At present the first twenty-five students have graduated from our new university at Montemorelos as physicians. We are pleased about the additional aid this offers to our Spanish-speaking believers and to the countries they represent.

Between 100 and 200 young Seventh-day Adventists are studying medicine in the Philippines at this time. We recently learned that eight students were admitted to the Christian Medical College at Vellore in India this year. Several of our institutions in India require the services of our national Indian physicians. We count this a real blessing. The church supports the Vellore Christian Medical College, both with faculty and financial input. Because the Kilimanjaro Christian Medical College was nationalized in Tanzania it has never been able to begin its training of physicians, but has begun to emphasize a physician-assistant program. Unfortunately, we are no longer affiliated with this school in the way we once were. The South American Division, I understand, has 400 Seventh-day Adventist young people who are studying medicine, either in Brazil or Argentina. Twenty Adventist medical students are studying in the University of Nairobi in Kenya.

New international facility proposals

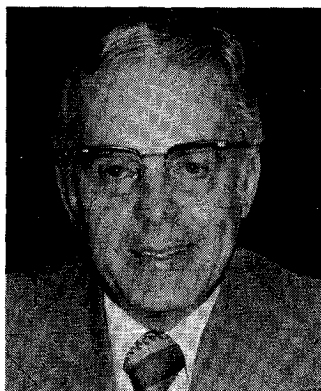
Our church has received overtures from various groups around the world regarding health care facility development. These include countries such as Dominica in the West Indies, the Marshall Islands, Nigeria, Hong Kong, Korea, Indonesia, Malawi, and the Middle East.

Truly the harvest is ripe. Shall we stand in our place in this day of opportunity? "To make natural law plain, and urge obedience to it, is a work that accompanies the third angel's message . . . for it is impossible for men and women, while under the power of sinful health-destroying, brain-energating habits, to appreciate sacred truth."—*Christian Home*, p. 21. □

Lay Activities Department

Report presented
Sunday evening,
April 20, 1980.

By GEORGE E. KNOWLES
Director



The majority of new converts baptized during this past quinquennium had their first contact with the Seventh-day Adventist message through a lay person. There is a growing roster of Centurion lay preachers who, after working to support their families, use their free time to hold public crusades. Just as precious in the eyes of the Lord as those men and women who are responsible for over one hundred baptisms a year are those who, working under more difficult circumstances, still are blessed with results.

A revived interest in lay preaching is evident in North America. S. F. Monnier is the associate especially responsible for Bible evangelism. His responsibilities include Bible stud-

ies, cottage meetings, lay preaching, witnessing for Christ and other related activities.

A *Lay Evangelist's Handbook* has been published recently. In addition to bringing together the practical materials in this manual, Elder Monnier has developed a 10-day Lay Preachers' Seminar. Laymen have demonstrated a willingness to take this amount of time from their work in order to attend these practical training seminars with their pastors. A number of participants have already experienced success in conducting lay efforts and are putting into practice the principles learned in these seminars.

ENCOUNTER has become a familiar term to Adventist lay persons during this quinquennium. It could refer to the set of 20 attractive Bible reading guides by that name, or it could designate the audio-visual materials on cassette and filmstrip or slides that illustrate these 20 lessons. It also includes the Encounter Around-the-Table Bible Study Cards for use in reviewing each subject with interested persons. These materials are carefully coordinated to complement each other. Their use is described in a booklet, *Encounter Guidelines for Real Church Growth*.

Projectors for Bible studies

IS/Esda has negotiated quantity purchases of Dukane projectors for use in showing the Encounter audio visuals. These projectors combine the features of a filmstrip projector and a cassette player in a unit that looks like a portable television. More than 4,500 of these Dukane projectors have been purchased by churches and laymen for use in giving Bible studies.

The Witnessing for Christ manual has been translated into the major languages of each world division. Ten slide/cassette programs entitled, "No Limit," have recently been developed to aid in teaching the principles of the witnessing manual.

The office of Interest Coordinator has been developed for the local church level. This individual coordinates prospect names from all sources and works with the lay activities leader in encouraging and systematizing follow-up of these names. Lay Activities leaflet Number 18 entitled "The Interest Coordinator" explains in detail the function of this new office.

Territorial Assignment is by no means a new concept to Seventh-day Adventists. It has its roots in the Bible and the Spirit of Prophecy. Fresh emphasis has been given to Territorial Assignment during this quinquennium with outstanding results. Territorial Assignment provides a subdivision of the church territory for each church family to pray about and work in according to their gifts and talents. It recognizes that every believer is called to fish for men.

Encouraging reports of success through Territorial Assignment have come from every continent, but perhaps the outstanding example has been Manila, the capital of the Philippines. Fifty percent of our church members there have worked faithfully in their assigned territories. As a result there have been 2,000 baptisms in a 12-month period.

Perry F. Pedersen succeeded C. E. Guenther as associate responsible for Community Services in 1978. Elder Pedersen observes that reports from around the world indicate that there is a resurgence of Community Services consciousness on the part of Seventh-day Adventist church members. Nearly every world division has sent us stories and positive observations on the good results of following in the footsteps of service left by Christ.

In the Australasian Division thousands of men and women have procured special Community Services uniforms. They are using their talents, energies and time to guide their neighbors into proper living habits. Such unselfish service often opens doors of opportunity for teaching the gospel. In some parts of that field one of the primary sources of soul winning is through the Community Services programs. During my recent tour of Australasia, including nine Community Services congresses, I



Top left: Souls won through Ingathering contribute to the 1,000-a-day objective for soul winning around the world. Bottom left: A hundred thousand Bibles in English and Tagalog are prepared for use in lay crusades in Manila, Philippines. Right: A girl in the Cape Verde Islands holds packages of powdered milk supplied by the Swiss Union Conference in cooperation with the Swiss Government.



Health, Temperance, and Lay Activities in fostering a strong, unified Community Services program is producing increasingly important results in terms of both quantity and quality of service as well as in public relations and in accessions to the church.

The increasing number of disasters that are occurring around the world has given more opportunities for our Community Services program to enter into a closer relationship with civil authorities as well as other voluntary agencies. Recently we have entered into a statement of understanding between the American National Red Cross and the North American Division. This has been a positive step forward in incorporating mutual abilities as we work together to relieve human suffering. Disaster response workshops have been conducted in many places across the nation to train Adventists to participate in viable disaster outreach programs.

The Community Services/Dorcas Federation movement is finding a greater opportunity to serve than ever before. Marching orders ring in our ears in the words of Christ Himself: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Don R. Christman, associate director for North America, who succeeded Carl C. Weis in mid-1977 as the staff member responsible for Ingathering, reports that "financial returns have often doubled where Territorial Assignment is in operation as a result of our members doing Ingathering in territories where they have become acquainted with the people."

During the past quinquennium a total of \$70,337,785 has come to God's treasury through Ingathering from the world field. This represents a sizable increase over the \$58,327,385 received during the 1970-1974 quinquennium.

In the North American Division a total of \$42,199,279 was received from 1975-1979 as compared to \$37,979,706 obtained during the previous quinquennium.

In spite of the U.S. dollar devaluation abroad, there was an encouraging Ingathering increase in divisions outside North America. Special mention should be made of Norway, Sweden, and Iceland where Adventist members are raising approximately \$100 per capita every year for Ingathering. The Northern Europe-West Africa Division can be proud of having the highest Ingathering per capita of any of our world divisions.

Many people have joined God's remnant church as a result of someone visiting their home during the Ingathering crusade. For many years Ingathering has been the largest single soul-winning outreach of the Seventh-day Adventist Church. To make it an ever-greater spiritual outreach, the following objectives have been approved as a part of our visitation plan:

learned that hundreds of baptisms result every year from Community Services outreach and Bible study follow-up.

Many countries of Europe have strong state-sponsored aid programs, but there remain many opportunities for Community Services including ministry to the lonely, the elderly, immigrants, and other special groups. Clothing is being processed and shipped to developing countries.

Our Dorcas Societies in the African nations have vast opportunities for meeting people's needs. Government leaders appreciate our Community Services outreach, and reports coming from these fields indicate that, almost without exception, our people in that part of the world are Community Services conscious.

The opportunities in Asia are almost beyond comprehension. Resources there are small, but the Dorcas ladies in North America provide hundreds of thousands of pounds of clothing through our SAWS operation to be used in underdeveloped countries.

In North America the Community Services work has never been more vigorous than it is now. Almost daily we receive reports of new Community Services centers being built or old buildings being remodeled to serve our communities. It is gratifying to learn that conference committees are voting more and more funds for this very important branch of God's work. The quality of activities under the Community Services umbrella is continually being upgraded at an astonishing pace. The close cooperation that exists between the Departments of

- To reach every home and business.
- To bring the love of Jesus Christ and the hope of eternal life to every individual.
- To have prayer with as many individuals as possible.
- To encourage Bible study by enrolling people in the Bible course.
- To provide Christian literature.
- To give every individual an opportunity to contribute an offering for the financial support of the worldwide humanitarian work of the Seventh-day Adventist Church.
- To locate individuals who might be interested in worshiping with or joining the Seventh-day Adventist Church.

With these objectives always before us, we can continue to make our Ingathering crusades more successful, and hundreds and even thousands of souls may join with God's people in preparing for His soon coming.

"The success of any agricultural program is in its cultivation and seed-sowing phases. No intelligent farmer would expect to realize a harvest without first engaging in preparation of the soil and the sowing of life-producing seeds," says Russell W. Bates, associate director responsible for literature planning, development and distribution, and for prison ministry.

Missionary literature

One of the functions of the Lay Activities Department is the production of tracts, books, and various types of missionary literature for distribution. Among the long list of available tracts, the following are the most popular:

1. The tract series, "An Hour With Your Bible"
2. The 33-tract series, "Good News"
3. The 20-tract series, "Special Tracts"

The rural route mailing program, using the missionary journals *Message*, *Signs*, and *These Times*, is beginning to catch on. This year shows promise of a tenfold increase in the

number of routes covered as compared to 1979. If we are to fulfill our commission to scatter the truth-filled literature like the leaves of autumn, the rural route and zip code area mailing plan must become a part of our missionary outreach program.

Especially popular among the Regional Conferences is the series designed for use in areas where there are large concentrations of Blacks, the E. C. Ward Revival Bible Lessons. In 1979 the lives of over 6,000 newly baptized members in the Regional Conferences were touched and influenced in a definite way by these lessons.

Reports from the world divisions bring encouraging word of millions of tracts and magazines being distributed. The Afro-Mideast Division reported 100,000 doctrinal tabloids distributed in two hours in Nairobi, Kenya. Responses to offers included have been gratifying.

Northern Europe-West Africa reported the printing of one million copies of a 32-page full-message magazine for mass distribution.

In South America ten million copies of a tract entitled "Urgente" have been distributed and seven million copies of a larger tract covering several of the major doctrines.

Across North America there are many churches engaged in a meaningful prison ministry program. In the past five years 1,178 inmates have been led to Christ and have been baptized into the remnant church. Some of these have come out of prison, finished the requirements for a theology degree, and are now ordained ministers, preaching the gospel that brought them real freedom.

The Literature Guidance Committee oversees production of the missionary book of the year. The three publishing houses alternate in producing these on themes recommended by the field.

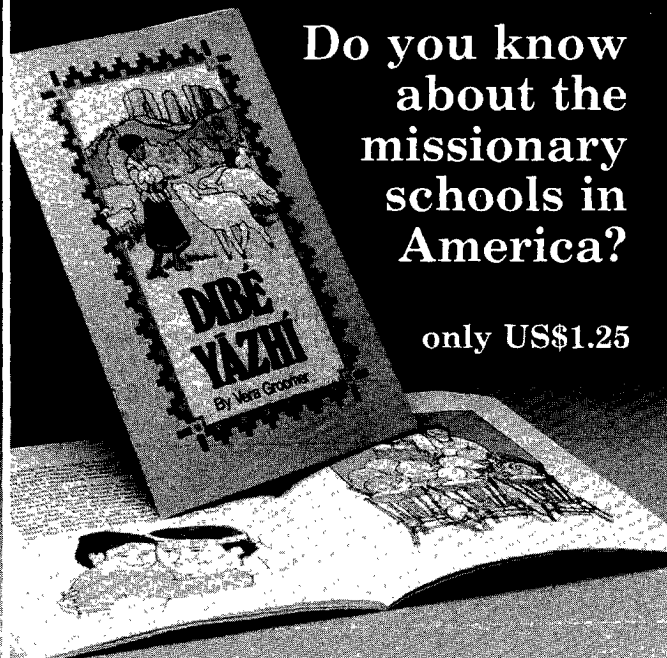
Only in eternity will we know the full impact of one tract given, one prayer offered, or one kind deed rendered to those who long to know God's amazing love. □

Each year it kills 300,000. And adds twice that many new sufferers. What causes it? What can be done about it? How can you avoid it? And what can you do if someone you know is touched by it? Read **THE CHALLENGE OF CANCER** by Dr. George T. Javor.



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Find **THE CHALLENGE OF CANCER** at the General Conference book stand, your nearest Adventist Book Center, or order by mail from ABC Mailing Service, Box 37485, Omaha, NE 68137. Please include sales tax for your state and add 10 percent (minimum, 85¢) for postage and handling. In Canada send to Box 398, Oshawa, Ontario L1H 7L5.



Do you know about the missionary schools in America?

only US\$1.25

Even the youngest child will love **Dibe Yazhi**, an American Indian girl who never heard of Jesus and His love for boys and girls until she went to the mission boarding school.

Continued from page 21
also pp. 36, 37, 62, 222, 223,
248.)

21. The church is to come behind in no gift, and the presence of the gift of prophecy is to be one of the identifying marks of the remnant church. (1 Cor. 1:5-7; 12:1-28; Amos 3:7; Hosea 12:10, 13; Rev. 12:17; 19:10. See also p. 37.)

Seventh-day Adventists recognize that this gift was manifested in the life and ministry of Ellen G. White.

22. The Bible teaches a definite church organization. The members of this organization are under sacred obligation to be subject thereunto, loyally to support it, and to share in its maintenance. They are admonished not to forsake the assembling of themselves together. (Matt. 16:16-18; Eph. 1:10-23; 2:19-22; 1 Cor. 14:33, 40; Titus 1:5-9; Matt. 18:15-18; 1 Cor. 12:12-28; 16:1-3; Heb. 10:25; Acts 4:32-35; 6:1-7.)

23. Baptism by immersion typifies the death, burial, and resurrection of Christ, and openly expresses faith in His saving grace and the renunciation of sin and the world, and is recognized as a condition of entrance into church membership. (Matt. 3:13-17; 28:19; Acts 2:38, 41-47; 8:35-39; 16:32, 33; 22:16; Rom. 6:1-11; Gal. 3:27; Col. 3:1-3. See also p. 52.)

24. The ordinance of the Lord's Supper commemorates the Saviour's death, and participation by members of the body is essential to Christian growth and fellowship. It is to be preceded by the ordinance of foot washing as a preparation for this solemn service. (Matt. 26:26-29; 1 Cor. 11:23-26; John 6:48-56; 13:1-17; 1 Cor. 11:27-30.)

25. In the Christian life there is complete separation from worldly practices, such as card playing, theater going, dancing, etc., which tend to deaden and destroy the spiritual life. (2 Cor. 6:15-18; 1 John 2:15-17; James 4:4; 2 Tim. 2:19-22; Eph. 5:8-11; Col. 3:5-10. See also pp. 225-230.)

26. Through the study of the Word God speaks to us, imparting light and strength; and through prayer the soul is united with God. These are Heaven's ordained means for obtaining victory in the conflict with sin and for the development of Christian character. (Ps. 19:7, 8; 119:130; John 6:63; 17:17; 1 Peter 2:2; 1 Thess. 5:17; Luke 18:1; Ps. 55:17; Isa. 50:4.)

27. Every church member is under sacred command from Jesus to use his talents in per-

sonal soul-winning work in helping to give the gospel to all the world. When this work is finished Jesus will come. (Matt. 25:14-29; 28:18-20; Rev. 22:17; Isa. 43:10-12; 2 Cor. 5:17-20; Rom. 10:13-15; Matt. 24:14.)

28. In accordance with God's uniform dealing with mankind, warning them of coming events that will vitally affect their destiny, He has sent forth a proclamation of the approaching return of Christ. This preparatory message is symbolized by the three angels' messages of Revelation 14, and meets its fulfillment in the great Second Advent Movement today. This has brought forth the remnant, or Seventh-day Adventist Church, keeping the commandments of God and the faith of Jesus. (Amos 3:7; Matt. 24:29-34; Rev. 14:6-10; Zeph. 3:13; Micah 4:7, 8; Rev. 14:12; Isa. 26:2; Rev. 22:14.)

Books Should Be Audited— Church Manual Amendment

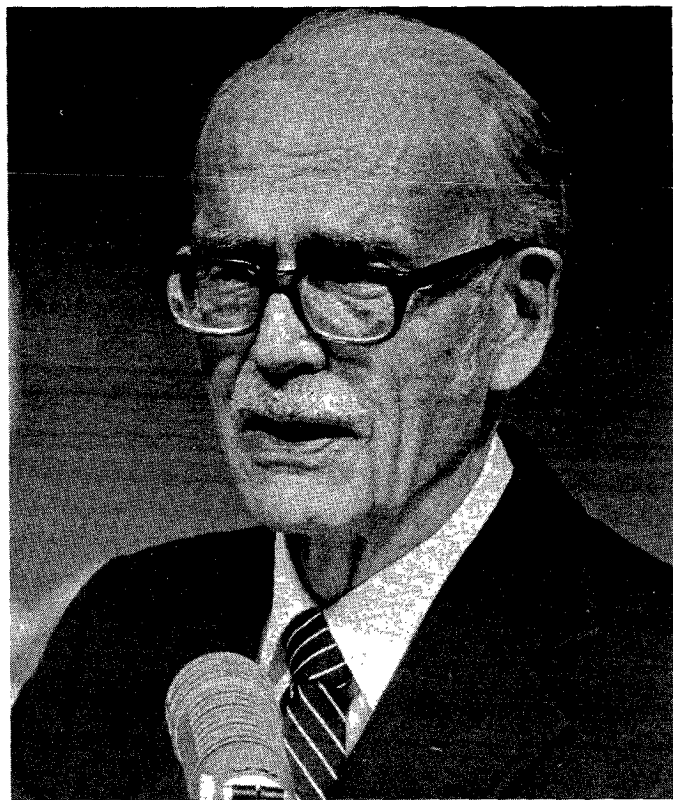
Voted, To amend the first paragraph of the subsection Books Should Be Audited, CM 106, as follows:

The conference or local field treasurer, or some other individual appointed by the conference or local field committee, audits the church financial records, usually each year. The church treasurer's books and other financial records relating to the work of the church treasurer, the church school treasurer, and the treasurer of any other organization, may be called for and inspected at any time by the conference auditor or by the pastor, district leader, leading church elder, or by any others authorized by the church board, but should not be made available to unauthorized persons. (See also p. 215.)

Interest Coordinator— Church Manual Amendment

Voted, To amend the subsection Interest Coordinator, CM 144, to read as follows:

Interest Coordinator.—It is important that the many interests developed through the church missionary outreach be cared for rapidly. To this end, an interest coordinator should be elected at the time of the annual election of church officers. This person is a member of the church board and the Lay Activities Council and works directly with the pastor and chairman of that council. To avoid multiplicity of officers it is recommended that wherever fea-



The Friday evening meeting, at which H. M. S. Richards gave the devotional message, was devoted to pioneers in Adventist broadcasting.

sible this interest coordinator be an elder assigned to this responsibility. The duties involved in this office include:

1. To keep an organized list of all interests received by the church from every source such as Community Services, Ingathering, public evangelism, Bible studies, lay preaching and Witnessing for Christ contacts, missionary magazines, Sabbath school evangelism, literature evangelism, temperance and health evangelism, radio-TV, and church missionary literature. Interest record file cards provide space for the origin of contact, the name of the interested, the date visited, and a brief evaluation and action taken concerning the interest.

2. To assist the pastor and chairman of the Lay Activities Council in the enlistment and recruitment of qualified laymen for follow-up service.

3. To render to the church board a monthly report on the number of interests received and the number followed up. When an interest is sufficiently developed, it should be shared with the pastor.

Interest Coordinator— Church Manual Relocation

Voted, To transfer the subsection

Interest Coordinator, CM 144, from Chapter 8, Auxiliary Organizations of the Church and Their Offices, and insert it in Chapter 6, Church Officers and Their Duties, as a new section immediately following the section The Church Treasurer.

Bangladesh Union— Conference Status

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

Mexican Union— Conference Status

Voted, To welcome the Mexican Union Mission to the sisterhood of unions of the General Conference of Seventh-day Adventists, with the status of a union conference.

Cuba— Union Conference Status

Voted, To welcome the National Association of Seventh-day Adventist Churches in Cuba (Asociación Nacional de los Adventistas del Séptimo Día) to the sisterhood of unions of the General Conference of Seventh-day Adventists, with the status of a union conference.

Amazing exploits in the land of the conquistadors

Report of the Inter-American Division presented Sunday, April 20, 1980.

By B. L. ARCHBOLD
President



Fascinating, romantic Inter-America occupies more than 2 million square miles of Planet Earth, embracing 74 countries and islands, stretching like gleaming pearls from Mexico south of the U.S. border to French Guiana on the South American continent. The population of this colorful region exceeds 150 million people. This racial and cultural melting pot of exploding humanity is a staggering challenge to the Adventist Church in its evangelization drive.

During the quinquennium under review, revolutionary changes have altered the political, cultural, economic, and institutional traditions of the countries of Inter-America. The sweeping winds of change have posed serious problems for the church. However, in the providence of God, these challenging problems have been employed as steppingstones to the unprecedented growth of the church.

This report is a succinct review of some of the breathtaking accomplishments of God's church during a quinquennium of skyrocketing church growth and evangelistic explosion. J. H. Figueroa, division secretary, reveals that at the beginning of the quinquennium the membership of the division was 440,526. By December 31, 1979, it had spiraled to 608,513, a significant increase of 167,987 members, or 38.13 percent over the previous quinquennium. Early in 1979 the Inter-American Division established yet another dramatic denominational record in membership, when it became the largest division in the world church. In less than eight years the membership of Inter-America has more than doubled. During the quinquennium 269,693 persons were added to the church by baptism. This record achievement in baptisms represents an average of 53,938 new converts every year, 4,495 every month, 1,037 every week, and 148 every day of the quinquennium. During 1979 another new baptismal record was established, when

61,473 persons were baptized in one year. This represents the equivalent of a new church of 168 members every day in 1979. This is indeed "the Lord's doing, and it is marvellous in our eyes."

A total, coordinated involvement

The secret of these exciting exploits for God is a well-orchestrated evangelistic outreach involving the administrative and the departmental leadership, the pastoral ministry, and the laity motivated and empowered by the Holy Spirit. The leadership of the church on all levels of the organization, with the active participation of the laity, drafted bold and daring new strategies for a division-wide evangelistic explosion of unprecedented dimensions. Leading the pastoral and evangelistic forces of the division, Carlos E. Aeschlimann, Ministerial Association secretary of the division, assisted by M. G. Nembhard, field secretary of the division, marshaled the ministerial forces into an aggressive evangelistic outreach. In addition to hundreds of small- and medium-size evangelistic campaigns, there were scores of large city campaigns, six of which have yielded a total of more than 6,000 persons baptized. One of these large campaigns conducted in Central America included 125 workers and laymen preaching simultaneously every night in different sections of the country. A total of more than 17,000 people attended these meetings. A huge Voice of Prophecy graduation ceremony was celebrated in connection with the crusade, with an attendance of 12,000 persons. The campaign yielded more than 2,000 souls! One hundred and twenty-eight Centurion pastors have baptized a total of 81,278 new converts in five years.

An involved and committed laity

Sergio Moctezuma, division lay activities and Sabbath school director, has mobilized a veritable army of laymen and laywomen into aggressive evangelistic action. The laity of Inter-America is vital to productive evangelism. Through programs such as the Sabbath school evangelistic units, Easter Week Evangelism, lay preachers' crusades, branch Sabbath school evangelism, and Missionary Mailmen, the men and women of Inter-America have developed a new soul-winning consciousness that has set in motion an irreversible evangelistic momentum. In their ministry these dedicated men and women have distributed 28.5 million pieces of Christian literature, given more than 15 million Bible studies, and conducted more than 100,000 lay preachers' crusades. The direct fruitage of this massive lay-evangelistic outreach has been almost 200,000 converts baptized into the remnant church. In El Salvador, Central America, 1,200 Missionary Mailmen enrolled more than 10,000 people in a Bible correspondence course, graduated 5,000 students, and had the joy of seeing 2,400 people baptized.

An innovative plan known as the Festival of the Laity was introduced as a joint venture by the lay activities department and the Ministerial Association during the

quinquennium. The purpose of this project was to consolidate the efforts of the laity and ministry in a cohesive force that would motivate and encourage total church mobilization for all-out evangelism. The festivals were conducted in four strategic locations of the division, with an attendance of more than 20,000 lay members and 7,000 delegates.

During the quinquennium the idea of producing a single evangelistic journal in the four major languages of Inter-America became a thrilling reality. The Lay Activities and Publishing departments, in a joint venture with the Pacific Press Publishing Association (PPPA), have transformed this ambitious dream into a productive reality. The circulation of *The Sentinel* has climbed to an average of nearly one million copies each month. It now enjoys the largest circulation of any Adventist journal in the world.

During the quinquennium Sabbath school membership skyrocketed to more than 706,000, a substantial increase of nearly 50 percent over the previous five-year period. These Sabbath school members are in 6,247 organized Sabbath schools. Branch Sabbath schools continue to be one of the most effective methods of soul winning in Inter-America. In all, 81,785 branch Sabbath school members meet weekly in 18,000 branch Sabbath schools.

Publishing department—vanguard of evangelism

Thousands of dedicated literature evangelists have delivered the record-breaking total of \$13 million of truth-filled literature. This represents an increase of 31 percent over the previous five-year period. Moreover, L. A. Ramirez, division publishing director, reports the

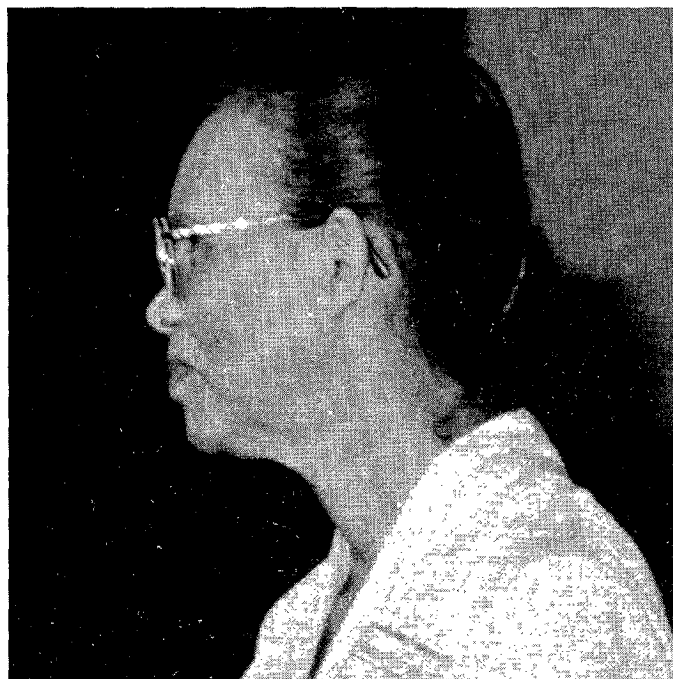
amazing fact that colporteur deliveries for this quinquennium have surpassed the combined deliveries of the previous 52 years, since the organization of the division, by more than \$3 million! Six of the seven unions of Inter-America have become million-dollar unions in sales. In Inter-America the emphasis continues to be on souls, as well as sales. Literature evangelists have won an average of 6,000 souls to Christ each year of the quinquennium, based on General Conference statistics. This represents one third of the total number of souls won by colporteurs in the entire world field.

In Mexico a unique literature-evangelist training school has made history in Adventist circles. In less than a year of operation this school has graduated almost 1,000 literature evangelists who now invade the homes of Mexico's 63 million inhabitants with the printed page. To keep pace with the accelerated demand for an adequate supply of Adventist literature, the PPPA has recently established a publishing branch at Montemorelos University. We thank God for this amazing growth in spite of a series of governmental restrictions and curtailments in several countries of the division.

An aggressive educational outreach

Christian education in Inter-America continues to be a priority item of the church. Education is vital for the training of leaders to meet the demands of a mushrooming church membership. Six colleges, a university, and 560 secondary and primary schools have become more than centers of learning; they have become training grounds for evangelism. David Rhys, division education director, reports extraordinary growth on all levels of education. During the quinquennium the total enrollment on primary, secondary, and college levels has raced from 48,000 to more than 71,000—an increase of 48 percent. During the same period several colleges have obtained accreditation from accrediting boards. Fourteen secondary schools have been upgraded to full-twelve-grade-academy status. The Montemorelos School of Medicine made history when it graduated its first class of 25 physicians in June, 1979. In a joint effort to upgrade the academic and professional qualifications of our ministers, Andrews University is currently conducting Seminary extension schools in the Inter-American Division. More than 130 ministerial workers are presently pursuing the Master's degree in religion.

The involvement of our schools in evangelism has been remarkable. In one college the aggressive evangelistic program of the theology department resulted in the establishment of nine new churches. In another college, more than 1,000 new believers have been added to the churches of the surrounding area through a series of annual evangelistic crusades conducted by students and teachers. During the vacation of 1979, students and teachers in one college coordinated 42 simultaneous crusades and baptized 248 converts. In Inter-America evangelism is an essential element of Adventist education.



Kathleen Newman, composer of the General Conference theme song, "By His Spirit," joined John Hancock, chairman of the session Music Committee, on the platform at the opening meeting to introduce the song.

Adventist youth do exploits for God

A courageous advancing army of 180,000 Adventist youth in Inter-America has been mobilized into evangelistic action. Employing Voice of Youth, Operation Fire-side, Friendship Teams, Maranatha, et cetera, Adventist youth have set a new, fascinating record in evangelistic exploits! Youth in 4,395 societies and 700 Pathfinder Clubs have smashed all previous soul-winning records. During this period more than 117,000 youth less than 30 years of age were baptized into the church, 60,000 of whom were won to Christ through the soul-winning efforts of the Adventist youth.

C. V. Henriquez, youth director, reports that every segment of the youth organization has shown signs of significant growth. More than 60 percent of the church membership in Inter-America consists of young people less than 30. The story of youth in Inter-America is a story of commitment, dedication, and evangelistic exploits.

Christian stewardship brings spiritual solidarity

"The plan of Christian stewardship," says Gabriel Castro, division stewardship and development director, "has given new spiritual and financial dimensions to the work of the church in Inter-America." The evident faithfulness of our believers has produced a series of modern miracles. In spite of widespread economic depression, spiraling inflation, raging unemployment, and paralyzing natural disasters, the church in Inter-America has shown extraordinary increases in every aspect of stewardship. R. R. Drachenberg, our division treasurer, observes: "At the beginning of the quinquennium, the division set a goal of \$72 million in tithes. Today, \$94.5 million, or 131 percent of the projected goal, has flowed into the Lord's treasury through the faithful stewardship of the membership. An increasing number of our members faithfully return their tithes, and also give liberally for foreign missions and for the development and progress of the local church. In view of changing economic times, the stewardship department seeks to develop greater and greater economic self-sufficiency, for the fiscal stability of the church in the region. This spirit of liberality has enriched the spiritual life of the church and has given added dimensions to revival, reformation, and evangelism.

New health food company strengthens the church

The Inter-American Division Food Company was organized in 1977 under the competent management of Alejo Pizarro. The company now includes three rapidly expanding food factories offering a variety of health-food products. The organization of an industrial complex at Montemorelos University is now in progress and contemplates a bakery, a protein factory, a breakfast cereal factory, and a citrus-food-processing plant. The food company offers tremendous possibilities for generating additional funds to help finance other areas of the church's program, with special emphasis on education

and evangelism. The food factory is, therefore, a new evangelizing agency for the church in Inter-America.

The health message is positively evangelistic

The innovative leadership of Sievert Gustavsson, division health director, is giving a new dynamic perspective to the health message of the Adventist Church in Inter-America. The division operates ten hospitals and approximately 20 medical and dental clinics, with more than 1,200 physicians, dentists, nurses, technicians, and other personnel. The most recent additions to the health-care institutions of the division are the Valley of the Angels Hospital in Honduras, which was inaugurated in 1979, and the Adventist Hospital in Port-au-Prince, Haiti, which will soon be inaugurated. A new, modern 120-bed medical center at Montemorelos University is now in progress.

To add new dimensions to the activities of the health department, a bold venture has been embarked upon in the area of public health and preventive medicine. In 1979 Loma Linda University, in cooperation with the Inter-American Division health department, inaugurated an off-campus program offering a Master of Science degree in public health. More than 150 students are presently enrolled. This course trains ministers, other categories of church workers, professionals, and lay people to engage actively and intelligently in presenting the health message as an integral part of the Adventist message. The effect of such a program on the church and the community can be incalculable.

Temperance is genuine evangelism

Marcel Abel, division temperance director, reports that 463 Five-Day Plans to Stop Smoking were conducted, with a record attendance of 65,000. More than 21,000 claimed victory over the smoking habit. As a direct result of temperance contacts, 3,276 persons have been led to Christ and baptized into the church. Indeed, temperance is evangelism. Many government officials, civic leaders, and professional people have been supportive of the temperance efforts of the church because of its powerful impact on the community. In a certain country in Central America, the temperance director was invited to conduct a temperance program for 300 cadets in the military academy. Each cadet was given a copy of the missionary magazine *The Sentinel*. The colonel in command requested that the magazine be sent to the cadets on a monthly basis. Bible classes are now in progress in the military academy every Sunday evening. Yes, temperance wins souls for Christ.

Communication department spreads the gospel

Inter-America vigorously capitalizes on the electronic media to bring the everlasting gospel to a hungry, exploding population of more than 150 million people, through 313 radio stations and eight telecasts in four major languages. A new, full-time-10,000-watt-short-wave radio station called Radio Union was inaugurated



Two young men from Honduras, Neptali Argueta and Vernon Youngberg, enjoy a picnic lunch. Neptali is wearing headphones through which he hears a Spanish translation of the meetings of the session.

in Guatemala City in 1979. This station has already added vigor and vitality to radio evangelism in Inter-America. The new facility now covers every corner of Inter-America with the message of the church. The recently inaugurated radio station in the West Puerto Rico Conference (WTPM-FM) has already become a powerful evangelistic voice in Inter-America.

Tulio Haylock, division communication director during the quinquennium, reports unprecedented growth in every aspect of the communication department. The Missionary Mailmen program, in conjunction with 21 Bible correspondence schools, has produced more than 505,650 enrollments in this quinquennium and a new record of more than 204,360 graduates. The direct, visible results of this radio and TV ministry are 32,746 new believers baptized into the church—an increase of 98 percent over the previous quinquennium. One Voice of Prophecy student immediately after his baptism persuaded the local Protestant congregation of 60 members, to which he had formerly belonged, to accept the Advent message. Today that little church is a dynamic Seventh-day Adventist church with 400 members.

Religious freedom in Inter-America

We are profoundly grateful to God for the general atmosphere of religious freedom in which the church is able to operate in Inter-America. I. B. Benson, director of the division's religious liberty department, has noted that the revolutionary changes in governments have not been able to mute the church's witness or lessen its fervor in proclaiming the gospel. A case in point is the recent official recognition of our church in a certain country in the division.

In a decree appearing in the official organ of that government, January 4, 1979, the president and the secretary of state for the interior and national defense of that country stated that the Seventh-day Adventist Church was legally recognized by the government. The article also noted the church's contribution in the fields of

education, health, and agriculture, and its enrichment of the cultural, religious, and economic values of the nation.

The extraordinary accelerated growth of the church in the Inter-American Division during the quinquennium is not the work of human genius. It is the result of the power of the Holy Spirit operating through leaders and a laity totally committed to fulfill the Great Commission.

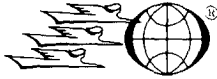
Heartfelt appreciation

Heartfelt appreciation goes to fellow division leaders J. H. Figueroa, R. R. Drachenberg, and G. W. Brown, division staff, union and local field administrators, institutional workers, departmental directors, pastors, evangelists, Bible workers, literature evangelists, and the Spirit-filled laity, who have been God's instruments for this unprecedented evangelistic explosion.

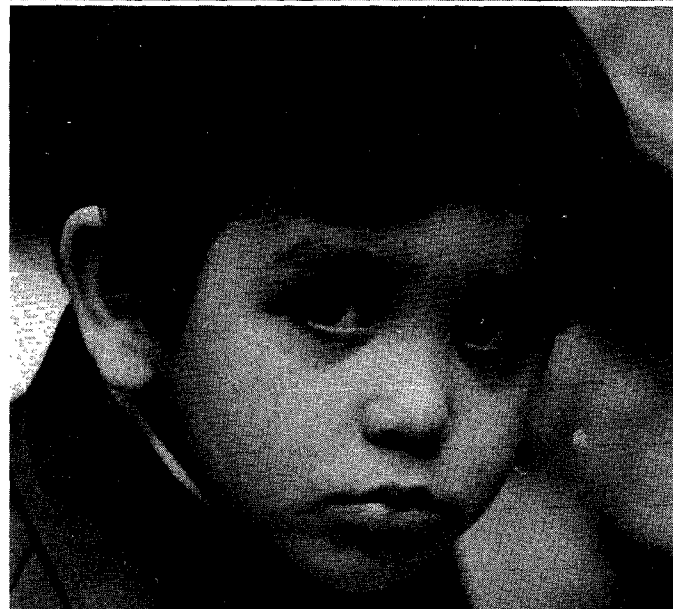
In the heart of Santo Domingo, the capital of the Dominican Republic, is the statue of Christopher Columbus pointing in the distance. On the base of the statue are inscribed these words: "More land to be discovered." And so, with persuasive eloquence, a voice cries: "More land to be discovered, more land to be captured for Christ, more souls to respond to the call." Millions wait in Inter-America for the saving message. This is perhaps the finest hour for the church to engage in a comprehensive, all-out evangelistic assault.

After a half century in the exciting and rewarding ministry of the remnant church, my wife and I take our exit from the stage of active service. Others must now take up the torch and run the race to the finish line. As we pass the torch, we challenge every Adventist in every country, every city and town, to a new life style of revival, reformation, and evangelism.

The clarion call is "Arise! Evangelize!" Ignite a new evangelistic fire. Make the Great Commission the supreme purpose for living. As redeemed partners with God in the plan of proclaiming the good news of salvation, let us in this sunset hour of human history go forward, finish the work, and be on our way home to the kingdom of God. **MARANATHA!** □

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Children came to GC, too



Nominating Committee Report—3

Presented and accepted at the fourth business meeting, Sunday morning, April 20.

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- Treasurer:
L. L. Butler
- General Vice-presidents:
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Max Torkelsen
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- President:
W. R. L. Scragg

South American Division

- President:
Joao Wolff

Southern Asia Division

- President:
G. J. Christo

New Africa Division

- (Name not yet selected)
- President:
R. J. Kloosterhuis