

Adventist Review

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Johann Laich, president of the German Swiss Conference, blew his alpenhorn to begin the Euro-Africa Division report. This report appears on page 29.

Promises to the overcomer

Devotional message
presented on
Friday morning,
April 25, 1980.

By C. DUNBAR HENRI
General Vice-President
General Conference



God expects us to be overcomers because He has provided the necessary means, the strength and grace and power for us to overcome. God's people are equipped for eternal and glorious victory at all times, and we can be sure that we can overcome because Jesus our Lord overcame. "Christ came to make us 'partakers of the divine nature,' and His life declares that humanity, combined with divinity, does not commit sin."—*The Ministry of Healing*, p. 180.

"By living a sinless life He testified that every son and daughter of Adam can resist the temptations of the one who first brought sin into our world."—*Selected Messages*, book 1, p. 226.

"We can overcome. Yes; fully, entirely. Jesus died to make a way of escape for us, that we might overcome every evil temper, every sin, every temptation, and sit down at last with Him."—*Testimonies*, vol. 1, p. 144.

"None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. God calls upon us to reach the standard of perfection and places before us the example of Christ's character. In His humanity, perfected by a life of constant resistance of evil, the Saviour showed that through co-operation with Divinity, human beings may in this life attain to perfection of character. This is God's assurance to us that we, too, may obtain complete victory."—*The Acts of the Apostles*, p. 531.

Let us be assured, then, that because we have "exceeding great and precious promises" (2 Peter 1:4) we can, and by God's grace shall, be overcomers. These promises make it possible for us to become partakers of the divine nature; that is to say, we poor, mortal, sinful sons of men may be transformed by the grace and power of the Holy Spirit into divine human beings, children of God. This transformation is spoken of in the Bible as being born again.

Let me remind you that this transformation is a miraculous new life, a brand-new creation, not just a renovation of the old life. You will recall that Jesus said to Nicodemus in answer to his heart's question, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:5-7). Like infants, we can do little to be born except be willing. If we do not resist we will be drawn.

The promise is that if we surrender ourselves completely, unreservedly, totally, to Him, this transformation will take place through the miracle-working power of the Holy Spirit. We become new babes, new creatures, new people, born again into the kingdom of God. Would it be wrong to suggest that we must be reborn as Christ was born into this earth? Inspiration records that Christ was born by the miracle-working power of the Holy Spirit (Matt. 1:18-20). Let me suggest humbly and reverently that just as Jesus was born of the Holy Spirit and through the creative presence and power of that Spirit was enabled to live a life without transgression or sin in any form, we, when we are born again of the Holy Spirit, can live the same beautiful, obedient life that Jesus lived!

Power for victory

The unfailing promise of God is that we can fully overcome every evil tendency, whether it be inherited or acquired. The mighty working power of the Holy Spirit, making efficacious the blood of Jesus Christ, gives us strength to live the way Jesus' death makes it possible for us to live. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4). "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (verses 9, 10). "For as many as are led by the Spirit of God, they are the sons of God" (verse 14). What marvelous, amazing promises these are, that we can be children of God now! Through grace and faith we can overcome. These precious promises guarantee it. God came down to earth in human form to provide this divine possibility.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14).

As we think of these exceeding great and precious promises, we visualize our blessed Lord dying on Golgotha's hill, stretched between earth and heaven, and hear that cry of mortal anguish from His lips: "My God, my God, why hast thou forsaken me?" Was all the suffering, the pain, the agony, and the awful, heart-breaking death of our Lord for naught? No! He died for our sins. He also died to save us from our sins, and "where sin abounded, grace did much more abound" (Rom. 5:20).

My brethren, my sisters, there is no excuse for sin. If there is, then Jesus died in vain. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16).

He died to make it possible not only to forgive and cleanse but to provide the strength we need in our battle with the archenemy, to be "more than conquerors through him that loved us" (Rom. 8:37). Yes, we can overcome. The death of Jesus assures it, and His resurrection guarantees it; His righteousness is imputed to cover the past, and His righteousness is imparted to give us grace and power to live for Him in this present world.

"All along our pathway God places the flowers of promise to brighten our journey. But many refuse to gather these flowers, choosing instead the thorns and thistles. At every step they weep and mourn, when they might rejoice in the Lord because He has made the road to heaven so pleasant.

"As we look at the promises of God we find comfort and hope and joy, for they speak to us the words of the Infinite One. Properly to appreciate these precious promises we should study them carefully, examining them in detail. How much joy we might bring into life, how much goodness into the character, if we would but make these promises our own!"—*My Life Today*, p. 338.

If Christ did not expect us to overcome and had not provided the means for overcoming, then why did He promise so many wonderful, marvelous things to the overcomer? We can be assured of this without question: He has made every provision for us so that we *can* overcome.

Promises have never failed

By the way, these "exceeding great and precious promises" have never failed. "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant" (1 Kings 8:56).

Some of us are worrying about the future, about how we can live as overcomers. But we only have to do so one day—one moment—at a time. Here is the promise: "We are to live only one day at a time. We do not have to do the work of a lifetime in a few hours. We need not

look into the future with anxiety; for God has made it possible for us to be overcomers every day, and He will give needed grace, that we may be conquerors."—*Review and Herald*, March 26, 1889.

In the same article the servant of God wrote: "We cannot excuse ourselves before Him for our defects and errors, because He has provided help in His Son. He has given us a loving, pitying, all-powerful Saviour, who is able to give us grace that we may overcome every defect of our characters. If we will only submit to God, He will take our minds and fashion them after His divine mind. . . . [I] have been bought with a price. [I] am not my own. I have been purchased from the slavery of sin. I must have my name retained in the Lamb's book of life. . . . I want to be among that number who shall have their names written in the book, who shall be delivered. I want the overcomer's reward."

There are conditions to receiving these promises. Inspiration says: "Here are the promises, plain and definite, rich and full; but they are all upon conditions. If you comply with the conditions, can you not trust the Lord to fulfill His word? Let these blessed promises, set in the framework of faith, be placed in memory's halls. Not one of them will fail. All that God hath spoken He will do. 'He is faithful that promised.'"—*Testimonies*, vol. 5, p. 630.

God does not promise a life of ease. His promises are based on conditions, and "in the religious life of every soul who is finally victorious there will be scenes of terrible perplexity and trial; but his knowledge of the Scriptures will enable him to bring to mind the encouraging promises of God, which will comfort his heart and strengthen his faith in the power of the Mighty One. . . . 'Cast not away therefore your confidence, which hath great recompense of reward'; 'that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.' The trial of faith is more precious than gold. All should learn that this is a part of the discipline in the school of Christ, which is essential to purify and refine them from the dross of earthliness. They must endure with fortitude the taunts and attacks of enemies, and overcome all obstacles that Satan may place in their paths to hedge up the way. He will try to lead them to neglect prayer and to discourage them in the study of the Scriptures, and he will throw his hateful shadow athwart their path to hide Christ and the heavenly attractions from their view."—*Ibid.*, p. 578.

Yet in spite of all these tests and trials we can overcome, fully, entirely. Jesus died to make a way of escape for each one of us, that we might overcome every evil temper, every sin, every temptation, and sit down at last with Him. There will be times of fear, but we should never be despondent, for the servant of God informs us that, while much of the fruit of our labors is not apparent

in this life, God's workers have His sure promise of ultimate success. "As the world's Redeemer, Christ was constantly confronted with apparent failure. He . . . seemed to do little of the work He longed to do in uplifting and saving. Satanic influences were constantly working to oppose His way. But He would not be discouraged."—*The Desire of Ages*, p. 678. Ever before Him He saw the result of His mission. He knew that truth would finally triumph in the contest with evil, and to His disciples He said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). The life of Christ's disciples is to be like His, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter.

To those of us who overcome—and we can all be overcomers—is given the wonderful promise: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7). That tree of life bears 12 kinds of delicious, wonderful, glorious fruit—a different kind every month—and they are life-giving.

Those who eat of that tree will never know pain nor sickness, sorrow, blindness, or any of the afflictions, deformities, and ills of this life. They will be in perfect health and youth perpetually. That is why Jesus came the first time. He said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). The overcomer enjoys the blessings of abundant life on this earth, walking hand in hand with God. There is nothing to worry him, because he keeps his hand in the hands of the One who is the Lord God Omnipotent. Then, to crown it all, God will give us to eat of the tree of life in Paradise.

"Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate and swung it back on its glittering hinges, and said to us, You have washed your robes in My blood, stood stiffly for My truth, enter in. We all marched in, and felt we had a perfect right in the city. Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both like pure, transparent gold."—*Spiritual Gifts*, vol. 2, p. 34.

The tree of life will be in the earth made new, that wonderful, glorious place that Christ has gone to prepare for us, and that "eye hath not seen, nor ear heard" about (1 Cor. 2:9). We cannot imagine the wonderful things that will be there for us in the Paradise of God. Oh, we know a little about it. He has told us some things about it. The tree of life is for those of us who overcome.

For those who do not overcome there is a separation

from God and annihilation in a lake that burns with fire and brimstone. But those who overcome will not be touched, will not be hurt, by the second death. We may sleep the sleep of death, but it is only a sleep in the arms of Jesus. When the heavens roll back as a scroll and Jesus comes down the superhighways of the sky, then the trumpet shall sound and the dead in Christ shall be raised, never to die again (chap. 15:52).

So death has no fear. Death is only going to sleep, then to be resurrected to live forever and ever in perfect joy

"Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression."—*The Desire of Ages*, p. 126.

and happiness, health and peace. Just to think about it makes my heart flow out in longing.

The overcomer is promised the opportunity "to eat of the hidden manna" (Rev. 2:17). I don't know what that hidden manna is, but I remember a little bit about the manna He gave to Israel. It brought them strength, vigor, and vitality, so that there was not a feeble one among them (Ps. 105:37). If we eat of the hidden manna we will not be concerned with the infirmities of old age. The aches and pains of deterioration that is the hallmark of old age, the wrinkles, the stooped back, the shortness of breath, and the feeble knees will be unknown, and there will be no more death!

The overcomer also is given a white stone—and a diadem to wear with the robe that Jesus gives. In that white stone will be a new name. I don't know what that name will be. Maybe it will be "Faithful," or "Heavenly Light," or "Joyous Anticipation," but, whatever the name is, it will describe the kind of person we have been on this earth.

Verse 26 of Revelation 2 adds: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations," that is, power to judge and power to rule. The overcomers shall sit on thrones of judgment, and they shall judge the nations (1 Cor. 6:2, 3). We shall have a part in determining the final end of those who failed to overcome. It will be a work of mercy, because those who do not overcome will have no pleasure in being in the presence of Him who is holy. Those who do not enjoy now the beauty of worshiping in His sanctuary would be miserable in heaven. They would really be in hell in heaven, because throughout eternity the saved will praise and adore His name, who has

helped them and made it possible for them to be saved.

There is another application to this promise too. Those of us who overcome are the light of the world, a city set on a hill, and as we live, by the grace of God, the overcoming life, people will be attracted to our good works and will glorify our Father in heaven. In that way we tower over the nations, with power to draw them to the Lord Jesus Christ. The overcoming life will be so different, so beautiful, so happy, so holy, so compassionate that we will draw people and, in a benevolent spirit, point them to Christ. O what a glorious privilege to be an overcomer, a worker together with God to attract men and women of all nations to Christ!

In verse 28 Christ promises the "morning star" to the overcomer. The "morning star" is Jesus. He brings hope, light, brilliance, joy, and peace. Perhaps that is why Edson White gave the name *Morning Star* to his little boat that sailed down the Mississippi to bring Christ to the wretched, enslaved, debased people of African ancestry.

Jesus brings us the light of truth. He is the way, the truth, and the life. He is the one that makes it possible for us to overcome. He is to us "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

The Bible is replete with precious promises to the overcomer. I cannot mention them all.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:5). That white raiment is the wedding garment. It is that robe of the perfect righteousness of Jesus Christ. With it He clothes the overcomers. It covers their defects, their filth, and their dross. This robe is Christ's own perfect righteousness. Because they are His, He writes their names in the book of life, and before His Father He says, "They are Mine, Father, I have purchased them with My own blood. I gave My life for them and they are Mine. Father, they are Yours, too, because what is Mine is Yours." We are sons and daughters of God living the overcoming life by faith because we are covered with the robe of Christ's righteousness.

"O, what a privilege it is to be an overcomer, and to have our names presented before the Father by the Saviour Himself!

"What precious assurance is contained in this promise! What greater inducement could be presented to us to become the sons and daughters of God? Who will put on the whole armor? Who will enlist under the blood-stained banner of Prince Emmanuel? . . . Divine enlightenment may come to every struggling, tempted child of God in order that he need not fall in the strife with the powers of darkness, but be a conqueror in every battle.

"The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. . . . Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been

turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices."—*Sons and Daughters of God*, p. 369.

In Revelation 3:10 we are promised, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." God will keep the overcomers in the great day of trial that is coming to all of us, the time of Jacob's trouble. This will be God's final testing for those who shall walk the streets of gold. It will be an awful time, a solemn time, but, praise God, the overcoming ones, the ones clothed with the righteousness of Jesus Christ, shall be kept in the hour of temptation. No man will be able to take our crown. We will have a permanent place in the city of God. It will be a permanent place because He will make us a temple in the city of God. We will be in the presence of God Himself. Words fail me as I try to describe the wonders of it all. No night, no sea, no pain, no suffering, no sorrow, no sickness, no old age, no trouble, no discouragement, no misunderstanding. None of the ills of this life, nothing that defiles, nothing that destroys, nothing that corrupts, will be there. By God's grace our families will be there, and we will have the privilege of living under our own vine and fig tree. By God's grace all our children will be there, and Mother and Dad will be there, and you will be there, and your families will be there, and your loved ones will be there, and we will never, never part again.

"We are homeward bound. He who loved us so much as to die for us hath builded for us a city. The New Jerusalem is our place of rest. There will be no sadness in the city of God. No wail of sorrow, no dirge of crushed hopes and buried affections, will evermore be heard. Soon the garments of heaviness will be changed for the wedding garment. Soon we shall witness the coronation of our King. Those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God."—*Testimonies*, vol. 9, p. 287.

Let me read the words of inspiration, and let's remember that when we get there we will never again have to part. "Again I looked and saw the earth purified. There was not a single sign of the curse. The broken, uneven surface of the earth now looked like a level, extensive plain. God's entire universe was clean, and the great controversy was forever ended. Wherever we looked, everything upon which the eye rested was beautiful and holy. And all the redeemed host, old and young, great and small, cast their glittering crowns at the feet of their Redeemer, and prostrated themselves in adoration before Him, and worshiped Him that liveth forever and ever. The beautiful new earth, with all its glory, was the eternal inheritance of the saints. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, was then given to the saints of the Most High, who were to possess it forever, even forever and ever."—*Early Writings*, p. 295. □



THE DAY IN DALLAS

Friday, April 25
By Max Townend

It's the final business session of the fifty-third session of the General Conference. In an hour or so my Day in Dallas assignment will be completed, and what a day it has been! The usual milling crowds of people greeting, laughing, hugging, visiting, searching—and in a quiet corner here and there some even shedding tears. For, let's face it, actions affecting personnel taken at a General Conference session do break up some existing teams, do require a change of life style for some who are asked to relocate in new, and often distant, places. Perhaps the most emotionally traumatic for some is the separation from family, loved ones, and friends.

That brings me to confess that I was a little late this morning for my daily appointment with the Communication Committee in Room E301. Just as I was about to leave the hotel a letter arrived from daughter Raewyn, who with her family is living in Sydney, Australia. My wife, Eunice, and I together devoured the news of the family. I must confess that even after a lifetime of traveling away from home and years of separation from our family, my wife and I still occasionally drop a tear or two in distant places when we hear from the children.

Raewyn's letter was full of the usual family chitchat: children doing fairly well with their studies and very well at swimming; updated sizes of the children, "just in case you see something in Dallas that appeals"; local church news; family happenings; and then something that reminded us of the wide family circle to which we all belong—"Today was our day of fasting and prayer for the General Conference meetings in Dallas."

Prospects bright in Northern Europe

Pardon my slight digression, but at least that was part of our day in Dallas, and we guess that in personal matters we are not much different from the rest of the approximately 2,000 delegates gathered here.

Rushing around with a tape recorder, one picks up many bits and pieces of unimportant verbiage, but occasionally something really worth reporting surfaces. Walter Scragg, reelected president of what was until now the Northern Europe-West Africa Division, when asked how he reacted to his field's being reduced in size to some 42,000 members, responded: "Prospects for advances in soul winning in Northern Europe are brightening. Last year baptisms rose 35 percent over the previous year, which actually outpaced the percentage growth in the African portion of the division. Our members and

workers in Europe are gearing up for a finished work. Opportunities and challenges are great in the heartlands of Western civilization, and with the resources of the church in our division now wholly directed toward these needs we are working and praying for continued growth. We expect our present momentum in evangelism to quicken.

"The vital needs of Europe will now have absolute priority, but we expect that our 80-year ties with Africa will continue as we send Europe's sons and daughters to serve in Africa. Our finances will continue to carry an African emphasis, as will our prayers and affections."

Confronting other Northern European delegates with the prospects of reduced territory, we discovered that they all reflect their division president's sentiments as they face the challenge of delivering the message to the 132 million of the seven nations of Northern Europe.

I did a little eavesdropping on the bus last night. "Glad they are not moving too fast on the merging of departments," one man commented, and his companion observed, "We wouldn't want to lose any part of the program; the departments are the church organized for work."

Sidling up alongside of a General Conference official in the lobby this morning, I heard him say, "There's a constant evaluation study of the Dallas session going on." I intruded into the conversation and learned that plans are already afoot for the 1985 session in New



Teofilo Ferrelra, Israel Mission president, an attached mission of the Euro-Africa Division, took part in the division report.

Orleans and that a professional evaluation team is studying what we are doing at the Dallas meetings and how we may do it better at New Orleans. Which brings me to another unsolicited observation from a distinguished-looking delegate whose name card I couldn't quite read (must get a new optical prescription—can only read name cards at a 12-inch distance). "Makes you wonder if they couldn't do it all with fewer people, less expense, and with greater speed," he observed. Drawing him out a little I gathered he was of the view that the General Conference session had grown into a "world convention," a "world congress," a "world family reunion," and a "world business session" all rolled into one. He wondered whether we could do each of those things better at different places and on different occasions.

I glanced up at the announcement screen, upon which all kinds of interesting data is being constantly projected. It seems that children are still "losing" their parents. Come to think of it, I've lost my wife for up to four hours at a time on many occasions during the past few days.

Apparently, our ham (amateur) radio operators are working constantly out of Dallas. Today one delegation received a telex from its home office complaining that local ham radio operators must be getting news direct from the Nominating Committee, and it seemed the home office had to wait for news until appointments were officially voted. The "boys" in the radio "shacks" surely are an independent and unique breed, and often

provide a unique communication service to the church.

Pat Horning's Tuesday story mentioned the continuing problem of the overeager photographers who block the view of the Far Easterners each evening. Speaking as one of those who've been "blocked," what amazes me is that people expect to get a picture when they use a flash to take a photograph of a picture on the screen. They'll get a picture, but it's not likely to include the one they want! Fortunately for many eager-beaver photographers, they are more than 50 feet back from their subject, so the flash wouldn't be effective anyhow.

It could be expected that enthusiasm would begin to wane after eight or nine days of pressurized session activity, but this could not be said of the Dallas meetings. It's true that there's not quite as much spring in the step of the crowds of delegates and guests as they surge from one meeting to another, but there's a great deal of enthusiasm to see the meetings concluded so that we can get back on the job. Division committees have been squeezing in meetings in the few free gaps in the official program in order to plan for the onward march of the church in their territory and to become better acquainted with newly appointed members who have been added to their team.

I came across my old friend Roscoe Lowry yesterday. Dr. Lowry, as the son of a Southern Asia Division missionary, has spent a lifetime in India, the past 18 years as president of the Southern Asia Division. After



Top, Robert R. Frame (center) introduced the successors of Pastor and Mrs. W. A. Fagal (left couple), Elder and Mrs. D. G. Matthews (right couple). Elder Matthews has been secretary of the Potomac Conference. Bottom, Pastor and Mrs. Enoch Oliveira gave an *abrazo* to their successors, Pastor and Mrs. Joao Wolff. Pastor Wolff was elected South American Division president during the session, to replace Pastor Oliveira, new General Conference general vice-president.





Among those who met friends were five men who had worked together in the Balboa Naval Hospital in Panama in 1944-1945, and hadn't been together since that time. From left to right are Willard Stewart, of Greeneville, Tennessee; Joseph Webb, of Takoma Park, Maryland; Phalze Salhany, of Salisbury, Rhodesia; and Earle Stoddard, of Thousand Oaks, California. Arnold Scherencel, of Oregon, was unavailable for the picture.

more than 40 years of service to Southern Asia, Roscoe has elected to retire, and G. J. Christo, a native son of India, has been elected president of the division. Roscoe seems enthusiastic about his future. He has offered his services to Southern Asia on a voluntary basis. Many years ago when I was first sent overseas as a missionary, the General Conference presented me with a little booklet that suggested a call to mission service was a "lifetime" calling. Men like Roscoe Lowry, China's Milton Lee, and a host of others, upon "retirement" return to the mission field to continue their "lifetime" commitment to serve.

On the matter of protest—today in Dallas hasn't been any different from preceding days. Outside the convention center a small scattering of less than half a dozen people continue to throw printed handouts of protest at the granite ramparts of the church. These handouts are received good-naturedly by some of the delegates, an expression of the true spirit of kindness and freedom of expression advocated by the Seventh-day Adventist Church. Inside the convention center a genuine spirit of brotherly love and unity prevails.

I am certain that not a vacant seat existed in the Arena last night for the Afro-Mideast and North American division reports. What programs! We've had such a spectacular pageant of missions each evening that one wonders what is new that can be told or shown at the Mission Pageant Sabbath afternoon.

All honor to Afro-Mideast and North America for a fast-moving, inspiring evening.

When president Charles Watson named the countries

of the Afro-Mideast Division, my wife whispered to me, "My, that's a politically explosive area!" True, as recent events have shown; however, Afro-Mideast's report, while recalling war and its dreadful aftermath, told of an explosion of another kind—a great evangelism explosion.

Bekele Heye, the newly elected president of the Afro-Mideast Division, was introduced to the delegation. By reason of this office, he is also a vice-president of the General Conference, the first black African to serve as such. What a wonderful man he is! I first met him in Washington, D.C., some years ago. He's grown a lot of "white snow on the roof" since then, but he's still a mighty dynamo, radiating enthusiasm from his smiling face. He's the man who led our church in Ethiopia through very difficult years of political upheaval and revolution. The church came forth from the experience with a tremendous increase in membership as the result of a mighty evangelistic surge in most difficult times.

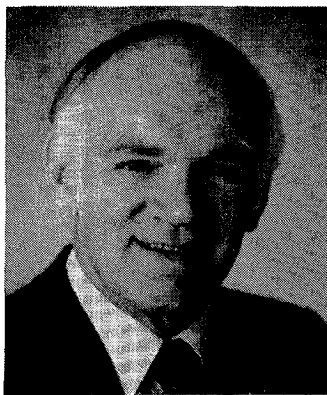
The Oakwood College Choir stirred my soul during the North American report with their powerful rendition of "Sinner, Don't Let This Harvest Pass" and "The Battle Hymn of the Republic." It seemed the applause was never going to cease. North America's film report was a professionally prepared, moving spiritual experience.

That's how my day in Dallas began. It ended with a "That's all, folks" from the chairman of the Nominating Committee and a motion to refer all other Nominating Committee business to the newly elected General Conference Executive Committee. □

"This one thing"

Report of the
Northern Europe-
West Africa Division
presented Tuesday,
April 22, 1980.

By WALTER R. L.
SCRAGG
President



Voices in Europe tell us of an awakening interest in religious and spiritual matters. A recent poll in England¹ indicates that 82 percent of those responding declare a religious belief, but that only 16 percent of Britons go to church each week. However, this last figure represents a startling increase over the estimates of the immediate post-World War II decades, which showed attendance as low as 2 percent. Similar statistics from other Western nations support this upward swing.

Africa still remains as a great reservoir of good will and hope toward the Christian faith. Despite the southerly march of Islam, only the limitations of money and manpower inhibit a tremendous upsurge of membership in the western African nations that form a part of the Northern Europe-West Africa Division.

These factors convince us that the recent years have provided a launching pad from which the church may orbit itself toward its goals of a revived membership and a finished work.

Not that the problems are dissolving. Secularism and indifference grip the working men and women of Europe. Sophistication and apathy hold back the wealthy and the intelligentsia. All too often prejudice and inertia drag backward those of any class who struggle toward the light of the third angel's message.

Even in Africa increased sophistication is making evangelism in some large cities as difficult as in Europe. The great push for raised standards of living and the maximum possible education provides a form of competition with the gospel call that is familiar in Western society but new for the Third World.

But the church in Europe and Africa, paid and lay workers alike, love evangelism, and "it is never difficult to do what we love to do."² God "has the means for the removal of every difficulty,"³ and "every difficulty, conquered, becomes a steppingstone to better and higher things."⁴

A strategy established

At the division session held in Bergen, Norway, in 1976, representatives of the 18 independent nations of Africa and Europe that comprise our division of the world field accepted a strategy that would direct the total resources of the church into evangelism. "One Thing I Do" became the motto, the "one thing" being evangelism.

Our schools were harnessed for evangelism. In Iceland a situation was reversed in which our school had lost nearly all its evangelistic potential. We closed down the school, as far as the existing students were concerned, at the end of the school year in 1976. Conference leadership told Adventist parents that the school would always have to have, as it did some years before, a large proportion of Adventist students. Careful

screening provided a minority of non-Adventist young people. In the first year, baptisms at the school went from zero (the previous year) to 24.

Our senior colleges—the Adventist Seminary of West Africa, in Nigeria, and Newbold College, in England—deliberately increased their evangelistic activity in the communities. One result of this was the establishment of a new church at Wokingham, near Newbold College, following a reaping campaign by the division evangelist.

A new direction came to the Adventist Seminary of West Africa when its spiritual goals were more firmly stated by the adoption of the name "seminary" rather than "college" and all students at college level were required to take a major in religion or theology. In an interesting comment on the interest in religion among West Africans, Julius Korgan, president, reports that despite this requirement the enrollment at Adventist Seminary of West Africa has grown from a little more than 100 in 1975-1976 to more than 360 in 1979-1980. Prospective business and science graduates see nothing negative in plowing the fields of religion in parallel with their own professional interests.

Encouraging a trend already evident among European young people, the division youth director worked with leaders and youth to direct the camping program in Europe toward evangelism. Youth targeted on the islands off the coast of Europe. More than 200 Danish and Norwegian youth exploded into evangelistic activity in the Faeroe Islands in the summer of 1978. And in 1979 British youth celebrated the 1,000th anniversary of the founding of the Manx Parliament by extending evangelism into the ancient villages and towns of the Isle of Man.

Blows to health work

One blow after another threatened our health work in West Africa. The hospital at Ife, Nigeria, came under the control of the government in 1975. That was followed about a year later by the loss of Jengre Hospital. The Masanga Leprosy Hospital alone remained of a chain of Adventist health-care institutions that once provided the major strategy for the church's health outreach.

But any thought that the "right arm" might wither or be amputated was dismissed. A new strategy emerged that is now being developed. Clinic work would begin in strategic centers; and an emphasis on health education would be evolved. Today the clinic program in Nigeria is contacting more people than our hospitals ever did. A clinic at Aba, Nigeria, is under way. Another is to be built in the north of that country, at Kaduna. Village clinics operated by Dr. H. Viirla and Nurse E. Eurick at Jengre not only help more people than before but have already won far more than 200 new members. Centered in Inisha, Nigeria, Dr. R. Guleng spreads the influence of a small clinic/hospital into several towns and villages. Clinics are under construction in Ghana and Togo and are planned for in a number of other areas.

In another deliberate move, increased emphasis has been placed on evangelizing the cities of Africa. More than ever, Africa revolves around its growing, bustling cities. The centripetal pull of these cities disturbs Africa's social and cultural patterns, demanding special efforts on the part of the church. A new policy provides for European evangelists to conduct major city campaigns in Africa. In addition, segments of the congregations of large city churches in Africa have deliberately swarmed to form new companies and churches. Paul Sundquist, Sabbath school director, reports dozens of branch Sabbath schools becoming companies and churches. This hasn't been happening in burgeoning Africa alone. Long-established churches in Oslo and Stockholm have mothered new congregations. For 1979 Europe reports greater baptisms in almost every country than in 1978, as the church presses on with its determination to win many for God.

At the end of 1974 division membership stood at 101,687. During the following five years 41,296 members were added, lifting the membership to 129,501 at the end of 1979—an increase of 27.4 percent.

In view of the proposals being brought before this General Conference, it seems appropriate to analyze these figures further. Of the 41,296 accessions, 7,854 or 19 percent were in the nine nations of Northern Europe and 33,442 or 81 percent were in the nine nations of West Africa. Out of 101,687 members, 39,547 or 38.9 percent were in Northern Europe at the beginning of 1975, and 62,140 or 61.1 percent were in West Africa. These relationships changed during the five years so that, as 1980 began, 41,249 or 31.8 percent were in Northern Europe and 83,252 or 68.2 percent in West Africa.

Should these two areas remain together in the same organization in the future, and should similar growth patterns be maintained by 1985, out of a projected 166,620 members, 74 percent would be in West Africa, and a further 20 years of proclaiming the Advent message would show a membership of 490,469, with a little more than 10 percent in Europe. These projections alone show why it is entirely appropriate that we should at this time shift the divisional administration of the work in Africa to Africa.

Our work in Europe shows signs of revival and increasing results, but the task remains difficult. The British, Finland, and Netherlands unions all show increases in membership over the past four years, as does the Iceland Conference, but the West Nordic, Swedish, and Polish unions, show slight declines in membership. During the years ahead, Europe will have opportunity to concentrate on its own opportunities to a greater degree than it has for many years. Europe maintains an enthusiastic love for this message and constant evangelistic activity. It warrants a special place in the prayers and attention of the world church.

In Europe our conferences have been able to maintain generally the ratio of paid ministers to members and churches without much change, the ratio of ministers to members shifting from one minister to every 101 members and 1.38 churches to one minister for every 111 members and 1.55 churches. Nonetheless, the conviction is felt strongly that the work will be finished only when every believer sees himself or herself as a minister. Administrative plans are already being implemented to shift the strategy of the church in this direction.

In Africa the day of the minister being both evangelist and

pastor while the members observe and assist his skills is long past in most countries. The worker-to-member ratio now stands at one to 302, and the worker-to-church ratio is one to 1.74.

During these few years a final victory has been won in West Africa as the two last countries in this division have now organized work within their borders. In The Gambia, one missionary reports that the young plant of Adventism, barely three years old, is already sending down strong roots and, having been nurtured by the Spirit, it is producing fruit as companies of believers and Sabbath school members spring up. Benin saw the seed germinate two years ago. A company of about 50 believers, now led by Claude Lombart, a British missionary of Mauritian extraction, meets in Cotonou, the capital. In both these countries land has been obtained and the building of houses and churches will begin in the near future. Health institutions are planned for both countries.

Praise the Lord!

Let us praise the Lord for His goodness and for the manifest action of His Spirit in so many manners and persons:

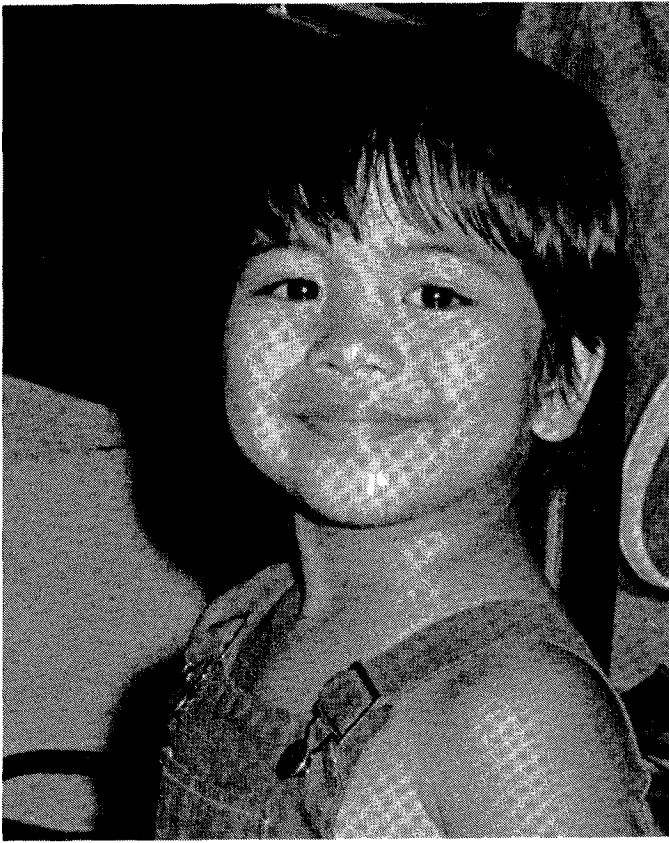
Sweden, where baptisms for 1979 lifted 44 percent higher than the previous year; where the sanitariums at Hultafors and Nyhyttan not only boast modern, effective plans but are essentially Adventist institutions with baptisms every year from their ministries; where local community radio for the first time gives the message from within Sweden.

Holland, where national television gave unprecedented coverage of a Five-Day Plan, evoking 40,000 responses; where *Houvast*, an Adventist religious opinion magazine, and *Leven en Gezondheid*, the church's health magazine, are both growing rapidly in circulation and proving influential in their fields; where Oud Zandbergen, the Dutch training school, has been rescued from certain closure by concerted action in Holland, England, and the U.S.A.

Nigeria, where baptisms increased from 2,595 in 1978 to 3,413 in 1979, an increase of 31 percent; where the Motherless Babies Home in Aba rescues children under 4 from misery and illness; where more than 11,000 patients a year are being treated at clinics; where SIDA, the Swedish Aid Organization, is providing funds for a large clinic in East Nigeria; where FINNIDA, the Finnish Aid Organization, has given two mobile clinics; where only limitations on foreign currency and cash-flow problems inhibit literature evangelism, with sales

Scandinavians are among the world's most enthusiastic Ingatherers. During the Northern Europe-West Africa Division report, Walter R. L. Scragg, division president, said that last year in the West Nordic Union Conference (Norway and Denmark), per capita Ingathering was \$128.77. The total in the Iceland Conference was \$122.67; Swedish Union Conference, \$108.12.





running well over \$1 million per year; where a sophisticated radio-telephone system links all mission offices, saving money and helping the forward thrust of the work.

Denmark, where 50,000 copies of *The Great Controversy* are being distributed, plus 100,000 copies of a special Friendship Issue of the church magazine; where NUTANA, the food organization, has not only built a new factory but records sales of more than \$11 million per year; where a Lutheran minister chooses our college for his child because "I want to give my daughter a Christian education."

Norway, where major rebuilding plans have brought a new publishing house in Oslo, a newly rebuilt sanitarium in Tromso, and a new wing on the sanitarium at Skogli; where the one-hundredth year of Adventist missions provoked national publicity, including a 35-minute television program, the first ever televised survey of the church's work, and in addition 2,000 column inches in 95 papers; where, combined with Denmark, 1979 saw a total Ingathering of \$1,213,780, which is \$131.59 per capita, a new world per-capita record.

Finland, where the newly rebuilt sanitarium at Hopeaniemi already boasts a four-week waiting list; where a layman, Dr. Mietinnen, has printed at his own expense 1 million copies of a magazine covering our message and 5,000 cassettes of his evangelistic sermons.

United Kingdom, where each field worker in Wales has held his own campaign in 1979; where Peter Dereshenko kept the Sabbath faithfully for several years, knowing nothing of Adventists until he was found by a neighbor who directed a visiting church member to him; where two young ministers dared to erect a tent on Clapham Common in inner London and were rewarded with many baptisms; where Brixton Adventist church is exchanging its building, seating 150 members, for an Anglican church that seats 500; where 20 students have been baptized at Stanborough School; where a new school complex has been purchased in Tottenham.

Ireland, where a second church is being formed south of

Dublin; where a company is meeting in Galway through the innovative work of Literature Evangelist Eithna Amos; where the same sister has sold £11,500 of literature in 1979; where a youth campsite has been purchased through a North American layman's donation.

Iceland, where a world per-capita Ingathering record of \$126.28 was established in 1978; where four church schools and a boarding high school are supported by 536 members; where a Spirit of Prophecy volume is being published each year.

Ghana, where the first conference in black Africa is building a major vocational training school at Techiman, with assistance from SIDA and the world church; where Jacob Nortey, union treasurer, confirms that the conference has 126 percent of self-support and the South Ghana Mission, slated for conference status soon, 116 percent; where church growth outstrips church building at an embarrassing rate; where the conference session rejected a 3,000 baptismal goal for 1979, adopting instead, and reaching, a 5,000 goal.

Togo, where clinic construction at Glei will begin the first health work in this country; where a church is being organized at Kpalime, the first outside the capital, Lome.

Benin, where the 2-year-old church rejoices in nine baptisms during 1979; where land has been obtained for a church, houses, and headquarters.

Upper Volta, where the denomination's first school devoted solely to agriculture flourishes; where church attendance has forced a rethinking of building plans in the capital, Ouagadougou.

Ivory Coast, where membership now exceeds 1,000; where the largest school in this division at Bouake approaches 1,000 enrollments.

Liberia, where the revitalized Monrovia church has full attendance; where a new junior high school is developing at Zuntoa and three new primary schools built by SIDA are serving rural districts.

Sierra Leone, where the quinquennial baptismal goal was exceeded as early as 1978; where Masanga Leprosy Hospital serves not only Sierra Leone but much of West Africa as a training center and a focus for specialized restorative surgery and rehabilitation for lepers.

Gambia, where 25 members anticipate the future with true Adventist optimism.

Poland, where the public baptism in the Vistula River in June, 1979, of 68 new members, 62 of them young people, witnessed to thousands of non-Adventists; where three new churches were dedicated during the last quarter of 1979; where eight new books were published in 1979; where the old people's home at Bielsko Biala and the Polish Spiritual Seminary at Podkowa Lesna were rebuilt; where broadcasts in Poland were prepared for release this month from Adventist World Radio.

Rejoice also that our European nations are publishing on the average one new Spirit of Prophecy volume for each of the languages each year; that Advent Press in Ghana is on target to become a fully developed publishing house by 1984; that Newbold College will begin a full Master of Divinity program for all of Europe in 1982; that Masanga Leprosy Hospital conducts ten branch Sabbath schools; that one church in Kumasi in 1975 has become eight churches and five companies in 1980; that above all, the church in Europe and Africa is the object of God's supreme regard. We know that to be true. We have tasted His goodness and proved His promises, and we walk into the future filled with hope that makes us not ashamed. □

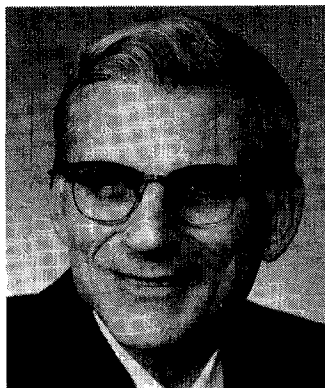
REFERENCES

- ¹ Marplan Poll reported in *Now!* Dec. 21, 1979.
- ² *Testimonies*, vol. 5, p. 94.
- ³ *The Ministry of Healing*, p. 481
- ⁴ *Education*, p. 296.

Ellen G. White Estate

Report presented
Friday morning,
April 25, 1980.

By ROBERT W. OLSON
Secretary



When Ellen G. White died in 1915 she left her manuscripts, letters, and books to five trustees of the White Estate. The original trustees were A. G. Daniells, F. M. Wilcox, C. H. Jones, W. C. White, and C. C. Crisler. The board has enlarged its membership over the years so that now there are 11 members, seven elected for life and four for five-year terms. The seven lifetime members are W. P. Bradley, chairman of the Board since 1966; D. A. Delafield, W. Duncan Eva, W. G. C. Murdoch, A. L. White, Neal C. Wilson, and Kenneth H. Wood. The board members whose five-year term expires in 1980 are C. D. Henri, M. S. Nigri, Bruce Wickwire, and Jean Zurcher.

In her will Ellen White instructed the trustees to continue to publish Spirit of Prophecy books current at the time of her death, to prepare new compilations as needed by the church, and to promote the translation of her writings into other languages.

More than 80 Ellen White books and pamphlets now are available through our Adventist Book Centers. These include all the books in print in 1915 as well as 57 titles published since that date.

Spirit of Prophecy books prepared in the White Estate offices from 1975 to 1980 include *Selected Messages*, book 3; *Faith and Works*; "Signs of the Times" Articles, volumes 1-4; and *Mind, Character, and Personality*, volumes 1 and 2.

Devotional books continue to be produced at three-year intervals from the writings of Ellen White, as they have been since 1947. Two more have appeared in the past quinquennium:

Maranatha in 1977 and *This Day With God* in 1980. Sales in English of *This Day With God* have now passed the 96,000 mark—the highest sale for any devotional book in history. All of these books have large sales in Spanish, Portuguese, and other languages as well.

An important innovation later this year will be the publication outside of the United States of an adapted version of *Steps to Christ*. This edition has been prepared for use by those who speak English as a second or third language.

Books now in process of development will cover such areas as marriage preparation, marriage and divorce, religious liberty, science, speech, and the publishing work. For many years material from Ellen White's letters and manuscripts has been released for use by students in papers and dissertations. These manuscript releases soon will be printed in loose-leaf form and will be made available at nominal cost through the White Estate's Washington office.

The White Estate still maintains a strong personal tie with Ellen White's family. Arthur L. White, grandson of the prophet, was secretary of the Board of Trustees from 1938 to 1978, a period of dedicated service almost without parallel in the annals of our church's history. Even in "retirement" Elder White continues to spend many long hours in research and in the writing of Ellen White's biography. The two volumes covering the Elmshaven years (1901-1915) should be in print before the end of 1981.

The full-time staff includes D. A. Delafield, now in his twenty-fifth year at the White Estate, Paul A. Gordon, Ronald D. Graybill, Hedwig Jemison, D. E. Mansell, Elbio Pereyra, R. W. Olson, and four secretaries.

Branches and research centers

The White Estate operates a branch office in Berrien Springs, Michigan, where Seminary students engage in research in connection with their studies in the gift of prophecy and denominational history, as well as other courses.

Five major Ellen G. White-SDA Research Centers are in operation in various parts of the world. The European Center at Newbold College in England is sponsored by both Euro-Africa Division and the Northern Europe-West Africa Division. Senior ministerial students from the French Adventist Seminary and Marienhoehe Missionary Seminary in West Germany spend nearly two weeks each year in research at the European Center.

Other research centers are at Avondale College in Australia, Loma Linda University, in California, Montemorelos University in Mexico, and River Plate College in Argentina. These centers are directed by Arthur Patrick, James Nix, Luis Carlos, and Humberto Treiyer, respectively. The sixth official center will be inaugurated later this year at Philippine Union College.

All of these research facilities are provided, at General Conference expense, with copies of most of the Ellen G. White manuscripts and letters as well as indexes, microfiche copies of all major Adventist periodicals, materials from the document and question-and-answer files, microfilm of all major Millerite periodicals and books, and copies of all papers produced in the White Estate.

During the past quinquennium White Estate personnel have made extended trips through all ten divisions of the world. Spirit of Prophecy workshops have been conducted for our ministers not only in the West and in the Orient, but in five socialist countries of Eastern Europe as well. We are grateful to the Lord that the political climate has permitted us to enjoy these privileges.

Spirit of Prophecy coordinators have been appointed in eight of the ten division fields, as well as some union and local conferences. We hope that many more union and local fields will make plans to appoint a coordinator to promote Spirit of Prophecy interests in their particular areas. □

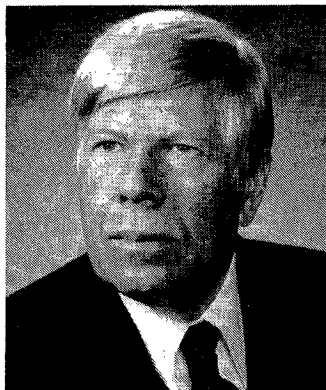


Humberto R. Treiyer is curator of the Ellen G. White Research Center that opened on September 9, 1979, at River Plate College in Argentina.

Loma Linda University

Report presented
Friday morning,
April 25, 1980.

By V. NORSKOV OLSEN
President



Adventist institutions, when rightly administered under God's providential guidance and sustaining help and care, are but the lengthened shadows of God's people in their faith-inspired endeavors for Him. This is specifically and abundantly illustrated in Loma Linda University's 75 years of history, which we celebrate this year.

During the year 1902 Ellen White urged the establishment of medical institutions in southern California. The purchase of Paradise Valley and Glendale property in 1904 is a story of God's guidance through Mrs. White's counsel. During the same year she stated that a third medical institution should be established, and in 1905 she expressed her conviction that the property at Loma Linda should be bought. At the time of purchase she also said: "With the possession of this place comes the weighty responsibility of making the work of the institution educational in character."—*Medical Ministry*, p. 56.

The work at Loma Linda was entered upon with the conviction that God would continually guide in its development. Mrs. White wrote: "We cannot mark out a precise line to be followed unconditionally. Circumstances and emergencies will arise for which the Lord must give special instruction. But if we begin to work, depending wholly upon the Lord, watching, praying, and walking in harmony with the light He sends us, we shall not be left to walk in darkness."—*Letter 192*, 1906.

Today the territory of southern California, which Mrs. White spoke about, has about 75,000 Adventists, making up the most dense Adventist population in the United States. A great number of these people live around and work in our fine educational and health institutions.

The first student entered Loma Linda during the academic year 1905-1906. During the ensuing years about 3,720 have graduated from nursing and 5,364 from medicine. From the many programs in the younger schools (such as dentistry, health, and allied health) 6,066 have graduated. The College of Arts and Sciences, the School of Education, and the Graduate School have conferred degrees on 7,889 students. The alumni roll stands today at about 23,000. The final, acid test of a university is the lives of its alumni. Loma Linda University is a great university because of the outstanding contributions made by its alumni to church and society.

During the past academic year an accreditation team of 18 persons spent three days on our campuses. At the close of the visit the chairman, in a conversation with the president, spoke favorably about the dedication and competence of the faculty; of the lovely relationship between students and teachers; and of the outstanding contribution the university makes to its

constituencies in North America and overseas. It was also mentioned that we have two beautiful and well-kept campuses. Visitors also are impressed by the Christian spirit and atmosphere of our campuses.

Loma Linda is the mother institution of our many hospitals in the United States and overseas. Their importance for witness and as a financial source for the church is significant. Think of the thousands of faithful employees who witness and who give tithe and offerings to their churches. Loma Linda itself employs between 5,000 and 6,000 people, and last year's payroll amounted to more than \$72 million. Direct financial support to our church by our employees exceeded the church appropriation to our university. The thousands of professional people from Loma Linda University are both a financial and spiritual strength to the local churches and conferences where they practice or have their employment.

The confidence our alumni and the various corporations, foundations, and friends have in our university is demonstrated in the fact that last year they contributed about \$2.7 million. Further, Adventists and non-Adventists have at the present time about \$28 million in revocable trusts and \$43 million in irrevocable trusts with us. When these trusts mature the university will have a most needed endowment.

Our founding fathers would be pleased to know that while back in 1914 we had six graduates from the School of Medicine, today we have enrolled in the School of Medicine 600 students and 300 in residencies. Our total university enrollment is about 5,350, and our annual graduation class numbers between 1,100 and 1,200. The shortness of this report does not permit us to mention our off-campus programs in North America and overseas.

As Loma Linda University enters into its seventy-fifth anniversary year we take heed to the words, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us . . . in our past history."—*Life Sketches*, p. 196. Ellen White in her counsel about Loma Linda University said: "Be careful not to do anything that will restrict the work at Loma Linda."—Ellen G. White letter 274, 1906. Loma Linda University is part of the world church. We, with you, have a global vision for a global mission. Theologically, spiritually, and pragmatically we pledge to realize our motto: "To Make Man Whole." □



V. Norskov Olsen, university president, chats with a group of students.

Twelfth business meeting

Fifty-third General Conference session
April 24, 1980, 9:30 A.M.

Session proceedings

ROBERT W. OLSON: The time has come for the business session. The person who will offer prayer is Howard Lee, a 99-year-old veteran worker in this cause who will be 100 years old in September. As far as I know, he is the only living link between the Seventh-day Adventist Church and the Millerite movement. Elder Lee was a 14-year-old boy when he heard Joshua V. Himes preach in 1895 at the General Conference session in Battle Creek, Michigan.

HOWARD LEE: [Opening prayer.]

F. W. WERNICK: Some very important items are scheduled for this morning.

R. F. WILLIAMS: [Read a report from the Seating of Delegates Committee found on p. 29 of Bulletin 7. Motion was seconded and voted.]

F. W. WERNICK: This morning we are happy to present a guest from the National Screening Council. She will be introduced by Dr. Albert Whiting, associate director of the new Health and Temperance Department.

ALBERT S. WHITING: Seventh-day Adventists can be very proud of their health and temperance work. Many groups and organizations come to us for help because of our good programs. I am very happy to introduce to you Carolyn Michaelis, Western Regional director of the National Health Screening Council.

CAROLYN MICHAELIS: I am happy to be here at General Conference with you and to greet my fellow brothers and sisters. This is a momentous occasion.

It gives me great pleasure also to share some information about a program I feel will be of great benefit to you. I am very fortunate to be paid by an organization not church-sponsored but which has recognized our church as being in the forefront of the health work.

The National Health Screening Council is a private, nonprofit organization based in Washington, D.C., that can be very beneficial in preparing the ground before the seeds are planted.

The National Health Screening Council sponsors and organizes health fairs, health-screening fairs, and educational fairs in

various major cities throughout the United States.

This past week through the efforts of this council and many hundreds of thousands of community organizations, 285,000 people have been screened, each of whom had 5 to 15 tests. This is done by utilizing four major groups: a television sponsor who will publicize the project free, a financial sponsor who pays for the entire project and associates his name with the good work, an organizational sponsor, and the American Red Cross—a very fine group of community workers. However, for the first time, this year Seventh-day Adventist Community Services of New York City was the major coordinating group. Consequently, Community Services was printed on all 500,000 fliers circulated throughout the city and was mentioned on Channel 4. The 60,000 people who were screened just last week now know that Seventh-day Adventists care about them.

In Los Angeles last year, 500 different news articles, many in the Los Angeles *Times*, and Channel 4, KNBC, featured the American Red Cross and our Community Services, all free. The advertising potential to us is absolutely phenomenal.

F. W. WERNICK: This morning we wish to continue the Fundamental Beliefs.

NEAL C. WILSON: We resume this morning with the next section, "Christ's Ministry in the Heavenly Sanctuary."

M. T. BATTLE: [Read Section 23, "Christ's Ministry in the Heavenly Sanctuary."] "At His ascension Christ was seated in majesty and authority at God's right hand. He watches ceaselessly over the affairs of His Church and of the race for whom He died. As High Priest of the heavenly sanctuary He draws all to Himself and makes available to those who receive Him the benefits of His atoning sacrifice offered once for all on the cross. At the end of the prophetic period of 2300 days, in 1844, He entered the second and last phase of His ministry; He began a final work of judgment which is part of the ultimate disposition of all sin, a work typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. To heavenly intelligences this investigative judgment re-

veals who, among the dead, are asleep in Christ and in Him deemed worthy of a part in the first resurrection. It also reveals who, among the living, are abiding in Him, keeping the commandments of God and the faith of Jesus, and in Him therefore are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God despite persecution and misrepresentation will receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Heb. 1:3; 8:1-5; 9:11-28; Dan. 7:9-27; 8:13, 14; 9:24-27; Lev. 16; 1 Peter 4:17, 18; Rev. 14:12; 20:12; 22:12.)"

NEAL C. WILSON: This is one area that is rather distinctively Seventh-day Adventist.

E. E. ZINKE: I have tried to compare our previous Statement of Beliefs, as well as what Ellen G. White has said in regard to this topic, with what is written in the document before us.

In general, Seventh-day Adventists have stated that at His ascension, Christ entered the first phase of His ministry. Some of us have even dared to say that this was a work of mediation and intercession in the first apartment of the heavenly sanctuary. We have also said that the benefits of the atoning sacrifice of Christ are partially administered in the first phase and partly in the second phase. As the statement reads now, they are all administered in the first phase.

We have also dared to make a statement about the cleansing of the heavenly sanctuary. Our current statement says something about the cleansing of the earthly sanctuary. Some have even been so bold as to suggest that Daniel 8:14 might have something to do with the cleansing of the sanctuary. This cleansing of the heavenly sanctuary was also thought to be a work of atonement and to involve vindication of the saints, a work of cleansing, erasing, or blotting out of sins of those who confessed Jesus Christ. This was thought to be typified by the Day of Atonement and, as we have indicated in this document, a work of judgment. We have also included Numbers 13:34 and Ezekiel 4:6. It appears to me that

our present statement means that at His ascension, Christ entered His heavenly ministry phase—perhaps even into the Most Holy Place, although this is not explicit, and that at that point He administered the benefits of the atoning sacrifice, after which He entered a second phase—that of the judgment in 1844.

DAVID G. ROSE: To avoid the idea of legalism, I suggest "have kept His commandments by abiding in His love," and the addition of the text John 15:10.

J. A. MCMILLAN: I was very happy to hear you say the other day that we should express ourselves in such a way as to be understood not only by ourselves but by others. We need to express ourselves in such a way that we will not be misunderstood, a slightly higher level, calling for both accuracy and clarity.

My point is in the fourth sentence, "At the end of the prophetic period of 2300 days." We understand that, but how many non-Adventists would? I would suggest one or two possible alternative renderings, either to word it "day/years," which ties in with the year-day principle, or "At the end of the period of 2300 prophetic days."

N. R. DOWER: I have sat on the *Church Manual* Committee all through the years that I have been with the Ministerial Association. I know something of the tremendous burdens that have been placed upon that committee. The great desire is to express clearly, and without any softening of positions, the fundamental teachings of this church. I think they have come up with some very excellent statements that I wholeheartedly endorse. In the interest of making sure this statement is clear to our people, as well as to the people of the world. I would like to urge that we incorporate in this statement some thoughts expressed by the servant of the Lord. She said that the coming of Christ as our high priest to the Most Holy Place for the cleansing of the sanctuary brought to view in Daniel 8:14, the coming of the Son of man to the Ancient of days as presented in Daniel 7:13, and the coming of the Lord to His temple foretold by Malachi are descriptions of the same event. This is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins. My concern is that in our attempts to be correct "theologically" we recognize that one of the very great sources of confirmation of our theology, both in its formative stages and



Istvan Holasz and his wife, of the Hungarian delegation, in their national costumes, took part in the Euro-Africa Division report.

since, has been the divine gift to this church. I mention this so we can be sure that when the statement is refined, it will represent the thought specifically outlined in this statement. The present one makes reference to the type, but I think we should make sure that the thought of cleansing the sanctuary is also carried over in the antitype.

D. SCHUIEVOERDER: In the Netherlands we studied and discussed those fundamental beliefs many hours. Is this the same text we received there? It is very difficult for me to understand what is going on now because there appears to be many differences. I don't recognize the contents and contexts of certain theological terms in this manuscript.

NEAL C. WILSON: I realize that this is a hazard of such an undertaking. Some of these statements will not look the same after our discussions here either.

H. E. METCALF: I would suggest that we make "He began a final work of judgment," in the

fourth sentence, more definite. It is more than just a final work; it is the final work of the investigative judgment.

W. G. C. MURDOCH: I would like to suggest that the following be considered in rewording the first sentence: Christ's work as our great high priest in the heavenly sanctuary was to anoint the holy and Most Holy places in heaven. He then sat down at God's right hand and began the first phase of His heavenly ministry in the holy place. The writer of the book of Hebrews says that there are some things in heaven that need to be cleansed. Daniel 8:14 specifies the time when this final cleansing will take place. As in the type, the high priest ministered in the holy place on the Day of Atonement, so we believe our great High Priest has entered into the Most Holy Place of the heavenly sanctuary and is there completing the final phase of His atonement made on the cross. When this is finished, sins will be forever blotted out and Christ will come

the second time apart from sin unto salvation.

KENNETH VAZ: I refer to the fourth sentence, which presents a point regarding the sanctuary that is currently causing a great deal of controversy. I am happy with this terminology, for it eradicates the matter of the geographic location of Christ by not using the word *place*, which is really the center of the controversy.

LANCE W. JUDKINS: Sentence five reads: "To heavenly intelligences this investigative judgment reveals who, among the dead, are asleep in Christ." Some might interpret this as saying that the heavenly intelligences are determining here who are asleep among the dead. It would seem to me that the insertion of another *who* after the word *dead* would clarify this considerably.

JOSEPH J. BATTISTONE: I want to express my appreciation for your patience and kindness in allowing the delegates at this session to express their sentiments and thoughts with respect to the statement. I believe it has created a sense of confidence and unity in this delegation and I feel that you are to be commended for that. Theologians in our church are very much committed to a positive ministry, and do not view their statements as vital. I believe if this delegation were to understand theology as an ongoing venture in need of revision, that we would not be reluctant to approve a statement, with the understanding that perhaps in 1985 some further revision might be necessary. I believe that this statement is an improvement. As the pastor of a church, I am very confident that this will be a very useful instrument in instructing baptismal candidates. I hope that we will move in a positive direction and approve the statement as it finally comes to us from the editorial committee.

MIGUEL CASTILLO: The way this discussion has been conducted reveals that we have full confidence in God and the work He has given us. What we are discussing is of very great interest. It is of great importance to realize the historic importance of the moment in which we live.

C. H. CAREY: I am a layman, a church elder of some 40 years. I would like to say that my belief today regarding the Spirit of Prophecy and its relationship to the Word of God is the same as when I became a member. I believe in the historical and fundamental place of the Spirit of Prophecy in the church, both past and present. I do not believe we

should weaken this belief because it is controversial. I suggest the following for sentence four: "At the end of the prophetic period of 2300 days, in 1844, He entered into the Most Holy Place of the heavenly sanctuary, and began the second and last phase of His ministry."

NEAL C. WILSON: I appreciate our laymen who are commenting on some of these great spiritual truths.

JAMES R. MC KINNEY: I believe this statement on Christ's ministry in the heavenly sanctuary is correct. I am concerned that some language in the document may be misinterpreted by our laymen. When they do not see such terms as "investigative judgment," "Christ's ministry in the holy place" and "Christ's ministry in the Most Holy Place," an impression might be given that this delegation has retreated from our traditional beliefs in Christ's priestly ministry in the heavenly sanctuary.

ALBAN B. JOHNSON: I refer to the sentence: "It declares that those who have remained loyal to God despite persecution and misrepresentation, shall receive the Kingdom." I fully accept that the judgment declares that those who have remained loyal will receive the kingdom. The words "despite persecution and misrepresentation," however, imply that misrepresentation could deter one from remaining loyal to God. I would like to suggest that we delete "and misrepresentation" or perhaps "despite persecution and misrepresentation" so that the sentence reads: "The judgment declares that those who have remained loyal to God will receive the Kingdom."

NEAL C. WILSON: It is great for a father to see his son, a young man, a delegate to the General Conference session. Perhaps I should turn the chair over to someone else when he speaks, but I am going to keep it, because I consider this a great privilege.

TED N. C. WILSON: At the risk of seeming somewhat simplistic, may I suggest that the real crux of the matter in this, as well as in other items, is whether Ellen White, in the Spirit of Prophecy, can really be considered an authoritative commentary on Scripture. I would like to state that I believe that the Spirit of Prophecy is just as applicable in 1980 as it ever has been and that Ellen White can be considered an authoritative commentary on Scripture, and that she is God's servant for the last days.

RUSSELL STAPLES: We can

hardly overemphasize the importance of Christ's ministry in the heavenly sanctuary. This is a wonderful opportunity to say something about the work of God's right hand, forgiveness and benevolence, and also the work of His left hand, that alien work, His work of judgment. Surely this judging of the world by God is utterly important.

NEAL C. WILSON: Elder Eva, would you make a statement about the many people who have worked on this, why it appears perhaps in a little different form at the present time, and why it has not been a little more specific and definite in certain places?

W. DUNCAN EVA: I would like to say how much I appreciate listening to the comments and the good suggestions that have been made. If there had been any intent to change our beliefs, we would not expose them to as frank discussion as we have this morning. I believe this builds up confidence in what the church as a body, and what the General Conference as the highest authority among us under God, does in such important matters as these. We tried to make this statement Bible-based. We found

ourselves tempted again and again to use expressions from the Spirit of Prophecy, but, remembering what the servant of the Lord says repeatedly, that the Bible and the Bible alone is our rule of faith, we have sought to make this statement a Bible-based one and have avoided the tendency to quote from her writings.

You will notice that nothing is said explicitly in the statement on the sanctuary about the two-apartment sanctuary, and Christ entering the holy place and the Most Holy Place. Basically, what is said in the statement suggested this morning is really no different from what already appears in the Statement of Fundamental Beliefs in the *Church Manual*. We also felt we should take notice of the broader aspects of the ministry of Christ in the heavenly sanctuary, something that Seventh-day Adventists are inclined to forget. At His ascension Christ was seated in majesty and authority at God's right hand, and He watches ceaselessly over the affairs of His church. We must also recognize that the angels who pour out the seven last plagues go out from the temple of God and that great

voices are heard in the temple of God. Sometimes we tend to narrow Christ's work in the sanctuary to just His intercessory work until 1844 and the additional work He did after 1844. We have struggled very hard to make a statement that is acceptable.

NEAL C. WILSON: I would like at this time to turn the chair over to Elder Wernick.

F. W. WERNICK: Let us proceed now with the next statement.

M. T. BATTLE: [Read section 24, "The Second Coming of Christ."] "The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, and visible; and when He returns, the righteous dead will be resurrected, the righteous living will be translated, and the unrighteous will perish. Then the saints will be received into His everlasting kingdom. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is near, even at the door. The time of that event has not been revealed, and we are therefore exhorted to be ready at all

times. (Titus 2:13; John 14:1-3; Acts 1:9-11; 1 Thess. 4:16, 17; 1 Cor. 15:51-54; 2 Thess. 2:8; Matt. 24; Mark 13; Luke 21; 2 Tim. 3:1-5; Joel 3:9-16; Heb. 9:28.)"

H. C. MATTISON: I would like to suggest the addition of the word *universal* in the second sentence to follow the word *literal*. "The Saviour's coming will be literal, (universal), personal, and visible." We deal, of course, with people who anticipate a secret rapture continually. I feel that it is essential for us to include the concept of the universality of the coming of Christ in addition to the other three characteristics.

ELIJAH E. NJAGI: I think we need to make a statement that will be understood primarily and fully by our members. I refer to the sentence, "The Saviour's coming will be literal, personal, and visible; and when He returns, the righteous dead will be resurrected, the righteous living will be translated, and the unrighteous will perish." I wish somewhere in that sentence or elsewhere "special resurrection" could be included.

J. A. MC MILLAN: The second sentence states that "the

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righteous dead will be resurrected, the righteous living will be translated." I suggest the addition of the words "and together with" after the word *resurrected*.

E. L. RICHARDSON: I refer to the second sentence. In addition to the concept of the resurrected righteous and the righteous living being translated together, there is another thought, "the unrighteous will perish." We know they will die but they will not completely perish at that time. They will completely perish at the end of the millennium.

F. W. WERNICK: We will go on to the next statement.

M. T. BATTLE: [Read Section 25, "Death and Resurrection."] "Human beings are inherently mortal. They have sinned, and death is the wages of sin. But God, who alone is immortal, will grant immortality to His redeemed, living and dead, at the second coming of Christ. For all people death is a state of unconsciousness. For the dead in Christ, however, it is not a state of separation; nothing, not even death, can separate them from the love of God in Christ Jesus. When Christ, who is our life, appears, the righteous dead are resurrected and with the righteous living will be caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place later at the close of the millennium. (1 Tim. 6:15, 16; Rom. 6:23; 1 Cor. 15:51-54; Eccl. 9:5, 6; Ps. 146:4; 1 Thess. 4:13-17; Rom. 8:35-39; John 5:28, 29; Rev. 20:1-10.)"

NIKOLAUS SATELMAJER: I refer to the fifth sentence, "For the dead in Christ, however, it is not a state of separation: nothing, not even death, can separate them from the love of God in Christ Jesus." Does that statement suggest some kind of existence in death? I suggest that we give serious study to restructuring this particular sentence, or perhaps even eliminating it. It almost borders on the concept of corporal immortality. There is a finality to death even for Christians, and the horrible sting of death will not be taken away until the resurrection. We may want to place more emphasis there on something not mentioned at all in this statement, eternal life. I suggest the inclusion of John 5:24, which states that the Christian has eternal life by faith at this time. I really feel that the words "state of separation," as understood by other Christians, could create a real embarrassment to us.

H. E. METCALF: I am looking at the last clause, "will take place later at the close of the millennium." Since we are trying to use Bible terms might it be just as well to state "one thousand years later," rather than to use the term *millennium*?

ELIJAH E. NJAGI: I refer to the second sentence, "They have sinned, and death is the wages of sin." Because of what follows, I do not know whether this sentence is purely Biblical. While death is the wages of sin, the first death is the *result* of sin but the second death will be the *wages* of sin.

HERMAN Q. L. MONTGOMERY: My thoughts are on that same area. I would like to think about it this way: Because the wages of sin, death, have been paid, those who accept Jesus will be granted immortality by God, who alone is immortal.

R. F. MATTISON: It is true that the word *immortality* is mentioned here. However, the terms *glorification* and *incorruption* could easily be inserted in this section.

DAVID G. ROSE: It seems to me that one step has been omitted in the third sentence, "But God, who alone is immortal, will grant immortality to His redeemed, living and dead, at the second coming of Christ." Can immortality be given to the dead before they are resurrected? After "to His" I would suggest inserting "living saints and those resurrected," followed by "at the second coming of Christ."

A. E. KROGSTAD: I simply want to raise a question in the first sentence, "Human beings are inherently mortal." I am not a theologian, but I had thought that human beings are inherently immortal, but became mortal because of sin.

F. W. WERNICK: The way the statement is written is theologically and Biblically correct.

LEWIS O. ANDERSON: I have noticed that in neither No. 24, "The Second Coming of Christ," nor No. 25, "Death and Resurrection," is it mentioned that after the saints are raised they are taken to heaven. It might make the explanation of our faith flow more clearly if in either of these sections, some statement is made that the saints are taken to heaven.

F. W. WERNICK: Elder Eva says they intended to imply this in the word "translated." It says they were caught up with the Lord, but where they went after that is not stated. In the statement on "The Second Coming of Christ" there is a reference to it.

GORDON W. RIFFEL: I have

a small question in the fourth sentence, "For all people death is a state of unconsciousness." As a physician, I see many people who are unconscious but not dead. It might be more accurate to state this belief as follows: "For all people death is likened to a state of unconsciousness."

H. C. MATTISON: I refer to the third sentence, "But God, who alone is immortal, will grant immortality." Only three persons in the whole universe have unconditional, inherent immortality—God the Father, God the Son, and God the Holy Spirit. In the translated state, we will not have the same kind of immortality that God has. We will have conditional immortality, exactly the same as Adam was given in his sinless state. Many people in the Christian world today believe that man is inherently immortal. I feel sure that it is our understanding that at translation the saints will not be given inherent immortality, but conditional immortality.

W. DUNCAN EVA: We stated it as we did because that is just what 1 Corinthians 15:54 says: "This corruptible shall have put on incorruption, and this mortal shall have put on immortality." We did not define whether it would be conditional or not, and I am not sure it will be after sin comes to its end. I think the conditional immortality granted to Adam and Eve only during the period of their testing was lost because they sinned, but God will give the saints immortality. I would not dare to say more or less than the Scripture says.

LARRY M. LEWIS: The fourth sentence says, "For all people death is a state of unconsciousness." That includes both the righteous and the unrighteous. Then follows the next sentence, which begins: "For the dead in Christ, however, death is not a state of separation. Nothing, not even death, can separate them from the love of God." It appears that the unrighteous dead are separated from God's love. I believe that God continues to love and to express His love to the end—and that He still does the loving thing at the final conclusion of the great controversy. I would hesitate to say here that as soon as one dies the first death, he is separated from the love of God.

GEORGE T. L. ATIGA: I refer to the last sentence, "The second resurrection, the resurrection of the unrighteous, will take place later at the close of the millennium." Might this be understood to mean that the un-

righteous will be forever resurrected? I suggest that the words "to receive their punishment in eternal death" be added to conclude the sentence.

F. W. WERNICK: Let us go to No. 26.

M. T. BATTLE: [Read section 26, "The Millennium and the End of Sin."] "The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged and at its close Satan and his angels and the impenitent will be finally destroyed. During the millennium the earth will be without human inhabitants and utterly desolate; at its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous will then be resurrected, and with Satan at their head will attack the City; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners. (Rev. 20; Zech. 14:1-4; Mal. 4:1; Jer. 4:23-26.)"

PETER SWANSON: There seems to be a little duplication in concept which might be improved by just rearranging some of the wording to make the statement read a bit more smoothly.

NAPOLEON SCHUITEVOERDER: While the word *destroy* is often used in Bible translation, it seems to me to deal too much with violence, and violence has nothing to do with God's character. Can the word *perish* be used instead of the word *destroy*?

KENNETH W. PIERSON: I agree with the last speaker. The final destruction of the wicked has always been difficult for us to project while still maintaining a correct picture of God. I suggest that "perish" or "finally be consumed" is appropriate without using the word *destroyed*.

DAVID G. ROSE: I refer to the phrase "and with Satan at their head." Should not Satan's angels be included. This concept has appeared in Section 26, but I would just like to make sure *all* the devils are destroyed. Second Peter 2:4 and Ezekiel 28:18 could be used as supporting texts.

VICTOR H. HALL: Could some reference be made to the great white throne, since this is the climax of the whole panorama of judgment that began in 1844? This is the one place where every human being who has ever lived bows the knee and confesses that Christ is Lord.

DANNY BLANCHARD:

Could the word *forever* be added to the sentence, "The universe will thus be freed of sin and sinners."

F. W. WERNICK: We will go to section 27.

M. T. BATTLE: [Read section 27, "The New Earth."] "God will make new heavens and a new earth, in which righteousness dwells, an eternal home for the redeemed and a perfect environment for everlasting life, love, joy and learning in the presence of God. For here God Himself will dwell with His people, and death and pain will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He will reign forever. Amen. (2 Peter 3:13; Gen. 17:1-8; Isa. 35; 65:17-25; Matt. 5:5; Rev. 21:1-7; 22:1-5; 11:15)."

RONALD D. GRAYBILL: This is the last article in this proposed statement of fundamental beliefs. I suggest a statement that might be incorporated in the preamble to this entire statement which would express the convictions of many of us, some expressed and some unexpressed here today. It needs to be stated clearly in the introduction so that it will be known that we know just what we are doing and that we will stand by our historic principles. These are the words that I propose for the committee's consideration:

"Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of Holy Scripture. These beliefs, as set forth here, constitute the church's best understanding and expression of the teaching of Scripture. These formulations can and should be revised whenever the church, under the guidance of the Holy Spirit, finds better language in which to express the teaching of God's Holy Word, or is led to a deeper understanding of Bible truth."

FRANK MCNEIL: It has been a most worthwhile experience to listen to these discussions. I have one little worry. We obviously are aware that a committee spent many, many hours studying this proposal. We have spent many hours discussing wording and different details. My preoccupation is translation into the many languages other than English. What safeguards will be taken so that the translation of the statement that will be accepted will also have a thorough and broad representation in the translation? Some of us who are bilingual realize the difficulty

that occurs in translating a document like this.

F. W. WERNICK: That is a matter that should be given some thought, and it will be done very carefully. There are, of course, in each division certain editorial committees that do translation for that division.

VALARIE J. VANCE: I am concerned about the word *will*. In the last sentence, that indicates simple futurity, but I believe it should be determination, and therefore would be better *shall*.

J. A. MCMILLAN: I refer to "death and pain will have passed away." When death is passed away, pain, as an antecedent, will have gone before. Would it not be better to say "suffering or pain and death," or just the Biblical phrase of Revelation, "and there shall be no more death," which includes suffering, pain, and everything else undesirable.

F. W. WERNICK: I am going to declare the discussion closed. Dr. Richard Hart will explain AIMS, an acronym for a very important organization.

RICHARD HART: From the inception of this church, health has been an integral part of our ministry. Ellen White wrote about this in many places, health being a vital part of the happy, holy concept of "putting it all together" and restoring man to the image of God. AIMS, the Adventist International Medical Society, was formed in 1977 to foster that goal among health professionals in this church. Because of our strong emphasis on health, a growing number of health professionals are being trained both in our own institutions and around the world. It seems vital and important to bring them into a common bond of commitment to supporting the work of the church and the process of restoration, and AIMS has that as its fundamental objective. We are accomplishing those ends through several means—first, publishing the AIMS journal, which shares ideas, techniques, and various things with health professionals worldwide, particularly those who are not employed by the church. There are many of these around the world in government, educational institutions, private practice, and other forms of employment.

In addition we are currently developing a computerized mailing list of Adventist health professionals that might serve as a means of recruitment, as well as of communication with each one. An information service based at Loma Linda University to an-

swer technical questions and so forth has already been started.

Finally, plans are being initiated to assist with continuing education for health professionals worldwide. These activities, however, should not be viewed as only strengthening the work of the church, but as indeed contributing to health as a part of man's restoration. We ask your prayers as we seek to enhance AIMS and its objectives throughout the world field.

F. W. WERNICK: Elder Battle will bring one short item to us.

M. T. BATTLE: [Read the action "Deacons and Ushers—Church Manual Amendment, NA Supplement found on p. 19 of Bulletin 8.]

I move the adoption of this recommendation. [Motion seconded and voted.]

F. W. WERNICK: Please turn to the *Church Manual* changes that have been recommended.

M. T. BATTLE: [Read the action "Licensed Minister—Church Manual Amendment" found on p. 18 of Bulletin 8.]

I move the adoption of this recommendation. [Motion was seconded.]

V. R. BROWN: I would like to move that we change the word *right* to *privilege*. [Motion was seconded.]

LAWRENCE MAXWELL: I think the reason for using the word *right* is that this statement is concerned with authority. Does this young man have authority to do certain things, or doesn't he? And so he is given the right to do something. I think it should remain.

F. W. WERNICK: [Called for the vote and the motion lost. The chairman then called for the motion on the action and it was approved.]

H. H. SCHMIDT: We will ask Dr. Smoot to bring the report of the Nominating Committee.

J. G. SMOOT: [The report was presented and accepted. It appears on p. 32 of Bulletin 7.]

KWASSI A. AMEGAN: [Gave the benediction in French.] F. W. WERNICK,
Chairman

D. A. ROTH,
Proceedings Secretary
M. T. BATTLE,
Actions Secretary

Session actions

Banfield, W. S.—Election as Associate Secretary Canceled

Voted, To rescind the action taken April 22, 1980, at the eighth business meeting, electing W. S. Banfield to be an associate

secretary of the General Conference.

Licensed Ministers—Church Manual Amendment

Voted, To amend the section Licensed Ministers, CM 185, 186, as follows:

Licensed Ministers

To give young men an opportunity to demonstrate their call to the ministry, especially in the area of soul winning, prospective candidates are granted ministerial licenses by the conference/mission. The granting of such licenses confers the opportunity and the right to develop the ministerial gift. The licensed minister is authorized to preach, to engage in evangelism, to lead out in missionary work, to assist in any church activities.

There are circumstances in many fields, however, where it is necessary for the conference/mission to appoint a licensed minister to carry responsibility as a pastor or assistant pastor of a church or a group of churches. In order to open the way for him to perform certain ministerial functions, the church or group of churches he is to serve may elect him as a local elder. However, since he is employed by the conference/mission and appointed by it, he represents it, and it may consider, in varying degrees as circumstances require, that his authority and responsibilities should be extended in order to enable him to discharge his duties satisfactorily. The right to permit this extension of authority and responsibility rests, in the first instance, with the division executive committee. Its action is necessary before any conference/mission may extend the authority and responsibility of the licensed minister. Such action shall define specifically and clearly what additional ministerial functions a licensed minister may perform, but always on the understanding that his functions as a church elder and his extended functions be always and only within the church or group of churches which he serves.

In its actions the conference/mission committee shall not go beyond that which the division committee authorizes. It shall not authorize a licensed minister to go from church to church outside of the church or group of churches of which he is a local elder, performing church rites which pertain to the functions of an ordained minister. A conference/mission committee action cannot be substituted for



One breakfast *Review* Editor Kenneth H. Wood (standing in back) found the Russian delegates eating pancakes.

church election or ministerial ordination.

Deacons and Ushers—*Church Manual* Amendment, NA Supplement

A request was made for church head ushers to be members of the church board. It was therefore *Voted*, To amend the section Deacons and Ushers, CM 284, North American Supplement, to read as follows:

In some churches in North America there has developed the

practice of appointing or electing a head usher and ushers, who are specifically charged with the responsibility of caring for members and visitors at the principal church services. Ushers care for some duties that are elsewhere assigned to deacons: their services are therefore complementary to and not in conflict with those performed by deacons. The head usher is elected by the church and may be elected as a member of the church board. Additional ushers are appointed by the church board as needed.

that additional members of the board might be elected by the church if desired. I would like to move that the minutes remain as originally presented at the Monday afternoon session. [Motion was seconded and voted.]

W. J. HACKETT: [Referring to the item "The Church Board—Church Board Meetings," *Church Manual* Revision, which was voted April 21, 1980, at the seventh business session.] We would like to make a recommendation for amendment under the section entitled "Definition and Function" in the first paragraph. It is recommended that the last sentence read as follows: "It has a number of important responsibilities, but its chief concern is the spiritual nurture of the church, and the work of planning and fostering evangelism in all its phases."

Then in the same section in the list of church board responsibilities we would like to place "spiritual nurture" in first place and "evangelism in all its phases" in second place. Now if someone would move that, maybe we could get a second to it. [It was moved, seconded, and voted.]

J. W. BOTHE: [Referred to the action "The Sabbath School—*Church Manual* Amendment found on p. 24, Bulletin 8.] This has already been read. During the discussion, it was necessary to adjourn. Consequently it has not yet been voted.

W. J. HACKETT: Do you want it to be read, or are you willing to vote the changes without reading?

J. R. HARDIN: Listed here are the assistant secretary, division leaders, Investment secretary, Vacation Bible School di-

rector, and I would like to add "and adult teachers." I feel that this would add importance to the office of the Sabbath school teacher.

W. J. HACKETT: If we follow your recommendation, all the adult teachers would be members of the Sabbath school council?

J. R. HARDIN: Yes, sir.

H. F. RAMPTON: I would like a little more time to think about this, Brother Chairman. Would this make our Sabbath school council so large that it would become difficult to handle? I do question why, if Sabbath school teachers are included, youth and junior teachers should not be also.

J. R. HARDIN: The program at the current time focuses on the adult division, where one of the problems is communication.

WILLIAM JENSON: I would like to speak in opposition to the motion, because in many of our larger churches, it would not be practical to have 20 or 30 Sabbath school teachers on the council.

ALAN B. JOHNSON: I also would like to speak in opposition to this motion. It seems too cumbersome and burdensome to add that many new members.

MACK W. WILSON: The Sabbath school teachers' meeting is a vehicle that can be used for such a meeting. The proposed amendment would make the Sabbath school council cumbersome.

H. F. RAMPTON: The way our *Sabbath School Manual* and the *Church Manual* read, Sabbath school teachers are appointed by the Sabbath school council. The teachers would be appointing themselves under this proposal.

We ought also to keep in mind that when Sabbath school classes become evangelistic units for the 20-minute period, they are no longer Sabbath school classes.

W. J. HACKETT: Now we are going to vote. [Motion lost.]

JESSE O. GIBSON: The section "The Sabbath School Council" refers to "an elder (appointed by the church board or by the board of elders)." Some large churches have a board of elders, but am I not correct that our working policy does not provide for a board of elders? I would like to move that we delete the words "or by the board of elders." The church board can select this elder if they want to.

W. J. HACKETT: We have a motion before us to delete "or by the board of elders."

ALAN B. JOHNSON: I sup-

Thirteenth business meeting

Fifty-third General Conference session
April 24, 1980, 3:15 P.M.

Session proceedings

CARIS LAUDA: [Song service.]

STANISLAW DABROWSKI: [Prayed in Polish.]

PAUL SUNDQUIST: There are many items to deal with yet today. It is my pleasure now to turn the meeting over to Elder Hackett.

W. J. HACKETT: We are glad to see so many of you here for the beginning of our business session this afternoon. We have heard some very good speeches. While the brethren work on the Statement on Fundamental Beliefs, we will take care of a few items still before us.

R. W. WILLIAMS: [Read a partial report from the Committee on Seating of Additional

Delegates found on p. 29 of Bulletin 7. The motion to accept was made, seconded, and passed.]

R. E. KLIMES: [Brought a request from the session Evaluation Committee for audience assistance.]

J. W. BOTHE: The agenda item, "The Church Board—Church Board Meetings," *Church Manual* Revision, was voted Monday afternoon. It has been called to our attention that the session proceedings indicate that an item that was voted does not appear in the session actions. I would like to move reconsideration of item 116. [Motion was seconded and voted.]

This item deals with membership of the church board. A motion was on the floor to include the chairman of the school board where desired. It had been noted

port this motion but would like it to include the deletion of the entire section within the parentheses "(appointed by the church board or by the board of elders)." On the lay activities council section already approved, the elder is included to be elected by the church. It would seem, then, that on the Sabbath school council the elder might also be elected by the church. I think this should remain unchanged.

W. J. HACKETT: Now, please read it as it would be with your amendment.

ALAN B. JOHNSON: It would read, "Vacation Bible School director, an elder, the pastor (ex officio) . . ."

H. F. RAMPTON: What is wanted here is an elder assigned to the Sabbath school council who will stay with it, taking a particular interest in its problems at the church board level. An elder is needed who will stay by this council throughout the year.

ALAN B. JOHNSON: I would hope, Brother Chairman, that we could simply assign an elder, as has been done in the past, to the Sabbath school council.

W. J. HACKETT: [The motion lost.]

EARL A. CANSON: Has the Sabbath School Department considered the advisability of the appointment of adult teachers merely by the Sabbath school council when those teachers are given as much time each Sabbath to propound doctrine as the pastor? Should not their appointment be either by the church or by the church board?

W. J. HACKETT: Why do you not discuss this with the Sabbath school brethren and bring us a recommendation?

MEADE C. VAN PUTTEN: I wish to call the attention of the delegates to the fourth paragraph, "They [Sabbath school officers] are elected for one year." This has caused some confusion since last year when a recommendation came from our union that officers be elected for three years, with a yearly review. The *Church Manual* does not support that recommendation.

W. J. HACKETT: That sentence is not new material. This is the reading of the current *Church Manual*.

MEADE C. VAN PUTTEN: If it is being revised, it should harmonize with the recommendations received by our churches and conferences.

W. J. HACKETT: We should follow the *Church Manual* until it is changed, as I understand it.

H. F. RAMPTON: All offi-

cers of the church are elected for a period of 12 months. What we ask is harmony with the rest of the *Manual*.

W. J. HACKETT: All right, does that answer your question?

MEADE C. VAN PUTTEN: It doesn't really answer my question.

G. R. THOMPSON: The *Church Manual* Committee is not aware that that was an Annual Council recommendation. There has been no recommendation for a change on that point in the *Church Manual*.

CLINTON L. SHANKEL: Paragraph five states, "The second assistant shall be assigned the responsibility of caring for membership and shall be called the assistant superintendent for membership. I move to add to this, "Where possible, the interest coordinator shall carry this responsibility." [The motion was seconded and voted.]

W. J. HACKETT: Are there any other comments on this Sabbath school recommendation? [Question was called on the whole and the motion was voted.]

EDWIN HUMPHREY: I would like to recommend that the *Church Manual* Committee consider allowing churches some latitude concerning election of officers for more than one year.

W. J. HACKETT: If you could get officers to serve for two or three years, I feel sure there would be no objection.

MACK W. WILSON: The superintendent for membership of the Sabbath school has to do with the members of the Sabbath school. The interest coordinator has to do with persons who are *not* members of the Sabbath school and covers a much wider area of responsibility. There are some real difficulties in trying to put the two together.

W. J. HACKETT: I am sure this is not legislative. If it works better some other way in your church, the brethren will understand. B. B. Beach has two distinguished guests with him today. I would like for him to present them.

B. B. BEACH: Brother Chairman, it is a great pleasure to present to the delegates two official observers from the Seventh Day Baptist from the Dallas area. [Applause.] We also have the pleasure of presenting to you Pastor Duane Davis, the president of the General Conference of Seventh Day Baptists in the United States of America. [Applause.]

DUANE DAVIS: My brothers and sisters in Christ, it is my privilege and pleasure to thank you for your hospitality and to bring you Christian greetings on behalf of my church in Seattle and from the Seventh Day Baptist General Conference U.S.A., which it is my privilege to serve as president for this year. I also would like to bring greetings from Dr. K. D. Hurley, the executive secretary of the Seventh Day Baptist World Federation.

It is good to be with you and to affirm our brotherhood in the cause of Christ and of those followers of Jesus who keep the commandments of God and the faith of Jesus.

Many of you know that Rachel Oakes Preston, who was a member of the church where I grew up in Verona, New York, about 120 years before I was there, went as a schoolteacher to Washington, New Hampshire, where she became a part of the Seventh-day Adventist group, sharing the Sabbath truth. I would like to encourage each one of you to pray that together we may continue to be faithful to Him till the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever. Thank you again for your hospitality. [Applause.]

J. W. BOTHE: [Read the action "Safeguarding Unity of the Church—*Church Manual* Addition," found on pp. 23, 24, Bulletin 8.] Mr. Chairman, I move the adoption of this *Church Manual* Addition. [Motion was seconded.]

W. J. HACKETT: At this time we are going to break. I am asking Elder Wilson to take the chair for some legal meetings that have been assigned for this hour.

NEAL C. WILSON: We will at this time call to order a meeting of the General Conference Corporation of Seventh-day Adventists for the purpose of receiving a report from the session Nominating Committee. The secretary of the Nominating Committee has given their report to R. E. Osborn, secretary of the Board of Trustees of the Corporation.

R. E. OSBORN: Mr. Chairman, the following persons are nominated to serve as members of the Board of Trustees of the General Conference Corporation for the ensuing quinquennium: A. R. Appel, L. L. Bock, J. W. Bothe, C. E. Bradford, L. L. Butler, W. E. Carson, G. T. Carter, A. E. Gibb, W. L. Johns, F. L. Jones, Alf Lohne, W. L. Murrill, R. E. Osborn, G. R. Thompson, Neal C. Wilson. I



Ruth White, associate director of the General Conference Health Department, participates in the discussion at a business meeting.

move the adoption of this report. [Motion was seconded and voted.]

R. E. OSBORN: Mr. Chairman, a proposed amendment to the Corporation Bylaws is ready to be presented at this time. It will be presented by the secretary of the Standing Constitution and Bylaws Committee, A. E. Gibb.

A. E. GIBB: The standing committee on Constitution and Bylaws has studied this item and has a recommendation for this body. The secretary of the corporation will read it.

R. E. OSBORN:
Article VII—Indemnification

"The Corporation shall indemnify any person who is serving or has served as a trustee or officer of the Corporation (and his executor, administrator, and heirs) against all reasonable expenses (including, but not limited to, judgments, cost and legal fees) actually and necessarily incurred by him in connection with the defense of any litigation, action, suit or proceeding (civil, criminal or administrative), to which he may have been made a party by reason of being or having been a trustee or officer of the Corporation, except he shall have no right to reimbursement for matter in which he has been adjudged liable to the Corporation for negligence of misconduct in the performance of his duties.

"This right of indemnification shall be in addition to, and not exclusive of, all other rights to which such trustee or officer may be entitled."

Mr. Chairman, I move the adoption of this report. [Motion was seconded.]

DARRELL J. HUENERGARDT: In order to make this paragraph more meaningful and

effective in its protection of the officers and trustees, I move that the motion be amended to insert the word "gross" between the words "for" and "negligence," so that line will read "Corporation for gross negligence or conduct. . . ." [The motion to amend was seconded.]

NEAL C. WILSON: The motion to amend is supported.

R. E. OSBORN: Our legal counsel in Washington, D.C., concurs in this recommendation. [Motion to amend was voted.]

H. C. MATTISON: Is my understanding correct that this grants no right to reimbursement for matters in which an individual has been judged liable to the Corporation? Now, may the Lord forbid, but what if someone should be accused of embezzlement, and should be adjudged guilty by a court of law, and should be convicted? Is there any provision for such here? Wouldn't we be liable for that? I don't read here where that would be excluded.

JOHN E. ROTH: The clause states there that he shall have no rights to reimbursement for matters in which he has been adjudged liable to the Corporation for negligence or misconduct. Embezzlement would certainly be misconduct, for which there would be no reimbursement.

NEAL C. WILSON: Does that answer your question satisfactorily, Dr. Mattison?

H. C. MATTISON: Well, suppose criminal fines of \$150,000 to \$250,000 are imposed upon an individual? I would like assurance that we are protected in case of a criminal action against such a person.

NEAL C. WILSON: Attorney Roth, do you have any comment on that? Do we have any protection?

JOHN E. ROTH: We do have a trustees and officers liability policy, though I don't have a copy before me. The coverage would be there subject to exclusions built into the policy format itself.

NEAL C. WILSON: You feel, though, John, that we are reasonably safe with this the way it is worded?

JOHN E. ROTH: Mr. Chairman, I feel that we are reasonably safe with this wording.

DARRELL J. HUENERT: I concur with Mr. Roth that we are adequately protected under this provision. I don't know of any State that would allow a corporation to indemnify an officer for a criminal fine. [The motion was voted.]

NEAL C. WILSON: A motion to adjourn sine die would be

in order. [Adjournment sine die was moved, seconded, and voted.]

NEAL C. WILSON: Now we have our final legal meeting. We will call together the membership of the North American Conference Corporation for the purpose of receiving a report from the session Nominating Committee. This report has also been placed with our secretary, Elder Osborn.

R. E. OSBORN: Mr. Chairman, the following persons are nominated to serve as the Board of Trustees for the North American Conference Corporation for the next term: J. W. Bothe, C. E. Bradford, L. L. Butler, W. L. Murrill, R. E. Osborn, G. R. Thompson, Neal C. Wilson. I move the adoption of this report.



[Motion was seconded and voted.]

[Adjournment sine die was moved, seconded, and voted.]

W. J. HACKETT: We have the recommendation, Safeguarding the Unity of the Church. If there is no debate, I will call for the vote. If the delegates wish to debate, it will have to be deferred to another time because several other things must be included in this meeting. Are you ready to vote?

I believe we can spend a little time in debate on the item the secretary read to us.

HENRY L. BRUNER: I have no objection to these *Church Manual* matters as they are written. But I would add that although they say some good things, they stop too soon. We do not have guidance at the church board level. If there is a problem, it is nice to have an example for guidance, but if someone does not accept the church's guidance, do we have

no authority to do anything about it or take any action to correct the situation?

W. J. HACKETT: It is difficult to cover everything. You can always appeal to your church and to your conference committee. There are many places to get further help.

HENRY L. BRUNER: I recognize that, and in the older *Manuals* we had recourse in every case. Why is it that these guidelines are not in the new *Church Manual*?

W. J. HACKETT: Perhaps because we didn't have you to help us!

HENRY L. BRUNER: It seems to me we are trying to avoid facing issues that are crucial to success and the blessing of God upon our church.

not face what to do if a church member refuses to accept the guidance of the church.

G. R. THOMPSON: I think we do state what to do. The *Church Manual* says, "Church members who demonstrate impatience and selfishness by their unwillingness to wait for and accept recommendations of the church in the settlement of grievances against other church members may properly be subject to the discipline of the church because of the disruptive effect on the church and their refusal to recognize properly constituted church authority."

HENRY L. BRUNER: This is a wonderful general statement, but I am talking about specifics for specific causes.

G. R. THOMPSON: Well, I don't know what else the *Church Manual* could include. We expect those who interpret this, with their church boards and pastors, to work out practical applications of the principle. I do not see how we could spell this out any better. I think we have all the authority within this recommendation that is necessary.

W. J. HACKETT: We will be happy to accept more of your ideas of how we could deal with individual cases.

BEN Z. GEORGE: God's word in Matthew 18, Brother Chairman, gives specific counsel to follow in handling matters of division and reconciling people within the church. I am surprised this is not included in this text. It seems to me that this whole section should be based on Matthew 18, where the three steps to be followed to reconcile people are given concretely.

W. J. HACKETT: We refer to Matthew 18 in the second paragraph. Would you like it included somewhere else?

BEN Z. GEORGE: It ought to be right at the beginning. For example, instead of beginning with "Christians should make every effort . . ." we should say something like "In accordance with God's counsel, Christians are required [not 'should make every effort'] to avoid tendencies that will divide them and bring dishonor," etc. Matthew 18 gives specific counsel here that would really help us come to grips with this issue.

G. R. THOMPSON: We share the concern of Brother George, but I would like to remind him and others that the whole of Chapter 13 of the present *Church Manual* deals with church discipline. On the first page, page 235, is this statement from the *Testimonies*: "In dealing with erring church members, God's

people are carefully to follow the instructions given by the Saviour in the 18th chapter of Matthew." Then, page after page, it deals with this problem, laying down basic principles on how to seek reconciliation.

T. MILFORD HARRISON: I am concerned that we have not set forth a procedure for the church to follow in handling litigation. We have been trying to deal with this in our own church by setting up some type of arbitration board. If there were some suggestion in the *Church Manual* for setting this up, it would be helpful.

W. J. HACKETT: Please help us with that. Sit down, write out something, and give it to us. We are always open for suggestions.

MACK W. WILSON: The authority of the church comes over very "heavy." Some arrangement needs to be made to protect the individual member who may not agree with the decision of the church board. There should be some provision for appeal to a higher body for that member.

W. J. HACKETT: Your point is well taken. A Conciliation Panel already is set up in the North American Division for routing an appeal through the conference and union. An action by the North American Division Committee on Administration at the 1976 Annual Council set this up.

MACK W. WILSON: Could that be written into the *Church Manual*?

DARRELL J. HUENEGARTD: Mr. Chairman, I am a country lawyer in a small town in western Nebraska. It appears to me that we are doing to trial lawyers what we did earlier to tobacco farmers. We are saying it is all right to make one's living in the legal profession but woe be to any church member who uses his services. Apparently the church is trying to preserve unity, another word for brotherly love. We cannot legislate brotherly love.

W. J. HACKETT: Right.

DARRELL J. HUENEGARTD: The apparent sins dealt with in one of the sections are selfishness and impatience, both ambiguous terms. The real problem is the mandatory tone of the statement—the church member *must* go to the church tribunal. My experience in the practice of law has been that when two individuals don't have this brotherly love, no matter who makes a decision for them, one or both will be very upset with the tribunal that makes the decision. Does the church really want to take the

responsibility in a mandatory way?

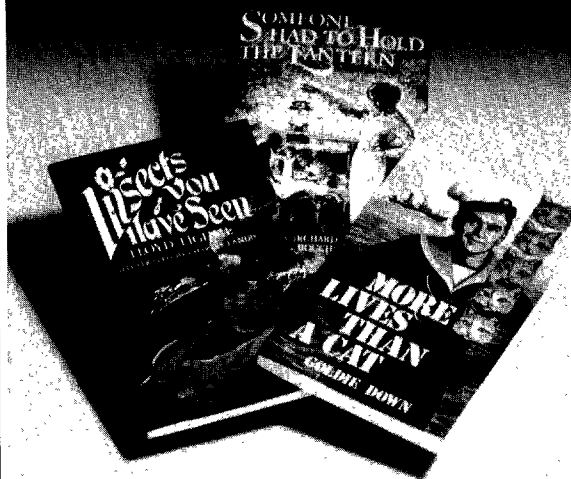
W. J. HACKETT: Do you think it really is mandatory?

DARRELL J. HUENEGARTD:

Paragraph nine in this recommendation I think does sound mandatory.

W. J. HACKETT: In other places, though, it is very soft.

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DARRELL J. HUENEGARTD: It is subject to interpretation. If the local church authority interprets it strictly, a member may be subject to church discipline, as has already been pointed out. But the church may not want to take the responsibility of having this animosity turned toward it. Not many trials end with both parties happy.

I think the emphasis has got to be brotherly love. But the mandatory part and the animosity that may develop is important, and the church should take a serious look at that.

Another problem I have with this is pointed out most emphatically in paragraph four. The implication throughout this seems to be that courts are unjust. In the last line, 1 Corinthians 6:1 is quoted, "go to law before the unjust." I wonder if the church wants to put a statement that strong in a printed church policy manual that probably will be read by some courts.

W. J. HACKETT: The Bible is quoted there, Brother.

DARRELL J. HUENEGARTD: Granted.

W. J. HACKETT: That's pretty good.

DARRELL J. HUENEGARTD: Do we want to say that our courts are unjust?

W. J. HACKETT: We are not saying that. The Bible does. If you read the whole context, I think you will find that that is not what is being said.

DARRELL J. HUENEGARTD: I am concerned that a court could read that interpretation into it.

W. J. HACKETT: I agree with you. I hope we would not read that into it either.

DARRELL J. HUENEGARTD: I would like to make a motion, Mr. Chairman, to delete the mandatory and church discipline portions of this recommendation.

W. J. HACKETT: Please give us line and place so we can deal with it.

DARRELL J. HUENEGARTD: I can't edit it at this time; it is interwoven too many times throughout the document.

W. J. HACKETT: Very well, maybe you ought to move then that this whole thing be referred back?

DARRELL J. HUENEGARTD: I change my motion to that. [Motion to refer was seconded, but lost.]

J. W. BOTHE: The Conciliation Panel plan was voted at the 1976 Annual Council and amended in 1977. It is being used in a number of the conferences and unions.

W. J. HACKETT: And very well. Robert L. Reynolds has been on this panel a great deal. Dr. Reynolds, would you care to say a word about the Conciliation Panel?

ROBERT L. REYNOLDS: It works! We have had about 14 cases. It is fair to say that, with one, or possibly two, exceptions, they have all worked out really well.

LOUIS VENDEN: I am concerned with the reference made to the use of 1 Corinthians 6. I really think the question that was raised was valid. I am not sure that we should simply take words of Scripture that refer to a particular situation in Corinth and use them as a general statement about litigation.

Mr. Chairman, would it be appropriate to make a motion that we delete the reference to 1 Corinthians 6? [Motion to delete was seconded and voted.]

W. J. HACKETT: Now can we vote on the whole? [Motion on the whole was voted.]

FILM: [General Conference Services film covering Home and Family Service, World Foods, SAWS, Gencon Risk Management, Trust Services, Office of General Counsel, IS/ESDA.]

W. J. HACKETT: [Introduced Erwin Mack, manager of IS/ESDA, and D. W. Holbrook, director of the Home and Family Service.]

D. W. HOLBROOK: This church is full of fascinating, intriguing personalities. When Elder Hackett retires, the church family will lose one of the most intriguing ones of all. He is one of the three men who did a great deal of behind-the-scenes work to get the Home and Family Service started and the family-life movement rolling in this church. I just want to say a great big Thank you as Willis Hackett moves away from the mainstream of this Adventist family. [Applause.] [Ronald and Karen Flowers, assistants in the Home and Family Service, were also introduced.]

W. J. HACKETT: Now, will Brother Schmidt bring us the final report of the Nominating Committee.

H. H. SCHMIDT: As the report is given, you will notice something different. For the first time, a North American Division staff has been provided for. The North American caucus of the Nominating Committee has, in conjunction and in counsel with the General Conference, nominated a slate of those who will serve North America. This will be a great help to us.

Before Dr. Smoot reads the

report, I want to pay tribute to those who worked with me at the table. Dr. Calvin Rock, cochairman; Dr. Smoot, secretary; and Dr. Cherian, assistant secretary. They were a tremendous help to me. Dr. Smoot, the secretary, will present our final report.

J. G. SMOOT: [The report was read and accepted. It appears on p. 32 of Bulletin 7.]

J. G. SMOOT: [Referring to the rereading of the North American Division nominations as a group.] Brother Chairman, this is a rather historic moment. These persons have all been nominated and already voted, but now we will read them together:

Vice-president for North America

Charles E. Bradford
Secretary

J. W. Bothe
Associate Secretary

Don R. Christman

Treasurer (Undersecretary of the GC)

William L. Murrill

Assistant Treasurer

Eugene M. Stiles

Field Secretaries

James J. Aitken

Warren S. Banfield

Joseph Espinosa

Robert Woodfork

Communication

Owen Troy

Education

Fred Stephan (K-12 board)

Board of Higher Education

Robert Reynolds

Health Services Board

William H. Wilson

(Executive Secretary)

Office of Human Relations,
Director

Warren S. Banfield

Associate

Elias Gomez

Lay Activities

Norman Doss

Ministerial

W. C. Scales

Publishing

Clyde Kinder

Sabbath School

Thomas Ashlock

Stewardship and Development

Paul G. Smith

Youth

Leslie H. Pitton

W. J. HACKETT: It is not necessary to vote these names again. We just wanted you to hear that the North American Division is making progress, and that all of these persons are elected to serve the North American Division.

J. W. BOTHE: I think we ought to have an additional action, Brother Chairman, that any unfinished business be referred to the General Conference Committee for disposal. [Motion was seconded and voted.]

ERNEST LOGAN: [Benediction.]

[Meeting adjourned.]

W. J. HACKETT,

Chairman

D. H. BAASCH,

Proceedings Secretary

J. W. BOTHE,

Actions Secretary

Session actions

The Church Board/Church Board Meetings—Church Manual Revision

Voted, To amend the item "The Church Board/Church Board Meetings," which was voted April 21, 1980, at the seventh business session, paragraph 1 and paragraph 2 to the end of the section Definition and Function, now to read as follows:

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

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

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

The great commission of Jesus makes evangelism, proclaiming the good news of the gospel, the primary function of the church (Matt. 28:18-20). It is therefore also the primary function of the church board to serve as the chief committee of the local church. When the board devotes its first interests and highest energies to every-member evangelism, most church problems are alleviated or prevented. A strong, positive influence is felt in the spiritual life and growth of the membership.

Included in church board responsibilities are:

Spiritual nurture

Evangelism in all its phases

Maintenance of doctrinal pu-

riority

Upholding Christian standards

Recommending changes in

church membership

Church finances

Protection and care of church properties

Coordination of church departments

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

Pending Items Referred

Voted, To refer to the General Conference Committee any pending nominations. Adjourned.

Safeguarding Unity of the Church—Church Manual Addition

Voted, To add the following to the SDA Church Manual, Chapter 13, page 244:

Christians should make every effort to avoid tendencies that would divide them and bring dishonor to their cause. "It is the purpose of God that His children shall blend in unity. Do they not expect to live together in the same heaven? . . . Those who refuse to work in harmony greatly dishonor God."—*Testimonies*, vol. 8, p. 240. The church should discourage every action that would threaten harmony among its members, and should consistently encourage unity.

Reconciliation of differences within the church and its membership should, in most cases, be possible without recourse either to a conciliation process provided by the church or to civil litigation. "If matters of difficulty between brethren were not laid open before others, but frankly spoken of between themselves in the spirit of Christian love, how much evil might be prevented! How many roots of bitterness whereby many are defiled would be destroyed, and how closely and tenderly might the followers of Christ be united in His love!"—*Thoughts From the Mount of Blessing*, p. 59. (See Matt. 18:15-18 and *Church Manual*, 1976 edition, pp. 237-240.)

Settlement of Differences Among Members.

—Every effort should be made to settle differences among church members and contain the controversy within the smallest possible sphere. "Contentions, strife, and lawsuits between brethren are a disgrace to the cause of truth. Those who take such a course expose the church to the ridicule of her enemies and cause the powers of darkness to triumph. They are piercing the wounds of Christ afresh and putting Him to an open shame. By ignoring the authority of the church they show contempt for God, who gave to the church its authority."—*Testimonies*, vol. 5, pp. 242, 243.

Civil litigation is often carried on in a spirit of contention that results from and reveals human selfishness. It is this kind of adversary proceedings that must be discouraged by a church that

seeks to exhibit the spirit of Christ. Christian unselfishness will lead followers of Christ to "suffer . . . [themselves] to be defrauded" (1 Cor. 6:7) rather than to "go to law before the unjust, and not before the saints" (1 Cor. 6:1).

While there are, in the modern world, occasions for seeking decrees of civil courts, Christians should prefer settlement within the authority of the church, and should limit the seeking of such decrees to cases that are clearly within the jurisdiction of the civil courts and not within the authority of the church or for which the church agrees it has no adequate process for orderly settlement. Such suits before civil courts should never become revengeful adversary proceedings but should develop out of a desire to seek arbitration and to settle differences amicably. Examples of such cases may include, but are not limited to, the settlement of insurance claims, the issuance of decrees affecting the boundaries and ownership of real property, the deciding of some matters involving the administration of estates, and the awarding of custody of minor children. While the church should set up procedures within the constraints of legal practice to avoid the type of litigation referred to in 1 Corinthians 6, it should constantly be on guard against turning from its gospel mission and taking up the duties of a civil magistrate. (See Luke 12:13, 14 and *Testimonies*, vol. 9, pp. 216-218.)

God's ideal for members of His church is that they should, "if it be possible, as much as lieth in . . . [them], live peaceably with all men" (Rom. 12:18). The church should use its readily accessible and reasonably prompt process by which many differences among members can be settled. Should the church fail to respond to a member's request for help in reconciling a difference, or if the church acknowledges that the nature of the case is such that it is not within its authority, it should be recognized that the member has exhausted the possibilities of the Biblically outlined procedure for the settlement of differences and that what he or she should do beyond that point is a matter for his or her conscience. (See *SDA Bible Commentary*, vol. 6, p. 698.)

However, when the church, endeavoring to assist in timely and amicable settlement of differences among its members, recommends a solution, they should not summarily reject the recommendation the church has

offered. It is no light matter for a church member, outside the orderly processes of the church, to litigate a grievance against another church member. "Now therefore there is utterly a fault among you, because ye go to law one with another" (1 Cor. 6:7).

Church members who demonstrate impatience and selfishness by their unwillingness to wait for and accept recommendations of the church in the settlement of grievances against other church members may properly be subject to the discipline of the church (see p. 242) because of the disruptive effect on the church and their refusal to recognize properly constituted church authority.

Settlement of Grievances of Members Against the Church.—The same principles that influence resolution of differences among members apply to the settlement of grievances of members against church organizations and institutions.

A church member should not instigate litigation against any entity of the church except under circumstances where the church has not provided adequate process for orderly settlement of the grievance within the church, or where the nature of the case is such that it is clearly not within the authority of the church to settle.

Settlement of Grievances of the Church Against Members.—There may be times when church organizations or institutions will have grievances against church members. At such times, church administrators must, in Christian forbearance, keep in mind the Biblical counsel for settling disputes among Christians and apply that counsel to the settlement of grievances of the church against its members. The church should, in preference to litigating matters in a secular court, make every reasonable effort in cooperation with the member to provide a process by which orderly settlement of the problem can be accomplished.

The Sabbath School—Church Manual Amendment

Voted, 1. To amend the section The Sabbath School, CM 146-153, to read as follows:

"The Sabbath school work is important, and all who are interested in the truth should endeavor to make it prosperous."—*Counsels to Sabbath School Workers*, p. 9.

"The Sabbath school, if rightly conducted, is one of God's great instrumentalities to



bring souls to a knowledge of the truth."—*Ibid.*, p. 115.

The officers, teachers, and entire membership should cooperate with the other departments of the church in all missionary work and soul-saving activities, as well as energetically carrying on Sabbath school evangelism by means of the regular Sabbath school classes, Decision Days, pastors' Bible classes, Community Guest Days, Vacation Bible Schools, and branch Sabbath schools, including Neighborhood Bible Clubs and Story Hours. Likewise, all departments of the church should work together with the Sabbath school to build up the Sabbath school and make the entire church work as effective as possible.

The officers of the Sabbath school should be members of the church. They are elected for one year. The officers who serve as members of the Sabbath School Council are elected in the same manner and at the same time as the officers of the church. The list of Sabbath school officers and their assistants to be elected by the church is as follows: superintendents, with one or more assistants; secretary, with one or more assistants; a leader, for each division including the adult

and extension divisions; a Vacation Bible School director; and an investment secretary.

When at least two assistant superintendents are elected the first assistant shall be assigned the responsibility of promoting Sabbath school evangelism and shall be called the assistant superintendent for evangelism. The second assistant shall be assigned the responsibility of caring for membership and shall be called the assistant superintendent for membership. Where possible, the interest coordinator should carry this responsibility.

The Sabbath School Council.—The Sabbath School Council is the administrative body of the Sabbath school. It consists of the following: superintendent (to serve as chairman), assistant superintendent(s), secretary (to serve as secretary of the council), assistant secretaries, division leaders, Investment secretary, Vacation Bible School director, an elder (appointed by the church board or by the board of elders), the pastor (ex officio). As soon as possible after the officers are elected, the superintendent should call a Sabbath School Council meeting to appoint, as needed for the various divisions,

other officers who do not serve as members of the Sabbath School Council. These may include assistant division leaders, division secretaries, music directors, pianists and/or organists, and greeters.

In addition to the officers, the Sabbath School Council appoints the teachers for all divisions. Any vacancies occurring in these offices during the year shall be filled by the Sabbath School Council.

The Sabbath School Council is responsible for the successful operation of the entire Sabbath school through the leadership of its chairman, the superintendent. The Council should meet at least once each month.

The Superintendent.—The Sabbath school superintendent is the leading officer of the Sabbath school. As soon as elected he should begin planning for the smooth and effective operation of the school. The superintendent should acquaint himself with the plans of the Sabbath School Department of the General Conference. He is expected to abide by the decisions of the Sabbath School Council concerning the operation of the Sabbath school.

The superintendent is the administrator of all divisions of the Sabbath school. He is not leader of the adult division by virtue of being superintendent. He may also be elected as leader of the adult or another division. Each leader of a division should submit all suggested major changes in the operation of his division to the superintendent to be presented to the Sabbath School Council.

Sabbath school teachers are usually appointed for the calendar year but are subject to change at the discretion of the Sabbath School Council. A number of substitute teachers sufficient for each division should be appointed by the Sabbath School Council when the regular teachers are appointed. These may be called upon by the superintendent to fill such vacancies as may occur from time to time in the division for which they are chosen.

If a vacancy occurs in any appointed office, or if a teacher leaves at any time, it is the superintendent's duty to convene the Sabbath School Council and fill such vacancy.

The superintendent should have general charge of the teachers' meeting. While others may have duties in particular lines, such as the lesson study, he with his assistant should take the lead and seek to make the teachers' meeting a vital part of

the Sabbath school work and through it endeavor to build up a strong, spiritual teaching force.

The Sabbath school carries a substantial part of the financial support of the worldwide program of Seventh-day Adventists. The major percentage of the offerings given in some countries for the advancement of the gospel in the world field is given by the Sabbath schools. It is one of the responsibilities of every Sabbath school superintendent to make himself conversant with the promotion plans of the mission program. He should seek to lead his school in such sacrificial giving as will enlist their wholehearted support of our world mission and thus meet the financial goals of the Sabbath school.

The Assistant Superintendent.—One or more assistant superintendents should be elected to assist the superintendent. The first two assistants are the assistant superintendent for evangelism and the assistant superintendent for membership. Additional assistants may also be elected as required. Other specific duties in the school should be assigned to the assistants: caring for visitors, providing for the weekly missions emphasis, seeing that substitute teachers are provided when vacancies occur in classes, and any other responsibilities in which the superintendent needs assistance in carrying out the Sabbath school program promptly and efficiently.

The Secretary.—There is perhaps no office in the Sabbath school where faithfulness, accuracy, and Christian courtesy are more necessary than in the work of the secretary. Next to that of the superintendent, no position in the Sabbath school offers a greater variety of opportunities for useful service. The secretary becomes one of the superintendent's chief helpers and serves also as secretary of the adult division.

By faithfulness and careful attention to details he enables the superintendent to keep his finger on the pulse of the entire school.

The secretary's duties may be summarized as follows:

1. To bring before the Sabbath school appropriate reports of Sabbath school work.

2. To distribute supplies to the teachers and gather their class records and offerings.

3. To mark the officers' class record and receive their offerings.

4. To keep a record of the weekly Sabbath school offerings, Thirteenth Sabbath Offerings, Birthday-Thank Offerings, In-

vestment funds, and expense money, if the latter is not included in the budget of church expense.

5. To pass on to the church treasurer all Sabbath school monies for missions, also all expense money received in the Sabbath school.

6. To order through the lay activities secretary the Sabbath school supplies and special helps agreed upon by the Sabbath School Council.

7. To keep the minutes of meetings of the Sabbath School Council.

8. To keep all records called for by the Sabbath school secretary's record book, making sure that all financial records agree with those of the church treasurer. It is important that the report rendered by the church treasurer to the conference treasurer and the report of the Sabbath school secretary shall agree.

In case of unavoidable absence the secretary shall always place the prepared report and necessary supplies in the hands of an assistant secretary, in order that the exercises of the Sabbath school may proceed as usual in his absence.

Assistant Secretaries.—If the secretary is absent, an assistant secretary acts in his place. The assistant secretaries should be present at each Sabbath school service, ready to assist by doing whatever the superintendent or the secretary may require. An assistant secretary should occasionally be requested to prepare and present the report.

If desired, the assistant may act as secretary of the teachers' meeting and report to the secretary any business that should be recorded.

The Music Director.—In our larger Sabbath schools a music director is usually appointed whose duty it is to lead the music of the school. He plans with the division leader for the presentation of this phase of worship each Sabbath. In some of the larger schools an assistant music director is also elected.

Only such special music should be provided as will glorify God. Singers should be as carefully selected as are the workers for other parts of the Sabbath school service, and should be measured by the same standards.

The Pianist and/or Organist.—Great care should be exercised in the selection of the Sabbath school pianist or organist, his musical ability, standards of character, dress, and deportment being taken into consideration.

Sabbath School Offering.—

All Sabbath school offerings are to be handed to the church treasurer by the secretary. A careful record of all offerings received should be kept by the secretary.

These funds should be passed to the church treasurer at the earliest moment. This ensures against accidental loss. When the extension division envelopes come in at the end of the quarter, the offerings should be added to those already received from the school. Care should be taken in counting the offerings for the thirteenth Sabbath to see that they are kept separate from the offerings of the twelve Sabbaths. Birthday-Thank Offerings and Investment funds should be carefully recorded separate from all other offerings.

Expense Money.—Many schools take offerings at stated periods for Sabbath school expense. All such money should be reported in the minutes, kept separate from the offerings for missions, and used only for paying Sabbath school expense as authorized by the Sabbath School Council. It is passed on to the church treasurer to be kept separately by him. In some churches Sabbath school expenses are included in the church budget, the amount expended for supplies being authorized by the Sabbath School Council.

The Quarterly Report.—This should be made out immediately after the last Sabbath of the quarter and mailed as soon as possible to the conference Sabbath school director. It may be read before the school the first Sabbath of the new quarter; it should be read at the quarterly business meeting of the church. The secretary should make this report in quadruplicate—the original for the conference Sabbath school director and a copy for each of the following: the Sabbath school superintendent, the pastor, and the secretary's permanent file. This file should be complete and up-to-date, ready for comparisons between quarters.

2. To amend the Sabbath school portion of the subsection Work of the Nominating Committee, CM 194, as follows:

Sabbath school superintendent
Assistant Sabbath school superintendents

Sabbath school secretary
Assistant Sabbath school secretary

Sabbath school division leaders, including leaders for the adult and extension divisions

Sabbath school Investment secretary

Sabbath school Vacation Bible School director

The Lord at work

Report of the South American Division, presented Tuesday, April 22, 1980.

By ENOCH DE OLIVEIRA
President



The South American Division serves an area of more than 5,867,200 square miles extending from the emerald-green Amazon basin at the equator to the legendary Strait of Magellan at the southern tip of the continent, and from the Pacific Coast, with its imposing Andes forming the backbone of the Americas, to the sun-drenched beaches of the Atlantic. In this vast territory we find giant river systems, impenetrable jungles, valleys and high plains, almost inaccessible mountain ranges, arid desert wastes, delightful beaches, and fertile, cultivated countryside.

Within these boundaries approximately 180 million people dwell, forming an immense and unique ethnic kaleidoscope. These souls give reason for our existence as a denomination in this part of the world. To reach them with the redeeming power of Christ is our great objective.

Next year we will be celebrating the ninetieth anniversary of Adventist outreach in South America. In 1891 three colporteurs from the United States, E. W. Snyder, C. A. Nowlen, and A. B. Stauffer, began the work of spreading the gospel through the printed page, seeking to conquer a continent that for centuries had lain intoxicated with the wine of Babylon.

The experience of these three colporteurs, and other pioneers who followed in their footsteps, is appropriately described in the words of the apostle Paul in 2 Corinthians 4:8, 9: "Troubled on every side, yet not distressed; . . . perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Amidst tears, struggles, and hopes, these workers prepared the uncultivated soil for the glorious sowing of the faith. The abundant fruit harvested during almost 90 years testifies to the success of their labors.

As new generations of missionaries and national workers have carried on where they left off, the proclamation of the "blessed hope" has gone forward without interruption. As a result, we are now an army of more than 470,000 members, united together under the banner of the third angel's message.

The South American Division has come a long way from the "day of small things" when those three literature evangelists, men motivated by an extraordinary missionary vision, were compelled to begin the work of occupation and conquest of a continent for Christ.

Phenomenal growth

In this day and age there may be some who do not believe in miracles. But the tremendous growth of the Adventist work in South America can be appreciated only when viewed in terms of a miracle wrought by the Holy Spirit working through a faithful and dedicated people, and a ministry motivated by a

consuming passion for lost souls. How else could we explain this phenomenon of evangelistic growth and development that, starting in 1950 with 50,000 members, reached more than 465,000 faithful believers by 1980?

For decades the South American Division occupied a modest position in the world field. Our victories were limited. But on this continent God had "in reserve a firmament of chosen ones" who would "shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law" (*Prophets and Kings*, p. 189).

Perhaps it was this Spirit of Prophecy statement that caused Elder R. R. Figuhr, one of the former presidents of this division, to say to the delegates at the 47th General Conference session in San Francisco, California, in 1950: "South America definitely looks forward to the very near future when it shall be able to report 10,000 baptisms a year."

To speak then in terms of 10,000 conversions in one year seemed like a visionary dream, an impossible objective. However, a few years later, Elder Figuhr's hopes, ambitions, and longings became a happy reality.

With rejoicing and gratitude to God we are glad that we can report that during these past five years 205,434 people have been added to the church through baptism and profession of faith. These souls represent the coordinated action of ministers and laity alike who, with joy, tears, and prayers, sowed the good seed and now, thanks to divine working, can witness the fruit of their labors.

Amazing spirit of giving

We are amazed that our people continue to demonstrate such an incredible spirit of giving. In spite of the continual and persistent inflation that characterizes the economy in the South American countries, and in spite of the threats of an economic recession, US\$77 million in tithe was turned in to the Lord's treasury during this last quinquennium. This is an increase of 122 percent—more than double the amount received during the previous quinquennium. With those resources we were able, by the Lord's grace, to "strengthen the stakes," establishing strongly the church in many areas, and "lengthen the cords," lighting up new places with the Adventist hope.

The faithfulness of Adventists in our division can be measured by the ticking of the clock—US\$29.66 tithe each minute, day and night. This adds up to the impressive sum of US\$77,997,428 in five years. The exhortation "Honour the Lord with thy substance, and with the first-fruits of all thine increase" (Prov. 3:9) has been followed by our loyal members in their consecration to God and His cause.

A church every 56 hours

Along with this encouraging and rapid increase in membership, 773 new churches were built and dedicated to divine worship and evangelism during this last five-year period, which means there was a new church every 56 hours and 41 minutes.

We might point out that 70 percent of these churches have their doors open and their lights burning every Sunday night throughout the year as they conduct inspiring evangelistic meetings.

Hundreds of other places of worship are now in the process of being built throughout the field in order to satisfy the demands of a growing church. Actually we are seeing a modern version of the Acts of the Apostles being written in our time.

Volunteer lay preachers on fire with the message

As might be expected, the first thing the pioneers did upon their arrival in South America was to organize a Sabbath school. The first one was held in a little town near Diamante, Argentina. From this humble beginning the Sabbath school



The Brazilian Voice of Prophecy Quartet sang several times during the South American Division report. Members are, from left to right, Josue Moreno Navarrette, Ademar Penteado, Roberto Conrad, Jr., and Francisco Siqueira Goncalves. Alexandre Reichert, Jr., is the quartet's pianist.

work has grown until we now have more than 480,000 members. To this we can add another 30,710 students who regularly participate in the 8,687 branch Sabbath schools. Sabbath school offerings during the past five years amounted to more than US\$7 million.

The enthusiasm for the work on behalf of the lost, so evident among the Adventists in our division, is appropriately exemplified in the life of Brother Arquibal Lima, a former deacon of the Central church in Manaus, Amazonas, Brazil.

Feeling the keen responsibility to proclaim the redeeming power of Christ, he joined with others to form a small missionary team. With a remarkable sense of mission, Brother Lima, and his friends who shared this ideal, evangelized a section of the city (Compensa), erecting a church to house 255 Sabbath school members. When this group was firmly established the members worked in another district (Alvorada), where they diligently labored and prayed, with the result that a large church with approximately 300 members was established. They went to a third area of the city (Alvorada I), and after putting forth dedicated efforts there, they raised up a new church with 180 members. After the work was well grounded in that place the team did not stop. In another district (Compensa II), following a period of concentrated evangelistic activity, a new church of 55 members was raised up.

We give God the praise for the enthusiasm of our volunteer lay preachers who, like Brother Lima, are proclaiming their faith with extraordinary power.

In 1979 the South Brazil Union organized the churches within their territory into a gigantic missionary crusade, taking a special publication containing a résumé of the Adventist message to 6 million homes. During the quinquennium the members of the East Brazil Union distributed 10 million leaflets with the message of the imminent coming of Christ. The fruit of these two great missionary campaigns is now being reaped in an abundant harvest.

Modern means of evangelization

The radio work occupies an increasingly important place in South America as an effective means of soul winning. The Voice of Prophecy, A Light in the Way, and other local programs are now being broadcast on 554 stations.

Through the Bible correspondence school work the postal system is playing the important role of Bible instructor in the Advent Movement. Our ten Radio Bible correspondence schools are regularly caring for 46,361 students. Another 84,500 Voice of Prophecy listeners are cared for directly by our churches. The number of students who have graduated from the various Bible correspondence courses offered by the school total 67,452.

The TV programs A Light in the Way, in Spanish, and Faith for Today, in Portuguese, are televised weekly on 21 different channels.

While we are compiling this report, huge, modern rotary presses in our publishing houses in São Paulo and Buenos Aires are running at high speed, consuming tons of paper, and pouring out books, magazines, and leaflets containing the light of truth for this time.

However, our publishing-house work would be impossible to carry on without the heroic and almost legendary figure of the literature evangelist. During the quinquennium under consideration, approximately 2,000 regular colporteurs and approximately 1,000 student colporteurs sold US\$44,116,893 worth of books and magazines.

This figure takes on remarkable significance when we consider it in the light of the inspired declaration that "more than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications" (*Colporteur Ministry*, p. 151).

Educational-program revolution

The past five years testify to a surprising revolution in our educational program. In order to meet the urgent demands of an expanding church, dozens of new schools have been built and the facilities of the existing institutions have been enlarged.

We now have 578 elementary schools, 26 academies, and 5 colleges. There are 3,712 teachers and other workers in these educational centers guiding the new generation along the right pathways.

More than 80,000 students on three academic levels are receiving the incomparable benefits of a Christian education. This large number of students provides glowing promise for the future of our church as they are daily being molded into apostles of our Adventist hope.

Results of five Spring Baptism days

It has been said that the future belongs to the younger generation. For us in South America that statement has tremendous significance because, as a result of the explosive demographic growth, 55 percent of the population is less than 21 years of age.

This new force has asserted itself in the midst of our church, demanding our attention. Special objectives have been outlined, and various programs set into operation in an effort to win this new generation to Christ. For a number of years we have been observing a special day on our church calendar, the Spring Baptism, which has been dedicated exclusively to the baptism of juniors, teen-agers, and youth. This has proved repeatedly to be one of the outstanding activities of the church in bringing our young people to cast their lot with the family of God through the precious experience of baptism.

The results of this special baptism day during the past five years are as follows:

1975— 9,575
1976— 9,001
1977— 8,467
1978— 8,024
1979—10,134

A total of 45,201 youth baptized in five special days! That impressive number reflects the veritable fruitage of the tireless work carried on by administrators, departmental directors, pastors, and members in our churches, spurred on by the supreme desire to lead our young people to the cross of Christ.

Mission of mercy

Our 16 hospitals are known for the quality of their medical care and for the high professional development of their workers. We have 243 doctors serving in our hospitals, with approximately 130 of these being dedicated to full-time denominational employment under our physicians' wage scale. More than 2,500 workers and employees are engaged in the medical program of our division.

Dozens of graduate nurses from our schools in São Paulo, Brazil, and Puiggari, Argentina, have devoted themselves to loving ministry on behalf of the sick, rendering compassionate care to the patients who come to our hospitals in search of a cure for the diseases of the body and the distresses of the soul.

The 13 launches plying Brazil's major rivers are dedicated to their mission of giving medical and dental aid to the suffering. Our 26 clinics, 14 of which are mobile, also carry on this same type of social-assistance work.

We also want to give recognition to the working force on our launches and mobile clinics, who, in their labor of love and sacrifice, often work under adverse circumstances while caring for the wounded, giving relief to the suffering, and sharing the blessed hope with the afflicted.

It has been astonishing to see the rapid development of our health-food work in the past few years. Our division food company has four factories, three vegetarian restaurants, a dozen local sales outlets, and a snack bar, in which approximately 750 workers are employed.

The products that are manufactured are known for their quality and purity, and for this very reason enjoy an excellent acceptance on the market. The net profit realized by the various branches of the division food company during this past quincentennial was US\$8,254,233.

The results experienced in operating our vegetarian restaurants fill us with enthusiasm and confidence. Besides the excellent financial gains, this has proved to be an efficient means of saving souls for Christ. For this reason, definite plans are being laid to add more restaurants, thereby strengthening the network throughout the field.

The work is not ours

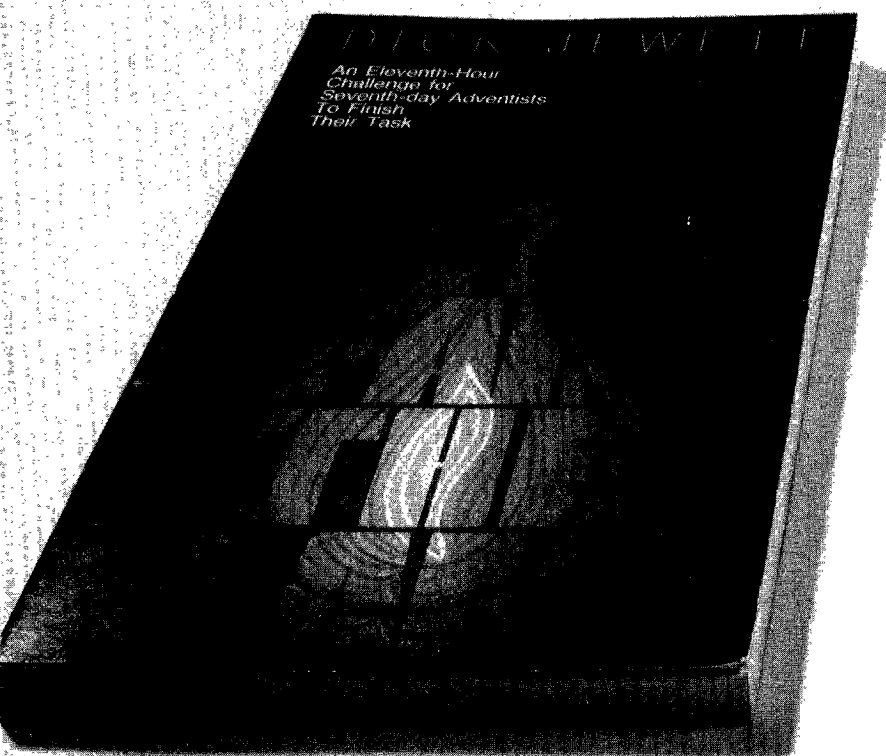
In spite of the ideological controversies and economic crises that frequently agitate the countries of South America, we can joyfully repeat the words of Samuel: "Hitherto hath the Lord helped us."

Adverse circumstances have been overcome, barriers have been broken down, and the Advent message has victoriously reached into new areas.

Upon turning our attention to the work that needs to be done, we realize that we must undertake even greater things for God in the future.

With greater dedication, deeper consecration, and the complete infilling of the Holy Spirit, we can be assured of a generous and abundant harvest. The work is not ours, but the Lord's. The same God who has guided us up to this point will continue to guide us and lead us on to the final triumph. □

YES, THERE ARE SOME PROBLEMS IN OUR CHURCH TODAY.



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Harvesttime

Report of the Euro-Africa Division, presented Wednesday, April 23, 1980.

By EDWIN LUDESCHER
President



The territory of the Euro-Africa Division reaches from the North Sea to the Indian Ocean, from the Atlantic to the Black Sea; and with its 453 million people, this division presents a tremendous challenge to the proclamation of the three angels' messages. Fifty-two states and countries—including the Vatican State—make up a confusing mosaic of historical backgrounds, cultures, languages, and mentalities, and, as a natural consequence, also bring problems, difficulties, and hindrances. A participant in a Euro-Africa Division executive committee meeting will notice that there are three languages in particular that bring clarity, harmony, order, and mutual understanding into the Babel-like confusion. They are French, German, and English. They help open doors, resolve problems, lay plans, and assure profitable communication and cooperation.

The fact that parts of Eastern and Western Europe, Africa, and the islands in the Indian Ocean belong to our territory provides for a natural division into three main sections. The following table is intended to help the reader of this report to obtain an informative insight into the overall situation in our division. The figures given show the situation as of December 31, 1979:

Areas	Number of Countries	Population	Members	Churches
Eastern Europe	7	96,721,000	89,763	1,449
Western Europe	20	253,872,000	55,645	800
Mission fields (in Africa and the Indian Ocean)	25	101,965,000	103,740	588
	52	452,558,000	249,148	2,837

This table reveals dimensions that clearly point out the strengths and weaknesses of our work. But the figures also allow us to recognize what unlimited possibilities we have as we look to the future. The field is truly white already to harvest. This harvesttime vision must fill our hearts and souls, and spur us on to sow the seed of the gospel again and again, to till the soil, and to harvest as long as time permits.

Looking back on the past five years, I feel impelled to thank God for His help and blessing. He has visibly led us and has transformed many a seeming defeat into a victory. Our main attention was given to the fundamental task of our missionary movement.

Evangelism

Our ministers, evangelists, and lay members have held both short and long evangelistic campaigns within their territories, they have conducted Five-Day Plans, and have organized weekend seminars.

In Linz, Austria, two of our laymen, H. Martzy and K. Rametsteiner, with the help of the local church, conducted a public evangelistic campaign. As the result of this effort, 12 persons were baptized.

In February, 1978, J. Lozano, Ministerial Association secretary of the Spanish Conference, conducted an extended evangelistic effort in the city of Seville, where, at the time, we had only eight members. Some young preachers had said that they were willing to work for several months as literature evangelists in order to use the earnings of their work for the financing of this evangelistic effort. One of our laymen gave 3.5 million pesetas (about \$53,000) for the construction of a place of worship. Fifty souls were added to the church as a result of the meetings. At the moment Elder Lozano is conducting another large-scale evangelistic effort in Valladolid.

One of the encouraging facts is the growth of our churches in the Franco-Belgian Union. As the result of a consistent evangelistic program, the number of baptisms has been growing steadily. In the year 1978, 477 baptisms were recorded in this union. This is a record for this field where the number of baptisms was around 340 per year four years earlier. In 1978, G. Vandenvelde, secretary of the union Ministerial Association, conducted an evangelistic effort in the city of Lille, where we had 40 church members. As a result, 20 persons were baptized, among them a young surgeon. More and more it can be seen that public evangelism is, in a stronger manner than before, becoming a successful means of soul-winning in our territory.

A few weeks ago information from Portugal reported that the conference evangelist, J. Matos, had conducted an evangelistic effort in Castelo Branco in order to start a new church. More than 160 people are being visited regularly, and several have already been baptized.

On January 1, 1976, Roland Lehnhoff and his wife came to Europe. Generously, the North American Division put him at our disposal for two years, but he remained for another term of service, continuing as evangelist and associate secretary of the Ministerial Association of the Euro-Africa Division. From January 1, 1976, to December 31, 1979, this husband-and-wife team conducted 11 long evangelistic campaigns in the following cities of Europe: Salzburg and Vienna in Austria; Rouen and Lyons in France; Liege in Belgium; Hamburg, Nuremberg, Cologne, and Darmstadt in West Germany; Milan, Italy; and Geneva, Switzerland. As I am preparing this report, Elder Lehnhoff is conducting an evangelistic effort in Berne, Switzerland. More than 200 non-Adventists have been in the audience.

As a result of these efforts it has been possible thus far to add 507 members to the church by baptism. New evangelistic efforts have already been planned through 1981, for example, on the island of Mauritius in the Indian Ocean, and in the cities of Athens, Greece; Madrid, Spain; Munich, Germany; and Lisbon, Portugal.

H. Mayer is the evangelist for two conferences in the South German Union. From September 15 to 30, 1979, he held evangelistic meetings in a tent in Coburg, a city of 41,000 inhabitants. Attendance at the meetings was good. Among the interested listeners was a Protestant pastor and his sons. In a conversation with our evangelist he confessed that it had been a long time since he had heard such a clear, understandable, and attractive sermon about righteousness by faith and justification as the one he had heard in the Seventh-day Adventist meetings. He said that he had gained a new and better understanding of Adventists and that he was happy about this.

Thus, with the help of God and the good cooperation evident in all branches and departments of our work, it was possible to receive into the church 61,182 souls through baptism and profession of faith in the period from January 1, 1975, to December 31, 1979. For this we are thankful to God.

Progress in the socialist countries

In the socialist countries the developments are encouraging too. In all our churches evangelistic meetings are held whenever possible. The hunger for the Word of God knows no limit. Our work is constantly growing in these fields, and every available means is being used to proclaim our message. Even funerals are used for the direct proclamation of the Word and have brought many people in touch with the Advent message and into the church.

In Romania our membership is growing especially rapidly. In this country, with 22 million inhabitants, there are at the present time 53,000 Seventh-day Adventists in 524 organized churches. However, the People's Republic of Albania has remained closed to the Advent message to this day. In this country we had only one elderly sister who was a member of our church. Unfortunately, we do not know whether or not she is still living.

The number of chapels built in the socialist countries during the past five years is surprisingly large. In Prague, plans are on hand to convert a building, which used to be a Jewish synagogue, into an Adventist chapel. In Berlin, plans are prepared for the construction of an evangelistic center that will also house the offices for the union. Negotiations with the authorities have progressed so far that the realization of the project is a stronger possibility than ever. Since the General Conference session in Vienna, several new chapels have been built in Hungary. At the present time another chapel, in Budapest, is in the process of being renovated.

Our mission fields

In 1975 our missionaries had to leave Angola and Mozambique because of events there. For the past three years it has been possible for us to visit Mozambique again, and since last year we have been able to visit Angola once more. During the period of time that our African brethren were left to their own resources, they carried the work forward in an exemplary manner. In Angola, 3,000 to 3,500—and in Mozambique, 2,000 to 2,500—souls are baptized each year in spite of the many difficulties. Thus, in Angola there are at present 47,038—and in Mozambique, 22,374—baptized church members.

After many years, it will now be possible to send a physician again to our mission hospital in Bongo, Angola. In a few weeks Dr. F. Sabate, a Spanish physician, and his wife will leave for that country. Applications for visas for an additional physician and two nurses have been made. We are confident that we shall receive the green light so that our hospital in Bongo will be able to function normally again, and that it will be a blessing to the population there.

New areas have been opened up for our message. In 1976, D. L. Cordas, from Portugal, and his family were sent as the first missionaries to Gabon. In October, 1978, L. Thiombiano, from Upper Volta, was sent as a literature evangelist to Niger in order to start the work there. The same approach was tried in Mali, where the Northwest African Mission sent a young African worker, D. Sambou, in order to start work there.

In the People's Republic of the Congo our work was closed down. Our missionaries had to leave the country; the buildings and the land on which they stand and our medical center were nationalized. We believe that the Lord will see to it that the doors will open again in this country.

F. Leito, from Brazil, has been working as a missionary in Guinea-Bissau for more than a year. Together with about 20 church members, he visited the 18,000 families of the capital city of the country in order to proclaim the soon coming of Christ. Success was better than expected. Day and night his telephone rang. An ever greater number of people wanted to hear more about our message.

On the islands of the Indian Ocean our message goes on

victoriously and is preparing a people for the great day of the Lord. This union now has more than 12,242 baptized church members.

North Africa—with the countries of Morocco, Algeria, and Tunisia, 40 million people in all—represents a special challenge to us. In this area we have just three churches and 40 church members. There are no ministers or evangelists in these countries, whose population is almost exclusively Islamic. Through the work of the Voice of Hope and the faithful cooperation of our few church members, three persons were baptized last year.

The educational work

With the Lord's help it was possible to open six new church schools in the countries of Western Europe during the past quinquennium, making a total of 19 in the European countries in our division. In our mission fields we operate 66 elementary schools, with 7,500 children. Throughout the division there are 22 secondary schools, with 3,056 students.

As far as the preparation of ministers and evangelists is concerned, developments in our theological departments at our colleges are very encouraging. In the Indian Ocean fields, 15 young men are preparing for the ministry. At our seminary in Bongo, Angola, more than 60 students are registered. In Beira, Mozambique, 17 young Africans are attending our small school in order to prepare for the gospel ministry. At Nanga-Eboko, 55 students are enrolled in the theological department of our college.

At our seminary in Bucharest, Romania, there are 35 students. In Marusevec, Yugoslavia, 60 young men and women are enrolled in the theological program. In Friedensau, in the German Democratic Republic, 71 students are enrolled, 27 of them studying theology.

Even though we do not have a seminary of our own in Czechoslovakia, 15 young men are taking theological training. There are several hundred more young people who are obtaining a theological education through special courses in order to put themselves at the disposal of the church for service. We hope that soon we shall have our own seminary for ministerial training again in that country. In the theology department of our school in Sagunto, Spain, 30 young Spaniards and Portuguese are getting their training. In Florence, Italy, there are 25. In Bogenhofen, Austria, there are 25 young Austrians and Swiss students preparing for service. The situation at two of our division schools—Marienhohe, in West Germany, and Collonges, France—is equally encouraging. Of the 550 students at the Marienhohe school, 77 are studying theology. More than 160 of the 500 students at Collonges are studying theology.

In addition, 12 workers are studying at Andrews University in order to finish their theological or educational preparation. Four of them are from socialist countries.

Proclamation through the printed word

Our publishing work has developed encouragingly during these past five years. Day by day 1,268 literature evangelists go from house to house in order to bless people with our literature. From January 1, 1975, to December 31, 1979, books and magazines in the value of \$38,624,723 were sold. This means an increase of more than 120 percent, compared with the preceding quinquennium. One special event was the dedication of the new publishing house in Florence, Italy, in December, 1977. Another involved the expansion and remodeling of our publishing house in Madrid, Spain, last year. Student literature evangelism has enjoyed a new impetus, especially in the countries of Portugal, Spain, Italy, France, and Switzerland. May God send more and more brethren and sisters into this branch of His work, for the printed word will play a very important role in the finishing of the work in the Euro-Africa Division as well.

In this connection, three important projects must be mentioned that received excellent support from the workers and the church members:

1. In the spring of 1977, more than 110,000 paperback copies of *The Desire of Ages*, printed by our Hamburg Publishing House, were distributed through our churches of the German-speaking areas of the Euro-Africa Division (Western Germany, Austria, and German-speaking Switzerland) within eight weeks.

2. In 1977, the Franco-Belgian Union started a special campaign with *Signes des Temps* ("Signs of the Times"). Approximately 368,000 copies of a special edition of this missionary magazine were published, purchased, and distributed by our missionary-minded church members.

3. The third project of literature distribution on a large scale concerns the book *Faith Alive*, 100,000 copies of which were distributed in the German-speaking areas of the Euro-Africa Division. After eight weeks, few books of this edition were left. The willing cooperation of the churches, organizations, and institutions was encouraging.

Adventist youth as bearers of our message

The Adventist young people of our division deserve special mention. Their missionary zeal is exemplary, raising great hopes for the future. From all of our fields, reports about special projects conducted by our young people in connection with evangelism and missionary work have reached us. The voluntary service of Adventist youth has become indispensable in the mission fields of the Euro-Africa Division. At the present time, 12 young men and women are in Africa and on Indian Ocean islands as missionary helpers. They are working as nurses, secretaries, teachers, craftsmen, and technicians for one or two years. The costs for their trip to the mission field and back, as well as a monthly allowance, are borne by the young people's groups of our division. Some such missionary helpers have gone to our mission fields as regular missionaries afterward.

Many weekend rallies have been held under the motto "Youth Evangelism Through Youth." In connection with these meetings, young people have visited the homes in the various cities in small groups, inviting the people to attend the meetings. The rich and varied program, which includes choirs with spiritual songs and personal testimonies, has encouraged many young friends to enroll in the Voice of Hope Bible Course.



Mr. and Mrs. Raymond Randriamahefa, from Madagascar, participated on Wednesday night, April 23, in the Euro-Africa Division report.

"Tearrooms" are an additional way used to lead young people to Christ, by means of a happy get-together and discussions about highly relevant questions concerning life. A great advance in youth evangelism took place in 1977. Thirteen young women and men from all parts of France decided to give up their occupations temporarily in order to devote the whole year to evangelism. They met in Pau, a small city in southwest France, and lived there together as a group. They were so active that within a year they had organized 15 evangelistic programs in which song played the key part, had given 25 public evangelistic lectures in Pau and in other communities of the region, held four Five-Day Plans, given informative lectures in public schools, and conducted cooking schools and similar projects. They succeeded in bringing almost 7,000 people, mainly young people, into contact with our message. Thirteen persons were baptized, 60 enrolled in the Bible course of the Voice of Hope, and in July, 1978, additional baptisms followed.

Advent youth congress in Lausanne

The fourth international youth congress sponsored by the Euro-Africa Division was held in Lausanne, Switzerland, July 25-29, 1978, under the motto "Christ Is My Life." Four thousand young people from 20 countries of Europe, Africa, and the Indian Ocean participated. Their languages, which were translated simultaneously, were English, Greek, Spanish, Italian, and Yugoslavian. After the spiritual program in the morning, the young people visited homes in Lausanne in the afternoon. Tens of thousands of leaflets that told about the work of the Seventh-day Adventist Church were distributed. Many personal conversations were conducted, and valuable contacts were made. On Sabbath, the high point of the youth congress, 13 young people made their covenant with God in the waters of baptism.

A church that can look to such an army of young people, and can count on it, does not have to be afraid of the future.

Radio ministry

Since a faithful proclamation of the Advent message is made difficult in many countries, we depend on the radio waves to carry the gospel beyond borders and barriers. We broadcast 115 programs in 29 different languages each week. This is 66 percent more than were being broadcast five years ago. Because of their excellence, our programs are broadcast at no cost by 68 of the 76 radio stations that carry them. The first radio transmitter built and operated by our church within our division began operation in December, 1979, in Florence. Two additional FM stations are under construction in Rome and Milan, Italy.

As a direct result of these missionary programs, the number of enrollees in the 19 Bible correspondence schools has risen to 51,850. A total of 2,170 Bible course students have been baptized within the time covered by this report.

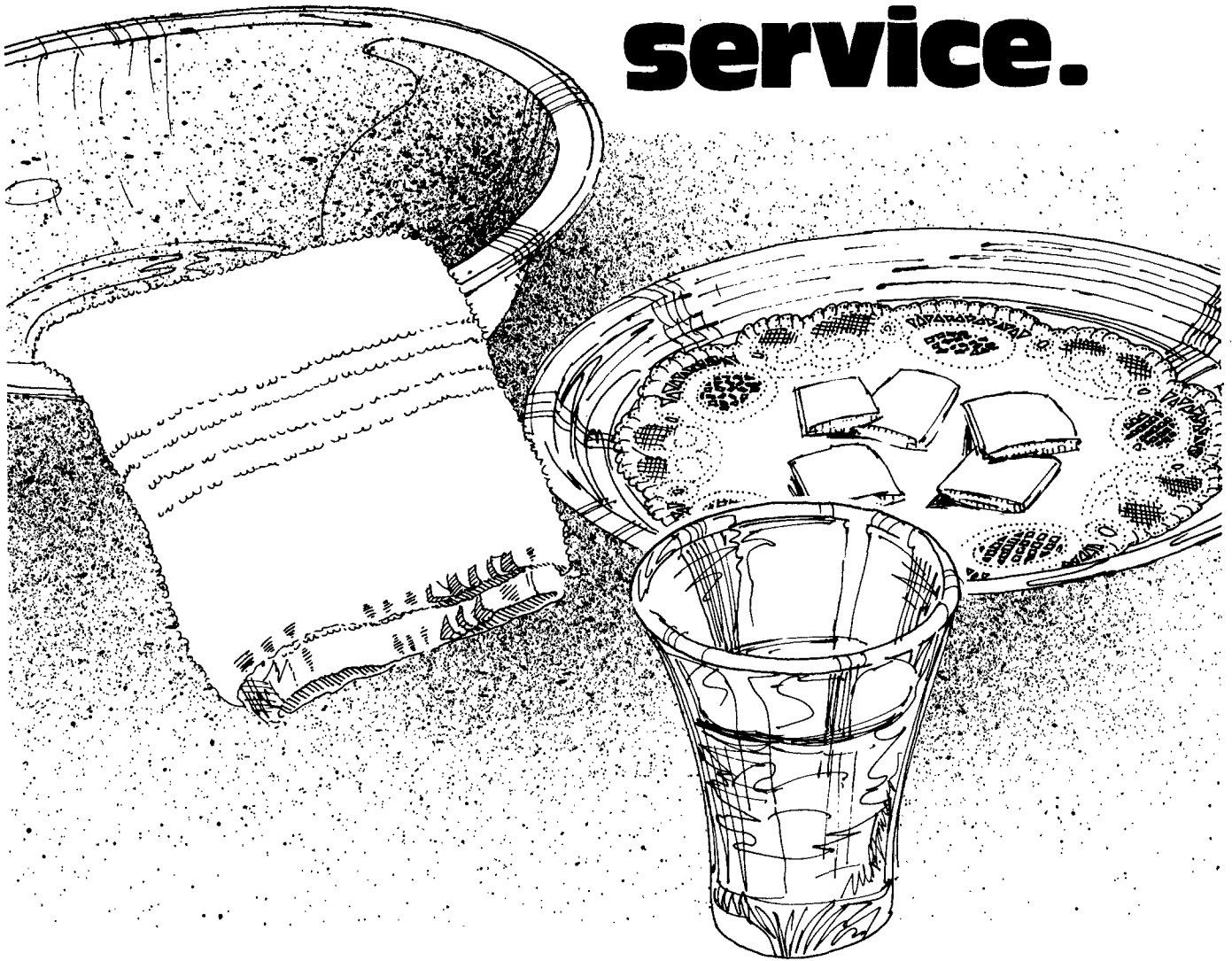
Into the future with confidence

We look back over the past quinquennium with immense gratitude, for it witnessed the mighty working of God in our field. I wish to thank my fellow workers and the church members cordially for their faithful service.

The Euro-Africa Division will pass on its mission fields to the new division organization in Africa. May the Lord continue to bless His work richly on the African continent and in the Indian Ocean area. Our European churches will always be interested in the work in these fields and will support it as much as they can.

We are looking toward the future with confidence because we are of the firm conviction that the great days of the Adventist work in Europe are not behind us, but ahead of us. □

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