

Adventist Review

General Paper of the Seventh-day Adventist Church

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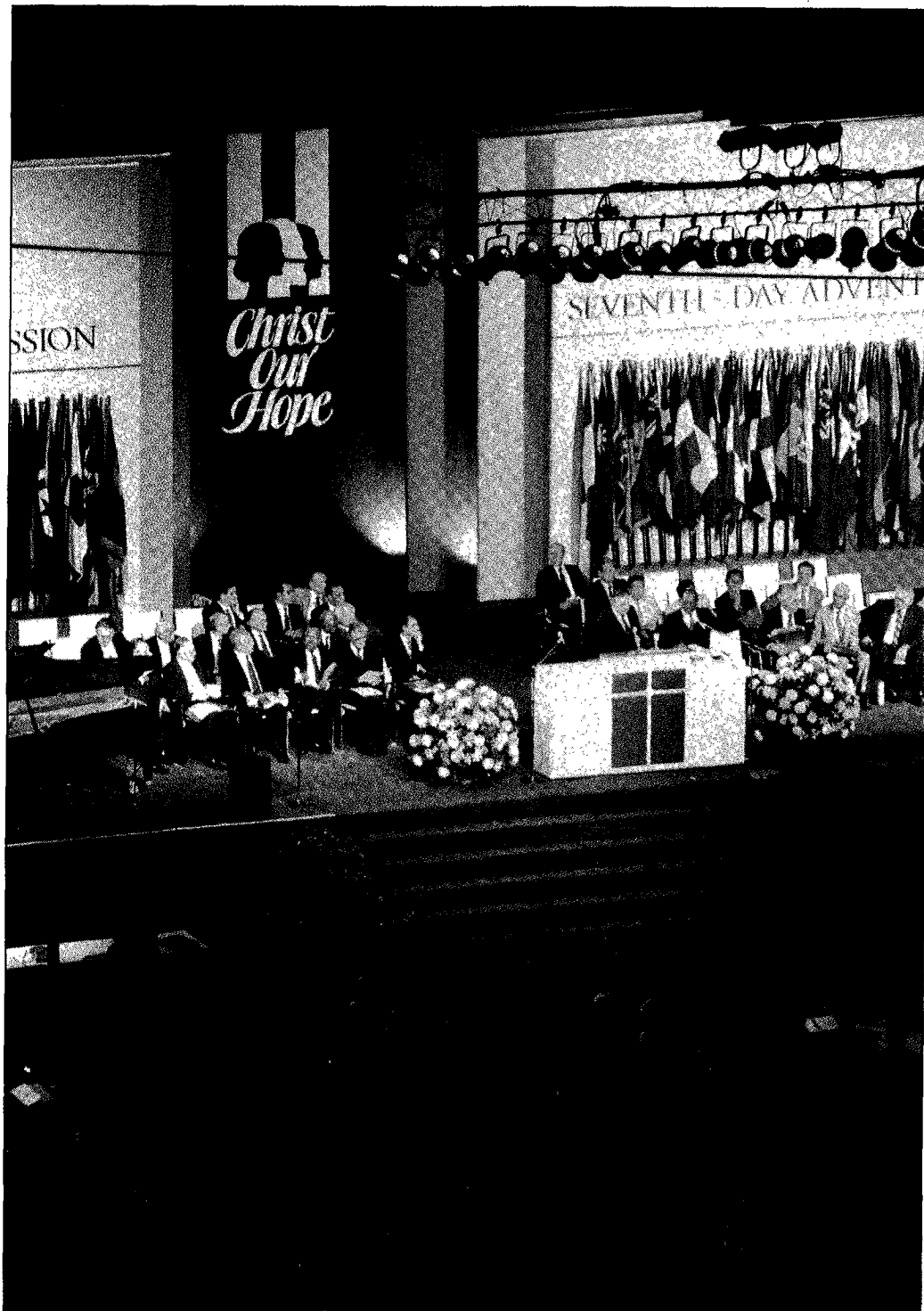
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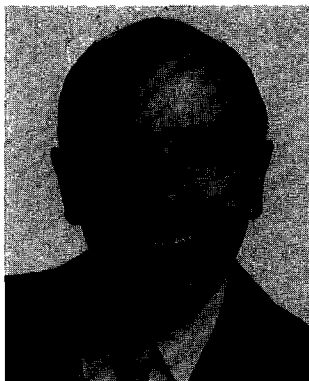
Cover: The platform of
the Louisiana Superdome
as seen from the gallery.



Born to communicate good news

Devotional message presented Sunday, June 30, 1985.

By CARLOS E. AESCHLIMANN
Ministerial Secretary
Inter-American Division



The whole universe erupted with joy when God created our earth. "The morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). But soon they heard the incredible news of the fall of Adam and Eve. "The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin and inhabited by beings doomed to misery and death."—*Patriarchs and Prophets*, p. 63.

There is no human solution for sin. The Word of God says: "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God" (Jer. 2:22). In the face of this human impotence arises the question asked by Job, "How then can man be justified with God?" (Job 25:4). At this point the *good news* begins.

Good news

"The Bible introduces us to the unexpected good news that the three mightiest powers in the universe—the Father, the Son, and the Holy Spirit—have united in a covenant to redeem wayward humanity, no matter how enormous the price had to be."—Hans K. La Rondelle, *Christ Our Salvation*, p. 9. "The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. . . . Divine love had conceived a plan whereby man might be redeemed. . . . Christ would take upon Himself the guilt and shame of sin. . . . Christ would reach to the depths of misery to rescue the ruined race."—*Patriarchs and Prophets*, p. 63.

The Seventh-day Adventist Church, with all its members, has been born to proclaim that salvation cannot be obtained through human effort but is a gift of the grace of God. Humanity created the problem; God in His love has provided the solution. To the anxious question, "How then can man be justified with God?" we answer, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15).

Salvation from eternity to eternity

The plan of salvation extends from eternity to eternity. It is like a strong chain secured in heaven and reaching down to

lost man on earth. Let us analyze the various links of this redeeming chain.

1. *The plan of salvation*: We are saved by the merits of the sacrifice of Christ, "foreordained before the foundation of the world" (1 Peter 1:20). Divinity has made provision for our salvation since eternity.

2. *The system of sacrifices*: "The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer."—*Ibid.*, p. 68.

3. *The tabernacle*: God gave to Moses the following instruction: "Let them make me a sanctuary, that I may dwell among them" (Ex. 25:8). The daily service typified the sacrifice on the cross and Christ's ministry of intercession, and the yearly service symbolized the judgment in heaven. By means of sacrifices and the other services performed in the tabernacle, past generations expressed their faith in a coming Redeemer.

4. *Incarnation*: "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law" (Gal. 4:4). "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest . . . to make reconciliation for the sins of the people" (Heb. 2:17). By means of His life in which He "did no sin, neither was guile found in his mouth" (1 Peter 2:22), He demonstrated that it is possible to obey God. He confronted and defeated Satan, for "in our humanity, Christ was to redeem Adam's failure."—*The Desire of Ages*, p. 117.

5. *Vicarious death*: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Christ's sacrifice was *necessary* (Heb. 9:22). It was *voluntary* (Heb. 9:14); He was the offering and the officiator. It was *all-embracing*; "he died for all" (2 Cor. 5:15). It was *substitutionary* (Isa. 53:6); Christ's death on the cross represented all sinners and diverted God's wrath from us to Himself. It was *expiatory* (1 John 2:2). It was *effective* (chap. 1:7). It was *perfect* in its execution as well as in its everlasting accomplishments (Heb. 10:14). When Christ exclaimed, "It is finished," "the battle had been won. . . . As a Conqueror He planted His banner on the eternal heights."—*Ibid.*, p. 758. The important point for you and for me is that Jesus took upon Himself our sins, He paid our debts, He died in our place, and "obtained eternal redemption for us" (chap. 9:12).

6. *Triumphant resurrection*: We have a living Saviour who can say, "I . . . was dead; and, behold, I am alive for evermore . . . ; and have the keys of hell and of death" (Rev. 1:18). Christ's resurrection is a glorious milestone in the plan of salvation, one of the strongest pillars of history and of our faith. A dead Saviour could not save anybody. Without the Resurrection there would be no salvation, no faith, no church. "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14). But the apostle proclaims in triumph, "Now is Christ risen from the dead" (verse 20).

7. *Glorious ascension*: Jesus descended from heaven in humility and returned in triumph. Love has conquered. "The family of heaven and the family of earth are one. For us our Lord ascended, and for us He lives."—*Ibid.*, p. 835.

8. *Effective intercession*: In the heavenly sanctuary Christ

continues His saving work: "He ever liveth to make intercession for them" (Heb. 7:25). As Adventists, we believe that "there is a sanctuary in heaven" where "Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice."—*Fundamental Beliefs*, No. 23. "The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross."—*The Great Controversy*, p. 489.

9. *Vindictive judgment*: The Bible teaches that a judgment will take place. The children of God are not exempt from this judgment, "for we shall all stand before the judgment seat of Christ" (Rom. 14:10), and the "judgment must begin at the house of God" (1 Peter 4:17). In reality, "in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God."—*Ibid.*, p. 480. As Adventists, we believe that "the investigative judgment reveals . . . who among the dead are asleep in Christ and . . . are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ. . . . This judgment vindicates the justice of God. . . . It declares that those who have remained loyal to God shall receive the kingdom."—*Fundamental Beliefs*, No. 23.

10. *Final events*: The final events will be glorious for the redeemed but terrible for the lost. Christ will come. The just will reign and judge the wicked during the millennium in heaven. Then the Holy City will descend. In the presence of the just and the wicked Jesus will exclaim, "Behold the purchase of My blood! For these I suffered, for these I died, that they might dwell in My presence throughout eternal ages." And the song of praise ascends . . . : "Worthy is the

Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12)."—*The Great Controversy*, p. 671.

The wonderful reality of salvation

The good news that "the just shall live by faith" (Rom. 1:17) brought peace to Luther. A. G. Daniells wrote, "Righteousness by faith is the way of God to save sinners."

Righteousness by faith embraces the past, the present, and the future. "The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—*Messages to Young People*, p. 35. Imputed righteousness eliminates our past sins; imparted righteousness enables us to live without sin in the present. In this way justification and sanctification are indissolubly bound together and constitute the process of righteousness by faith.

Justification: "It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."—*Testimonies to Ministers*, p. 456. We are justified "not by works of righteousness which we have done" (Titus 3:5), but "freely by his grace" (Rom. 3:24), and "by faith" (verse 28). Justification is a change of our standing before God. It confers complete and immediate forgiveness for all past sins (verse 25). Spurgeon said, "The vast sea of sacrifice and love of Jesus is so deep that all mountains of our sins can be submerged in it."—*For All by Grace*, p. 32.

"If you give yourself to Him and accept Him as your Saviour, then, sinful as your life may have been, for His sake



From the Superdome's plaza level, the dining area looked like an outdoor cafe with its round tables and colorful tablecloths.

you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ*, p. 62. God reconciles us to Himself (see 2 Cor. 5:17, 18) and adopts us as sons and daughters (see Gal. 4:5).

New birth: Jesus said to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John 3:3). Billy Graham explains, "The new birth does not consist in being reformed, but transformed. The person receives a new nature and a new heart. He is converted into a new creation."—*Born Into a New Life*, p. 159.

The process of the new birth is the work of the Holy Spirit, and its results must be evident: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. 5:17). "That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. . . . The things they once hated they now love; and the things they once loved, they hate."—*Steps to Christ*, pp. 57, 58.

Baptism: At Pentecost, filled with the Holy Spirit, Peter urged, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Through baptism the believer declares that he accepts salvation.

Sanctification: This is the work of Christ, imparting power to live without sin. It is continuous growth toward spiritual maturity and perfection. It is the experience, "I live; yet not I, but Christ liveth in me" (Gal. 2:20). It is salvation producing fruit. It is doing God's will as manifested in His holy law, not as a means to obtain salvation, but as a result of being born again. It is denying the works of the flesh and making room for the fruits of the Spirit (chap. 5:19-24). Unlike justification, sanctification is the work of the whole life. Paul sums up the meaning of sanctification by saying, "For me to live is Christ" (Phil. 1:21).

Glorification: This is the final act of redemption, when after the resurrection and translation the redeemed will share the glory of God. "We know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2, 3).

Proclaiming the good news

Salvation in Christ is the most important doctrine of the Christian faith and of the Seventh-day Adventist Church. Our most urgent mission is to proclaim this message to the church and to the world. But does the church need this message? "This I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths."—*Gospel Workers*, p. 301. Martin Luther exhorted, "For if we neglect the article of justification, we lose it altogether. Therefore most necessary it is . . . that we teach and repeat this article continually."—Quoted in A. G. Daniells, *Christ Our Righteousness*, p. 91.

External proclamation: "God has given us light, not for ourselves alone, but to be shed upon [all "who know Him not"]."—*Steps to Christ*, p. 81. In His wisdom and love God counts on us to proclaim the message, "for we are labourers together with God" (1 Cor. 3:9). We have been entrusted with "the ministry of reconciliation; to wit, that

God . . . hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us" (2 Cor. 5:18-20). Peter explains that we "are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9).

Who is to proclaim the good news? This privilege does not belong to evangelists only. "The church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world. And the obligation rests upon all Christians."—*Ibid.*

What about the pastors? To all pastors Christ conferred a pastoral and evangelistic mission: "Feed my sheep" and "Go ye therefore, and teach all nations" (John 21:17; Matt. 28:19). Paul exhorts Timothy, "Do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:5). If a pastor does not evangelize, he is unfaithful to one of the essential aspects of the divine calling. Another dangerous mistake is for the pastor to endeavor to perform all the work by himself. "The dissemination of the truth of God is not confined to a few ordained ministers. . . . It is a fatal mistake to suppose that the work of soulsaving depends alone upon the ministry."—*Christian Service*, p. 68.

Not for a few specialists

And what about the lay members? "Evangelism is not a work for a few specialists. Evangelism is the work God has assigned to all his followers."—John Shuler, *Public Evangelism*, p. 15. The early Christian church obtained its triumphs because of the total participation of lay members in preaching the gospel. Today God has the same plan for finishing His work. "Every true disciple is born into the kingdom of God as a missionary." "He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world." "To save souls should be the life work of every one who professes Christ."—*Christian Service*, pp. 9, 11, 10.

God's work will never be finished by pastors alone. "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Ibid.*, p. 68. The real and only secret to finishing God's work is that under the guidance of the Holy Spirit, pastors recruit, train, and put to work the majority of lay members, and unitedly engage in the task of evangelizing their territory.

If we make an honest evaluation, where are we in the accomplishment of our mission? We must admit that we are far behind. What is the problem? The enemy uses two tactics to delay God's work: diversifying and diluting the church's potential in multiple activities; making the church lose sight of its most important mission. For this reason it is important for us to define our priorities and do first what should take precedence. What should have priority in the church? "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Evangelism is our real work (see *Evangelism*, p. 17).

We are the depositories of the most marvelous news. Let us arise and proclaim it! □

Lay Activities Department

Report presented at the General Conference session.

By GEORGE E. KNOWLES
Director



The Department of Lay Activities is an organization represented at every level—church, conference or mission, union, division, and General Conference—and for what?

Have you ever experienced the feelings of a woman telling her family that she is expecting a baby, or the emotions of a man announcing the birth of his first child? What profound joy! There is life, a child, as the result of love, of a union. An individual when becoming a Christian unites his life to Jesus. He will never more be alone. He has a friend, a partner; more, he is one with his Saviour. As a result of this union, God expects fruit: spiritual children.

Which department of the church helps members become productive Christians through Jesus' power in their lives, to make the church grow? The Lay Activities Department. It is God's instrument to enable men and women attending church to become true witnesses, missionaries, and evangelists for God. This department trains our church members to share the Word successfully with others, preach the gospel, give Bible studies, care for the needs of the community, and share the gospel through Ingathering and missionary literature. In a word, it teaches discipling.

George E. Knowles succeeded V. W. Schoen as head of the department in 1976. He had served previously as a pastor-evangelist in the Pacific Northwest, director of the New Gallery Center in London, England, Ministerial director of the Canadian Union Conference, and as associate director and speaker of the *It Is Written* television program. While overseeing the work of the department, he has been active in lay evangelists' seminars, lay Bible ministers' weekends, and evangelistic crusades.

Bible evangelism

The senior member of our staff is S. F. Monnier, who joined the General Conference family ten years ago, coming from the presidency of the Southern European Union, after serving as departmental director at every level in the Euro-Africa Division, and the Franco-Haitian and South Brazil unions. He served as president and departmental director of the French West Indies and Guiana Mission, and previous to that as a district pastor in France. He is in charge of Bible evangelism in our department.

Our church members will grow spiritually as they witness to others. If they become evangelists and personally conduct small home crusades, they will remain faithful to God and will in union with Christ bring forth much precious fruit.

At a time when large evangelistic campaigns are very expensive

and the world financial situation affects the church, our department has accepted the challenge of training thousands of church members as evangelists to stand beside their pastors and career evangelists, and preach.

During the past quinquennium we have been intensively involved in training lay evangelists in North America. Forty-one eight-day lay evangelist's training seminars have been held in the Atlantic and Southern unions, and in the following conferences: Minnesota, Iowa-Missouri, Ontario, Carolina, Dakota, Central California, Florida (English and Spanish), Rocky Mountain, Pennsylvania-New Jersey, Mountain View, Chesapeake, Indiana. Total attendance at these seminars reached about 2,250, with 1,000 to 1,200 members trained for public evangelism.

A number of such seminars were held in overseas divisions: Australasia, 31; Eastern Africa, 9; Euro-Africa, 2; Far East, 2; Inter-America, 1; Middle East, 1; Northern Europe, 8; South Africa, 5; South America, 1; Southern Asia, 1.

Three sets of sermons prepared for lay evangelists have been published under the titles *Encounter With Christ and His Word—1* (20 sermons), *Encounter With Christ and His Word—2* (21 sermons), *Encounter With Bible Prophecies—3* (20 sermons). We also published *Encounter With Revival*, 32 outlines for the spiritual part of the Action Team weekly meeting and for use in midweek prayer meeting.

The 13 chapters of the *Witnessing for Christ Manual* have been audiovisualized in a presentation under the title *No Limit* that will help members understand the principles taught in the manual in such a way that we hope every listener will make witnessing a way of life.

Seedtime and Harvest, a 16-millimeter, 25-minute film, has been produced in four languages. This film addresses principles of growth, territorial assignment, and time commitment.

Community Services

Perry F. Pedersen heads the Community Services section of the Lay Activities Department. Before joining the General Conference in 1978 he served as Lay Activities director for the Columbia, Central, and Northern unions; and prior to that, as conference departmental director in Minnesota and Wyoming, and as a district pastor.

Community Services and Dorcas, while closely related, have distinct features.

The Dorcas program, since its inception near the turn of the century, has dealt primarily with clothing, bedding, linens, and food. This work has been done magnificently by our Dorcas ladies around the world since the first society was formed in the Battle Creek, Michigan, church belfry. Thousands of our ladies have



Lay evangelist Kitty Kuzmaul speaks in her home in Indiana.

dedicated virtually their entire lives to serving others through this wonderful ministry. We pay tribute to the magnificent way they have surrendered time, energy, money, and talent to bless the less fortunate. Hundreds of souls have come into this message since our sisters began doing a work that Christ did here on earth.

However, *Dorcas* is not sufficient to describe the extent of the services we render. Therefore, we use the term *Community Services*. Around the world our people have caught the vision of this important work.

In Nairobi, Kenya, and Rio de Janeiro, South America, lay activities leadership seminars were held in conjunction with the Sabbath school department, as division officers, departmental leaders, and union leaders came together to discuss ways to better carry out Christ's injunction to be a good neighbor. As a result of these meetings, reports have come of excellent advances for the message. In cooperation with our Health and Temperance Department, free medical screening tests are performed in many parts of the world.

Even without joining an Adventist Men's organization or Dorcas Society, every member can have a part in Community Services outreach programs. Figures at the end of 1983 show more than 6,400 centers and units operated by 15,785 societies, and 380 mobile vehicles helping 92,726 people that year.

Ingathering and North America

Maurice T. Bascom succeeded Norman L. Doss in 1981 as associate director responsible for North America and Ingathering. Previously he served as director of the Lay Activities department for the Far Eastern Division, language school director and pastor-evangelist in Japan and Korea (18 years), and district pastor in Northern California.

Elder Bascom reports that during the past quinquennium a total of \$82,238,088 came into God's treasury through Ingathering from the world field. This represents a sizable increase over the \$70,337,785 received from 1975 to 1980.

In the North American Division a total of \$49,809,226 was received from 1980 to 1984 as compared to \$42,199,279 obtained during the previous quinquennium. For the rest of the world the figure is \$32,428,862 as compared to \$28,138,506 for the preceding five years.

Because of the strong United States dollar, monies coming from the world field have been adversely affected. However, the Northern European Division can be proud of having the highest Ingathering per capita of any world division.

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

- Reach every home and business.
- Bring the love of Jesus Christ and the hope of eternal life to every person.
- Have prayer with as many individuals as possible.
- Encourage Bible study by enrolling people in the Bible course.
- Provide Christian literature.
- Give everyone an opportunity to contribute an offering for the support of the worldwide humanitarian work of the Seventh-day Adventist Church.
- Locate people who are interested in worshiping with or joining the church.

Literature Evangelism

Russell W. Bates, until mid-1984 associate director responsible for literature planning, development, and distribution, and for prison ministry, reported on the production of tracts, books, and missionary literature. Among the long list of available tracts, the following are perhaps the most popular: the tract series *An Hour*

With Your Bible, the 33-tract series *Good News*, and the 20-tract series *Special Tracts*.

The rural route mailing program, using the missionary journals, *Message* and *Signs*, is beginning to catch on. If we are to fulfill our commission to scatter the truth-filled literature like the leaves of autumn, the rural route and zip code area mailing plan must become a part of our missionary outreach. The E. C. Ward Revival Bible Lessons, designed for areas where there is a large concentration of blacks, has proved especially popular in our regional conferences. Reports from the world divisions bring encouraging word of millions of tracts and magazines being distributed.

Across North America many churches have engaged in a prison ministry, with thousands of inmates baptized. Some of these have come out of prison, finished the requirements for a theology course, and become ordained ministers.

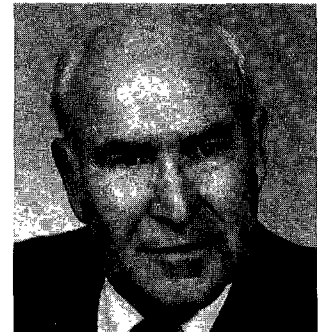
The Literature Guidance Committee oversees production of the *Missionary Book of the Year*. The two publishing houses alternate in producing these books on themes recommended by the field.

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

Sabbath School Department

Report presented at the General Conference session.

By HOWARD F. RAMPTON
Director



When James White wrote that first Sabbath school lesson on his upturned lunch basket while on his way from Rochester, New York, to Bangor, Maine, back in 1852, little did he know of the waves he was setting in motion—waves that would reach out in ever-widening circles to the remotest areas of Planet Earth.

Membership

If all 5,340,886* Sabbath school members today linked hands, they could form a circle a thousand miles (1,600 kilometers) in diameter. Or marching single file, and three feet (one meter) apart, they would stretch from New York to San Francisco or from London to Baghdad. Add to these the 477,571 members of the 47,620 branch Sabbath schools, and the 195,927 children of other faiths attending our Vacation Bible Schools last year, and we could add another 383 miles to the army.

Growth rate in Sabbath school membership has averaged 6.1 percent per year during this quinquennium, compared to 5.1 percent per year in the previous five years. The Inter-American Division has become the first division to pass the million-member mark, having doubled its membership in only eight years.

*Statistics are based on the five years ending December 31, 1984.

Merging as naturally as the North and South Pacific oceans, the nurture and outreach aspects of Sabbath school are one, each encouraging and reinforcing the other. Every effort put forth to assist others brings us a little closer to the Lord. The more we appreciate God's Word, the more we wish to share it with others. It is therefore not surprising to find 1,380,343 members of the Sabbath schools were baptized during the period under review. These were first attracted to the Lord in a large variety of ways, but the Sabbath school aided in strengthening their relationship with the Lord Jesus Christ. After their baptism, they continue to grow and mature in grace through the unified Bible study program. Many of these new members go out to recruit others for the service of the Lord.

Lessons and aids

In recognition of the unifying influence of the Sabbath school, the world curriculum committee met for ten days in June, 1982, to plot the course for adult, youth, earliteen, and junior adventures into the Word for the next decade. Each division of the world field sent representatives who worked together on the new curricula aimed at the specific needs of these particular age groups. In January this year we commenced the study of lessons structured on these new curricula. The adult lessons are currently being translated into 108 languages.

The Easy English Edition of the adult lessons, introduced in 1984, is meeting needs in several countries. Regular adult lessons are also available in large print, on cassettes and records, and in braille.

For the first time we now have youth lessons tailored specifically for the needs of those in their late teens. These *Cornerstone Connections*, both regular and *International Edition*, are enhanced by appropriate teaching aids. The pocket-sized *International Edition of Cornerstone Connections* is being translated into 12 languages. Prior to 1984, youth lessons were available only for English-speaking youth.

This quinquennium has seen special emphasis given to the needs of children. Throughout eastern Africa thousands of Picture Rolls in the Kiswahili language are being used in Sabbath schools, branch Sabbath schools, and other evangelistic enterprises. This is the first time Picture Rolls have been available in any language other than English.

The primary division Sabbath school lessons have been translated into 12 new languages during this quinquennium. Two new books are available to leaders and teachers of children's divisions—*Building Little Christians*, by Alice Lowe, and *How to Teach Children in Sabbath School*, by Donna J. Habenicht and Anne W. Bell. An audiovisual teaching kit is in preparation for use with the latter book.

After an absence of several years, the *Primary Lesson Quarterly* and the memory verse booklets are again available—to the delight of children and parents.

Vacation Bible Schools

As a means of introducing our little ones to Christ, it would be difficult to find a more attractive program than Vacation Bible School, an evangelistic effort directed to children. Total enrollment reached a peak in 1983, with 318,014 children attending 7,991 schools. Of these schools, 4,751 were conducted in the Far Eastern Division, where 178,165 children were present, and led to the baptism of 2,216 persons. During the years 1980 to 1984, 28,135 Vacation Bible Schools attracted 1,312,968 children worldwide resulting in 10,570 baptisms.

In the Southeastern California Conference, Elder and Mrs. Carlos Bendrell and their family have made a specialty of Vacation Bible School evangelism. They estimate that more than 7,000 children have come under their influence during the past 18 years, resulting in more than 400 baptisms. They believe the secret lies in following up every name secured at the Vacation Bible Schools.

During this quinquennium a new three-year cycle of colorful, Christ-centered lessons and accompanying aids has been prepared for use worldwide.

Branch Sabbath schools

Since Vacation Bible Schools usually last only five to ten days, often the harvest must be reaped from branch Sabbath schools that sometimes follow and are more permanent. Frequently these schools develop roots and soon attain regular Sabbath school status.

World reports indicate that there is approximately one branch Sabbath school for every regular Sabbath school, although this ratio varies from division to division. Most new churches trace their beginnings to branch Sabbath schools, which constituted the first form of organization.

In Papua New Guinea, most of these schools take place just after sunrise on Sabbath mornings. In other places Sabbath afternoon, Sunday, or some other day is used. They have one thing in common—they all uplift Christ as the Saviour of the world.

Sabbath school offerings

This year marks the centennial of mission support through Sabbath school offerings. Prior to 1885, "penny boxes" were common in churches for the purpose of meeting the expenses of the local Sabbath school. But "in 1885 the Sabbath schools made their first gift to missions. In the first quarter of that year the Oakland, California, Sabbath school gave all of its income to aid in the establishment of the Australian Mission."—*SDA Encyclopedia*, p. 1259. Before the year was over, other Sabbath schools of the Upper Columbia Conference and California joined in giving their Sabbath school offering for missions.

The concept of supporting new work outside North America aroused enthusiastic support at a time when it was most needed. Soon it became the accepted practice in all Sabbath schools. To date, the total mission offerings given through the Sabbath school amount to \$628,154,381.28.

During the quinquennium \$163,646,273.80 has been given, averaging \$629,408.74 each Sabbath. The offerings given on thirteenth Sabbaths amounted to \$26,373,158.23, of which 25 percent was set aside to assist special projects ranging from the Montemorelos University in Mexico to housing for workers in Sri Lanka, from chapels in Chile to the clinic at Monument Valley Hospital in Utah.

Investment offerings continue to demonstrate God's blessing on partnership projects. The peak year for Investment was 1981, when \$4,892,715.97 was raised in a thousand ways to supplement liberal mission gifts already made by a generous church. The total Investment funds for the period under review were \$21,597,509.72, compared with \$18,520,933 during the previous quinquennium.

Miracles still happen as Sabbath School members go into partnership with the Lord.

The success of Sabbath schools results from the efforts of thousands of enthusiastic laypersons who generously donate their time and effort each week to teach, sing, play musical instruments, lead out in divisions, keep records, and participate in the many details of the program. Truly it could be said that the Sabbath school comprises the largest volunteer enterprise in the church.

Much credit must be given to Sabbath school directors and their staffs at all levels of church organization who keep the machinery well oiled and running smoothly. It has been a privilege to work with such a fine staff at the General Conference. They have each carried a heavy load to ensure success in every aspect of the Sabbath school.

Only eternity will reveal the true measure of success: the souls saved, the families united, and the church glorified. To that end, we dedicate our lives under the care and guidance of the King of kings. □



Three General Conference officers can be seen on the platform during each business session. At the left is the meeting chairman, in the middle is the meeting secretary, and on the right the proceedings secretary. Different officers serve from session to session. Pictured here, from the left, are GC vice president Charles B. Hirsch and secretaries Don Christman and B. E. Jacobs.

Fifth business meeting

Fifty-fourth General Conference session
June 30, 1985, 3:15 P.M.

Session proceedings

ENOCH OLIVEIRA: I now call our meeting to order for business.

CALVIN SMITH: [Opening Prayer.]

ENOCH OLIVEIRA: Dr. B. B. Beach, Public Affairs and Religious Liberty director, will introduce our special guest.

B. B. BEACH: Once again we have the great pleasure to introduce a distinguished church leader representing the World Methodist Council. As Seventh-day Adventists we have a great deal of admiration for what Methodists have done throughout history. As you know, Ellen G. White speaks very highly of John Wesley. Dr. Joe Hale is the general secretary of the World Methodist Council as well as the chairman of the Conference of Christian World Communions.

JOE HALE: We have talked about John Wesley and dreamed of the day when we will rediscover the heart and essentials of the faith that brought a great awakening in the eighteenth century, an awakening that we pray for today.

On a number of occasions I have been to your General Conference headquarters. The first time that I went to Takoma Park I asked if I might have the privilege of visiting the archives and seeing some of the precious writings of Ellen G. White. I appreciated that very much. You can be very proud of the headquarters that represents this world body. The leaders of the Seventh-day Adventist Church have been a great challenge and inspiration to me.

I bring greetings from the World Methodist family of churches, a family similar to yours, but I want to thank you for all that you gave in the Sabbath services yesterday, a program that will long live in my memory. May God be with you and may God bless you always.

ENOCH OLIVEIRA: We will continue our discussion of an important document. I understand that we had speakers at microphones 7, 9, and 15 this morning. I recognize microphone 9.

DOUGLAS W. B. CHALALE: I have had the impression for many years that when calls for workers are discussed they do not seem to be actually "from everywhere to

everywhere," but for someone from either America or Europe. I feel the time has come that Third World countries also should be challenged with this idea.

ENOCH OLIVEIRA: I would like to inform you that "from everywhere to everywhere" is no longer just a dream. It is a reality. I am from the Third World, the country of Brazil. I traveled in Africa, and while there I saw missionaries from Inter-America, South America, and the Philippines.

S. S. MFUNE: I would like to express my mind on the exchange of workers and calls "from everywhere to everywhere." It has been said right here that workers have been moved from place to place, and examples have been quoted. That is true, but it is very limited.

Sometimes I wonder what the word *missionary* means. So people can be moved from everywhere to everywhere and that is good, but our plea is that people who move from everywhere to everywhere be people who are real Christians and are people-oriented, on whose hearts God has worked.

C. R. TAYLOR: Just a parenthesis so our brethren who speak in Spanish may know that they are taken into account. Since the first session, there has been someone at this mike to translate from either Spanish or Portuguese into English.

ENOCH OLIVEIRA: The General Conference has made provision

for every delegate to express his concern in his own language.

JASPINE C. BILIMA: I refer to the section "Internationalization of General Conference and Division Staffs." We believe that workers should be called from everywhere to everywhere, and internationalization should take place. On the African continent the Adventist Church started work a little more than 80 or 90 years ago. To my knowledge, up to this very time the General Conference staff does not contain a single indigenous African. We are speaking on a very sensitive subject. It could be that this subject needs attention now while this church sits in session here in this assembly. I believe the hour has come and now is when we should see indigenous African workers making some contribution to the world church.

ENOCH OLIVEIRA: We understand your concern, but we are growing. It thrilled my heart when five years ago in Dallas the General Conference session elected the first African to be vice president of the General Conference in Africa, Elder Bekele Heye. I was impressed when I saw African leaders in the divisions. It was mentioned this morning that every division is an extension of the General Conference. We can see a growing nationalization of our divisions, and when a division is nationalized, the General Conference is internationalized.

SOLOMON WAKO: I have studied at the Seminary and in our colleges, but at no time was any class offered on African society and culture, or how to preach in Africa. I move that this section of the sentence read as follows: "Internationalization of General Conference, division staffs, and all our educational institutions, particularly those institutions that deal with international cultures." [The matter was referred to the Editorial Committee.]

M. E. WEIR: I want to identify myself with speeches made by the African brethren, because we are common sufferers. I do have a problem, however, about limiting this line by including only Andrews University and Loma Linda University. That presupposes that the only missionaries who will serve in other countries will be those trained at Andrews University or Loma Linda University. That, it seems to me, would be contrary to the idea of workers from everywhere to everywhere.

F. W. WERNICK: That is our intention to do as he has suggested. I think we must be realistic in admitting we are dealing with ideals here and may not be able to mandate some things that may be impossible to achieve immediately. [Motion to accept Section F was voted.]

F. W. WERNICK: Section II A deals with the committee system of governance. There is a longer document on this subject that we will bring to you. We are stating the kind of system that has been used for many years in our conferences, missions, unions, and union missions, and the General Conference and its divisions. [Motion to approve Section II A was made, seconded, and voted.]

Next, Section II B deals with the authority of the officers. It states in writing what we have felt is the proper relationship between them. The president is the first officer and chairman of the Executive Committee, the secretary and the treasurer derive their authority from the Constitution, are elected by the same constituency that elected the president, and with the president work under the authority of the Committee. I move that we adopt this section. [Motion was seconded and voted.]

JAMES LONDIS: If, in fact, the committee system is the government system of the Seventh-day Adventist Church, how do we account for the fact that the president is the chairman of that committee? If we are really concerned about centralizing too much power in one person, then somehow the president should be responsible to

the committee in some capacity other than as its chairman, and that point is not addressed in this document at all.

ENOCH OLIVEIRA: The president chairs the committee, but the final authority belongs to the committee.

F. W. WERNICK: Elder Londis has raised an interesting point. Under a presidential system someone other than the president is chairman. Under the committee system the president is chairman of the committee. The secretary and the treasurer do not work under the authority of the president, but under the authority of the committee. If they were to work under the authority of the president, it would be appropriate for someone other than the president to be chairman.

JAMES LONDIS: Does this mean that our educational institutions are structured differently than our conferences?

F. W. WERNICK: That's right, they are structured differently, and there are a number of reasons for this that we could discuss at length. [Motion to approve Section II B was made, seconded, and voted.]

Section C has to do with the role and function of departments. It states the role that through the years our departments have filled, but perhaps it is stated just a bit differently. We are trying to avoid what some have felt has been too strong a promotional aspect of their work. We are trying to state the departmental role as more of a facilitator, a resource to give the churches the resources they need, but not necessarily to plan all their programs for them. We have also stated that their officers are elected by the constituency and work under the direction of the Executive Committee. I move that this be included in the document. [Motion was seconded.]

C. E. PLATNER: One line indicates that the duties of departmental leaders are "generally not along executive lines." I will agree with

that statement with the exception that public relations is a function of administration. Any institution from its inception has public relations, and consequently has an administrative responsibility. I would suggest that there be further consideration given to the fact that public relations is a part of administration rather than a department.

F. W. WERNICK: We have made provision for that on line 6, "while others are more 'administrative.'" There is some flexibility as to how that department might function, depending on the place and the circumstances.

GOTTFRIED OOSTERWAL: The first statement in C indicates the role of the departmental leaders as that of facilitators. In the next section we read that every member of the church is called as a witness, a missionary, and a facilitator. I think we should say that the departments are called as facilitators to the mission of the church. [Matter referred to Editorial Committee.]

B. RUNCIE: I appreciate the recommendation that is apparently going to be accepted in connection with the committee system of government. I hope that this committee system will run straight down through to the departments.

F. W. WERNICK: I think that is the way in which this would be implemented. Each organization would design this according to its own needs. [Motion was voted.]

E. OLIVEIRA: Let's go to the third section of our document.

F. W. WERNICK: Section III has to do with the role and function of laypersons on various levels of church organization. The objective is toward more active participation of our laypersons in all levels of the church. We recognize that there are some places in the world where this can be done more easily, perhaps, than in others. The recommendations are structured so that they could fit all parts of our world field. We want to see greater participation by our laypersons. That there

should be more orientation and education of those who participate in the church so that they will have an understanding of the work they are doing, the organizational structure in which they are participating, and consequently will make a real contribution. I move that we accept Section III of the document.

LOUIS VENDEN: Elder Wernick has pointed out an extremely important part of our document. I move that these paragraphs be referred back for revision so that they would call for study and plans and movement with all deliberate haste toward a goal of equal representation on union and General Conference executive committees by laypersons not in denominational employ, just as our model constitution mandates equal representation on the local conference committee.

F. W. WERNICK: The commission gave a lot of thought and study to this. I don't know how many of you have taken time to read and study the Constitution and Bylaws of the General Conference, which governs the makeup of the General Conference Committee, both the division committees and the committee that meets in Washington. The committee is structured according to the Constitution and Bylaws. There is latitude for the participation of persons other than those specified in the Constitution.

To implement the suggestion that Dr. Venden is making would require a complete revision of the structure of the General Conference. It is very difficult to have a world church that stays together and discusses the problems of the world field unless we have the leaders of the world field on these division committees as part of the General Conference Committee. There is provision for a certain percentage of laypersons who are elected to serve on the General Conference Committee.

For us to mandate that 50 percent of the General Conference Committee must be nondenominationally employed persons would require a complete revision of the structure of the church and is not realistic.

NEAL C. WILSON: Certainly Dr. Venden has pointed up something that is idealistic, but in my judgment impractical. There are a lot of ideals in life that are almost impossible to achieve. The General Conference Committee meets every week. There is no way that laypersons can leave their work and travel hundreds or thousands of miles every week. It would not only require a revision of the operation of the General Conference, but would paralyze it.

Now at the Spring Meeting and

Nominating Committee Report—3

Voted. To approve the following partial report of the Nominating Committee:

General Conference

General Vice Presidents: Kenneth J. Mittlender, Enoch Oliveira



On behalf of current church leaders, Edwin Ludescher, Euro-Africa Division president, passes the torch of evangelism to the next generation, symbolized by child preacher Luis Bon.

the Annual Council of the General Conference Committee, we do have laypersons present. We treasure their presence and their contribution.

When policies are discussed we have their input. [Motion was seconded and defeated.]

BARBARA MARKS: I have been a member of the Australasian Division committee for five years, and I feel that my education is just beginning. I feel that I have not been able to make as much contribution as I would like to have because of my ignorance of policy and the working of the church. So I would like to emphasize in Section IV B that training should also be provided. Information should be given to lay members to enable them to work more effectively on these committees. [Motion was voted to approve the section under discussion.]

F. W. WERNICK: Section IV deals with the role and function of departments and services on various levels of church organization. It deals with how a department should function on the General Conference, division, union, and local levels. This is a recommendation on the organization of the departments in the General Conference.

We have come to the proposal to merge certain departments. These recommendations grow out of the

visits and questionnaires that were sent worldwide for input from our people. In every division of the world field we found that we have so many programs that they overlap one another. Most of these programs eventually impact on the local church. It appears to many local church members and to many conference departmental people that the departmental promotion is not well coordinated.

The Sabbath School Department, the Lay Activities Department, and the Youth Department all affect young people. Sabbath School and Lay Activities have perhaps 10 or 20 functions related to outreach, with a tendency for some of them to overlap. We have tried for many years to bring greater coordination. It just isn't possible so long as the departments are independent from each other and have their own particular viewpoints and burdens.

The role of the departments on the General Conference level is "to develop concepts, provide expertise, produce resources, and prepare materials and publications necessary to preserve the worldwide unity of the church, and which cannot be produced as economically and effectively in a division office (or by a union in the North American Division)."

To bring greater coordination, we felt that departments that have close

relationship in the local churches should be brought into one department. This comes as a recommendation from the Annual Council, and of course has caused a great deal of discussion. (Slides were shown to outline the merged Department of Church Ministries.)

We know that this is a very forward step. We would not expect on every level to have three separate committees. There might be a Church Ministries Council, or the staff might be divided to give emphasis in these areas. I envision a stronger youth emphasis when all the youth activities are in one comprehensive program instead of being divided among several departments. I move that we approve not only the role that we discussed briefly of the departments in the General Conference but also the organization of this new Department of Church Ministries.

My motion includes the Home and Family Service being included in the Department of Church Ministries. [The motion was seconded.]

WILLIAM FELDER: I have many concerns about this particular section. I wonder if there has been a model set up in some union or division with these changes, because they are far-reaching and almost radical. They may be progressive, but I would hate to think that the church would move into a change such as this without having a model for a period of four or five years.

The Department of Human Relations is not here. Since this is to serve as a model for all the divisions and unions, should there not be mention concerning the Department of Human Relations?

F. W. WERNICK: The Human Relations office is a very important part of the General Conference, but it is not included in the Church Ministries Department because it is more an extension of administration. I see no problem in including it as one of the services and agencies.

JOSEPH MC COY: In the churches that I serve, the youth department and the Sabbath school departments handle their responsibilities with our young people quite well.

F. W. WERNICK: It is our recommendation that departments at the local church level will not be changed. This change will apply only to the General Conference and its division. After it is functioning well on that level, it can be implemented at the union and then the local conference levels. It need not disturb the way our local churches function.

JOSEPH MC COY: If my memory serves me correctly, the 1980

General Conference suggested that the merger of the Health/Temperature Department would be studied for five years. Before two years passed this had reached clear to the local church level. That is one of the things that gives me concern.

F. W. WERNICK: There is a recommendation coming to make that merger permanent for the General Conference, divisions, unions, and local conference organizations.

NORMAN DOSS: When I read this recommendation I rejoiced. For ten years some of us have been trying to bring about the coordination of all the departments that deal with the church on Sabbath morning. This recommendation to establish a Church Ministries Department will accomplish this.

[Copies of *Bulletin 2* of the *ADVENTIST REVIEW* were distributed.]

JOSEPH HUTCHINSON: I believe strongly that we are not studying this reorganization carefully. Each department has been operating well in our part of the world field. I feel that this document needs further study. I move that this recommendation be studied for another four years with wide input before it is considered for implementation. [Motion was seconded.]

F. W. WERNICK: Some have thought that this is an action to depreciate the importance of the departments. This is not the case. Every member of the commission believes in the departments and the work they are doing. Some have thought that this is a North American problem. We had teams visit 41 church organizations in seven world divisions. I have a notebook with their detailed reports. We got the same report from every division, including Inter-America. They are pleading for less duplication, less overlapping, less promotion, and better promotion, so that they can get on with their work.

NEAL C. WILSON: We have fully realized that this would be somewhat traumatic to individuals and to some organizations. Change never comes easy, but it would be irresponsible to reject this recommendation.

I can tell you very clearly that on the General Conference level some changes need to happen. We have been reminded quite frequently by our world divisions and many of our unions that we ought to have better coordination in the General Conference. If we are going to be true to the request that has come from the world field, we must not be deterred by some places where the system is working great.

The pastor is the key to the smooth operation of a church.

Along with their lay leaders, pastors have to make things work on a local level. When items come from different departments not saying the same thing, each demanding priority and first place, something must be done. The emphasis here is to help the local church function better.

We have taken steps to offer to you what we consider to be at the present time the best system. We will learn a lot as we go. There is no way we can tell you today or predict exactly all of the little hurdles that will come, little problems that will develop, relationships that will need to be smoothed and straightened out. But we believe that with good faith we can meet those kinds of challenges.

NEVILLE CONDAPPA: The *Accent* magazine given us this morning indicates that 75 percent of the church members are young people. In Inter-America 50 percent of the church members are young people.

I respect the views of the president when he speaks of surgery. Surgery, even when it is necessary, is painful. Can you imagine how much more painful it is when it is not necessary? In the Inter-American Division and in Jamaica the traditional departments have been working very well over the years.

S. L. GADSBY: Five years ago I listened to our General Conference president indicate his desire to reduce the General Conference staff. I have seen additions, not subtractions. When I look for reductions I see increases.

Five years ago the emphasis was on cost. It was mentioned that we must cut down the expense of operating these offices. We are told this morning that cost is not a factor. What a change!

J. W. BOTHE: I suggest we suspend business on the motion before us. We do have a report from the Committee on Additional Members. The Inter-American Division

has an additional name to suggest for the Nominating Committee. I move that Virgilio Zaldivar from the Inter-American Division be named to the Nominating Committee for this session. [Motion was seconded and voted.]

T. STAFFORD: [Benediction.]

ENOCH OLIVEIRA, *Chairman*

J. W. BOTHE, *Secretary*

C. D. WATSON and

D. A. ROTH, *Proceedings Editors*

Session actions

[The fifty-fourth General Conference session is considering several lengthy documents. During the course of discussion of these items, the ADVENTIST REVIEW will report fully the proceedings but will not print any actions that are incomplete in nature. When each document has been voted in its entirety—whether in original or amended form—the ADVENTIST REVIEW will print it in full.]

Committee on the Seating of Additional Delegates and Additional Standing Committee Assignments

Voted, To add the name of Virgilio Zaldivar, Inter-American Division, to the Nominating Committee.

Adjourned.

ENOCH OLIVEIRA, *Chairman*

J. W. BOTHE, *Secretary and*

Actions Editor

BETTY PIERSON

Recording Secretary

Nominating Committee Report—3

Voted, To approve the following partial report of the Nominating Committee:

General Conference

General Vice Presidents: Kenneth J. Mittleider, Enoch Oliveira

Adjourned.

ENOCH OLIVEIRA and

NEAL C. WILSON, *Chairmen*

D. R. CHRISTMAN, *Secretary*

J. W. BOTHE, *Actions Editor*

MARTHA HORN

Recording Secretary

helpful to our delegates for me to state again the recommendation from the Annual Council, so that we are all clear on what it is and what it is not.

What we are proposing is the merger of the Lay Activities, Sabbath School, Youth, and Stewardship departments and Home and Family Service into one unit. As you have noticed on your chart, all the functions of these departments would be retained, merged into one department, and brought together under three main headings—the Home, the Church, and the Community.

We do not propose that unions and local conferences move into this merger immediately. We suggest that some time be allowed for it to become functional in the General Conference and the divisions. There will be associate directors in charge of specific areas, specialists in youth, in Sabbath school lessons, et cetera, just as there are now, but all these areas would be coordinated.

While there has been great success thus far in many areas of the world, we had our ear tuned to the grass roots, who want to see a little more coordination, and I believe this motion would accomplish that. I want to just make sure you

understand what we are proposing and what we are not proposing. We do not propose doing away with anything, but just putting it together more closely so it can work more efficiently.

ENOCH OLIVEIRA: We are informed that the vice-chairman of the Nominating Committee is on the platform with a partial report.

CLAUDE D. JUDD: Your Nominating Committee is pleased to bring a further partial report, and here to present it is our associate secretary, Elder Fraser, president of the West Indies Union.

N. S. FRASER: This morning the Nominating Committee has two names to present for the office of general vice president for the General Conference. I move the election of Enoch Oliveira. [The motion was seconded.]

ENOCH OLIVEIRA: I'd like to turn over the chair to the president.

NEAL C. WILSON: I think the Nominating Committee has made a very good recommendation. [Motion was voted.]

N. S. FRASER: I move that we approve the nomination as general vice president of the General Conference of the name Kenneth Mittleider. [Motion was seconded and voted.]

Sixth business meeting

Fifty-fourth General Conference session
July 1, 1985, 9:30 A.M.

Session proceedings

KAJ PEDERSEN: [Prayed in Danish language.]

ENOCH OLIVEIRA: We are still discussing the document Role and Function of Denominational Orga-

nizations. We have before us two motions. Elder Wernick made the first, to accept the recommendation in this document. The second motion is to table Section IV for four years for further study. Now Elder Wernick wishes to make some remarks.

F. W. WERNICK: I think, before the discussion continues, it might be

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ENOCH OLIVEIRA: We will resume our discussion.

GIANFRANCO ROSSI: It seems to me we are largely in agreement on the necessity of coordinating departments. The proposal to establish a Department of Church Ministry would accomplish this.

Early in our organization the Sabbath School Department cared for the interests of the youth. Ellen G. White in 1892 gave special counsel that young people should have their own organization. In response to her appeal, in 1907 the General Conference organized a department for young people. It seems evident that Ellen G. White approved the creation of this department and that merging it with others is in opposition to what she approved.

NINO BULZIS: The proposed Church Ministries Department could become heavy and complicated machinery, slow in its movement. The risk is that less will be done, with less impact in the different areas of activity. The Church Ministries Department will probably not be able to promote the variety of work of five departments at the same pace and with the same intensity. We need a youth organization as such.

TEVNI GRAJALES: The discussion of the report of the commission is an outstanding evidence of the democracy of the General Conference. We need a unified and integrated program for the local churches. I am convinced of the need to eliminate duplications in functions, materials, and programs. I am ready to accept the recommendation that has been presented.

HOWARD RAMPTON: I have given a great deal of thought to this subject. I am very sensitive to the feelings of the delegates who have spoken, and I think I can express something on their behalf this morning that they may not be able to say.

While we can combine our efforts in the upper levels of organization, we must recognize that at the church level the Sabbath school still must function as a Sabbath school. The Pathfinders still must function in a Pathfinder organization. I would suggest that a merger will lead to a great deal of confusion.

We are now a growing world church with 5.25 million Sabbath school members with ethnic and language problems that require specialization. We must care for the million Sabbath school members who are not church members.

I believe we need great coordination, but I do not think this requires the combination of these five departments, and I think the proposal needs greater study.

DOUGLAS W. B. CHALALE: I am not too clear, because I feel any change in the church must be to focus more clearly on a more effective outreach.

D. W. HOLBROOK: It is time for the Home and Family Service to be right at the heart of a coordinated program of Church Ministries where its insights are available to youth leaders, and the insights of youth leaders are shared with Sabbath school leadership, coordinated in an overall program that will make our churches genuine centers for effective work in their local communities. That need exists in all of the departments under consideration.

ENOCH OLIVEIRA: Let us please summarize our concepts and our ideas.

RAY N. HUBBARTT: It is time that we reject delaying this merger four years and move forward in the finest act that can be taken at this fifty-fourth session of the General Conference.

CHARLES CASE: The Southern Baptists have solved some of their problems by creating a publications office for all their materials. A director who has a need consults this

office, where it is coordinated with their whole organization.

ENOCH OLIVEIRA: There is a motion before us. A two-thirds vote of the delegates is required to suspend the discussion. [Motion was seconded and defeated.]

ARMANDO LOPES: I came to this conference with certain opinions regarding the role and function issue. I have listened to leaders and delegates from the General Conference and other parts of the world present their views. I must tell you that I have modified some of my views as a result.

I personally think that the real issue is not only one of structure but of a new management approach.

MARIO VELOSO: It seems that a few of us understand that this action is against the work of the departments, but I do not see this as the intention of the recommendation. Instead, we are trying to make them more effective, believing that the work of this new department will be very helpful for the entire church. This is a special time in the history and growth of the church.

We all agree that coordination is needed on the departmental level. Each department is too isolated from the others. This is my church. Not my department, but my church. Success is at stake at this time. Mission should be our concern, not position. In these final hours we must fulfill our mission.

C. A. GRAY: The church exists for winning and preserving souls. This new move will not help it reach that goal. It is against the "Jethro principle," dividing the work to conserve leadership. There seems to be no genuine reason for a change that will benefit the world field.

LOWELL COOPER: I would like to support the recommendation because it simplifies local departments. I do not think we should expect the local church to be the coordinating agency for the whole organization.

This action preserves, rather than eliminates, that which is essential in each department. There is no question of loss. Many of the arguments that have been presented have been to preserve form, not function.

PAUL ROBERTSON: My profession is advising organizations on management and effectiveness, and I support the committee's report. I have had the privilege of conducting a professional study of a conference and a union. In each of them without question the single biggest problem at all levels was ineffectiveness, duplication, and excessive costs in many departments, but especially the departments comprehended under this reorganization.

ELMER MALCOLM: I believe

this is a marvelous opportunity, under the direction of the Holy Spirit, for departments to coordinate a program for pastors that will enable them to do the work that they've been called to do. We must keep in mind that there are thousands of single-district pastors throughout the denomination. They are at the end of the funnel of all these directives. I believe these capable departmental leaders will be able to direct such a program that the pastors' work will be enhanced and the whole denomination benefited.

JOHN STEVENS: Our base problem in the church is not structural, it is not economic; it is spiritual. We need the same spirit that existed in 1844, when people were not concerned about dollars or representation or protecting turf. They were concerned about the imminent return of Jesus Christ and about their own personal condition. If we think this restructuring will solve our basic problems, we are in for a big disappointment. I would like to recommend that we give far more serious study to our spiritual condition.

EMILIO GARCIA-MARENKO: I want to support the proposal because I feel that we need a more balanced approach in the work of the church.

TED N. C. WILSON: With all due respect to the Role and Function Commission and to those who have worked on it, it simply appears to me that the problem is administrative rather than organizational. In the Africa-Indian Ocean Division we work together in a fine way. If at the General Conference level there is difficulty between departments, let the Nominating Committee take that into consideration and make some personnel changes. Let a committee be set up to coordinate the activities of the various departments.

WILLIAM LIVERSIDGE: The majority of the delegates at this session are in favor of moving this church toward reorganization. The unity of the body should be uppermost in the minds of all. That means that it would be very appropriate for the union delegations to meet together right at this moment and seek through prayer the will of the Holy Spirit. He is evidently moving us to the direction of change, and change is always traumatic—but wouldn't it be beautiful to seek the Spirit's blessing as a vote is taken on such a magnificent step. For years we have been hearing criticism of the church because of top-heavy organization. Here we have an opportunity to streamline the process, to bring into effect a change

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Vol. 162, No. 29.

that could really lead to a smoother functioning organization and a better utilization of the church's resources. Let us pray fervently together before this vote is taken that the Holy Spirit will preserve a spirit of unity among us.

NEAL C. WILSON: I have listened with much interest and with respect to the convictions of each speaker, and we prize these individual convictions. We expected some opposition. We had hoped there would have been more objectivity in the discussion of this reorganization, which the church has talked about, requested, even demanded, for years.

We are in a world of change. We face many different situations and complications today, and our traditional approaches can be bettered. We do not feel yet that we have a perfect organization able to meet internal needs of the church in its tremendous outreach. A number of sweeping exaggerated statements have been made, predictions that this will not work. My fellow delegates, we have found that we can make anything work if we want to make it work. If in good faith we move ahead we believe that we can make real progress. This move is positive. It is significant. We

believe that it will be helpful, and that time will prove it so.

We need to do something on the General Conference level at least. I hope that this body will not make it impossible for the General Conference to try it. Maybe we will learn a great deal from this move. It is naturally presupposed that if it works well at headquarters, others will follow the lead.

Some of you may have a marvelous different plan, but please give the General Conference the opportunity to try this reorganization so that it may respond credibly to the desires of the world field.

ENOCH OLIVEIRA: Before making a decision, let us divide into groups for prayer. Let us ask the Lord for guidance and His direction in this decision. [Groups met in prayer.]

[The motion presented by Elder Wernick was to accept the sections of the report having to do with the merger of five departments into the Department of Church Ministries.]

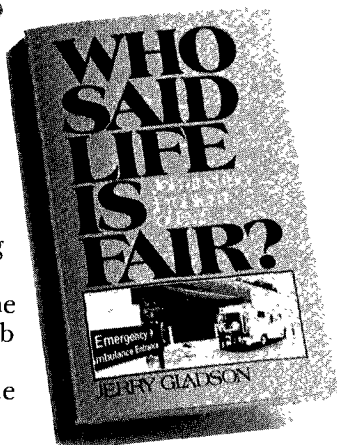
I want it to be clear that this is a final vote. [Motion was voted.]

B. E. JACOBS: [Benediction.]
 ENOCH OLIVEIRA, *Chairman*
 D. R. CHRISTMAN, *Secretary*
 M. T. BATTLE and
 D. A. ROTH, *Proceedings Editors*

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Some facts about our presidents

Since the election of John Byington as our first General Conference president (1863-1865), a total of 14 men have held that office. All but two have been born in the United States. O. A. Olsen (1888-1897) was born in Norway but brought to America by his parents when only 5, while C. H. Watson (1930-1936), born in Australia, came as an adult.

The most unusual election took place in 1922. That year W. A. Spicer (1922-1930), who had been secretary of the General Conference from 1903-1922, became president. A. G. Daniells (1901-1922), who had been president for 21 years, was elected secretary. Thus Elders Spicer and Daniells became the only men to serve as both president and secretary of the General Conference.

No General Conference treasurer has ever been chosen president.

The first man with previous mission experience to achieve the office was O. A. Olsen (1888-1897). In fact, Elder Olsen became president while not present at the session that elected him, being in Europe. W. C. White, son of James and Ellen White, served as acting president for six months until Elder Olsen could finish up his work there and get back to the United States. The last president with no mission service was G. A. Irwin (1897-1901). Since 1901 every General Conference president has previously served the church overseas.

The General Conference chose James White as its first president, but he declined to serve because he had worked so hard for church organization. John Byington was then asked to serve in his place. James White later accepted several terms (1865-1867, 1869-1871, 1874-1880).

A. G. Daniells (1901-1922) served as president for the longest period; J. L. McElhany (1936-1950), the second-longest. Two "firsts" served the shortest time: our first president, John Byington (1863-1865), and our first missionary, John N. Andrews (1867-1869).

The youngest man to serve as president, George I. Butler (1871-1874, 1880-1888), was only 37 when first elected. At age 64, our first president, John Byington, was the oldest.

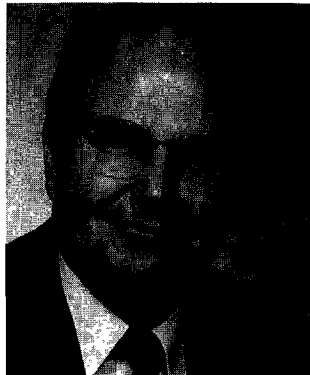
Two presidents had the same birthday—January 3: J. L. McElhany, born in 1880, and Robert H. Pierson (1966-1979), born in 1911. The only deceased president not buried in the United States is C. H. Watson. After his retirement he returned to his native Australia, where he later died and was buried.

George Butler was converted to the Adventist faith by J. N. Andrews and later ordained to the ministry by James White. In 1910 another General Conference president, A. G. Daniells, ordained a future successor, young William H. Branson (1950-1954), to the ministry.

Loma Linda University

Report presented
at the General
Conference session.

By NORMAN WOODS
President



If Loma Linda University has a tradition, it is this: Students are taught to reach out to people in need. Loma Linda graduates have traditionally gone where there is need simply because there is need.

Since its founding in 1905 Loma Linda University has developed from a small sanitarium into the largest center of education operated by the Seventh-day Adventist Church.

At its dedicatory service held in early 1906, Ellen White, delivering the principal address, keynoted the goals of Loma Linda University—goals that continue to be fulfilled by LLU alumni to this day.

“Loma Linda is to be not only a sanitarium, but an educational center,” Mrs. White said. “With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. . . . A school is to be established here for the training of gospel medical missionary evangelists. Much is involved in this work, and it is very essential that a right beginning be made. The Lord has a special work to be done in this part of the field.”—*Testimonies*, vol. 9, pp. 173, 174.

Much has been accomplished in the nearly 80 years since Mrs. White made these remarks. Loma Linda University has graduated more than 28,000 students. These professionals now serve in



Since 1963 the Loma Linda University Overseas Heart Surgery Team has been instrumental in developing open-heart surgery programs in several countries, including Saudi Arabia.

virtually every corner of the United States and in many countries throughout the world.

Loma Linda University is committed to more than purely career-oriented education. It is guided by a vision of the whole man, in whose life the spiritual dimension plays a significant part. Along with the desire to train people who can *do*, the university hopes to graduate human beings who *care*, whose lives are touched by the plea of the poor, the sick, the uneducated, and the lonely.

Through a variety of programs—both on campus and off campus—the university promotes these ideals. Literally hundreds of students and faculty members are involved in various outreach programs each year. Some of the better known programs include:

■ *The Loma Linda University Overseas Heart Surgery Team.* Since its inception in 1963, the heart team has traveled to Pakistan, India, Thailand, Greece, Vietnam, Saudi Arabia, China, and most recently Hong Kong, where they work alongside their national counterparts introducing them to the latest techniques in open heart surgery. The heart team has been instrumental in developing open-heart surgery programs in several countries.

■ *Summer Dental Clerkships.* Since the late fifties students and faculty from the School of Dentistry have traveled to Mexico and Central America during the summer to hold dental clinics in areas where there is no regular dental care.

■ *School of Medicine Elective Program.* Each year students from the School of Medicine are given the opportunity to participate in an overseas elective program. Many students choose to spend one quarter during their senior year at Seventh-day Adventist hospitals located in places like Zambia, Nepal, Guam, India, Hong Kong, and Singapore.

■ *Students for International Mission Service.* This organization fosters interest in mission service among the many students attending Loma Linda University. Periodically the organization sponsors trips to medically underserved areas in Mexico and Central America.

■ *Monument Valley.* Students from the School of Dentistry rotate through the university-operated dental clinic that serves the 10,000 Indians living along the Arizona-Utah border.

■ *The Agricultural Assistance Program.* Loma Linda University's Department of Agriculture has been especially active in world missions, several years ago initiating an Agricultural Assistance Program. The privately funded project channels money and equipment for agriculture and development needs around the world in such places as Bangladesh, Colombia, Honduras, Mexico, Guatemala, Belize, and the Marshall Islands.

■ *The Social Action Corps.* Students from many of the schools based on the university's Loma Linda campus participate in medical clinics serving individuals who normally would not be able to afford regular medical care. Students, supervised by School of Medicine physicians, hold pediatric and general medicine clinics on a weekly basis in several of the communities surrounding the university.

■ *Exchange professors.* The School of Education and the College of Arts and Sciences, through the university's affiliation with Hong Kong Adventist College, send exchange professors yearly.

Loma Linda University provides an atmosphere where challenging new areas of research can be initiated. The faculty and administration at Loma Linda believe that the continuing search for truth, in all areas, is an integral part of the Christian life. The university believes that access to the growing edge of man's discoveries helps to produce students whose creativity and eagerness to know will make them valuable assets to the worldwide community.

One of the most telling insights into the true character of a university is to be found in its alumni, in the people who, from the knowledge and skills they have acquired, forge lives of commitment, making significant contributions to their society.

Loma Linda University's alumni are today helping to fulfill the university's motto, “To Make Man Whole,” around the world. □

Andrews University

Report presented
at the General
Conference session.

By W. RICHARD LESHER
President



The past quinquennium has been a time of growth, uncertainty, stress, and outstanding progress for Andrews University. During these years of struggle for all institutions of higher learning, Andrews has achieved milestone advances on many fronts and seen clear evidence of God's leading through changing times.

Since the past General Conference session, two new professional schools have been organized within the university structure. The School of Business was established in 1980 to give a higher professional profile to those undergraduate and graduate programs that train business leaders for the church and its institutions. For similar reasons, and to improve administrative efficiency, the School of Education was established in 1982. At the same time, the university received accreditation approval to offer the Ph.D. degree in education and religion. The Ed.D. degree has been offered since 1974.

A remarkable number of new graduate degree programs in professional areas have been developed during the five-year period, programs that in substantial ways have the potential to change the face of Adventist education and, thereby, the work of the church around the world. New Master's programs include medical technology, nursing administration, dietetics, and interdisciplinary studies in the School of Graduate Studies; pastoral ministry and Hispanic ministry in the Theological Seminary; and administrative arts—an interdisciplinary program offered by the School of

Enrollment figures reflect the pattern occurring nationally.

Business as an alternative to the Master of Business Administration degree, which the university has offered since 1965.

In addition, Andrews received approval in January of this year to offer the full professional program in physical therapy leading to the Master's degree. The new degree program is unique in the State of Michigan and to Adventist education, and is one of only 13 similar programs in the United States. The first class of 26 students will begin course work at Andrews on July 8, 1985.

In an effort to advance the educational program of the church worldwide, Andrews regularly grants degrees at overseas schools through affiliation arrangements, and offers a variety of extension programs. New affiliations effected in the past five years include Solusi College in Zimbabwe and Newbold College in England. New extension programs established include the Master of Arts in teaching at three North American Division colleges; and the Master

of Arts in pastoral ministry at key locations in several union conferences.

Enrollment figures for the period reflect the pattern occurring nationally in higher education. Economic recession and a shrinking educational market were key factors to a decline in the middle years, but an aggressive marketing program launched by the university in the fall of 1982 brought about a recovery in the 1984-1985 school year. The following chart of head count enrollment and full-time equivalents tells the story well:

<u>Year</u>	<u>Enrollment</u>	<u>FTE</u>
1980-1981	3018	2529
1981-1982	3083	2440
1982-1983	2851	2314
1983-1984	2878	2392
1984-1985	3034	2538

The appeal and availability of an Andrews education for Adventists overseas has increased markedly. While the university's comprehensive opening and closing enrollments for the five-year period remain virtually static, international student enrollment increased by 17 percent, reaching 727 students this year and accounting for 24 percent of the total university enrollment. Recent figures published in the *Chronicle of Higher Education* show that among all U.S. colleges and universities with enrollments greater than 2,500 students, Andrews ranks third-highest in the nation for its percentage of foreign students.

The Theological Seminary took some major steps during the five-year period. A new tuition plan was established in 1983, making a seminary education affordable to a much larger group within the church. At the same time, the Seminary instituted a major curriculum revision, integrating an intensive practical orientation with the traditional academic program. The Institute of Church Ministry and the Center for Continuing Education in Ministry were established, and the Institute of Archaeology began long-term excavations at a new site in Jordan. During the five-year period 512 Master of Divinity degrees were awarded by the Seminary to students who, to a large degree, will shape the future of the Adventist ministry.

In the fall of 1984 a new facility was completed to house the Architecture Department and administrative offices for the College of Technology. A new men's residence hall, University Towers, was completed in 1982.

The quinquennium has seen substantial growth in Andrews' outreach activities and auxiliary programs that advance the work of the church. The Institute of Alcoholism and Drug Dependency was formed in 1984 in cooperation with the General Conference and in affiliation with the national and international drug prevention organizations.

The Adventist Information Ministry, a campus-based telephone-answering and computer service industry, was established in 1982. Students are employed around the clock answering calls from people who see the Andrews toll-free number on television broadcasts of the It Is Written and Breath of Life programs, and in virtually all church-produced evangelistic literature. Records and follow-up information for these contacts are handled through the university's computer center.

During the past five years Andrews students filled more than 80 student missionary appointments around the world. Hundreds of other students have participated in annual volunteer construction projects sponsored by the university chapter of Maranatha Flights International. This past year the university community raised nearly \$20,000 for use by the Adventist Development and Relief Agency in Ethiopia and other drought-stricken African countries.

God has richly blessed Andrews University in the days since the last General Conference session. We are confident that with His continued leading, the days before the next session will be even brighter. □



THE DAY IN REVIEW

Monday, July 1
By Kyna Hinson

The flags at center stage stand as witnesses. One sweeping glance at the rich, colorful array brings the clear message to every Seventh-day Adventist heart: We are a world church! The gospel of Jesus Christ cannot be successfully restricted, and it circles the globe. That is why there is a glow on thousands of faces. There is a great deal of happiness at the Superdome! Seventh-day Adventists have made the happy difference.

The contributions are varied. Seventh-day Adventist artists opened their first international exhibit, *Legacy and Promise*, Sunday at 3:00 P.M. in the Hyatt Regency Hotel. The hosts, Elder and Mrs. Neal Wilson, cut the ribbon to the display of more than 100 pieces of art—abstracts, oil paintings in the tradition of the masters, sculptures, and photographs.



At the close of the Sabbath afternoon program that ended the One Thousand Days of Reaping, Neal C. Wilson, General Conference president, introduced Harvest '90, with its new logo.

An hour after the art exhibit opening, just "next door" in the Hyatt Regency's ballroom a community concert began that featured vocal artists and an orchestra. They performed to a full house, and strains drifted over to those still mingling in the gallery to admire the exhibit.

Mealtimes during this session bring a time not only to eat but to visit, as well. Old friends embraced or vigorously slapped backs at the dinner tables. They introduced spouses and children, and sometimes even shouted greetings from afar. When one hasn't seen a college buddy in decades, this is permissible! However, it does have an odd effect on traffic.

The high spirits spilled over into the evening. Each service is preceded by music—the best of many nations. Sunday

night the Angelos Chamber Choir from Finland performed in national dress, Neuza L. Belz sang in Portuguese, and John Thurber, the music leader, invited the congregation to become "the world's largest mass choir." He led us into a quietly stirring arrangement of "Have Thine Own Way," and later, the theme song of this fifty-fourth session, "Christ Our Hope Forever."

By then the air around the center stage fairly crackled with electricity. The Euro-Africa Division delegation waited expectantly to the side of the platform with flags high, regal, and flowing. Then, at precisely the right moment, a pageantry of color spilled onto the stage. Division president Edwin Ludescher watched proudly as the flag bearers assembled with their groups. Then he bade farewell to representatives of the four nations—Greece, Hungary, Israel, and Yugoslavia—that are to become part of the Trans-European Division (formerly Northern European Division). Most touching was Elder Ludescher's spontaneous embrace of a small girl from this group. She shyly hid her face behind her hands at being lifted high in his arms before so many, but she did manage a charming "Good evening!"

A brief live presentation followed. Two young people demonstrated their methods of witnessing for Christ right on the streets with charts, literature, and Christian winsomeness. The object of their efforts, a scoffer, taunted them as being part of one more group "selling tickets to heaven." Gradually, though, this scoffer began to listen as witnesses from several countries told more of their faith. A man from Romania assured us all that his was not a dying church! And a brother from Angola spoke of the war and famine that ravaged his country, but went on to tell of the tremendous 78 percent growth rate of the Adventist Church in his country.

As their voices faded, the stage darkened, and we all focused on one of the two huge screens for the Euro-Africa Division multimedia report, "Called to Proclaim." Europe has seen the harvest of many seeds, from great reform to great apostasy. Today both still exist, but the efforts of Seventh-day Adventists make a stronger case for the right, and God continues His harvest.

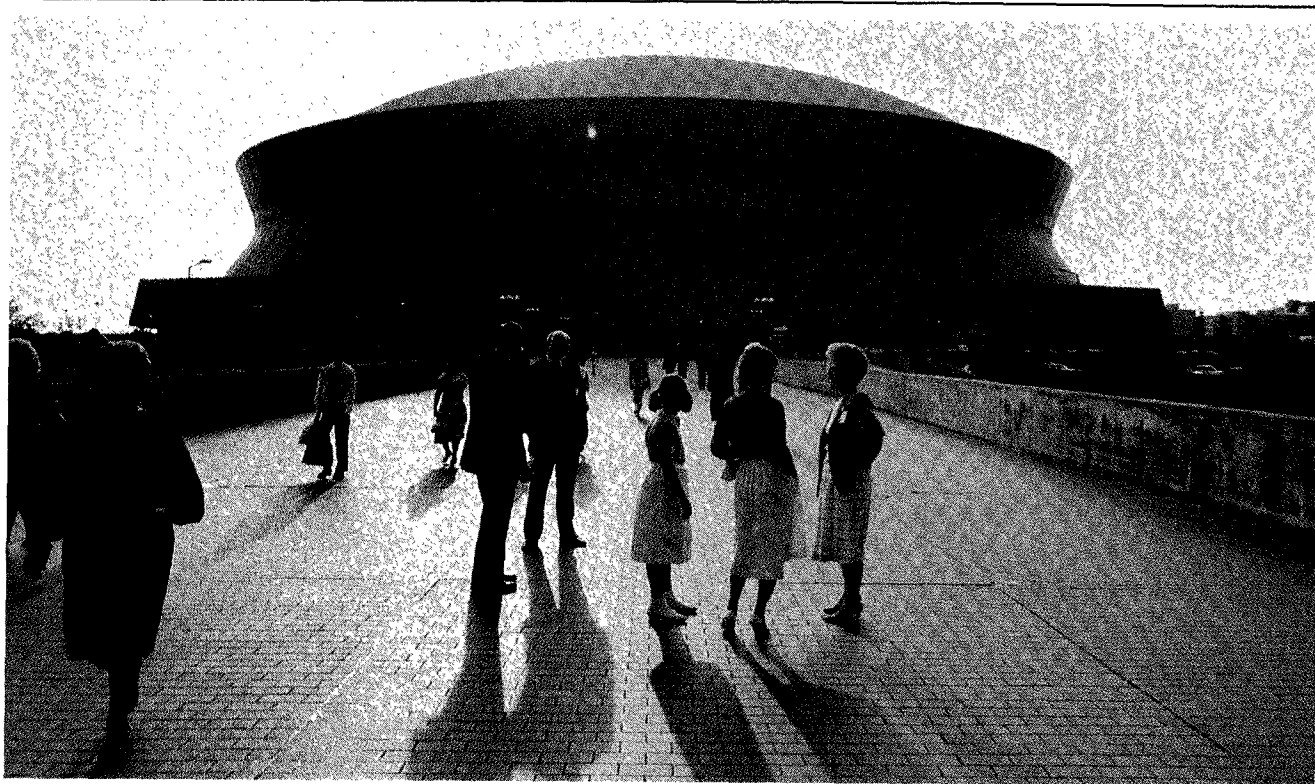
In northern Italy a small Seventh-day Adventist congregation, once forced to worship outdoors because of local sentiment, did not give up, and later was inspired to start an FM radio station. One member donated her entire inheritance of 7 million lira, and a single Adventist family, including the children, began to broadcast from their living room! Today Seventh-day Adventists are recognized and respected in this region.

Then came some heartrending scenes. There stood beautiful Vienna, Austria, with its proud, stunning architecture. But in many cases the beauty was only a facade, hiding the poverty and hopelessness on the inside. In many cases the elderly of this great city are left alone to fend for themselves in filth and discomfort. Disease is often a companion, and sometimes the conditions are so terrible that doctors refuse to make "house calls." But Seventh-day Adventist workers step forward to clean, to treat, to clothe, and to feed.

Now we waited to hear from one of the most diverse and dynamic regions of the world—South America.

The South American Division flag bearers and their companies entered to a trumpet's clear ringing call of "How Great Thou Art," in a swirl of color. This land has seen a

Continued on page 18



Walking from point A to point B through after-meeting crowds (below) was frustrating for some but highly enjoyable for those who met friends along the way. Many of the delegates who are staying in the Hyatt Regency Hotel use the walkway (above) connecting the hotel and the Superdome.

miraculous outpouring of the Spirit of God. And the result? A total of 309,841 baptisms during the One Thousand Days of Reaping period, with 1,007 at the close of a 90-day evangelistic campaign in Ecuador, and 1,200 at the close of a 90-day meeting in Brazil. This division saw the organization of 1,772 new churches during this period. Thousands and thousands of hearts have turned to God, and to God be the glory!

This portion of the report was presented in a fast-paced video, narrated by General Conference Youth director Leo Ranzolin. Music filled the intervals—first a laymen’s quartet from Argentina, then the entire delegation chorusing in Spanish a song composed for the One Thousand Days of Reaping.

The anthem was immediately followed by a second filmed report, a beautiful work entitled “The Steps of the Nazarene.” Jesus was shown during His time here on earth, healing the sick and the blind, leading the children, raising the dead, and bringing His life-giving teachings to those thirsty for His words. Then came spectacular shots of South America—mountains covered with snow; winding rivers; powerful, deafening falls. They all represent the living water that Jesus offers. There were scenes of current Adventist evangelistic efforts—the quiet, intent faces of those just learning of God’s love, and then the joyous expressions of those going down into the waters of baptism.

Many scenes showed beautiful children. Children in Peru made their way to Sabbath school in small boats, *standing up*, with perfect balance! Pathfinders assembled to place a wreath at a memorial, and dozens of young people splashed and swam in the gorgeous setting of a retreat. We saw the church at work in South America—a modern bakery, a popular vegetarian restaurant, food distribution programs to the needy. Medical experts used their skills along with sophisticated equipment, then moved with ease to relieve suffering in remote settings. There is a movement toward development of preventive medicine techniques as well in this division.

What is the best way to end a triumphant report? The South American Division chose to give something away—tiny lapel pins in the shape of doves—to everyone present! As we

The South American Division gave away dove-shaped lapel pins.

welcomed the “dove of peace” and savored the sweetness of this report, the working of God’s Spirit was undeniable.

If New Orleans is anything, this beautiful city on the Mississippi is a city of parades. They range from the world-famous revelry of Mardi Gras celebrations to small columns of figures who melt their sorrow and blow it out in dirges of vintage jazz. Parades are not simply for special times. Here a parade *creates* a special time! This city loves them, and so do Seventh-day Adventists!

One of the most exciting features of GC sessions has been the parade of nations. An opportunity to spill out of the Superdome with all of our flags and native costumes and excited chatter in a hundred different tongues was not to be

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missed! Come close to learn about several participants.

Color guard Yolanda Diggs, 15, stood patiently with her unit of Pathfinders as her leader gave last-minute marching orders. It was hot and humid, but she managed to remain cheerful. This group included black American young people from several churches in our host city, New Orleans. They were lined up to march, and doing a good job of “staying cool” in the best tradition of Pathfinders everywhere.

Close to the Pathfinders stood the Texas Conference delegation. They were easy to find in their red bandannas and wide-brimmed hats. Nolly Martin, from Houston, told me about the group in some English, some Spanish, and a great deal of graciousness. Later another member of this group was overheard making this unmistakably Texas-styled inquiry: “We’re from Texas. What country are *you* from?”

Shortly before 1:00 P.M., the time the parade was to begin, most of the motorcade and marching groups were in their places at the Superdome. They would travel about a mile and a half into the city to assemble at Jackson Square. Many Seventh-day Adventist leaders rode in open convertibles. Elder and Mrs. Neal Wilson cradled a little girl between them (a grandchild?). She waved to the crowd with great delight. Several North American Division leaders rode a vintage fire truck, to their great delight. And every group in the parade seemed to have “throws,” small tokens to toss to the crowds. This *is* the city of the Mardi Gras, and everyone knows goodies are tossed from the floats during that celebration. The “GC coins” were stamped with the three profiles used for the backdrop on the platform (the same art is

on the cover of the current adult Sabbath school quarterly), and the words "Christ Our Hope."

Thompson Kay, who is with the Christian Record Braille Foundation, happily passed out small cards printed with the alphabet in sign language. He became serious when he told of the "14 million persons in the United States alone who cannot hear the Word of God. Let's show them!"

There were also tracts, and even coupons to redeem for small booklets. In other words, Adventist parade participants really got into the spirit of giving, and enjoyed themselves thoroughly as well.

They were just as willing to talk about their countries or their work. Elder Taylor Morris, who works as coordinator of Native Indian affairs in British Columbia, dressed in Cherokee Indian regalia, including a full-feathered head-dress. Elder Douglas Chalale, a missionary to Zimbabwe, wore a hat from his native Lesotho. It looked airy and cool—a good idea in the strong Louisiana sun.

A tiny spry clown turned out to be Minnie (Minnehaha is

her trademark!) Parker, 77, from Sacramento. She planned to walk and clown around all the way to the end of the route!

The receptions for each group seemed to grow warmer and warmer. I witnessed spontaneous applause and cheers for those from Ethiopia and from the Soviet Union. There were smiles, slight bows, and special dignity noted in both groups.

Of course, no parade is complete without music. This one had bands and drums, singing by the Oregon Adventist Ministers' Chorus, and even taped music. But near the end of the long columns came one of the most electrifying instrumental groups of all—the Maranatha Steel Orchestra from Trinidad. Their performance of "The Holy City" sent ripples through the crowd. Time and time again their truck was stopped by the press of listeners who wanted to get closer. Many onlookers were singing the words "Jerusalem, Jerusalem!"—a striking image from an already dramatic spectacle!

The New Jerusalem! There is no happier ending to be found! □



Midnight crew makes GC Bulletins possible

It is 9:00 P.M., Saturday night, June 29. The Review and Herald Publishing Association plant suddenly becomes a hive of activity as some 35 employees (pictured above) move to their work stations. They have only a few hours to produce, print, and ship *GC Bulletin* No. 2.

On the wall hangs a roughly made poster bearing the urgent message: "Bulletin No. 2 MUST CLEAR today." The poster will proclaim the same urgent message each night, but the number will change.

By 11:00 P.M. the pressure is increasing. Former REVIEW assistant editor Aileen Andres Sox—on temporary loan from the Adventist Development and Relief Agency so she can oversee bulletin production—has been on the phone to New Orleans to work out what seems a discrepancy. George Bowen, Review and Herald

vice president for production, has come in to see if all the material will be to the litho department on schedule. The deadline is 1:00 A.M.

At 2:30 A.M. Bowen comes into the composing room for about the twentieth time. Things are running behind schedule. The late start because of Sabbath and having to report both Friday and Sabbath activities creates the greatest challenge the crew expects to face. There isn't much time buffer remaining. Any major mishap will mean missing the flight to New Orleans.

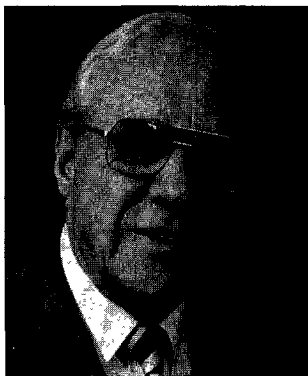
By 3:00 A.M. all the copy editors, proofreaders, typesetters, and pasteup artists have headed for home. Litho is moving well. By 3:20 the blue line is approved, and litho starts making plates. *Bulletin* No. 2—and all others, we hope—will be on time, thanks to the stalwart efforts of the midnight crew.

JAMES COFFIN

Adventist Media Center

Report presented
at the General
Conference session.

By ROBERT R. FRAME
President



One hundred and seventy-three years! This is the accumulated time that the five components of the Adventist Media Center have been involved in radio and television evangelism. Only eternity will reveal how many members in the great family were brought to a knowledge of God's truth through the use of these electronic media. We do know that tens of thousands abide in Christ today because of this outreach.

During the years 1980 to 1984 the center's components have multiplied efforts and diversified methods to reach the millions who do not know Christ. One innovative feature is the use of satellites and cable TV.

We need to keep up with the inventive human genius, for we believe that God would not want us to fall behind in any way.

At the Thousand Oaks, California, center, support staff work in administration, sound and video studios, graphics, computer, accounting, Transda time buying, product distribution, and plant

operations. These people daily uphold the hands of the various speakers who comprise the frontline personnel, and whose achievements speak for themselves.

In 1984 the *Breath of Life* telecast observed its tenth anniversary. This milestone was a time for sober reflection on the numerous ways in which God has blessed people through its ministry. The baptism of nearly 4,000 persons, the organization of three new churches, the successful follow-up crusades, and attractive new programs suggest a bright future of growth and service for the Master.

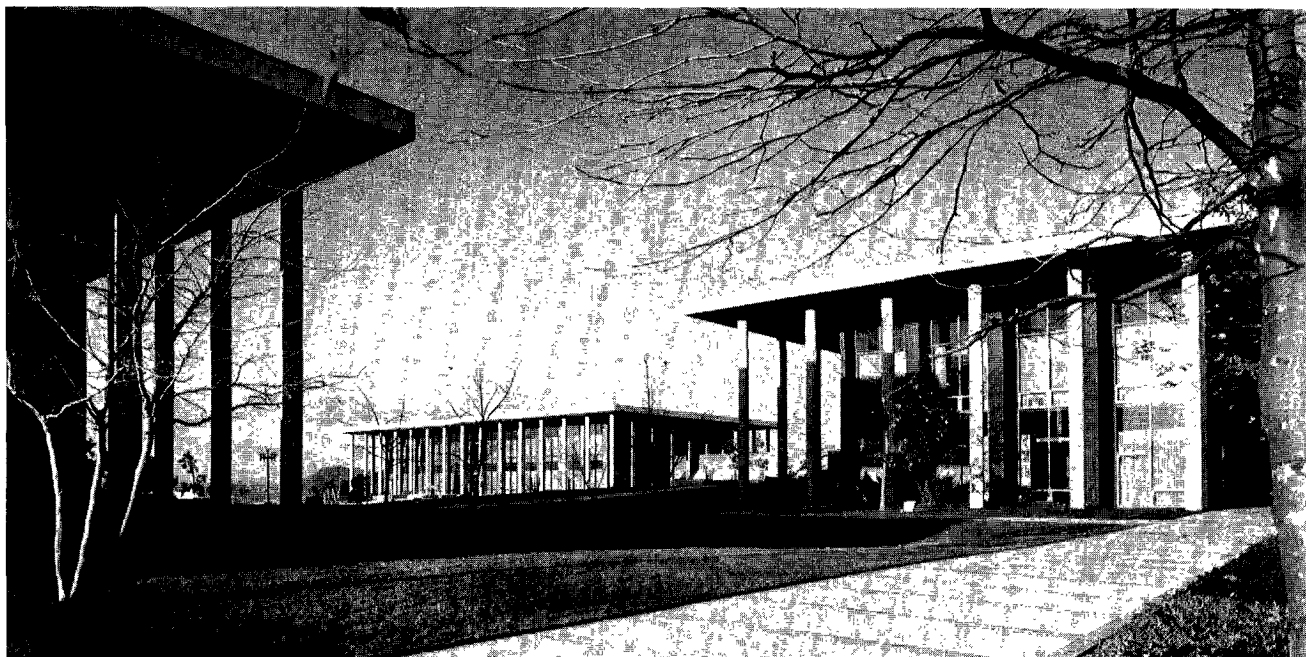
Viewers' letters demonstrate appreciation for the variety of formats, which present themes of wholistic benefit. Health-discussion, interview, question-and-answer, and lecture formats are a popular complement to the preaching of Charles D. Brooks, director-speaker. Quality music by Walter Arties, producer-manager, the *Breath of Life* Quartet, and others add a special dimension to each program.

Breath of Life's appeal is multiethnic. From islands in the South Pacific and the West Indies to the inner city and suburbia, literally thousands have been touched through this telecast. The PTL Satellite beams the program weekly to 1,232 communities in the United States, in addition to 17 other local releases.

Faith For Today's newest series, *Christian Lifestyle Magazine*, is a half-hour show seen in prime time on Saturday evenings on Lifetime Cable Network and on select broadcast stations. It is unique to the church and to television. This program focuses on God's love in action in people's lives today. It features Christians whose healthful lifestyles affect those around them. The series goes beyond just talking about God and actually shows how people are living and sharing God's love in a suffering world.

A print magazine and special correspondence courses, together with personal visits from Faith Associates (specially trained local church members), follow up interests and initiate them into church fellowship.

The dramatic half-hour series *Westbrook Hospital* continues to draw good audiences on Sunday mornings and weekdays on broadcast, cable, and local access systems. Currently 41 stations carry this program series free of charge, including WABC in New York City, where Faith For Today has been on, uninterrupted, since May 21, 1950, making it the longest continuously broadcast program on television.



A view of the Adventist Media Center compound: left, TV building; center, radio building; right, administration building.

Since Dan Matthews joined Faith For Today as a director-speaker in 1980, the ministry has experimented and innovated to reach a larger audience.

The Faith For Today Bible school maintains 10,000 active students, mailing out more than 100,000 graded lessons and graduating 4,000 students annually. In 35 years we have had more than 3 million requests for lessons and 1 million enrollments. We have graded close to 12 million lessons.

George E. Vandeman, one of the pioneers in developing Adventist television programs, inaugurated *It Is Written*—the first religious telecast in color—in 1956. Continuing uninterrupted ever since, the program is seen from coast to coast across the United States and Canada. Carried also by satellite through WTBS, Atlanta; WOR, New York; and SPN, Atlanta, it is available to cable subscribers across the country. The telecast is aired also throughout Australia.

Recent evangelistic outreach is centered on Truth for the End-Time—a new and unique method of Bible study in videocassette format. This series of 30 Bible studies, which effectively covers the Adventist message, is also available in audiocassettes.

Truth for the End-Time seminars are conducted by Vandeman and associate speaker Roland Lehnhoff. Then local pastors and laypersons hold continuing seminars in churches and homes to lead the interested participants to baptism. This method of evangelism is reaching thousands of people and producing thrilling results in members added to the church.

More than a half century ago the Voice of Prophecy pioneered the use of radio to communicate the third angel's message. The goal is the same today as when H.M.S. Richards founded the broadcast (then called *Tabernacle of the Air*) in 1930—to reach people everywhere with a message of help for living in the here and now and of hope for eternal life when Christ returns.

In North America alone the Voice of Prophecy is heard on 493 stations every Sunday and on 290 stations every day from Monday through Friday. A one-hour interview and call-in show, *Let's Talk*, airs live, coast to coast, every Saturday night. Public-service radio spots produced at the Voice of Prophecy are carried by half the stations in North America.

Complementing the radio programs is the largest free Bible correspondence school in the world. Since 1942 more than 818,000 people have graduated.

H.M.S. Richards, Jr., the Voice of Prophecy speaker-director since the sixties, believes the best days for radiobroadcasting are yet ahead. Until Christ returns, radio will be a tool the church can use to reach people with the gospel message.

With a new urgency and sense of mission, *La Voz de la Esperanza* is reaching the Spanish-speaking world. Through some 400 stations it shares faith, love, and hope to the Latin-American countries, Spain, and the 20 million Hispanics of the United States.

La Voz is the youngest member of the Seventh-day Adventist Media Center family, but the program was pioneered by Braulio Perez Marcio in 1942. In the past four decades, *La Voz de la Esperanza* has proved instrumental in opening the hearts of thousands of people who now are members of the growing Seventh-day Adventist Church in North, Inter- and South America.

Since 1974 Milton Peverini has served as director-speaker of the radiobroadcast and has conducted many evangelistic crusades. *La Voz de la Esperanza* operates a large chain of Bible schools that graduates thousands of students each year.

Los Heraldos del Rey (King's Herald's) Quartet is a part of *La Voz de la Esperanza's* outreach. Its current members praise the Lord in their native Spanish and in other languages as well. The whole purpose of *La Voz* is to reach the hearts and the minds of the Spanish population with the world's only hope: Jesus Christ and His Word.

The Media Center and its components salute the delegates assembled at the fifty-fourth General Conference session and join hands with you in completing our God-given tasks. □

Public Affairs and Religious Liberty Department

Report presented
at the General
Conference session.

By B. B. BEACH
Director



The history of Christianity is closely intertwined with religious liberty problems. Looking back, we see that religious liberty conflicts and persecution were important factors in the first-century church. Looking ahead, Seventh-day Adventists believe that the final events will take place in the arenas of church-state and interchurch conflict. Thus religious liberty is destined to be a crucial issue in the last-century church.

A grand time, an awful time

In surveying the contemporary religious liberty world scene, we are reminded of the well-known hymn "We are living, we are dwelling, in a grand and awful time." It is a *grand* time because increasingly the Seventh-day Adventist position regarding freedom of conscience, worship, and religion has been vindicated and confirmed by modern legislation and United Nations international instruments.

More than a third of the nations of the world have now ratified the two UN conventions dealing with human rights; and since the Final Act of the Helsinki Conference of 1975, the 1948 Universal Declaration has been officially accepted by the Socialist countries of Eastern Europe. Furthermore, most nations affirm in their constitutions guarantees of at least some form of tolerance and freedom of conscience. Thus the great majority of the world officially accepts *in theory* the general concept of freedom of religion.

However, the practical reality in various parts of the world is a different story and characterizes an *awful* time. We are living in a world increasingly given to unbridled nationalism, to totalitarianism, and to religious or ideological fanaticism. Arbitrary arrest at night, abductions, and torture are brutalities experienced by those persecuted for conscience' sake. Among the phrases or euphemisms used to deal with those whose religious views and convictions do not fit the framework of absolutist state policy are "antistate activities," "negative social attitude," "social parasitism," "slandering the state," "illegal meetings," "currency violations," and "reeducation."

New emphases

During the past quinquennium the Public Affairs and Religious Liberty Department (PARL) has been active in promoting the

principles of religious liberty, defending church members and others whose religious freedom has been restricted or even repressed, and representing the church vis-à-vis government. Like the Biblical householder, the department has brought forth "things new and old" (Matt. 13:52). There have been some new emphases. "Public affairs" has been given renewed impetus as religious liberty in its broadest setting. The aim is to work for ongoing relations or presence with government on all levels. As a result, the formerly separate United Nations and Congressional responsibilities have been drawn into the PARL Department. Both N. O. Matthews and G. M. Ross, as associate PARL directors, have been giving expert attention to these new PARL functions.

A concerted effort has been made to internationalize the PARL outlook and concerns. There has been also a continuing emphasis on prudence and pragmatic sensibleness. There are religious liberty principles to be proclaimed and upheld. However, the department has tried, in dealing with its world responsibilities, to avoid a narrow, strictly one-nation view of church-state separation. The aim has been to strengthen the church and her presence and not to withdraw and isolate the world church within a cocoon of doctrinaire and springless particularism.

Having said this, I hasten to point out that it is nevertheless important to recognize the Biblical doctrinal basis of religious liberty, for freedom of religion is not a right *created* by constitutional or legal enactments, no matter how good they may be. Constitutions and law simply *recognize* this God-given right inherent in the dignity of man as a child of God created a free moral agent, and in the equality of all human beings as brothers and sisters. From these two concepts flow the right to freedom of conscience and religious observance, and the right to nondiscrimination and equal treatment.

Religious liberty victories

During the past quinquennium there have been some helpful developments and significant victories. The first such success was the passing of the Conscience Clause by the U.S. Congress at the end of 1980. This bill, excluding from mandatory labor union membership the members of churches historically opposed for reasons of conscience to such required membership, was signed into law on Christmas Eve. Gordon Engen, associate director for the North American Division, worked long and hard to achieve this breakthrough. From another angle, appellate court decisions have further reinforced the right of those who for reasons of religious conscience do not wish to belong to trade unions.

November 25, 1981, was "an auspicious occasion" (to use the words of the president of the United Nations General Assembly). After more than 20 years of discussion and delay the United Nations General Assembly voted unanimously ("without a vote") the long-awaited Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief. Article VI, paragraph H, is especially significant. It states that religious liberty includes the right to "observe days of rest . . . in accordance with the precepts of one's religion." The inclusion of this statement is largely owing to the PARL Department and the instrumentality of the International Religious Liberty Association in Europe. Special recognition goes to Gianfranco Rossi, PARL director of the Euro-Africa Division, for his effective work in the "corridors" and commissions of the United Nations in Geneva.

In the United States the pendulum has been swinging away from the traditional Sunday laws. In the great majority of the States, such laws have been either abolished, ruled unconstitutional, or left inoperative. We use the metaphor of the pendulum advisedly. After swinging away, the pendulum always swings back. There are undercurrents (Sunday laws as "social laws" to protect working people; the need felt by advocates of the Christian nation concept to have a symbol in recognition of the sovereignty of God in the American nation) that could stealthily and slowly or boldly and

rapidly reverse the current trend. Today, more than ever, the people of God must watch and discern the signs of the times. This is one of the functions of the Public Affairs Department.

A crowning religious liberty highlight this quinquennium was the Second World Religious Liberty Congress, held in Rome, Italy (1984). The General Conference PARL Department provided the leadership for the congress. More than 50 media representatives registered to cover the congress. Rosalynn Carter served as honorary president, and the president of Italy gave his "high patronage," a coveted convention status symbol in Italy. The galaxy of speakers who highlighted the importance of religious liberty in all parts of the world included such "stars" as Adam Lopatka, minister for church affairs of Poland; Kurt Herndl, assistant secretary-general of the United Nations; Max Kampelman, currently chief U.S. negotiator in the arms talks in Geneva; Abdus Salam, Nobel Prize winner in physics; and Edward Seaga, prime minister of Jamaica.

On May 10, 1985, the General Conference was recognized as a "nongovernmental organization," placing it in consultative status with the Economic and Social Council of the United Nations. This body oversees questions of human rights, religious liberty, and humanitarian activities. This recognition gives the General Conference the right to present, on appropriate occasions, written statements and make oral interventions regarding matters of importance.

From time to time serious problems limit the work of the church or restrict the religious liberty of individual church members. A good number of these problems have been dealt with and solved.

In 1982 for several weeks all our churches, schools, and the mission headquarters in Nicaragua were closed and occupied by the People's Militia. The account of how this grave problem and misunderstanding was quickly solved is one of the great religious liberty stories that highlight the miraculous providences of God.

For many decades Spain typified religious persecution in a so-called Christian nation. During the past decade the situation has dramatically and radically changed for the better. For a time during the quinquennium Daniel Basterra, the Spanish Union PARL

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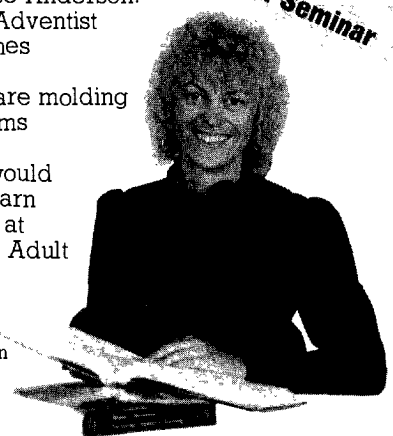
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director, even served on the government's 21-member commission that supervises church-state relations in Spain. In two employment cases, the right of Seventh-day Adventists not to work on the Sabbath has been recognized. This is indeed a new day in Spain!

In numerous instances Sabbath problems have been dealt with and solved. For example, in the Federal Republic of Germany the highest court has recognized the right of a Seventh-day Adventist to receive unemployment compensation despite an available job that was refused because of a Sabbath work requirement. Most recently the courts upheld the right of two Seventh-day Adventist university students to take their final examinations on a day other than Sabbath, and this despite opposition from the university authorities. In Poland, when under martial law all citizens were required to work a six-day week, Seventh-day Adventists were specifically exempted from the Saturday work requirement.

For a number of years the religious liberty situation in certain countries has been a cause for special attention and at times apprehension. It is encouraging to see some steps toward normalization of church organization and stability in the Soviet Union. In the People's Republic of China the direction appears to be toward a loosening up of ideological strictures and increased freedom of religion, although the actual situation varies considerably from district to district. In Shanghai our church recently held an open baptism at which 74 people were accepted into membership. Closed doors are being opened.

Diplomatic relations with Holy See

However, in religious liberty we are not able to speak only in terms of victories. Unfortunately there are also defeats and worrisome trends. In the United States, President Ronald Reagan broke with historic understandings regarding separation of church and state and in January, 1984, established full diplomatic relations with the Holy See—the central governing authority of the Roman Catholic Church.

We stood in the vanguard of the opposition against this seemingly unconstitutional favoritism of one church and religiopolitical entanglement of the U.S. Government with the Papacy. We used the press, radio, and television to make our concern and "winter of our discontent" known. On the other hand, there is some compensation in seeing prophecy being fulfilled before our very eyes, and also satisfaction in voicing important principles in a redemptive manner. Furthermore, it is interesting to note that at the very time that the United States provided the Catholic Church with a diplomatic coup, Italy reached an agreement with the Vatican according to which the Roman Catholic Church is no longer the state church of Italy.

Causes for concern

Some trends give cause for concern. There are efforts to regulate and even restrict fund-raising activities, including those of churches. The church's Ingathering program is affected by these efforts at limitation. There are regulations by tax authorities aiming to distance church-related and -operated hospitals and schools from the churches that own and sponsor them. Antidiscrimination laws and regulations being promulgated may tend to weaken religious-moral standards in employment practices of churches and in student admissions to church schools. Fortunately, a recent Supreme Court decision in Canada favors the right of religious schools to hire only teachers who adhere to the teachings and practices of the sponsoring church.

Efforts are being made in the United States to call a constitutional convention for the avowed purpose of passing a budget-balancing constitutional amendment. Could a runaway convention take place that would produce a completely new constitution, as happened in 1787? While at present it seems unlikely there will be a constitutional convention, it is a possibility the PARL Department is watching and opposing nationally and in various States.

In various countries there are more and more restrictive immigration and employment regulations that tend to exclude or at least severely limit the sending of missionaries to certain countries. In view of the size and the importance of India, the problem there is of special relevance.

Another disquieting trend is the awakening and militancy of certain non-Christian religions. Organized Christianity appears to be in danger of extinction in the Middle East. Buddhism is stirring in the Far East. Thailand has indicated its intention to recognize no other Christian churches than the five already recognized. In Japan, Shintoism and accompanying emperor worship (involving an element of militarism) are on the rise. East-West and especially North-South tensions and conflicts tend to have a negative religious liberty fallout, especially insofar as Christianity is concerned, since it is seen as being connected with the West, past colonialism, and current United States superpower postures and policies.

We would like to make reference to a few selected problem areas. In Burundi the Seventh-day Adventist Church has been closed down as a recognized church organization. The pastors no longer are allowed to function; some have been imprisoned for their faith. While the problems are varied and complicated by other issues, officially the cause for the present situation is the government's requirement that all citizens give Saturday labor to the state in community development projects. Much divine wisdom is needed to solve this serious situation.

Sabbath problems abound in many places, from the military in the United States to Sabbath entrance examinations to government secondary schools and universities in Nigeria. In many countries (for example, Francophone Africa, Korea, and Singapore), government schools require attendance on Saturday, and this continues to create difficulties for Seventh-day Adventist children, young people, and parents.

In the United States the U.S. Supreme Court no longer appears to be the guaranteed and conclusive bulwark of religious liberty. Associate director Mitchell Tyner, among his various responsibilities, monitors the decisions of the courts, especially the Supreme Court, and edits the *Court Report*, prepared by the Public Affairs and Religious Liberty Department.

The department continues to monitor Federal legislation that might impact upon the church. The General Conference warily and judiciously dealt with the controversy over organized prayer in U.S. public schools because of the significant church-state issues involved. Our church successfully opposed the reintroduction by constitutional amendment of mandated recited classroom prayers, because the teacher, under whose aegis they would occur, is a functionary of the state. Furthermore, there was also a danger of prayer becoming trivialized, "sanitized," and diluted.

Holding high the banner of religious liberty

While we realize that religious liberty problems and even persecution can have beneficial and purifying results and that the gospel work can be given impetus in times of crisis, we are admonished to do "everything that we can do" to save our people from persecutions and oppression (*Testimonies*, vol. 9, p. 230), and to hold high the banner of religious liberty (*ibid.*, vol. 6, p. 402). This is the task of our department. Under the seasoned editorship of associate PARL director Roland Hegstad, *Liberty* magazine reaches hundreds of thousands of readers and thought leaders.

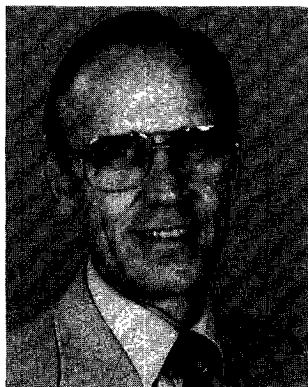
A grand time of religious liberty in large segments of the world is a time of opportunity for evangelistic advance. Religious liberty implies the moral responsibility to search for truth, to live according to the Biblical vision, and to proclaim this message courageously and persuasively to the world. This is the mandate of the church of the remnant.

"To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test."—*Ibid.*, vol. 5, p. 136. □

Amazing accomplishments

Report of the Africa-Indian Ocean Division presented Monday, July 1, 1985.

By R. J. KLOOSTERHUIS
President



From the parched desert sands of Ain Ben Tili in the Islamic Republic of Mauritania to the steamy clime of Ambovombe in the Democratic Republic of Madagascar; from the rocky, windswept shores of Praia, Cape Verde, to the luxuriant emerald-green sugarcane fields surrounding Port Louis, Mauritius, lie the 12 million square kilometers of the Africa-Indian Ocean Division territory. Sprinkled among the approximately 250 million people in 30 countries and islands on the continent of Africa can be found more than half a million baptized Seventh-day Adventists.

Africa is certainly a continent of contrasts. Thatched-roof huts and gleaming ultramodern skyscrapers compete for space in African cities. Millions of human beings are suffering for food and water in megafamine conditions, while countless others are experiencing megahunger for the Word of the Lord. What a staggering challenge to the denomination's newest division! This report chronicles the unprecedented growth of a people living and witnessing for their Lord and Saviour.

Slightly more than five years ago the Africa-Indian Ocean Division did not exist. The first business session of the previous General Conference session, in April, 1980, authorized the creation of a new Africa division. The following June, I arrived in Abidjan, Ivory Coast, the future home of the division's headquarters. Shortly thereafter, the first AID executive committee meeting took place around the dining room table at the home of the Ivory Coast Mission president. Four members were present. The only office supplies available were some "borrowed" blank sheets of paper on which to take notes. There were no letterheads, treasury forms, paper clips, or any other basic office necessities. Every detail, even simple decisions, had to be thought through, organized, and put into operation. It was truly beginning from scratch.

Gradually additional personnel arrived. Organizational structure and policies took shape and form. Brick and mortar for office and homes were secured. From that humble beginning, AID grew and developed into its present organization. However, putting aside all other considerations, I find that it has been an exhilarating, rewarding experience to witness the surprisingly rapid transformation in soul winning.

Through the close cooperation of administrators, departmental directors, and workers on all levels, along with a committed laity, a veritable explosion of evangelism has occurred. Notice the trend of the annual baptism totals, as reported by G. S. Valleray, division secretary: 1981—41,350; 1982—41,751; 1983—60,659; 1984—

66,320. During a 48-month span, baptisms mushroomed by 62 percent. He also indicated that the division membership, as of January 1, 1981, was 334,343, whereas by December 31, 1984, it had zoomed to 489,053, an increase of 46 percent. Commenting on this dramatic increase, Elder Valleray said, "As leaders and members are catching the vision, an ever-increasing number are on the cutting edge of a great evangelistic endeavor for Christ. After four years the results in baptisms testify to the impact made by the Spirit of God on the church and world. Glory be to God our Father and Great Benefactor."

Surge in Evangelism

Division Ministerial and Stewardship Association secretary Ted N. C. Wilson, along with a galvanized leadership, marshaled the workers and laity into a dynamic, powerful unit under the banner of the One Thousand Days of Reaping. Recently while reviewing AID's evangelistic accomplishments, Elder Wilson commented: "During the past quinquennium, approximately 263,000 new believers have been added to God's church through His power. The spirit and momentum of evangelism have accelerated dramatically in the past two and one-half years with the strong spiritual evangelism program of the One Thousand Days of Reaping. This program has caught the imagination and enthusiasm of the members throughout the division. Laymen and pastors have united together. With the blessing of the Holy Spirit they have pushed the division growth rate to one of the highest of the world divisions. The Africa-Indian Ocean Division is throbbing with evangelistic activity and energy."

Nominating Committee Report—4

Voted: To approve the following partial report of the Nominating Committee:

General Conference

Undersecretary: David H. Baasch
Associate secretaries: Maurice T. Battle, Bob E. Jacobs, Don A. Roth, Charles D. Watson

Eastern Africa Division

President: Bekele Heye

Euro-Africa Division

President: Edwin Ludescher

Inter-American Division

President: George W. Brown

North American Division

President: Charles E. Bradford

South American Division

President: Jogo Wolff

South Pacific Division

President: W. R. L. Scragg

Southern Asia Division

President: Gerald J. Christo

Northern European Division

President: Jan Paulsen

Public evangelism is spreading like wildfire in Africa. Presentation of the gospel under a tent has gripped the public's attention and caught our leaders by surprise. It began in Monrovia, Liberia, in early 1983. There two public campaigns, one conducted by J. J. Rodriguez, a student from Oakwood College, and the other by Ted N. C. Wilson, together produced 1,275 baptisms. R. J. Wright, then West African Union Ministerial Association secretary, coordinated both efforts, with only eight months separating the two campaigns. Unprecedented large baptisms have taken place in Ghana, where laymen have seized the initiative and pushed baptisms to an all-time high.

The same is taking place in the Zaire Union, where last year's total of baptisms was 21,730, a 46 percent gain over the previous year. The Rwanda Union's total baptisms for a recent four-year period was 62,057. Recently the Togo-Benin Mission, with a membership of 592, suddenly discovered itself confronted with an influx of 650 people requesting baptism following a series of meetings held by Frederic Durbant in Lomé, the capital of Togo. Unfortunately there are no church facilities to house them.

At the opposite end of the evangelism receptivity scale, Arturo E. Schmidt, attempting the seemingly impossible, spearheaded a major evangelistic thrust directed at the Muslim population of Dakar, Senegal. Hundreds attended, filling two tents for nearly three months. Today about 30 individuals—some already baptized, others preparing for baptism—attend an Adventist "House of Prayer" specially oriented to Moslems.

For the first time an African division-conceived and -produced quarterly ministry magazine and a cassette program in French and English were initiated to assist pastors in a special continuing pastoral education program. Plans have been approved also for the Africa-Indian Ocean Adventist Theological Seminary, with two campuses. The upgrading of pastors is of prime importance for the future growing demands of evangelism.

Because of the heavy demand on finances for evangelism, the division has given much attention to the area of stewardship. A recent division-wide stewardship council resulted in a division committee decision to aim at 100 percent self-support by local fields and unions by 1995. Such an ambitious objective will require continued education of stewardship principles on the part of leadership. The use of tithe and offering envelopes as a means of systematizing the church members' orientation to stewardship is heavily promoted. The Family Planned Giving program is strongly encouraged.

Lay activities and Sabbath school

Under the leadership of Philip G. Samaan, lay activities and Sabbath school director, the laity have accepted the burden of soul winning. More than 39,000 laymen are teaching, preaching, and leading souls to Christ. They held slightly more than 2,200 public efforts, giving 374,611 Bible studies in the fourth quarter of 1984 alone. The number of lay Bible instructors rose from 8,000 in 1981 to 39,786 by the end of 1984.

In the bustling metropolis of Kumasi, Ghana, 30 new companies were organized during 1984 through the direct involvement of laymen. The major reason for the outstanding success of the Central Ghana Conference in baptizing more than 20,000 precious individuals in 836 days was the indefatigable action of laymen and laywomen. Kumasi is jammed with new Adventist churches, groups, and building projects. Signs designating a Seventh-day Adventist place of worship can be observed in almost every area. The lay activities department and the Ministerial and Stewardship Association have an integrated program of providing materials and instruction to the pastors and laity. This year is designated as the "year of total evangelism: pastors and laymen united."

The Sabbath school membership skyrocketed to 783,055, an increase of more than 35 percent in a span of four years. During the same period the number of branch Sabbath schools moved ahead

from 4,347 to 7,370, an increase of 70 percent. The year 1984 saw the first production of the children's magazine *Happy Ways*, which incorporates Bible stories and other materials within an African context. Evangelism is alive and growing through the ministry of these important departments.

Publishing—vanguard of evangelism

Within the division territory are three publishing houses. One is located near Jananarive, Madagascar, and operated by the Indian Ocean Union. It is producing materials in the Malagasy language. The second, situated in Yaoundé, Cameroon, publishes literature for the Francophone unions. The third, the Advent Publishing House, one of the denomination's largest, and the division's best-equipped institution, is located in Accra, Ghana. This institution, employing 67 individuals, serves the Nigerian and West African unions.

With 70 strategically located Adventist Book Centers and 800 literature evangelists, Dale L. Thomas, publishing department director, reports that the publishing work is active in 21 of the 30 territorial entities of the division. The number of literature evangelists has doubled during the past quinquennium. A. Jeanniton, Zaire Union publishing director, intends to have more than 1,000 literature evangelists by the end of 1985. They have the challenge to organize a colporteur club in every church. Recently, in a span of 12 months, James Erondu, Nigerian Union publishing director, along with 250 literature evangelists, sold nearly US\$2 million worth of publications, setting a delivery record for the African continent.

Not only are literature evangelists making a major contribution to the spread of the third angel's message through the sale of literature, but they are also becoming personally involved in conducting evangelistic campaigns, opening new branch Sabbath schools, and inviting interested individuals to weekly church services. During the past four years, 4,282 people were baptized through the direct involvement of these faithful frontline troops. Truly the strength and efficiency of evangelism depends to a large degree on the work of our literature evangelists.

Health and temperance

Health and temperance activities are reinforcing our evangelistic possibilities by the establishment and strengthening of national chapters of the International Commission for the Prevention of Alcoholism and Drug Abuse in many areas of AID. Barry Wecker, M.D., health and temperance department director, has recently evaluated many of the division's 55 hospitals, dispensaries, and clinics in the light of their total impact on the community. Suggestions have been given whereby these important institutions may improve their services to the whole man in light of today's needs and priorities. Establishment of additional dental clinics has been approved. They will join the three dental clinics now in operation. Plans are under way to provide undergraduate and graduate education within our division in the area of public health.

Education: evangelism at its best

The Africa-Indian Ocean Division gives the highest priority to education. Its long-term growth depends on what is accomplished presently to prepare young people to assume future leadership responsibilities. The division has one junior college and two four-year college-level institutions of learning. The oldest, Adventist Seminary of West Africa, affiliated with Andrews University, located near Ilishan-Remo, Nigeria, serves the English-speaking Nigerian and West African unions. Africa's newest four-year college is the Adventist University of Central Africa. Situated in the rural setting of Mudende, Rwanda, it serves the entire division's French-speaking constituency. In October, 1984, the new university began its first year of instruction, with 64 students. The enrollment will continue to climb until the maximum

planned capacity of 550 students is reached. Construction continues as funds are available. In 1983 the Adventist Missionary College opened its doors to young people, with 41 in attendance. It is located in temporary quarters near Accra, Ghana.

The total enrollment for elementary, secondary, and tertiary schools within the division remained almost constant during the past quinquennium, reports Phenias Bahimba, division education director. At the beginning of the 1980-1981 school year the combined total was 72,509, whereas the 1984-1985 school year indicates an enrollment of 72,239, in spite of the closing of scores of elementary schools in one area of the division, owing to the enforcement of new government regulations requiring specified classroom dimensions and acquisition of additional equipment. During the past four years, more than 19,300 students were baptized while attending a Seventh-day Adventist school in the Africa-Indian Ocean Division. Yes, evangelism is at its best in the classroom.

Youth mobilized for evangelism

Exciting evangelistic news comes from the youth of the division—youth in action. Mario Valente, youth director, reports that the One Thousand Days of Reaping goal established for the youth of the Africa-Indian Ocean Division (75,000 persons won) was reached by the month of September, 1984! Yes, our youth are leading the way.

Because young people compose the largest segment of the division's membership, special emphasis was placed on development of our precious youth during the past quinquennium. The continued strengthening of the youth program was undergirded by seven modules for youth action. These modules are based on leadership, commitment, worship, discipleship, fellowship, and witness. The objective has been to organize, mobilize, and evangelize. Indeed, the youth of Africa-Indian Ocean have done just that. We salute them for their dedication, enthusiasm, and involvement in soul winning.

Evangelism via shortwave radio

During 1983 the Africa-Indian Ocean Division, in close connection with Adventist World Radio, began shortwave transmission of the Advent message in the French language from the powerful antennas of Africa No. One, located in the Central African republic of Gabon. Its signal may be heard by approximately 80 percent of the French-speaking population of West and Central Africa.

Daniel Grisier, division director of AWR, estimates from the letters received that approximately 350,000 people listen regularly to each day's one-hour transmission. Listeners in Mauritania,

Guinea, and Niger, countries where there is no organized Seventh-day Adventist work, send requests for literature on a regular basis. (Letters have come even from Europe.) The first baptisms, as a direct result of the program, were held in Cotonou, Benin, during 1984. Pastors in Lagos, Nigeria, and Accra, Ghana, report that several individuals are now attending Sabbath services as a result of listening to the broadcasts.

The program, entitled (in French) *Il Est Ecrit (It Is Written)*, heard Monday through Sabbath, uses a trisegmented magazine format with emphasis on health, education, and devotion/doctrine, interspersed with appropriate music. Each broadcast offers books and a Bible correspondence course. Great evangelistic expectations lie just ahead for AID in radio.

Evangelism may imperil religious liberty

As evangelism surges forward the enemy of truth is not giving up any ground without contesting every move. I regret to inform the General Conference session delegates that in one country of the division the government has closed our churches, locked the mission office, taken away its legal standing, and annulled the civil status of the national pastors. This particular government is demanding that Adventist Church members perform their community service work on Sabbath morning. It would seem unthinkable that so quickly our religious liberties could be snatched from us. But we have been forewarned. Let us fervently lift our hearts in prayer for the continued steadfastness of our people in the face of grave difficulties. James B. Kio, communication, public affairs, and religious liberty director, observes, "We know that the final contest before Christ comes will be centered on the issues of religious liberty. Therefore, we must proclaim the gospel with speed and courage while we still have time."

Poised for greater evangelistic exploits

A word of profound personal gratefulness and heartfelt appreciation goes to my fellow division leaders, division departmental directors, the division office staff, union and local field officers, institutional administrators, workers, and members for a very exciting quinquennium. The Africa-Indian Ocean Division has now emerged from the pioneer stage. It is entering a period of breathtaking expansion and outreach. AID is poised, ready to flex its witnessing muscles. AID's evangelistic spine tingles with excitement. The fervor of evangelism is felt throughout its circulatory system. The Africa-Indian Ocean Division is ready to do its part in proclaiming the return of our Saviour, "from village to village unto the last village; from house to house unto the last house; and from person to person unto the last person." □

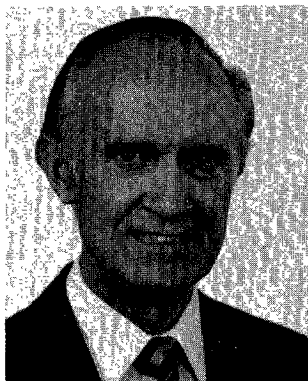


Representing South Africa, and providing beautiful vocal music, was the Southern Union Choir, directed by Victor Kwapeng.

A seed, a hope, and a mission

Report of the Far
Eastern Division
presented Monday
evening, July 1,
1985.

By WINSTON T. CLARK
President



In 1888 Abram La Rue, seaman turned sheep herder turned volunteer evangelist, arrived in Hong Kong and planted a seed of truth in the Far East. From that small beginning, it has grown until today more than 540,000 men and women, boys and girls, of many countries and cultures rejoice in the hope of a soon-coming Saviour. Together they share in the mission of reaching more than 500 million people.

The story of the growth of the Seventh-day Adventist Church in the Far Eastern Division is indeed a thrilling one. We rejoice in the knowledge that in spite of economic problems, political instability in some areas, and war and great personal suffering in other portions of the division, God is richly blessing His people and prospering the growth of the church. Nineteen eighty-four was the best year yet for men and women joining the church through baptism and profession of faith, with more than 40,000 added to the membership.

Japan

Ninety-five years ago, in full view of beautiful Mount Fuji, a little seed of truth found fertile soil in Tokyo, Japan. Springing up and beginning to bear fruit, it resulted in the first Seventh-day Adventist church in Japan, with 13 members. In the intervening years, though the growth was slow and at times discouraging, the church put its roots down deep and firm. Surviving bitter persecution during World War II, it has emerged today as a strong self-supporting organization committed to the evangelization of the country's 120 million people.

The Japan Union, organized into a union conference in 1984, with 11,220 church members, operates a strong educational program, a health-care system well known for its health education activities, and a publishing work that is putting millions of pages of literature into the hands of Japan's highly literate population. Through English language schools, radio and TV programs, Bible correspondence schools, and a host of other activities, the people of Japan are learning to know about Christianity—who Jesus is and what He is able to do for them.

As the church in Japan grows, it is extending its influence to other lands through select representatives. Today it has missionaries working in Brazil, the United States, Singapore, Hong Kong, and other countries, and more are training to go abroad.

Korea

In 1904 the gospel seed was planted in Korea—Land of the Morning Calm. Initially slow and difficult, the growth of the church

in this land has in more recent years been nothing less than phenomenal. Following World War II, then the Korean War, devastation and poverty stalked the land. But the church grew, slowly, steadily. And last year, when it celebrated the eightieth anniversary of its beginnings, more than 20,000 Korean Adventists gathered in an Olympic sports stadium to praise God for His blessings upon their church. What an awe-inspiring sight it was!

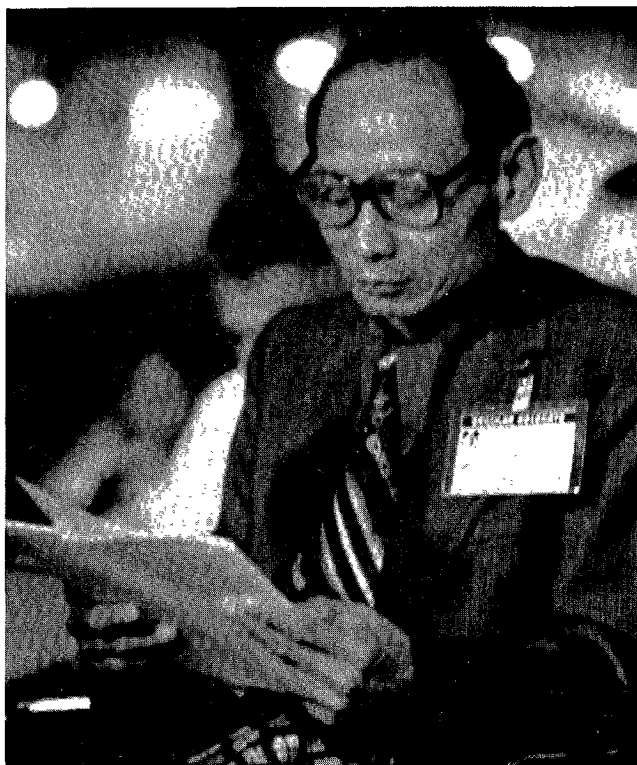
The 65,000 members of Korea were organized in 1983 into the first union conference of the Far Eastern Division and, together with the Japan Union Conference, will be admitted into the sisterhood of the world church at this General Conference session. *Vibrant* describes Korean Adventists today. The rapid growth and development of the church in recent years has been very much the work of laypeople who are active in evangelism of every sort. They raise up churches and then finance the construction of church buildings. Elementary and secondary schools are multiplying, Korean Union College is growing, and everywhere there is an atmosphere of forward movement. Our health message and our health-care work make an impact upon the people that softens their hearts for the gospel message.

Adventist literature, radiobroadcasts, Bible correspondence schools, English language schools, and other programs all provide channels through which the millions of Korea are learning of the gospel and its power to change their lives.

Philippines

One of the peoples most responsive to the three angels' messages is the Filipino people. So fast has the work grown among them that it is difficult to provide places of worship for those who come into the church. Today, of every five members in the Far Eastern Division, three are found in the Philippines. But it all started with a little seed planted back in 1905 by R. A. Caldwell, of Australia. That little bit of truth, dropped into the heart of some honest people, sprang up, and today more than 300,000 members rejoice in God's love.

Again, it is the witnessing power of the laypeople that is



Delegate Kyaw Sein Pe, press manager from Rangoon, Burma, studies one of the many documents passed out during meetings.

spreading the truth so rapidly among these island people. Warm, friendly, and just naturally good neighbors, they share the good news everywhere. Wherever the laypeople are active, the work grows rapidly, and nowhere is this more true than in the Philippines.

More than 3,000 literature evangelists scatter our books and magazines among the reading public, and thousands of people learn of Jesus and accept the message.

The Adventist educational system is a great evangelizing tool in the Philippines, as in other areas of the Far East. Not only does it anchor our own youth in the truth, but they in turn are going out into the towns and villages to share what they have with others. Mountain View College, Philippine Union College, and our baby college, Central Philippine Adventist College, all operate active witnessing programs. South Philippine Union Mission, with more than 137,000 members, owes at least a part of its rapid growth to the dynamic witnessing over the years of the youth of Mountain View College.

Public evangelism brings in thousands of converts every year, whether in the metropolitan Manila area or in the smaller cities and towns that abound with people. In December of 1984, a well-known evangelist from a neighboring division, together with his team, held public meetings in the Philippine International Convention Center, Manila, for three weeks. Thousands attended each night. Careful preparatory work by scores of local workers and laymen had sown the seed, and when the evangelist made his appeal for decisions for baptism, more than 1,000 of Manila's finest citizens responded and were baptized. Hundreds more are studying and preparing for baptism.

Although the economy of the country is in dire straits, unemployment is a major problem, travel in certain areas is dangerous, and some of our workers and members have lost their lives through local "wars," God's work continues to move forward. No obstacles can stand in the way of His power.

Indonesia

With some of the most densely populated land areas of the world and the largest population of the Far Eastern Division, Indonesia confronts the church with a tremendous challenge. R. W. Munson



L. E. Tucker, director of The Quiet Hour broadcast, talks with D. M. Niere, president of the Central Philippine Union Mission.

came to the country back in 1900 and first planted the seed of truth in this land of 13,500 islands and a variety of cultures. Today, even though the membership stands at more than 90,000, the needs of this vast territory are still immense. But as in so many other countries, God has blessed His church and His people, and the growth it has shown is nothing short of a miracle.

As in other lands, Christian education evangelizes, trains, and prepares the youth of the church for service both within the organization and as laypeople in the community. The more than 22,000 young people enrolled in our elementary, secondary, and college programs are a potent force in the growth of the church.

In these lands that are largely non-Christian and mostly inhabited by followers of Islam, Seventh-day Adventists share some definite similarities in lifestyle that help in breaking down prejudice. Friendship, kindness, and the power of God all play their part in winning men and women, boys and girls, to the gospel.

From the jungles of Sumatra in the west to Irian Jaya (New Guinea) in the east is a vast land and sea area more than 3,000 miles in length. To reach some of the remote portions of this tremendous country, the church today operates an aviation program that reduces travel from weeks to hours and extends the church's outreach to otherwise inaccessible places. Five aircraft and four pilots with ground support staff, including several Indonesian workers, compose this arm of the church.

In Indonesia the publishing program, health education work, English language schools, and all types of lay and public evangelism are contributing to the relatively rapid growth of the church in this country of more than 165 million people. More than 6,200 people joined the church in 1984, about evenly divided between the East and West Indonesia unions.

Southeast Asia

In 1900, the same year R. W. Munson was planting gospel seeds in Indonesia, H. B. Meyers arrived in Singapore and began to look for some fertile soil that would grow seeds of truth. Thus began the work in this part of the Far East, first in Singapore, then in West Malaysia, Thailand, Laos, Kampuchea, Vietnam, Sabah, Sarawak, and Brunei.

This union, really a mini-United Nations, although torn by wars for many years, has continued to grow solidly during the past quinquennial period. With a membership of 35,260 at the end of 1984, it has both the country with the highest ratio of Adventists to population and the country with the lowest ratio of Adventists to population in the Far Eastern Division. Sabah, a part of the Malaysian federation, counts one Seventh-day Adventist among every 91 people in the country, while in Vietnam there is only one Adventist for every 17,000!

Since 1975 there has been no official contact with our church in Vietnam, although letters go back and forth between friends in and out of the country. The church members are as active as existing conditions permit, and this is true also of Kampuchea and Laos.

The health-care ministry in this union is carried out by five of the division's 22 hospitals, and breaks down much prejudice in the largely Buddhist communities where it operates.

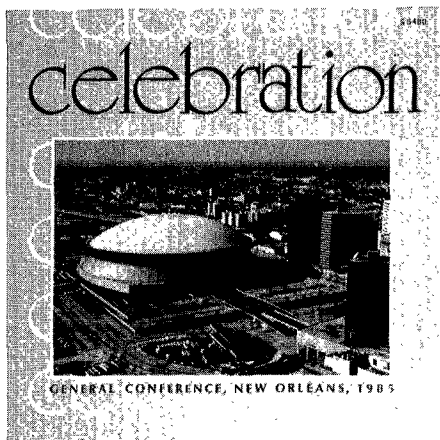
Study is going forward looking to the development of a college in Thailand to provide training facilities for a growing number of Adventist youth in this country.

South China

The seed sown by Abram La Rue in 1888 on Hong Kong Island and the surrounding areas germinated slowly. But it grew, and now bears a rich harvest of precious fruit. Eighteen churches, two hospitals, a college, and several secondary and primary schools today witness to the power of God to transform lives.

Four hundred miles across the China Sea lies Taiwan, also a part of this union; and here, too, the gospel seed is bearing fruit. This year a new publishing house has just been completed, and together

The Music of General Conference



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with a new hospital building replacing the old one in Taipei, a college, 38 churches, and 5,344 members, the stage is set for a more aggressive witnessing and evangelizing program for the 20 million people of this island country.

The 1997 looms large in the minds of our believers in this field because in that year China takes over the sovereignty of Hong Kong and its territories. An additional 50 years of semiautonomous rule have been promised its people by treaty, together with a guarantee of religious freedom, but we are aware of the urgent need to continue to work diligently.

Pacific Islands

Guam-Micronesia Mission covers more territory than the continental United States, though most of it is water. With a population on the various islands numbering little more than 220,000, the 1,800 members give this mission a relatively strong influence.

Where in most countries of the Far East the medical missionary work of the church is properly considered the "right arm" of the message, in some of the smaller islands that do not yet know about Adventist hospitals or clinics, our elementary and secondary mission schools are breaking down prejudice and opening doors for the entry of the gospel. It is almost impossible for the mission to respond to all of the pleas for Adventist schools, but thanks to many committed volunteer workers, schools have been opened on several islands during this past quinquennium, resulting in great advances in those areas.

Guam Seventh-day Adventist Clinic and Saipan Seventh-day Adventist Clinic are winning many friends and opening up avenues of missionary contact leading to baptism.

We praise God for His blessings and mercies so graciously granted during the past quinquennium. It is not good to dwell too much on figures that speak of growth. Yet a plant that ceases to grow

is not a healthy one. Even more, a church that ceases to grow will stagnate and die. During the most recent quinquennium, church membership in the FED increased from 402,087 (December, 1979) to 540,195 at the end of December, 1984, or a net gain of just under 140,000. During this period 176,764 precious people joined the church through either baptism or profession of faith. This greatly encourages us. It also sobers us, because more than 36,000 members chose to leave the church during this same period of time.

The future

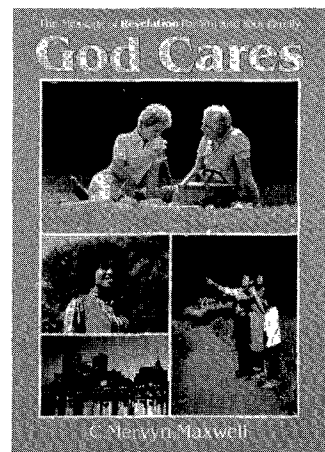
What of the future? Jesus said, "Occupy till I come." Space limits this section of the report, but priority will be given to certain objectives.

Evangelism must be a primary consideration. Every program and department of the church needs to have an evangelistic thrust. More attention will be given to laypeople and their active involvement in soul-winning activities. Unreached groups and peoples must be identified, and plans must be developed to reach them. Child evangelism has unlimited possibilities, and efforts must be strengthened to work for this large and impressionable age group. Communication media, English language schools, and other methods, all with tremendous potential, will find their place in the program of seeking and saving the lost.

The *spiritual needs* of the church need to be more carefully considered and met. This may require a shift in emphasis in church programs, educational planning, and departmental activities. It may also involve carefully developed leadership training seminars. It will mean example leadership on every level of church organization.

Finally, *leadership* must recognize that the ultimate answer to the church's needs and the world's challenge is found only in full submission to God's Holy Spirit. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." □

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Health and Temperance Department

Report presented at the General Conference session.

By MERVYN G. HARDINGE
Director



In 1980, delegates attending the General Conference session voted to integrate the then-separate Health and Temperance departments to form a single, unified Health and Temperance Department. The merger is now complete and working with some decided long-term benefits.

The working policies of the Health and Temperance departments have been unified. The American Health and Temperance Society has been turned over to the North American Division. The International Temperance Association constitution and bylaws have been modified, and the organization—now the International Health and Temperance Association—represents the full activities of the department. Narcotics Education, Incorporated, now handles the whole range of health and temperance educational media.

The annual World Temperance Offering Appeal is now called the World Health and Temperance Offering.

Critics have charged that as a result of the merger the temperance work of the church has been set back. Analysis indicates that priorities of commitment and time have been given to the problems of tobacco, alcohol, and drug use. Thus, I am happy to report that at the end of its first quinquennium the new department is a closely knit operation carrying out its diverse responsibilities.

Increasing health awareness in the general population has had a favorable impact on Adventist health and temperance work. People have become interested in physical fitness (joggers are seen around the world), nutrition, and "natural" foods. The Loma Linda University Adventist health study demonstrated that our lifestyle does increase health and longevity, and the church should capitalize on this Adventist health advantage.

In contrast to the trend in the world, we find a decreasing emphasis among our church members on the importance of our health message. This has been owing, in part, to a vocal minority with a different theological emphasis on sanctification as well as to a deemphasis on the importance of the Spirit of Prophecy. Increasing numbers of Adventists drink tea, coffee, and alcoholic beverages, and are becoming less concerned about dietary restrictions.

There have been significant changes recently in the health-care system and the operation of hospitals in the United States. The Adventist Health System/United States in 1984 became fully organized and located its headquarters near Forth Worth, Texas. AHS/US is an institutional arm of the church, providing a structure

for the denominationally owned and managed hospitals, nursing homes, and clinics to function not only on a sound management basis but also as places of Christian healing.

The health-care program of the church has experienced an unusual amount of activity in its institutions around the world between 1979 and 1983. At the close of 1983, the church operated 155 sanitariums and hospitals, 69 nursing, retirement, and orphanage homes, 276 clinics and dispensaries, 15 airplanes, and 14 medical launches, making a total of 500 health-care units.

Admissions and outpatient visits totaled nearly 6.5 million people treated at Seventh-day Adventist facilities around the world by more than 50,000 workers. The Lord continues to bless the health-care work of the church, with an increasing emphasis on preventive medicine and health education in these institutions.

SDA nursing emphasizes caring, excellence in education, sharing the principles of health, and restoring man to the image of God, thus supporting the evangelistic thrust of the church through home health and public health programs. Nursing leadership and clinical nursing seminars have been conducted in many hospitals around the world. Philippine Union College realized a long-range goal this quinquennium when it began a graduate program in nursing. The Eastern Africa Division is working toward opening an undergraduate school of nursing.

During this quinquennium Seventh-day Adventist nursing celebrated its one hundredth birthday. To celebrate this anniversary, the Association of Seventh-day Adventist Nurses in North America established a \$10,000 scholarship fund for higher education and also contributed to the advanced education of ten nurses around the world.

The dental program of the church continues to expand, with a number of new clinics opening in the past five years. At the present time more than 55 dentists from North America and Europe are at work in other fields or are under appointment to specific clinics. Along with these, a large number of national Seventh-day Adventist dentists staff church-sponsored dental clinics in areas where Western-trained dentists are not permitted to practice. These dedicated national dentists provide a splendid professional service.

The Far Eastern Division developed a school for the upgrading of nationally trained dentists in Taipei, Taiwan. Dacca, Bangladesh, now has a four-year dental training program for national young



The church operates an orthodontic mission clinic in Harare, Zimbabwe, where Lothar Guttschuss is pictured with a patient.

people. Two graduates who have received recognition by the Bangladesh Government now operate dental clinics in remote areas of their country, doing a splendid work.

The North American Division's National Association of Seventh-day Adventist Dentists (NASDAD) has contributed more than \$115,000 in cash and a great deal of good used dental equipment to various dental mission projects within the past five years.

In July of 1982, Balf W. Bond, O.D., was asked to serve as director for vision affairs in the department. At that time four eye clinics existed overseas, and the department hoped to develop many more. In the three years since that time, 13 more have been added. Each clinic furnishes the surrounding population with eye care as well as surgery, rehabilitation, contact lenses, prosthesis, and visual training.

The department provides sound nutritional information to church members and nonmembers through materials and educational programs, and serves as consultants in nutrition and dietetics to church entities throughout the world.

The former Home Nutrition Instructor's Course has been reorganized into the Nutrition Evangelism Program—the Vegetarian Nutrition Instructor (VNI), using professional dietitians, and the Vegetarian Cuisine Instructor (VCI) (cooking schools), using lay members. Nutrition evangelism programs for the home and community, and food service management workshops have been conducted in most world divisions.

The department's medical staff serve as consultants for medical affairs within the General Conference. The staff provides health clearance for all North American missionaries. It reviews and processes disability cases for the retirement office. The personnel office depends on the health staff in matters of employee health. Also, staff members advise other departments, such as ADRA (Adventist Development and Relief Agency), in areas related to health.

The health professionals of the department represent an expertise available to the church in many ways that go beyond the defined role of the department. These undefined roles make health and temperance a service department.

In *Medical Ministry*, page 259, Ellen White wrote, "The principles of health reform are found in the Word of God. The gospel of health is to be firmly linked with the ministry of the Word." This past quinquennium saw an ever-increasing linking of the gospel of health with the ministry of the Word.

Neal C. Wilson, General Conference president, linked up with Mervyn G. Hardinge, M.D., in his evangelistic meetings, so that the gospel of health and the gospel of the Word brought great success in Panama. William C. Scales, of the General Conference Ministerial Association, evangelized under a tent in Kansas City with Don King, of the Health and Temperance Department, who preached the gospel of health.

This quinquennium the North American Division launched a program called the Adventist Health Network (AHN), designed to facilitate the marketing of health screening and of Healthy Choices seminars, such as the Five-Day Plan to Stop Smoking, drug prevention programs, stress management courses, cooking schools, and physical fitness programs. In 1984 more than 1,000 churches and schools and about 5,000 such programs and seminars served more than 300,000 participants, acquainting them with a people who have made healthy choices. The AHN is the volunteer arm of the church that makes it possible for laypersons and health professionals to work together in effective health/temperance outreach ministry.

During the past two years, the department has sought to nurture a grass-roots parent-support group movement among church members to help parents of drug-and-alcohol-using children deal with their children's problem. Individual groups have sprung up as a result and formally organized a network this spring.

Over the past quinquennium, the department carried the responsibility for the following publications: *Listen* and *The Winner* (drug prevention publications for teenagers and younger children), *Smoke Signals*, *Adventist Health*, *An Idea*, *Alert International News Service* (AINS) (for overseas health and temperance publications), *Home Nutrition Instructor*, and *Food Service Bulletin*. However, *Discovery*, a bimonthly journal introduced this past January for health and temperance leaders around the world, will replace many of these publications. In addition, the department has been responsible for the health and temperance issue of *Youth Ministry Accent* for the Youth Department.

On November 1, 1984, Francis A. Soper retired from his responsibilities as editor of *Listen* magazine, a position he held for more than 30 years. During this time Elder Soper directed the publication of *The Winner*, *Alert International News Service*, *Smoke Signals*, and hundreds of brochures, pamphlets, magazine articles, and books.

Science research center

In July, 1984, the department established a science research center to capitalize on scientific information published in the areas of health, nutrition, and chemical abuse. Galen Bosley, Dr.H.S., was asked to serve as director. This program will strengthen educational materials and publications prepared in the health and temperance areas.

The Five-Day Plan to Stop Smoking, updated and revised, is now ready for use under a new name: "The Breathe-Free Plan to Stop Smoking: the Revised Five-Day Plan."

A video report has been prepared of the ongoing multimillion-dollar Loma Linda University research project on the *Lifestyle of Seventh-day Adventists*. (You will enjoy this 15-minute presentation during the session.) Copies are available through Narcotics Education, Inc., for use in church public relations and outreach programs.

The department is also developing material that will appeal to the secular person interested in making lifestyle changes for better health. This material will be designed for those who have made a friendly contact with the church through health and temperance education programs but are not ready to attend evangelist meetings. It will be adaptable for individual study, small classes, correspondence courses, or public evangelism.

During the past five years, considerable new health and temperance education material in the form of reprints, brochures, and pamphlets has been produced and is available through Narcotics Education, Inc. These include:

The First Step. This new film on lifestyle, released in 1983, has been so well received that a second printing was required. It provides an excellent invitation to join health and temperance programs sponsored by the church.

In addition the Lifestyle Series of slide/tape programs includes the following titles: *By Voice and Pen*; *An Amazing Story*; *Protein Myth*; *High Protein—Good or Bad? Why Be a Vegetarian?* and *Your Life Within*. These have a similar format to the original prevention series.

The department has set three top goals for the coming quinquennium.

1. Develop health and temperance education programs and materials to address the problem of increasing alcohol intake among Seventh-day Adventists.

2. Establish better communication with the field in order to deal more effectively with current needs and issues.

3. Educate members and nonmembers concerning the church's health and temperance principles.

The department is committed to developing concepts, providing expertise, serving as a resource, and producing materials and publications for the world field—to being an active right arm of the body that will provide strength for the task of finishing the work. □



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