

# Adventist Review

General Paper of the Seventh-day Adventist Church

July 4, 1985

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Cover: C. B. Mensah, secretary of the West African Union Mission, joined the mile-and-a-half-long "parade of nations" that wound through New Orleans on Monday afternoon, July 1. Some 2,000 Adventists from 184 countries carrying national, state, and provincial flags marched from the Superdome to Jackson Square. For more parade pictures, see page 16.





# THE DAY IN REVIEW

Wednesday, July 3

By Myrna Tetz

Filled with contrasts, the General Conference session merges the joyous with the sad, the successes with the failures, the new methods with the old, the very young with the seasoned veterans, the colorful and the drab, the exciting and the frustrating, and the lost and the found.

We met her in the elevator. The doors had hardly shut when she was explaining about the excitement of a General Conference session. "I'll never miss one," this little lady with the sparkling eyes exclaimed. "I come from Trinidad, and my boys are ministers, and I am so happy." Her words tumbled one on top of another as she raced to end her sentence before the doors ended it for her.

And then, in contrast, the exuberance expected as we greeted Neville and Sheila Matthews was not there. As I slipped my arm around Sheila I knew something was wrong. I drew in a breath and asked, "How's Daphne?"

"We buried her Sabbath."

The sad with the joyous—all side by side.

There have been successes—brilliant stories—from some divisions. In other reports the frustration of working in a country with non-Christian religions and no religious freedom is obvious.

Costumes from Inter- and South America, the South Pacific, and Southern Asia are colorful and beautiful. But in

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**The bus driver was unusually helpful. He told me what telephone number to call for information, had me repeat it for him, and then rehearsed it for me a few minutes later as we met at the entrance to the meeting place.**

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contrast, the delegates from countries where there is oppression wear a more somber garb.

Young workers and laypeople meet with experienced pastors and administrators and trade dreams and concepts and convictions. Sometimes the parley is animated, sometimes in agreement, and sometimes merely agreeing to disagree.

It's all there—in the evening pageants, the session's business, the meeting with friends, and in the reports from the Nominating Committee.

The contrasts. They're here, and never more pronounced than in last evening's portrayal of the Southern Asia Division. From the sequined, decorated, hooped dress to the

drab garb that conceals a young girl from strangers, from the joy expressed at the 52,000 people baptized in the past five years to the sadness resulting from the riots, hurricanes, political strife, and assassinations—here the sweet and the bitter live side by side.

Even in languages there are vast differences. Ellsworth Hetke, having served in Southern Asia for 23 years, worked his Canadian tongue around the names of people rather impressively. He explained that the language of Telugu is the language of heaven because "you can't learn the language here on earth."

We were introduced to the only Adventist pastor in Nepal, and we heard a charming story of Mrs. Joseph and her saris. She earned two dollars a day, four or five days a week, and at the end of every working day her first duty was to put 20 cents aside for tithing and 10 cents for offering. She had two saris. "Why do you need more?" she reasoned.

Occasionally she'd save for a new sari, but then she'd inspect the two old ones, and if they were still serviceable she gave the money as a special offering.

Celebrating 100 years of Adventist heritage, W.R.L. Scragg, president of the South Pacific Division, hinted at mixed feelings in the rejoicing of being here on earth in 1985!

If it's ever all right to envy, the other divisions could well be covetous of this area's ratio of one Adventist to every 125 people—the greatest density of Adventists in any part of the world field.

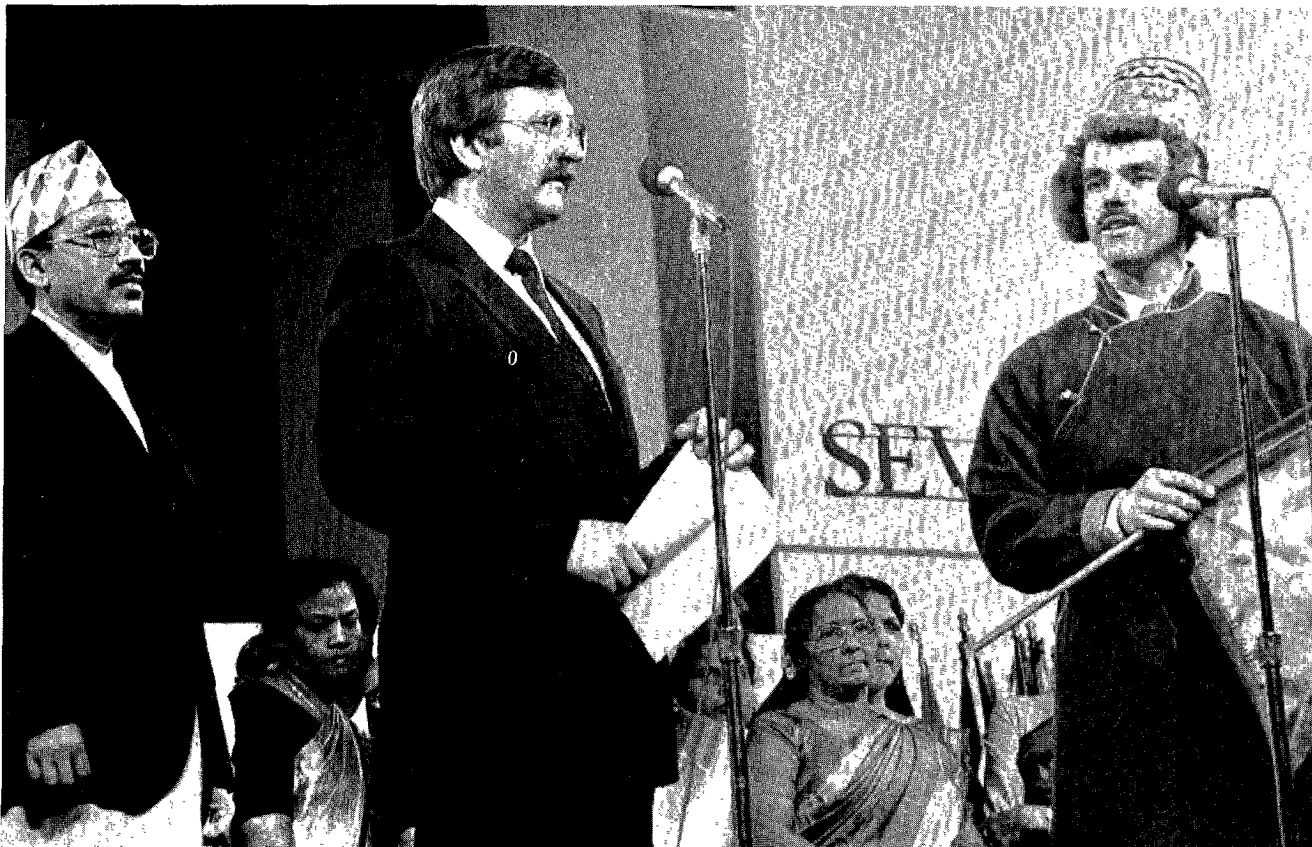
## Impressive statistics

Participants in this part of the program marched across the stage, coming from both directions, with the front row carrying large black letters forming the slogan of the division: "People Helping People."

Missionaries from Australia to the South Pacific totaled 137, volunteers numbered 204, and more than 40 fly 'n' build teams, 11 medical teams, and 33 witnessing young people were dispatched for service. In addition, more than 1,000 vegetarian nutrition instructors have been trained, and the educational budget for one year is \$25 million! Statistics aren't always exciting, but those were, at the least, impressive.

Standing before one of the six huge paintings of Australia that decorated the platform was Cam Myers, the managing director of the Sanitarium Health Food Company. This company's factory, owned and operated by the church, is one of the top tourist attractions in the city of Christchurch. Ten other factories in Australia and New Zealand provide a wide range of nutritious foods. "Not Yucky" was one of the advertising slogans seen during a movie of the factory.

Tom Andrews, division treasurer, told a delightful story of his 10-year-old niece. One day Melanie told a neighbor, "I want to see you in heaven." An interest was aroused, and Mrs. Sophia Van Haasten and her husband began to have Bible studies in Melanie's home. They soon asked for baptism, but there was a problem—husband Gerrit couldn't give up smoking. Understanding the problem, Melanie made a pact with him. "If you will stop smoking I'll stop sucking my thumb." Both gained the victory, and a few months ago Gerrit joined his wife in baptism.



**E. A. Hetke, secretary of the Southern Asia Division, interviews James R. L. Astieford, right, Adventist Development and Relief Agency (ADRA) director for the Northern Union, and Pastor Deep Thapa, left, about Adventist work in Nepal.**

We met the first Adventist pastor from the Australian aboriginal race. He is the only pastor among the 200,000 to 300,000 residents in that region, some of whom still throw boomerangs and spears.

Twelve thousand people on opening night at an evangelistic crusade with John Carter in the Sydney Opera House could only be described as significant. Carter stood before the painting of the city of Sydney as he testified that the golden hour of soul-winning opportunity is *now*.

Each night's pageant seems to be as fascinating as the night before. Words cannot substitute for experiencing firsthand the beauty and the drama as scenes depicting the spread of the gospel are portrayed.

The music has been such a blessing! How we thrilled as 14-year-old Melody Shelton sang, "There's power in the name of Jesus," her rich, full voice filling the auditorium. We'd heard El Sumarage practicing before the meeting, and we gladly listened again as he sang, "Behold the Man." Clapping softly, even before she opened her mouth to sing, the audience warmly welcomed Del Delker to the General Conference. And the men's chorus from Papua New Guinea added a touch of harmony to the Australasian report.

### **Human-interest stories**

There's a variety of stories here, and it doesn't take long to find a few! For instance, Euro-Africa Division education director Pietro Copiz explained how he had met some people in Switzerland who were also traveling to New Orleans. These new friends called him here and invited him out for

lunch. The vegetarian food was no particular problem, but one man ordered a beer. The Hyatt waitress looked perplexed and said, "I don't know if we have any. Nobody has been ordering beers for the past week."

M. P. Kulakov, president of the Association of Seventh-day Adventists in the Russian Soviet Federated Socialist Republic, has met three descendants of the first ordained Seventh-day Adventist elder in Russia. Grandnephews of this pioneer, Everett and Bob Tetz (my husband), of British Columbia, and Charles Tetz, of California, love to tell a favorite story handed to them by their fathers.

Gospel-sharing Conradi, in the year 1886, was being hunted by the police. Elder Tetz had hidden him beneath the hay on a wagon en route to town when the police caught up to them.

"Have you seen Conradi?" the police bellowed at Tetz. Waving his hands in the direction they were traveling, Tetz answered, "He's going, he's going," and the police hurried to catch up.

Now let's describe the day's events. Sitting in the auditorium this morning before the meeting, I was thinking about the good fortune of being early when Bill Edsell, just back from the Euro-Africa Division, stopped by to comment, "I assume you've been here all night?"

It wasn't that I had planned to be early; it's just that the bus schedule and the place for pickup has somehow eluded me, so I decided to leave ample time. It was worth it. The bus driver was unusually helpful, and he wanted to be sure I would get to the Dome tomorrow, the July 4 holiday. He told



**Bob and Charles Tetz, left and second from left, and Everett Tetz, right, listen as M. P. Kulakov, a delegate from Russia, tells Lillian Knowles of the Tetz relationship to the first ordained Seventh-day Adventist elder in his area.**

me what telephone number to call for information, had me repeat it for him, and then rehearsed it for me a few minutes later as we met at the entrance to the meeting place. Oh, the graciousness of Southern hospitality!

Irene McKay absolutely charmed the audience at this morning's devotional meeting. She and her husband run a fast-food outlet in Needles, California, and use their business to reach people for Jesus. They place Scripture in the window, take children (45-50 of them) to Sabbath school, and have a radio program, with Irene telling a Bible story and offering a gift. Irene memorizes poetry and uses it to tell a spiritual message in a subtle way.

With such a winning smile, exuberance, and willingness to share, why wouldn't people inquire about the Source?

Later this morning, in a surprise ceremony, a man who has contributed a monumental work to the church in the years since his retirement was honored during the business session. Arthur L. White, grandson of James and Ellen White, who for 50 years was secretary of the White Estate, has recently completed a six-volume biography of the life of Ellen White. Beginning seven years ago with a goal of completing a chapter a week, White would begin each new chapter on Sabbath evening following sundown, and finish by Friday.

"He and his wife, Frieda, have been married for 57 years," commented Kenneth Wood, chairman of the White Estate board. "She is completely dedicated to him."

A beautiful plaque, expressing recognition and appreciation to them both, was presented to the Whites by Elder Wood and Robert Olson, secretary of the White Estate.

This afternoon I went to the meeting of the Association of Adventist Parents for Drug-Free Youth. This group was meeting to acquaint parents here with the growing problem of drug abuse among SDA youth, and the support that is available.

"This parental support group," explained Gary Swanson, editor of *Listen* magazine, "was organized officially two months ago with approximately eight local parent groups

involved." Swanson emphasized that parental involvement is the real answer to drug prevention.

Today marks the beginning of the end of this General Conference session. It seemed appropriate to get a reaction from a layperson, so I asked Grant Klokeid, from New Westminster, British Columbia, Canada, about his impressions.

"It's a special, exciting experience to be here and to see the people who produce a lot of our materials and programs. They're here in person and they are so approachable!" said Klokeid.

I asked what would change for him as a result of this convention, and he answered, "Anyone who's been here should leave with a strong realization that we are on this earth to tell the world about Jesus."

There are hundreds of individuals who have worked all week without public acknowledgment of their services—the unsung heroes. Signing for the deaf has been a continuing love gift; there's a 30-member TV crew, many of whom have donated their time, working continually to provide video coverage. The pianists have not always been identified, but they give much to our worship. Have you met the chef, Clinton Wall, and the dozens who manage this huge food service facility? Probably not, but they do exist. Well, here's a Thank you from all of us who appreciate and benefit from your ministry.

This may be the beginning of the end of the GC session, but the greetings of friends have not ended. I overheard one man ask another, "Do you know what it feels like to have your ribs crushed? I just got hugged by Richard Barron [associate youth director of the General Conference]." He's tall and friendly, with a broad smile and laughing eyes; but really, Dick, be careful of my husband's ribs!

There's a store in the French Quarter of New Orleans called Counterfeit Diamonds. I've thought a lot about that business advertisement and then about Jesus, the true and pure. And I thought again about contrasts. □

# What God has wrought

Report of the Eastern Africa Division presented Wednesday, July 3, 1985.

By BEKELE HEYE  
President



The Eastern Africa Division is comprised of ten countries stretching from Ethiopia in the north to Botswana in the south, along the eastern section of the great African continent. Two of these countries, the republics of Somalia and Djibouti, which lie on the east coast of Africa facing the Gulf of Aden and the Indian Ocean, have not been entered by the Seventh-day Adventist message. The populations of these countries, about 6 million in Somalia and 316,000 in Djibouti (see 1985 *World Almanac*), are totally Moslem, speaking the Cushitic language. These two countries are part of the Ethiopian Union, and the leadership of this union is presently making efforts to enter Djibouti with the message. Work in the division is going forward in the other eight countries.

The Seventh-day Adventist message entered this region of Africa in the 1880s. Solusi Mission, in the heart of Matabeleland, in Zimbabwe, prides itself as the denomination's oldest continuously operated station. From this humble beginning the baptized membership of this division has now passed one-half million.

Christ's message is a message of hope to the peoples of Africa and to the entire world. The message of the new kingdom is so fitting for the peoples of Africa, who have been severely exploited by internal and external forces. The church's missionary force, combined with the church's indigenous national workers, numbering 5,360 people, is heralding with zeal this good news to men and women everywhere throughout the Eastern Africa Division territories. In addition to meeting the spiritual needs of the peoples of this region, the church, through her multiservice organizations, is playing her role in meeting man's physical needs.

At no previous time in history have we had such an opportunity to use health and education as an approach to present God's love and the plan of salvation to the people of this continent. In every country of our division the problems of healthful living and education are foremost in the thoughts of people. The main thrust of our nations is prevention of poverty, prevention of disease, the fight against illiteracy, and an effort to bring a higher standard of living to the people. In spite of these efforts, it is sad to note that the African continent is plagued with strife among nations, political upheavals of governments, and tremendous natural and man-made calamities such as famine, flood, drought, and war.

It is in these days of great peril that the Lord has used Seventh-day Adventist churches, and donor agencies and nations through this church, to provide health education and other humanitarian services for community members and nations.

During the past quinquennium the Eastern Africa Division department of SAWS/ADRA has been able to secure funds for 75 projects, with a value of US\$7,655,039. In addition to this, more than 2,000 bales of clothing were distributed in rural areas, as well as thousands of dollars' worth of food. The funds for these projects came from Seventh-day Adventists and from donor agencies in Germany, Denmark, Sweden, Norway, Canada, and the United States. Large donations were received for the reconstruction of hospitals such as Kanye, Malamulo, Mwami, and Kendu, and for constructing new clinics in rural areas. The response from nations, peoples, and communities to this ministry of love is very gratifying indeed.

The One Thousand Days of Reaping brought innovation, new guidelines, revival, and rededication to our ministerial and evangelistic force of 521 ordained ministers, 399 licensed ministers, and thousands of lay preachers to proclaim the everlasting gospel. The original goal of the Eastern Africa Division, before the merger with the Trans-Africa Division, was to baptize 65,000 people during the One Thousand Days of Reaping. This goal was doubled, to 130,000. The Trans-Africa Division goal was 92,000, thus making a total of 222,000 for the merged division. At the time of writing of this report, 156,377 people had been baptized during the thousand-day period. Oh, what God has wrought! The blessing of the thousand days of sowing and reaping cannot be measured completely at this time. Until eternity we will go on reaping what has been sown.

How did this sowing and reaping happen? The dream of the Eastern Africa Division Ministerial Association secretary, H. A. Cartwright, was "mass evangelism." That dream became a reality when in November, 1983, 13 ministers were appointed to speak on the same subject simultaneously in 13 different meeting halls throughout the city of Nairobi, capital of Kenya. This work of sowing was coordinated by Cartwright, and the reaping produced more than 800 baptisms.

## Evangelism in Uganda

A similar mass evangelism was conducted in Kampala, capital of Uganda, in May and June, 1984. Seven speakers took part, directed and coordinated by Cartwright, and the result was 724 baptisms. In August, 1984, Cartwright cut short his furlough to be the speaker for the Solusi College team of teachers and ministerial students in a field school of evangelism held in Lusaka, the capital of Zambia. Eight hundred and seven precious individuals were baptized from this effort. Cartwright conducted another evangelistic effort in Gaborone, capital of Botswana, and 72 were baptized. At the time of writing this report, he was conducting another effort in Dar es Salaam, capital of Tanzania, where he was joined by five other speakers. Another rich harvest is expected.

In April, 1983, R. P. Stafford, a powerful evangelist, was invited by the Zambesi Union to come from the United States to conduct an effort in Bulawayo, the second-largest city in Zimbabwe. Pastor Stafford's preaching attracted the inhabitants of this famous city by thousands, who faithfully attended his series of talks. At the end of the series, 1,350 people were baptized. This was the largest single baptism in the history of the city of Bulawayo.

Encouraged by this grand success in Bulawayo, the Zambesi Union invited Stafford to conduct another city effort, this time in the sophisticated city of Harare, capital of Zimbabwe. Stafford's powerful preaching again attracted the city dwellers by thousands, and they came to the Sports Arena, where the series was held. This successful effort resulted in 836 baptisms. After this, Stafford was not permitted to return to the United States, but he was virtually kidnapped by the East African Union and is presently serving as union Ministerial Association secretary.

The East African Union has become the largest union in the world church during the One Thousand Days of Reaping, with a current membership of 217,137, with 74,888 members having been

baptized since the beginning of the One Thousand Days of Reaping.

Dennis K. Bazarra, executive director (president) of this giant union, is considered by many East Africans as the spiritual father of the believers. He is commonly addressed by the affectionate title *Akikii*, which is an equivalent of *Daddy*. On April 7, 1984, when His Excellency Dr. Daniel arap Moi, president of the Republic of Kenya, graciously chose to worship with more than 10,000 Adventist believers at the Kamagambo church, Bazarra preached a message that touched His Excellency. The president has more than once remarked that the Seventh-day Adventist Church has a unique message. His presidential party, which accompanied him to Kamagambo on that memorable day, referred to Bazarra's sermon as "the sermon of the year."

The Ethiopian Union, in spite of political problems and unprecedented difficulties, reports that 5,032 persons have been baptized since the beginning of the One Thousand Days of Reaping. The baptized membership of the union stands, as of the end of 1984, at 34,493.

The innovative program of the One Thousand Days of Reaping, which arrested and stirred the imagination of the Ethiopian Union workers, was launched in Ethiopia with profound zeal and vigor. The initial result, the first 50-day cycle, was more than encouraging as the average exceeded the union's goal of nine people baptized per day.

Alarmed by this initial success, the enemy of the church launched his program of frustrating the activities of our evangelists. Large

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## Pastors, evangelists, and lay preachers have moved on in faith, claiming the promise, "I will be with you always."

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numbers of churches were closed; movements of our ministerial and evangelistic workers were greatly restricted. Public meetings and tithes collecting were banned. These unfortunate measures became impediments to the initial zeal evidenced by our workers at the inception of the One Thousand Days of Reaping, thus bringing actual baptisms below the projected goal.

In spite of these bleak circumstances, the whole story of which for obvious reasons we cannot relate, our pastors, evangelists, and lay preachers, claiming our Lord's promise "I will be with you always" (Matt. 28:20, N.I.V.),\* have moved on in faith, refusing to cast away their confidence in the One who died to save and protect His own. This confidence is our faith in God. It cannot be taken from anyone by force. All the powers on earth cannot compel any Christian to give up his faith. Obstacles may be faced on the way, great opposition may hinder progress, evil powers may stage a great confrontation and cause severe injuries. However, in spite of these and many other obstructions, the Lord has made no provision for retreat. There must be a continuance to the end. As of December 31, 1984, the Ethiopian Union reports 5,032 persons baptized.

In the South-East Africa Union, 550 active workers—ordained ministers, lay workers, literature evangelists, and other regular workers—united their efforts to advance the work of the church. During the One Thousand Days of Reaping this combined work force conducted 657 evangelistic efforts and brought to the church through baptism 15,912 precious individuals. These activities have accelerated church growth in the union. Sabbath school membership increased from 107,836 at the beginning of the One Thousand Days of Reaping to 114,516 at the end of 1984. Tithe income has more than tripled during this period. For these abundant blessings we can say with the psalmist, "The Lord has done great things for us, whereof we are glad" (Ps. 126:3, N.K.J.V.).†

The One Thousand Days of Reaping has added greater impetus

and motivation to our work force in the Tanzania Union. Total baptisms for this reaping period, up to December 31, 1984, were 17,203. Tithe income for the same period increased from 4,402,410 Tanzania shillings per year to 8,909,304 shillings per year. An important and interesting aspect in this union is that the literature evangelists took time from their sales program to conduct evangelistic efforts, and as a result 2,989 were baptized. For all that has been done in this union, we say, "To God be the glory."

In the Zambia Union, 20,737 people were baptized during the One Thousand Days of Reaping, up to the end of 1984. Church membership has increased by more than 64 percent. A report from the union indicates that the number of people who have joined baptismal classes, combined with those who have shown an interest in joining the church, is more than 42,000. This is not the result of the works of man, but that of the Holy Spirit. Praises be to His name.

## 2,186 baptisms in two efforts

The Zambesi Union—where the two great city efforts were conducted by Elder Stafford in April of 1983 and May of 1984, in Bulawayo and Harare, respectively, resulting in 2,186 baptisms—has been pressing ahead of projected baptismal goals for each period of the One Thousand Days of Reaping. One example of this growth is the Mufakose church in Harare. At the beginning of the One Thousand Days of Reaping, this church had a membership of less than 200. By the end of 1984 it had more than 900 members.

Just across the fence from the Mufakose church is a church belonging to another denomination. Its pastor was very much concerned over the loss of his members to the Mufakose Seventh-day Adventist church. When his large membership had dwindled to only ten members who attended faithfully, the pastor decided to ask the Adventist pastor what it was that was attracting his flock to the Adventist church. Answering his query, the Mufakose pastor simply said that people are attracted to his church because he is feeding them. The pastor of the other church, in amazement, exclaimed, "Is that what you are doing with your tithe money?" The food to which the Adventist pastor referred was, of course, from the Living Word, the Bible.

Botswana Region consists of two fields, North and South Botswana fields, which were attached to the Eastern Africa Division in 1983 (then Trans-Africa Division). When Botswana was detached from the Zambesi Union and attached to the Eastern Africa Division it had only one field, but was divided into two fields one year later.

The population of Botswana is about 1 million. Our work in this country began when an American missionary, A. H. Kretschmar, M.D., began medical work in the south of the country at a place called Kanye. Dr. Kretschmar was not permitted to preach at first, but later both he and J. R. Campbell were granted this privilege. This small beginning has now grown to a large organization. Reconstruction of Kanye Hospital has recently been possible through a donation of \$3 million. This institution has broken down much prejudice, and today we have a membership in Botswana of almost 6,500.

The One Thousand Days of Reaping has given the people of Botswana a great impetus. By the grace of God they have been able to baptize 1,522 persons since the beginning of this period. There has also been an overall increase in budgeted tithe of 380 percent. Church membership has increased by 72.6 percent.

Karl Seligmann, M.D., has opened a medical practice in Gaborone, capital of Botswana. Two years ago Dr. Seligmann was honored by His Excellency the president of Botswana for his

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unstinting and much appreciated efforts on behalf of the citizens of that country. We, as a church, felt highly honored that one of our leading medical men should be selected to receive this honor.

The health and temperance work of the Eastern Africa Division, under the leadership of Allan R. Handsides, M.D., has continued its forward march of service and has reached great heights of personal and community outreach. Kanye Hospital in Botswana, Mwami Hospital in Zambia, Malamulo Hospital in Malawi, and Kendu Adventist Hospital in Kenya have become some of the finest medical institutions in Eastern Africa because of great physical changes made possible through grants from the United States Government and its subsidiary ASHA, EZE of West Germany, and other donor nations and agencies. New maternity and surgical wards, outpatient facilities, pediatric wings, and maternal/child health outpatient clinics were opened. Improvements to staff cafeterias, dining rooms, houses, and roads have been made possible because of large donations. A new school of nursing and a dormitory for student nurses have been built. These and other physical improvements have made these institutions viable centers for the church and for the communities they serve.

Great numbers of dental and medical clinics have been established throughout the division. Many health seminars, involving good nutrition, health education, Five-Day Plans to Stop Smoking, or alcohol and drug dependency awareness, have been carried out over the past few years. For these exciting health and temperance ministries we thank the Lord.

The thrust of the One Thousand Days of Reaping caught the imagination of lay members in the Eastern Africa Division more than anything experienced previously. In order to prepare the laity for aggressive evangelism, many lay evangelist training seminars were held throughout the division by D. W. B. Chalale, division lay activities director, and his General Conference and union counterparts. A total of 10,664 lay members received this training. As a result, 6,564 lay efforts were conducted, and a total of 98,231 souls were brought into the church. The evangelistic fervor of the One Thousand Days of Reaping shows that great things are yet to happen in this division through rallying the total church for a finished work.

During the One Thousand Days of Reaping, youth and adults have helped bridge the so-called generation gap by working shoulder to shoulder in evangelism. Youth have helped to win more than 60,000 souls. The youth have been mighty through the power of the Holy Spirit as they have conducted youth evangelistic efforts and branch Sabbath schools. They have been on the move. We express our appreciation to Bill Edsell, division youth director, and P. J. Salhany, his associate, for inspiring the youth to action.

Changing situations on the continent have created many new challenges and opportunities in the area of communication. A divine hand has opened doors of opportunity, and workers and laity are taking full advantage of this. In four countries of our division Adventist speakers regularly present religious messages on radio and television. Bible correspondence schools are operating in six countries. The response for studies and the resulting baptisms have been most encouraging.

The Sabbath school department, through the able and experienced leadership of Solomon Wolde-Endreas and his union counterparts, is meeting its chief objective of saving, establishing, and training men and women, young and old, for the Lord. In May, 1984, the division hosted the Pan-African Sabbath School/Lay Activities Seminar, where very fruitful discussions were conducted by General Conference Sabbath School and Lay Activities departmental leaders and by officers and departmental directors from the two African divisions. Recommendations from this seminar have been endorsed and implemented in their order of priority and feasibility. As a result of these seminars, conscious improvements have been made. Of these, the production of a three-year-cycle Picture Roll in Kiswahili, the first of its kind in a

non-English language, and the translation of a three-year cycle of program helps into Kiswahili are milestones in the history of the Sabbath school department. More than 2,000 churches have been supplied with these valuable instructional materials.

The EAD publishing department prides itself on the large army of literature evangelists who are out to conquer and to win. Through the dedicated ministries of these literature evangelists, 17,919 souls were brought to the church. Sales have almost reached US\$6 million since the beginning of the quinquennium. For this marvelous achievement, appreciation goes to Paul Cordray and his associate, Russ Thomas. EAD has some 2,000 full-time and 1,000 part-time literature evangelists.

### Big educational strides

The educational program is making big strides forward. In the past four and a half years 12 new senior secondary schools were built in Zimbabwe alone. This is an increase of almost 400 percent in less than five years. This remarkable increase is owing mainly to the promotion of Christian education by Tommy H. Nkungula, division director of education, and to our church members who have become physically involved in voluntary services such as making bricks, digging foundations, and bricklaying. In Kenya, concerned Seventh-day Adventist parents came up with various ideas, such as marathon walks, to raise funds for the construction of school buildings and for teacher salaries. Their dedicated efforts bore fruit. In Kenya today there are 115 secondary schools and more than 200 primary schools. The majority of these schools are on the Harambee scheme; that is, they are owned by the church but are supported, maintained, and run by church communities. These Harambee schools may be lacking in facilities for meaningful learning experiences, but they surely are making a significant contribution in providing Christian education for thousands of children who otherwise would not have this opportunity.

The Eastern Africa Division also has made much progress in promoting quality Christian education. Solusi College in Zimbabwe, the oldest senior school in the division, and the University of Eastern Africa in Kenya have achieved affiliation with Andrews University since the beginning of the present quinquennium. Bachelor degrees and Associate degrees in several disciplines can now be earned at these centers of higher learning. Education is a lifeline for a growing church. We are grateful to our Father in heaven, to the General Conference, and to Andrews University for helping us meet our educational needs.

Through the dedicated leadership of Eric Armer, division Spirit of Prophecy department director, a new awareness has grown that the gift of prophecy as manifested in the life and work of Ellen White is one of the pillars of the Advent faith. Two successful seminars, in Nairobi, Kenya, for the northern section of the division, and in Bulawayo, Zimbabwe, for the southern part, were conducted, creating new interests in our people who want to know more about the life and work of God's modern prophet and her influence upon the church. Many Spirit of Prophecy books have been translated into local languages and published.

The book *Counsels on Stewardship* has been translated into Amharic for Ethiopia, and into Kiswahili for Tanzania, Kenya, and Uganda. F. K. Wangai, division stewardship director, also reports that to strengthen the idea of family finance planning, *The Adventist Home*, section XIII, on family finance, has been printed and distributed by the thousands. As a result of this ministry, believers are giving and rededicating themselves to the Lord.

In conclusion I want to say how grateful we are to the Almighty for the abundant blessings received in the gift of 189,764 persons baptized in this division between the 1980 General Conference session and the end of 1984. The giant East African Union alone baptized 95,753 during that period. For all these blessings we raise our voices and say, "What God has wrought! Glory be to His name!" □

# Ninth business meeting

Fifty-fourth General Conference session  
Tuesday, July 2, 1985, 3:15 P.M.

## Session proceedings

K. J. MITTLEIDER: We have a lot of work to do and very few hours in which to do it.

VERNON B. PARMENTER: [Opening prayer.]

B. B. BEACH: I would like to mention certain greetings that we have received from other Christian churches around the world. We received a greeting from the Secretary-General of the United Nations, who conveys to all the participants his good wishes for an enjoyable and successful gathering. We also received a greeting from the executive vice president of the Advent Christian General Conference, who assured us of their prayers for our meeting.

We have also received a message of greeting from the Friends World Committee for Consultation, the

world body for the Quakers. We have received a message of greeting from the administrative secretary of the Christian Reformed Church in North America, who sends his sincere best wishes for the conference and who states that they rejoice with us in the theme "Christ Our Hope."

We received a message of greeting from the Council of Bishops of the United Methodist Church. They are happy to send us their best wishes for the success of our meeting.

We have two distinguished churchmen who are with us this afternoon, and we would like to introduce and recognize them. Bishop James Brown is the diocesan bishop for the Episcopal Church for Louisiana. He represents not only the Episcopal Church of the United States and its presiding bishop but also represents the Anglican Consultative Council, the world body for the Anglican Communion.

BISHOP JAMES BROWN: It is a very great honor and privilege to represent the Episcopal Church in its various branches throughout the world at this conference of the Seventh-day Adventist Church. You do remind us in your tradition that evil has its day and that its days are numbered. You do remind us that in the end we hope in the coming again of our Lord Jesus Christ. On behalf of the Anglican Communion, I thank you for that witness.

B. B. BEACH: We are happy to welcome also Pastor Craig Burchardt, who represents two organizations, the American Lutheran Church and the Lutheran World Federation.

PASTOR CRAIG BURCHARDT: I thank you for the opportunity to greet you on behalf of 70 million Lutherans associated with the Lutheran Federation. Last July our parallel group met in Hungary, and Dr. Beach was there representing your church. I think it is quite a coincidence that I have the chance now to greet you as we come to view your ministry in the world. Our theme for that assembly was "Christ—Hope for the World." Your theme is "Christ Our Hope."

It is important that that message be given to the world. We do appreciate the contribution you make to the Christian church. We wish you God's richest blessings.

F. W. WERNICK: I move we limit our speeches to two minutes so that more of those who would like to speak may have an opportunity. [Motion was seconded and voted.]

The last item concerns the deaconess. At the 1975 General Conference session, in Vienna, Austria, it was voted to permit those areas of the world that would like to do so to ordain deaconesses. In some places this is being done at the present time, but the change was never made in the *Church Manual*. In fact, the *Church Manual* still states that it is not the practice of the Seventh-day Adventist Church to ordain deaconesses. Here we simply wish to make provision for it in harmony with current practice and the action taken ten years ago.

We have included a statement from Ellen G. White that may not deal directly with deaconesses, but it does mention work similar to what deaconesses do. It is provided that the church may arrange for the ordination of deaconesses by an ordained minister who holds current

## Nominating Committee Report—8

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

### *Inter-American Division*

Secretary: Jose H. Figueroa  
Treasurer: Ramon H. Maury  
Field Secretary: C. Dionisio Christian  
Auditor: Eugene Blackman  
Communication Director: Israel Leito  
Education Director: L. Herbert Fletcher  
Health and Temperance Director: Sievert Gustavsson  
Ministerial: Carlos Aeschlimann  
Public Affairs and Religious Liberty Director: Lamartine J. Honore  
Publishing Director: Ricardo A. Rodriguez  
Trust Services: Leslie McMillan  
World Foods Service: Sidney Cole  
Church Ministries: Sergio Moctezuma  
Associate Church Ministries: Israel Leito  
Associate Church Ministries: Leslie McMillan

### *Northern European Division (Trans-European Division)*

Auditor: Graham M. Barham  
Communication: Raymond Dabrowski  
Public Affairs and Religious Liberty: Raymond Dabrowski  
Publishing: Kaj Pedersen  
Spirit of Prophecy: Kaj Pedersen  
World Foods Service: John Muderspach

### *South American Division*

Secretary: Mario Veloso  
Treasurer: Ruy H. Nagel  
Education Director: Nevil Gorski  
Ministerial Association: Amasias Justimiano  
Publishing Director: Nelci N. Viegas  
Church Ministries Director: Henrique Berg

### *South Pacific Division*

Ministerial Association: A. D. C. Currie  
Spirit of Prophecy: A. D. C. Currie  
Trust Services: A. G. H. White  
Church Ministries: A. E. Birch

### *Southern Asia Division*

Secretary: R. D. Riches  
Treasurer: Johnson Koilpillai  
Auditor: Vedamuthu Benjamin  
Education: John M. Fowler  
Health and Temperance: Ronald N. Baird  
Ministerial Association: John Willmott  
Public Affairs and Religious Liberty: M. E. Cherian  
Publishing: Thomas K. Joseph  
Trust Services: Johnson Koilpillai  
Church Ministries: Lowell Cooper



credentials from the conference. I move that we adopt this amendment to that section of the *Manual*. [Motion was seconded.]

JAMES COX: In the interest of the proper use of Scripture, I would like to propose that we delete the first paragraph and begin the statement with Ellen G. White's reference and what follows as is printed here. I do not believe that Romans 16:1, 2 can be legitimately used to support the notion that Phoebe was a deaconess in terms of our understanding of the English word *deaconess*. It simply says that she was a servant, and that is open to larger interpretation than the English word *deaconess* allows. I move that we delete the first paragraph entirely and then leave the rest of the statement as is.

F. W. WERNICK: I don't object to what Dr. Cox has suggested except to say that this statement has been in the *Manual* for many years, so I suppose we have been in error for a long time. I wonder if we could just refer it back to the committee for a little study as to how it might be introduced.

JAMES COX: I'll be quite happy to change my motion to refer the item back for further consideration. [Motion to refer was seconded and voted.]

F. W. WERNICK: This is a simple item. It is just some rewording to clarify the way offerings are reported.

C. D. WATSON: There are just two changes. You will notice that in some parts of the world it is required by the conference that these moneys be forwarded to the conference office more frequently than once a month. It is an enabling action. I move these changes be approved. [Motion was seconded and voted.]

JAMES LONDIS: Is the phrase "after the singing of a hymn" intended to be mandatory or just descriptive?

K. J. MITTLEIDER: No, I don't think it is intended to be mandatory.

JAMES LONDIS: Perhaps then the wording needs to be changed to "ordinarily after the singing of the hymn" or something similar so that it does not suggest that it must be done this way.

F. W. WERNICK: We will ask the Editorial Committee to look at the suggested wording.

COLIN T. RICHARDSON: I would like to refer to the line where it says "places by the table on which the bread and wine have been placed." I should like to ask whether the use of the word *wine* is advisable here, as in many cultures wine refers not to grape juice, but to other beverages. In the country in which I am currently working, *wine*



The Euro-Africa Division report was presented in the Superdome on Sunday evening.

most frequently means banana wine, or wine from other sources. Perhaps we could specify more directly here what we mean rather than use the word *wine*.

K. J. MITTLEIDER: We could use the word *emblems* as we have in two other places.

[Motion was seconded and voted.]

F. W. WERNICK: The next item is entitled "Home and School Association." I move this be approved.

C. D. WATSON: The paragraph in the *Church Manual* now describes what was known as a "fellowship." They have not indicated here the paragraph that has been deleted and the new wording. However, there is no substantive change. It is simply rephrasing it in the terminology which is used today in the Education Department. I would like to second the motion that we substitute this in the *Church Manual* on page 134. It comes to us from the Education Department and

has had wide study. [Motion was seconded and voted.]

F. W. WERNICK: This is responding to a need to clarify whether the conference officers (president, secretary, and treasurer) should have the privilege of attending a church business meeting in churches where they are not members. It would seem to many of us rather strange if the conference president was not permitted to attend these meetings. I think there is one little change that we are suggesting, and perhaps you would like to bring that to us.

C. D. WATSON: This too has had wide circulation and has changed several times from the original draft. As often happens when sentences are changed, they are not always expressed as well as they might be. I am therefore recommending some changes that have come to us and are recommended to you from the *Church Manual* Committee. The main

thought is that the officers (the president, secretary, and treasurer of the conference to which the church belongs) may attend any church business meeting, but we would like to insert, after the word *attend*, "without vote." The church would have the right to give the vote to the visiting officer, but we feel that it would not appear as though he is coming in in any high-handed fashion to change the vote. He may attend without vote. I move we approve these changes.

HAROLD R. PREMDAS: I have a question on the very first underlined section in this recommendation, "Church business meetings duly called by the pastor or the church board in consultation with the pastor." I wonder, since the pastor is the chairman of the church board, how a church board can call a business meeting? Could you kindly explain what exactly is the intent of the clause that is being inserted here?

F. W. WERNICK: As you know, there are some areas where we have rather large districts with quite a number of churches, and the church elder must carry the largest burden of the leadership of the church. There undoubtedly is a pastor in most cases, and it was just felt that we should not make it impossible for a church to have a business meeting without the pastor's presence, although the pastor should be consulted. Otherwise, the business of the church may be tied up for long periods of time if a pastor has quite a number of churches to care for.

DESMOND B. HILLS: I am responding to the suggestion just made to specify "without vote" to the conference officers attending board meetings. I concur with this, but it seems so final. I do appreciate the explanation that was given, "unless specifically granted by the church," but I think in this day and age we need to state that in the *Manual* the possibility is here.

WILLIAM BLYTHE: In connection with lines 8 and 9 that were spoken to by a previous speaker, some churches have removed the burden of chairmanship of the church board and business session from the pastor to the head elder. I think that provision ought to be allowed in the *Manual*.

Now more specifically to line 23 and the parenthetical expression that ends on that line with the three words "in his absence" (referring to the pastor). I would like to move that those three words be deleted, making it possible for the head elder to chair the meeting even in the pastor's presence.

K. J. MITTLEIDER: All right, we have a motion on the floor. Is there support? It is seconded. Elder Wernick, do you wish to comment?

F. W. WERNICK: Well, it would have to be carefully worded, because the conference committee does assign the pastor to these churches with the understanding that he is the leader. We don't want to set up a situation where that leadership is taken away from him unless there is some agreed procedure. I have no objection to some large boards in our large churches being chaired by someone other than the pastor.

C. D. WATSON: I think it is generally understood that a pastor may ask an elder to preside. This is no problem as I see it.

LEWIS O. ANDERSON: It has been my understanding that the *Church Manual* designates the pastor as chairman of business meetings. Now I'm not opposed to the pastor appointing the elder—head elder, perhaps—to preside at a particular business meeting, but

having the head elder as a presiding officer of the church board does not necessarily make him the presiding officer of a business meeting. Does the *Church Manual* now designate the pastor as the presiding officer of the business meeting?

F. W. WERNICK: Yes, you are correct.

LEWIS O. ANDERSON: And if that is the case we should be careful that we don't water that down to make it possible for the church board to appoint the head elder to be "the" presiding officer of business meetings.

JAMES CLEMENTS, JR.: I stand to ask that we do not delete the three words that have been referred to. As a pastor I see some problems that would develop if those words were deleted. There are times when it is difficult to get from local elders a complete reading of just what took place at the meeting in our absence. So I would advise that we not delete the three words "in his absence."

ALFREDO GARCIA-MARENKO: I'd like to ask what the Editorial Committee is. We do not have their names in our program.

F. W. WERNICK: Brother chairman, the editorial group consists of the associate secretaries who preside at the meetings and those of us who participate in presenting these items. Together they go over the editorial suggestions. They have been very responsive to suggestions made by the delegates, and the final minutes reflect those changes. They do not change the substance, and we ask you not to suggest that substantive changes go to the Editorial Committee, but only wording changes that might improve the flow of the language.

ALFREDO GARCIA-MARENKO: I think the responsibility for making these changes should rest upon this assembly so that the Editorial Committee would not have such a heavy responsibility. I appreciate the fact that we are attempting to make our time here more brief by sending these things to the Editorial Committee. I've made this comment because I didn't know some of our procedure.

DALE L. THOMAS: I've had the privilege of spending nine years now in Africa, and as a result I have had to change my thinking considerably, especially in areas that deal with the pastor's relationship to the local churches. Some of our pastors in Africa have very large church districts—one pastor has 52 churches and companies under his supervision. If it becomes necessary that he chair all church board meetings and business meetings, the churches in that district would



Sonoko Mlmura came from Japan to play her flute at the session.

literally be paralyzed. I think it is a very wise decision to delete these three words in order to make it possible for those areas to proceed where we have many churches and few pastors.

VICTOR DIAZ CASTRO: I want to speak to the words "in his absence." This phrase is "key" for us. If these words are not here, we will have some problems, because each pastor has his *Church Manual*. This phrase will help solve some problems.

JIM ARMSTRONG: On the same issue, there are times when there is not a pastor for perhaps six months at a time in some churches. I think there needs to be a broader term used, perhaps even to include officers of the conference in that particular line.

F. W. WERNICK: I think if a pastor is absent the president of the conference in reality is pastor of that church.

[Motion to delete "in his absence" was voted.]

JOSEPH HUTCHINSON: I feel very uneasy with a number of decisions that have been voted.

K. J. MITTLEIDER: I appreciate your comment, my brother. From the front here we can see the

auditorium very well. I fear that if we start balloting, and waiting for the count, many very important items will have to be held for a General Conference Committee. *Church Manual* items must be voted at a General Conference in session.

J. W. BOTHE: This matter of voting has been raised a number of times. I would like to read to the body from the General Conference Constitution, Article IX, Section 3, which deals with voting at a meeting such as this. "The election of officers, and the voting on all matters of business shall be a viva-voce vote or as designated by the chairman, unless otherwise demanded by a majority of the delegates present." In light of that, you, as chairman of the meeting, are to decide whether you want a voice vote, a hand vote, or a standing vote, and if the body is not satisfied the majority can demand or request another procedure. [Motion to approve the *Church Manual* item under discussion was voted.]

F. W. WERNICK: The next item concerns the Sabbath school and some amendments that have been suggested. I move that we accept these suggestions. Among suggested changes are some qualifica-

tions for a teacher. Some Sabbath school members are not church members. And I presume that the question is whether nonmembers of the church can be Sabbath school teachers. We do not think so. The provision indicates that Sabbath school teachers must also be members of the church.

**IDIODI NOEL:** I think a member of the choir should be a member of the church.

**F. W. WERNICK:** I don't think that practice has been followed in the church generally. Some people have sung in our choirs who are not members. Their appearance ought to be in harmony with our beliefs, but we have used many visitors to help us with our music, and have not seen anything wrong with that.

**J. W. BOTHE:** The item before us calls for the Sabbath school teacher to be a member of the Seventh-day Adventist Church. The item that our brother is referring to regards the choir members, who can be a member of the church, the Sabbath school, or the Youth Society. Choir membership requirements are flexible, but the *Manual* is specific that the Sabbath school teacher should be a member of the church.

**H. J. HARRIS:** The action reads, "All teachers shall be members of the church in good and regular standing." I see a problem if a teacher is not a member of that particular church. If he should get off on some kind of theological tangent, the church would have difficulty dealing with him. Maybe this is clarified elsewhere in the *Church Manual*, but I wonder if the *Manual* should not also read, "and holding membership in that local church where he teaches."

**F. W. WERNICK:** This has been deliberately worded because we have churches around our colleges where students spend one to four years. They are not members of that particular church, but they should not be excluded from participation in these activities. The teacher must be appointed or elected, and all these problems should be cared for in that process.

**KEITH HANSON:** The Sabbath School Council is subject to the jurisdiction of the church board, and this phrasing "at the pleasure of the Sabbath School Council if appointed by them, or the church board if elected by the church" could give each an autonomous standing. If the Sabbath School Council should approve a teacher, the church board might not be able to remove him.

So I move that these lines be worded "They shall serve at the pleasure of the Sabbath School

Council and the church board." [Motion was seconded.]

**F. W. WERNICK:** This creates other kinds of problems than the one mentioned. I recognize that there might come a situation where there will be a difference of opinion between the Sabbath School Council and the board. But you must remember there are church officers on that Sabbath School Council. The wording here has been developed very carefully to make it possible in some churches, where desired, for the board to elect Sabbath school teachers, and I think there is perhaps a growing number of churches where this is done. There are some church officers in both groups, and it would seem only right that the body that appoints them also be the body to remove them. [Motion was withdrawn.]

**DULAN C. GARLAND:** It seems that the *Manual* states that the church board or the Sabbath School Council is in charge. The suggestion does not help the situation, since either would be responsible for the installment of teachers.

**C. D. WATSON:** When responsibility has been given to the Sab-

bath School Council it would be unwise to take it away.

**BERTIE RUNCIE:** I am going back to the issue as to whether we are going to prohibit the participation of people who are not members of the Sabbath school, but who could make a meaningful contribution. I would suggest that the wording be changed to the "officers of the Sabbath school should be members of the local Seventh-day Adventist church in good and regular standing."

**LOWELL C. COOPER:** I have a great deal of difficulty accepting the proposed editorial change. I think we need to preserve in the church the lines of accountability. If we specify here that the Sabbath School Council or the board determines the tenure or the service of a teacher, we create an open-ended thing that has the possibility of a lot of conflict between the council and the board either way, with the Sabbath School Council perhaps deciding to retain a teacher and a board wanting to dismiss, or the Sabbath School Council deciding to dismiss and the board wanting to retain. I think that is a very inappropriate situation to

have in the church. I think the reading is best as it is. If the Sabbath School Council wishes to retain a teacher that is not appropriate for the church, the problem is with the constitution of the Sabbath School Council, not just with the teacher.

**K. J. MITTLEIDER:** We had decided by common consent to accept the other reading. Now if we want to change it back, it doesn't mean we can't. We would need a motion to that effect.

**LOWELL C. COOPER:** I move that we leave it as is. [Motion was seconded.]

**K. J. MITTLEIDER:** There is a motion on the floor that the last three lines be left exactly as they are.

**R. J. WRIGHT:** Quite often Sabbath School Councils are not able to meet, and it might be just the superintendent making this decision. The authority of the church board concerning teachers should not be diluted. I maintain that some changes in this wording should at least allow the church board to ratify the actions of the Sabbath School Council.

**KEITH HANSON:** I proposed the change. Let me give you an example why this is needed. A Sabbath School Council is a small group of people. The smaller the group, the more easily it is dominated. A small group in favor of a teacher is unwise. If such matters are referred to the church board, wider representation can remove that person. I speak from experience.

**W. DUNCAN EVA:** As I understand the revision that we are suggesting here, the main change is that the teachers may be appointed by the church board and not only by the Sabbath School Council. I think that we ought to leave it as it stands, and if there is a problem, why can we not handle it? Do we have to have a *Church Manual* statement to say that if we have this disagreement the church board must settle it? Doesn't a church board, with its pastor, know its responsibilities? Why not leave it as it is and let problems be handled by the church board when problems arise?

[Motion to leave the action as it reads was voted.]

**C. D. JUDD:** We have a further partial report. [Report was given.]

**SAMUEL YOUNG:** I move that these names be accepted. [Motion was seconded and voted.]

**DAVID C. CURRIE:** [Benediction.]

**K. J. MITTLEIDER,** *Chairman*  
**J. W. BOTHE,** *Secretary*  
**B. E. JACOBS**  
**D. A. ROTH,**  
*Proceedings Editors*



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# Tenth business meeting

Fifty-fourth General Conference session  
July 3, 1985, 9:00 A.M.

## Session proceedings

DOUGLAS W. CHALALE:  
[Opening prayer in Swahili.]

C. D. WATSON: The first item is Sabbath school offerings and expense money. This item also comes to us from the Sabbath School Department. I would like to mention two changes. We are considering inserting between the words *earliest* and *moment* the word *suitable* so that it now reads, "the church treasurer at the earliest suitable moment." There are a few other minor changes. [Motion was seconded and voted.]

C. D. WATSON: The next item regards the church education secretary. A few changes have been recommended by the delegation. [Refer to section on Actions. Motion was seconded and voted.]

B. B. BEACH: We have received many letters of greeting. If we had time, I think you would be pleased to hear all these messages of greeting. These churches are the Reformed Church in America; the Southern Baptist Convention; the Lutheran Church/Missouri Synod; the Religious Society of Friends; the Moravian Church; the American Baptist Convention; the Church of God—Anderson; the National Association of Congregational Christian Churches; the World Alliance of Reformed Churches; the Church of God, Seventh Day (a Sabbathkeeping group).

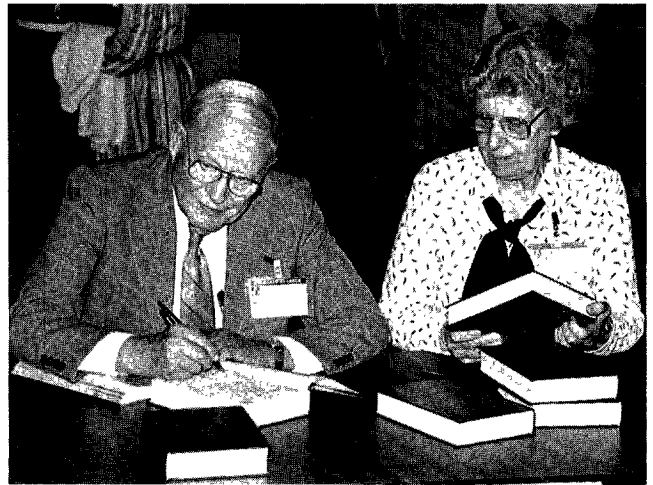
This morning we are honored to have among us a distinguished religious leader, Reverend Joan Campbell, executive director of the

United States Office of the World Council of Churches.

REVEREND JOAN CAMPBELL: I have been privileged to be with you for the last day and to observe your meetings. I want to thank you for the privilege to experience the Adventist Church at worship and at work. I will leave both inspired and instructed. I am especially grateful for your focus on health and wholeness. This is my own experience. I come from a medical family and in fact came to my ministry because of the work that I saw my father, and now my son, do in the medical field. I especially thank you for your faithfulness and your interpretation of the Scriptures that makes the Bible central to all that you do and all that you are.

I am grateful for Ellen White's witness, who has been a model for many, many who are not Adventists. I am grateful for the rich diversity of this world church that embraces in love many cultures, races, and nations. I am grateful for your belief in Jesus Christ and the hope inherent in that belief. It is my task as the head of the newly strengthened United States Office of the World Council of Churches to interpret the churches to one another and to the World Council of Churches. You can trust that I will tell the Adventist story with joy.

I bring you greetings today from fellow Christians around the world, brothers and sisters who share your belief in Jesus Christ as Lord and Saviour and who, like you, seek paths of service in response to God's gift of eternal life and who, like you, spread the Christian gospel and bring the good news to a



Arthur White was on hand at the Adventist Book Center booth to autograph copies of the biography he has written about his grandmother, Ellen G. White. With Elder White is his wife, Frieda.

hungry and a hurting and a weary world. The World Council includes 305 Christian churches from well over 100 different countries. We share your priority on health through the work of the Christian Medical Commission. We have a longtime and effective ministry in the area of religious liberty.

We also feed the hungry, as you do, in Ethiopia and in downtown Manhattan, where I live. We work, as you do, to free those who are captive, some in South Africa, many in the Soviet Union, and many in this country of ours. Like you, we work and we pray for peace. We, like you, in the midst of pain and poverty, alienation and war and bigotry, take heart, as the Scriptures tell us, in knowing that the sufferings of this present time are not worthy to be compared to the glory that will be revealed to us.

B. B. BEACH: We are very honored also this morning to have in our midst Dr. Robert Maddox, executive director of Americans United, an organization that has been the bulwark for many decades of the concept of separation of church and state, upholding the meaning of the First Amendment to the United States Constitution. Dr. Maddox was the religious liaison for the White House in the Carter Administration, and we have had very interesting contacts with him.

DR. ROBERT MADDOX: I'm glad to be here with you in your convention and to feel the harmony and deep love that you have for each other. I first came to know Seventh-day Adventists a number of years ago when I was a pastor in Calhoun, Georgia.

I came to Americans United for Separation of Church and State a little more than a year ago. I understood something of who you

were before I came to this office, but in these last months I have come to a profound appreciation for your deep, compassionate commitment to religious liberty.

I appreciate so much the support you give to Americans United. As a denomination, as local churches, and as individuals, you support us financially, but far more than that, you have given us outstanding leadership in our organization. We have struggled to preserve religious liberty and the separation of church and state. Our current president is Robert Nixon, your director of Communication. Because of your support, we have been able to see some great victories in church-state relationships in the United States, even in the past two or three days. On behalf of the 125-member National Advisory Council, our 15-member board of trustees, and the more than 50,000 members who are a part of Americans United for Separation of Church and State, I bring you greetings.

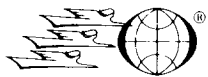
C. B. HIRSCH: Thank you very much for these greetings. We will now turn to Elder Watson for our next item of business.

C. D. WATSON: This recommendation entitled "Parents' Societies/Home and School Fellowship" comes to us from the Education Department. It has been carefully studied by the *Church Manual* Committee. There are several minor changes that do not affect the content.

[Motion was seconded and voted. Refer to section on Actions.]

C. D. WATSON: The agenda item "The Church School Board" simply states the practice that has been followed for some years. I move that we accept this recommendation regarding the church school board. [The motion was

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seconded and, after considerable discussion and a slight amendment, was voted. Refer to section on Actions.]

F. W. WERNICK: We voted earlier this week to merge the Health and the Temperance departments on a permanent basis. The *Church Manual* now contains separate sections on each department. In anticipation of this action these two sections have been combined, delineating how the Health and Temperance Department will operate on the local level. I move that we approve this revision. [Motion was seconded and voted.]

The next item, "The Conference President," merely adds three words, "and church boards." As a result of what we voted yesterday regarding the president attending church boards, I move we accept this change. [Motion was seconded and voted. Refer to section on Actions.]

The next item on the agenda is purely editorial, changing the word *secretaries* to *directors*. I think in most places the change has already been made. I move we accept this change. [Motion was seconded and voted.]

The next two items are interrelated. They deal with separate matters, but they are interrelated because they deal with the nominating committee and how it functions. I would like to say to all my colleagues that an enormous amount of input and study has been given to this. There are endless ways they could have been worded to fit every problem that anyone has ever had in operating a local church and dealing with a nominating committee. I hope that we will vote this as it is, because it has already had so many revisions and editorial changes. The Annual Council and Spring Meeting studied it and made certain suggestions that were incorporated. Brother Watson will present a few changes suggested since then. We could endlessly discuss how the nominating committee should operate in a local church, but I would like to get through this without a complete revision. I move that we accept the items regarding the church nominating committee. [Motion was seconded and voted. Refer to section on Actions.]

C. B. HIRSCH: We have a special presentation by our president, Elder Wilson:

NEAL C. WILSON: I would like to introduce a very special couple to you this morning. There come times when it is appropriate for a church body in session to recognize individuals or, in this case, a couple who have made an unusual contribution to the world church.

This morning it is my distinct privilege to say just a few words about Elder and Mrs. Arthur White. While we do not worship people nor have declared saints, we do have awe and a feeling of very deep appreciation for the wonderful gift of the Spirit of Prophecy, God's continuing revelation to His church through the ministry of Ellen White. In 1962 I was invited to become a life member of the Board of Trustees. From that time until now, it has been my privilege to observe Elder and Mrs. White closely in many different situations.

I have observed three outstanding things in the life and work of Elder White. First is his deep integrity in the sacred and solemn responsibility as custodian of the treasure we have through the ministry of Ellen White to this church.

Second, I discovered an attitude of forgiveness on the part of Elder White toward the many critics who said some very cutting things—a quality all of us need. We need to demonstrate integrity as custodians of the truth, but also to be forgiving of those who don't seem to understand.

Third, I observed his determination to share this gift as widely as possible among God's people in all the world.

This morning it is really a privilege for me, Elder and Mrs. White, to tell how you both have affected my life personally. One of the responsibilities that I treasure most is to be a life trustee of the Ellen G. White Estate. The chairman of the White Estate Board, K. H. Wood, wishes to make a presentation.

K. H. WOOD: It is not uncommon for a person to dedicate his entire working life to the pursuit of a noble Christian ideal, but it is rare indeed to dedicate a lifetime and a half to such a pursuit. Today we honor a man who has done exactly that.

When Arthur L. White retired from active ministry in 1978, he had done all that a man could be expected to do. He had devoted half a century of single-minded, untrifling service to the Ellen G. White Estate.

Then came what I have chosen to call his "half-lifetime" contribution, for when most men would consider their work finished, he embarked upon a project that few men half his age would have undertaken. He researched and wrote a six-volume biography of Ellen G. White, painstakingly examining reams of material, taking notes, organizing, and writing.

In view of his lifetime and a half of accomplishment for God and the church, including the monumental task of completing a six-volume

biography, it gives me enormous pleasure as chairman of the board of the Ellen G. White Estate to present to Arthur L. White a plaque that reads as follows: "Presented to Arthur L. White, Distinguished Achievement Award, 1985. Given to Arthur L. White, who, after more than a half century of dedicated Christian service in the Ellen G. White Estate, in retirement made his major contribution to the Seventh-day Adventist Church by authoring the six-volume definitive biography of Ellen G. White. Board of Trustees of the Ellen G. White Estate, General Conference Session, New Orleans, Louisiana, 1985."

We also want to honor Frieda White, who has stood by him faithfully, making a major contribution to this enormous effort. A corsage is small expression of our love and appreciation.

A. L. WHITE: I hardly know how to respond. It has been a great privilege to be connected with the White Estate and with the church. As children growing up, we had no other objective than to have a part in the work of the church. We applied ourselves diligently and had no thought of any special reward or praise.

I need not tell you that a faithful, noble wife standing by the side of her husband means everything. I

retired to give full time to writing the biography of my grandmother at home because there are too many interruptions at the office, and this lady who has stood by my side 57 years with never a word of complaint has supported me also in this project. It has been a privilege to work together as a team in the various facets of the work of the Lord.

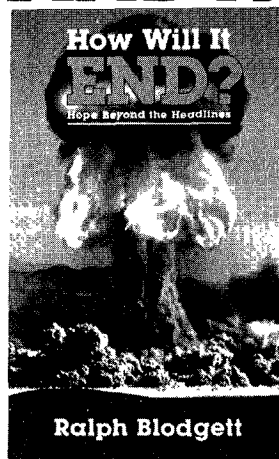
All I can say is that we will go to our retirement home in northern California with these kind words ringing in our ears. We will continue to watch for opportunities to build up the work of God whenever we have an opportunity. [Applause.]

F. W. WERNICK: The next item on the agenda concerns the church nominating committee. This section has been rewritten, and there is a revision that has been passed out to the body. I move that we approve the revision. [Motion was seconded.]

HAROLD G. HARKER: The revision of this section seems to provide for a fixed way to present the nominating committee report. For the past several years there has been a trend to vote the nominating committee report the first reading. I would like to see an option preserved for the way this report is voted.

F. W. WERNICK: The sugges-

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**1985 Missionary Book of the Year**

# Ministerial/ Stewardship Association

Report presented  
at the General  
Conference session.

By J. R. SPANGLER  
Secretary



Sixty-three years ago the General Conference established a ministerial commission under the leadership of A. G. Daniells, who had served as president of the General Conference for 21 years. His deep conviction concerning the need for ministers to enjoy a deeper personal relationship with Christ led to an emphasis not only of the distinctive doctrines of our church but of the basic principles of righteousness by faith as presented in the Minneapolis General Conference session of 1888.

This ministerial commission soon became known as "The Ministerial Association." A 1923 action of the Autumn Council declared that "ministers, licentiate, Bible workers, editors of denominational papers, medical heads of sanitariums and superintendents of nurses' training schools, heads of senior and junior colleges and academies" were members of the association.

In succeeding years the Ministerial Association developed a multipronged outreach, but always with the objective of strengthening the spiritual, mental, and physical powers of the church's ministerial forces and equipping them with tools and methods for more effective soul winning.

## Stewardship

In 1980 the Ministerial Association merged with the Stewardship and Development Department on the General Conference level. This merger has been accomplished with smoothness and unity. The influence of the Holy Spirit in the lives of our entire staff has brought an unusual degree of mutual respect and fellowship.

Prior to the merger, the Stewardship and Development Department had become a part of the General Conference in 1967, under the leadership of W. M. Starks. Implementation of basic stewardship programs has significantly affected church finances and helped motivate members to share the gospel. P. G. Smith became chairman of the association's stewardship committee at the time of the merger. D. E. Crane and North American Division representative S. D. Meyers are his associates in directing this important work of our Ministerial and Stewardship Association.

In terms of literature sent from the General Conference office, the stewardship section of our association holds the record. They produced and sold more than seven million pieces of stewardship material between 1980 and 1984.

Our worldwide Personal Giving Plan emphasis for financial

self-support is producing excellent results. One example is a country in Africa, where a 44.76 percent tithe increase occurred between 1983 and 1984. This is a result of greater faithfulness, not inflation. Offerings had a similar increase.

In a South American country, the challenge to build a new boarding academy through the Conference-wide Development Advance program has been accepted by the members—who are maintaining their high level of tithing, mission, and local church giving.

As an association, we firmly believe in and advocate the concept that giving and spirituality must never be separated. The sacrificial life and death of our Lord Jesus Christ must be the motivating factor in all church-related financial affairs. Only in this way can the conferences and missions in the world church meet the spiritual as well as the financial needs of God's cause.

Our association has been instrumental in meeting numerous theological challenges, such as attacks on inspiration and revelation as they relate to Ellen G. White, the doctrine of the sanctuary, and the entire Adventist system of prophetic interpretation. Research, preparation of articles, committee work related to these issues, and presentations on these subjects at workers' meetings around the world have consumed an enormous amount of time and energy. Yet we believe that God has blessed us in helping to make a significant contribution to stabilizing the thinking of many of our ministers and lay persons.

## Ministry

One major tool is our journal *Ministry*, which has come a long way since its launching in 1928. It has grown in circulation from a few hundred to 16,500, sent to Seventh-day Adventist ministers monthly. In addition, a quarter of a million copies are sent to non-Adventist clergy on alternate months. These figures do not include those Adventist ministerial journals in languages other than English, which borrow material from our English *Ministry*. J. David Newman is our newly appointed executive editor. David James and Kenneth Wade are assistant editors.

In an attempt to develop a statement of mission, we have sent questionnaires to a number of pastors in various conferences on both the East and West coasts of the United States. Replies to these questionnaires indicate that articles speaking to the pastors' personal lives and their families are highly appreciated. There is also a desire to have the pressing issues of the times, both inside and outside the church, treated in a balanced and open way.

After considering these suggestions, we gave attention to the original objectives of *Ministry* that were formulated nearly 60 years ago. These objectives were: (1) deepening the spiritual life; (2) developing the intellectual strength; and (3) increasing the soul-winning efficiency of the members of the association. These three principles have guided and will continue to guide the journal.

## PREACH

In connection with *Ministry's* Project for Reaching Every Active Clergy person at Home (PREACH), the association annually sponsors 50 to 60 professional-growth seminars for non-SDA clergy in North America. To date we have conducted approximately 350 of these seminars, with an average annual attendance of nearly 4,000 non-Adventist clergy representing all denominations.

Of special interest is the fact that these seminars annually convene in several of the Ivy League seminaries, such as Princeton Theological Seminary; Union Theological Seminary, Richmond, Virginia; and Colgate Rochester Divinity School, Rochester, New York. The results of this ecumenical outreach will never be known until our Lord returns. We do know that the thousands of responses in the form of letters, telephone calls, and personal contacts reveal that many clergy attitudes have been changed from apathy or animosity to understanding and appreciation for what our church stands for. It is significant that in the past several years more than 60

non-SDA clergy have united with the church, which is an average of approximately one a month.

*Ministry* Tape-of-the-Month Club is a monthly resource for the continuing education and professional growth of Adventist pastors and lay leaders. Materials include selected sermons, lectures, and interviews as well as recordings of important presentations from Annual Councils and Bible conferences. In connection with this program, the association each year makes available in narrated form the Week of Prayer readings for both children and adults.

A comprehensive author-subject index of all releases since the program began in 1968 has been published. Both the seminar program and the *Ministry* tape club are under the direction of Rex D. Edwards.

### Continuing education for ministry

During this past quinquennium the association joined hands with Andrews University to establish the Center of Continuing Education for Ministers (CCEM), to provide continuing education for ministers and their spouses. Floyd Bresee joined the association staff in 1982 as General Conference coordinator for this continuing-education (CE) program. In 1983 the Annual Council voted to "urgently request Seventh-day Adventist ministers to take at least 20 clock hours of continuing education for each year, or an average of 20 hours for each year of their licensure." The CE program was made even more official when the same Annual Council voted to make each minister's continuing-education program a part of his or her permanent service record.

Andrews University fosters the academic education leading to the Doctor of Ministry and the newly inaugurated Master of Arts in Pastoral Ministry degrees. The association, in cooperation with the CCEM, mainly concerns itself with the development of home-based courses and continuing-education events such as workers' meetings. It acts as coordinator in helping and encouraging each division to form a continuing-education program that meets their own unique needs. Some programs will look to the CCEM in North America for help; others will rely mostly on their own schools. The program has been designed carefully to include ministers' spouses. Several courses have already been prepared especially for them. Since they often have little or no specific training for the ministry, we are now making this available through continuing education. This important step has already proved to be greatly beneficial to many.

During the summer of 1981 God gave to this church the vision of the One Thousand Days of Reaping. Structured to respond to the apocalyptic vision that "more than one thousand will soon be converted in one day," which the church has long dreamed about



Virginia-Gene Rittenhouse and the New England Youth Ensemble played several times during the first weekend of the session. This photograph was taken on Sabbath afternoon.

and hoped for, this program evoked an enthusiastic response around the world. W. B. Quigley has been instrumental in developing both the One Thousand Days of Reaping concept and directing it for the world field.

Almost from the very first day of the thousand, the world field began demonstrating that indeed, the church could realize 1,000 converts per day, on a continuing basis. We gather in New Orleans in a mood of celebration and thankfulness for what God has done. The church worldwide now has come to the conviction that, by God's grace, it can scale any height to finish His great work in this old world.

Out of the success of the One Thousand Days of Reaping, a new concept to challenge the church for the next quinquennium—1985 to 1990—has been born. Now the church looks forward to perpetuating the accelerated achievement, called forth by the One Thousand Days of Reaping program, to reach for a staggering 2 million souls in this coming quinquennium. May God grant that the church may espouse not only these numerical goals but the *only* true goals of the church—the outpouring of God's Spirit in latter rain power, the finishing of His work in every nation, kindred, and tongue, and the coming of our blessed Lord in glory.

### Shepherdess International

The wife of a pastor or worker finds herself under constant pressure. First are her home and family responsibilities. Beyond these, and sometimes overshadowing them, are the multiple roles she must play in the church and in her own self-development.

The first major research project in this area done by the Seventh-day Adventist Church produced helpful data concerning the feelings and attitudes of the wives of pastors. It found that while most of these women provide positive support for their husbands and the churches they lead, there is a definite need for an effective support system to encourage and strengthen them in their roles as women, wives, mothers, and spiritual leaders.

In view of this need, Shepherdess International was launched as a pilot program in January, 1984, under the leadership of Marie Spangler and Ellen Bresee. Though still in its infancy, the organization is already providing home-based continuing-education programs, a quarterly resource bulletin—to be used as an aid for local Shepherdess groups—and many other services.

In addition, Shepherdess International plans and promotes women's meetings at Annual Councils and General Conference sessions, solicits materials for the Shepherdess section of *Ministry*, and fosters the development of Shepherdess organizations in conferences and missions around the world.

A major objective of Shepherdess International is to work with church leaders on all levels to develop an appreciation for the importance of the public and personal roles of workers' wives.

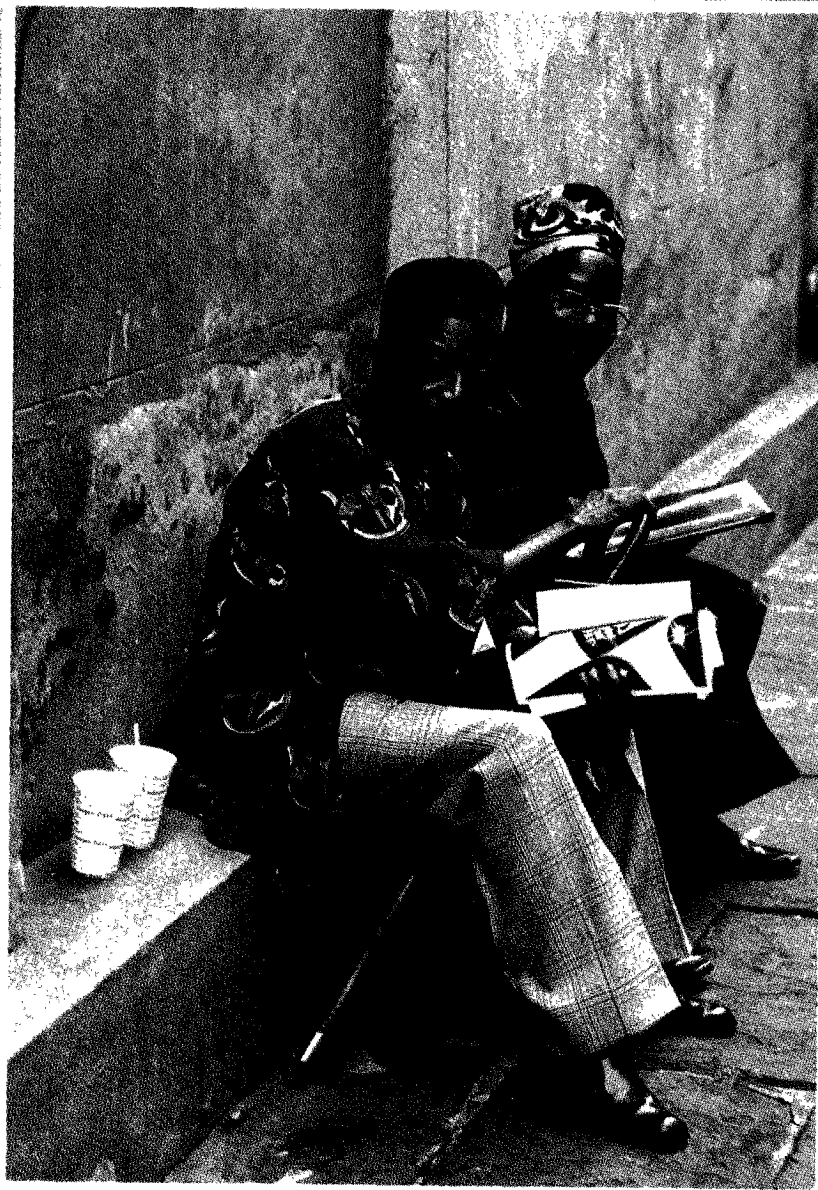
### North American Division

In view of the restructuring of the General Conference as it relates to the North American Division, two members of the association staff are designated as North American Division representatives. W. C. Scales, Jr., North American Division Ministerial secretary, has been instrumental in the implementation of the Caring Church program, the NAD Resource Catalog, Revelation Seminars, the NAD Prayer Circle for Evangelism, and the fostering of public evangelism. He personally has conducted five evangelistic meetings during the quinquennium, which have resulted in some 825 baptisms.

As we look back at the association's achievements, we have mixed emotions. Much work has been accomplished, but much is yet to be done. The hearts of the entire association staff, including our secretarial force, long for the soon coming of Jesus Christ. All the time and energy we have spent is for the one grand purpose of helping people into the present kingdom of grace, which is soon to be replaced by the kingdom of glory. □



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# Born to rebuild and restore

Devotional message presented Monday morning, July 1, 1985.

By R. R. NDHLOVU  
General Field Secretary  
Eastern Africa Division



Isaiah 58 speaks of forms of fasting in which the spirit of true fasting was missing. This fasting was not accepted of God. True fasting is designed to purify the motives and reform the life. True religion releases men from their burden of sin and rebuilds old waste places. Sabbathkeeping people should enter into a closer fellowship with God and their fellowmen.

Jesus was born that He should bear witness to the truth (John 18:37). The Seventh-day Adventist Church was born to restore and repair the broken law of God. Jesus' first sermon called people to repentance, for the kingdom of God was at hand (Matt. 4:17). Peter called people to repentance that their sins might be blotted out, because mankind has broken its relationship with the Creator (Acts 3:19). The "whole duty of man" is to "fear God" (Eccl. 12:13); hence, the first angel calls people to "fear God, and give glory to him" (Rev. 14:6, 7).

The Seventh-day Adventist Church is called to let men and women know that although they have broken His covenant, God is calling them back to Him, not counting their mistakes. There is to be a restored relationship between people and God, between people and people, and between people and nature. To accomplish this work, the church must have this proper relationship within, leading lost men and women to the Lamb of God, who takes away the sins of the world.

Of this right relationship Jesus said, "You shall love the Lord your God with all your heart, and your neighbor as yourself" (Matt. 22:37-40). God could have used angels for His work, but Solomon tells us, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Prov. 27:17).

The church is to restore the truth to which Jesus, the Living Word, gave witness. "And ye shall know the truth, and the truth shall make you free" (John 8:32). We cannot fill the breach. We cannot witness by basing our teaching on human ideas or inventions. The Seventh-day Adventist Church has been called to preach the truth that is found in God's Word. We are not to base our teaching on what the most educated

person may come up with, such as the philosophy of religion, but to measure everything by God's truth found in His Word, the Bible.

The Jews were under bondage, trying to gain salvation by works. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth [has faith] in him should not perish, but have everlasting life" (chap. 3:16).

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (chap. 17:3). Jesus came to tell the truth about how people can be saved. The church must witness to the world how people can be saved. There is no other name given under heaven through which we can be saved (Acts 4:12). To accomplish this work, the church must first accept all the truth as revealed in God's Word.

## In Christ a new creation

Many people have tried hard to be new creatures. Some have taken long trips to places that are considered holy. Some have started their own churches, saying they have new light. Some have even sacrificed their own children. With all that, one remains still as he is, for only in Christ can we be new creatures. "Therefore if any man be in Christ, he is a new creature" (2 Cor. 5:17). If we know the truth and accept it, it works within us a change and we become new creatures in Jesus Christ. First, Adam fell and distorted God's image. Then Jesus restores those who choose to be restored. "Whosoever will, let him take the water of life freely" (Rev. 22:17).

Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). This man's

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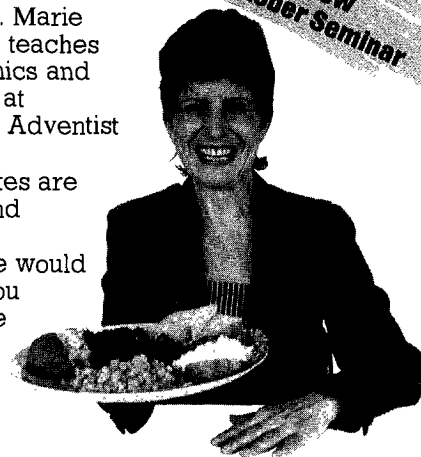
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will is under the control and direction of Christ; the old man of sin is crucified (Rom. 6:6).

“The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and that His church may be complete in Him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws.”—*Testimonies to Ministers*, p. 17. The Lord has called out a people from various nations to form His church, a new creation under the banner of Christ. Paul, on his way to Damascus, was called by Christ. He became a new creation in Christ Jesus. He saw people as God sees them. He did not segregate them on the basis of color, nationality, sex, race, and so on. Thus he could say, “I am crucified with Christ.”

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Gal. 3:28). God “hath made of one blood all nations of men for to dwell on all the face of the earth” (Acts 17:26). “The rich and poor meet together: the Lord is the maker of them all” (Prov. 22:2).

Jesus’ prayer was that His church may be *one* that the world may believe that God has sent Him. “The oneness and unity of God’s truth-believing remnant people carries powerful conviction to the world that they have the truth.”—*Testimonies*, vol. 1, p. 327. We are to keep, as a church, the bond of unity unbroken. The walls of partition between Jews and Gentiles were broken down by Christ’s death.

As a universal spiritual family, we should not build partitions between believers of different nationalities. “Christianity builds no walls of separation between man and his fellow-man.”—*Gospel Workers*, p. 140. The life of Christ established a religion by which Jew and Gentile, free and bond, are linked together in common fellowship, equal before God.

Jesus spoke to a Samaritan woman freely, contrary to Jewish custom. The disciples were chosen from both high and low to give self-esteem to the lowly. Jesus had time even for a beggar like Bartimaeus.

Christ tried to teach the disciples the truth that in God’s kingdom there are no territorial lines, no caste. They must go to all nations, bearing the message of a Saviour’s love.

“The walls of sectarianism and caste and race will fall down when the true missionary spirit enters the hearts of men. Prejudice is melted away by the love of God.”—Ellen G. White, in *Review and Herald*, Jan. 21, 1896, p. 33. Those saved come from all nations; God is gathering a people from the four corners of the earth to form His holy nation.

### Church to restore confidence

Like Israel of old, much of the Christian world has ignored the divine precepts. Elijah the Tishbite was called at a time of great apostasy in Israel to restore confidence in God. The church today also is called by God to restore confidence. As Elijah called upon people to choose between God and Baal, the church is to call upon people to choose between God and the world.

In order for God to work wonders on behalf of His people, we must move closer to the neglected altar of God. We must revive the true worship of God in our homes; family altars must be restored. Long-forgotten laws of God, such as the

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# Brother and sister of U.S. President attend 1922 GC

A unique feature of the 1922 General Conference session held in San Francisco was that a brother and sister of Warren G. Harding, then President of the United States, were in attendance, as reported by the local newspapers.

Carolyn Harding Votaw, sister of the President, had been an Adventist missionary in Burma for several years. In 1922 she served as a social service worker in Washington, D.C., with her husband, Heber Votaw, who was superintendent of Federal prisons. Mrs. Votaw addressed the conference on the topic “Love, Vision, Service.”

George T. Harding, M.D., 44-year-old brother of President Harding, also attended, as did his older sister. Dr. Harding expressed embarrassment over all the publicity he received because of his relationship to the President. During the conference he took an active part in the discussions over ways to extend the medical work of the church. At the time he operated a private sanitarium near Columbus, Ohio. His medical institution, now called Harding Hospital, still operates in Worthington, Ohio.

Sabbath, must be restored. The law of God must be seen as the transcript of His character, the Sabbath as God’s memorial day.

The church is to bring people, “my people” (Rev. 18:4), out of Babylon. For this task God’s people, the Seventh-day Adventist Church, was born into the world at this time.

We are to prepare people to “keep the commandments of God, and the faith of Jesus” (chap. 14:12). The home will be repaired and the sacredness of marriage revived (Matt. 19:4-6). Angels delight to dwell in homes where God reigns. The Seventh-day Adventist Church was born to restore the sanctity of the marriage altar. We therefore must take time to study the Bible and the gift of prophecy, God’s revelation of things to come, what He wants His people to know. With *united families* we will have a *united church*.

It is God’s desire that those who are to repair the breach first of all be willing to be restored to a right relationship with God. A father and his child were playing together. The child was playing with pieces of paper, trying to make a map of his country. The father, interested in helping the child, looked carefully at the pieces of paper and noticed that on the back was a picture of a man. He asked the boy to first arrange the papers to come up with the picture of the man. When the boy did that, the map of his country appeared too.

The greatest problem today is that man is broken. Sin has left him in pieces. When man is put right by Jesus Christ, the whole world will also be put right. For us to repair the breach, we need to make our relationship between ourselves and God right. May God help us to be restorers and to rebuild that broken relationship. □



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Review and Herald workers are excited about the new *Life Series*, a developmental reading program for Adventist schools, prepared by the General Conference Education Department. This series of 15 reading textbooks, with accompanying studybooks, Skilpaks, teacher's editions, and word card sets, is the church's largest single

publishing project since *The Bible Story*.

The *Life Series* has involved practically every Review and Herald worker at some time over the past three years. Proofreaders have spent hundreds of hours carefully checking the material. Platemakers have prepared more than 7,500 printing plates. Pressmen have logged

more than 2,500 hours of press-time. Ten levels of the series are now completed. And work continues on the remaining five.

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# Oakwood College

## Report presented at the General Conference session.

By CALVIN B. ROCK  
President



According to the *Rand McNally Road Atlas*, the journey from Dallas to New Orleans covers approximately 500 miles of historic and charming landscape, whichever route one takes. As with the traveler, so with our college. The trip from Dallas to New Orleans has been for us rewarding, instructive, and challenging in every way. Looking back across the miles, the following aspects of our program at Oakwood seem to deserve special mention.

Among the accomplishments for which we are especially pleased is the increase of students: our enrollment, 1,350 during the 1979-1980 school year, reached an all-time high of 1,465 during the 1983-1984 school year. Oakwood now ranks number two among Seventh-day Adventist colleges in full-time equivalents (1,240), and we are proud both of the quantity and quality of our graduates. A comparison of the graduating classes during the previous quinquennium with that of the one now ending is revealing.

Year	Graduates	Year	Graduates
1975-1976	171	1980-1981	182
1976-1977	161	1981-1982	214
1977-1978	162	1982-1983	219
1978-1979	191	1983-1984	197
1979-1980	148	1984-1985	230
Total	833	Total	1,042

Of course all of the above is made possible by our dedicated faculty, which, according to R. Malcolm, vice president for instruction, now numbers 71, 41 percent of whom have a terminal, or Doctor's, degree.

The past quinquennium was not a period of curriculum expansion for Oakwood College; rather, the thrust of these years was toward consolidating and enhancing existing programs. The few additions that were made, however, are significant and have been quite popular on campus. These include art, communication, and information systems. Oakwood now offers the following degrees—Bachelor of Arts, Bachelor of Science, Bachelor of Social Work, Bachelor of General Studies, Associate of Arts, and Associate of Science.

The major physical addition of the past five years is the new science complex. This modern facility, covering 75,000 square feet, houses the chemistry, biology, physics, mathematics, nursing, and home economics departments, and is central to our newly acquired ranking as one of the most prolific institutions in America in the matter of placing blacks in medical schools.

The increase of our fund-raising profile has been a major event of the past quinquennium. With the tutoring of Milton Murray, General Conference funds procurement officer, and under the

leadership of Rosa Banks, of the college, our direct mail contributions program has shown great improvement. Whereas we listed 200 alumni givers in 1979, we now list 1,300, and our nonalumni giving profile now includes 1,400 donors. During this period of financial development the school has received more than \$900,000 in such contributions. Total institution fund-raising for the quinquennium was \$857,000.

College industries are still too few at Oakwood and not nearly as productive as we would like, but our new director of industries, Victor Cancel, is leading out in a dramatic turnaround in what for years has been a losing proposition. We hope not just to expand what we already have but also to secure new and profitable industries on campus.

Oakwood added something to the student labor profile of the Seventh-day Adventist system of higher education, the "Work-Education Program." This rewards our youth with scholarships rather than the "by the hour" pay of former years and provides curriculum credit as well. The scholarships are attached to specific work modules, and grading is on a pass-fail basis. Every student must work at least one quarter of the school year. The program, inaugurated in the 1984-1985 school year, not only has allowed us to budget better for this very important aspect of our operation but also has demanded closer observation by faculty and staff of their student laborers and has greatly enhanced interaction between the two.

### Solid financial position

Although inflation has driven costs up at Oakwood College, as at other schools, under the able direction of R. Patterson, newly appointed treasurer, we are ending this quinquennium in a solid financial position. Our percentage of budget for instruction for the 1984-1985 school year is 34 percent—well within the recommended Southern Association standards. Our continuing to maintain a quality program is possible largely because of the liberality of our members throughout the North American Division and direct support of our parent body.

All of the above is important and significant, but in the history of Oakwood the years 1980-1985 no doubt will be remembered as the time when Oakwood became truly internationalized. Our vibrant student missionary program, directed by E. E. Cleveland, each year sends 20 to 30 of our youth to lands in the Far East, Africa, and South America, where they have served with distinction. They have returned to provide strong leadership on our campus.

Another outreach has resulted from my personal efforts to become acquainted with some of the countries from which students have been coming to Oakwood College. With this motive in view, my wife and I visited Africa in 1979 and 1981, England in 1980, and Canada in the summers of 1982 and 1984. In 1982 we visited student missionaries in Indonesia, Korea, Hong Kong, Singapore, Japan, Thailand, and the Philippines. Additionally, we visited a number of Pacific island countries while fulfilling several camp-meeting responsibilities in New Zealand and Australia during the winter of 1984-1985.

Thanks to the workers in these places and many other workers and friends in other countries, our international student body, which was 8 percent in 1975, is now 20 percent. Our students represent 38 countries.

Of special mention is the college's Oakwood-Africa proposal, which now has Africans from 16 countries on full scholarship. We have made these scholarships available to each union conference on the African continent, with the hope that the return of these individuals to their countries will provide a meaningful thrust to the work there.

Oakwood has adopted Bethel College in Transkei, South Africa, as a special project for development and mutual exchange. Believing that there is a blessing in sharing, Oakwood has sent several teachers, one student missionary, and two administrators to

help structure and implement programs that have placed this school in a favorable light with the local government and our South African church members, as well. Garland Millett, former Oakwood president, spent six months of 1984 in Transkei, helping to direct this program.

All of this had a positive effect upon our students, 97 percent of whom are Adventists, whose prior contact with their brothers and sisters from abroad had been limited to what they heard in mission stories. Our vice president for student services, L. Shand, and our international student adviser, A. York, have played major roles in providing smooth social integration for the overseas students.

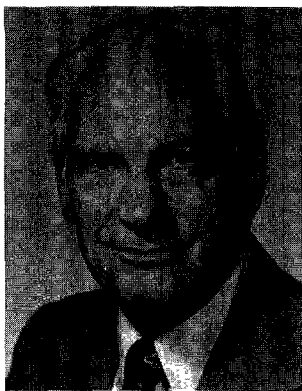
We are fully cognizant that our primary and most urgent business is to provide the best Christian education for as many as possible in the North American Division, but we thank the Lord that we have been able to engage in this sharing experience during the past few years.

We ask your prayers that the journey from New Orleans to Indianapolis will provide even greater successes in recruiting, attracting, and educating our youth here at the home base and extending the hand of fellowship to our family abroad. □

## Philanthropic Service for Institutions

Report presented at the General Conference session.

By MILTON J. MURRAY  
*Director*



In 1984 Philanthropic Service for Institutions marked its tenth anniversary as a fund-raising consulting, resource, and information service for Seventh-day Adventist hospitals, colleges, and universities in the North American Division. Through continued consulting and services, we estimate that during the decade ending in 1991, the Adventist health-care and higher education systems should receive between \$350 and \$400 million in voluntary support, along with some excellent opportunities to acquaint men and women of influence with the church's mission and principles.

Philanthropy is gradually but surely being perceived and appreciated as a function that is generating positive momentum for the church. The fund-raising programs of Adventist hospitals and colleges provide natural and logical activities for building working relationships with community leaders.

Following Christ's example of service to mankind, the Christian church has always espoused the conviction that to give is to love. The heritage that Adventists share with other Christian bodies prompts the extended hand of cooperation to form a purposeful partnership in service to humankind. Our institutions and their philanthropic activities thus provide a bonding mechanism for the church, which contributes to evangelistic goals.

Adventist leaders also have realized that philanthropy supports freedom and liberty as few other programs do. It allows individuals to take personal initiative in deciding which programs to support. Otherwise the government would tax the citizenry additionally and distribute the funds as it saw fit—at the expense of many programs beneficial to society.

### Colleges and universities

Leading the way with philanthropic gains over the past five years are the NAD colleges and universities. In 1979 only 6.5 percent of alumni of Adventist colleges and universities were contributing to their alma maters' annual funds, far below the average 24 percent for private, coeducational, four-year colleges in the United States. This year alumni participation in giving unrestricted moneys is expected to reach 27.3 percent. The difference is largely attributable to the Business Executives' Challenge to Alumni (BECA), initiated in 1980.

BECA is a five-year, \$2 million incentive program—funded primarily by Adventist businessmen and women—that awards challenge grants according to the number of alumni donors and the amount of unrestricted dollars achieved by each participating institution. BECA incentives have helped to generate nearly \$6 million in unrestricted support for 11 colleges and universities beyond the BECA grants awarded. This is conservatively estimated to be at least twice the amount that otherwise would have been contributed by the alumni—a probable \$2.5 million over the five years. More than 400 alumni act as class agents, inspiring loyalty and support for the church's system of higher education.

A \$1.25 million, three-year extension of the incentive program begins in July, 1985, after the original fund ends. Known as BECA II, the new program is expected to help generate nearly \$5 million in unrestricted gifts from alumni donors by 1988.

The careful monitoring of progress required for BECA reports has encouraged more detailed record keeping in the other areas of fund-raising as well. Adventist higher education reports gifts of \$45 million from voluntary support sources during the past five years. In 1983-1984, the NAD colleges and universities reported their highest total ever, \$12.7 million, estimated to be about 50 percent of the achievable.

### The Adventist Health System

As the role of philanthropy increased in the support of medical institutions, hospital executives also recognized the need for tracking progress in this area. At the request of the Adventist Health System, PSI developed a uniform annual reporting mechanism and

## \$1.3 million grant to hospital

A charitable trust in Texas has announced its intention to award a major grant of stock and other assets to Huguley Memorial Hospital, in Fort Worth.

Although exact figures are not yet available, the value of the grant is estimated at approximately \$1.3 million. The gift is believed to be the largest single-payment grant awarded to a Seventh-day Adventist institution.

The gift is to be used as an endowment, the income of which will benefit the hospital and its new 41,000-square-foot (3,810-square-meter) Health Fitness Center, which opened earlier this year. This latest gift brings total philanthropic support to this hospital from the community to almost \$8.25 million since 1975. The partnership that Adventists and Fort Worth business leaders have developed has made this record possible.

B. E. LEACH  
*President*

*Southwestern Union Conference*

began monitoring trends in 1982. The 1984 reports from 61 AHS/US hospitals, which account for 95 percent of the acute-care beds in the five regional corporations, show they received \$10.5 million in voluntary support, a 21 percent increase over the \$8.7 million received in 1982. The three-year total is \$29.5 million.

A challenge grant program for hospitals, the Hospital Development Fund, began in 1979 to provide incentives for Adventist hospitals to seek philanthropic support from their communities. Capital and annual fund campaigns are supported by challenge grants from the church and regional health-care corporations. Since the first grant was paid, \$454,000 has been awarded to 20 hospitals through the plan, generating more than \$9.7 million in gifts from the communities in which the hospitals are located. When the current campaigns are completed, another \$7.2 million in voluntary support will have been raised.

### Quality professionals sought

Because of the relative newness of the development field, finding qualified personnel is difficult. To ensure the future growth of the development profession in the Adventist Church, PSI is coordinating STEP/UP (Student Training and Experience Program Under-scoring Philanthropy), an internship program designed to attract talented young people to the field.

The five-year effort is designed to give young people in Adventist colleges experience in the field of development. Internships in

development offices at colleges and hospitals are available during the school year and summer. One-year internships for college graduates also have been set up. Twenty young people have been awarded internships since the program began in January, 1985. The funding for this program is coming from the General Conference, AHS/US, and three private donors.

To keep the administration and development staffs of the nearly 100 Adventist colleges and hospitals in the United States and Canada informed of the latest news and cues in fund-raising, PSI produces the monthly *Philanthropic Dollar* newsletter.

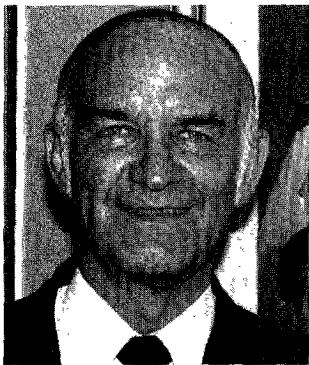
AHS/US and PSI teamed up in 1981 to produce *Accent on Philanthropy*, a quotation booklet covering subjects from philanthropy to planning, motivation, social welfare, and professional advancement. Since the first edition of the booklet was published four years ago, 19,500 copies of *Accent* and *Accent II* have been either given away free as single copies or sold in bulk. The booklet carries an introduction on giving and tells how philanthropy initiated the Adventist Health System. Its value resides in its providing a service to the professional field and introducing the church to thousands of people.

The success of the *Accent* booklet is only one tangible sign of the possibilities for ministry in the development area. We are grateful for the vision of church and institutional leaders who, by their interest and involvement, are opening another avenue for advancing the cause of the gospel and Christian service. □

## NAMCO

### Report presented at the General Conference session.

By JOSEPH ESPINOSA  
Field Secretary  
General Conference



Few people know the meaning of the acronym NAMCO. Some confuse it with AMOCO, a brand of gasoline; others with MEMCO, a discount department store; and others with an electric power company called PEPCO! Yet NAMCO is an important name for thousands of Seventh-day Adventists. It stands for the North American Missions Committee (the name originated in 1957), which promotes the gospel among non-English-speaking people, the Jews, and the deaf in the North American Division.

NAMCO has the responsibility of distributing North American Mission funds. Since the 1980 General Conference it has distributed nearly \$2 million to unions and conferences for advancing non-English-speaking work in the division.

Unions and conferences have received \$500,000 to sustain the native American work. Institutions such as Monument Valley Adventist Hospital in Utah, Holbrook secondary school in Arizona, Pine Ridge Indian School in the Dakota Conference, and Umatilla Indian School in the Oregon Conference have benefited from the NAMCO program. The money has also been used for evangelistic and other soul-winning programs among the many Indian tribes in

the United States and Canada. In 1980 a full-time coordinator of the native American work was assigned to NAMCO. Leroy Moore works closely with unions and conferences, making periodic reports and recommendations to NAMCO and the division concerning this important outreach.

NAMCO also has the responsibility for spreading the gospel among the Jews of North America. In 1983 Clifford Goldstein joined NAMCO as editor of *The New Israelite* magazine. In addition, he is preparing tracts and other soul-winning material and conducting seminars on how to reach the Jews.

NAMCO assists the Christian Record Braille Foundation in its work for the hearing-impaired. NAMCO funding has made it possible to employ Thompson Kay as a full-time coordinator of the deaf work in North America.

NAMCO cooperates with the Pacific Press in printing Sabbath school and missionary materials for the non-English groups in North America. Sabbath school quarterlies are printed in Russian, Ukrainian, Czechoslovakian, and other foreign languages. Subsidies help fund missionary journals in Korean, Hungarian, and Romanian. NAMCO, with the Voice of Prophecy, provides Bible correspondence courses in non-English languages such as Arabic, Armenian, Cambodian, Chinese, Croatian/Serbian, Czechoslovakian, Danish, Dutch, Finnish, French, German, Greek, Hungarian, Ilocano-Tagalog, Italian, Japanese, Korean, Laotian, Norwegian, Polish, Portuguese, Romanian, Russian, Swedish, Thai, Ukrainian, and Vietnamese.

Through NAMCO these groups are represented at the General Conference and North American Division levels. Joseph Espinosa, the present director of NAMCO, is a general field secretary of the General Conference and an officer of the North American Division.

One of the greatest challenges facing the church is sending the gospel, primarily through the written word, to these millions of people in North America. Ellen White wrote, "Among Seventh-day Adventists there is a great zeal . . . to work in foreign countries; but it would be pleasing to God if a proportionate zeal were manifested to work the cities close by."—*Christian Service*, p. 199. "While plans are being carried out to warn the inhabitants of various nations in different lands, much must be done in behalf of the foreigners who have come to the shores of our own land."—*Ibid.* □

## Nominating Committee Report—9

The Nominating Committee submits the following partial report:

*Recommended.* To elect the following persons to occupy the positions indicated:

### *Eastern Africa Division*

Treasurer: John F. Wilkens  
General Field Secretaries: R. R. Ndhlovu, D.W.B. Chalale, Clifford G. Patterson  
Auditor: Hans Sakul  
Education Director: T. H. Nkungula  
Health and Temperance Director: A. R. Handsides  
Ministerial Association Secretary: Harry A. Cartwright  
Church Ministries Director: Eric Armer  
Church Ministries Associates: Solomon Wolde-Endreas, Baraka Muganda

### *Euro-Africa Division*

Secretary: Georges Steveny  
Treasurer: Erich Amelung  
Field Secretaries: Oldrich Sladek, Dumitru S. Popa, Lothar Reiche  
Auditor: Jean-Claude Halm  
Communication Director: John Graz  
Education Director: Pietro Copiz  
Health and Temperance Director: Herbert Stoeger  
Ministerial Association Secretary: Johannes Mager  
Religious Liberty Director: Gianfranco Rossi  
Trust Services Director: Erich Amelung  
World Foods Service Director: Erich Amelung  
Church Ministries Director: Harald Knott  
Church Ministries Associates: John Graz, Pietro Copiz, Johannes Mager  
Spirit of Prophecy Director: Georges Steveny

### *Far Eastern Division*

Secretary: Tong C. Kim  
Treasurer: Robert L. Rawson  
Field Secretary: Larry R. Colburn  
Communication Director: G. Ray James  
Education Director: Amos Simorangkir  
Health and Temperance Director: Everet E. Witzel  
Ministerial Association Secretary: James H. Zachary  
Public Affairs and Religious Liberty Director: G. Ray James  
Publishing Director: Richard McKee  
World Food Service Director: Masao Uruma  
Church Ministries Associates: Minoru Inada, Patricia Bailey, Bernardo U. Donato

### *General Conference*

General Field Secretaries: Warren S. Banfield, Charles D. Brooks, George W. Reid, Lowell L. Bock  
Church Ministries Director: Delmer W. Holbrook  
Auditing Service Director: David D. Dennis  
Archives and Statistics Director: F. Donald Yost  
Communication Director: Robert W. Nixon

*Continued from page 13*

tion has been made that we leave an option that the nominating committee report be voted on the first reading. In some delicate situations, if the pastor cannot be present for a second reading, the report might be voted when he is present at the first reading.

**HAROLD G. HARKER:** There has been an education toward this procedure in every other level in our churches.

**F. W. WERNICK:** This item is studied because there has been considerable complaint that individuals who object to the nominating committee report must stand up in church and say, "I refer the report back to the nominating committee," without an opportunity to discuss their concern with anyone previous to the reading of the report. Under some special circumstances, it might be wise to vote on the report the same day it is presented. The speaker requests a little flexibility to allow this. Could we be given an opportunity to do that editorially rather than to spend time trying to amend the policy on the floor?

**HAROLD G. HARKER:** I would be very happy with that. The church itself should be given the opportunity to choose which method, as it does in the selection committee.

**GEORGES VANDENVELDE:** I speak to the lines which read "Instead of his objecting publicly, however, it is better that he move that the whole report be referred back to the committee for further consideration." It seems to me that it is difficult for a church to vote on such a motion without knowing why a member wants the report to be referred back to the committee.

**F. W. WERNICK:** This could be a problem, but I think it is a greater problem to state the specific reasons for referral. Names get involved. Words are said that hurt people, when perhaps the reasons of the objector aren't valid at all. We want to protect our church members. I don't think a church under normal circumstances would refuse to let the committee take another look at the report, but it should be the prerogative of the church to decide whether or not to send the matter back to the committee.

**GEORGES VANDENVELDE:** It seems to me that it is difficult for a church to vote on a motion without knowing the reasons.

**F. W. WERNICK:** The only problem with sending it back without a vote is that some member of the church could keep the church endlessly in frustration trying to get his list of candidates appointed.

**C. D. WATSON:** This was carefully considered. We must recog-

nize that during the week some valid objections to a name may have been made.

**SAMUEL L. GADSBY:** I am in harmony with the recommendation that allows an objection to be considered by the church. I am concerned with what happens "if the motion carries." What right does a member have who has a legitimate reason for referring the report back to the nominating committee if the church votes against his recommendation?

**F. W. WERNICK:** He has had a week during which he has had opportunity or should have had opportunity to make his objection known to the chairman of the nominating committee or the committee itself. If a member may ask for it to be returned without vote of the church, it is possible that two or three members may keep the church continually in turmoil, never able to bring the report to a vote. We are trying to prevent that situation by making it necessary for the church to vote that it be returned.

**S. L. GADSBY:** There are occasions when such a request may not be granted. Does the member then have the right to express his disagreement before the church because he is denied the right of returning it to the committee? I am particularly referring to someone who requests that it be referred back. A church may vote his motion down.

**F. W. WERNICK:** I think you have made a reasonable suggestion. I am not sure how it ought to be worded. If you would like to suggest some rewording, we would give it consideration.

**LUIS PEREZ (D. H. Baasch translating):** I am a pastor and a delegate to this session. Therefore, I am very much aware of the need to protect the member and his rights. We have been practicing the proposed system in a church in Palermo and another in Buenos Aires, and have found it very successful.

I think the plan of having a second reading is an excellent one because it does allow a week to treat very delicately and carefully the case of any member who has a problem. Before our nominating committee meets we ask anyone who has any problems with another member of the church to work it out on the Biblical plan.

As a pastor, I do not listen to any accusations of one member against another unless he or she has followed the Biblical plan first. Our plan is to treat with delicacy and with Christian ethics even a person who may be having problems. I appreciate the way this session is giving consideration to these items.



[Motion was voted. See Actions section.]

F. W. WERNICK: I am speaking now to the item entitled "Gospel Finance." In this expanded form of a shorter item already in the *Church Manual* our financial system and the use of the tithe are explained more fully. It has no underlined portions except the headings because it is a new section. I move that we accept this into the *Manual*. [Motion was seconded.]

GEORGE ATIGA: I refer to the lines "Where unusual circumstances exist, church members should consult with the officers of their conference/mission." What is an example of "unusual circumstances"?

F. W. WERNICK: Ordinarily church members would return their tithe through the local church. When local members have a problem doing this, they may wish to return it directly to the conference office, in which case they would consult either a church or a conference officer. An international business might be such a circumstance.

GEORGE ATIGA: When a North American missionary goes to a foreign land and holds membership in that country, should he send his tithe back to his home country?

C. D. WATSON: This is clearly cared for in another policy.

LELAND YIALELIS: I would like a little further clarification because maybe our situation in Greece is unique. A sizable portion of my budget comes from Greeks who live all around the world—in Australia, North America, and other places, some of whom return their tithes to Greece. Is this allowed under this policy?

F. W. WERNICK: We cannot dictate to individual church members how they handle their tithe, but in our policy we should not approve small deviations.

DUMITRU S. POPA: It seems to me that the *Church Manual* is for the world field, not only for North America. Many "unusual circumstances" other than business reasons all over the world prompt members to give their tithe directly to the conference treasurer rather than the local church.

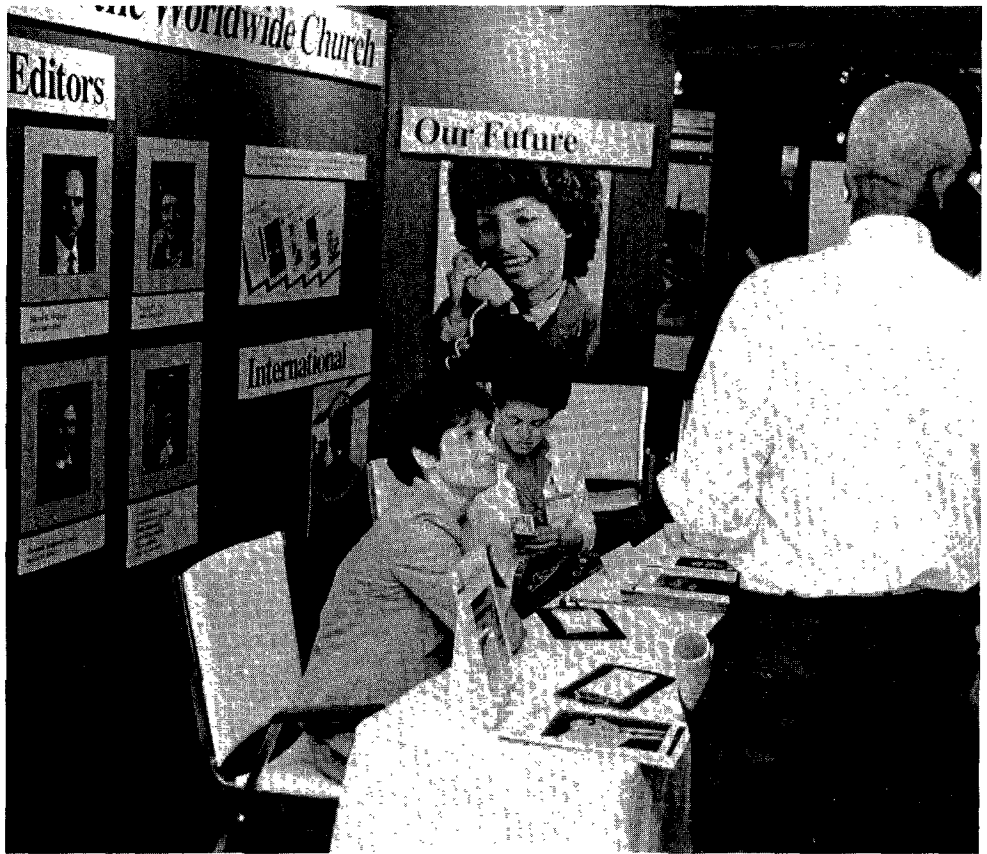
F. W. WERNICK: There are many of these circumstances, too numerous to count.

C. B. HIRSCH: We will now receive a report from the Nominating Committee.

D. K. BAZARRA: The Nominating Committee has a report to present. (Report No. 9 can be found on page 24.)

C. B. HIRSCH: We will resume the topic "Gospel Finance."

J. MASINGA: I refer to the lines



**The Adventist Review's General Conference Bulletins are distributed free of charge to each delegate, since the daily *Bulletins* serve as the official minutes of the session. But nondelegates may purchase copies of the *Bulletins* at the *Review's* booth on the Superdome's plaza level.**

"The tithe is the Lord's and is to be brought, as an act of worship, to the conference/mission treasury through the church in which the person's membership is held." I would like to know whether some cases in South Africa qualify under "unusual circumstances," such as migrant laborers who work in another country for a period of time and then return.

W. L. MURRILL: We did agree that where members are away from their home church attending school or are on temporary work assignments, it is perfectly legitimate for them to return their tithe to the church they attend on a temporary basis. This seems to be the most practical arrangement.

SIEGFREDO M. RADA: This policy makes a very clear provision for returning the tithe. The subsequent paragraph is also clear that officers and church leaders should set an example in faithfulness in tithing. Is it the practice in the other organizations of the church, that the tithe of all workers is automatically deducted every month?

F. W. WERNICK: This is true except in some situations where, after consultation with conference officers, another plan is followed.

C. R. TAYLOR: I want to speak in support of the wording of the section specifying to which church the tithe is to be paid. Reference was made to students in our educational institutions. The Department of Education encourages schools around the world to suggest at registration that students transfer their membership from their home church to the church at the institution where they will spend the next four years or so. In some institutions it is part of the registration process.

PAUL G. SMITH: I urge this body to make no changes in this action for the simple reason that the General Conference officers and the officers of our churches throughout the world, along with the Department of Stewardship and Development, are putting into place a world financial plan that will help us meet the financial needs of the church from the local to the division level. Changing these percentages would disrupt the plan seriously. We have nothing to fear if we work together as we have been. The problem will be solved as nontithe funds are increased.

LEOPOLDO ORTIZ: I am convinced that tithing brings blessings to our church. I do not

want to propose any change in the percentage. I, as other laymen in Inter-America, have great joy in returning the tithe to the Lord.

EDMUND GIENGER: My concern is that conference workers and church officers set an example in tithe paying. Do we also expect laypersons who are members of executive committees, boards of education, and corporation boards to set an example?

F. W. WERNICK: Elder Gienger has made a good point. I don't know just how we could do this without getting too broad, or how it could be implemented. We have some control. It is much more difficult to deal with board members and committee members than church officers and conference workers. If you want us, in the Editorial Committee, to broaden it a bit to include board members and committee members, we will see what we can do with it. [Motion was voted. See Actions section.]

FREDERICK K. WANGAI: [Benediction.]

C. B. HIRSCH, *Chairman*  
R. F. WILLIAMS, *Secretary*  
D. A. ROTH  
M. T. BATTLE  
*Proceedings Editors*

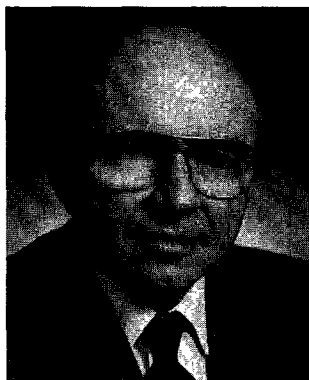


Church leaders, pictured here at Dead Horse Point, Utah, investigated God's book of nature at a Geoscience field conference in September, 1983. Francis W. Wernick and Neal C. Wilson, fourth and fifth from right, study a geologic map of the area.

## Geoscience Research Institute

Report presented  
at the General  
Conference session.

By ARIEL A. ROTH  
*Director*



One of the greatest intellectual battles of all time has been the ongoing controversy between proponents of the Biblical account of Creation and advocates of evolutionary interpretations. In the Western world the theory of evolution, with its billions of years for the progressive development of life, has probably done more to destroy confidence in God's Word than any other single idea. The evolutionary approach to origins stands in stark contrast to the Biblical account of Creation by God in six literal days a few thousand years ago. The Biblical Creation week is the basis for the seventh-day Sabbath, one of the most distinctive doctrines of the Seventh-day Adventist Church.

Taking cognizance of the popularity of scientific interpretations favoring evolution and the trends in society toward secularization, the Seventh-day Adventist Church has established the Geoscience Research Institute, dedicated to the discovery and application of truth to the purposes of the church that it serves. The institute's broad intellectual approach of studying both revelation and science is unique and more appropriate to the questions concerning origins

than are traditional narrow unidisciplinary practices. It is a credit to the Seventh-day Adventist Church that it is willing to invest in such research pursuits. This willingness reflects confidence both in good scholarship and in the validity of the truths we have established.

Since the founding of the institute in 1958 a significant body of scientific information has been found that corroborates the Biblical account of beginnings. Not all the problems that scientific interpretations pose to the Bible have been resolved, but evidence supporting the worldwide flood described in Genesis seems particularly abundant.

The five scientists employed by the institute and their specific areas of research are: (1) Robert H. Brown—the relationship between radiometric age and the real-time age of fossils; (2) Harold G. Coffin—the paleoecology of petrified fossil trees, especially successive fossil forests that suggest longtime deposits; (3) L. James Gibson—the relationship of the distribution patterns of animals to the history of life on the earth; (4) A. A. Roth—environmental factors related to time for coral-reef growth and for daily growth rings in coral; and (5) Clyde L. Webster—the characterization and mode of ejection of present and past volcanic activity by using trace-element identification of volcanic rocks. In addition, Katherine Ching serves as assistant editor for institute publications.

The institute, located at Loma Linda University, serves the Seventh-day Adventist Church in two major ways: by pursuing research pertinent to the question of origins and by informing the church and others about its findings. Specific research topics center mostly on the question of time for life on earth, which is one of the most crucial issues between the evolutionary and creationist viewpoints. These areas of investigation range from study of the effects of light on the growth rate of ocean coral to carbon-14 dating of cave deposits.

The institute also supervises a modest research-grant program providing help for other investigators studying questions related to the purposes of the institute. During the past 11 years, it has awarded 57 grants to qualified scholars.

In its informational endeavors the institute conducts field conferences on several continents in which groups of students, educators, and administrators are taken to areas having paleontological and geologic significance to the questions concerning origins. At these localities the participants receive a firsthand view of evidences while discussing the relation of these to Biblical and evolutionary interpretations. The staff of the institute also

participates in numerous public presentations and the teaching of classes in public and private educational institutions. Publication of books and articles in scientific and church journals is another part of the informational endeavors. At present the institute publishes three periodicals. *Origins*, a biannual periodical, deals on a scholarly level with the broad issues of earth history. *Geoscience Reports*, a triannual newsletter, is designed for elementary and secondary school levels; and *Ciencia de los Origenes*, also triannual, is sent to Spanish-speaking countries.

Few Christian denominations have resisted the influence of evolutionistic concepts on their beliefs. Most have accommodated by resorting to views that suggest life developed with God's aid over millions of years. Such views are in conflict with the Bible, and in this controversy the activities of the institute are of special importance to the mission of the Seventh-day Adventist Church.

In its work of investigating God's book of nature, the staff of the Geoscience Research Institute is pleased to report a significant amount of scientific data that corroborates the Biblical account of beginnings. □

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## The Office of Human Relations

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Report presented  
at the General  
Conference session.

By W. S. BANFIELD  
*Director*



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"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1). "Strive earnestly for unity. Pray for it, work for it."—*Testimonies*, vol. 9, p. 187. "Lose no time in seeking perfect unity with one another."—*Ibid.*, vol. 8, p. 212.

Blacks, Spanish- and French-speaking people from other countries, Filipinos, Koreans, Vietnamese, Samoans, Japanese, Chinese, and other cultural and language groups from Asian countries, as well as people from non-English-speaking countries of Europe are responding to the appeal of the Seventh-day Adventist message in North America in ever greater numbers. Annually, our North American membership is becoming more racially and culturally pluralistic. This ethnic diversity is in response to the universal appeal of the Advent message.

Increasingly larger numbers of women are graduating from colleges and universities and assuming responsibilities of leadership in business, commerce, science, industry, politics, education, and religion. This growing pool of talent is a valuable, skilled resource for the church to utilize.

There are approximately 2,000 blind Seventh-day Adventists in North America. Among our members are others who have some form of physical impairment, but who also have keen minds, a good education, and marketable skills the church can and should use.

This third human resource presents another opportunity for our church.

These social developments in the church sometimes tend to increase the level of stress in our relationships with one another.

In a universal multicultural church such as ours, we need cosmopolitan managers who can move beyond their own cultural heritage into the world of another. We no longer can be content with culturally myopic leadership. Cosmopolitan leaders are willing to alter personal attitudes so that they may be more flexible in approaching others who are quite different from themselves.

It is the responsibility of the Office of Human Relations to encourage and help leaders to develop skills for dealing with diversity in individuals and groups. We seek to help church leaders minimize cultural misunderstanding and conflict owing to a lack of cultural self-awareness. We help the church establish and maintain social stability and internal cohesion. We may not always be able to control the vagaries of human nature, but the church should be diligent in averting the risk of mismanagement.

During this quinquennium the Office of Human Relations participated in or conducted numerous human relations workshops and seminars in the conferences and institutions in the North Pacific, Pacific, Canadian, and Atlantic unions.

We have established a Center for Human Relations as a part of the Institute of Church Ministry at Andrews University, with support from Loma Linda University. This center helps design our human relations workshops and seminars, provides instructors and teaching personnel, develops resource and educational materials, and conducts research projects.

We have participated in the establishment of human relations committees in the Canadian and Columbia unions, and in the Southern California Conference.

We constantly serve as consultants in resolving human-relations problems across North America.

We have developed a minority job skills bank for the General Conference Personnel Computer File.

We have established a Women's Commission of nine members who communicate through this office to the church concerns, needs, and other information to help improve management awareness and responsibility in male-female relationships.

We respond to inquiries from non-Adventist sources for information on what Seventh-day Adventists believe, teach, and practice in the area of human relations.

We continually alert church organizations to existing or potential problems that have been brought to our attention.

We helped in establishing the Continuing Education Program for the Hispanic workers of the Atlantic Union.

We were instrumental in developing the Center for Hispanic Studies at Andrews University.

We participated in the establishment of the North American Division Hispanic Advisory.

We were involved in the development of the Hispanic Capital Reversion Fund to help this fast-growing constituency build much needed churches.

During the next quinquennium, we have ready for market a Mission Spotlight type of slide program entitled "Whose Church Is This?" It is designed for churches experiencing a racial and cultural transition or that are multiracial or multicultural in membership.

We will have ready for market a book written by Gottfried Osterwal, at the request of our office, titled *Children of One Father*. This will set forth the Seventh-day Adventist position on relationships with those who in one way or another are different from us.

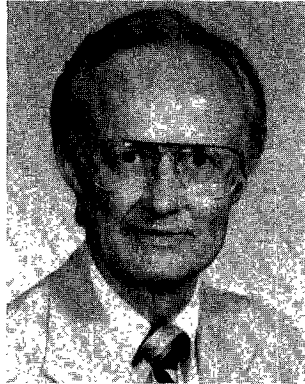
We will have ready for market individual human-relations self-study guides, which include a cassette tape, workbook, and notepad on a variety of cosmopolitan leadership skills.

Our prime project is to coordinate a division-wide approach to human relations in goals, objectives, and strategies. □

# Membership and financial statistics

Report presented at the General Conference session.

By F. DONALD YOST  
Director  
Archives and Statistics



Wherever men and women of faith devote themselves to the service of God, He causes the work of their hands and minds to prosper. Seventh-day Adventists long ago accepted as their own the task of preaching the everlasting gospel to every nation and kindred and tongue and people. After some 140 years our pace has not abated. Today, with established work in 184 of the 213 recognized countries and areas of the world, we apply our energies to complete that task. By our faithfulness we endeavor as coworkers with Him to hasten Christ's glorious appearing.

At midyear, 1985, we number more than 4.5 million. To fulfill our task we employ more than 100,000 ministers, administrators, educators, printers, literature evangelists, media specialists, secretaries, health-care personnel, health-food specialists, businessmen and women, and other types of workers—all to foster the kingdom of God on earth. These workers are stewards of \$4.3 billion in assets and are employed by organizations having a total net worth of \$2.2 billion. Undergirding this vast network are nearly 25,000 congregations that provide more than \$700 million yearly in tithe and offerings.

With David, let us praise the Lord. "Every day," he sang, "will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Ps. 145:2, 3).

## Nearly 1.7 million new members

During the five years for which we are especially reporting—1980 through 1984—the men, women, and children who joined the church by baptism or by profession of faith numbered 1,692,105. This number exceeds the entire membership of the church at the

close of 1966 and exceeds accessions during the previous quinquennium by 461,902. Table 1 gives additional detail.

Notice the upsurge in new members occurring during these past five years. Certainly this must be attributed to the enthusiasm for soul winning engendered by the One Thousand Days of Reaping program. For example, during the first eight quarters of the One Thousand Days of Reaping accessions were 22 percent above the eight previous quarters: 762,652 compared to 626,553. By the end of 1984, accessions for the One Thousand Days of Reaping—not including the two weeks in September, 1982—amounted to 880,918. In a few weeks the official reports for the current quarter will be in hand, reconfirming the church's successes in striving for a total of 1 million new members in 1,000 days. And if time continues and evangelism maintains high priority, we may well witness the addition of 2 million new members between now and the next General Conference session.

**Table 4**  
**Elements of Membership Growth**  
**World, 1863-1984**

Year	Baptisms and Professions of Faith	Net Membership Gain for Year	Membership at End of Year
1863			3,500
1870		540	5,440
1880		1,429	15,570
1890		1,387	29,711
1900		2,544	66,547
1910		2,306	90,808
1920	19,683	7,211	185,450
1930	28,536	14,698	314,253
1940	36,289	18,082	504,752
1950	68,510	40,174	756,712
1960	90,404	51,055	1,245,125
1970	157,766	98,786	2,051,864
1980	274,767	172,327	3,480,518
1984	397,135	284,406	4,424,612

**Table 5**  
**Time Required for Each Additional Half Million Members**  
**World, 1848-1985**

1st half million	92 years (1848-1940)
2nd half million	15.1 years (1940-1955)
3rd half million	9.1 years (1955-1964)
4th half million	5.7 years (1964-1970)
5th half million	4.3 years (1970-1974)
6th half million	3.5 years (1974-1978)
7th half million	2.8 years (1978-1981)
8th half million	2.3 years (1981-1983)
9th half million	1.9 years* (1983-1985)

\* Estimated.

**Table 1**  
**Accessions**  
**World, 1960-1984**

Period	Total Accessions	Increase Over Previous Period
1960-1964	538,696	--
1965-1969	725,875	187,179
1970-1974	964,164	238,289
1975-1979	1,230,203	266,039
1980-1984	1,692,105	461,902

**Table 2**  
**Membership Growth Rates**  
**World, 1960-1984**

Period	Average Annual Growth Rate
1960-1964	4.8%
1965-1969	5.3%
1970-1974	5.2%
1975-1979	5.6%
1980-1984	6.0%

**Table 3**  
**Membership Growth Rates and**  
**Proportion of World Membership**  
**North American Division, 1960-1984**

Period	Average Annual Growth Rate	Membership as % of World Total at End of Period
1960-1964	2.6%	24.6%
1965-1969	2.8%	21.8%
1970-1974	3.4%	20.0%
1975-1979	3.0%	17.7%
1980-1984	2.9%	15.3%

**Table 6**  
**Quinquennial Membership Factors**  
**World, 1960-1984**

Period	Baptisms and Professions of Faith	Losses—Deaths, Apostasies, and Missing	Net Increase
1960-1964	538,196	220,271	313,986
1965-1969	725,875	275,467	445,022
1970-1974	964,164	385,658	568,351
1975-1979	1,230,203	422,777	786,762
1980-1984	1,692,105	559,951	1,116,421

**Table 7**  
**Membership Factors**  
**Divisions, 1984**

Division	Baptisms and Professions of Faith	Losses—Deaths, Apostasies, and Missing	Membership
Africa-Indian Ocean	66,320	12,779	489,053
Australasian	11,732	2,509	170,413
Eastern Africa	58,570	12,622	502,079
Euro-Africa	14,940	4,383	261,329
Far Eastern	40,407	6,327	540,195
Inter-American	81,854	22,259	832,908
North American	34,365	19,929	676,204
Northern European	1,847	1,077	43,651
South American	71,537	22,524	656,529
Southern Asia	10,407	2,429	147,351
Middle East Union	278	4	3,284
South African Union	971	447	19,828
Southern Union (Afr.)	2,382	467	29,620
China	—	—	21,168
SDA Church in U.S.S.R.	1,525	1,005	31,000
Totals	397,135	108,761	4,424,612

**Membership growth accelerates**

Of course, total membership has been significantly affected by the special attention the church has given to evangelism during the past three years. From 3,308,191 at the beginning of 1980 our membership grew to 4,424,612 by the end of 1984, an increase of 1,116,421 during this five-year period. Table 2 portrays the average annual growth rate for several recent five-year periods and the impact on membership that increased evangelism has had during the past quinquennium.

Not since 1950-1954, when the average annual rate of growth was 6.3 percent, has a five-year rate been as high as during the most recent five years. Although these increases in the growth rate seem small, an increase of one tenth of a percent has a noticeable effect on the multiplication of membership.

In North America, church membership grew from 585,050 at the beginning of 1980 to 676,204 at the end of 1984, an increase of 91,154. This division's average annual growth rates since 1959 and its proportion of world membership are given in Table 3.

Outside North America the average annual growth rate has increased from 5.6 percent for 1960-1964 to 6.6 percent for the five years ending with 1984.

Table 4 presents world membership and growth information since the organization of the General Conference in 1863. Sample years, decade by decade, illustrate the advance of our work for God as time has passed. For about half a century the net membership gain each year amounted to less than 3,000. Total

membership had not yet reached 100,000. After 1920 the annual net membership gain moved beyond 10,000. A strong mission program and a strong home base in North America began to produce excellent growth throughout the world. In the 1960s accessions began to surpass 100,000 a year, and by the early 1970s the net increase in membership exceeded 100,000. Today we are approaching 400,000 for annual accessions; 300,000 for annual net gain; and before long a membership of 5 million.

As new members join the ranks of soul winners and bring others to Christ, church membership grows with increasing speed. Table 5 dramatically portrays this exponential growth by showing the approximate length of time required for each additional 500,000 members from our beginnings as a distinct group of believers in 1848.

Growth would be much more rapid if it were not for losses resulting from apostasies and missing members. As Table 6 shows, more than half a million members died or left the church during the past five years. Of these, 461,228 were dropped as apostasies or missing members. In general, while 1,000 new members are joining the church, about 270 are lost.

**World divisions vary in growth**

Previous statistical reports have shown membership growth division by division, but recent territorial adjustments have made such comparisons inadequate. However, in Table 7 we see 1984 information for the ten world divisions, three attached unions, and two other territories. Latin-American and African divisions clearly lead the way in accessions and membership. The four divisions with territories exclusively in those southern regions reported 278,281 baptisms and professions of faith for 1984 (70.1 percent of the total) and had a combined membership of 2,480,569 on December 31, 1984 (56.1 percent of the total).

For the entire world, 1984 losses as a result of apostasies and missing members amounted to 88,273 (not shown), or 222 for every 1,000 accessions. This proportion is considerably less than the average.

**Contributions reflect economic conditions**

During the past five years total contributions totaled \$3,434,-537,396. Of this amount 61.8 percent, or \$2,120,848,830, was tithes. During 1984 total contributions, that is, tithes and all offerings, were the largest in our history. They amounted to nearly three quarters of a billion dollars, and tithes was well over \$400 million. Table 8 records the distribution of total contributions since

**Table 8**  
**Distribution of Total Contributions**  
**World, 1930-1984**

	Tithe		World Missions and Other GC Funds		Intradivision and Local Funds		Total Tithes and Offerings
	Amount	% of Total	Amount	% of Total	Amount	% of Total	
1930	6,230,362	51.4	4,020,398	33.2	1,861,849	15.4	12,112,609
1940	8,071,654	56.7	3,827,537	26.9	2,327,139	16.4	14,226,330
1950	27,728,250	60.4	9,998,658	21.8	8,181,149	17.8	45,908,058
1960	59,132,241	59.2	16,729,067	16.7	24,041,047	24.1	99,902,355
1970	124,046,447	58.7	27,222,200	12.9	59,913,011	28.4	211,181,658
1978	313,334,263	60.6	57,617,757	11.2	145,677,604	28.2	516,629,624
1979	353,075,613	61.0	63,879,245	11.0	162,298,641	28.0	579,253,499
1980	398,880,407	62.1	72,118,885	11.2	171,444,769	26.7	642,444,216
1981	424,586,055	62.4	70,418,910	10.4	185,112,435	27.2	680,117,400
1982	430,859,618	62.8	65,754,838	9.6	189,542,383	27.6	686,156,839
1983	431,500,827	62.9	62,714,350	9.2	191,331,046	27.9	685,546,223
1984	435,021,923	58.8	60,730,716	8.2	244,520,079	33.0	740,272,718

**Table 9**  
**Annual Increases in Tithe,**  
**Total Contributions, and Membership**  
**World, 1975-1984**

Year	Tithe Increase	Total Contributions Increase	Membership Increase
1975	10.4%	11.8%	5.8%
1976	9.5%	12.0%	5.4%
1977	12.3%	14.7%	5.0%
1978	10.2%	8.8%	5.7%
1979	12.7%	12.1%	6.1%
1980	13.0%	10.9%	5.2%
1981	6.4%	5.9%	5.4%
1982	1.5%	0.9%	6.3%
1983	0.2%	(0.1%)	6.2%
1984	0.8%	8.0%	6.9%

1930 and shows the proportions of various groupings of contributions.

Since 1979 world tithe income, when converted to U.S. dollars, has increased at an annual rate of 4.3 percent, while total contributions including tithe increased at an annual rate of 5.0 percent. Table 9 shows that 1980 and 1984 showed the largest increase of contributions over the previous year, while 1983 recorded a decline of 0.1 percent and tithe a gain of only 0.2 percent. In 1984 tithe gained 0.8 percent over 1983. For comparative purposes, increases in church membership are given also. In the past few years the purchasing power of funds given has declined despite the increases in membership from year to year. This decline is partly a result of fluctuations in the strength of the U.S. dollar coupled with the fact that an increasingly larger proportion of members reside in developing countries, where incomes are smaller than in North America and Europe.

### Financial statements show health of church

The Office of Archives and Statistics receives a large volume of information each year based on the audited financial statements of about 1,650 church organizations. These statements give a picture of how assets on hand and funds received are managed. All delegates will receive a copy of the *Financial Summary for 1983*. Here are a few highlights from that report:

Denominational assets in 1983 totaled \$4,322,054,938; liabilities amounted to \$2,164,415,109, leaving a net worth of \$2,157,639,829, an increase of \$783,738,826 over the net worth of 1978, which was \$1,373,901,003. About half of this increase can be attributed to inflation. Net worth by lines of work at the close of fiscal 1983 is shown in Table 10.

The General Conference and its institutions show \$846,940,434 in assets and \$296,846,942 in liabilities, leaving a net worth of \$550,093,492. Table 11 gives the 1983 net worth of world divisions.

**Table 10**  
**Net Worth by Lines of Work**  
**World, 1983**

Lines of Work	Net Worth
Associations	\$ 570,824,352
Health-care institutions	569,081,271
Educational institutions	501,139,885
Conferences	421,918,842
Publishing houses	46,543,112
Adventist Book Centers	23,358,629
Other organizations	24,773,738
Total	\$2,157,639,829

### Ministers and membership related to accessions

One of the most valuable resources of the church is its ministry. At the close of 1984 there were 10,259 ordained ministers, 4,675 licensed ministers, and 307 commissioned ministers. (These figures exclude China.)

Cultural and economic conditions in various parts of the world affect the soul-winning results of laymen and ministers. Graph 1 throws light on the interrelationships among ministers, membership, and accessions, using 1984 data. For this graph, "ministers" includes only ordained and licensed ministers.

**Table 11**  
**Net Worth by Territory**  
**World, 1983**

Territory	Net Worth
North American	\$ 944,717,169
Australasian	198,821,260
Euro-Africa	128,406,582
Far Eastern	106,617,621
Northern European	55,034,145
Inter-American	49,871,690
South American	49,405,004
Africa-Indian Ocean	28,192,858
Trans-Africa*	18,215,418
Southern Asia	12,981,001
Eastern Africa	10,869,729
Middle East Union	4,413,860
Total (including GC)	\$2,157,639,829

\* Merged with the Eastern Africa Division January 1, 1984.

In the center column the world divisions and territories are shown from the largest at the top to the smallest field at the bottom. Both the ministers column and the accessions column show the divisions in the same order, even though that is not their ranking in those categories.

This graph shows that the more rapidly growing divisions have this characteristic: Their proportion of ministers and membership is smaller than their proportion of accessions. The Inter-American Division is an example. With 10.0 percent of the ministers and 18.8 percent of world membership, it won 20.6 percent of the total number of new members during 1984. The North American Division illustrates those that are growing less rapidly: With 26.2 percent of the ministers and 15.3 percent of the membership, it won 8.6 percent of those added to the church in 1984.

The divisions with the same profile as the Inter-American Division are Africa-Indian Ocean, Eastern Africa, and South American divisions. Those with the same profile as the North American Division are the Australasian, Euro-Africa, Northern European, and Southern Asia divisions, as well as the three attached unions as a group and the SDA Church in the U.S.S.R. The Far Eastern Division, with its special blend of cultural and economic factors, is unique. From a base of 12.2 percent of world membership it employs 10.2 percent of the church's ministers and won 10.2 percent of the 1984 accessions.

### Do we have too many workers today?

As our church has grown, so have our evangelistic and institutional endeavors. More and more workers have been employed to carry forward the work God has called us to do. The numbers of evangelistic workers, institutional workers, and total active workers (excluding retirees) are shown in Tables 12, 13, and 14. Today there are markedly fewer denominational employees in proportion to our membership than there were 64 years ago. In 1920

**Table 12**  
**Evangelistic Workers**  
**World, 1920-1984**

Year	Evangelistic Workers	Ratio to Membership
1920	6,955	1:27
1930	10,988	1:29
1940	13,579	1:37
1950	17,959	1:42
1960	18,362	1:68
1970	21,702	1:95
1980	31,276	1:111
1984	33,763	1:131

**Table 13**  
**Institutional Workers**  
**World, 1920-1984**

Year	Institutional Workers	Ratio to Membership
1920	6,126	1:30
1930	10,473	1:30
1940	16,237	1:31
1950	20,968	1:36
1960	30,528	1:41
1970	44,255	1:46
1980	61,636	1:57
1984	69,851	1:63

**Table 14**  
**Total Active Workers**  
**World, 1920-1984**

Year	Total Active Workers	Ratio to Membership
1920	13,081	1:14
1930	21,461	1:15
1940	29,816	1:17
1950	38,927	1:19
1960	48,890	1:26
1970	65,957	1:31
1980	92,912	1:38
1984	103,614	1:43

**At right: Graph 1**  
**Relationship of Membership**  
**and Ministry to Growth**  
**1984**

we had one evangelistic worker for every 27 members; in 1984 there was one for every 131. The ratio for institutional workers has changed from 1:30 in 1920 to 1:63 in 1984. And for the total working force the ratio has changed from 1:14 to 1:43. In part this trend may be attributed to the shift in Adventist membership from about half non-North American in 1920 to about 85 percent non-North American today. North America's ratios for 1984 are 1:108 for evangelistic workers, 1:21 for institutional workers, and 1:18 for all workers.

**Trends of the times**

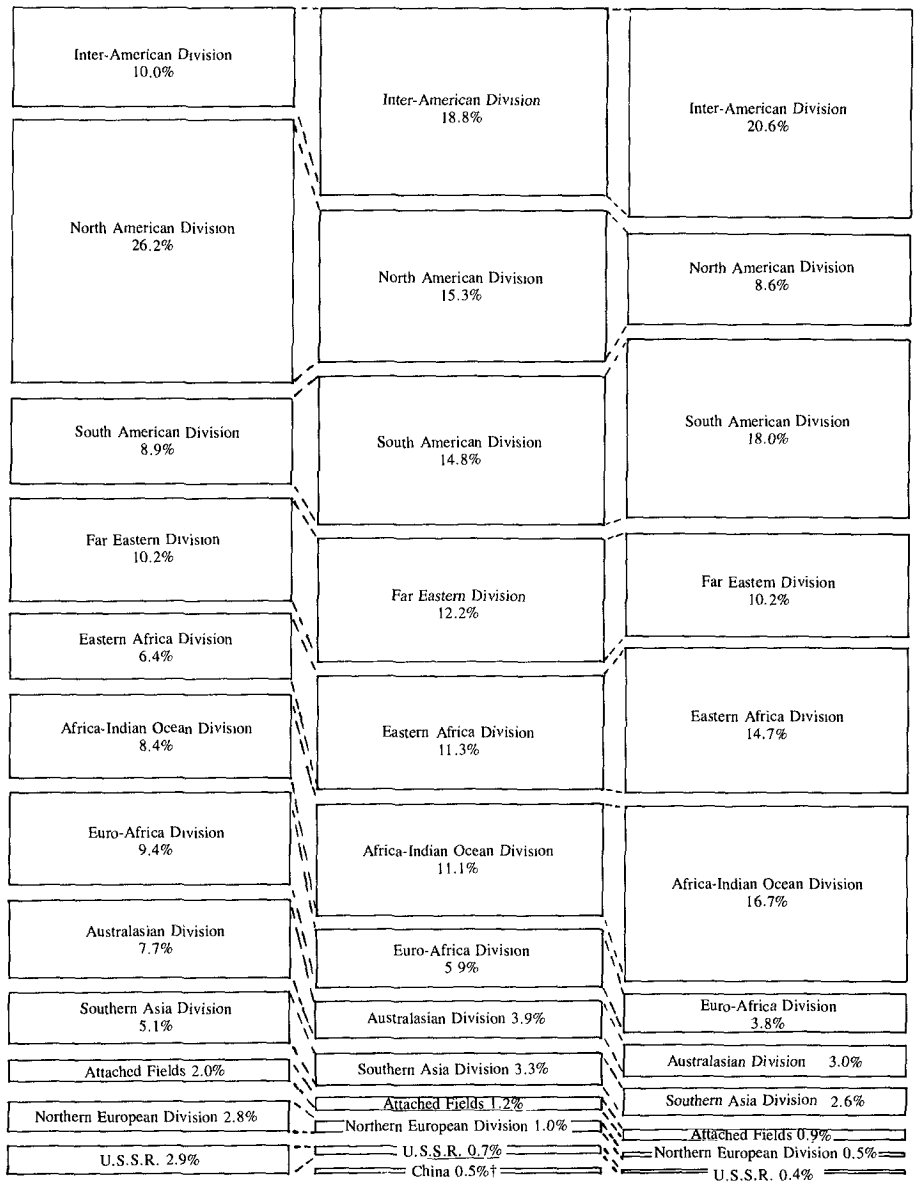
The figures we report here are in part a reflection of the times in which we live. Certain national and ethnic groups that once seemed to disdain the three angels' messages now have embraced them, and in areas where growth occurred in years gone by, it seems now to have abated. Changing patterns of giving by members in the industrialized nations have affected the flow and distribution of funds, and inflation and exchange-rate fluctuations have from time to time significantly altered budgets and resources. The trends are upward in baptisms and membership and in the value of church equities; the trends are less encouraging in contributions, in the accumulation of liabilities, and in the proportion of evangelistic workers to members.

Yet it is not the times in which we live that alone control the destiny of the church. God superintends His work. As we place all our resources—our members, our workers, our funds and our buildings—under His charge, He will bring success to our work. Our times are in His hands. □

**Ordained and Licensed Ministers**

**Membership**

**Accessions**



Total: 14,590\*

Total: 4,424,612

Total: 397,135

\* Excludes General Conference and noncurrent China figures.

† Based on 1951 reports.

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