

Adventist Review

General Paper of the Seventh-day Adventist Church

July 5, 1985

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Over: The year 1985 marks the one-hundredth anniversary of the South Pacific Division. Pastor and Mrs. Kenneth R. Low greet a visitor to the division's booth. To their right is a small replica of a *haus tambaran*, a house of worship used by the Sepik people of Papua New Guinea.





THE DAY IN REVIEW

Thursday, July 4
By James L. Fly

I feel like a firecracker whose fuse has fizzled.

Today is July 4, Independence Day, that most American of holidays. My heart should be bursting with star-spangled pride in "the land of the free and the home of the brave!" Somehow I just can't get into the mood of marching to "The Stars and Stripes Forever"—not when Old Glory is only one of more than a hundred flags displayed on the platform at the fifty-fourth session of the General Conference in the Superdome.

Throughout America today brass bands and honor guards are trooping in countless parades celebrating America's independence from England. Here in the Superdome, however, it's business as usual. Before coming to the office today, *Adventist Review* managing editor Jockey Fay called her parents to wish them a happy anniversary. But that's about all this July 4 meant to her.

Thomas and Clara Patterson, of Austin, Texas, are celebrating their anniversary today also. Clara is a delegate to the session. Thomas, a non-Adventist, came along for the ride. Both of their fathers, interestingly, were born on July 4. "Just being together. That's enough," says Thomas.

No parade in America today could possibly equal the pageantry of the parade of nations that took place Monday afternoon in New Orleans, when the "saints" went marching out into the streets of the city, carrying the flags of their countries and wearing national costumes.

More and more this week at the dazzling Superdome, which reminds me of Ezekiel's wheel within a wheel, I am

Much applause greeted the Russian delegation as they appeared on the platform Wednesday evening for a report from their field. Leading them with the U.S.S.R. flag was Galina Gritsuk.



becoming aware of a loyalty to something far greater than the country of my birth. I can see it indelibly inscribed on the faces of the thousands of Adventists who have gathered here to worship and conduct church business.

We are conscious of being a worldwide family of saints who keep the commandments of God and the faith of Jesus. We have come from every nation and tribe and tongue and people because we are strangers and exiles on the earth, desiring a better country, that is, a heavenly one. (See Rev. 14:6, 12; Heb. 11:13-16.)

What a thrill it is to hear and see the evening reports from China and the Soviet Union Wednesday night. Not since the General Conference of 1946, held in the Sligo church in Takoma Park, Maryland, has the China Division been formally presented to the delegates.

W. K. Cheng, a Chinese Adventist worker in Hong Kong told us, "God has performed miracles for our people in mainland China. They have the same hope that you do."

In the world's most populous country, scattered groups of Adventists are allowed to keep the Sabbath. Chinese Adventists in Hong Kong are preparing radio programs that are beamed into mainland China. Listeners to these programs have written many letters requesting more information.

Spontaneous applause

I feel a chill shiver up and down my spine as the Russian delegation of seven headed by M. P. Kulakov marches on stage. A Russian lady with a charming smile carries the red flag of the Soviet Union, emblazoned with a hammer and sickle.

The audience breaks out into spontaneous applause.

Elder Alf Lohne, a general vice president of the General Conference who has made several trips to Russia, introduces Elder Kulakov, leader for several years of Adventist work in the world's largest country. "We praise the Lord for the privilege of belonging to this great family of God's people from all countries," Elder Kulakov says.

During the report we learn that there are about 32,000 Adventists throughout the Soviet Union. This is the third

General Conference session Russian Adventists have attended but the first one at which they have presented an evening report.

It is brief but unforgettable.

Elder Kulakov says he is confident the government will soon allow the church to start a theological course for its pastors. During the Thousand Days of Reaping, Russian Adventist pastors baptized 4,000 people. He says Russian Adventist families tend to be large and that the children who stay in the church constitute the greatest church-growth factor.

Ending the report, one of the Russian delegates, Ivan Kasanov, sings a somber song with operatic flair. I can almost feel my ribs ache as Elders Lohne and Kulakov embrace each other in a great Russian bear hug.

Some people wonder whether a General Conference session is worth the cost, but how can you put a price on church unity and international fellowship? Actually, retired undertreasurer M. E. Kemmerer tells us he believes the Superdome is a great bargain. Having negotiated for the use of the world's largest indoor stadium eight years ago, the General Conference is paying only \$160,000 for the use of the Superdome for 16 days. This price includes security, electricity, air conditioning, and so on. "The Superdome probably takes in around a million dollars on a single Sunday when a football game is played," Kemmerer notes.

Bekele Heye, president of the Eastern Africa Division, introduces the report from that area. This division was created when the old Eastern Africa Division was merged with the Trans-Africa Division. Eastern Africa has the largest union in the world (East African—206,000 members) and the greatest concentration of game animals.

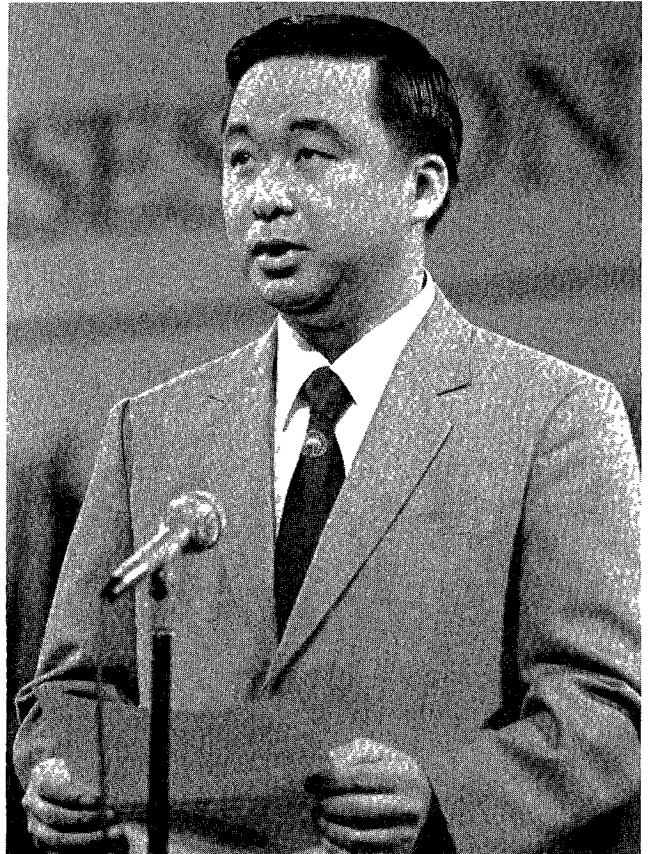
The representative of a youth group from Kampala presents a portrait of the General Conference president to Elder Neal Wilson, and Wilson in turn gives the youth leader a check for \$10,000 to help finance youth evangelism in the Ugandan capital.

This morning I'm attending worship in the newsroom on the third floor of the Superdome. All week Adventist communication professionals have been gathering and processing news about the session.

"We finally hit our stride today," says news director Herb Ford, pointing to clippings tacked to a bulletin board. Ford is vice president for development at Pacific Union College. "This is a one-paper town, and it's tough to get coverage here," Ford says.

One clipping I see on the bulletin board is a marvelous photo taken by United Press International photographer Phyllis Norman during the parade on Monday. The photo shows Ajuga Booker, of Uganda, sweeping American Lloyd Logan off his feet. Both men are laughing with joy. For 25 years Booker had been hoping to run into the missionary who had paid for his education. Marching down the street, he spotted Logan and broke out of the line to embrace him.

The *New York Times* published the photo, and *Life* has indicated interest in it. Another Phyllis Norman photo of a Korean girl in the parade was sent all the way to Seoul via UPI.



W. K. Cheng, from Hong Kong, introduced a video report on the church's work for the Chinese people on Wednesday evening.

"Sometimes children epitomize a faith," Ford philosophizes.

From the Superdome, I walk to the Hyatt Hotel, where the Women for Christ and Humanity meetings are taking place. This morning the huge ballroom is standing room only, filled to overflowing with 3,000 enthusiastic Adventist women.

Marie Spangler, wife of *Ministry* magazine editor J. R. Spangler, is the hostess of the meetings. She introduces GC president Neal Wilson, who has taken time from his busy agenda to address the women.

"I want you to know what a strength you are to this church. I believe there are more people here than there are over in the Superdome. Maybe we should transfer the session over here, and you can conduct the business of the church," he says with a broad smile.

Three thousand women clap and cheer.

Like Elder Wilson, I am definitely in the minority, but I feel warmly accepted by my Adventist sisters. I do not, however, participate in Jeanne Jarnes's "oxygen cocktail," a stand-in-place exercise routine designed to refresh meeting-weary minds.

As an upbeat version of Pachelbel's "Canon" plays over the public-address system, energetic Jeanne leads out.

"Sit, cross, stand, and clap. That's it, you've got it," she says, her face radiating enthusiasm. During one routine, 3,000 pairs of arms and hands sway together in the air like a

Looking for someone in a crowd isn't easy sometimes, but a message center on the mezzanine level offered assistance to some.



flock of doves, a delicate but powerful symbol of feminine unity.

I am sure that if the principles of the Declaration of Independence were presented to the delegates of this General Conference session they would probably be approved—especially the sentence that says that all men (women too!) are created equal and have the right to life, liberty, and the pursuit of happiness. Instead of emphasizing a declaration of independence, however, I would like to end this piece with an *affirmation of interdependence*.

Take translation, for instance. To even understand the proceedings, at least 500 delegates depend on the translation system set up by my good friend Ed Henkel, an electronic wizard from Washington, D.C.

A word from the editor

With this *Bulletin*, No. 7, we come to the end of the round-the-clock production of the *Adventist Review* this week. Three more *Bulletins* will follow, but they will be prepared at slightly less hectic pace. They will cover all the remaining reports, addresses, proceedings, and actions.

Right here I wish to pay tribute to the many people at New Orleans and Hagerstown who have made these *Bulletins* possible. Those involved have worked all night and through July 4 with unstinting devotion. They have done excellent work.

I would like to name each member of the team, but I will mention just one. At Hagerstown the operation was spearheaded by Aileen Andres Sox, former assistant editor of the *Adventist Review*. Aileen, loaned from her present position as editor at ADRA headquarters, put together—under intense pressure—the material from New Orleans into the form in which you see it.

Thank you, Aileen! And thank you, all! W. G. J.

As I stand with Ed in a third-level box overlooking the Superdome, he shows me the five coaxial cables that carry the signals of the translators' voices. They remind me of a musical staff, and indeed they are playing a symphony of languages—Spanish, German, Indonesian, French, and Portuguese.

Well might our delegates ask, "How is it that we hear, each of us in his own native language?" (Acts 2:8, R.S.V.).*

No matter what language they speak, all delegates depend on video director David L. Jones and his staff to view main-platform events, which are projected on two giant screens suspended from the roof.

"Ready, camera one. Take. Dissolve. Fade to black," Jones commands as the morning business session ends.

"This is like doing 12 hours of live television a day," says a weary Jones, producer of *It Is Written* for 14 years. He is assisted by Randy Schornstein and Gary Eldridge, plus a crew of 27 technicians.

Jones directs anywhere from five to nine video cameras from a rented professional portable television studio housed in a semitrailer parked outside the main arena.

Finally, there is the food. It has been surprisingly tasty, nutritious, and varied. All delegates have depended on the cafeteria, restaurant, and snack bars for their daily bread.

When the session ends on Saturday night, dietitian Clinton Wall and his staff of 150 will have served an apocalyptic total of 144,000 meals.

One message peals like the Liberty Bell to me during this General Conference session: We need each other. We need each other. We need each other.

As the apostle Paul wrote, "The body does not consist of one member but of many" (1 Cor. 12:14, R.S.V.).

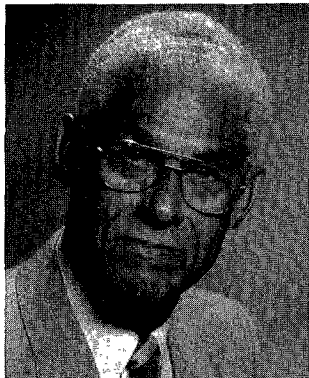
Here is true freedom! □

* Texts credited to R.S.V. in this article are from the Revised Standard Version of the Bible, copyright 1946, 1952 © 1971, 1973.

The challenge of a new conquest

Report of the
Inter-American
Division presented
Thursday, July 4,
1985.

By GEORGE W. BROWN
President



Driven by the daring slogan "Gospel, Glory, Gold," the Spanish conquistadores conquered and subdued the peoples and lands of Inter-America. Ever since colonial rule and the subsequent decolonialization, these intriguing lands have been characterized by political tension, challenge, and turbulence. Amid the tumultuous political and economic forces sweeping these countries of Inter-America today a new and spectacular spiritual conquest is in progress. Faced with a staggering demographic explosion of more than 195 million inhabitants in scores of countries, the Seventh-day Adventist Church has embarked on a colossal evangelistic conquest. Unlike the Spanish conquistadores, we seek no glory and exploit no gold. Our singular objective is the conquest of the peoples of Inter-America for the glory of God and triumph of the Advent message.

Unity, evangelism, and consolidation

This was the compelling slogan that impelled the evangelistic forces of Inter-America to attempt the impossible and achieve extraordinary soul-winning exploits during this quinquennium.

The introduction of the One Thousand Days of Reaping dramatically intensified the evangelistic momentum of the whole church. Laity and denominational workers alike were electrified by this innovative soul-winning concept. With unparalleled enthusiasm, the ambitious objective of 200,000 baptisms for the One Thousand Days of Reaping, or 200 baptisms per day, became the priority of the church. No activity in our history has so united and motivated the church to such aggressive evangelistic action.

Carlos E. Aeschlimann, Ministerial Association secretary and division evangelist, coordinated the ministerial forces of the division in an extraordinary evangelistic outreach. The new concept of massive national and international evangelistic campaigns became a soul-winning strategy of unprecedented productivity. A new record was established in Central America in 1983 when its seven-country international crusade resulted in more than 11,000 baptisms. The most spectacular international campaign ever attempted was the Inter-American Campaign of January to June, 1984. During this period, 16,280 simultaneous campaigns were conducted by workers and laity in more than 1,000 new communities. The results were astonishing: 40,356 baptisms and 630 new churches and companies were raised up.

An aggressive army of laymen and laywomen are irreversibly committed to the conquest of Inter-America for Christ. Sergio Moctezuma, division lay activities and Sabbath school director,

through an innovative plan of action, has trained, mobilized, and motivated thousands of lay preachers and witnesses for Christ.

Throughout the quinquennium, these valiant, dedicated men and women have given almost 25 million Bible studies, conducted 240,704 lay preachers' crusades, and distributed more than 40 million pieces of truth-filled literature. Through these activities, 235,289 converts were won to Christ and baptized into the fellowship of the remnant church in a single quinquennium.

The marriage of the laity and the ministry in a cohesive soul-winning effort has been the most powerful single factor in mobilizing the church for total evangelistic action. During the quinquennium, festivals were conducted in four strategic locations. More than 16,000 lay preachers participated as official delegates. These festivals have dramatically increased the soul-winning momentum and intensified the evangelistic involvement of the laity.

Unprecedented quinquennium of growth.

Motivated by the One Thousand Days of Reaping, administrators, departmental directors, pastors, health workers, colporteurs, teachers, institutional workers, office personnel, and tens of thousands of dedicated laymen and laywomen have united to make possible the greatest and most productive period in the history of Inter-America. Every year of the quinquennium a new world record in baptisms was established, 1984 being the most spectacular of all when 81,854 new believers were added to the church by baptism and profession of faith. Through the mighty power of God and the collective involvement of the church in evangelism, 348,726 new members—an astonishing record—were added to the church during this quinquennium. This represents an increase of 78,941 baptisms, or a 29.3 percent increase over the previous five-year period. Every week of the quinquennium 1,341 new believers were added to the church. The proverbial Inter-American slogan "mil por mes" (1,000 per month) has long been replaced by the more daring slogan "mil por semana" (1,000 per week). This is an authentic modern miracle of redeeming grace, a dramatic manifestation of a new Pentecost!

This massive explosion in evangelism has skyrocketed the church membership to 832,908, a net gain of 36.9 percent over the number five years ago. J. H. Figueroa, division secretary, points out that according to projections based on an annual increase of 6.5 percent, Inter-America will achieve 1,006,110 members by 1987. What a day of rejoicing that will be! The ratio of Adventists to population is now 1 to 230. To God be the glory! More than 529 new churches were organized during this period, an average of 105.8 new churches every year. On December 31, 1984, another cherished Inter-American dream became a joyous reality when the Sabbath school membership reached 1,005,003. This represents an increase of 42.5 percent over the previous period.

Publishing ministry—vanguard of Adventism

Though plagued by currency devaluation, the constraints of foreign exchange regulations, and other problems, the work of the printed page continues to be the powerful vanguard of the Adventist message. Ever since the first literature evangelist arrived on the shores of these historic lands, these valiant men and women have been doing exploits for God.

As their direct contribution to the One Thousand Days of Reaping, these messengers of the printed page have been instrumental in bringing 21,700 new converts into the fellowship of the church. R. A. Rodriguez, division publishing director, reports that our literature evangelists continue to break all previous records by delivering US\$84,808,869 worth of Adventist literature. This represents an increase of 72.6 percent over the previous five-year period. It took our division 57 years from its founding in 1922 to 1979 to reach US\$89 million in deliveries.

The newly organized IAD Publishing Association has given new impetus to the publishing work in Inter-America. In 1982 drastic

economic conditions and serious import restrictions posed a crisis for the publishing work in Inter-America. These economic conditions made it impossible for Pacific Press Publishing Association to continue as our exclusive supplier. This crisis threatened the future of the publishing work. However, God opened a new door of opportunity. In order to satisfy the rising demand for Adventist literature in an exploding population and a mushrooming church membership, the Inter-American Division Publishing Association was established under the leadership of Juan de Armas as manager of the new organization. Not only is this press providing an increasing volume of truth-filled literature for our territory, but it is doing so at a 40 to 50 percent reduction in cost. The future of the publishing work in this challenging division is as radiant as the promises of God!

Christian education essential to evangelism

Adventist education occupies an essential place in evangelism and church growth. Eight colleges, 331 academies, and 507 primary schools play a key role in winning, holding, and training young people for Christ and the work of the church. A total of 83,273 students are presently enrolled in the schools of Inter-America on all levels from primary to university. These institutions are much more than academic centers for the pursuit of knowledge. They are essentially training centers for service and evangelism. A well-orchestrated evangelistic program is constantly operated by the theology departments of all the colleges of Inter-America. In these institutions teachers and students unite in productive, evangelistic activities in the community. The result is hundreds of new churches raised up to the glory and honor of God. Herbert Fletcher, division education director, has created a division-wide consciousness for quality education. During the quinquennium, 27 colleges and secondary schools have achieved varying levels of accreditation from the General Conference Board of Regents and other national and international accrediting bodies. The organization of the Board of Higher Education has added new dimensions to our commitment to quality education.

Adventist youth do exploits for Christ

Israel Leito, division youth director, reports that through an array of youth-oriented soul-winning activities during this quinquennium, 200,000 new converts were won to Christ. A veritable army of 363,665 Spirit-filled Adventist youth meeting in 6,100 youth societies brings vitality, color, and enthusiasm to the church. During this quinquennium the youth membership has increased by more than 100 percent, an average of almost 100 youth becoming members of the church every day of the quinquennium. More than 45 percent of the church membership of Inter-America is comprised of young people between the ages of 12 and 30. These daring youth are a vital part of the evangelistic advance of the church.

New dimension in health evangelism

Through an innovative public health education program sponsored by the health department in cooperation with the Loma Linda University School of Health, hundreds of individuals from all over the division have received training in various fields of public health. Sievert Gustavsson, division health and temperance director, has led a division-wide program in health education. One of the colorful highlights of the quinquennium was the graduation of 97 health professionals with the M.S.P.H. degree. Twenty others were awarded health certificates.

These graduates have brought new vitality to the total evangelistic mission and program of the church. Primary health-care, nutrition, sanitation, Five-Day Plans to Stop Smoking, stress clinics, cooking classes, and others form an integral part of the evangelistic agenda of these health professionals. Through this health evangelistic ministry, tens of thousands of men and women have accepted the Advent message with its satisfying lifestyle. The

ADVENTIST SCRAPBOOK

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GC session actions affecting women

Important decisions regarding the role of women in the church occurred at the following General Conference sessions:

- 1871—Adelia Van Horn became treasurer of the General Conference—the first woman to serve as a General Conference officer.
- 1875—Fredricka House was elected treasurer of the General Conference.
- 1877—Minerva J. Chapman became the third and most recent woman to be selected for the post of General Conference treasurer.
- 1878—Sister Aurner attended as a delegate from the Dakota Conference, the first woman delegate to a General Conference session.
- 1879—Anna K. Rasmussen was asked to go to Norway to assist Elder John G. Matteson in the publication of a missionary paper, thus becoming the first woman Adventist missionary authorized by name to go overseas in an action of a General Conference session.
- 1881—The session passed a resolution stating “that females possessing the necessary qualifications to fill that position may, with perfect propriety, be set apart by ordination to the work of the Christian ministry.”
- 1913—L. Flora Plummer was elected secretary of the Sabbath school department. She had been corresponding secretary of the same department since 1901.
- 1975—M. Carol Hetzell became director of the Communication Department. Delegates approved a recommendation honoring Adventist women and giving them recognition for their contributions to the church. The same session advocated “broader participation in church leadership” for women.

ten hospitals and 20 medical and dental clinics in Inter-America continue to serve as the “right arm” of the Advent message.

Evangelism through the electronic media

Radio and television are essential components in the total evangelistic strategy of the church in Inter-America. Through a bold plan of action directed by R. S. Folkenberg, division field secretary, five new radio stations have been acquired during this quinquennium. The Advent message now penetrates the homes of millions of people in Inter-America through 192 radio stations and four telecasts broadcasting in the four major languages of Inter-America. Seven of these radio stations are owned and operated by the Seventh-day Adventist Church. Through AWR in Guatemala and Radio Amanecer in the Dominican Republic, the Advent message now can be heard deep in the heart of one country of our division whose political ideology makes it impossible for the church to engage in direct evangelism.

Fred Hernandez, division communication director, reports extraordinary progress in every facet of the department. The missionary mailman program in conjunction with scores of Bible correspondence schools, presently enjoys record enrollment in excess of one million students. More than 546,253 students graduated from these Bible courses during the quinquennium. As a direct result of the radio and television ministry, 32,997 new converts have been baptized into the fellowship of the church.

Christian stewardship in hard times

In spite of widespread economic depression, galloping inflation, escalating unemployment, and unprecedented currency devaluation, our church members continue to demonstrate remarkable fidelity to God's cause. R. H. Maury, division treasurer, reports that during the quinquennium God's faithful stewards returned more than US\$120 million in tithes to the Lord's treasury.

While this amount is 16 percent below the tithe revenue projected at the beginning of the quinquennium, it is nevertheless an increase of 15 percent over the tithe income for the previous five-year period. When considered in the light of the persistent currency devaluation in some of the major tithe-producing fields of the division, this performance gives ample reason for thanksgiving and gratitude to God. We are deeply grateful for the fidelity, dedication, and sacrificial giving of our church members. During the quinquennium, mission offerings reached a record of US\$11,155,400.

Food company breaks new ground

Under the capable management of Alejo Pizarro, the Inter-American Division Food Company has expanded its facilities. The company now has five food factories producing a wide range of protein products, breakfast cereals, bread, and pastries. During the quinquennium, new equipment for the manufacture of cornflakes was installed at Westico Foods in Jamaica. The newest venture of the food company is the recent decision to establish a vegetarian

restaurant in a prominent section of the city of Medellin, Colombia. This new facility will not only provide revenue to finance other areas of the church's program but will be a powerful witness to healthful living in that big city.

Religious liberty in Inter-America

We are deeply grateful that the vast majority of the governments in Inter-America guarantee full religious liberty. The general atmosphere of religious freedom has enabled the church to operate freely in the proclamation of the gospel. Lamartine Honore, public affairs and religious liberty director of the division, has noted that the church continues to be a powerful evangelistic instrument even in areas of religious restrictions. Adventists are highly regarded for their spiritual, moral, and material contributions to the community.

The unfinished conquest

The phenomenal evangelistic explosion and unprecedented church growth of Inter-America must not be viewed with pride and self-congratulation. In humility and gratitude, we give all the credit and the glory to God. It is "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

It is appropriate that we remind ourselves that the conquest of Inter-America for Christ is far from finished. "There remaineth yet very much land to be possessed" (Joshua 13:1). In the dense population centers of Inter-America are multiplied millions who have never heard the saving message of the remnant church. The climactic hour has struck for the total church to embark on the most comprehensive, unprecedented, and far-reaching evangelistic advance ever mounted in the history of the church. As we face the new quinquennium it is imperative that we make revival, reformation, and unrelenting evangelism our fervent battle cry. Fired by a resolute conviction and empowered by the Holy Spirit, we shall finish the conquest of Inter-America for the glory of God and the triumph of the Advent message. Maranatha! □



The Heralds quartet sang Sabbath afternoon during the One Thousand Days of Reaping program and again on Sunday morning.

From every nation, kindred, tongue, and people



Each evening Adventists from some 184 countries gathered to hear division reports from around the world. Clockwise from top right: Angelos Chamber Choir from Finland ((Northern European Division); Paradise Singers from Papua New Guinea (South Pacific Division); Far Eastern Division delegates play bamboo angklungs; costumed representative from the South American Division; participants in the Southern Asia Division report.



Session actions

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

Role and Function of Denominational Organizations—Commission Report

Voted. To accept the full report of the Role and Function of Denominational Organizations Commission as follows:

I. Preserving the Unity of Church and Message

II. Officers, Departments, and Executive Committees: Administrative Roles, Functions, and Relationships

III. The Role and Function of Laypersons on the Various Levels of Church Organization

IV. The Role and Function of Departments and Services on the Various Levels of Church Organization

V. The Role and Function of the North American Division

VI. Implementation of Recommendations Made by the Commission on Role and Function of Denominational Organizations

VII. Application at Local Church Level

I. PRESERVING THE UNITY OF CHURCH AND MESSAGE

A. The Unity of Denominational Organizations and Its Maintenance

In contrast to most other churches, the Seventh-day Adventist Church is a world church. Its structure permits both a centralized structure (an authoritative and effective world headquarters with division offices) and a decentralized sharing of administrative and promotional responsibilities with many individuals and organizations on four constituency levels in all parts of the world.

Unity, "that they all may be one" (John 17:21), is basic to the nature of the Seventh-day Adventist Church. Ellen G. White admonished, "God wants His people to counsel together, to be a united church, in Christ a perfect whole. . . . 'Press together, press together, press together.'"—*Selected Messages*, book 2, p. 374.

Such unity can be maintained through:

1. Adherence to a common Bible-based faith. This doctrinal faith is expressed through the Statement of Fundamental Beliefs

approved and voted by the General Conference in session.

2. Following the counsel of the writings of Ellen G. White, translating them into scores of languages, and distributing them widely. These writings are of vital importance to unity of belief, unity of standards (lifestyle) and unity of working methods.

3. Strong evangelistic proclamation of the Advent message in its time-of-the-end setting.

4. Developing and strengthening a universal ethos that will characterize Adventists as a unique, worldwide, evangelistic, moral, healthy, happy, caring family.

5. Faithful adherence to the *Church Manual*, applicable throughout the world.

6. Constitutional structures. The *General Conference Working Policy* should contain model constitutions for church organizations on the various levels. These are to be followed closely and adhered to in essence at the various levels of church organization. When a constitution is adopted or revised by an organization, it should be with the counsel of the next higher organization and in harmony with the *General Conference Working Policy*.

7. Strong, effective leadership with the ability to achieve the mission of the church.

8. Proper decentralization on various levels and within each level, thus making unity and belonging to the whole more desirable and functional by relating working leadership as closely as possible to local circumstances and to a responsible constituency. Remote control easily becomes a source of frustration and division.

9. Church leaders and organizations operating the church in their area of responsibility in full harmony with the *General Conference Working Policy*. Thus unity of working methods and organization are maintained. (Church officials not able or not willing to do this should not be continued in leadership positions.)

10. One ordained ministry serving the worldwide church.

11. One policy for the church worldwide that recognizes spiritual gifts and provides for the setting apart of certain leaders for special responsibilities through the laying on of hands in response to God's call as it is recognized by the people of God.

B. Authority of the General Conference* in Maintaining Unity

* Where the term *General Conference* is used in this document, it refers to the General Conference in session or the General Conference Executive Committee between sessions.

The Seventh-day Adventist Church stepped onto the stage of history at the call of prophecy.

The General Conference is the highest organization in the administration of the worldwide church and derives its authority from God through the people of God led by the Holy Spirit. The authority of the General Conference is the authority of the entire church, joining together to do the gospel work and maintaining the unity of faith in all the world (see GC B 12 15).

The General Conference is not an entity apart from the churches, conferences, and unions that comprise the world Seventh-day Adventist Church. The General Conference "is the sum of all these" (see GC B 12 15). It is the main manifestation of the worldwide nature of the church. The General Conference helps to maintain unity through:

1. Defining and upholding the faith of the church.

2. Administrative leadership and influence.

3. Encouraging all entities and members to share responsibility for support of the world church and finishing the work.

4. Creating policies at Annual Councils for the worldwide church.

5. Upholding the tie-in between the levels of denominational structures.

6. Visits, counsel, promotion throughout the world by its staff.

C. General Conference Delegated Powers

The church has delegated to the General Conference certain authority and areas of responsibility.

The worldwide work of the church is conducted by the General Conference through its division sections, which embrace local and union conferences/missions in large areas of the world. The divisions are the General Conference in their respective territories, and actions of the division committees are considered final, provided they are in harmony with the plans and policies of the General Conference as set forth in its Constitution, Bylaws, and Annual Councils.

Areas of authority and responsibility delegated to the General Conference in session are:

1. Church doctrine.

2. *Church Manual*.

3. The acceptance of unions into the sisterhood of unions.

Areas of authority and responsibility delegated to the General Conference in session or to its Executive Committee are:

1. Church polity and world *Working Policy*.

2. Issues that have interdivisional aspects or consequences.

3. Election of world/division staffs.

4. The worldwide designation and sharing of financial resources as expressed in the General Conference budget, including world mission offerings.

5. The operation of certain institutions of vital importance to the church as a whole.

6. Publishing certain journals of worldwide significance to the church.

7. Preparing the various Sabbath school lessons.

D. Relationships Between Church Organizations

It is important for the unified operation of the church that the basic levels of structure (church, conference/mission, union, General Conference/division) be maintained and kept in creative, pragmatic, and balanced relationship. The recent study, including field interviews, by the Commission on the Role and Function of Denominational Organizations clearly confirms this.

Fundamental to church unity is the local church, the organized fellowship of individual believers in each place. The conference/mission unites organizationally the churches in a specific geographic area. The union represents a united body of conferences/missions within a larger territory. The General Conference embraces all unions and churches in all parts of the world and joins together the whole worldwide fellowship of believers into a united body.

The division is not a separate constituent level but an administrative unit of the General Conference, with commensurate authority to carry out responsibilities in the territory assigned to it. As its name "division" implies, it is a section of the General Conference, not an "association" or "joining" of church organizations, as is the case for unions or conferences.

The various levels of denominational organization provide ascending previews and reviews of leadership. Thus elected or appointed representatives can function freely, in a balanced relationship, and handle aspects of administration, coordination, and promotion that need to go no higher. This eliminates inefficiency or even failure that comes from distant control and lack of firsthand information and direct involvement.

Interorganizational relationships are based on mutual cooperation, counsel, and trust. This means that each level or organization must have the authority and ability to carry out, in harmony with the *Church Manual* and overall church policy, its assigned tasks and

responsibilities, without duplication on, or stifling control from, other levels.

The basic constituent blocks of the world church are the unions. The constituent units of unions are conferences/missions. The unions perform several vital functions:

1. Coordinate and preserve unity in beliefs, plans, and policies and focus for the preaching of the gospel in the territory of a group of conferences/missions. To do this effectively, the territory and number of conferences/missions must not be unreasonably large.

2. Provide closer and more frequent contact with local conferences/missions than the General Conference/division is able to maintain.

3. Speak on behalf of the General Conference/division to the conferences/missions and their churches, reflecting the actions and recommendations of the General Conference/division, thus uniting the local organizations behind the world program of the church.

4. Provide training, counsel, and guidance for the personnel of the local conferences/missions and serve as a resource center.

5. Operate certain institutions (e.g., colleges) on behalf of the local conferences/missions, keeping the administration of these institutions responsive to the needs and wishes of the local organizations.

6. Represent the church officially to government, other churches, and organizations, except where circumstances would indicate that it is more appropriate for the local conference/mission to do so.

7. Reflect the needs, wishes, and concerns of the local conferences/missions to the General Conference/division in two ways:

a. The union presidents are constitutionally members of the General Conference/division committees.

b. The union conference/mission is the constituent body of the General Conference, and its delegates help elect the Committee, officers, and department directors of the General Conference/divisions.

8. Provide backup levels of administration and appeal.

E. Unity Between the General Conference and the North American Division

Traditionally, the North American Division has been an integral part of the General Conference and administered by the General Conference. There are, of course, significant reasons for the "special relationship."

In view of past history, current

administrative and pragmatic realities, and expected future prophetic development (e.g., role of the United States in the final prophetic events), it is unwise to plan for North America's becoming a division "like all other divisions." North America, in the Seventh-day Adventist setting, is unique. There needs to be a close and continuous relationship between the General Conference and North America. While it is advantageous for North America to have and be perceived to have its own identity, leadership, planning, and coordinated evangelism, this role and function must be exercised in close cooperation with, and within, the General Conference. The North American Division-General Conference relationship must be more than ever one of cooperation and unity.

F. World Vision as a Unifying Force on All Levels

A vision of the world task of the church is a potent and necessary force for unity. Where a church lacks this unifying and motivating vision, church unity will eventually perish. It is thus important to hold before the membership the world church concept, "from everywhere to everywhere," through:

1. Continued weekly emphasis on Sabbath school world mission.

2. Exchange of workers and calls from everywhere to everywhere.

3. Volunteer service in other countries.

4. The *Adventist Review*, division and union papers, and other such publications.

5. General Conference/division visitation in the field.

6. Internationalization of General Conference/division staffs and institutions whose objective is to train international students.

7. Regular promotion of world mission offerings, Ingathering, etc.

8. Invitation to selected union, conference, and institutional leadership and pastors to visit other divisions to become acquainted with the life and needs of the world church.

II. OFFICERS, DEPARTMENTS, AND EXECUTIVE COMMITTEE: ADMINISTRATIVE ROLES, FUNCTIONS, AND RELATIONSHIPS

A. Committee System of Governance

The Seventh-day Adventist Church has a representative form of church government and functions between sessions of the constituency on what can be called the "committee system," administrative authority on all levels being vested in the executive committee.



Michael Baptist portrayed John the revelator during the Sabbath afternoon program, accompanied by live background music, peals of thunder, and other sound and lighting effects.

The committee has legislative, executive, and oversight functions. The committee system is based on Biblical models and the need for a multitude of counselors (Prov. 11:14). The Ellen G. White counsel is clear regarding the sharing of responsibility.

Historically, the imitation of secular forms of government and organization has been an ever-present, but dangerous, attraction to the church. Today, government, business and academic structural forms in various countries are having an influence upon Seventh-day Adventist Church governance. In some countries it is easy for church members to think of the church as a presidential system[†] with all other officers subordinated to the president. However, there are ecclesiological dangers in following such a system based on secular models of government, business, corporation, or academe. The Biblical advice is "It shall not be so among you" (Matt. 20:26). The Spirit of Prophecy counsels us to avoid "kingly power" (*Testimonies*, vol. 8, pp. 232, 233), which is the misuse of administrative authority within the church (Matt. 20:26).

B. Authority of Officers

The president is the first officer and chairman of the executive committee. The secretary and treasurer derive their constitutional authority from the constitution and are elected by the same constituency that

elected the president, and with the president work under the authority of the committee. The president has been elected to lead. His co-officers must acknowledge his leadership and work in close counsel with him, and vice versa. The concept of making the secretary or treasurer vice presidents runs counter to the basic Adventist model of church government with its inbuilt distributed responsibility.

The authority of the officers as a group is the combined authority of the offices of the president, secretary, and treasurer. While their collegial authority does not grant the officers additional authority beyond the constitutional authority of their offices, it does increase their practical management.

The officers are not a substitute for the committee, but they do have important functions in directing the work of the committee and supervising executive implementation of its actions. Their responsibilities include bringing recommendations or options to the committee.

The officers function as management and execute the actions of the committee.

C. Role and Function of Departments

Departmental directors/associates are the facilitators of the mission of the church.

The duties of departmental directors/associates are generally not along executive lines, but lie primarily in giving leadership to program planning and promotion. Furthermore, departments vary in their activities and responsibilities. Some departments are more "promotional" while others are more "administrative." Some departments are more involved in "problem solving" while others are more "service" oriented.

The departmental directors are

[†] In the context of the Seventh-day Adventist Church governance, the presidential system is defined as any constitutional or organizational provision that would center authority in one person to whom the secretary and treasurer would be responsible, as compared to the committee system in which authority is shared and exercised by elected officers who are accountable to the executive committee, which in turn derives its authority from the constituency.

elected by the constituency and therefore work under the direction of the executive committee. However, operationally and administratively they are responsible to the president, and assist him and the other officers in promoting plans and work outlined by the committee.

III. THE ROLE AND FUNCTION OF LAYPERSONS ON THE VARIOUS LEVELS OF CHURCH ORGANIZATION

A. Introduction

Our Lord established the church by giving to all its members the responsibility of ministry and witness. He provides through the Holy Spirit gifts and skills to meet the responsibility of gospel proclamation.

The Seventh-day Adventist Church began as a lay movement, and the Spirit of Prophecy highlights the key role of the church membership as a whole in finishing the work. The governance of the church is the responsibility of the total membership. The trend toward increased participation of laypersons in witnessing and church governance is a positive development. Broad-based and active participation by church members will

improve the decision-making process by bringing in various viewpoints. Increased participation will improve communication within the church and will provide a greater sense of belonging and understanding among all segments of the church.

B. Recommendations

1. Active membership participation in church planning and decision-making needs to be maximized.

2. Conference and union committees should have elected lay representation to meaningfully involve the resources of the church membership. Elected representation on the General Conference and division committees is also important.

3. Divisions should endeavor to give counsel and direction to their subsidiary organizations regarding the proper proportion of lay representation appropriate for their executive committees and institutional boards. They should take into consideration that local conferences/missions which have direct contact with churches and congregations may have a higher proportion of lay representation than General Conference/division and union or institutional organizations,

which have relatively less direct contact with those levels of church organization.

4. In order to ensure quality participation:

a. Persons selected to participate in committees should be representative of the church in stewardship, lifestyle, and witness and have given evidence of active support of the local church's mission in proclaiming the gospel.

b. Church organizations should provide training materials to equip individuals in more effective Seventh-day Adventist committee work.

c. Church members should be educated by the church's communication media in the history and philosophy of church organization. An information leaflet should be provided for their orientation.

IV. THE ROLE AND FUNCTION OF DEPARTMENTS AND SERVICES ON THE VARIOUS LEVELS OF CHURCH ORGANIZATION

A. Introduction

The departments and services have contributed substantially to the growth of the Seventh-day Adventist Church as a worldwide body of believers. The varied activities fostered by the departments are incorporated into the conference/mission and local church programs and are a characteristic of the church at present. This fact reveals the value that the church has attached to its departments over many years.

The following recommendations do not diminish the value of the departments and services but will hopefully correct some problems that are perceived throughout the worldwide field as jeopardizing the importance of the functions that they foster.

Many around the world believe that the number of departmental personnel should be reduced on every organizational level. Responding to these concerns, this report outlines certain changes on all levels. It has been felt that duplication of functions should be eliminated on the various levels, with conferences/missions being primarily program- and planning-oriented, while those on the other levels would be more resource- and concept-oriented, thus shifting the emphasis that seems to have predominated in more recent years.‡

B. Guidelines for Departments of the General Conference

1. Role

a. To develop concepts, provide expertise, produce resources, and prepare materials and publications necessary to preserve the worldwide

unity of the church and that cannot be produced as economically and effectively in a division office (or by a union in the North American Division).

b. To coordinate, evaluate, and monitor the resources and materials produced by the division offices.

c. To evaluate the functions and effectiveness of departmental projects on lower levels, counsel with directors of those departments, and advise administration on progress.

d. To give leadership and coordination to those programs that the church body, through its general councils, may decide should be given unified support around the world and may assign to a specified department as its responsibility.

2. Organization

a. Ministerial Association.

b. Department of Church Ministries, the functions of the following departments to be incorporated:

- (1) Lay Activities.
- (2) Sabbath School.
- (3) Stewardship and Development.

(4) Youth.

(5) Home and Family Service.

c. Communication Department, a service-related organization that serves the administration and all the departments.

d. Education Department.

e. Health and Temperance Department.

f. Public Affairs and Religious Liberty Department.

g. Publishing Department.

h. Services, agencies, and organizations that serve the world church.

3. General Suggestions

a. Regular meetings (not less than quarterly) for the planning and evaluation of the overall program and administration of the church should be held. On the General Conference level these would include officer representation and department heads. Parallel meetings should also take place on a regular basis on the other levels of church structure.

b. When filling a departmental vacancy, administrators are expected to counsel with the departmental director on the next higher level of the organization.

C. Guidelines for Departments and Services in the Divisions of the General Conference

1. The same guidelines and groupings should be used as those outlined for the General Conference headquarters office, except the term *unions* should be used to replace the term *divisions*.

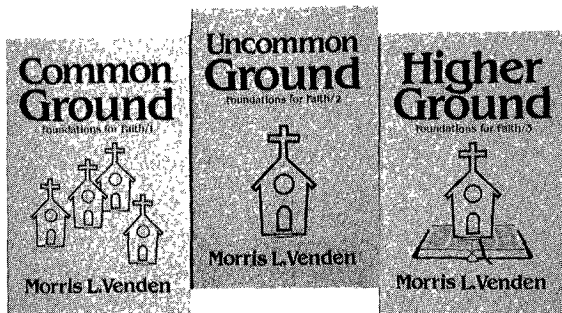
B. Guidelines for Departments of the General Conference

1. Role

a. To develop concepts, provide expertise, produce resources, and prepare materials and publications necessary to preserve the worldwide

‡ The term *department* is at times used in this document to refer not only to departments but also to services and agencies.

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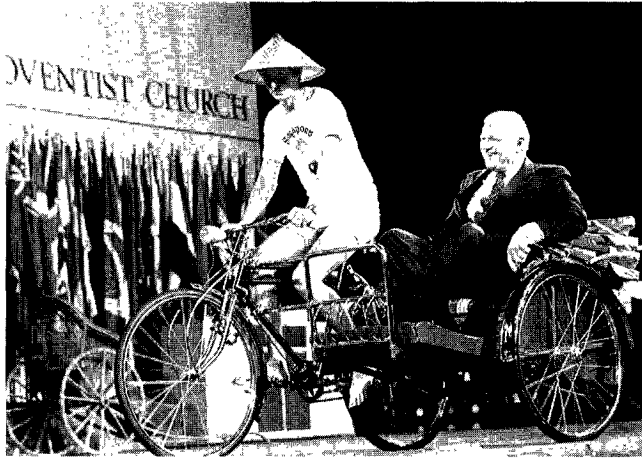
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GC associate secretary D. A. Roth rode to center stage in a trishaw on Monday to introduce the Far Eastern Division report.

2. It is possible that in some divisions not every department/service will be separately staffed. Flexibility must be allowed to cover these cases.

D. Guidelines for Departments and Services on the Union Conference/Mission Level

1. Role

a. To assist the union president and the committee in coordinating departmental activities in the territory of a group of conferences/missions.

b. To serve as resource people and consultants to the departments in the local conferences/missions of the union.

c. To facilitate communication by the General Conference/division with the departments on the local conference/mission level.

d. To assist local conferences/missions in the finding of expertise and resources and, where necessary, in planning and promoting programs.

e. To help in adapting resources and materials to the needs of local areas.

2. Organization

a. Department of Church Ministries with one director, unless after study and counsel with the division it is felt desirable in certain unions to have one or more associate directors.

b. Other departments/services as needed.

c. The Departments of Communication, Health and Temperance, and Public Affairs and Religious Liberty would normally operate on the union level and where needed on the conference/mission level.

d. It is the intent of the proposed organization to reduce the number of personnel in all the areas.

E. Guidelines for Departments and Services on the Conference/Mission Level

1. Role

a. To work with the local churches in planning, creating, and implementing programs as may be deemed wise and necessary.

b. To provide, where requested, appropriate support to programs in the local churches.

c. To coordinate and adapt resources prepared at the higher levels of the organization.

d. To coordinate those programs that general church councils have determined as necessary for implementation throughout the unified world church.

e. To hold workshops and seminars for the training of pastors and laypersons, using available expertise in counsel with the union.

2. Organization

a. Department of Church Ministries with a director and associates as may be needed.

b. Departments/services as may be needed, but not necessarily duplicating the departments/services in the union. (Please refer back to the union section.)

F. Guidelines Governing the Relationship of the Departments in the General Conference With the North American Division

1. When the General Conference produces materials and publications for other divisions that it expects will be used in North America, it should cooperate with the North American Division in those materials in order to reduce duplication.

2. The North American Division departments may produce resources and materials that are especially suitable and adapted to the North American field.

3. The North American Division should not produce materials or publications for divisions outside North America unless specifically requested to do so by the General Conference department concerned and with the input and cooperation

of the divisions and the General Conference department.

4. The departmental associate(s) for the North American Division should engage in regular consultation with and briefing of the General Conference departmental director with reference to the activities of the associate(s).

5. There should be no change in major departmental policies and procedures without consultation with directors of the General Conference departments/services.

6. Because the General Conference is located in the United States and because the nature of major public issues demands that the church speak with one voice, the North American Division personnel in the Departments of Communication and Public Affairs/Religious Liberty shall rely on and work closely with the professional staff at the General Conference level of organization in order to deal effectively in a unified manner with major national public affairs and communication issues.

V. THE ROLE AND FUNCTION OF THE NORTH AMERICAN DIVISION (see also addendum, "The Rationale for Special Relationship," pp. 114-120, Addendum.)

The role and function of the North American Division is as follows:

A. To maintain the special relationship which has existed historically between the General Conference and the North American Division.

B. To continue operating the General Conference and North American Division headquarters offices in the same complex but with facilities arranged so as to provide visible and functional unity and identity for the North American Division and its assigned staff.

C. To define more specifically the role and responsibilities assigned to the North American Division and to the General Conference staff members assigned to the North American Division.

D. To rename the North American Division Committee on Administration (NADCA) the North American Division Committee (NADCOM).

E. To revise as necessary the terms of reference for the North American Division Committee on Administration (see NAD C 10 and C 50) to describe the larger role that will be assigned to the North American Division Committee (NADCOM).

F. To include in the terms of reference of the North American Division Committee (now

NADCA) the authority to appoint standing and *ad hoc* study groups/task forces and commissions that deal mainly with North American Division, unions, conferences, and institutions.

G. To delineate the responsibilities and authority delegated to the North American Division officers (NADO).

1. To include in the terms of reference of the North American Division officers the authority to administer those areas that affect mainly the North American Division, its staff, and its subsidiary organizations.

2. To include in the terms of reference of the North American Division officers the responsibility for recommending support personnel and assignments of staff serving the North American Division.

H. To designate the vice president of the General Conference for the North American Division also as the president of the North American Division and chairman of the North American Division Committee. He will be responsible to the General Conference Committee as provided by the General Conference Bylaws, Article III, Vice Presidents.

I. To elect those who are to be the officers and departmental directors of the North American Division to positions as assistant treasurers, associate secretaries, and associate departmental directors of the General Conference, with the additional titles reflecting their respective positions in the North American Division (i.e., secretary, North American Division; treasurer, North American Division; director, Education Department, North American Division; etc.).

J. To request the General Conference treasurer to follow a new approach in making appropriations to the North American Division by allocating the total general budget for the division as a single total instead of assigning appropriations to specific purposes as in the past.

K. To ask the treasury to prepare an annual estimate of the cost of operating the North American Division.

L. To make no immediate amendments to the General Conference Constitution incorporating the changes recommended in this report, but rather to administer on a trial basis during the next quinquennium (1985-1990) those recommendations relating to the General Conference/North American Division relationship that may be approved by an Annual Council.

VI. IMPLEMENTATION OF RECOMMENDATIONS MADE BY THE COMMISSION ON ROLE AND FUNCTION OF

DENOMINATIONAL ORGANIZATIONS

It is realized that the implementation of recommendations made by the RFDOC will take some time. It is suggested:

A. That these 1984 Annual Council recommendations be sub-

mitted to the 1985 General Conference session for approval and for authorization needed for implementation on a trial basis between 1985 and 1990.

B. That changes within the General Conference and division headquarters staff and organization,

based on these actions, be implemented at the 1985 General Conference session.

C. That changes at the union and local conference/mission levels be implemented not later than the first constituency meeting after the 1985 Annual Council.

D. That a report be presented to the 1990 General Conference session concerning the effectiveness of the new program.

VII. APPLICATION AT LOCAL CHURCH LEVEL

The recommendations of the Role and Function of Denominational Organizations Commission relating to the organization of a Church Ministries Department are intended to give emphasis and focus to four important functions within the Seventh-day Adventist Church: Lay Activities, Sabbath School, Stewardship and Development, and Youth Ministries.

The new Church Ministries Department will have as its primary purpose the giving of optimum support to the local church pastor and leaders in those areas of activity that take place in the local church on a weekly basis, will seek to give overall leadership in the four major areas assigned to it, and will coordinate the production of materials for teaching, training, and inspiring church members of all ages for effective nurture and soul-winning outreach.

It has been noted that true lay activity is done at the local church level, Sabbath schools as such exist only on the local church level, youth societies and Pathfinder Clubs, etc., all operate only on the local church level, stewardship is learned and practiced by individuals on the local church level on a weekly basis. Therefore, although a single Church Ministries Department is being provided for at the conference, union, and General Conference/division levels, the plan also provides that on the local church level all former ministries are to continue to function. Their activities, however, could be coordinated through a local church ministries council.

Role and Function of the North American Division—Implementation

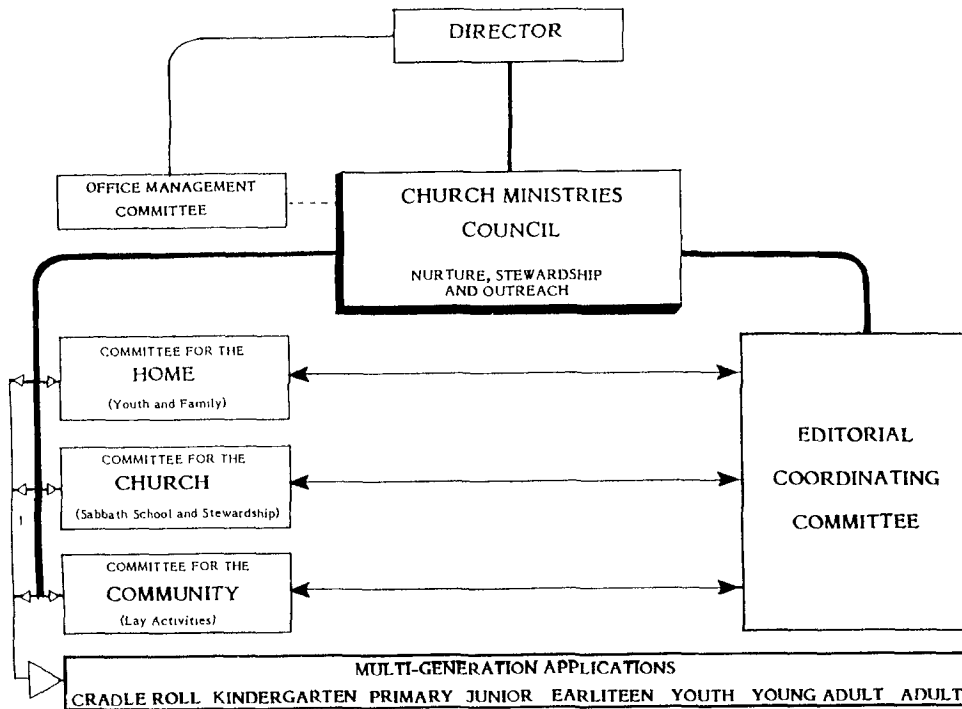
Voted, To authorize the North American Division to proceed with the implementation of The Role and Function of Denominational Organizations Commission report, Section V, "The Role and Function of the North American Division."

GC Departmental Realignment—Church Ministries Department

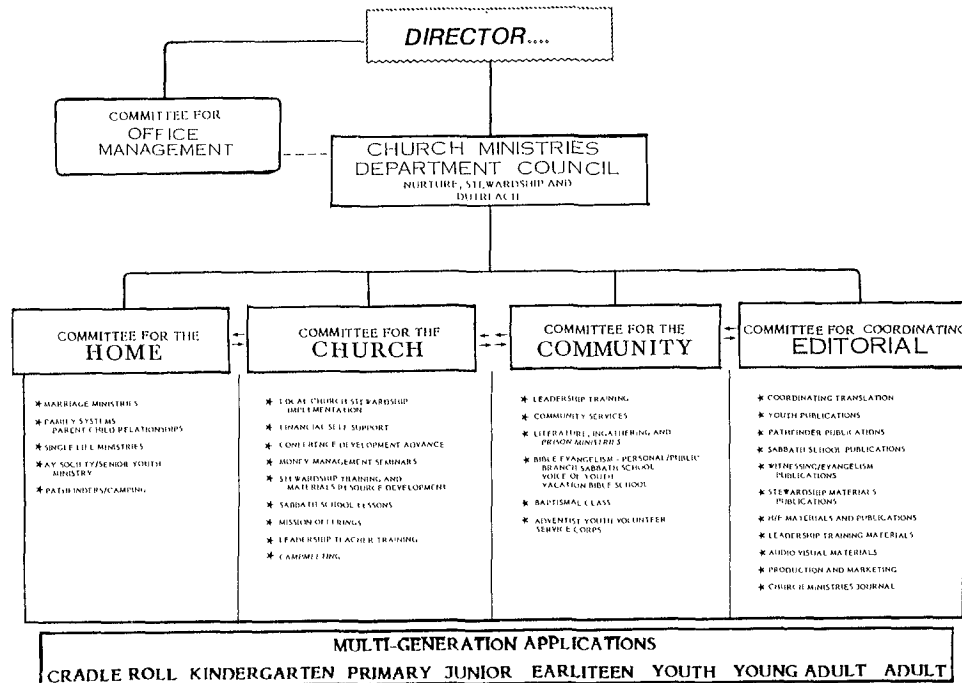
Voted, 1. To approve the model for the General Conference Church Ministries Department as presented in the report entitled "Church Ministries Department of the General Conference" and presented below.

GENERAL CONFERENCE DEPARTMENT OF CHURCH MINISTRIES

ORGANIZATION AND FUNCTION



GENERAL CONFERENCE CHURCH MINISTRIES DEPARTMENT



2. To direct that a similar model be followed by all divisions of the General Conference.

Role and Function of Denominational Organizations—Commission Report—Background Information

Voted. To include the following items as background information:

ADDENDUM: THE RATIONALE FOR A "SPECIAL RELATIONSHIP" §

Historical Background

The relationship between the General Conference and its North American section (division) must be seen and understood in light of the historical development of the Seventh-day Adventist Church. It is our belief that the Advent Movement came into existence as the direct result of God's plan and His own prophetic timetable; and that the Lord, by divine design and providence, selected the place for the Advent Movement to be born and anchored. We also believe that God specified the mission and the message that should be taken to the world as a final appeal. Then to

§ The council voted to include this document by Neal C. Wilson in its minutes as an addendum to the report of the Role and Function of Denominational Organizations Commission.

make sure that the Seventh-day Adventist Church would accomplish its mission in proclaiming the gospel to all the world, we believe that the hand of God was visible in the establishment of an organization and structure to achieve His purpose and eternal design of preparing a "people" for the second coming of Christ.

The Lord does not leave anything to chance. Only God, who knows the end from the beginning, could have foreseen the dramatic developments on the North American continent. It was from this new continent, the home of two young nations, Canada and the United States, and each composed of diverse peoples from many countries, that heaven's final global mission was to be launched. It must be remembered that the United States of America was a land of religious liberty, a land of freedom of conscience, a land of opportunity; a land where slavery was denounced and a civil war was fought to establish the value of each person; a land of uncalculated natural resources; a land of enormous financial strength—a land of world influence.

As Elder Bradford so strikingly stated in a recent article entitled "North America at Midpoint," "something altogether new was happening on this virgin continent toward the end of the 1260 days of the church's wilderness journey-

ings. The way was being prepared for God's final movements on earth, His last appeal to the human family. The end-time message must be cradled, nurtured, and brought to term. If the new nation was 'conceived in liberty and dedicated to the proposition that all men are created equal,' it was for the purpose of providing fertile soil where the plant of the final message and mission might quickly take root. Seventh-day Adventists have always felt this way, whatever their citizenship or national origin. They have felt that God worked a miracle in bringing about the perfect environment for the 'woman' to emerge from the wilderness to speak to the last generation of earth's history (see Revelation 12). . . . The rest of the story is well known. Sturdy New England farmers, learned clergymen, and ordinary citizens joined in intensive Bible study and came under the unshakable conviction that the hour had struck. The word must be given. . . . Audacious, daring, bold, they did exploits for God. They believed in the divine mandate and claimed the whole land for the kingdom of God."—*Adventist Review*, Aug. 9, 1984.

Controversy Over Formal Organization

A series of unusual events led up to the historic and prophetic date of 1844—a resurgence of Bible study, an interest in prophecy, the "Millerite" movement, the great Advent Awakening, and a recognition of the beginning of the hour of God's investigative judgment. As a result companies and groups of Seventh-day Adventists merged and then came the organized churches. Because the pioneers were afraid of falling into the pattern of formalism, spiritual weakness, and loss of sense of mission as seen in the established and organized churches of their day, it was some time before they were willing to organize their churches and companies into conferences.

Those who opposed organization, or "order," argued that it would trespass upon the believers' individual Christian liberty, and some even said that such a church organization would immediately become Babylon. Those who set forth the benefits of organization pointed out that it would (a) prevent confusion, (b) control fanaticism, (c) unify the standards for acceptance into the gospel ministry, (d) facilitate the holding of property, and (e) make provision for the support of the work.

Ellen White as early as 1853 urged the establishing of the church upon "gospel order." After almost

a decade of lively discussion, the Michigan Conference, the first of the State conferences, was organized October 6, 1861. In 1862 four other conferences were organized—Northern and Southern Iowa, Wisconsin/Illinois, and New York. In January of 1863, Iowa was combined into a single conference, and Ohio and Minnesota were also added to the sisterhood of conferences.

Significance of 1863

The General Conference was organized on May 21, 1863, in Battle Creek, Michigan. Delegates from six State conferences gathered for this historic meeting—Michigan, Iowa, Wisconsin, New York, Ohio, Minnesota. The constitution, after being discussed item by item, was adopted in its entirety. The introduction and the first article read as follows: "For the purpose of securing unity and efficiency in labor, and promoting the general interest of the cause of present truth, and of perfecting the organization of the Seventh-day Adventists, we, the delegates from the several State Conferences, hereby proceed to organize a General Conference and adopt the following constitution for the government thereof:

"Article I. This Conference shall be called the General Conference of Seventh-day Adventists."

As one reads the constitution it becomes clear that it was an unincorporated body brought into existence to administer the general affairs of the church and especially to pursue its evangelistic aim, "to teach all nations the everlasting gospel of our Lord and Saviour, Jesus Christ, and the commandments of God." This body was to coordinate, to guide, and to administer the work of the conferences in the North American Division in order to achieve the objectives of carrying the gospel to every nation, kindred, tongue, and people. (See *Seventh-day Adventist Encyclopedia*, pp. 495, 496.)

Formation of Unions and Divisions

The North American church and the General Conference have enjoyed a mutuality and a close partnership that has continued for 120 years. The General Conference had an exclusive and direct operational relationship with the conferences of North America for almost forty years. Then in 1901 unions were introduced to assist the General Conference in administering the growing world work. Finally in 1910 there is reference to the North American Division, even though nothing had been formally organized.

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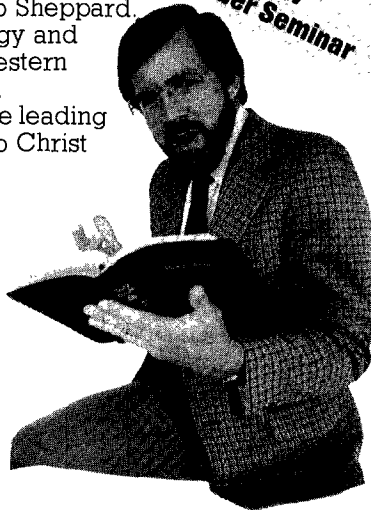
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Unions are accepted and voted into existence by the General Conference in session. They do not create themselves as independent, freestanding entities of the Seventh-day Adventist Church. The General Conference decides how it will relate to, and coordinate, the activities of unions, which are a part of the General Conference world family of unions and which form the basis and constituency upon which the General Conference itself exists. At no time must any other organizational structure "short-circuit" the relationship between the General Conference/divisions and the unions upon which the General Conference/divisions constituency is built.

In the development of the world church and growing out of the 1901 reorganization, it was clearly recognized that a "special relationship" should continue to exist between the General Conference and its North American Division. There was an interesting experiment with a North American Division Conference between 1913 and 1918. It soon became evident, however, that this was an unworkable arrangement. In 1922 the General Conference session finally established what appears to be God's leading and providence in connection with the relationship between the General Conference and its divisions.

Uniqueness of the North American Division

At this time the General Conference decided to oversee and administer the work in the North American Division and established what has come to be known as a "special relationship."

Quoting once more from Elder Bradford's August 9, 1984, *Adventist Review* article: "God planted His last-day movement in North American soil. The work developed progressively. First there were churches, congregations, little flocks scattered here and there. Then there were districts and State conferences, groupings, sisterhoods of churches. At the same time institutions—publishing houses and sanitariums—were developing, and organization was growing. The time came when organization must be further perfected, and there was the General Conference, a marvelous organization that brought the branches together in a united whole. The branches of the great tree that first flourished in North America soon spread to other parts of the globe, penetrating its land masses and island communities. But always the North American church provided resources—both personnel

and material—until now we see ten great world divisions, all of them sections of the one General Conference."

The relationship that exists between the General Conference and its North American Division is not one that is shared by any other divisions. In a sense, it is a privileged relationship and one that has served this church well. For that reason, it seems unwise to alter this arrangement. For the reasons already expressed and for others that are yet to be shared, we feel that the "special relationship" should be maintained and strengthened and that we should not "regularize" the North American Division. To one who is willing to carefully review the historical background, it must be evident that the North American phenomenon is unique and cannot be equated with any other section/division of the General Conference.

If the General Conference, with headquarters physically located in North America, wishes to relate to the North American unions in a way that differs slightly from unions in other parts of the world, it should not be considered strange. It should be admitted, as a statement of fact, that the General Conference needs North America! The resources in terms of manpower, finance, and leadership influence are important in carrying on a world program. The General Conference needs a base of strength in order to adequately perform its function of holding together a world organization and structure that is being attacked from within and from without.

And so, it seems to follow that the General Conference should take the responsibility and initiative in working out how it will relate to the unions and the activities in the North American Division. This decision should not be determined by popular opinion or plebiscite.

Ultimately, relational decisions must be based on what is perceived to be the best approach in order to fulfill our world mission. Our fathers and predecessors in denominational leadership showed great wisdom when they recommended this "special relationship." As they sought divine guidance, the conviction developed that the General Conference could not give successful and harmonious leadership to the world church if, in a given division territory, there were two centers of final appeal and authority. The present consensus seems to indicate that time has not changed this basic principle. This is especially true when it comes to the North American Division, but would also obtain if the General

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Conference world headquarters had been located in the territory of one of the other General Conference division territories.

There are a number of factors that constitute valid and logical reasons as to why a "special relationship" exists. To illustrate, let me identify the following items:

1. The office building is shared.
2. The North American Division staff is a part of the General Conference staff and not separate from it.
3. The operation is with a combined budget.
4. The retirement fund is mutually administered.
5. The financial and record-keeping systems are unified.
6. The General Conference operates certain major institutions only in the North American Division.
7. The General Conference needs, and has always had, direct access to the manpower pool and human resources in the North American Division. This is vital in order to recruit an adequate number of missionary appointees.
8. The North American Division Board of Higher Education serves as a coordinating body for General Conference institutions of higher education.

9. The North American Division Publishing Council gives coordination to General Conference publishing houses.

10. The North American Division Adventist Health System/US offers help and guidance to health-care institutions operated by the General Conference.

It is obvious that we are interlocked in a "special relationship." The fact that the world headquarters of the church is located in the North American Division territory and has been here from its inception makes it impossible for the world headquarters to be silent on issues that exist or arise within the church or in the public arena. Public authorities and church leaders expect the General Conference to take positions on matters of current interest and controversy. People expect the General Conference to have the last word and to speak for the church with ultimate authority. This demands a close working relationship between those in the General Conference (world headquarters) and those assigned to give leadership to the North American Division.

Conclusion

The General Conference is the highest authority and the sum of all the parts, not only philosophically



To illustrate its theme "Family, a Center for Discipleship," the Home and Family Service Department of the General Conference commissioned an eight- by ten-foot appliqué fabric mural to serve as its GC booth backdrop. Designed and executed by Adventist artist Marquita Halstead, from Takoma Park, Maryland, the mural will be hung permanently in the Home and Family Service Department at General Conference headquarters.

The mural, which depicts a family picnic in heaven with Jesus, took about three months to complete. The artist used her own family as models for a husband, wife, and two children, allowing daughters Ann and Emily to choose how they would be portrayed. (Ann is hugging Jesus; Emily is perched on a tree limb holding a koala bear.)

Halstead first sketched the mural's overall design, then made each figure individually before positioning it on the mural. In keeping with the mural's international theme, Halstead used clothing and fabric from other countries, including India, China, and Korea. And people who know the artist might even recognize that the plaid fabric of one of the mother's clothes comes from a dress Halstead used to wear herself.

but also (1) organizationally, (2) legislatively, (3) administratively, (4) judicially, (5) in terms of policy, and (6) in terms of church standards. This being the case, it seems that it should be the desire of the conferences, unions, and any other organizations to do everything possible to weld the whole family together and strengthen the hands of the General Conference. It is reassuring to note that in the interviews conducted by teams sent out by the Role and Function Commission to all parts of the world, there was a theme that was universally endorsed—keep the General Conference strong!

It would be folly to do anything or say anything that would in any way weaken the influence and limit the leadership capabilities of the General Conference. If the nature of our structure is changed, it could very easily fragment the Seventh-day Adventist movement and lead toward regional or national churches. This human, and rather

natural, tendency must be avoided. To do anything that would encourage congregational government would be a move in the direction of disintegration, and the inability to achieve our divine mission.

The General Conference is not something isolated from administration and leadership. It must not become just a "United Nations General Assembly" or a "Council of Seventh-day Adventist Churches." It must have the ability to influence and motivate and also require accountability. The church must remain united, and this requires strong, centralized authority derived from all of its parts.

When I visited the spiritual and tribal leader of the Ashanti people in Kumasi, Ghana, I learned much from the philosophy shared by this great statesman. As I left the palace, he gave me a very interesting memento to take with me. It was a carving made from the heart of a tree that grows in the Ashanti forests. His Highness the Asan-

thene, Nana Opoku Ware II, told me the significance of this carving. It depicts the five fingers of a human hand securely holding an egg. The moral of this is that one who is in authority must hold the egg securely enough so that it does not fall to the ground and be destroyed, but at the same time not hold it so tightly or carelessly that the egg might be crushed within the hand of the holder. This, I think, represents the type of protective authority that the General Conference needs to exercise, and it also cautions against being overauthoritarian.

At the very foundation of Adventism is unity, cohesion, and oneness. We feel that the "special relationship" that exists between the General Conference and its North American Division is vital to maintaining world unity.

We believe that the message, the mission, and the organization go hand in hand. To remove any one of these three items would seriously threaten the redemptive effective-

ness of the Seventh-day Adventist Church in fulfilling the destiny of God's global prophetic movement. The counsel of the Lord is that we should "press together, press together, press together."

CHURCH MINISTRIES DEPARTMENT

The primary responsibility of the Department of Church Ministries is soul winning—soul winning in the home, in the church, and in the community. To accomplish this objective the Department of Church Ministries will serve the above three target areas in the following ways:

1. Work to improve spiritual growth and development (nurture).*
2. Help members to commit their lives and resources to the Lord (stewardship).†
3. Promote evangelistic activities in the community and throughout the world (outreach).‡

The Church Ministries Department shares the responsibility for developing a global evangelistic strategy in consultation and harmony with administration and other departments of the church. It will challenge the world church with objectives, goals, and plans to take the gospel to all the world. All of its activities will be coordinated into a holistic master strategy for soul winning.

Even though the master plan developed by the General Conference Church Ministries Department offers a coordinated strategy for soul winning, it recognizes that:

1. It is a support ministry to the church.
2. This support is developed primarily through leadership training, the production of resource materials, and consultant services.
3. Its assignment is to integrate and coordinate the necessary functions comprehended in the former departments and services, i.e., Home and Family, Lay Activities, Sabbath School, Stewardship and Development, and Youth.
4. The responsibility to foster a holistic ministry involves nurture, outreach, and stewardship in order to provide a coordinated emphasis for the local church.

Through the development of plans, educational and resource materials, training programs, and consultant services, it will assist the church in maintaining unity in theology and policy.

The Church Ministries Department will continually ask itself, "What can we do to help the world field advance the gospel? What are the needs of the local churches, conferences, unions, and divi-

Continued on page 18

Nominating Committee Report—10

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

Africa-Indian Ocean Division

Secretary: Ted N. C. Wilson
Treasurer: Philemon E. Onwere
Field Secretary: Ntwali Ruhaya
Public Affairs and Religious Liberty Director: James B. A. Kio

Communication Director: James Fly
Education Director: Pheneas Bahimba
Health and Temperance Director: Barry Wecker
Trust Services Director: Jacob J. Nortey
Church Ministries Director: Herman Brumann
Associate Directors, Church Ministries: Philip Samaan, Stenio Gungados

Eastern Africa Division

Secretary: Ralph P. Bailey
Communication, Public Affairs, and Religious Liberty Director: Frederick K. Wangai
Publishing Department Director: L. Masuku

North American Division

Secretary: Fred G. Thomas
Associate Director, Office of Human Relations: Robert L. Woodfork
Treasurer: George H. Crumley
Assistant Treasurer: Frank L. Jones
Church Ministries Director: J. Lynn Martell

Northern European Division (Trans-European Division)

Field Secretary: Heikkik J. Luukko
Education Director: Orville Woolford
Temperance Director: Orville Woolford
Church Ministries Director: Donald Lowe
Associate Directors, Church Ministries: Mark Finley, James M. Huzzey
ADRA Director: Heikki J. Luukko

South American Division

Auditor: Roald N. Wensell
Communication Director: Werner Mayr
Health and Temperance Director: Edwin Mayer
Public Affairs and Religious Liberty Director: Werner Mayr
Trust Services Director: Werner Mayr
World Foods Service Director: Paulo Stabenow
Associate Directors, Church Ministries: Jorge S. Mathias, Paulo Stabenow

South Pacific Division

Associate Director, Church Ministries: R. L. Hodgkinson

Southern Asia Division

Associate Directors, Church Ministries: C. Pheirim, P. D. Kujur

General Conference

Associate Directors, Auditing Service: C. Haupt, Daniel E. Herzel, Eric A. Korff, Clarence M. Laue, Thomas P. Miller, Lloyd C. Strickland

Associate Secretary: Fred G. Thomas
Education Director: George H. Akers
General Field Secretary: Mathew A. Bediako
Ministerial Association Secretary: W. Floyd Bresee
Public Affairs and Religious Liberty Director: B. B. Beach

Publishing Director: Ronald E. Appenzeller
Health and Temperance Director: G. Gordon Hadley
Trust Services Director: G. Tom Carter
World Foods Service Director: Eric C. Fehlberg
Assistant Treasurers: George H. Crumley, Frank L. Jones, Robert E. Osborn, Donald E. Robinson

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Board of Trustees, North American Conference Corporation

C. E. Bradford, G. H. Crumley, D. F. Gilbert, D. E. Robinson, Fred G. Thomas, G. Ralph Thompson, Neal C. Wilson.

Nominating Committee Report—11

The Nominating Committee submits the following partial report:

Recommended, To elect the following persons to occupy the positions indicated:

General Conference

Assistant Treasurer: John F. Wilkens
Associates, Church Ministries: Thomas M. Ashlock, George E. Knowles, Samuel F. Monnier, Gilbert J. Bertochini, Charles L. Brooks, Helen C. Craig, Leo R. Van Dolson, Richard E. Barron, Michael H. Stevenson, Leslie H. Pitton, Donald E. Crane, Paul G. Smith, Betty Holbrook, Leo Ranzolin, Perry F. Pedersen, Ronald Flowers, Karen Flowers

Associate Director, Health and Temperance: Stoy E. Proctor

Associate Director, Health and Temperance, Nursing: Elizabeth Sterndale

Euro-Africa Division

Publishing Director: Karl Widmaier

Northern European Division (Trans-European Division)

Ministerial Association Secretary: Mark Finley

South Pacific Division

Communication and Public Affairs, and Religious Liberty Director: R. L. Coombe

Continued from page 16
sions?" It will endeavor to identify
and meet these needs.

The department will follow the
directive of the 1984 Annual Council
and provide resources and support
essential to ensure the fulfillment
of AC84, General Actions, pages 21
and 22, "Application at Local Church
Level."

Definitions

*Nurture involves soul winning
and retaining within the church
itself; it means making sure every
effort is put forth to foster spiritual
growth and development. Proper
nurturing will help build quality
members. Carefully integrating
members into church family life
will help ensure that members have
a faith and experience to share.

†Stewardship involves principles
that guide in the wise and unselfish
use of life, making available
resources such as time, talent,
financial and material possessions,
and influence for nurture and out-
reach.

‡Outreach involves sharing one's
faith and experience. This is a
natural outgrowth of nurture. Those
who have a relationship with Christ
in salvation have something to
share. Nurture and stewardship
facilitate this process. The result of
outreach is a caring and growing
church.

DEPARTMENTAL DIRECTOR

The director must understand and
accept the Church Ministries
Department role as outlined in the
preceding description under
"Church Ministries Department"
and will be the catalyst for coordinat-
ing all these potential soul-win-
ning activities within the staff.
Consequently it will be imperative
for the director to remain in the
office as much as possible rather
than travel as most other depart-
mental directors do.

He will chair the Church Minis-
tries Council or designate someone
to do so and will maintain contin-
uous contact with committee chair-
men within the department. Under
the director's supervision, through
the Office Management Committee,
the departmental budget will be
properly allocated, travel budgets
will be assigned, and staff functions
will be coordinated in an efficient
and productive manner.

The director will represent and
serve as advocate for departmental
goals, programs, and activities to
the administrative bodies of the
church and will represent adminis-
trative viewpoints to the depart-
mental staff. He will also serve as
liaison between the other General
Conference departments and the
Church Ministries Department.

CHURCH MINISTRIES COUNCIL

1. Is chaired by the Church
Ministries director or designee.

2. Is composed of all elected
associate directors and appointed
assistant directors.

3. Meets regularly to integrate
and coordinate all departmental
activities.

4. Coordinates the department's
work to ensure that it is functioning
in an efficient and productive man-
ner to meet the needs of the world
church.

5. Is responsible for long-range
goals, plans, schedules, and imple-
mentation.

6. Coordinates the development
of curricula that will introduce
individuals to church beliefs and
practices at appropriate times.

7. Establishes and maintains an
Editorial Coordinating Committee.

8. Helps assure coordination by
making all staff members available
for resource input to each commit-
tee.

9. Appoints the members of the
Office Management Committee and
approves the allocation of the bud-
get.

10. Approves staff travel re-
quests.

COMMITTEE FOR THE HOME

1. The committee functions
within the spirit and philosophy
outlined in the description of the
Church Ministries Department. It
does not function independently of
the other committees within the
department, but rather, cooperates
in developing a coordinated
approach to spiritual growth and
soul winning.

2. The committee develops
activities, plans, and supporting
programs, in response to the needs
of its member organizations, that
are designed to enhance the holistic
growth and development of each
individual member and to
strengthen intrafamily relation-
ships.

a. It endeavors to make of the
home a discipling center where
family members by their relation-
ships with one another are
encouraged in their relationship
with Jesus Christ and His church.
The focus is on relationship
enhancement in the following areas:
marriage, parenting, single par-
enting, and blended families, and
singles.

b. A special emphasis is given to
meeting the needs of and providing
spiritual resources for the youth.
The purpose of this ministry to
youth is to support parents and
others in leading youth into a
growing, redemptive relationship
with God; to build responsible,



**Mrs. Roger A. (Violet) Wilcox, wife of a former South American
Division president, played her trumpet during the division report.**

mature individuals; and to involve
them in active, selfless service. In
this way our youth can grow in the
proper stages of development to
become mature Christians—
socially, physically, mentally, and
spiritually. The major objectives of
youth ministry are: commitment,
training, mission, and nurture.

3. The committee plans and
develops curricula as necessary. All
curricula are coordinated by the
Church Ministries Council.

4. New materials developed by
this committee are channeled
through the Church Ministries
Council and Editorial Committee in
order to eliminate duplication and
to receive final approval.

5. The committee oversees the
church ministry functions assigned
by the Church Ministries Council as
best fitting its particular area of
expertise and emphasis.

COMMITTEE FOR THE CHURCH

1. The committee functions
within the spirit and philosophy
outlined in the description of the
Church Ministries Department. It
does not function independently of
the other committees within the
department, but rather, cooperates
in developing a coordinated
approach to spiritual growth and
soul winning.

2. The committee develops
activities, plans, and supporting
programs, in response to the needs
of its member organizations, that

are designed to nurture individual
church members and to enhance
their capacity to serve their local
congregations. Specific areas of
responsibility include:

a. Fostering a growing under-
standing of God's will through
study of His Word.

b. Training for service in the
church and fostering participation in
Sabbath school, church worship
services, youth meetings, prayer
meetings, ordinances, and other
related church services and pro-
grams.

c. Fostering church fellowship.

d. Facilitating church growth
and self-reliance through holistic
stewardship education and the coor-
dination of spiritual and material
resources and training. Providing
technical information and resources
for members, pastors, and adminis-
trators to encourage greater faithfulness
and generosity in tithe and
offerings in the local church, local
conference, and world church.

e. Enlisting church members to
help restore inactive members to
fellowship.

The chief objective is to prepare
church members "for the higher joy
of wider service in the world to
come" (*Education*, p. 13).

3. The committee plans and
develops curricula as necessary. All
curricula are coordinated by the
Church Ministries Council.

4. New materials developed by
this committee are channeled
through the Church Ministries

Council and Editorial Committee in order to eliminate duplication and to receive final approval.

5. The committee oversees the church ministry functions assigned by the Church Ministries Council as best fitting its particular area of expertise and emphasis.

COMMITTEE FOR THE COMMUNITY

1. The committee functions within the spirit and philosophy outlined in the description of the Church Ministries Department. It does not function independently of the other committees within the department, but rather, cooperates in developing a coordinated approach to spiritual growth and soul winning.

2. The committee develops activities, plans, and supporting programs, in response to the needs of its member organizations, that are designed to lead nonmembers to accept Jesus Christ as Saviour and to assist them in becoming acquainted with all church beliefs and practices. This includes the fostering of personal and public evangelism and other forms of community service and the training of individual church members in such outreach ministries.

3. The committee plans and develops curricula as necessary. All curricula are coordinated by the Church Ministries Council.

4. New materials developed by this committee are channeled through the Church Ministries Council and Editorial Committee in order to eliminate duplication and to receive final approval.

5. The committee oversees those church ministry functions assigned by the Church Ministries Council as best fitting its particular area of expertise and emphasis.

EDITORIAL COORDINATING COMMITTEE

1. The Editorial Coordinating Committee oversees the editing of all Church Ministries materials and publications to ensure that the department is speaking with one voice and represents the church theologically and in policy.

2. It works with each respective committee to suggest any necessary changes.

3. Before publication the material to be published must receive approval from both the Church Ministries Council and the Editorial Coordinating Committee.

4. This committee does not ordinarily translate materials, but gives guidance and arranges for the translation of materials as needed.

5. It produces a (monthly/-quarterly) Church Ministries journal.

OFFICE MANAGEMENT COMMITTEE

1. The Office Management Committee is a subcommittee of and reports to the Church Ministries Council.

2. The committee is chaired by the departmental director.

3. Responsibilities:

a. Oversees the departmental budget and finances.

b. Recommends to the Church Ministries Council the allocations for travel budgets.

c. Monitors travel budgets.

d. Supervises staffing of the department.

e. Directs collection and analysis of statistics and reports to the field.

Home and Family Service—Include With Church Ministries

Recommended. To include Home and Family Service in the new General Conference Church Ministries Department.

Committee System of Church Governance Committee Report

Definition of Committee Systems

This committee was appointed to develop a statement regarding the committee system of church governance in a conference organization. The statement was to be based on and to further develop the report of the Role and Function of Denominational Organizations Committee which was presented to the 1984 Annual Council.

Recommended. To accept the report of Committee System of Church Governance (GCO-A) composed of four parts: (1) A statement regarding the committee system of governance, (2) A statement regarding the authority of conference officers, (3) A diagram illustrating that system, and (4) Notes regarding the diagram. The full text of the committee report is as follows:

1. Committee System of Governance

The Seventh-day Adventist Church and its conferences (on local, union, and General levels) function on what is called the "committee system," final authority between sessions of the constituency being vested in the executive committee. The committee has policymaking, executive, and oversight functions.

The committee system is based on Biblical models (Acts 15). Furthermore, the Ellen G. White counsel is clear regarding the sharing of responsibility and the need for a multitude of counselors: "Never

should the mind of one man or the minds of few men be regarded as sufficient in wisdom and power to control the work and to say what plans shall be followed."—*Testimonies*, vol. 9, p. 260 (see also vol. 9, p. 257; vol. 5, p. 293). She repeatedly counseled to avoid "kingly power" in the church structure. By this was meant authoritarian one-man or "clique" administrative rule in the church.

The church members, pastors, or conference/mission officers need to avoid views of church governance which transfer to the church any secular governmental or similar system. There are serious ecclesiological dangers, for instance, in following a "presidential system" based on secular models in government or business. The Biblical advice is "So shall it not be among you" (Mark 10:43). The church, rather, is a fellowship of believers. The motivational factor in its work is the constraining love of God, not the motives of profit or power. It operates on the basis of contributions of time and resources given voluntarily and must therefore function largely by consensus.

Under a presidential system, the president is the "chief executive officer." He is elected by the constituency and in turn chooses and appoints his supporting subordinates. He carries final authority and responsibility. The officers and departmental leaders report to him (directly or indirectly) and are responsible to him. He is ultimately held responsible for all administrative decisions.

This, however, is not the way governance should operate in local, union, and the General Conference/division. In the church the same conference constituency that elects the president elects his fellow officers and the departmental directors. They all work under the authority and direction of the conference executive committee, in harmony with its policies and actions. It is to be expected that usually, though not always, the committee will approve the recommendations and follow the counsel of the president and his fellow officers.

The officers and departmental directors work in close counsel with the president, look to him for guidance and support, and are loyal members of the team. However, the final word between conference constituency sessions belongs to the committee.

On the General Conference/division level of church organization, all officers and department directors are *ex officio* members of the executive committee. On the union

level, all officers are committee members, and in many unions all the department directors are members. In some unions only selected departmental directors are members. In local conferences all officers are members and usually one or more department directors are members. Directors who are not members can be invited to sit with the committee for counsel and information, however. Since departmental directors work under the direction of the committee and their plans need committee approval, it is to be expected that in close counsel with the officers they should have ready access to the committee, whether they are members or not.

Seventh-day Adventist institutions such as colleges, hospitals, and publishing houses often operate more after the pattern of the presidential system with a chief executive officer. In such cases the president is usually the only institutional staff member on the governing board; he usually serves as its secretary, but not as chairman. It is necessary for institutions to take into account accreditation requirements and accepted institutional administrative and business practices.

2. The Authority of Conference Officers

The president is the first officer and chairman of the executive committee. The secretary and treasurer have their own constitutional authority, derived from election by the same constituency that elected the president, and work under the authority of the committee. The president is elected to lead and coordinate and is the first among equals. His co-officers are expected to acknowledge his leadership. They shall work in close counsel with him and vice versa. The concept of making the secretary or treasurer vice presidents, and thus simply extensions of the president's office, runs counter to the Adventist model of church government with its inbuilt distributed responsibility. Any such structural deviation is not considered to be in harmony with Seventh-day Adventist church order.

The authority of the officers as a group is the combined authority of the president, secretary, and treasurer. This collegial authority does not grant the officers additional authority beyond the constitutional authority of their offices but does increase the practical management influence of the officer group.

The officers are not a substitute for the committee, but they have an important function in preparing the agenda and committee work. It is helpful for them to bring recom-

mentations or options to the committee. They will examine and clear departmental plans before the directors present them to the committee. Efficiency requires that committee items be properly prepared. The officers have a management function, supported by the department directors, and supervise executive implementation of the actions of the committee.

4. Notes Regarding Diagram

1. The diagram illustrates how the committee system operates in a

conference organization. It functions similarly at all levels (local, union, General/division) even though the number of officers and committee members may vary substantially.

2. The diagram shows that a conference constituency in session elects an executive committee to which it delegates the responsibility of operating the conference between sessions and to which it entrusts full policy-making, executive, and oversight functions.

3. The constituency also elects a staff composed of officers who are

given executive authority and of department directors who are given the responsibility of directing and promoting specific areas of the conference work.

4. The diagram also shows that between sessions of the constituency, authority and responsibility in a conference are delegated to the executive committee and that officers, department directors, and other conference workers serve under its direction.

5. It also illustrates the relationship of the conference officers to the constituency, to each other, and to

the executive committee. It shows that the president is the chairman of the executive committee. The president, the secretary, and the treasurer are the officers of the conference and derive their authority from the constituency that elected them. The diagram also shows that while officers have recognized leadership roles on the executive committee and in the conference, they work under the direction of the committee.

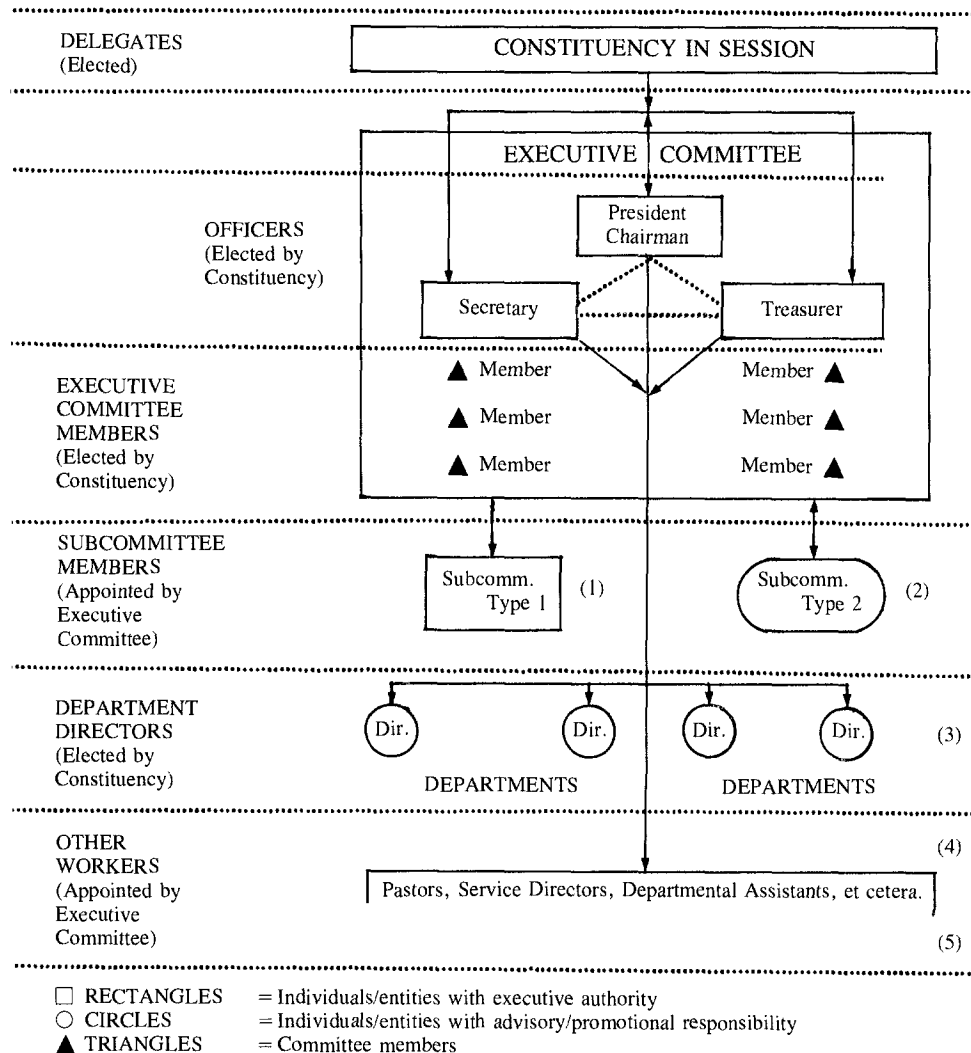
6. Department directors are elected by the constituency to advisory and promotional positions. Under the direction of the executive committee and of the officers, they lead and promote the work of the respective departments. They may be asked by the committee to assume responsibility for administering specific aspects of the conference work.

7. Department directors may also be elected as members of the executive committee. The number of department directors elected as members of the executive committee may vary (according to the number specified by the organization's constitution or bylaws). Department directors at all levels are frequently appointed also as members of standing subcommittees.

8. The diagram shows that the actions of an executive committee are implemented through its officers. It also shows that a committee may appoint standing subcommittees. Certain subcommittees may be given power to act in specific areas. Other subcommittees may have only a consultant/advisory role.

3. Diagram

THE COMMITTEE SYSTEM IN A CONFERENCE ORGANIZATION



Nominating Committee Report—7

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

General Conference

Presidents: Charles E. Bradford, North American Division; George W. Brown, Inter-American Division; Gerald J. Christo, Southern Asia Division; Bekele Heye, Eastern Africa Division; Jan Paulsen, Northern European Division; W.R.L. Scragg, South Pacific Division; Joao Wolff, South American Division.

Undersecretary: David H. Baasch

Associate Secretaries: Maurice T. Battle, B. E. Jacobs, D. A. Roth, C. D. Watson

Undertreasurer: William L. Murrill

Africa-Indian Ocean Division

President: J. J. Nortey

SUBCOMMITTEES

(1) Type 1—Is given power to act in specific matters.
 (2) Type 2—Is consultive in nature with no power to act.

DEPARTMENT DIRECTORS

(3) —Are elected by the constituency and may be elected also as members of the executive committee.

OTHER WORKERS/LAY MEMBERS

(4) —May be elected by the constituency as members of the executive committee.
 (5) —Lay members may also be elected to the executive committee.

Northern European Division

Secretary: Pekka T. Pohjola
Treasurer: John Muderspach

South Pacific Division

Secretary: A. H. Tolhurst
Treasurer: W. T. Andrews
Field Secretary: Arthur J. Ferch
Auditor: G. J. Bland
Education Director: G. F. Clifford
Health-Temperance Director: Donald E. Bain
Publishing Director: J. T. Knopper
Health Foods Director: D. Cameron Myers
Adjourned.

K. J. MITTLEIDER and
C. E. BRADFORD, *Chairmen*
R. W. WILLIAMS, *Secretary*
J. W. BOTHE, *Actions Editor*
BETTY PIERSON
Recording Secretary

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 Moczuma
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 Justiniano
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
W. R. LESHNER, *Chairman*
C. B. ROCK, *Secretary*

Health and Temperance Departments Merger

The 1980 General Conference session took an action to merge the Department of Health and the Temperance Department with the provision that the arrangement would be evaluated during the next quinquennium and that no amendment would be made to the General Conference Constitution until 1985.

Voted, To approve the permanent merger of the Department of Health and the Temperance Department into a new department to be known as the Health and Temperance Department.

A committee is studying the whole area of sexual perversions, adultery, et cetera. The Biblical Research Committee has given a lot of study to this, and in the future some new material may be recommended for the *Manual* in these areas. [Action was voted. Refer to section on Actions.]

F. W. WERNICK: The next section defines what we mean by *censure*. There are some who have asked the question If a church places a member under censure, can he continue his office in the church? There were some problems because the *Manual* was not clear on that point. [Motion was seconded and voted. Refer to section on Actions.]

The next item is on church discipline. We have had some questions raised about how we handle a church member who says to the church officers or the pastor, "I want my membership dropped." The *Manual* has stated a policy to cover this situation, but in some cases the church member has been embarrassed by being asked to appear before the board or before a business meeting, or a full public report has been made as to why the member wants his name dropped.

So we have changed this revision, which should help prevent such embarrassment. Our feeling is that if a member asks for his name to be dropped, the matter should be considered by the church board to make certain the request is a serious one, that there is nothing that can be done to bring the member back into fellowship, or whether something so serious has happened that if it were known the member would be disfellowshipped.

Our feeling is that the situation should be presented to the church board, and a report made to the business meeting of the request. The request should be acted on at the business meeting without a discussion of details. [Motion was seconded and voted. Refer to section on Actions.]

Chapter 18 in the *Manual* Appendix is a teaching outline of our doctrinal beliefs that has been in the *Manual* for many years. Some felt when we adopted the fundamental beliefs in 1980 we would no longer need this teaching section. The more it was studied, however, the more apprehensive we became about deleting it at this time. I move that this agenda item be withdrawn and that Chapter 18 of the *Manual* Appendix remain.

C. D. WATSON: The Ministerial Association has been asked to prepare a manual for every prospective baptismal candidate. It will expand and explain our doctrinal beliefs, and each candidate will have a copy before he signs the covenant. We

Eleventh business meeting

Fifty-fourth General Conference session July 3, 1985, 2:00 P.M.

Session proceedings

C. B. HIRSCH: [Called meeting to order.]

ELISHA OKEYO: [Opening prayer.]

[General Conference departmental reports were presented in video.]

C. B. HIRSCH: You have heard the departmental reports. These are a part of our business session.

D. H. BAASCH: The reports you just viewed on the video cared for eight agenda items.

F. W. WERNICK: This first item on the agenda this afternoon is an excerpt from the *Church Manual* dealing with the standards of a Christian. We felt some texts of Scripture should support the statement. I move it. [Motion was seconded and voted.]

F. W. WERNICK: The next item also deals with the standards of Christian living. This is recommended because some felt that many very serious moral problems have developed in the world, and the church needs to be more specific about its position. This section attempts to help us deal with these matters and to set before our own people, as well as others, what the position of the church is regarding some of these serious moral problems. I move this be approved.

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

Inasmuch as we have adopted the expanded wording of some of these statements on moral problems as outlined in the proposal, it was felt that we should be more specific in the area of the *Manual* that deals with church discipline also. The revisions suggested do not change in any way the reasons for discipline, but they are more specific as to what we mean by adultery and by other moral problems. I move this proposal be approved. [Motion was seconded.]

HARALD WEIGT: It is difficult to decide who is the "innocent party." In my country our law courts will not judge who is innocent or not. They speak only about the social consequences. Who decides in our church which party is innocent?

F. W. WERNICK: That is a very difficult question. We must understand that what we are dealing with here is the violation of the seventh commandment. We are not dealing with other problems where both parties may have aggravated the other or may have dealt unfairly with each other. There are many problems that break up a home. By "innocent party" we mean that party in the marriage that did not commit adultery. This is why it is in quotation marks. This does not change the position we have had for many years.



Eastern Africa evangelist Randy Stafford demonstrated his soul-winning approach during his division's report.

felt that until that manual is available this should remain in the *Church Manual*. [Motion was seconded and voted.]

J. W. BOTHE: The next item is the General Conference Constitution and Bylaws amendments.

D. H. BAASCH: During the past quinquennium a number of suggestions have come to the attention of the General Conference Committee and Annual Councils. Changes have been made in territories of divisions. Terminology has been changed. The departmental structure has been changed. There have been mergers. New services have been added. Suggestions have been made in the way the delegation to the General Conference session would be constituted. Rather than bring those to you in separate actions as they were formulated and voted by the various General Conference Committee meetings and Annual Councils and Spring Meetings, we have decided to bring them to you in a continuous form with the Constitution as it is now, additions underlined and deletions crossed out, so that you can see exactly the changes that are proposed.

L. L. BOCK: Elder Baasch, could you lead us down each page, just indicating the changes? [The proposed changes in the Constitution were noted and discussed. Changes were suggested from the floor. All the items under discussion were referred to the Constitution and Bylaws Standing Committee.]

D. K. BAZARRA: The Nominating Committee has another partial report to render. Dr. Samuel Young, assistant secretary, will read the report.

SAMUEL YOUNG: [Read the partial report and made the motion to accept. It was seconded and voted.]

W. R. LESHER: I would like to make a brief statement. Elder L. L. Bock, who has been serving as a general vice president of the General Conference, was presented

today as a field secretary. I simply want to make the statement that the change of work was at his request.

Y. D. LUIKHAM: [Benediction.]

L. L. BOCK, Chairman
W. J. BOTHE, Secretary
D. A. ROTH and M. T. BATTLE,
Proceedings Editors

Session actions

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

Church Standards—Church Manual Amendment

Voted, To amend CM, p. 226, par. 1, Recreation and Entertainment, as follows:

Another form of amusement that has an evil influence is social dancing. "The amusement of dancing, as conducted at the present day, is a school of depravity, a fearful curse to society."—*Messages to Young People*, p. 399 (See also pp. 23, 294). (See 2 Corinthians 6:15-18; 1 John 2:15-17; James 4:4; 2 Timothy 2:19-22; Ephesians 5:8-11; Colossians 3:5-10).

Standards of Christian Living—Church Manual Amendment

Voted, To amend CM, p. 227, par. 3, Social Relationships, as follows:

Today the ideals which make these social relationships safe and happy have been terribly broken down. Under the influence of passion unrestrained by moral and religious principle, the association of the sexes has to an alarming extent degenerated into freedom and license. Sexual perversions, incest, and sexual abuse of children prevail to an alarming degree. Millions have abandoned Christian standards of conduct and are bartering the sweet and sacred experiences of marriage and parenthood for the bitter, remorseful fruits of lust. Not only are these evils damaging the familial structure of society but the breakdown of the family in turn fosters and breeds these and other evils. The results in distorted lives of children and youth are distressing and evoke our pity while the effects on society are not only disastrous but cumulative.

These evils have become more open and threatening to the ideals and purposes of the Christian home. Adultery, sexual abuse of spouses,

incest, sexual abuse of children, homosexual practices, and lesbian practices are among the obvious perversions of God's original plan. As the intent of clear passages of Scripture (see Exodus 20:14; Leviticus 18:22, 29 and 20:13; 1 Corinthians 6:9; 1 Timothy and Romans 1:20-32) is denied and as their warnings are rejected in exchange for human opinions, much uncertainty and confusion prevail. This is what Satan desires. It has always been his plan to cause people to forget that God is their Creator and that when He "created man in His own image" He created them "Male and female" (Genesis 1:27). The world is witnessing today a resurgence of the perversions of ancient civilizations.

The degrading results of the world's obsession with sex and the love and pursuit of sensual pleasure are clearly delineated in the Word of God. But Christ came to destroy the works of the devil and reestablish the relationship of human beings with their Creator. Thus, though fallen in Adam and captive to sin, those who are in Christ receive full pardon and the right to choose anew the better way, the way to complete renewal. By means of the cross and the power of the Holy Spirit, all may be freed from the grip of sinful practices as they are restored to the

image of their Creator.

Church Discipline—Church Manual Amendment

Voted, To amend CM, p. 247, Reasons for Which Members Shall Be Disciplined, as follows:

2. Violation of the law of God, such as worship of idols, murder, stealing, profanity, gambling, Sabbathbreaking, and willful and habitual falsehood.

3. Violation of the seventh commandment of the law of God as it relates to the marriage institution, the Christian home, and Biblical standards of moral conduct.

4. "Such violations as fornication, promiscuity, incest, homosexual practice and other perversions, and the remarriage of a divorced person, except of the "innocent party" in a divorce for adultery or for sexual perversions.

[Original paragraphs 3 to 9 will become paragraphs 5 to 11, respectively.]

Censure Defined—Church Manual Amendment

Voted, To amend CM, p. 246, Censure Defined, as follows:

An erring member may be placed under censure by a vote of the church at any duly called meeting of the church, provided the member concerned has been notified. He can, of course, be present if he so

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desires. A vote of censure is for a stated period of time, such as for one, three, six, or nine months; it terminates the erring one's election or appointment to any and all offices he may hold in the church, and removes the privilege of election to office while under censure. A member under censure has no right to participate by voice or by vote in the affairs of the church and can have no public part in the exercises thereof, such as teaching a Sabbath School class, et cetera. Neither may he transfer his membership to another church during the period of censure. He is not deprived, however, of the privilege of sharing the blessings of Sabbath School, church worship, or the ordinances of the Lord's house. A vote of censure must not carry any provision involving severance of church membership in case of failure to comply with any conditions imposed. Proper inquiry should be made at the expiration of the period of censure, to ascertain whether the member under discipline has changed his course. If his conduct is satisfactory, he may then be consid-

ered in good standing without further action; however, any return to church office must be by election. If he has not changed his course, his case should again be considered and such discipline administered as the case requires.

Church Discipline—Church Manual Amendment

Voted. To amend CM, p. 253, Dropping a Member on His Own Request, as follows:

Dropping a Member on His Own Request.—Great care should be exercised in dealing with a member who requests that his own name be dropped from membership. Although we recognize the right of an individual to decide whether or not he will belong to the church, ample time should be given such a member for sober thought and reflection, and every effort made to restore him to a satisfactory experience. A letter of resignation should be presented to the church board and the request be acted upon at a duly called business meeting of the church without public discussion.

Twelfth business meeting

Fifty-fourth General Conference session
July 4, 1985, 9:00 A.M.

Session proceedings

L. L. BOCK: [Opened the session.]

ERIC ARMER: [Opening prayer.]

L. L. BOCK: Elder Bradford would like to be with you this morning, but it is not possible. This is July 4, 1985. About two hundred and ten years ago this land came into being. It consisted of 13 disconnected colonies, with a vast unentered frontier that held in reserve resources God intended to use in part for the launching of His last work. This country became a base of operations for the movement with the responsibility of carrying the three angels' messages to the world.

Each year on July 4, citizens of the United States call to memory the event, fraught with sadness and joy, that set the stage for a new nation. We believe this nation, ordained by God and recorded by the disciple John (Rev. 13:11, 12), finds its greatness by calling together peoples from every nation under the sun and fusing them into one nation under God and indivisible.

Today we want to pause for a few moments to remember that this is

the Fourth of July. We usually have fireworks. I just hope it doesn't happen here.

E. DWEMOH: I am not an American, but I am very much touched by what you have said. I think my fellow delegates would not object to my congratulating the United States on this momentous occasion. I believe the United States as a Christian country has done a lot for the world, and I appreciate this opportunity to congratulate you and to wish you all the best for a happy birthday. [Applause.]

L. L. BOCK: Well, isn't that beautiful? I know the delegates at the rear of the arena in the North American section very much appreciate your thoughtful comment and the applause from the other delegates.

Elder D. A. Delafield has a very interesting role. He is retired himself and has a special interest in the retirees of the church. He will bring a report at this time.

D. A. DELAFIELD: I wish to salute the "gray" army of the church, the senior citizens, retired Seventh-day Adventist workers and laymen. You may be surprised to know that there are hundreds of thousands of these people. Here in the United States are about 70 clubs of retired workers, some including retired laymen. Eight thousand

beneficiaries in the United States receive retirement checks each month from the General Conference. In 1984 in Inter-America, 570 checks amounting to \$1,583,000 were mailed out monthly to retired workers; and in the Far Eastern Division, 1,150 persons received \$2,660,000 in retirement benefits. This is a large worldwide gray army of retired workers and laymen.

Many retired workers give excellent SOS [Sustentation Overseas Service] service. One retiree recently went to Hong Kong when he was 70 years of age and baptized 100 people in one year. This same retiree and his wife held meetings in the Cayman Islands and baptized 56 people within a few months.

Retirees are available in your churches for service as counselors, committee members, promoters of evangelism, and auxiliary pastors. For example, Milton Lee, longtime radio evangelist in the Far East, appealed to the Pacific Union College church for an offering for the new radio station on Guam. The people responded with a gift of \$20,000, but within a few weeks that offering had grown to \$42,000. Retirees have life and vitality.

L. L. BOCK: I invite D. D. Dennis, of Auditing, and W. L. Johns, of the Office of General Counsel, to come to the platform for their five-minute reports.

[The following video reports were given at this point: Adventist Development and Relief Agency, International; Home and Family Service; Risk Management Services; Trust Services; Pacific Press Publishing Association; and Review and Herald Publishing Association.]

I want to pay tribute to the folks in the trailer outside the Superdome. The cameramen and the crew we see give evidence of their efforts. I just want to pay tribute to these hard-working people and the unbelievable job they are doing. [Applause.]

R. E. KLIMES: The Lord has blessed this session. We want to know what was especially good and what could have been done better. We will appreciate your completing the yellow evaluation form now being distributed.

L. L. BOCK: We will now enjoy a video report on one of our General Conference institutions, the Adventist Media Center. We appreciate the work of Elder R. R. Frame, president of the Media Center, and its officers. [Video report Adventist Media Center presented.]

I was pleased to learn that Elder W.R.L. Scragg wants to say something about the Fourth of July. Now, we did make reference to it earlier this morning and appreciated the beautiful response from Africa.

W.R.L. SCRAGG: It isn't very often that the General Conference session actually meets on July 4, the American Independence Day. I think it would be very appropriate for us to place on record our appreciation for the great privilege of meeting here in the United States of America. I am reminded every time I buy a snack in the restaurant of how nice Americans are. It is really a great place for this kind of meeting. I believe that we as delegates from many nations should place on record in a formal way our appreciation for being here, and for the freedom to conduct this international gathering. I make that a formal motion. [Motion was seconded and voted.]

I lived in this country for eight years and learned to love the American people. I rejoice in the fellowship that is the result of the dedication of the pioneers who went all over the world from North America many years ago sharing this message. We are here today in this great place to celebrate the activities of the church because of their commitment.

L. L. BOCK: I know that every American citizen here has felt warmed by your very cordial outpouring. Now we will go back to our reports.

[Three video reports were presented—Andrews University, Christian Record Braille Foundation, and the Ellen G. White Estate.]

On the back of the sheet that is being distributed you will find an item on the deaconesses.

F. W. WERNICK: In 1975 the General Conference session voted a statement regarding the ordination of deaconesses. Over the past ten years, requests have been made that this item in the *Church Manual* be given further attention. I would move that we accept this statement. [Motion was seconded.]

HEDWIG JEMISON: The quotation from the *Review and Herald* of July 9, 1895, used here is taken out of context. The article written by Ellen G. White discussed the duty of the minister and the people, and states that God "has not left the spiritual interests of the church wholly in the hands of the minister. . . . Each member of the church has a part to act in order that the body may be preserved in healthful condition. We are all members of the same body, and each member must act a part for the benefit of all the others. . . . The minister and the church members are to unite as one person in laboring for the upbuilding and prosperity of the church."

Ellen G. White here states that every member of the church is to join the minister in his work. Then

follows her sentence that is often taken out of context: "Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. . . . If they are devoted women, maintaining a vital connection with God, they will be a power for good in the church."

In this same *Review and Herald* she states that in some cases women "will need to counsel with the church officers or the ministers." If Ellen White were speaking of these women as deaconesses, they would already be officers of the church.

The article also states that "this is another means of strengthening and building up the church." If Ellen White were speaking of these women as deaconesses, they would already be a part of the church program, but instead she states that this is *another* means of strengthening and upbuilding the church.

Ellen White is not speaking about deaconesses in this article, but about missionary work in which all of us should be engaged, people helping people. Since this action affects thousands of women in our churches across the face of the earth, and since this is taken out of context and is not speaking directly of deaconesses, and since we have no Bible model for ordaining deaconesses, I would like to move that, to preserve harmony among church women, we return to the plan in the *Church Manual* that has served the church so well for over 100 years. [Motion was seconded.]

F. W. WERNICK: I am not sure how to react to the motion because I had already made a motion to accept this revision. I think the motion that is before us does destroy the other motion.

L. L. BOCK: Yes, I had failed to remember that there is a motion on the floor, so we can either debate the motion or amend the motion. The second motion I can't consider.

F. W. WERNICK: The question before us is whether or not we should accept this *Manual* revision. The action that permitted ordination of deaconesses was taken some time ago at an Annual Council, but the question before us is whether we want to revise the *Manual* to provide for the ordination of deaconesses.

R. W. OLSON: I move that we refer this matter back to the appropriate committee for further study. [Motion was seconded and voted.]

C.S.I. CHINYOWA: I would like to know what we should do with some ladies who are already

ordained deaconesses or church elders.

F. W. WERNICK: My understanding as to what has been referred is the placing of this statement in the *Church Manual*. This action does not nullify the action of Annual Council that granted permission for these organizations who wish to do so to ordain deaconesses.

NORRIS CROOKS: I would like to recount some of yesterday's proceedings when we met as a body to discuss the business of the church. There were times when unfortunate elements crept into the proceedings. Expressions were made that seemed to me to be in poor taste. I am very happy that you are the chairman this morning, because I think you came in for a lot of personal abuse yesterday. This does not seem to be in the spirit of Adventism or Christianity. I move that this august assembly record an expression of appreciation for the leadership of the church, and for the spirit of good will that has been demonstrated in the majority of the sessions so far.

L. L. BOCK: That is a motion and it has been seconded. It is encouraging for those who have had to lead out in the deliberations. We don't always come through perhaps as we should, but we all struggle and try, and I know Elder Wilson will be pleased with this motion. [Motion was voted.] It demonstrates a wonderful spirit.

W. R. LESHNER: At this time I will ask the secretary of the Nominating Committee, Dr. Rock, to present a partial report.

C. B. ROCK: [Report was given; motion was made, seconded, and voted to accept report.]

RICHARD WILMOT: [Closing prayer.]

L. L. BOCK, *Chairman*
D. R. CHRISTMAN, *Secretary*
B. E. JACOBS and
D. A. ROTH
Proceedings Editors

Session actions

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

Tribute to United States

Walter R. L. Scragg, president of the South Pacific Division, spoke about the privilege of meeting in freedom in the United States for the General Conference session and proposed the following action, par-

ticularly appropriate on Independence Day:

Voted, To record the appreciation of the delegates from 184 nations to the fifty-fourth General Conference session for the freedom to meet in session, for the friendliness of the American people, and for the leadership and dedication of the mother country of the church, from whose shores the Advent message has been carried to all parts of the world.

The Deaconess—Church Manual Amendment

Voted, To refer to the *Church Manual* Committee the amendment of CM, p. 94, "The Deaconess," for consideration at the 1990 General Conference session.

Appreciation to Church Leadership

Voted, To express appreciation to the leadership of the church as an indication of the brotherhood of the delegates to the fifty-fourth General Conference session.

Nominating Committee Report—9

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

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. Nkunga
Health and Temperance Director: A. R. Handysides
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 Foods Service Director: Masao Uruma
Church Ministries Associates: Minoru Inada, Patricia Bailey, Bernardo U. Donato
North America

Associate Secretary: Robert L. Woodfork
North American Missions Director: Joseph Espinosa
Office of Human Relations Director: Warren Banfield
Associate Director, Communication: Owen Troy
Associate Director, Education (Executive Secretary, NAD Board of Higher Education): Clifford Sorenson
Associate Director, Education (Executive Secretary, NAD K-12 Board of Education): Frederick R. Stephan
Associate Director, Office of Human Relations: Eloy Martinez
Associate Secretary, Ministerial Association: William C. Scales
Associate Director, Public Affairs and Religious Liberty: Gordon Engen
Associate Director, Publishing: Ronald E. Appenzeller
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
Adjourned.

LOWELL BOCK, *Chairman*
J. W. BOTHE
Secretary and Actions Editor
BETTY PIERSON
Recording Secretary

Nominating Committee Report—10

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

Africa-Indian Ocean Division

Secretary: Ted N. C. Wilson
 Treasurer: Philemon E. Onwere
 Field Secretary: Ntwali Ruhaya
 Public Affairs and Religious Liberty Director: James B. A. Kio
 Communication Director: James Fly

Education Director: Pheneas Bahimba
 Health and Temperance Director: Barry Wecker
 Trust Services Director: Jacob J. Nortey
 Church Ministries Director: Herman Brumann
 Associate Directors, Church Ministries: Philip Samaan, Stenio Gungados

Eastern Africa Division

Secretary: Ralph P. Bailey
 Communication, Public Affairs, and Religious Liberty Director: Frederick K. Wangai
 Publishing Department Director: L. Masuku

North American Division

Secretary: Fred G. Thomas
 Associate Director, Office of Human Relations: Robert L. Woodfork
 Treasurer: George H. Crumley
 Assistant Treasurer: Frank L. Jones
 Church Ministries Director: J. Lynn Martell

Northern European Division (Trans-European Division)

Field Secretary: Heikki J. Luukko
 Education Director: Orville Woolford
 Temperance Director: Orville Woolford
 Church Ministries Director: Donald Lowe
 Associate Directors, Church Ministries: Mark Finley, James M. Huzzey
 ADRA Director: Heikki J. Luukko

South American Division

Auditor: Roald N. Wensell
 Communication Director: Werner Mayr
 Health and Temperance Director: Edwin Mayer

Public Affairs and Religious Liberty Director: Werner Mayr
 Trust Services Director: Werner Mayr
 World Foods Service Director: Paulo Stabenow
 Associate Directors, Church Ministries: Jorge S. Mathias, Paulo Stabenow

South Pacific Division

Associate Director, Church Ministries: R. L. Hodgkinson

Southern Asia Division

Associate Directors, Church Ministries: C. Pheirim, P. D. Kujur

General Conference

Associate Directors, Auditing Service: C. Haupt, Daniel E. Herzel, Eric A. Korff, Clarence M. Laue, Thomas P. Miller, Lloyd C. Strickland

Associate Secretary: Fred G. Thomas
 Education Director: George H. Akers
 Education Associate Director: Marion Hartlein

General Field Secretary: Mathew A. Bediako
 Ministerial Association Secretary: W. Floyd Bresee
 Public Affairs and Religious Lib-

erty Director: B. B. Beach
 Publishing Director: Ronald E. Appenzeller
 Health and Temperance Director: G. Gordon Hadley
 Trust Services Director: G. Tom Carter
 World Foods Service Director: Eric C. Fehlberg
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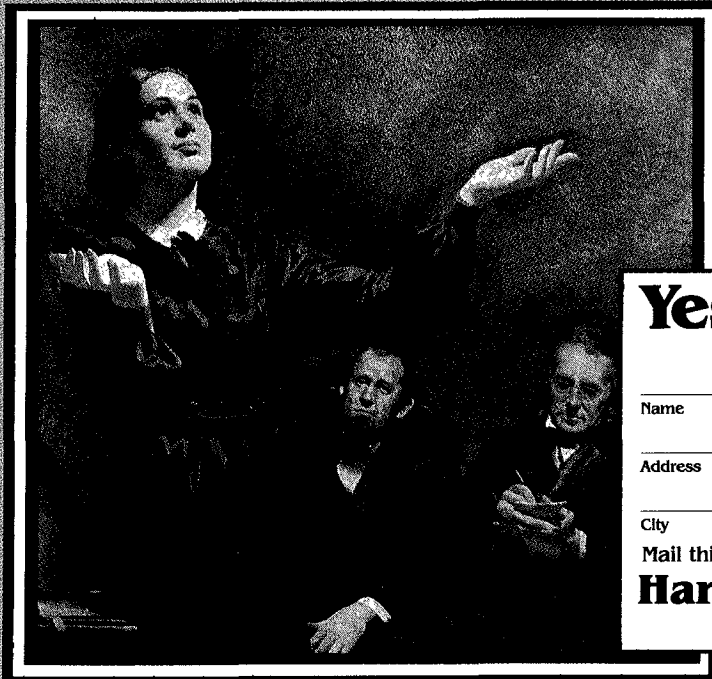
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Born to Witness

Devotional message
presented
Wednesday, July 3,
1985

By IRENE McCARY
*Layperson from
Needles, California*



Many people come up to me and say, "How do you stay this way? Have you always been on fire for the Lord?" No. I've always had a friendly personality, but I have not always been on fire for Jesus. I had the message in my head and I knew it was right, and I raised three children knowing it was right, but I didn't have it in my heart. Not until I began to get up early in the morning—sometimes at three-thirty, sometimes two-thirty—and I'd open up my Bible. You see, there are no telephone calls at two-thirty and three-thirty in the morning.

My husband, Lee, and I own a drive-in, fast-food service in Needles, California. We used to put just the menu on the window. But one day, about 14 years ago, the Lord impressed me to print a question and put it on the window: What is the only thing God wrote with His own finger?

Do you know the answer? "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God" (Ex. 31:18). And that's all I put on the window.

I had so much reaction from that one little scripture that the Holy Spirit said, "Put more." Now, as I would study early in the mornings, the Holy Spirit gave me Bible studies—what I call mini Bible studies, four scriptures. Twenty-seven people were baptized in one day at Needles, and all I used was four scriptures, three scriptures, maybe five scriptures. I didn't bore them with lots of scriptures, because then you lose them.

Our business used to be right next to the freeway, but the route was moved eight blocks away. Now you have to come into town even to find me. And the drivers would say, "What are you going to do, Irene? You're going to lose your business."

I said, "Well, I have a Partner, and His name is Jesus." So I decided to put up a sign on this window: "My partner in this drive-in is Jesus."

Finally I started putting questions on the window. They all dealt with Christ's character, because so many people would come by and say, "You're closed on Saturday. Don't you know that the law was done away with? You don't have to

worry about those commandments anymore." Then the Holy Spirit started giving me Bible studies.

Let me give you one of my Bible studies. Proverbs 15:3 tells us that the eyes of the Lord are everywhere, "beholding the evil and the good." Then I add 2 Chronicles 16:9: "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." He is running everyplace, His eyes are watching everyplace. He knows there are people whose hearts are perfect toward Him. Now I turn to Matthew 13:16, where Jesus says, "Blessed are your eyes, for they see: and your ears, for they hear." And now for the frosting on the cake. Psalm 119:18 tells us: "Open thou mine eyes, that I may behold wondrous things out of thy law."

Sometimes young fellows on the railroad would knock on the door at the drive-in at five in the morning as I was slicing tomatoes. They would say, "Irene, we need some Bible studies." At five? I'd leave the tomatoes and take them up to my kitchen, and we would sit around the table and have Bible study after Bible study. And these boys were hungry.

I have a radio program every week—a Bible story geared for children. At the end of the program I say, "Now I'm going to ask you a question about this Bible story, and if you know the answer, I have a surprise. It's about four inches high. You use it. It says something on it." I don't tell them what the surprise is, but I'm going to tell you. Surprises are just pretty combs—yellow, blue, purple, and green—and on these combs it says "O how I love Jesus."

A 13-year-old girl called me last Friday, and she said, "Irene, I'd like to come to your church. Could you pick me up at my home?"

I said, "Sure, what is your name, honey?"

And she said, "Heather."

And I said, "Heather, where do you live?" And so she told me that she lives across the river, about seven or eight miles from Needles. I told her I would be there and for her to be ready at nine. Heather already had invited a friend, so two girls were waiting for me at nine.

Now, I have a yellow van, a VW bus, and I go around and pick up sometimes 45 children every single Sabbath. I get these children from the drive-in. I ask their parents, "Do your children go to church?"

And they'll say, "Oh, well, once in a while."

So I say, "I'd love to take them with me, but remember, I go to church on Saturday." They ask the children if they would like to go to church, and the children say, "Yeah, Mom, let us go with Irene." And so I go and pick up these children. Sometimes I drive 45 to 50 miles every single Sabbath. I pick up the children, teach them in the youth division, and then take them home again. I have been doing this for about six years.

I have a poor memory—I couldn't even remember my room number yesterday! But the Lord gives me a memory for poems early in the morning. For instance, when I was in the dentist's office one of the girls working for him said, "Irene, give the dentist a poem."

So I said, "All right, I will. I can't understand how you can do to teeth what you are doing. It must be a gift. Let me give you this poem.

"The Lord He had a job for me,
But I had so much to do,



Melody Shelton sang for the session on Tuesday evening.

I said, 'Lord, You get someone else, or wait till I get through.' Now, I don't know how the Lord came out, but He seemed to get along. But I felt kind of sneaking-like, 'cause I knew I had done Him wrong.

One day I needed the Lord myself, and I needed Him right away,

But I could hear that little voice, and I could hear Him say, 'I've got so much to do; you get someone else, or wait till I get through.'

Now when the Lord has a job for me I never try to shirk. I drop what I have on hand, and I do the good Lord's work.

And my affairs can run along or wait till I get through For no one else can do the job Jesus has marked out for you."

The dentist said, "Irene, I really like that poem. Could I have a copy?" Now, this is a doctor who used to turn off my Bible story each afternoon. But now he has a new baby, and he listens to the Bible story.

I have not always been a Seventh-day Adventist. I graduated from a public high school, and recently we were going to have a class reunion. The girls who got up the reunion said, "Irene, could we have a dinner at your home on Saturday?"

Now, I knew that not everyone who was coming was a Seventh-day Adventist. So I said, "We can have it after church—remember, you can't come to my home until twelve-thirty."

They said, "We know that, Irene. We'll schedule it for one. And we won't bring any meat. We'll make sandwiches and salads."

I said, "That's all right with me; you make it all up and bring it over."

I was a bit disturbed. Someone in the church said, "Irene, you're going to have a lunch with all those people at your house on Sabbath?"

And I said, "Yes, the reason I want to do it is that it's a field; there must be somebody the Lord wants me to touch."

On Sabbath 169 people came! Now, I don't have a big home, but to get ready for all these people I had cleaned every corner, made sure the windows were spotless, put everything in order. I said to my husband, "Lee, don't eat anything this morning. I don't want anything messed up in the kitchen."

He said, "All right." So everything was in perfect shape. And the 169 came.

We have a big patio and a big backyard. I put a table on the patio and served juice. I had planned to put ice in all the cups and add the juice. But the people started coming so fast that even though I had a bucket of ice, I didn't have time to scoop it out. So I just used my fingers to put the ice in the cups and said, "The Lord made fingers before He made this scoop."

Someone in the back said, "Praise the Lord for that." And I looked to see who said it.

The people kept eating, and drinking the juice, and finally everyone sat around talking. After two or three hours they began to dwindle away. Eventually just two husbands and two wives remained. I said to one of them, "I heard you say 'Praise the Lord.' You love Jesus, don't you?"

And she said, "Yes, we do."

And I said, "Well, you know, I do personal witnessing. I'm in an organization in our church that we call Adventist-Laymen's Services and Industries. It's just small businesses, and I tell people how I witness through my business."

They asked, "Well, what do you do?" I replied, "I know a real good poem.

"When Moses and his people
From Egypt's land did flee,
Their enemies behind them,
And in front of them the sea,
God raised the waters like a wall
And opened up the way,
And the God that lived in Moses' time
Is just the same today.

"When David and Goliath met,
The wrong against the right—
The giant armed with human power
And David with God's might;
God's power and David's sling and stone
The giant low did lay,
And the God that lived in David's time
Is just the same today.

"When Pentecost had fully come,
And the fire from heaven did fall,
As a mighty wind the Holy Ghost
Baptized them one and all.
Three thousand got converted,
And were workers right away,
And the God that lived at Pentecost
Is just the same today."

That night there was to be a reunion at the Elks, and they asked me to be the emcee. I took copies of Ralph Blodgett's book *How Will It End?* (I've given away more than 600 already) and put them in my purse. The girls who were heading the committee had bought some monkeys and dressed them in our school colors and were giving them away. I said, "Let me have a couple of those monkeys." I

took two monkeys, held them up in front, and said, "Let me give you a poem. When we were in school they didn't tell us that we came from monkeys. We always knew God as our Creator. But:

"Three monkeys sat in a coconut tree
 Discussing things as they are said to be.
 Said one to the other, 'Listen, you two,
 There's a certain rumor that can't be true.
 There are humans descended from our little race.
 The very idea is a shocking disgrace.
 Never did a monkey desert his wife
 And starve the babies and ruin her life
 And pass them on one from another
 Till they scarcely know who is their mother.
 And another thing you'll never see:
 A monkey building a fence around a coconut tree,
 Letting all the coconuts go to waste
 Forbidding any other monkeys to taste.
 Why, if I build a fence around the tree,
 Starvation would force you to steal from me.
 Another thing a monkey will not do—
 Go out at night, get in a stew,
 Making whoopee, disgracing his life,
 Then going home and beating up his wife.
 They call this all pleasure, they make a big fuss.
 They descended from something, but not from us.' "

The crowd loved it. My friends said, "Irene, how did you learn this?"

I said, "My Bible study helps me."

Many people were drinking, and a dance was starting, so I prepared to leave. As I was going out I saw the two women I had talked to with their husbands in my backyard. And the Holy Spirit said, "Give them the books." So I said, "Girls, just a minute." Taking out my copies of *How Will It End?* I went up to them and said, "I have a beautiful book. I love it. You and I were talking this afternoon, but take these books."

And one girl looked at the book and said, "Oh, Irene, thank you! *How Will It End?* Oh, Irene, thank you! I've been wanting something like this."

To myself I said, "Thank You, Jesus. Thank You! Thank You!" And I sat down with these girls, and I started talking with them, and all they wanted to know is how I got the memory that I have.

They gave me their names and addresses. I will send them a poem, but also more books. First *The Desire of Ages*. Then *Steps to Christ*. After that *Cosmic Conflict*.

Let me tell you how our church in Needles started to grow. Every night we met in a little prayer meeting and prayed, "Lord, open up doors. Help us in this little town. Nothing is happening here. Make us right, and use us in any way." And the Lord did it through a beauty parlor.

One day when I was in a beauty parlor a girl asked, "Irene, my husband and I are studying religions. Would you come over and bring some literature? And why do you keep Saturday when the whole world keeps Sunday?"

I said, "Do you really mean that?"

She said, "Yes."

I said, "I'll be over there."

I took the Sabbath school superintendent and went to their home on a Monday evening. Her husband was hungry for the Bible. I opened up the Bible and studied from Creation right through to the end of the world—the whole thing—because I could see how hungry he was. I even gave him scriptures on the mark of the beast—yes, in his first Bible study!

He took the Bible and said, "I've been praying for truth, and this is it. I know it!" I watched the Holy Spirit work. This fellow was rotten, and everyone on the railroad knew it.

After he was converted I had men from the railroad come to me and say, "Irene, I want what he has."

I said, "I can't give it to you. You can't give the Holy Ghost to anyone. The Holy Spirit comes on you if you are open. You've got to be open; but if you close your heart and say, 'No, I'm not going to believe that,' then the Holy Spirit isn't going to work with you. He can't. You've got to open your heart."

There's a Gospel according to Matthew, to Mark, to Luke, and to John. But there is another—the gospel according to you. Many people do not read the words of the Bible, but they are reading the book you are writing, the gospel according to you. There is power in preaching, but the thing that may tell most on others is the gospel according to you.

When people come to me at the drive-in and tell me they are Christians, I go back and I get *The Desire of Ages*. I raise that window and say, "The Lord sent you here. I have a beautiful book for you." One man gave me \$300, remarking, "Irene, buy literature with it and give it out." Within a week I had every bit of that literature gone. I give *The Desire of Ages*, *Steps to Christ*, all the little pamphlets. I go into the large department stores—Saks Fifth Avenue, I. Magnin's—and put these pamphlets in the restrooms.

There isn't anything I can do that you can't do, and I'm telling you to take our literature and scatter it like the leaves of autumn. Listen, every time you go into a restaurant and you just leave a tip, all you do is take one of the pamphlets, and just leave the tip on top of it.

All we are doing is planting the Word. There's nothing else you and I can do, but if you don't have the literature, you can't plant it.

"God does not expect us to germinate the seed.

He just said to plant it, this world a field in need.

Jesus never told us to make the seed dust sprout;

He just said to plant it, and plant it all about.

Jesus never told us to make the seed grow;

He just said to plant it, and plant it wherever you go.

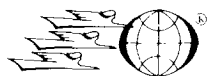
God never told us to make the seed bear fruit;

He just said to plant it, and pray that it will root.

Plant the seed and sow it, and get much seed in the soil.

Jesus said the harvest would compensate the toil." □

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Born to triumph

Devotional message
presented Friday,
July 5, 1985

By HENRY M. WRIGHT
President
Allegheny West Conference



After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb" (Rev. 7:9).*

Revelation 7:9 is many millennia and countless billions of heartbeats from the sublime arena of Eden. Nobody will understand that better than Adam.

Can you picture him who, shaped by the very hand of the Creator, rises to focus his unblurring optics upon the face of Him who is ever lovely? His mind is clear and instantly intelligent; his huge frame quakes from no infirmity. Luke records in his paternal genealogy of Jesus that Adam was "the son of God"; in his heart beat no desire for sin. He was born to triumph!

"Adam was crowned as king in Eden. To him was given dominion over every living thing that God had created. The Lord blessed Adam and Eve with intelligence such as He had not given to the animal creation."—*Review and Herald*, Feb. 24, 1874.

"Then the Lord God said, 'It is not good that the man should be alone; I will make him a helper fit for him.' . . . So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the Lord God had taken from the man he made into a woman and brought her to the man" (Gen. 2:18-22).

As angels beheld this holy pair—these two made for one another, these two (one bearing the sterner virtues of God, and the other the softer attributes of divinity) holding hands and looking into one another's eyes, he male, she female—the sons of God shouted for joy; the heavens declared God's triumph.

"God created man for His own glory, that after test and trial the human family might become one with the heavenly family. It was God's purpose to repopulate heaven with the human family, if they would show themselves obedient to His every word. . . . If he [Adam] stood the test, his instruction to his children would have been only of loyalty. His mind and thoughts would have been as the mind and

thoughts of God."—Ellen G. White, *The SDA Bible Commentary*, vol. 1, p. 1082.

Oh, yes! Man was born to triumph!

But the scene changes. A voice, yes, the voice of the Creator, is saying to the woman, "I will greatly multiply your pain in childbearing; in pain you shall bring forth children" (chap. 3:16). Adam and Eve are now clothed in garments of defeat and selfishness.

That same voice, as commanding as thunder's distant rumbling, has just addressed the author of rebellion: "I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel" (verse 15).

The Creator's voice, which had exultantly declared, "Let us make man in our image, after our likeness" (chap. 1:26), now with gentle tones turns to Adam, His son. The voice is pregnant with grief that only one who loves divinely can know. Here is the record: "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return" (chap. 3:17-19). Born to triumph?

I doubt that Adam or Eve could really understand or truly listen to the words that marched across the pathway of their headlong rush to oblivion. So much was lost, so suddenly, so completely. They could not at that time grasp the stubbornness of God's love. Paul had not yet written man's bill of rights, which reads, "But God shows his love for us in that while we were yet sinners Christ died for us" (Rom. 5:8).

Handkerchief of grace

For you see, beloved, Genesis 3:15 is the John 3:16 of the Old Testament. Both promise that what is not yet, already is; that the future has swallowed the present; that hope for what will be can become peace because of what has happened. The Lamb is slain from the foundation of the world. The handkerchief of Calvary's grace wipes the tears of Eden's shame.

An angel of light slammed the door of Eden. Adam and Eve had to now believe in triumph. It was not easy. Adam lived to be 930 years old. "And for hundreds of years there were seven generations living upon the earth contemporaneously."—*Patriarchs and Prophets*, p. 83.

What did Adam see? There is that sad day of anguish when he and his wife discover the blood-stained body of Abel. Feel the sorrow of this mother of all living as she cradles the lifeless head of her son.

Then Cain goes forth and builds a city. Adam could only guess that this first city would grand sire all the great cities of our day, which have become places where men pile themselves together in cesspools of numbers, where poverty, crime, sensuality, greed, and injustice reign with unbounded devastation. Hear, my fellow believers, Adam and Eve as they in shock discuss the immorality of Cain's descendants. Cain's great-great-grandson Lamech has taken *two* wives, breaking the sacred arithmetic that said two would be one. And what about that month or year—was it hundreds of years

* All Scripture quotations in this article, except as noted, are from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

later?—when Adam, walking among the trees and woods of skyscraper height, may have stumbled upon two of his young descendants engaging in premarital sex. But more than anything, more than all the pain of seeing sin, was the inescapable daily reminder that every act of sin, every lie told, every withering rose, oh, yes, my friend, every falling leaf, was birthed in the womb of rebellion of him and his wife. Born to triumph? Triumph was hard to believe.

Adam was born to triumph, but owing to the cancer of self-reliance, his descendants were born in sin. Death, defeat, fell on all. Thus Adam and Eve's children, from the darkest of us to the whitest of us, from the richest of us to the poorest of us, from the most intelligent to the helpless imbecile, are enfeebled with defeatism. But at the same tree of the knowledge of good and evil, where the lamb of harmony and peace was devoured by the lion of disharmony and hopelessness, there was planted in man enmity, hostility, uncomfortableness, with his state.

The danger of the church is to reject that inner compass—articulated by the Holy Spirit, who pricks the conscience—that says something is wrong just when everyone is saying that it is all right. It is a drawing toward victory and an impatience with defeat.

God's move toward triumph

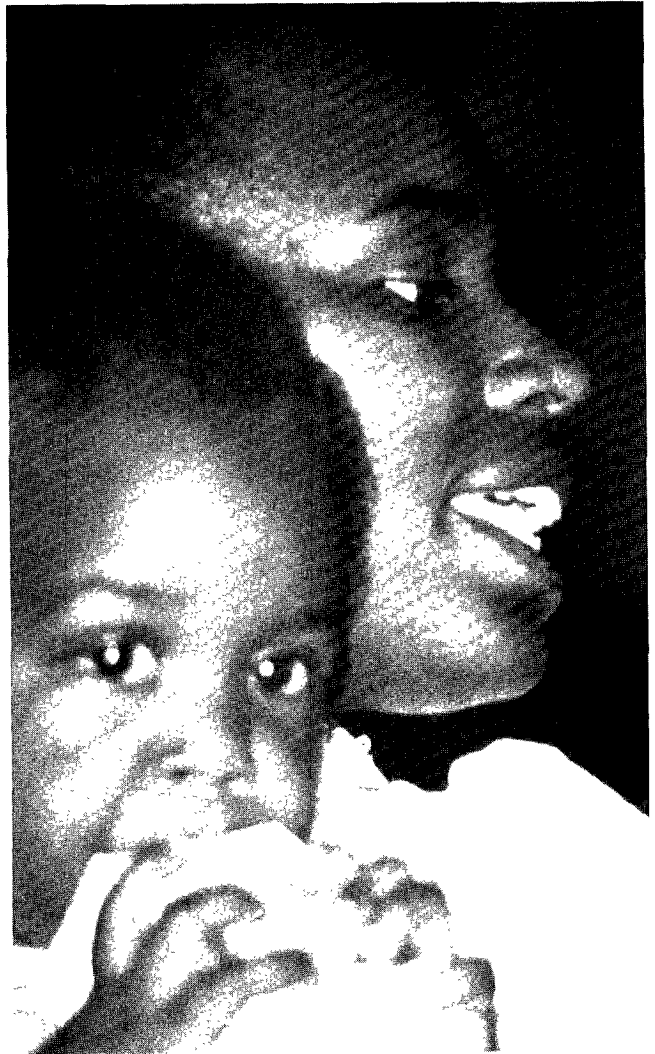
When Adam was 130 years old Seth was born. His name means "appointed." God began to manifest His move toward our race's ultimate triumph. The record says, "To Seth also a son was born, and he called his name Enosh. At that time men began to call upon the name of the Lord" (Gen. 4:26).

This must have lifted the hearts of Adam and Eve. Eve had in hope named Cain "One Acquired." She hoped Cain was one acquired from the Lord to be that Seed who would triumph. This hope was to be buried in disappointment. Thus when Seth was born he was called "Appointed." Perhaps this was the Chosen One. The great truths given to Adam and his wife, taught to them by angels—the truths of creation, Trinity, Sabbath, law, marriage, stewardship, temperance, righteousness by faith in the promise of God—not only were now believed by some of their children, but now, through Seth's descendants, were taught in worship.

Adam, when he was more than 600 years old, heard the preaching of Enoch, a message of optimism, victory, and triumph. In a world losing its grip on true godliness, a world that Paul describes as reprobate and so distorted that men forgot how to be men, and women disdained true femininity—in this world Enoch began to turn the tide from defeat to victory.

"Enoch was a man of a strong and highly cultivated mind and extensive knowledge; he was honored with special revelations from God. . . . In prophetic vision he was instructed concerning the death of Christ, and was shown His coming in glory, attended by all the holy angels, to ransom His people from the grave. . . . Enoch became a preacher of righteousness. . . . Those who feared the Lord sought out this holy man, to share his instruction and his prayers."—*Patriarchs and Prophets*, pp. 85, 86.

It is possible that Adam and Eve sat with rapt attention at the preaching of this godly young man who, inspired by becoming a father, sought out God the Father and then his



What brought Lori Stanley to New Orleans? "I wanted to see what a General Conference was all about, and I wanted to be here because it was at the Dome," says Lori, who lives about 40 miles from New Orleans, in Hammond, Louisiana. Lori, pictured here with her 20-month-old son, LeRon, thinks this General Conference is "really nice. I think it's interesting to see the people from all over the world. It reminds me of what heaven will be like."

earthly grandfather, seven times removed, for wisdom and direction. Can't you see Eve brush away a tear as Enoch makes an appeal to the wicked antediluvians? Can't you rejoice with them as a few, just a few, break from the throng and take their stand for triumph? Oh, yes, my friends, I know that later only eight would be saved in the ark by the preaching of Enoch's great-grandson Noah, but some died in the faith before the ark took its stormy ride. Some of these were converted by Enoch. "I will put enmity." Triumph is our destiny!

God understands how narcotic and disorienting sin can be as this church, growing by 1,000 members a day, fights off the disarming effects of many cultures and varying social mores. We must not despair if in all the world this remnant gospel is not practiced in every place in exactly the same way. That galling enmity—that hostility against evil—when prodded develops a sense that something is not right. God will bring us together, but woe unto us, whether in South

America or Korea, when we twist the gospel to meet our own weakness. Adam was born to triumph, but Adam's descendants are born in sin. Through the Seed of Adam, the Word made flesh, we are now again able to be called the sons of God, *reborn* to triumph.

Adam died not having received the promise. No one could forget as long as Adam was alive that man was born to triumph. Within less than four generations after Adam's death, only eight human beings would be alive. The waters lap over the bloated carcasses of the sons and daughters of the race. The creaking of the ark shouts out above the trumpeting of elephants, the braying of donkeys, Where is the triumph, Noah?

Prophets could hardly keep silent. Jacob said, "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs" (Gen. 49:10). Moses, foreseeing the triumphant Seed, said, "I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth" (Deut. 18:18). Joshua was given a glimpse of the triumphant nature of the Seed of the woman when he beheld the Captain of the Lord's host standing shod for the victorious charge against the enemy.

After the Flood, man in every age struggled to believe in triumph. God dared to select a people and make them the stewards of His Word, but His Word did not appear to triumph even in them. The prophets were relentless in describing the moral defeat of Adam's sons and daughters, but just as positive and consistent in declaring the triumph. Often these prophets spoke their optimism right in the face of events and situations so diametrically opposed to triumph as to make them appear to be babbling fools.

Sin more popular than salvation

How can you dare speak, Isaiah, knowing that in your day sin has become more popular than salvation? Rulers bow down to the idols of stone, metal, and wood. The Temple is forsaken for personal pursuits. How can you dare write the following words?

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the

redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35, K.J.V.).

Jeremiah stands at the door of a Temple where worship is more form than Spirit. His leaders and fellow believers would rather hear lies than truth. There is leadership who hears the word of the Lord and, according to Jeremiah 26, seeks to destroy the bearer of that word; but in that setting, where apostasy is on the ascendancy and pure and holy religion is addressed as fanaticism, Jeremiah is able to say: "Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, says the Lord. Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely" (chap. 23:3-6).

When I was 18 years old I read a book one summer. It begins simply enough—the two are indescribably handsome and beautiful to behold. Their relationship is sealed in love and mutual adoration. But the days of bliss are short-lived, and by the third chapter of the book a villain appears and gains the ascendancy. By the sixth chapter the original pair is dead and their children are corrupt, and by the ninth chapter a pitiful few survive. By the time I was in Exodus the hero's children are slaves, and in Numbers, though free, they are awfully ignorant, and by Joshua they are woefully inconsistent. In the end of Judges everyone does what is right in his own eyes, and by the time I finished the books of the Kings, the people are bereft of their homeland, hopelessly scattered and captive in a strange land. Their prophets scold them, and their leaders desert them. It was quite an adventure!

Suddenly temptation possessed me. (I had never read the Bible before.) I desperately wanted to know, Is there triumph?

I went to the back of the Book. There were dragons, beasts, scorpions, falling stars, and symbols of all kinds; and then I saw them—obviously descendants of the original pair. They were dressed in white with palms in their hands. I could see golden crowns bedecking their heads, and yes, hear the singing—oh, what singing! As I beheld more closely in my imagination, as I read these precious chapters, I could see yellow, black, reddish, and white skin! I could see that they came from many places. The Book said they came from every nation, kindred, tongue, and people. And what a place they were in! Light was everywhere. Everyone looked well and whole. The Book said no pain, no tears, no sorrow, no death. The Book showed a big tree, the same one in the beginning of this saga. A tree called life. They sang a song. The Book said they had washed their robes in the blood of the Lamb! I could, in my imagination, feel the triumph!

I went back to an earlier part of the Book. It said, "He came unto his own, and his own received him not" (John 1:11, K.J.V.). But I wasn't worried now; I had looked at the last chapters. I know now that through the shed blood of the Son of Adam, Son of God, I am born, yes, reborn, to triumph! □

Linda Hernandez loves to baby her patients.



Meet Linda Hernandez, registered pediatric nurse, storyteller and part-time big sister at Porter Memorial Hospital in Denver.

"I think the Adventist philosophy of healing really comes to life in the pediatric department.

It's so obvious that children need more than medicine to get better. They also need love, comfort and reassurance. Adventists believe that you should treat the mind and spirit as well as the body for total recovery. And the kids prove that theory every day.

We have a saying in our unit, *Don't just treat the symptoms—treat the child.* And we do. In fact, we've found that a simple hug is sometimes the best medication we can administer. I've seen it work wonders.

The joy of seeing a really sick child get better is my reward for working here, and I know my colleagues feel the same. Together, we're living Christ's words: "If you have done it unto one of the least of these, you have done it unto Me."



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