

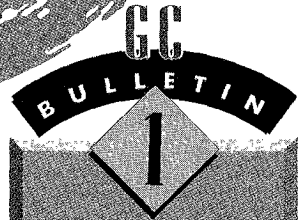
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NAD EDITION

# ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JULY 5, 1990



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*We Shall  
Behold Him*

# To Catch a Vision

**Neal C. Wilson**

*President, General Conference of Seventh-day Adventists*



Welcome to the fifty-fifth session of the General Conference of Seventh-day Adventists! "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ" (1 Cor. 1:3).

Delegates, friends, visitors, we have gathered in Indianapolis from almost every nation under heaven. The grace of our wonderful Lord has brought us safe thus far, and I praise His name. His everlasting gospel has won a multitude of people, swelling the church in a manner that would astound our pioneers if they could be raised to life.

And I am convinced that in spite of what the Lord has already done for us, we have only just begun. He wants us to lift our eyes to see that the fields are white unto harvest (John 4:35). He wants us to dream bigger dreams, to attack more difficult and challenging tasks, to attempt the impossible by the power of His Spirit.

He wants us to catch a vision—of a broken and dying world, of a God who looks down in infinite compassion, of a Saviour whom we shall soon behold in glory.

This is a business session—we have work to do. But may it be much more. May it be a time of Bible study, devotion, and intercessory prayer. May it be a time of seeking for the indwelling of the Holy Spirit. May it be a time of fellowship and goodwill, of love and respect for one another. May it be a time of dedication to the global mission proclaimed by Jesus: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:18-20).

More than 2,500 of you are delegates to the session. Many more—perhaps nearly 40,000—will attend all or part of the convocation. And a great many others who cannot be present in Indianapolis will read this bulletin and the other *Adventist Review* bulletins of the session. I pray that each of you will gain inspiration, renewed vigor, and deeper com-

mitment to our Lord as a result of what happens in Indianapolis.

My report to the world church, which I present on the opening evening of the session and which usually appears in the bulletins, takes a different form this time. We have prepared a video that gives highlights from the past five years. Be sure to see it—it will thrill you as you witness the goodness and providence of our God in our midst.

My report also includes a challenge to every member, every leader, every organization of the worldwide Seventh-day Adventist Church. Brothers and sisters, it is time for us to take seriously Jesus' Great Commission! It is time for us to think globally, to adopt a global strategy to complete our global mission!

## Welcome to Indianapolis!

**Robert H. Carter**


*President, Lake Union Conference of Seventh-day Adventists*

The Lake Union Conference has the happy privilege of hosting the fifty-fifth session of the General Conference of Seventh-day Adventists, July 5-14, 1990. We believe that the delegates and guests from the ends of the earth who have gathered for this important convocation will be pleased with the facilities that are available in the beautiful city of Indianapolis, Indiana.

We hope that many of you will take this opportunity to explore and enjoy some spots that played an important role in the early history of our church. Battle Creek, Michigan, was the seat of the first General Conference headquarters. The Review and Herald Publishing House, Battle Creek College, and Battle Creek Sanitarium were established in that city. A number of our pioneers lie buried in one of the local cemeteries. Several homes in which those faith-

The enclosed booklet, "Global Mission: Person to Person," will explain this global strategy and how you can be involved. Read it carefully; pray as you read. Ask the Lord: How do You want me to be involved? And when He answers you, as He surely will, respond "Here am I, Lord; send me."


Indianapolis is a fine and gracious city. It is large enough to be a city but small enough to be friendly. As I have visited here over the past 25 years I have found the people to be polite and cultured. I have also been impressed by the genuine spirit of devotion and Christian love of our fellow believers in the Indiana Conference. I feel confident that you who are delegates and visitors will enjoy your stay here and take away fond memories of this city and its people.

But I hope and pray that Indianapolis will mean much more—a new understanding of the saving grace of Christ, a new appreciation for our prophetic message, a new empowerment of the Holy Spirit, a new commitment to service, a new unity of our spiritual family, a new vision of a finished work and the soon coming of Jesus. Will you join me in that prayer? 



ful founders lived are still standing or have been restored. (The tour desk at the Hoosier Dome will give you information concerning tours to historic sites.)

Andrews University, which is operated jointly by the General Conference and the Lake Union Conference, is situated on a beautiful 700-acre campus in Berrien Springs, Michigan. Those of us who live in that community appreciate the opportunity to become acquainted with the wide variety of international students who study at this institution each year.

It is my sincere hope that our attendance at this General Conference session will strengthen our resolve to be with our Saviour and His followers throughout eternity. The constituents of every conference and institution in the Lake Union territory join me in extending a hearty welcome. 

# The Fifty-fifth: How Will It Be Remembered?

*General Conference sessions, like the church, have expanded rapidly.*

**I**n 1966 I attended my first General Conference session. The conference convened in Cobo Hall in Detroit, on the banks of the river, with Canada just across the water.

Along with other delegates from Southern Asia, Noelene and I stayed at the downtown Hilton. That seemed a grand place for furloughing missionaries, but it turned out to be a quite average hotel. And Noelene's experience turned out less than grand: she came down with strep throat and spent 10 days alternating between bed and caring for our 5-year-old and our 2-year-old.

But I got to attend the session, or most of it. I was a delegate. I sat in the huge hall, which seemed the biggest I had ever seen, in the section marked "Southern Asia." I followed the business, heard the speeches. I cast my vote.

I remember well that session, the Seventh-day Adventist Church's fiftieth. I remember the crowds, the lines of exhibition booths. I remember Dr. Horace Shaw, clad in his Uncle Sam outfit, riding a unicycle up and down the rows of displays, advertising some function for Andrews University. I remember General Conference president Reuben R. Figuhr, in his message on the opening Thursday night, startling the delegates by announcing his retirement. I remember the talk about a successor, and the election of Robert H. Pierson the next day. I remember putting on Indian clothes and marching in the mission pageant. I remember H.M.S. Richards preaching.

By the end of the session I was tired. The long walks from the hotel to Cobo Hall, the meetings, the crowds, left me weary. Especially the crowds. And that is what I remember most from that session: the size of the gathering itself, and the size of my church. I found them almost overwhelming, something that demanded time for me to process.

I wonder how God remembers the fiftieth session.

Here we are in Indianapolis for the fifty-fifth

session. What memories will we take away? How will Adventist historians recall this session?

I wonder how God will remember the fifty-fifth session.

The first General Conference session opened in Battle Creek, Michigan, on May 20, 1863. Twenty delegates represented seven states—New York, Ohio, Michigan, Indiana, Wisconsin, Iowa, and Minnesota. The meeting took place in the second Seventh-day Adventist church constructed in Battle Creek. Built in 1857, it measured 28 feet by 42 feet and cost \$881. And it had separate entrances for men and women.

More than 2,500 delegates have come to Indianapolis. They represent nearly 180 countries and all the divisions of the church. In number they aren't much fewer than the total church membership in 1863. Every day they are joined by many thousands of other Adventists, and on Sabbath the audience will reach perhaps 40,000.

## Too Large?

General Conference sessions have become so large that few places in the world can handle them. Our special needs for accommodations, a large meeting center, conference rooms, and travel eliminate most convention centers. We have to plan and reserve facilities a decade or more ahead.

Have General Conference sessions become too big? Is it time to scale back?

No. General Conference sessions are uniquely Adventist happenings. They are expensive, yes; but they provide a marvelous, unforgettable occasion for fellowship, for encouragement at the growth of the church, for interaction across racial, ethnic, and cultural lines. They are a microcosm and foretaste of that grand session in the sky: "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, clothed in white robes, with palm



**By William G. Johnson**  
Editor, Adventist Review

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branches in their hands, and crying out with a loud voice, 'Salvation belongs to our God who sits upon the throne, and to the Lamb!' " (Rev. 7:9, 10, RSV).

That first session in 1863 did good work. Delegates organized the General Conference, adopted a constitution, and elected the first officers for the church: John Byington, president; Uriah Smith, secretary; and E. S. Walker, treasurer.

How will the fifty-fifth session be remembered?

By 1888 the Adventist Church had grown to about 30,000. Some 90 delegates gathered that year for the twenty-seventh session, meeting in a little wooden church in Minneapolis, Minnesota. Unfortu-

nately, many of them came with un-Christlike feelings and attitudes. A spirit of theological contention and rivalry marked the gathering, with bitter disputes over the meaning of the law in Galatians and the interpretation of the 10 horns of Daniel 7. God sent the message of Christ our righteousness to that session through two young editors, Ellet J. Waggoner and Alonzo T. Jones, but most of those present were not able to receive it.

The General Conference president, George I. Butler, didn't make it to Minneapolis. He was sick and went instead to Florida, from whence he sent telegrams to the delegates cautioning them to "stay by the old landmarks." The conference elected O. A. Olsen, who also

was not present, as his successor. Olsen was serving in Europe, and he did not take up office for another six months. Willie White, son of James and Ellen, served as acting president until Olsen returned to the United States.

Ellen White, a major player at the conference, later described it as "one of the saddest chapters in the history of the believers in present truth" (letter 179, 1902). If she were alive today, what would she write about the Indianapolis session?

In 1901 the General Conference session met again in Battle Creek. By now the church, expanding at rapid pace overseas and developing a network of colleges and hospitals in North America, had completely outgrown the structures of its infancy. On one hand a national and international church could no longer be administered directly by a small group of men in Battle Creek. On the other hand, the church had grown top-heavy in Battle Creek, where the huge sanitarium, the Review and Herald Publishing Association, Battle Creek College, and the General Conference headquarters were all located.

Reorganization and restructuring became the watchword at that thirty-fourth session. A new level of administration between the General Conference and the conferences emerged—union conferences. Departments were integrated into the church's structure.

The session turned to Arthur G. Daniells, who had pioneered the union conference concept in Australasia, for leadership. He served as General Conference president until 1922, the longest period of the 14 men who have held this office.

That was the last General Conference session to meet in Battle Creek. The sanitarium burned down February 18, 1902; the Review and Herald burned December 30 of that year. Following the fires, both the publishing house and the General Conference headquarters were relocated in Washington, D.C.

With the burgeoning membership of the church and the uneven growth between the West and developing countries, the structures that have served us well for nearly 90 years once again show signs of stress. Is the SDA Church moving toward some sort of organizational restructuring? Will the fifty-fifth session start the process? For what will this conference be remembered?

## How the City Was Chosen

BY DEBRA J. CLARK

A decade may seem like more than enough time to prepare for a single meeting, but when it comes to planning a General Conference session, 10 years is just barely enough.

Many gatherings comparable in size and nature are planned as much as 40 years in advance, according to Donald E. Robinson, associate treasurer for the General Conference.

R. R. Drachenberg, his predecessor, recommended Indianapolis for the fifty-fifth General Conference session shortly after the 1980 session in Dallas, Texas.

Robinson, who has been involved with organizing the current session since January 1984, says four major factors must be considered when selecting a host city. Most important, the session site must provide adequate meeting facilities for the delegates. If the arena and convention center are separated, that city is immediately removed from the list. Sufficient accommodation comes next in importance, and convenience of transportation ranks a close third. Finally, safety and security are primary considerations.

"After having looked at many facilities," he says, "I'm convinced Indianapolis is the best site we've had in recent years." He says the Indiana Convention Center and Hoosier Dome has long been the number one meeting center in the United States.

City residents and officials are also a big

consideration. "The people of Indianapolis have been very supportive," says Robinson, "from the police department to the convention bureau to the hotels. We've not had a single difficult person to deal with yet."

But he stressed that no perfect location exists for such a large convention. "Our church has the most complex meeting of any denomination," says Robinson. "We place more demands on a facility than any other group.

"Besides," he continues, "every city has its negatives." In his opinion, drawbacks for the current session include having too few downtown hotels and less-than-ideal access between the Hoosier Dome and the convention center. The facilities are joined, but only by revolving doors.

A proposed convention site must pass a 130-item checklist, and most locations can be eliminated in 10 minutes, according to Robinson. After close inspection, if a site appears feasible, it is subject to final approval by the General Conference Committee.

Utrecht in the Netherlands has already been chosen to host the 1995 General Conference session. Robinson will follow through on all contacts and coordinate the approximately 80 planning committees that make each session a success.

*Debra J. Clark is an editorial intern at the Adventist Review.*

Ellen White attended her last General Conference session in 1909, on the grounds of Columbia Union College in Takoma Park, Maryland. Although nearly 82, she spoke several times in the big tent, including the afternoon meeting on the last day.

W. A. Spicer recalled her final appearance before the delegates: "Well I remember the last words this faithful servant ever spoke in the general assembly of the movement. . . . Mrs. White spoke a few words of good cheer and farewell, and then turned to the pulpit, where lay a Bible. She opened the book, and held it out with hands that trembled with age. And she said:

"Brethren and sisters, I commend unto you this Book!"

"Without another word, she closed the book, and walked from the platform. It was her last spoken word in the world assembly of the remnant church."

We Seventh-day Adventists need that advice today. The Book has made us what we are; the Book has called us forth from the world. The Book gives us our

marching orders—our identity, our mission. Our strength is in the Book.

Will Indianapolis be remembered as the session of revival, where delegates and visitors put aside prejudice, pride, and pettiness and turned back to the Book, turned back to the Lord for the outpouring of His Spirit?

That is what I hope and pray will happen at the fifty-fifth session—a renewal of spiritual life, a reformation of our lives individually and corporately.

Only by such renewal, only by the Spirit's presence and control, can this marvelously, incredibly diverse church hold together. Only because we let Jesus be Lord here can we live together and work together and discuss together and, yes, even disagree together occasionally, in respect, love, and goodwill. Unity is always fragile, and the more the church grows, the more fragile it becomes. We need the Holy Spirit to bring and keep us together!


And we need that Spirit for the mission with which the Lord has entrusted us. The church is on the verge of a great new

thrust, global mission person to person. It's an idea so big, so impossible, that the Spirit alone can make it happen.

Uriah Smith summed up the first General Conference session: "The majority of those present from any considerable distance were the delegates from the different churches in this state, and from abroad, and were consequently those whose hearts were all aglow with love for the glorious present truth. Their happy and hopeful countenances, and cordial greetings, as they arrived from their various, and in many instances far-distant, localities, are among the pleasant scenes which it is not for the pen to attempt to portray. . . .

"The influence of this meeting cannot fail to be good. We are certain that those who were present, as they look back upon the occasion, will not be able to discover an unpleasant feature. And as they separated to go to their homes, courage and good cheer seemed to be the unanimous feelings."

How will the fifty-fifth session be remembered?

How will God remember it? 

## A Preview of the Business Session Agenda

BY MYRON WIDMER

Beyond electing the church's top leadership and hearing reports of the church's work around the world, the General Conference session holds the singular authority for revising the *Church Manual*—including the church's fundamental beliefs—and the GC Constitution and Bylaws. Hence, many business items concern these three.

A preview of this year's business session agenda reveals these significant items:

**New U.S.S.R. Division.** Delegates have been asked to approve formally the organization of the Union of Soviet Socialist Republics Division of the General Conference and its five union conferences. The new division—with more than 35,000 members—would become the church's eleventh.

**Global Strategy.** This document pinpoints 1,800 population segments of 1 million or more that have no Advent-

ist presence—and more often than not, no Christian presence. The document asks the church to commit itself to penetrating 180 of these groups yearly—thereby reaching all 1,800 by the year 2000.

**Ordination of Women.** This 1989 Annual Council recommendation (stemming from a report by the Role of Women Commission) calls for significant and wide-ranging ministries for women in the church, but not ordination to the gospel ministry.

**Spirit of Prophecy Resolution.** Beyond the usual quinquennial appeal for more translation and wider distribution worldwide of Ellen G. White's writings, this resolution goes further by urging members to "accept without reservation the counsel that God has bestowed so richly and to commit ourselves, by God's grace and strength, to follow every aspect of His instruction that we have either ignored or neglected in days gone by."

**Sabbath Observance Position Statement.** First presented at the 1985 GC session,

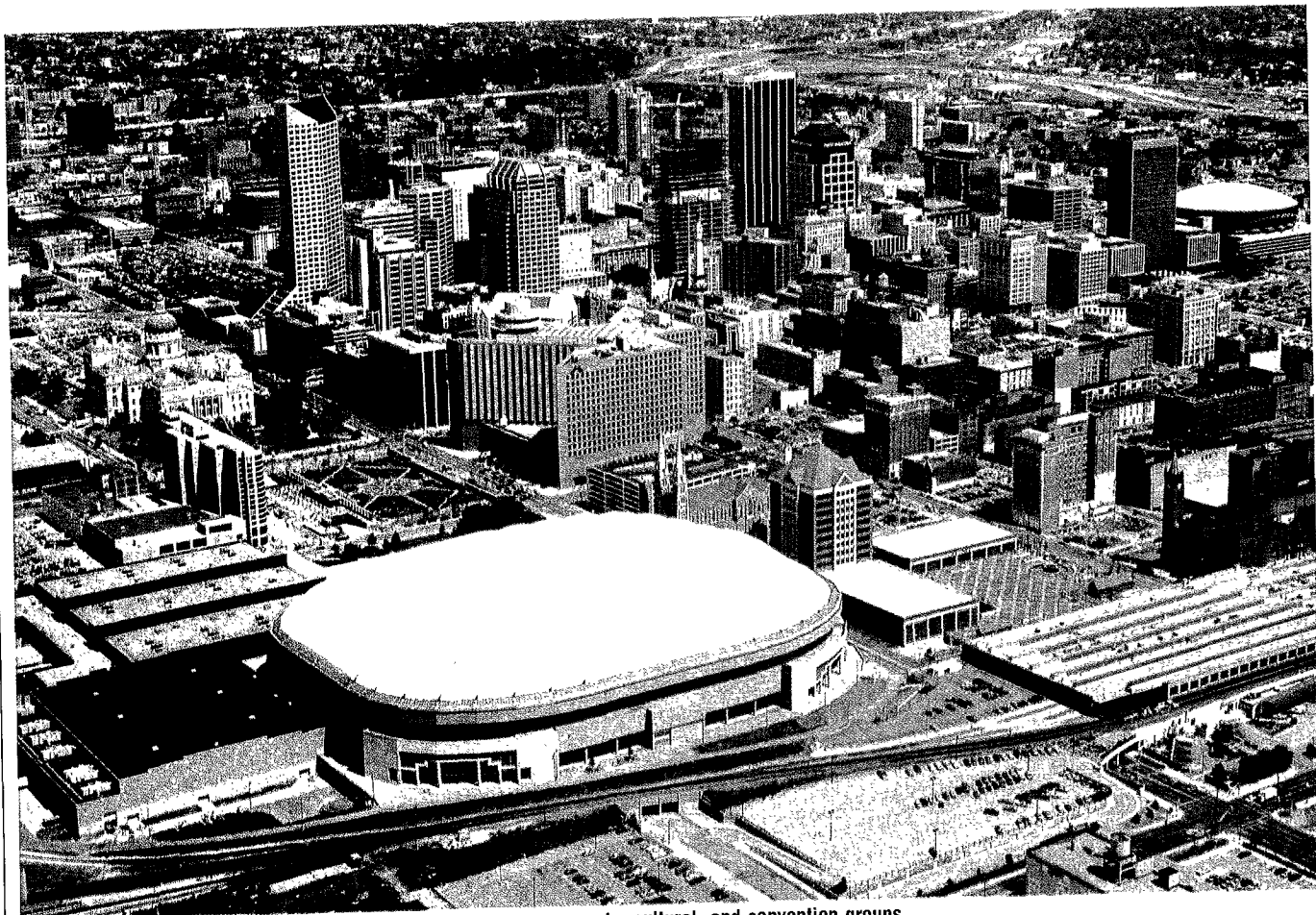
this 15-page position statement provides biblical and Spirit of Prophecy counsel and guidelines for those members desiring a richer experience in Sabbathkeeping.

**Ordination of Deaconesses.** A recommended *Church Manual* revision suggests that "a suitable service of induction be held for the deaconesses by an ordained minister holding current credentials." The new wording would replace the present section that says the church does not ordain deaconesses because the Bible does not indicate such a practice ever occurred.

**Constitution and Bylaws Changes.** While most changes here seek to update language and terminology, one recommendation would limit the growing number of delegates authorized to come to future GC sessions. Those *regular* delegates now chosen on a ratio of one for every 5,000 church members (1,149 delegates for this year's session) would be limited to 1,000. The method of allotting other *regular* and *delegate-at-large* positions (1,495 for this year's session) would remain unchanged.

*Myron Widmer is an associate editor of the Adventist Review.*

# A Guide to Indianapolis



The 60,000-seat Hoosier Dome convention center attracts many sports, cultural, and convention groups.



**By Charles C. Case**  
*Communication Director  
Lake Union Conference*

Indiana license plates read "Back Home Again in Indiana." For 10 days Indianapolis is home to thousands of Seventh-day Adventists at the fifty-fifth session of the General Conference, as they experience "Hoosier hospitality" July 5-14.

The first governor of Indiana, Jonathan Jennings, and his 10 commissioners chose Indianapolis for the capital city of Indiana in 1820 when the area consisted of rolling woodlands and Indian villages. The capitol building was completed in 1835.

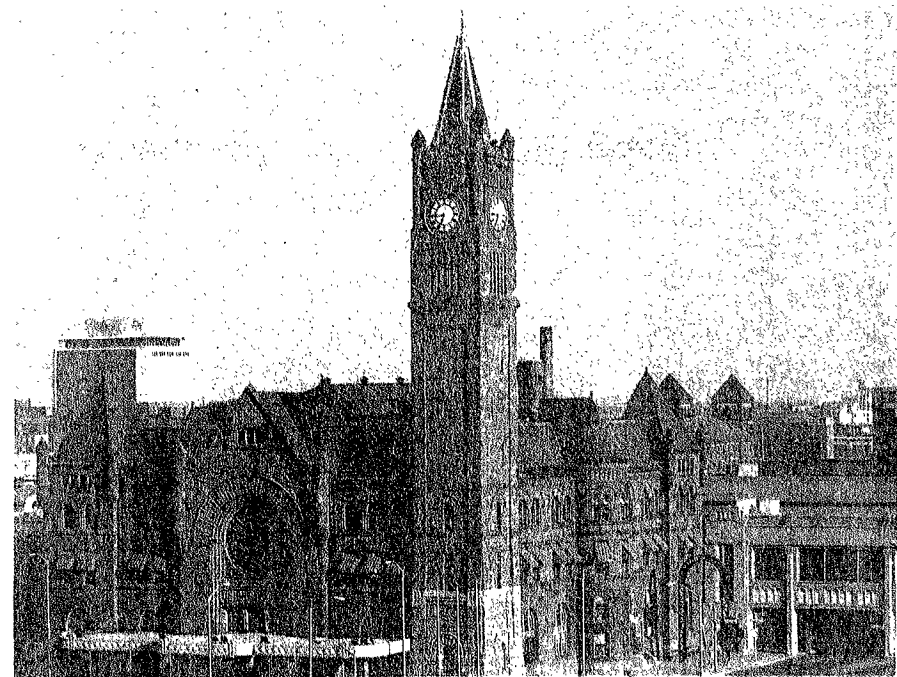
Today this city of more than 1.2 million people has more highways and freeways crisscrossing it (11) than any other city in the nation. It is called

"the crossroads of the United States" because so many highways and railroads meet there.

One of the dirtiest cities in the 1960s, its citizens decided in the late 1970s to clean up their city and revitalize it. Today Indianapolis, one of the 50 largest cities in the U.S., is among the cleanest and has a low crime rate.

Indianapolis is probably best known for its Indy 500 auto race, the biggest one-day sporting event in the world. Although the city is proud of this event, it is more than a racing capital.

Indianapolis is a cultural, arts, and sports center containing many museums and galleries. It has a respected symphony, a ballet and opera company, and many arts theaters. The 60,000-



Union Station, built in 1853, reopened in 1986 as a festival marketplace, featuring 100 shops, restaurants and eateries, and nightclubs. The Holiday Inn at the Union Station is built inside the historic train shed.

seat Hoosier Dome convention center attracts many sports, cultural, and convention groups. To house the many visitors to the city, there are more than 15,000 first-class rooms, plus many smaller hotels and motels. (Incidentally, all the hotels near the center of the city are booked by SDA delegations to this GC session.)

Nicknamed the "Railroad City of the West," Indianapolis built the first railroad terminal of its kind, a large station completed in 1853. The city restored and refurbished this depot, and reopened it in 1986 as a festive marketplace housing 70 shops, 30 restaurants, a Holiday Inn hotel, and a station for Amtrak passengers.

The Holiday Inn corporation built the hotel in and around the steel girders and columns of the old train shed. Guests can even sleep now in one of the renovated railroad Pullman car suites. Amtrak trains still rumble through the station at the back of the hotel, giving it an "old time" atmosphere.

Downtown Indianapolis may be seen by horse-drawn carriage, on foot, or by bus or taxi. The city is relatively safe to walk in at night, although it is always best to walk with others. It showcases its cosmopolitan nature at night when clubs, theaters, restaurants, and hotels come alive with entertainment to suit every taste.

### Walking Tours

Walking tours from the convention center include Lockerbie Square, a six-block residential area seven blocks northeast of the Soldiers' and Sailors' Monument in the center

of the city. Lockerbie Square features restored nineteenth-century private houses, cobblestone streets, antique gas streetlights, and the Victorian home of the poet James Whitcomb Riley.

A park area three blocks north of the monument contains the courthouse, University Park, World War Memorial Plaza, the American Legion national headquarters, and a Scottish Rite cathedral.

North and west of the Hoosier Dome you will find the capitol and the military park. The military park lies adjacent to the University of Indiana School of Medicine, one of the largest in the United States.

The city market also forms part of the revitalization project and contains many exotic foods and imported items. Certain sections are open every day except Sunday, although the entire marketplace opens only on Tuesdays and Thursdays.

Close to the downtown area stands the Madame Walker Urban Life Center, a former cosmetic business headquarters of the first self-made Black woman millionaire, Madame C. J. Walker. There the observation tower on top of the

## A "Must" in Indy

Among the many "musts" in Indianapolis, add to your list a visit to the *Adventist Review* exhibit. Come by and meet the editors. Ask Roy Adams what he does for fun, or Kit Watts what her favorite color is. Talk with William Johnsson about the beach, or ask Myron Widmer and Carlos Medley about their families. Come meet the faces you see in the *Review* each week.

We post a "Meet the Editors" schedule at the exhibit each day.

But don't get so wrapped up in conversation that you fail to enjoy the rest of the exhibit. Take a few minutes to see the *Adventist Review* video, and sign up a friend or yourself for a subscription to the weekly *Review*. (Special GC discount: \$5 off!)

And most of all, remember to buy the *Adventist Review* daily bul-

letins! They come out every morning by 9:00 a.m. with news of the previous day's events. These 10 bulletins are the official minutes of the General Conference session. Weekly subscribers will automatically receive the 10 daily bulletins in the mail.

But those who wish to buy the bulletins while at the session may purchase them at the *Adventist Review* exhibit, the ABC, or the *Review* and Herald booth for \$1 each, or 10 for \$8.95. (*Bulletins 1-7* will be available at the session, while *Bulletins 8-10* will be mailed after the session.)

Come by and see us. You'll be glad you did.

By Jackie Ordelleide, editorial assistant, *Adventist Review*.

city-county building offers a 360-degree view of Indianapolis.

### Points of Interest

Museums abound in Indianapolis. A list of them can be obtained at the convention center. Especially well-known is the Children's Museum. Other museums of interest are the Conner Prairie Pioneer Settlement, Garfield Park Observatory, Hook's 1890 Drugstore Museum, several historical and art museums, the Pumphouse, the Transportation Museum, the Indiana Basketball Hall of Fame, Eli Lilly Center, many famous persons' houses, and the Indianapolis Motor Speedway, where the first race took place in 1911.

### Animal Parks and Zoos

A few blocks west of the Hoosier Dome, on the banks of the White River lies a new and modern city zoo. Its



The Children's Museum abounds with hands-on exhibits.

newest addition is the Desert Biome, opened in June, and it features several animal and bird performances. About 10 miles northwest of the center you will find Eagle Creek Park and Nature Preserve, which has a 1,300-acre reservoir, a nature center, and many birds and wild animals roaming its 3,800 acres.

Eating establishments abound in Indianapolis, offering almost any type of food you desire. Pick up the booklet *This Week* to find a listing of the many popular dining places.


The weather in Indianapolis in July is warm. Evenings will be cool, but you can plan on an average temperature of about 75 degrees.

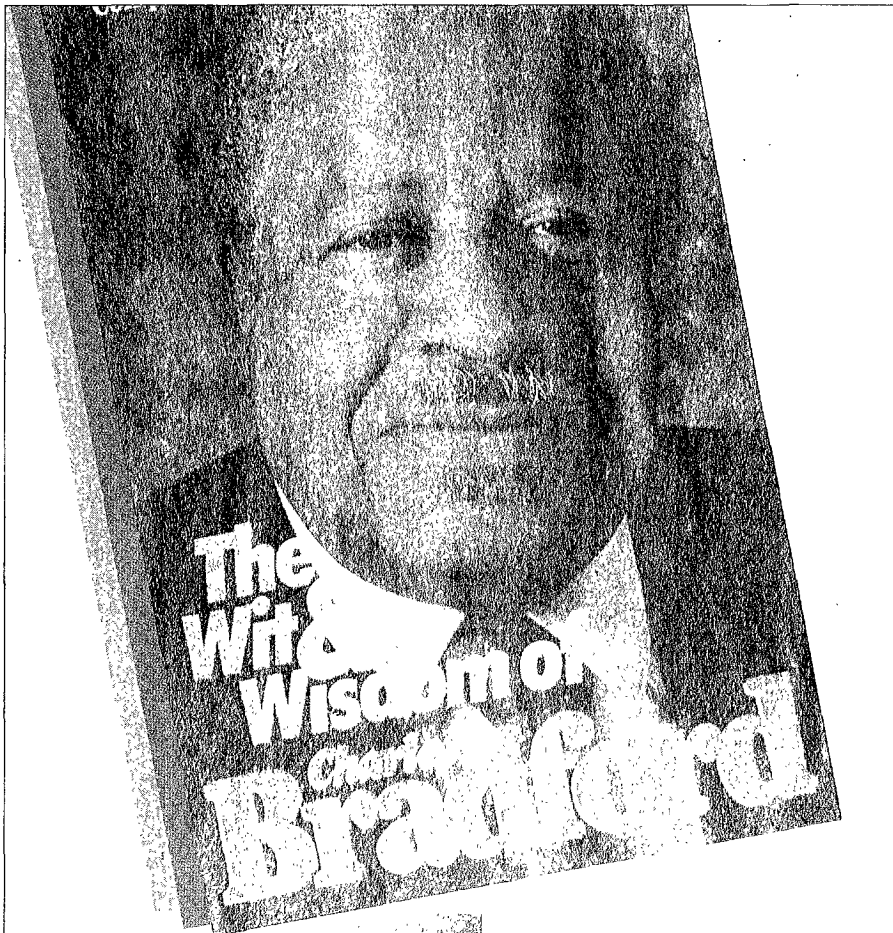
Since Indianapolis hosts no major events during July, the biggest event in town will be the General Conference session. Many people will get to know us. What kind of an impression will we make on them?

We won't buy their tobacco, liquor, and such, but we can tip the bellhops at

the hotels, the servers in the restaurants, the taxi drivers, the maids in the hotels and motels, and others who provide a service for us.

Indianapolis prides itself on being a clean city, so we should do our part to keep it that way and be careful where we put our trash.

The Hoosiers will provide "Hoosier hospitality." Let's show them we appreciate it. You are an ambassador for your church and the Lord. 



*A book and two audiocassettes that capture the style and substance of a great leader.*



This is Bradford speaking from the pulpit, in high-level councils, and in private conversation. You hear his most eloquent speeches — his most entertaining anecdotes. As you spend time with him, he recalls people who influenced his career. He talks about triumphs for Blacks in America and in this church. And he shares the lessons he's learned in Adventist leadership.

Enjoy the wit, the wisdom, and the sincere love for the church that we do not want to lose on the occasion of his retirement.



Only \$9.95 (Cdn\$12.45) for the book and two 60-minute cassettes. Call your ABC to order.



# Program of the General Conference Session

## THURSDAY, JULY 5

- 3:00 p.m. First Business Session  
 Devotional—George Rice  
 Remarks—Chairman  
 Official Call—Secretary  
 Organization of Session
- 7:00 p.m. Introduction of Honored  
 Guests and Officials  
 Session Theme Song  
 President's Address  
 Business

## FRIDAY, JULY 6

- 7:45– 8:00 Music  
 8:00– 9:15 Devotional—J. R. Spangler  
 9:30–12:00 Business Session  
 Secretary's Report  
 Treasurer's Report  
 Auditor's Report
- 2:00– 4:00 Business Session  
 6:45– 7:25 Musical Prelude and Program  
 7:30– 9:00 Vesper Service—George W.  
 Brown

## SABBATH, JULY 7

- 8:30– 9:00 Music  
 9:00–10:30 Sabbath School  
 10:45–12:15 Divine Service—  
 G. Ralph Thompson
- 2:00– 4:00 Youth on Parade  
 4:00– 5:15 "Harvest 90"  
 6:45– 7:25 Musical Program  
 7:30– 9:15 International Festival  
 of Mission  
 Trans-European Division  
 South Pacific Division

## SUNDAY, JULY 8

- 7:45– 8:00 Music  
 8:00– 9:15 Devotional—Ariel Roth  
 9:30–12:00 Business Session  
 9:20–12:00 Women's Meeting  
 1:30– 3:00 Session Committees  
 3:15– 5:15 Business Session  
 6:45– 7:25 Musical Prelude and Program  
 7:30– 9:15 International Festival  
 of Mission  
 Southern Asia Division  
 Africa-Indian Ocean  
 Division

## MONDAY, JULY 9

- 7:45– 8:00 Music  
 8:00– 9:15 Devotional—Enoch Oliveira  
 9:30–12:00 Business Session  
 9:20–12:00 Women's Meeting  
 1:30– 3:00 Session Committees  
 3:15– 5:15 Business Session  
 6:45– 7:25 Musical Prelude and Program  
 7:30– 9:15 International Festival  
 of Mission  
 Euro-Africa Division  
 Eastern-Africa Division

## TUESDAY, JULY 10

- 7:45– 8:00 Music  
 8:00– 9:15 Devotional—Bekele Biri  
 9:30–12:00 Business Session  
 GC Legal Meetings  
 9:20–12:00 Women's Meeting  
 1:30– 3:00 Session Committees  
 3:15– 5:15 Business Session  
 6:45– 7:25 Musical Prelude and Program  
 7:30– 9:15 International Festival  
 of Mission  
 South African Union and  
 Southern Union  
 South American Division  
 U.S.S.R.

## WEDNESDAY, JULY 11

- 7:45– 8:00 Music  
 8:00– 9:15 Devotional—  
 Juanita Kretschmar
- 9:30–12:00 Business Session  
 1:30– 3:00 Session Committees  
 3:15– 5:15 Business Session  
 6:45– 7:25 Musical Prelude and Program  
 7:30– 9:15 International Festival  
 of Mission  
 People's Republic of China  
 Middle East Union  
 Far Eastern Division

## THURSDAY, JULY 12

- 7:45– 8:00 Music  
 8:00– 9:15 Devotional—Werner  
 Vyhmeister
- 9:30–12:00 Business Session  
 1:30– 3:00 Session Committees  
 3:15– 5:15 Business Session  
 6:45– 7:25 Musical Prelude and Program  
 7:30– 9:15 International Festival  
 of Mission  
 Inter-American Division  
 North American Division

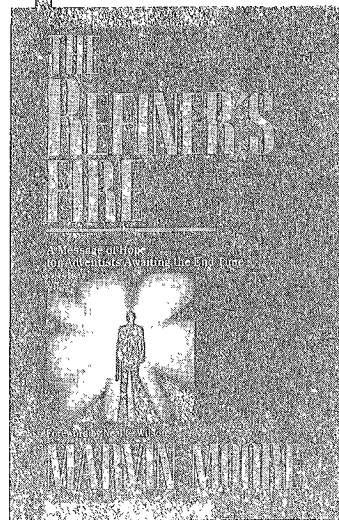
## FRIDAY, JULY 13

- 7:45– 8:00 Music  
 8:00– 9:15 Devotional—V. F. Bocala  
 9:30–12:00 Business Session  
 GC Legal Meetings  
 1:30– 4:00 Business Session  
 6:45– 7:00 Musical Prelude and Program  
 7:00– 9:00 Vesper Service—  
 C. E. Bradford

## SABBATH, JULY 14

- 8:30– 9:00 Music  
 9:00–10:30 Sabbath School  
 10:45–12:15 Divine Service—  
 GC President
- 2:30– 3:45 Sacred Music Concert  
 3:45– 5:00 Global Strategy  
 6:30– 7:00 Musical Program  
 7:00– 8:30 Mission Pageant

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# World Ministers Council Studies Pastoral Issues

BY KIT WATTS

If we need to meet every five years in a General Conference session to refine policies and pull together as a global organization, it seems equally important that we take time to examine our theological direction, our evangelistic methods, and our spiritual health as a world church," says Floyd Bresee, secretary of the Ministerial Association.

To that end the association lined up 43 seminars and 13 plenary meetings to teach, train, motivate, assess, stimulate, and inspire more than 3,000 attendees. The 1990 World Ministers Council met July 1-5 in Indianapolis.

Of the attendees, about 25 percent were leaders from overseas divisions; the rest were mostly pastors from North America (many of whom registered with their spouses) and a scattering of laypeople.

In his keynote address on Sunday night, Bresee prepared the way for the next three and a half days by setting out needs, problems, and privileges of ministry. Each day was divided into three parts—the minister as messenger (personal, professional, and devotional life); the minister and the message (biblical studies); and after each afternoon's feast of seminars, an evening session devoted to the minister and mission (evangelism).

The pastoral panel, from 9:00 to 10:15 a.m., was a brand-new component of this council—a time when pastors in shirt sleeves, so to speak, reported from the front lines about church discipline, training members, and preaching and worship. New too was the visibility of women pastors—one on the panel of five each day.

## Well-balanced Menu

A meeting of this size and complexity requires a generous gestation period. It began three years ago, according to Rex D. Edwards, an associate secretary in the association. Edwards became the chef who worked to identify the right ingredients for a well-balanced menu of seminar topics.

In 1987 at the first-ever Division Minis-

terial Secretaries Advisory, church leaders evaluated the 1985 ministerial pre-session. In turn, they surveyed their own fields about pastors' needs. The findings of these two studies dramatically influenced the choice of seminars and speakers for this council.

"In 1985 we focused almost exclusively on theological issues," Edwards notes. "But today many of the critical issues are pastoral, personal, and relational."


Seminars that drew some of the largest registrations dealt with counseling, church dropouts, and church standards.

Other seminars were notable for the specific audiences addressed—pastors' wives, two language groups (Spanish and Portuguese), and pastors seeking to evangelize urban populations. Two of the 43 seminars proposed an Adventist response to social issues—chemical dependency, and divorce and remarriage.

## Knit Together

The expense for such a council is not large compared to the cost of an entire GC session. But the council costs much in time and effort. Is it worth it?

No doubt the sum is greater than its parts, just as a finished garment is more than needles, thread, and a bolt of cloth. Inspiration, recommitment, information, new skills: these are essential. But Bresee suggests that such a meeting does more. It knits Adventists together again—Adventists who come from different cultures and backgrounds, who may instinctively misunderstand or mistrust each other. "Here," he said, "they rub elbows, thrill to the themes of good Adventist preaching, and pray around a small circle for each other. I call it a 'uniting.'"

As the church faces difficult and far-reaching issues during these few days here in Indianapolis, whatever sense of uniting has already taken hold is surely needed. 

*Kit Watts is an assistant editor of the Adventist Review.*

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# Inspiration at Noonday

BY ROY ADAMS

The General Conference Music Committee had met all morning long, their effort directed toward a single goal: to select from the many musical entries coming from Adventist composers around the world a theme song for the General Conference session in Indianapolis. Lunchtime came, however, with nothing to show for their time. None of the entries had made a telling impression.

That noonday someone refused to—indeed, felt he could not—go to lunch with the matter still hanging in the air. Impressed to skip the meal, committee member Wintley Phipps spent the dinner hour walking alone—in prayer and meditation. A singer and composer himself, he suddenly felt captured by a strong and powerful melody, full of hope and praise, vibrating in sync with the chosen theme for the session: “We Shall Behold Him.”

Immediately he sang it into his micro-cassette tape recorder—a gadget he often keeps with him for just such bursts of inspiration. With most of the members still out to lunch, the first ones to hear the brand-new melody were fellow committee members Marianne Scriven and James Bingham. They liked it, and with their help, the first stanza of the song came to birth. Pianist and arranger Shelton Kilby was brought into the act to put the finishing touches.

Presented to the full committee moments later, this lunchtime composition captured their imagination instantly—especially that of chairman Charles L. Brooks. Lifting his voice heavenward, this sweet singer in Israel led the committee through the cadences of the newborn melody.

The rehearsal over, the piece was accepted unanimously. And with this, Elder Brooks had finished what was to be his last major act as chairman of the GC Music Committee. (He died December 23, 1989.)

So that’s how our theme song came to be—thanks to a young pastor who would not go to lunch. Husband to Linda (née Galloway) and father to three sons (Wintley II, 9; Winston, 5; and Wade, 9 months), Phipps leads a busy life as pastor

of the 600-member Capitol Hill SDA Church in Washington, D.C. A recording artist with nine albums to his name, Phipps has blessed audiences on almost every continent. A sought-after singer, he has appeared at President Reagan’s prayer breakfast and twice at the Democratic National Convention (1984 and 1988). He regards each appearance as an opportunity to wit-

ness for the two chief loves of his life: his God and his church.

And what are his hopes for the theme song? That it might “touch many lives around the world as we prepare for the coming of our Lord.”

Roy Adams is an associate editor of the Adventist Review.

## We Shall Behold Him

Music by Wintley Phipps  
Words by Wintley Phipps, Marianne Scriven, James Bingham

Arranged by  
Shelton E. Kilby III

1. We shall be-hold Him, com-ing in His glo-ry. We shall be-hold Him, our  
2. We shall be-hold Him in that bless-ed morn-ing. We shall be-hold Him when  
3. We shall be-hold Him, crowned in light and splen-dor. We shall be-hold Him, our

Sa-vior and King. With all the an-gels, we will sound His prai-ses,  
praise lights the sky. With saints vic-to-rious, we will sound His prai-ses,  
praise lift-ed high. With all the an-gels, we will sound His prai-ses,

Sing-ing the cho-rus, Ho-san-na ev-er-more,  
Sing-ing the cho-rus, Ho-san-na ev-er-more,  
Sing-ing the cho-rus, Ho-san-na ev-er-more.

san-na ev-er-more. Ho-san-na ev-er-more.

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# GLOBAL MISSION

PERSON TO PERSON



## GLOBAL MISSION: PERSON TO PERSON

The Seventh-day Adventist Church stands poised for greatness—not for our glory, but the Lord's. He is calling us to something bigger and more difficult and more exciting than anything we have ever dreamed or attempted. As our world has become a global village, He is calling us to a global mission.

Revelation 14:6 tells us that the gospel is to go to every nation. We have done quite well in that regard: Adventists have established work in approximately 190 of the 220 political entities listed by the United Nations. Those countries in which we do not yet have a presence are small in population.

But perhaps our success in penetrating all the major nations has given us a false sense of accomplishment. Many nations have not one but scores of language groups within their borders. And the text tells us that the message is to go to "every *kindred (tribe), language, and people.*"

Ellen White encouraged us to broaden our vision: "The message of truth that we bear must

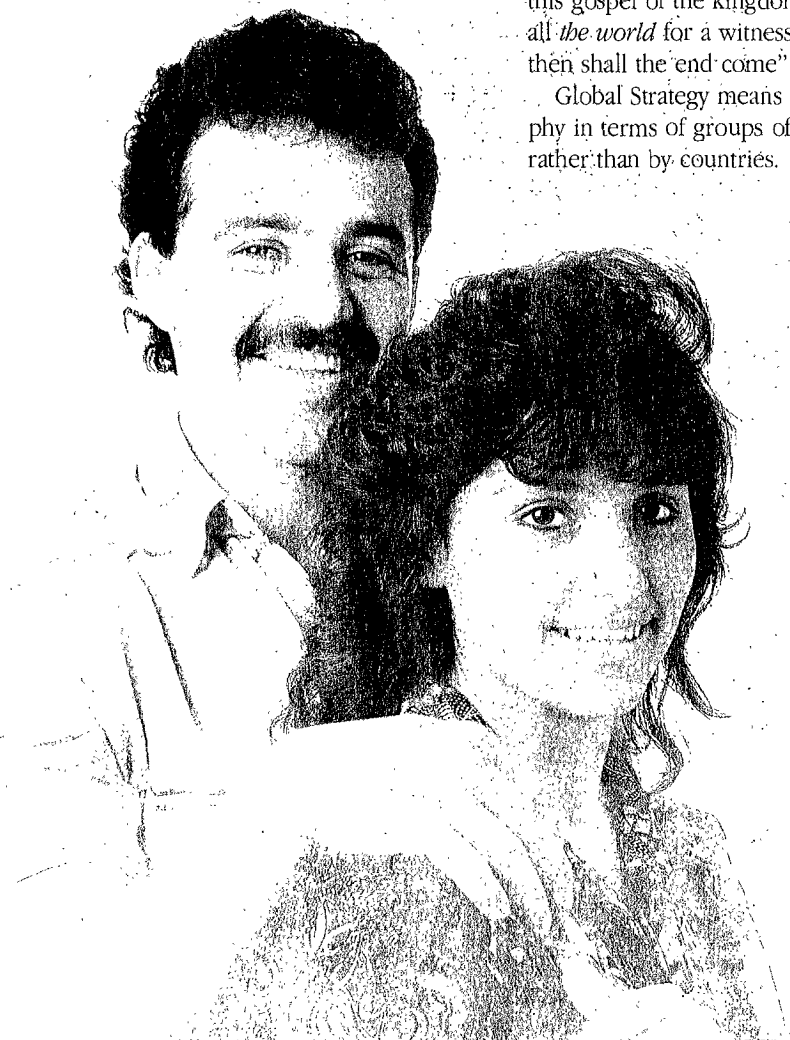
go to nations, tongues, and peoples. Soon it will go with a loud voice, and the earth will be lightened with its glory. Are we preparing for this great outpouring of the Spirit of God?" (*Testimonies*; vol. 5, p. 383).

Globally, there are some 5,000 ethnolinguistic or demographic groupings of 1 million people each. Adventists have at least one church in about 3,200 of these. That leaves 1,800 in which we don't have any presence whatsoever. Those 1,800 groupings represent *more than 2 billion people!*

The global map on pages 6 and 7 shows you what I mean. You will see that a huge area of the world, densely populated in some parts, has very few Adventists—China, the Soviet Union and socialist countries of Eastern Europe, northern India, and the Middle East.

Global Strategy impels us to open our eyes to the entire world. It forces us to think of our task in terms of the most difficult areas, not just those that have been receptive. It challenges us to take seriously Jesus' prediction and commission: "And this gospel of the kingdom shall be preached in all *the world* for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Global Strategy means understanding geography in terms of groups of people of 1 million rather than by countries.



Global Strategy means refocusing all our resources and activities on the mission of the church.

Global Strategy means developing new activities and techniques to meet the needs of our target groups.

The goal?—to establish an Adventist presence in each of the 1,800 untouched groups of 1 million people before A.D. 2000. *That means planting at least one new church every other day in these unreached areas during the next 10 years!*

Impossible? No, through God's grace, absolutely possible.

Global Strategy calls us to develop new approaches to secular men and women and the big cities.

Further, every society comprises various ethnic, linguistic or economic groups. Global Strategy challenges us to give everyone, regardless of social grouping, a chance to hear the everlasting gospel.

But the essence of Global Strategy isn't a program or a plan or a goal. At its heart is people—people one by one.

People are converted one by one. Although we are targeting groups of 1 million people, even one person in that group is important. He or she becomes the locus for building up God's kingdom in that group.



People change people. Christians—people who love Jesus and who are impelled by His Spirit—make other Christians.

So we can only hope to accomplish the global mission to which the Lord is calling us as each member gets involved. As each of us feels our heart burn within us in love for the Lord and in the hope of His glorious return.

Global Strategy focuses on laypeople. In many of the countries in which our work is small or non-existent, the authorities do not permit entry to employees of the church. But often they welcome professionals, people with skills, who will come to teach, give medical care, or offer other services.

So Global Strategy calls for hundreds—yes, thousands—of Adventists who will dare for the Lord. In the spirit of the pioneers, in the spirit of Paul and Priscilla and Aquila, who worked as tentmakers but spread the gospel everywhere they went, these men and women will volunteer for service abroad. They will be laypeople who go out to establish beachheads for the gospel.

But I have left the most important point till last. So great is this vision, so overwhelming the task, that only the power of the living God can make it happen. Only as we are revived by the Holy Spirit, and reformed, and burn with love for Jesus and for others can we hope to fulfill our global mission.

I believe the Lord is calling us to this revival and reformation.

I believe the Lord is calling us to this global mission.

Step by step He has led us. He has brought us safe thus far. Now He calls us to build on our history, our successes, and to go forward to complete the gospel commission.

This report will tell you more—how great is our task, how the Lord has begun to open doors in difficult places, how the total church must be focused on mission.

And how *you* can be involved.

May the Lord open your eyes to global mission, and how you can be part of it.

*Arvid C. Nilsson*

## A SLAVE GIRL SAVES A JUDGE

In a remote island of the Philippines four gangsters determined to find a way to migrate to a neighboring country. Boarding passage on a smuggler's outrigger canoe, they managed to arrive at their destination. However, they were apprehended by the government authorities.

The agent said that there was only one way that he could arrange for them to stay legally. If they would bring him a girl, he would accept her in exchange for granting them permission to stay in his country.

They returned to the Philippines some distance away from their home island. Posing as employment agents looking for domestic helpers to go to the foreign land, they advertised for a girl. The gangsters offered the equivalent of \$500 per month—a staggering figure in that economy.

Lita Saguiland, a 16-year-old Seventh-day Adventist, appeared for the interview. She was accepted for the "position." The four men started the long journey, taking the teenager with them. However, when they reached the southernmost part of the Philippines, a storm prevented all small boats from going to sea. They were marooned at Si Tangkai Island, a part of Tawi-Tawi, one of the Muslim provinces located southwest of Mindanao.

The four men spent their time drinking while they waited for the weather to clear. During one

of their sprees in a restaurant, they boasted of their plan. One of the people sitting nearby, a Mr. Tiboy, overheard them and was greatly disturbed when he realized the horrible future that lay before the young girl. He went to his friend, Mustaga Usman Angeles, the Muslim judge who served the island.

Judge Angeles sent for Lita and brought her into his home, intending to take her to her home at the first opportunity. As Lita helped with the household duties, she filled the judge's home with the sound of the gospel songs she had learned. Friday evening came, and she told the judge that she could not work until Saturday sundown. There was no Adventist church near, so she spent the day singing and reading her Bible.

The storm continued, and the judge was not able to take her back to the mainland and her family. However, Lita remained unaware of the four gangsters' plot.

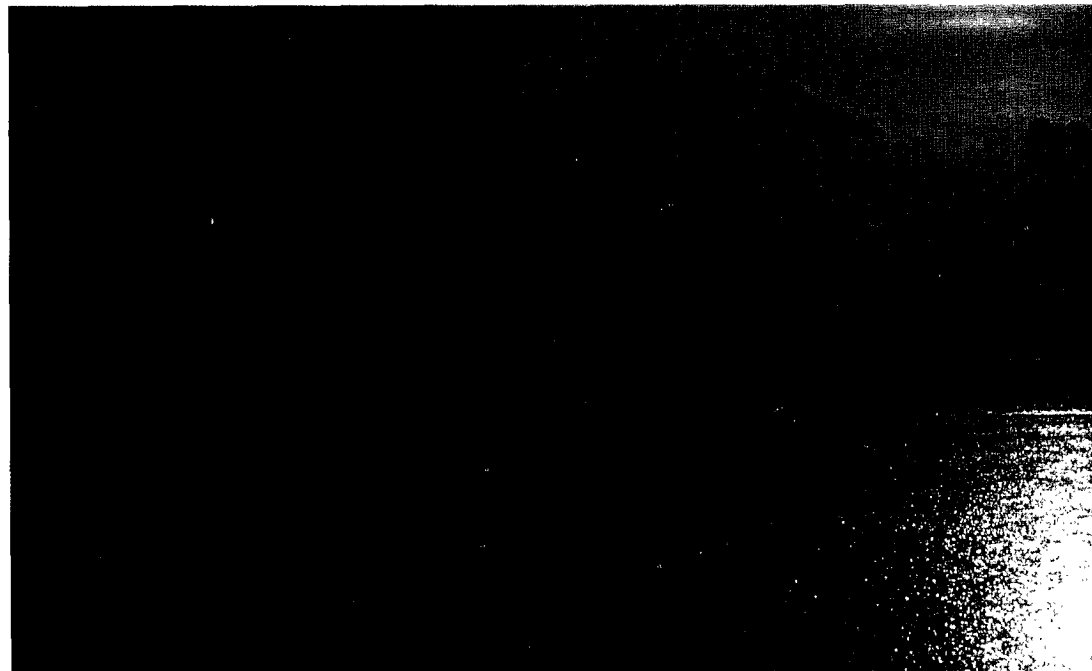
One day in the village she came across them again. "Are you still interested in that job?" they asked.

"Oh yes, my family will be happy if I can help them financially," she answered.

"The storm is ending—let's be going." Thinking that the Lord was opening the way for her to help her loved ones, she went along with them.

When they got to the boat, the men took Lita

*The world of Islam, with 900 million followers, stretches in a crescent from the Middle East to the Philippines.*



God works in wonderful ways to do what we cannot with all our plans and budgets. He used a teenage girl to plant His church among the Muslims.



down into the hold and tied her to the beams, leaving her a prisoner while they went on errands. Lita began to fear for her life.

Then a cargo handler appeared. As he carried a load into the hold, he was amazed to find a girl roped to the beams of the ship.

Lita cried out to him for help. Then she remembered the man who had helped her a few days before. "Do you know Mr. Tiboy?" she asked.

"Yes, he lives near my home."

"Hurry, run and tell him that I am here in the boat. I know that he will help me."

The handler ran for help. He got Tiboy, and together they rushed to the judge's home. At once Judge Angeles sent one of his guards to rescue the girl. However, by the time the guard arrived at the pier, the ship had left port.

The judge then called the Philippine Coast Guard. Before the ship entered international waters, the coast guard boarded it and rescued Lita.

Once again the judge took Lita into his home. This time he intended to make sure that she arrived safely back with her parents.

"You must be a very important person in the sight of Allah," he told her. "Twice now you have been rescued from these evil men. You must never have anything to do with them again."

"You must tell me more about what you believe," he went on. "Why do you worship on Saturday? I notice that you spend much time in prayer. You have filled my home with joyful songs about Jesus."

Lita began to share her faith. "Jesus has taken away all my sins. He has gone to heaven to prepare a place for me and for you. He is coming back soon."

As the judge listened, he wished that he could have Lita's certainty about his own eternal salvation.

"I keep the Sabbath because Jesus created the world in six days and rested on the seventh day. The Sabbath is also a memorial of His great power to save sinners and to make them righteous," she continued.

These ideas were totally new to Judge Angeles, and he was hungry to learn more. Lita reviewed as many of the teachings of the Seventh-day Adventist faith as she could remember. "I try to follow all that Allah teaches in the Bible," she testified. As Judge Angeles overwhelmed her with

questions, she told him: "If you would like to know more, you must talk with my pastor. He will teach you many wonderful things about Allah from the Bible."

The judge took the girl home to her family. There he met Pastor Consorcio Racoma, who had dedicated his life to reaching the Muslim people.

Twenty years before, Racoma had worked on Si Tangkai Island, but not one person had accepted Jesus as his Saviour. For 20 years the pastor had been praying for the people on the island. Now at his door stood a Muslim judge asking him to visit Si Tangkai and study the Bible!

The Adventist pastor went back to Si Tangkai. He stayed in the judge's home and spent several days in earnest study with him. The judge accepted Christ, and set his work aside on the Sabbath. On July 18, 1989, Judge Mustaga Angeles and his clerk of the court, Subdi Germani, with whom he shared what he was learning, were baptized.

About this time the government invited Angeles to become the regional trial judge of Bongao. However, he rejected the opportunity. "I have only five more years until I retire. I will spend this time telling the people on Si Tangkai the good news of the certainty of salvation to be found in Jesus Christ."

He gathered all the workers in his office to his home. Giving his testimony, he shared the assurance God had given him of his salvation in Jesus Christ, and introduced Pastor Racoma to the group.

Eventually 18 more people accepted the everlasting gospel and were baptized. The judge built a church for the new congregation.

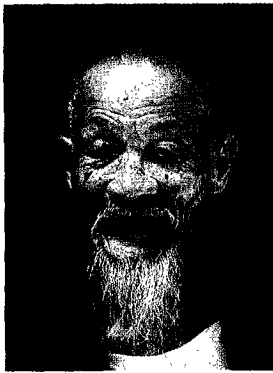
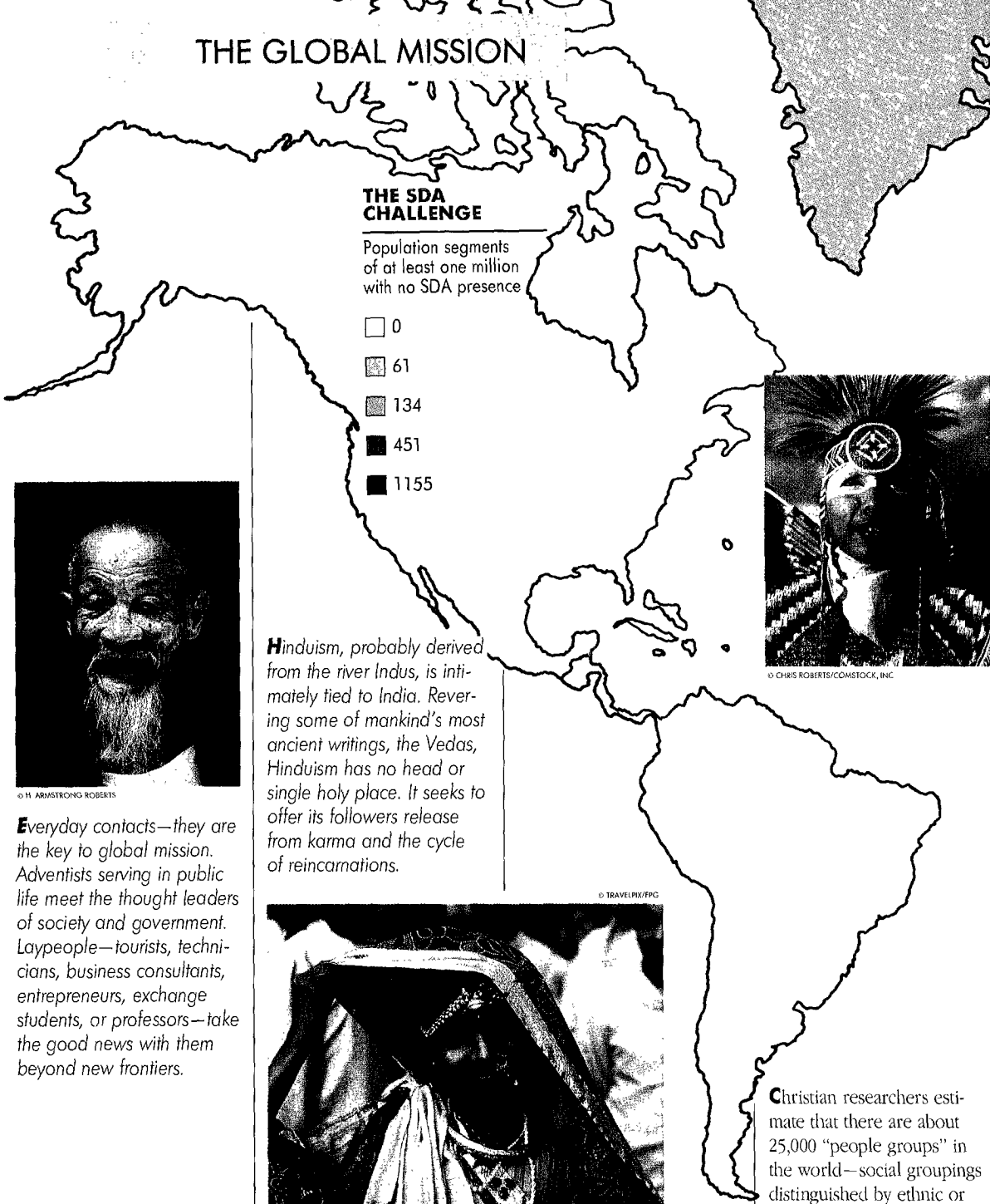
God works in wonderful ways to do what we cannot do with all of our plans and budgets. He can use a 16-year-old girl who loves Him to plant His church in a new place.

So far Seventh-day Adventists—indeed, all Christians—have made little headway in bringing Christ to Muslims. Among the 900 million adherents of Islam, we have very few believers. But God's Spirit is not bound; nothing is impossible with God. The good news about Jesus and His soon return must go to every child of God, regardless of country, culture, or religion.

*In an effort to develop outreach plans for Muslims the church has established a Global Centre for Islamic Studies, located on the campus of Newbold College, England.*

# THE GLOBAL MISSION

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).



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**Everyday contacts**—they are the key to global mission. Adventists serving in public life meet the thought leaders of society and government. Laypeople—tourists, technicians, business consultants, entrepreneurs, exchange students, or professors—take the good news with them beyond new frontiers.

Ever heard of Luoyang, Hamgyong, Kordofan, Zonguldak, and Bilecik? They represent just a few of the almost 1,800 population segments around the world without an Adventist presence. Under Global Strategy during the next 10 years these names will become people in churches waiting for the coming of the Lord.

**Hinduism**, probably derived from the river Indus, is intimately tied to India. Revering some of mankind's most ancient writings, the Vedas, Hinduism has no head or single holy place. It seeks to offer its followers release from karma and the cycle of reincarnations.

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The world's 900 million Muslims are currently the largest group relatively untouched by Christianity. Although Muslims are concentrated in

North Africa, the Middle East, Southern Asia, and Indonesia, several millions live in North America and Western Europe.



© CHRIS ROBERTS/COMSTOCK, INC.

Christian researchers estimate that there are about 25,000 "people groups" in the world—social groupings distinguished by ethnic or language factors. Of these, some 12,000 have not yet been touched by the gospel.

By the year 2000 more than half the world's people will live in cities. Cities of 1 million or more will number 433. At present rates of growth, by 2025 the world will have 144 supercities of 4 million or more, and 24 giants of more than 10 million.



**Muslim** and *Islam* come from a root that means submission, perfect obedience to the will of Allah. Adventist Christians hold several convictions in common with Muslims: we worship the one God who created the world; we seek to follow His will; and we abstain from alcohol, tobacco, and unclean flesh foods.

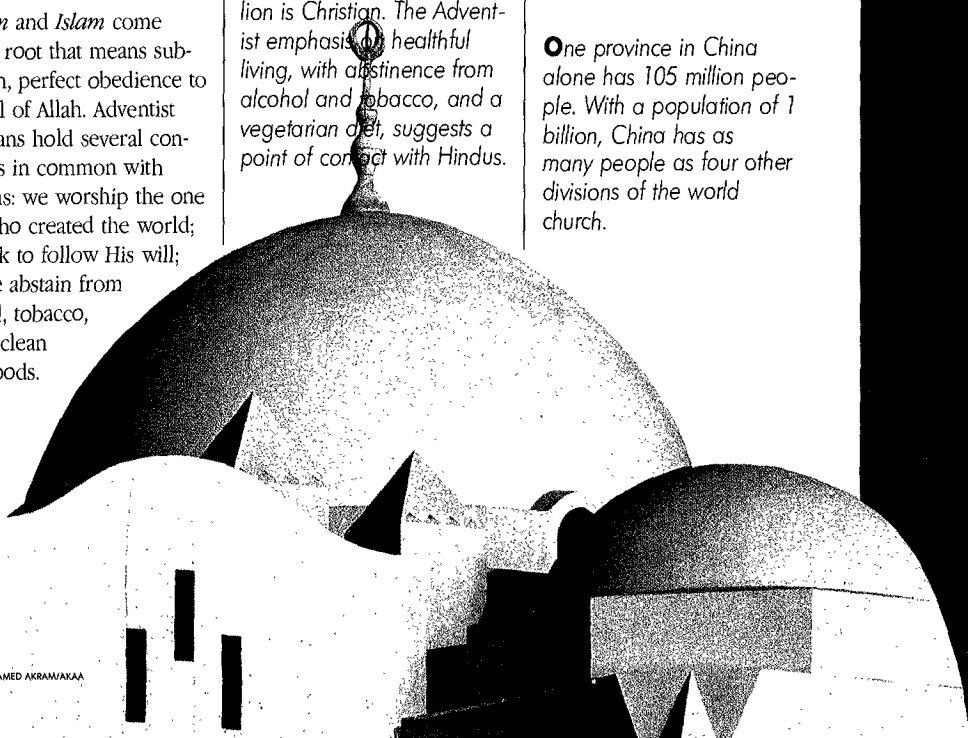
According to tradition, the apostle Thomas brought Christianity to India, and was killed near Madras. Despite its early beginnings in India, however, Christianity has made slow progress there. Today less than 3 percent of India's 830 million is Christian. The Adventist emphasis on healthful living, with abstinence from alcohol and tobacco, and a vegetarian diet, suggests a point of contact with Hindus.

One province in China alone has 105 million people. With a population of 1 billion, China has as many people as four other divisions of the world church.

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## IT HAPPENED IN GDANSK

"I cannot go home without being baptized. Please don't refuse to accept me into this family," Jacek begged.



AP COLOR PHOTO/THOMAS KIENZLE

The canary-yellow locomotive lumbered into the Gdansk, Poland, train station filled with passengers. They stood shoulder to shoulder in silence. After a moment, the doors clanged open, and impatient passengers spilled out onto the platform and scattered like ants in different directions.

The doors in car 27 opened and Jacek Jaworski stepped out, elbowing his way through the open doors. He wore a khaki-colored jacket, with a royal-blue backpack strapped to his back.

Stepping onto the platform, he took a deep breath. The scent of diesel fuel filled his lungs, and the blue fog that he associated with the station hung heavy over his head. He put his hands in his pockets and started toward the exit. Then he noticed a large poster propped against the wall near the stairs leading to the underpass. He walked over to read it. "New Life Seminar featur-

*With dramatic suddenness, change has swept over Eastern Europe, opening doors of opportunity for spreading the everlasting gospel.*

ing American evangelist Mark Finley and Dr. Thompson, a Chicago physician, in the Leningrad Theater. Public welcome."

Jacek wasn't sure what it meant. His initial reaction was negative. Weren't there only four evangelists—Matthew, Mark, Luke, and John? Who was this American Mark who was claiming to be one of them? He decided that the poster was most likely promoting an American-made film. Since he didn't begin work until the following morning, he'd go see it.

When he arrived at the theater on Long Market Street in old-town Gdansk, Jacek was surprised to find a line of people as long as a city block. Taking his place at the end of the line, he figured he must have chosen a popular film.

Jacek Jaworski had left his home in the mountains near Zakopane, on the border of Czechoslovakia, to come to Gdansk to repair the towering industrial chimney of the city's power company. Considered by his peers to be one of the best

high-tension wire specialists in Poland, Jacek is familiar with difficult assignments. He is used to dangling from an antenna, spiderlike, high above the earth.

A few months earlier Jacek hung suspended from the top of a 2,100 foot (640 meter) antenna, Poland's highest radio tower, for 19 hours. The government knew his skills and had asked him to come to Gdansk. That was why he was here—or was it?

For the next 10 days Jacek clung to the side of the power company chimney overlooking the city. But each evening he hurried to his room to clean up before going to the New Life Seminar at the Leningrad Theater. He couldn't explain what kept him returning night after night. More and more as he hung suspended above the city, he found himself thinking about what Pastor Finley had said the night before.

Something was happening to him—of that he was sure. His mind and heart seemed to be changing. He began to feel a deep yearning for freedom—the freedom that comes from having your sins forgiven.

Jacek Jaworski was determined not to miss the last meeting of the seminar. He shaved his whiskers and splashed his cheeks with cold water, put on a clean shirt, and hurried out the door. The crisp October air rejuvenated him as he walked briskly through the narrow streets. He was determined to get to the meeting hall before the security personnel locked the doors. Tonight he planned to talk to one of the pastors after the meeting. He wanted to give his heart to the Lord before boarding the train for his return trip to Zakopane.

Jacek made his way past the tables covered with books out in front of the theater, pushed through the turnstiles inside the lobby. Hurrying down the aisle to get close to the center stage, he looked up and saw the intricate designs in the domed ceiling. While he waited for the meeting to begin, he paged through the new Bible that he had earned for faithful attendance. He was thirsty to read more about this Man Jesus and His offer to save men and women.

He looked around at the people who sat on either side of him. Who were they? What had they expected when they came to that first meeting?

Jacek had come to the conclusion that God

had brought him to Gdansk for a special purpose. Yes, if he hadn't repaired the chimney at the power plant, the people of the city would not have adequate heat in the coming winter months, but that wasn't the main reason he was here. He determined not to leave the meeting that night without a commitment from Pastor Finley. He would not go home until he'd been baptized.

At the close of the meeting he went forward and pleaded to be baptized before returning to his home in Zakopane. "But we must study together. You need more time to prepare for this step," Pastor Roman Chulupka urged.

"I cannot go home without being baptized. God allowed me to come to Gdansk to discover this message, and I'm ready to become one of His disciples. Please don't refuse to accept me into this family," Jacek begged.

The pastors carried Jacek's urgent request to Mark Finley, who soon became convinced that Jacek's conversion was genuine. The following evening Jacek Jaworski buried his sins in the waters of the portable baptismal tank in front of the old theater stage.

As Jacek left the theater that night, he pulled his cap down over his damp hair. It was getting cold: the harsh Polish winter was not far off. But Jacek paid no mind to the frosty air. His heart was about to burst with joy. He had met the Saviour.

He turned the corner and lowered his head against the winds coming straight off the Baltic Sea. He vowed never again to be without the Saviour. Never again!

It happened in Gdansk. Jacek Jaworski is a new person. He has witnessed to hundreds of others about his new faith and new life, and several have joined him in baptism.

Solidarity was born in Gdansk. A wave of freedom rolled across Eastern Europe, toppling the Berlin Wall, toppling governments. And opening doors for proclaiming the Advent message.

Jacek Jaworski came to Gdansk to paint a chimney, but met the Saviour of the world. How many more Jacek Jaworskis are waiting to hear the good news?

## WHERE LAYPEOPLE LEAD THE WAY

Some countries do not permit evangelistic activity. Some do not give entry to people employed by the church. Only laypeople can bring the good news to these nations—men and women who go abroad, taking their skills and witnessing by their lives. And even where missionary activity is allowed, many people respond more readily to laypeople than to the clergy.

"Dear God," a Chinese youth prayed, "thank You that we could come together today. I don't know You very well, but I want to know You." His humble petition resulted from contact with Adventist laypeople who went to China to teach English to college students.

The small group of Adventist teachers made an immediate impression. The college president told them, "We consider ourselves very fortunate to have such clean-living foreign teachers." Later at the official welcome banquet, he quizzed them about vegetarianism.

"Through classes and daily contact with people," one of the teachers explains, "we have made a lot of friends. As they've shared with us some of their needs and problems,

we have been able to offer advice. Our stand on drinking, smoking, meat eating, and entertainment has brought many an inquiry from sincere, thinking people."

Many Chinese, especially men, smoke. "One of the men in my class of city government workers stopped smoking last year after I shared with the class its dangers," says one of the teachers. Now he is starting the first stop-smoking association in the area.

A class of government workers was meeting temporarily in a teacher's home, since the usual classroom was closed for the holidays. One afternoon when the teacher was called to a meeting unexpectedly, his wife took over the class. Since she hadn't prepared a lesson, she asked them what they would like to discuss.

They started asking her questions. "How do you know there is a God?" "What does God do for you?" "What happens when you die?" Although these Adventist laypeople may not proselytize, they may answer questions about their faith when asked.

In China, we find only one Adventist for every 20,000 people, compared to the world ratio of one in 905. Despite the massive challenge—China has more than 1 billion people—laypeople can do much by planting seeds one by one. Through the Holy Spirit these seeds will burst into life.



Among the 1.2 billion people of China, Adventists are sparsely represented, with only 1 in 20,000.

**J**erry Tungiyon is a bilingual Native American. He teaches school for the Alaska government on St. Lawrence Island, only 38 miles from Siberia.

Although the Natives on St. Lawrence Island speak the same language as their relatives and friends in Siberia, they have had no contact with them for 42 years. But with the thaw in relations, native people now may pass freely across the international dateline between Siberia and Alaska.

Jerry went to Siberia and found relatives and 10 Seventh-day Adventists. Most of

the natives are atheists, and Jerry hopes he and others will be able to open the doors to Christ for them.

Jerry, a layman, is God's channel to spread the gospel in this faraway, lonely area. English-speaking people have to go through three language barriers to communicate with the Yupik natives of Siberia, but he can speak to them directly.

Clement Uncott, elder of the Gambell church on St. Lawrence Island, rejoices to see this day. "We have prayed for years that someday we would have the opportunity of acquainting our Siberian relatives with the gospel of Jesus Christ and the fourth commandment," he says.

His dream has come true.

A L A S K A



JACK EINHES/CONSTOCK, INC.

Of the world's 25,000 distinct "people groups," 12,000 have not yet heard the good news.

## WHERE LAYPEOPLE LEAD THE WAY

Nine miles from Kathmandu, capital city of Nepal, nestled in a huge valley laced with green and the yellow of mustard flower, you will find four long brick buildings. This is Khokana, center of an amazing Adventist ministry. Come for a visit.

First, you find a man hard at work making shoes. Strange-looking shoes, you think. Short—shoes for someone only 10 or 12 years old. But wide—shoes for an adult. And lined with—foam rubber.

The people who will wear these shoes have no toes. The soles of their feet have been ravaged by disease. The people who will wear these shoes are lepers. Khokana is a leper colony.

Your hosts take you to another small building. In crowded classrooms are people of various ages—about 60 in all—bent over slates in front of a chalkboard. Some are old, their teeth gone; some grip chalk with stumps of fingers. But their faces shine with satisfaction; they are learning to read and write.

Across the road, another building—an elementary school. The staff are gathered together, planning for the opening of school. They teach 300 children here, children of the leper colony but also children from the nearby villages. For the first time the children of Khokana are being integrated into society.

Back in your vehicle you start up the trail. Halfway up the road, you stop. Across to the left are six new houses, each with a plot of land. To the right, down the valley another six homes.

Former residents of Khokana's crowded buildings now own these homes. Breaking with their past, mastering their fears of having to make it on their own, overcoming the prejudices of the community, the lepers are finding a new life. So far, ADRA (Adventist Development and Relief Agency) director Paul Dulhunty has helped build 39 of these homes and has resettled 145 people. ADRA taught these children of God skills, introduced them to self-respect and independence, and gave them land and houses.

The houses are grouped by sixes so the lepers, used to being together, can give each other support. And each group of homes is close enough for the people to come back to Khokana for further training and their children for education.

What a ministry of restoration!

Nepal forbids proselytization, and the Paul Dulhunty's contract with the government specifically rules it out. But the witness of Khokana is overwhelming on behalf of Christianity. It is disinterested benevolence—"pure religion," Paul likes to call it.

As he talks about the lepers, he chokes up. "Would I give my Lord a shoe today?" he says.



The remote mountain kingdom of Nepal is typical of areas where the Adventist message can be spread only by laypeople.





© H. ARMSTRONG / COURTESY

The rapid growth of the church in Mexico and throughout Inter-America and South America is owing largely to the work of laypeople.

In northern Mexico laypeople are spreading the everlasting gospel with powerful appeal. Being part of the community, not visitors from outside, helps win the confidence of the people and establish a strong church.

During a recent 12-month period Daniel Espinosa led 29 people to Christ through a branch Sabbath school in Tecoman. His key: visiting people one by one, and studying with them individually or in small groups at home after his day's work.

Elias Mendoza, elder of the Tecoman church, recently helped 41 people with their decision to be baptized and join the Seventh-day Adventist Church. He asked members for names of their friends, visited them, and invited them to attend church. In time this led to Bible studies that Elias conducted, and then to baptismal classes.

Jose Maria Medina belonged to a company of less than 20 Adventists. But Jose, a former Pentecostal preacher, started meetings for Adventists and their friends. Eleven people joined the group, and now the Adventists are ready to build a church.

Global Strategy  
focuses on  
laypeople. People  
change people.  
Christians - people  
who love Jesus -  
make other  
Christians.

Wherever you live,  
Whatever your skills,

## GLOBAL MISSION NEEDS YOU

You can be involved by

### Praying

Ask the Lord to put within your heart the vision—the everlasting gospel into all the world.

Pray for an understanding that meeting the global challenge lies not with the corporate church structure, but with you as an individual.

Pray that you will view the world not as places, but people—individuals like you, who need an opportunity to make a decision for Christ.

Ask God for a burning desire to become involved. Praise the Lord through prayer for the skills He has given you; ask Him to reveal to you how you might use your abilities in His cause.

Pray for “a revival of true godliness” within you and fellow believers, a revival that can come only through an outpouring of the Holy Spirit.

Pray for a specific population segment of 1 million people. To receive your prayer assignment, write to the Center for International Relations, 12501 Old Columbia Pike, MD 20904 U.S.A., or call 1-800-648-5824.

### Giving Your Time

Take time to read this magazine from cover to cover to get an overview of the global mission to which Christ calls His followers.

Write to the Center for International Relations. Ask to be assigned a specific population segment of 1 million in which you will take a special interest.

Pray each day for your population segment. Spend time studying about its people, finding about their lifestyle, customs, language, and religious beliefs.

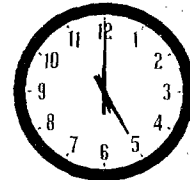
Keep abreast of news about your population segment and clip and save articles you find about the people.

Ask friends if they know anyone who has visited the part of the world in which your population segment lives. Spend some time with that person, asking about the people, viewing photos, and discussing needs.

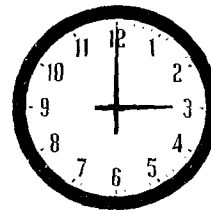
“Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world.”  
(Matt. 28:19, 20)



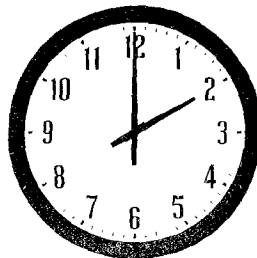
LONDON



SÃO PAULO



NEW YORK



MEXICO CITY

Take time to read *Getting Excited About Global Mission* (Hagerstown, Md.: Review and Herald Publishing Association, 1990). In it you'll find details about the enormity of the task before us.

Take time to get involved.

Find out from the Center for International Relations the specific project you and your local church can help fund.

And ask the Lord what He wants you to give in support of global mission.



NAIROBI



MOSCOW



CALCUTTA



TOKYO



SEOUL



© S. SARRIS/AFRC



© ROWEN LOCKNER/THE IMAGE BANK

## Giving Your Money

Adventists give. We give to missions, to schools, to evangelistic programs, to building fund drives—in addition to tithes and offerings. On a per capita basis, Adventists rank among the most generous givers of all religious groups.

But Global Strategy calls for new work. It challenges us to stretch out beyond what we have so far attempted, to go to unreached peoples. And all this without neglecting our current churches, schools, clinics, and programs.

That means new giving. You may not see your budget extending much further, but you may want to do something similar to what Flora Curtis in Oshawa, Ontario, Canada, is doing. She has an interest in schoolchildren in Turkey. After contacting the Center for International Relations, she decided to spearhead a fund-raising project in her local church to raise \$1,000. The money will be used to buy a projector so that health films can be shown to Turkish schoolchildren.

## Giving Your Service

People change people. Christians—people who love Jesus and who are impelled by His Spirit—make other Christians.

That's why Global Strategy depends on people—individuals who are willing to serve, willing to make personal contact with someone within an unreached population segment. And that person, in turn, can contact someone else.

That person making contact with someone else can be you.

Global Strategy depends on people with particular skills—teachers, doctors and other health specialists, agricultural experts, professional laypeople—who can go where ministers and other employees of the church are not permitted.

Picture yourself using your skills as a witnessing tool. Picture yourself in a new land, among new people, on an assignment for global mission.

Want to offer your skills for an overseas assignment? Write to the Center for International Relations at 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A., or call 1-800-648-5824.

The mission of the church has a global reach, but it always has a local character. Only local congregations reach out to families, win men and women to Christ, and make them a part of the fellowship.

The Adventist Church is a globe-girdling sisterhood of about 30,000 congregations—from the half dozen members of a house church in rural China to the nearly 6,000 members of the University church in Loma Linda. Those local, ministering fellowships share the Bible studies, give the compassionate service, and conduct the baptisms that result in every single new member added to the Advent movement. And they will give every bit of the human and economic resources necessary to a global strategy.

They think globally while they act locally

How local churches get involved in Global Strategy:

## Targeting the unreached

A group of health professionals in Manila pack their equipment and medicines in an airplane and go to spend two weeks providing a clinic on an isolated island where there are no Adventists. Pastor Craig Dossman and the Ephesus Church in Los Angeles start an 8:00 a.m. worship service especially for the homeless. A European engineer takes two days out of a business trip to visit the largest city in Saudi Arabia. Dr. Dayton Chong, pastor of a suburban Detroit congregation, organizes a group to reach out to Chinese students at a nearby state university.

This is targeting the unreached.

The unreached may be rich or poor, educated sophisticates or isolated tribes; they may live in a city, community, or subcultural segment in which there is no Seventh-day Adventist presence.

For the Dayton Far Hills church in Ohio, targeting the unreached means selling their building, leaving behind more than 50 years of history, and moving. The church had contributed to the founding of two much larger congregations in the southern suburbs over the past three decades—Kettering and Centerville—but attendance had dwindled.

A painful decision, but the congregation united around a new mission. It put its building up for sale, and developed plans for outreach in the new neighborhood—family life ministries, Home Bible Fellowships, a day care center, Pathfinder Club, and a church school.

That is Global Strategy being lived out in Dayton, Ohio.

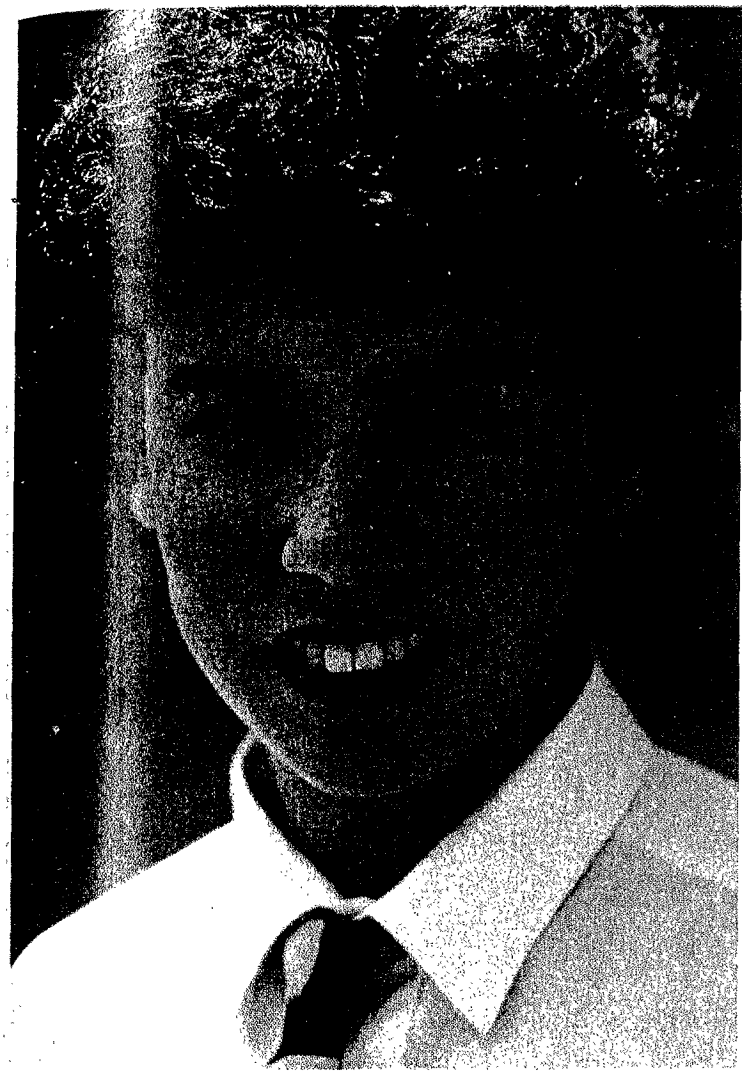
## Planting new groups

When a woman in Tapachula, Mexico, brings together 11 neighbors to study the Adventist message, she is starting a new group. When Samia Chway Chway invites fellow employees at the World Bank in Washington, D.C., to study the Bible during lunch, she is starting a new group.

Robi Robichaud is the first Acadian pastor to work among his own people in eastern Canada. He and his family moved recently to Edmundston, New Brunswick—a metropolitan area with 40,000 population but not a single Adventist—and at once began planting a new church.

The Far Eastern Division systematically mapped all the cities in its territory where no Adventist church presently exists, and then set year-by-year goals for planting congregations in each city.

Earl Moore was a staff member at the South Atlantic Conference in 1983 when he pleaded with his president to let him return to pastoral evangelism. He joined with 72 charter members who had a vision for planting a church in the Decatur suburb of Atlanta. Soon the United church had more than 500 members and helped plant another congregation.



*Most of us will not go abroad in service. God calls us to witness for Him right where we are, on our street, at our work, in our home.*

Does your local church keep in touch with those who left years ago to devote a lifetime to service? Letters shared and prayed over, care packages, a missions festival, inviting a student missionary from the college to show her slides, showing a mission video in Sabbath School—that's how we stay in touch.

### **Supporting mission with prayer and sacrifice**

**A** retired worker chooses Ankara, Turkey, to pray for daily and begins to accumulate a file of contacts via correspondence.

The College View church in Lincoln, Nebraska, adopts Bible workers in Brazil. A Sabbath school in Hong Kong provides a special offering to ADRA for a water project in Uganda.

This is supporting global mission.

The primary Sabbath school at the Spencerville, Maryland, church conducted a bake sale. Nine-year-old Melissa Sahlin made chocolate-chip cookies. "I am helping get a bicycle for a pastor in Vietnam," she told her mother. She wanted to see where Vietnam was on her father's globe. She always insists on a full dollar for the mission offering.

Melissa is part of a global family of Adventists who support a Global Strategy for finishing Christ's mission.

### **Sending missionaries**

**W**hen an academy senior in India volunteers to go live among a hill tribe to reach them for Jesus, he is a missionary. When a Laotian nurse joins the Pwo Karen project, she is a missionary. When Don Keith, a medical technologist in Afton, Minnesota, volunteers his Sundays to preach in state prisons, he is a missionary.

A congregation sends missionaries when it sponsors its own young people, sending them off to school imbued with the vision of a life of Christian service. And every one of the thousands of interdivision workers who help staff our church's ministries and institutions around the world has a home church somewhere—in England, Argentina, Zimbabwe, or Kansas.

For additional information: Scores of projects, talks, and information are available in *Getting Excited About Global Mission* (Hagerstown, Md.: Review and Herald Publishing Association, 1990), a practical guide for involving your church. Available through Adventist Book Centers

## EXPLODING CITIES

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21).

The world's cities are exploding with massive population growth. Megacities have more than 1 million, supercities more than 4 million, and supergiant cities more than 10 million. The world's largest city is Tokyo, with 26 million. By 2015 Mexico City, São Paulo, and Seoul will approach 30 million people each!

Each day 180,000 people move from the country to a city somewhere in the world. By A.D. 2000 nearly a quarter of the world's population will live in slums and squatter settlements. Cities are the last mission frontier.

Africa has the world's fastest growing urban population. Nairobi, Kenya, now has nearly 2 million people, but will swell to 13 million by 2015.

India has 12 cities of more than 1 million people. More than 500,000 people live in Calcutta's streets. Some 15,000 street children inhabit Manila, and 40,000 child prostitutes occupy the streets of Bangkok.

God calls us to bring the love of Jesus Christ to those children, and to the many other children of the cities. In Sao Paulo, Brazil, there are more children under 15 than people in New York City. Our mission is to bring the gospel to the welfare dweller paying \$1,600 a month in New York City for a single room. It means bring-

ing the gospel to the 25 percent of the homeless who are women with children. It means bringing the gospel to the countless homeless, underprivileged, and underachievers.

All across America drugs and violence march like an unstoppable plague, destroying thousands of people. But God calls us to set the captives free.

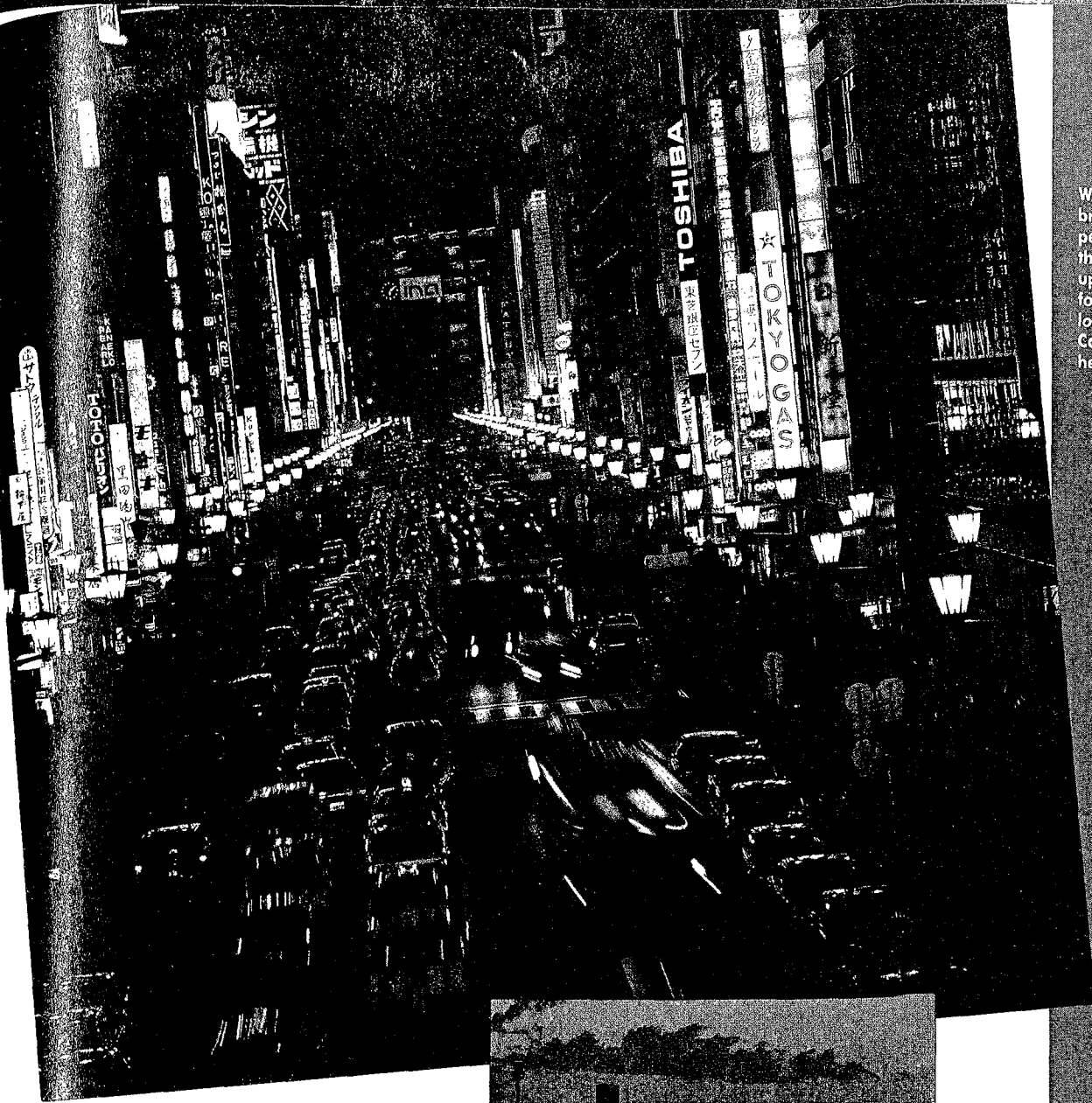
In Tupelo, Mississippi, Toys for Tots, and a community day-care center for single moms or welfare, bring life and hope. An after-school program for underprivileged children seeks to give a vision to the young.

In Southern California the Norwalk Seventh-day Adventist Church runs a medical clinic, 9:00 a.m.-5:00 p.m., Monday through Thursday. Operated by a full-time physician and secretary, the clinic helps change lives. The church also operates Our Daily Bread Bakery and a reconditioning retreat center on 18 acres. This wholistic approach to celebrating life is setting many captives free.

The South Atlantic Conference operates Heaven's Grocery Store in Lithonia, Georgia. This ministry feeds more than 3,000 families each month, and more than 145,000 people a year. Operating seven days a week, the ministry



Rio de Janeiro



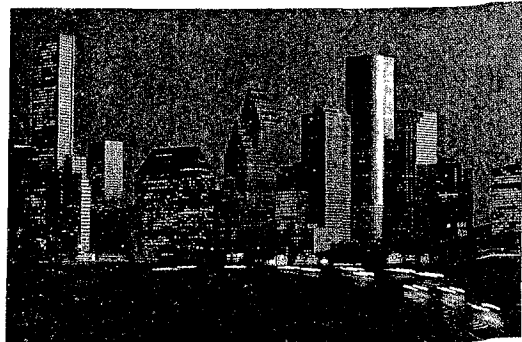
Tokyo

picks up the food and distributes it to other churches and agencies feeding the hungry and providing food for the needy.

By building people, we build God's kingdom. Human catastrophes happen daily. The call of Jesus Christ is to go where the needs of people are. Go today! Be a kingdom builder!



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© DON ALUMPI/THE IMAGE BANK

Sydney/Houston

With a concern to bring Christ to the people of the cities, the church has set up a Global Center for Urban Mission, located at General Conference headquarters.

### Challenges of Public Life

He's been called a "modern-day Daniel" and a "twentieth-century Joseph." But whatever the title, Dr. Samson Kisekka has proved himself a guiding light for his country and his church as prime minister of Uganda.

Samson Babi Mululu Kisekka was born in 1912 in the Ugandan province of Buganda. He inherited the concept of service from his father, a Muluka chief. Samson noticed that his father cheerfully carried out his leadership duties without a salary. When Samson asked why, his father replied, "I serve my people just as you serve your fellow students and school as games captain or school prefect."

Kisekka's distinguished public career in Uganda began with his election to parliament. A physician, in 1964 he served as minister of health and works. Then political life deteriorated as the country began a 20-year period of oppression and slaughter. By late 1980 Kisekka had given up all hope for his country. A year later, facing cer-

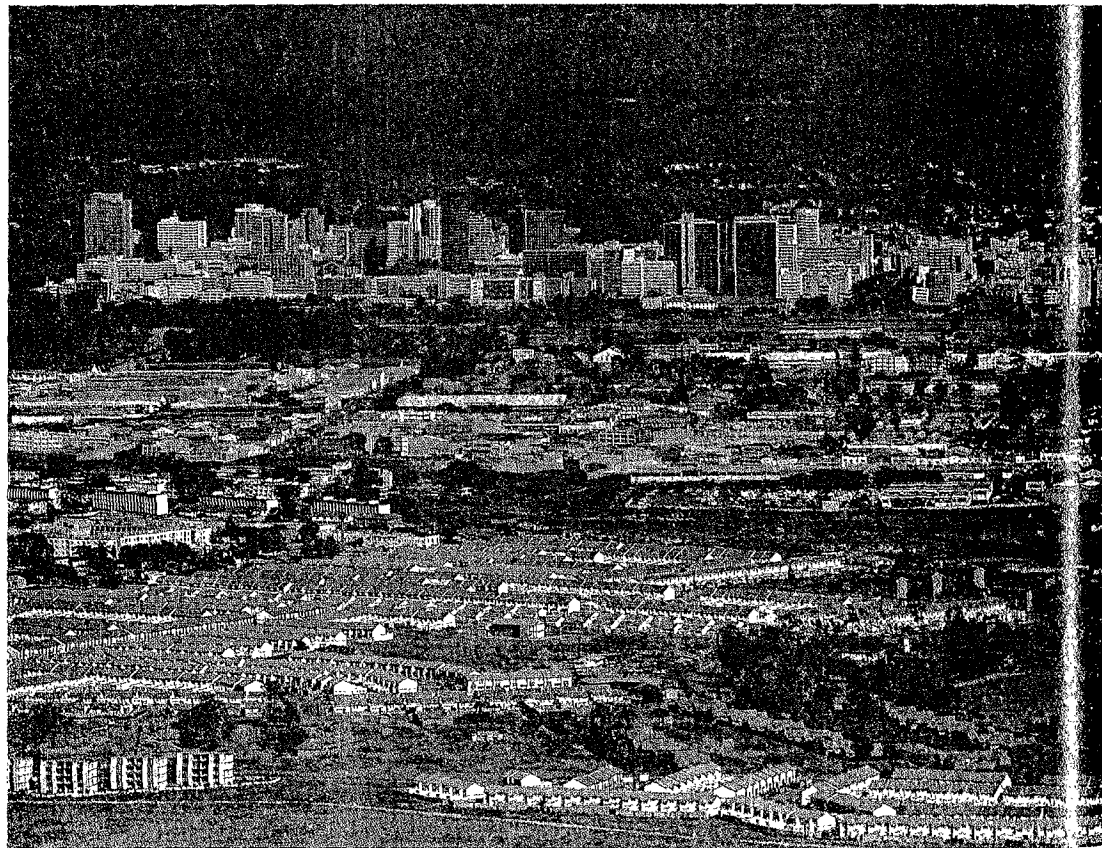
tain arrest and death, he escaped into exile in Kenya and then England, where he coordinated the external mission of the National Resistance Movement.

When in early 1986 peace finally came to the troubled country, Kisekka was asked to serve as prime minister. He accepted the challenge of working along with President Yoweri Museveni to build a new nation. He sees politics not as a chance for self-aggrandizement, but as the management of society for happiness, justice, and prosperity.

"Care for the individual," says Kisekka, "and society will look after itself. But for the individual to succeed, he must have commitment to the service of the people."

Although Dr. Kisekka is unique among Seventh-day Adventists, many other Adventists in Africa serve in public life. Through their integrity they witness for Christ at the highest levels of society and are bringing our message into prominence.

*African Adventists carry their religion into every aspect of life, reaching out to leaders of society as well as to remote tribal groups.*



Nairobi

This vast continent stretching 5,000 miles from Capetown to Cairo in itself encompasses the challenges facing Global Strategy—large, modern cities; remote tribal groups; and entrenched religions that so far have resisted the gospel of Jesus Christ. But the Adventist message is making headway despite these obstacles, as these stories show.



## Challenges of Other Religions

Every morning for 60 years, before the sun crept over the flat terrain, Salifu Alhasson awakened to the call from the mosque. The chanting cry at 4:00 a.m. called the Muslim community of Tamale, Ghana, to worship in prayer to Allah.

But recently Salifu felt something was missing. Allah didn't seem to be answering his prayers. His life remained wrecked by alcohol and financial problems, and he saw no escape.

Salifu also kept thinking about a picture he had seen of Jesus. Although most people in Tamale, a major city in the northern section of Ghana, are Muslims, a small number are Christians. One day, somewhere among the masses, Salifu saw a picture of Christ.

The image stayed in his mind. One night he dreamed about Jesus, and He was beckoning. From that day on Salifu stopped praying to Allah and started presenting his heartache to Jesus. And he began to experience a dramatic change in his life.

Then he had another dream. He saw a parade in which people were handing out invitations to attend some kind of meetings.

A few days later Salifu was shocked to see a temperance parade in the town, with people handing out flyers about a health expo and evening meetings on family life, health, and spiritual topics. It was just like his dream.

Salifu was convinced that he should attend the meetings. He went night after night. During the day he visited the health expo, where people of the town received information about purified water, hygiene, temperance, and nutrition.

Salifu began telling everyone, "I am the happiest man in Tamale. God is guiding my life. This is exactly what I need."

When the call eventually came for people to accept Christ, Salifu was the first to step forward. He, along with about 40 other people, was recently baptized in Tamale. It was the first baptism in the city for many years.

Salifu is now a member of the only Adventist church in Tamale. He meets with other believers each Sabbath under a tent, rejoicing in his new faith. He also shares what he knows with the rest of his family.

Although Adventists are making some impact among Muslim communities in Ghana and other parts of Africa, many areas of this massive conti-

nent still remain untouched by the gospel, especially north of the Sahara. Population segments in these areas are particular targets for Global Strategy.

## Challenges of Culture

For thousands of years the Pygmies have lived in the rain forests of Zaire in nomadic bands of six to 30 families. Relying on hunting as their main source of food, they are at home in the forest, even though the Zaire government encourages them to leave and adopt a settled way of life.

Adventists first contacted the Pygmies of the Ituri Forest in 1979. Theology student Masumbuku, from the Lukanga Institute, drove to the edge of the forest and hiked 3 miles (5 kilometers) to Tuele, a Pygmy village.

Later Masumbuku returned alone and stayed for two weeks. During the get-acquainted time the elders of the village remained aloof. But finally the chief offered Masumbuku some fish to eat.

"I am a Christian," the young missionary explained. "Now I know that my body is a creation of the heavenly God, I try to take care of it for Him. So I don't eat meat or fish."

This sparked the chief's interest. His band of people normally would have moved further into the forest for hunting. But the chief's son Fungabitu became sick whenever he ate meat. For his benefit they remained where vegetables were more easily obtained.

To the distress of some village elders, the chief invited Masumbuku to return. Three months later he came to stay as a student missionary, teaching the people gardening, sanitation, and healthful living. Kavis, his partner, taught school.

Masumbuku and Kavis helped the people build a schoolhouse. Thatch-roofed, it is 8 by 15 feet. The ceiling is about 6 feet at its highest point, but that is ample for the needs of the village.

By 1990, 150 Pygmies had joined the Adventist Church, with some 400 attending Sabbath services. Adventist work expanded to 29 locations and 40 lay workers were involved.

The global task to which Christ calls us demands a global strategy. That means refocusing all our resources and activities on mission.

**G**lobal Strategy means taking Jesus' words seriously: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). It means believing His prophecy: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

And help making it happen.

Global Strategy, at its heart, means individuals—taking the good news person to person.

Global Strategy means congregations reaching out to the unreached people around them, but thinking and planning globally.

And Global Strategy means the entire church mobilized for one purpose—global mission. That means—

- Every conference
- Every union conference
- Every division
- The General Conference headquarters
- Every department
- Every service
- Every ministry
- Every school
- Every hospital or clinic
- Every publishing house

As Seventh-day Adventists, we have only one purpose: to glorify the Lord Jesus and to help build up His kingdom as we await His soon return.

*The goal is breathtaking, seemingly impossible:*

Our world embraces 5,000 population segments of 1 million people.

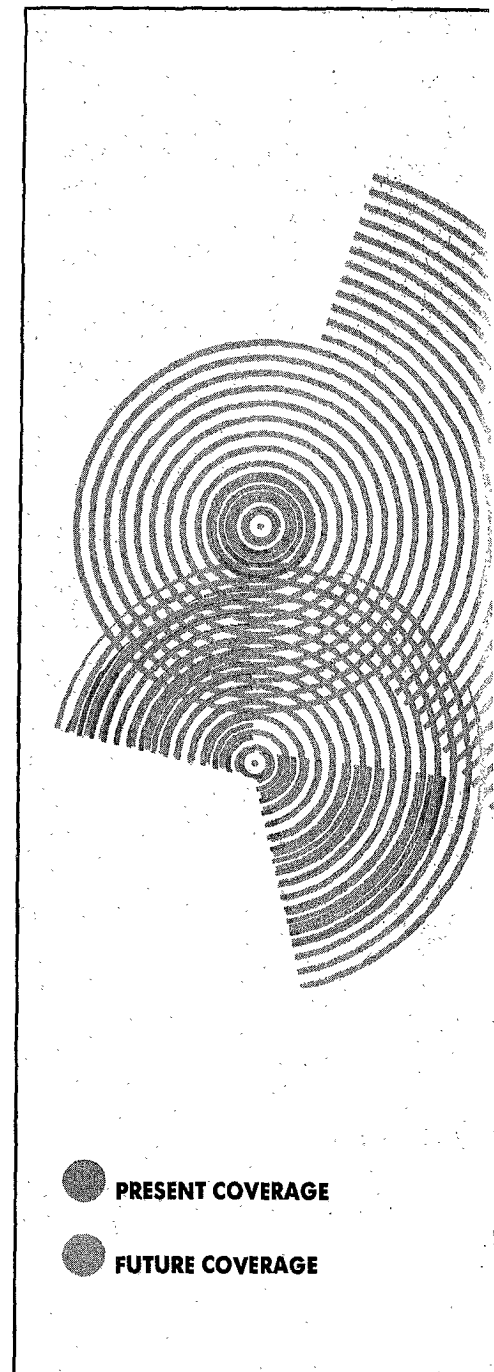
We have entered about 3,200.

So 1,800 population groups remain.

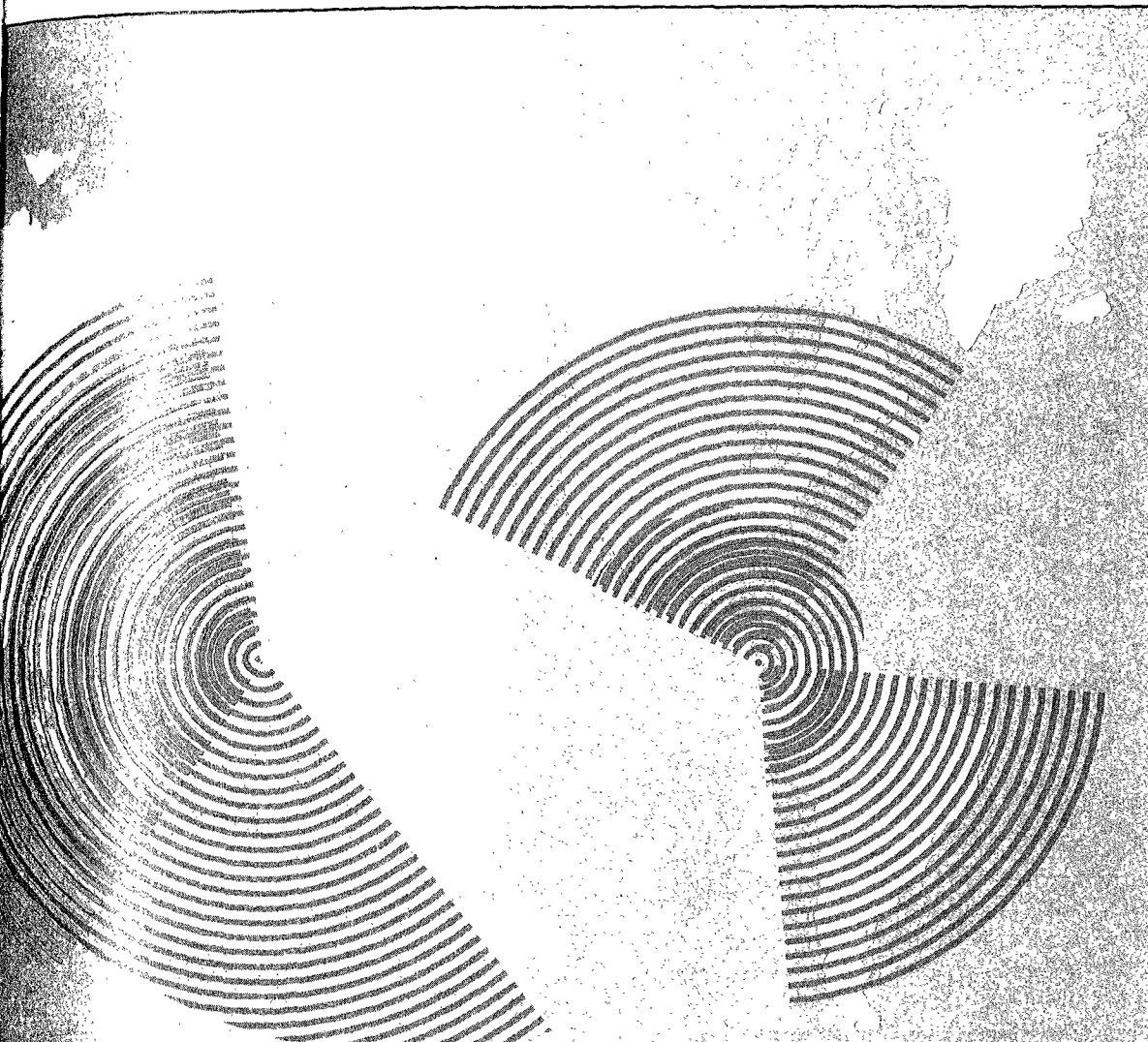
The goal of Global Strategy: to plant at least one church in each of these remaining 1,800 segments by A.D. 2000. *That means one new church every other day among unreached peoples!*

The task is staggering, daunting. But the Lord promises: "My grace is sufficient for thee" (2 Cor. 12:9). Our part is to plant the seed, to water and to nurture. The Lord alone gives the increase: He creates new life, makes new Christians among men and women and boys and girls no matter what their background or circumstances.

As we do our part faithfully—as the total church joins hands in global mission—we claim His promise: "For as the rain cometh down, and the snow from heaven, and returneth not thither,



but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11).

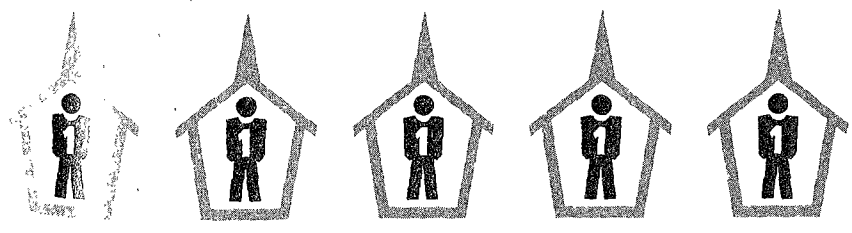



### Reaching Beyond Borders


Through shortwave radio the Adventist Church beams the everlasting gospel to the nations of mankind. The airwaves know no borders, no restrictions against preaching, no prohibitions. They bring the good news about Jesus and His soon return to


millions in their own language.

Powerful transmitters already in Guam and planned for Europe will take the Advent message to billions. Eventually, with proposed stations in Africa and Latin America, the entire world—and all the 271 major languages—can be blanketed by radio.



 1000 population segments of 1 million people.

 Currently reached groups.

 New churches for unreached groups.

## DELIVERED FROM THE TERROR

**Vitalii Prolinsky** was caught in a web of circumstances. It was the early 1940s, and Prolinsky was a Polish teenager living in the Soviet Ukraine. Young and reckless, he played with the odds of being captured by invading German troops.

Day after day hushed rumors made their way from house to house bearing the news that whole villages were being burned by the Nazis. Advancing troops shot at random, leaving a trail of blood. Now the Nazis were closing in on Vitalii's village.

But a man in the local village offered to hide him. Roman, however, insisted that Vitalii follow him to the secret location. Three times young Vitalii promised to do so, and each time he broke his promise. However, the situation grew extremely tense as Nazi soldiers poured into the village, and Vitalii realized that he dare not break his promise again.

Only after Vitalii had agreed to put his promise in writing did Roman take him seriously. He read his note and then motioned for Vitalii to follow him.

They walked along in silence. "Where are you taking me?" the young man asked. "It's



*The people of the Soviet Union suffered greatly in World War II. With today's new freedoms the Adventist Church has unparalleled opportunities.*

not good for you to ask so many questions," Roman answered.

Down the street past rows of cottages the two men walked. The streets were eerily quiet—no children running and playing anymore. The adults who were out in the streets walked briskly, keeping their heads down as if they wanted to become invisible to strangers. They were caught in the middle of a war, and their quiet little village had become the battleground.

With every sound Vitalii's eyes darted from side to side. Fear gripped his heart. Lost in troubled thought, he followed Roman to the unknown destination.

Suddenly they stopped in front of a bungalow. Roman opened the front door, and motioned to Vitalii to go inside. Vitalii saw rows of wooden benches and a table with a Bible open on it. So this was where his confidant was bringing him—a secret place to worship!

Later he learned that Roman was not a member of the congregation, but he had attended occasionally. Had he been an instrument of the Lord when he led Vitalii to this small chapel?

Elder Vitalii Prolinsky, today secretary of the Ukrainian Union Conference of Seventh-day Adventists, is convinced that he was. "It was the first time I knew that the house was a house of worship," he says. "I entered it that day—and I've never left it since."

On January 9, 1944, Vitalii's father and his friend Roman died when their village was burned by the Nazis. Even now the two men lie buried in the same grave.

Pastor Prolinsky remembers the day Stalin's militiamen rounded up five Adventist pastors from his area and sent them off to prison. The church members, beside themselves with fear for these devoted ministers, turned to a young woman in the community who taught German. Perhaps she could help. Although she had attended services in the little home church only once, she agreed to try.

She went to the prison and began to bargain for the release of the pastors. The officer's steel-gray eyes looked right through her. "Are you a believer?" he asked.

"I do believe in Jesus Christ."

"Then you shall share the fate of these men!" He slammed his fist down on the table.

All six went before a firing squad the next morning.

In the following days more of our pastors lost their lives. Eventually only three out of the 150 were left, and two of these were in prison. The courage of our people was at an all-time low.

In the midst of this terror, young Prolinsky ran to the house of the local elder. "What is going to become of us?" he cried. "We'll all be shot, and there will not be a single Christian left in this village or the whole country!"

In a trembling voice, with tear-filled eyes, the elder spoke. "Yes, my young friend, it is true. Our country is passing through a very dark period, but don't lose courage. For I believe that there will come a day in your lifetime when once again our people will be reunited with the world church. When this happens, my friend, the coming of the Lord will be at hand!"

Today that prediction has come true. In developments that have amazed Adventists and brought profound gratitude to our people in the Soviet Union, Adventists have been permitted to organize into a full-fledged division of the world church. We have a seminary and a publishing house. Leaders from overseas visit the Soviet Union, and Soviet Adventists visit believers in other countries.

Some 450 million people live in the Soviet Union and Eastern Europe. After decades of intolerance and persecution, Adventists need assistance to build up the church and spread the everlasting gospel among their own people.

The God who preserved Vitalii Prolinsky, the God who has opened doors so unexpectedly for the good news, is leading the way!

The President's Report consists of this publication and a video with the same title. Giving overall direction for both projects was Harold F. Otis, Jr. The print edition was prepared and edited by William G. Johnson and Barbara Jackson-Hall, with Stephen Hall responsible for design and graphics. Contributors to this edition: Neal C. Wilson, Rose Otis, James Zachary, Monte Sahlin, Ivan Warden, David Newman, Charles Taylor, Humberto Rast, Wayne Dull, and Dale Leamon.

The video production team consisted of Rose Otis, writer/producer; David Brillhart, director/producer; Ray Tetz, director/producer; Danny Kim, assistant producer; and Stew Hardy, Colin Mead, and Alberto Valenzuela, field producers.

# GLOBAL MISSION: MY COVENANT

With confidence in God's grace and plan for His church . . .

I pray that the Lord will open my eyes to the task of taking the everlasting gospel to every nation, tribe, language, and people.

I seek the Holy Spirit to revive my spiritual life, to cleanse and purify me, and to empower me for whatever work the Lord wants me to do in fulfilling His global mission.

I promise to be ready to go or to stay, to take the good news about Jesus wherever the Lord may call me.

I am ready to be bold, creative, and energetic for the Lord, focusing all my activities on global mission and ready to attempt new methods to plant the church among unreached peoples.

I ask for a deep love for people, that I may share with them, one by one, the matchless grace of Jesus.

I accept the challenge of global mission: by God's grace I will serve as He directs in helping to take the gospel to the 1,800 unreached groups of 1 million people.

Signed \_\_\_\_\_

## MISION GLOBAL

Con la confianza en Dios y en el plan para su iglesia...

Oro para que el Señor abra mis ojos a la tarea de llevar el evangelio eterno a toda nación, tribu, lengua y pueblo.

Pido que el Espíritu Santo revive mi vida espiritual, que me purifique, y me fortalezca para realizar cualquier obra que el Señor quiere que yo haga en la misión global.

Prometo estar listo a ir o a quedarme, y a llevar las buenas nuevas de Jesús dondequiera el Señor me llame.

Estoy listo a ser valiente, creativo y animoso en el Señor, concentrando todas mis actividades en la misión global y a probar nuevos métodos de establecer la iglesia de Cristo entre los no alcanzados.

Ruego que el Señor me conceda un amor profundo hacia la gente, para compartir con cada persona con quien me encuentre la sin igual gracia de Jesús.

Acepto el desafío de la misión global. Por la gracia de Dios haré lo que él quiera, ayudando a llevar el evangelio a los 1.800 grupos de un millón de personas aún no alcanzadas.

Firmado \_\_\_\_\_

## MISSÃO GLOBAL

Confiante na graça de Deus e Seu plano para Sua igreja...

Peço-Lhe que abra meus olhos para o meu dever de levar o evangelho a toda nação, tribo, língua, e povo.

Rogo que o Espírito Santo reavive minha vida espiritual a fim de limpar-me e purificar-me, habilitando-me para qualquer trabalho que o Senhor deseja que eu faça para que se cumpra Sua missão global.

Prometo estar pronto para ir ou para ficar, e levar as boas-novas do evangelho aonde quer que o Senhor me chamar.

Estou disposto a ser audaz, criativo, e entusiasta para o Senhor, focalizando todas as minhas atividades na missão global e pronto a tentar novos métodos para estabelecer a igreja entre pessoas ainda não alcançadas.

Peço-Lhe que me dê amor profundo pelas pessoas, para que eu possa partilhar com elas - uma por uma - a graça inigualável de Jesus.

Aceito o desafio da missão global: pela graça de Deus servi-Lo-ei aonde me conduzir e ajudarei a levar o evangelho aos 1.800 grupos ainda não alcançados de um milhão de pessoas cada.

Assinatura \_\_\_\_\_

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8).

ВСЕЛЕНСКАЯ МИССИЯ  
ЦЕРКВИ

Мое обещание

Пологаясь на  
милость Божью и  
принимая Его  
намерения о Церкви,  
я молюсь, чтобы  
Господь помог мне  
осознать  
необходимость  
проповедовать вечное  
Евангелие каждому  
народу, племени и  
языку.

Я желаю, чтобы  
Святой Дух обновил  
мою духовную жизнь,  
очистил и омыл меня;  
наделил меня силой  
для совершения  
любого дела, которое  
Господь ожидает от  
меня.

Я обещаю, что буду  
готов ехать на Новое  
место или оставаться  
там, где я есть;  
возвещать добрую  
весть о Христе там,  
где Господь возложит  
на меня эту  
благодарственную  
ответственность

Я готов  
дерзновенно,  
творчески и активно  
трудиться для  
Господа,  
сосредоточив все мои  
усилия на тех  
вселенских задачах,  
которые стоят перед  
Церковью. Я готов  
искать новые методы,  
чтобы созидать  
Церковь там, где  
сегодня люди не  
знают о Христе.

Я прошу об  
искренней любви к  
людям, чтобы от  
сердца к сердцу мог  
рассказывать им о  
неизреченной  
милости Искупителя.

Я принимаю на себя  
те задачи, которые  
сегодня стоят перед  
Церковью - по милости  
Божьей я буду  
покорным орудием в  
Его руках, чтобы  
содействовать  
возвещению Евангелия  
1800 этнических  
групп (каждая из  
которых охватывает  
до миллиона человек),  
которые никогда не  
слышали о Христе

Подпись \_\_\_\_\_

MISSION GLOBALE  
En plaçant pleinement  
ma confiance dans la  
grâce de Dieu et dans  
son plan pour l' Eglise...

Je prie pour que le  
Seigneur m'ouvre les  
yeux sur la tâche de  
porter l'Évangile  
éternelle à chaque  
nation, tribu, langue et  
peuple.

Je demande au Saint-  
Esprit de raviver ma vie  
spirituelle, de me laver,  
de me purifier, et de  
fortifier pour la tâche  
qu'il me réserve, afin  
que sa mission globale  
se réalise pleinement.  
Je promets de partir ou  
de rester sur place, afin  
de partager l'Évangile  
là où le Seigneur  
m'envoie.

Je suis prêt à me  
montrer courageux,  
créatif et énergique  
pour le Seigneur,  
concentrant toutes mes  
activités sur la mission  
globale et étant toujours  
prêt à adopter de  
nouvelles méthodes  
dans le but d'établir des  
églises parmi les  
peuples non-  
évangélisés.

Je lui demande de  
me donner un amour  
profond pour les gens,  
afin que je puisse  
partager avec eux - les  
uns après les autres - la  
grâce incomparable de  
Jésus.

J'accepte le défi de la  
mission globale : par la  
grâce de Dieu je servirai  
suivant ses directives  
afin de contribuer à  
porter l'Évangile aux  
1.800 groupes  
homogènes de plus  
d'un million d'habitants  
non-évangélisés.

Signature \_\_\_\_\_

深信 上帝  
的恩点，和他  
为教会所定的  
计划...

我祈求主开  
我的眼睛，使  
我看见传扬永  
远福音给各国  
，各方，各族  
，各民使命的  
异象。

我祈求圣灵  
奋兴我的灵命  
，洁净我，给  
我力量执行主  
的差派，完成  
他的普世大工

我应许作好  
准备，受命出  
发或留守，将  
福音传到蒙召  
工作地方。

我已预备好  
为主而勇敢，  
创新，奋力，  
集焦于普世大  
工，运用新方  
法，广植教会  
于尚未进入之  
人群中。

我祈求更深  
切的爱心，将  
耶稣无比的恩  
典与众人分享  
，而且是与每  
一个人分享。

我接受普世  
大工的挑战；  
靠主恩在他指

引下将福音传  
入一千八百个  
未闻主道的人  
群（每群约一  
百万人）。

立志者签名

واقفاً من نعمة الله وإرشاداته

— ادعو الله ان يحول نظري  
لعمله بحملي بشارة الخلاص  
لكل أمة وقبيلة ولسان شعب.

— اطلب من الروح القدس ان  
ينعش حياتي الروحية ويطهرني  
ويقويني لقبول دعوته لي  
للخدمة في اي عمل يريدني  
ان اعمله، اتماماً لقصدته وتبعاً  
«لخطة البشارة العالمية».

— اتعهد بان اكون مستعداً  
للذهاب او البقاء، حاملاً  
بشارة يسوع المسيح لأي مكان  
يدعوني الله اليه.

— أن أكون مستعداً لأكون  
جسوراً، وخالقاً، ونشطاً لعمل  
الله موجهاً جميع نشاطاتي  
لهدف العمل في «خطة  
البشارة العالمية»، ومستعداً  
لقبول أساليب جديدة لتأسيس  
كنائس بين شعوب لم تصلها  
بشارة الملكوت بعد.

— ادعو أيضاً أن تكون لي  
تلك المحبة العميقة الصادقة  
للغير حتى يتسنى لي  
مشاركتهم كأفراد لنعمة المسيح  
الفائقة.

— أقبل هذا التحدي «لخطة  
البشارة العالمية» ونعمته  
سأخدم حسب إرشاداته في  
حمل البشارة الى ال 1800  
مجموعة وبالبالغ عددهم مليون  
نسمة.

التوقيع: \_\_\_\_\_

# A SEVENTH-DAY ADVENTISTS

**"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Revelation 14:6, 7).**



DENISE CREWS





**“I WAS LOST  
AND I KNEW IT.”**

*“I lived with a dead zone  
in the core of my being.  
Sometimes I would ask,  
‘Is this all there is?’”*

Shirley Myer's words describe the sense of hopelessness that she felt until the day she walked into a dentist's office and spotted a rack of Amazing Facts booklets. She gathered up several and took them home. That was the turning point of her life.

“As I finished reading *Why God Said Remember*, I said, ‘This is truth.’ Immediately, I realized that I needed to find a Sabbath-keeping church. And I did.”

Shirley is now an active member of the Hagerstown Seventh-day Adventist Church, and uses the *Amazing Facts Library of Sermons* in her own witnessing outreach.



*Preaching the uncompromising truth of God's Word.*

Be sure to visit the Amazing Facts' booth #46 at GC Session

# Delegates Mirror Church's Diversity

BY DON A. ROTH

The fifty-fifth session of the General Conference in Indianapolis, Indiana, has the largest number of official delegates in the 127-year history of the Seventh-day Adventist Church.

When the gavel rapped for the first session, at 3:00 on Thursday afternoon, July 5, probably more than 2,500 delegates were in their seats in the Indiana Hoosier Dome.

On May 1, 1990, Fred G. Thomas, General Conference undersecretary, had the names of 2,471 delegates. (This list follows on pages 15-22.) However, travel restrictions, visa problems, and currency controls limited some of the delegates who are from countries other than the United States.

In rare cases, tragedies prevented a few from attending. One of the delegates from the Philippines, Pableo P. Pangan, president of the Northeastern Mindanao Mission, was killed in an aircraft accident at the Manila airport on May 18, just hours after he finalized exit formalities with his government offices in anticipation of his attendance at the world session.

The Constitution of the General Conference (Article III—Membership) carefully spells out who are to be delegates to the General Conference session. It lists two categories of delegates—delegates-at-large (representing positions rather than members) and regular delegates.

Regular delegates are based on membership. The constitution provides that each union conference/mission shall be entitled to one delegate in addition to its president, one delegate for each conference/mission, and one additional delegate for each 5,000 members or major fraction thereof.

Thus the majority of delegates have

*Don A. Roth, an associate secretary of the General Conference, directs the preparation of the written proceedings for the fifty-fifth General Conference session.*

come from countries where we have the largest number of members: Brazil, Kenya, Mexico, Peru, the Philippines, Rwanda, the United States, and Zaire.

The General Conference Secretariat handles the registration process. According to Samuel Young, an associate secretary assigned to this task, a tally of the registered delegates was made about midafternoon on the opening day of the session. Dr. Young handed this number to the General Conference secretary, G. Ralph Thompson, who informed the chairman that a sufficient number of delegates was on hand so the business of the session could proceed.

Guidelines for the selection of delegates have been voted at the Annual Council of the General Conference Committee. Each union conference/mission delegation should have a mix of denominational workers, laypersons, women, and youth.

"Because of the rapid growth of the denomination in all parts of the world," says Elder Thompson, "we have one of the most cosmopolitan delegations of any church business session."

As I look over the list of delegates, I find some very interesting people in attendance. Tom Christian, a direct descendant of Fletcher Christian of Pitcairn Island fame, is a representative from the South Pacific Division. Two Pygmy delegates come from the Africa-Indian Ocean Division. Philos Diu is a seven-foot-tall Sudanese student from Middle East College. From the Far Eastern Division comes a layperson who pays 13 lay pastors to evangelize fishing crews working on boats that he owns.

We will hear the stories of these and other delegates and visitors during the General Conference session. I am looking forward to meeting many interesting people!

In addition to official delegates, thousands of other Adventists have come to Indianapolis. They include spouses of delegates, official guests, retirees, interested church members, musicians, and technical staff. Don Robinson, session manager, says nearly 600 persons make up the technical staff that "keeps the wheels of the session rolling." Sabbath attendance is expected to reach record numbers. Robinson says this will be no problem, since the Hoosier Dome has 61,000 permanent seats.

As all the delegates poured into the Hoosier Dome for the opening session yesterday, they mirrored the diversity of the Adventist Church—a truly international fellowship.

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# DELEGATES

## GENERAL CONFERENCE

*Delegates-at-large* (Members GC Committee, Art. III, Sec. 3a)—Roy Adams, C. E. Aeschlimann, N. F. Aina, G. H. Akers, M. J. Allen, R. E. Appenzeller, W. Conn Arnold, Karl H. Bahr, W. S. Banfield, Rosa T. Banks, M. T. Bascom, M. T. Battle, B. B. Beach, M. A. Bediako, R. W. Bendall, G. J. Bertochini, Gordon Birchell, L. L. Boek, J. W. Bothe, C. E. Bracebridge, C. E. Bradford, W. Floyd Bresee, Robert R. Bretsch, V. L. Bretsch, C. D. Brooks, Shirley Burton, L. L. Butler,

S. Peter Campbell, E. E. Carman, G. Tom Carter, R. Ernesto Castillo, Walter Chin, D. R. Christman, W. T. Clark, Paul Clerc, W. O. Coe, Harold Collum, Ethel Connor, R. W. Coon, Robert Coy, D. E. Crane, G. H. Crumley, H. Carl Currie, R. L. Dale, Melvin Djokovich, K. H. Emmerson, G. O. Engen, Joseph Espinosa, Ignacio Faz, Eric C. Fehlberg, Karen Flowers, R. M. Flowers, C. O. Frederick, Erwin R. Gane, D. F. Gilbert, P. A. Gordon, R. B. Grady, Jorge Grieve, V. S. Griffiths, Joseph E. Gurnibathani,

G. Gordon Hadley, Kenneth Hammond, Mervyn G. Harding, J. H. Harris, Marion L. Hartlein, Tullio R. Haylock, R. R. Hegstad, R. H. Henning, Lloyd Henry, C. B. Hirsch, D. W. Holbrook, Frank Holbrook, S. J. Jackson, B. E. Jacobs, Warren L. Johns, Noelene Johnson, W. G. Johnson, David E. Johnston, F. L. Jones, Herbert Kiesler, R. J. Kloosterhuis, G. E. Knowles, Harold Kono, Robert E. Kytz, Lee Larson, H. L. Lee, Israel Leito, W. Richard Leshner, Alf Lohne, E. Long, Gordon Madgwick, J. Lynn Martell, D. G. Matthews, N. O. Matthews, R. L. McKee, M. L. Mills, K. J. Mittleider, U. Mohanlingum, S. F. Monnier, Raymond Morris, Llewellyn Mullings, Clement A. Murray, M. J. Murray, W. L. Murrill, M. J. Mutinga,

T. R. Neslund, J. David Newman, Oh Soo Jong, Enoch Oliveira, R. W. Olson, R. E. Osborn, H. F. Otis Jr., S. H. Parker, Gary B. Patterson, A. J. Patzer, R. L. Pelton, Milton Peverini, Alejo Pizarro, G. L. Plubell, Stoy E. Proctor, L. A. Ramirez, H. F. Rampton, Leo Ranzolin, Humberto M. Rasi, Benjamin Reaves, G. W. Reid, G. E. Rice, H. M. S. Richards Jr., D. E. Robinson, C. B. Rock, Gary M. Ross, Ariel A. Roth, D. A. Roth, Monte Sahlin, W. C. Scales Jr., A. E. Schmidt, A. C. Segovia, William H. Shea, P. G. Smith, R. S. Smith, Virginia Smith, J. R. Spangler, E. H. J. Steed, Allen R. Steele, Elizabeth A. Sterndale, Michael H. Stevenson, Iris H. Stober, Gary B. Swanson,

C. R. Taylor, David Thomas, F. G. Thomas, G. Ralph Thompson, Joan Tonge, O. A. Troy, M. A. Tyner, M. C. Van Putten, G. E. Vandeman, R. C. Vieira, J. C. Vieira, C. D. Watson, R. S. Watts Jr., D. W. Welch, F. W. Wernick, Alan W. White, A. S. Whiting, Ted F. Wick, Myron K. Widmer, J. F. Wilkens, D. S. Williams, R. F. Williams, Neal C. Wilson, E. C. Wines, Philip Winsted, K. H. Wood, R. L. Woodfork, N. J. Woods, F. Donald Yost, Samuel Young, Terry Zull.

## Attached Unions

### Middle East Union Mission

*Delegate-at-large*—Svein B. Johansen  
*Regular Delegates*—Philos Dau Diu, Ohanis Delciec, Moses Elmadjian, Youssif Farag, Edmond Haddad, Nathan Malaka.

### South African Union Conference

*Delegate-at-large*—James T. Bradford.  
*Regular Delegates*—J. Bekker, David Birkenstock, B. H. Parkerson, L. D. Relihan, H. F. Steenberg, H. D. Strydom, H. J. Van der Ness, G. R. Van Ster, C. F. Venter.

### Southern Union Mission

*Delegate-at-large*—V. S. Wakaba.  
*Regular Delegates*—Silas Chauke, Samson Fosi, Paul M. Mabena, Sampson Mahamba, Miss Sarah Mahlangu, Wilson H. Manana, Peete Masitise, Steven Mtho, Mrs. Irene Mpendu, Simon M. Mpendu, Aubrey N. Nzimande, Mrs. Nomonde Rabede, Johann C. Schoonraad, Christopher F. Scout.

## GENERAL AND INSTITUTIONAL DELEGATES

W. Maurice Abbott, Vimala Abraham, Cesareo Acevedo, Alfredo Aeschlimann, Ralph Ahnberg, Frances Albany, Vernon Alger, William Alleyne, Samucl Amador, D. K. Amponsoh, Elizabeth Anderson, Niels-Erik Andreasen, Alva Appel, Kai Arasola, B. L. Archbold, Naomi Arit, Calvero Aromaki, Walter E. Arties, Delbert Baker, G. Basaninyezi, W. S. Bassham, Peter Bath, Winton H. Beaven, E. C. Beck, Bill J. Beckworth, T. E. Becraft, B. Lyn Behrens, Daniel Belvedere, Helmer G. Benson, Rodney Benson, Ricardo Bentancur, Karl

H. Benz, Jose C. Bessa, Dale Bidwell, Ingunn Bjerkelien, Mardian J. Blair, Thomas H. Bledsoe, Faye Blix, Rick Blythe, Germano Boell, Arno Boex, Gerald Bokenkamp, Per Bolling, Osvaldino Bomfim, Carlos M. Borda, Donald Boston, George L. Bowen, Leila T. Brathwaite, James L. Brauer, Bryan L. Breckenridge, Walter E. Brown, James Bruce, Reinder Bruinsma, William R. Bryan III, Robert Burchard, Xavier Butler,

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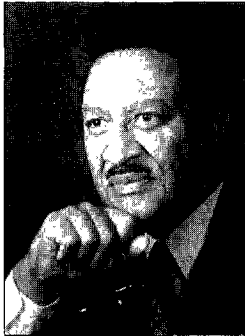
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## Bulgarian Union of Churches

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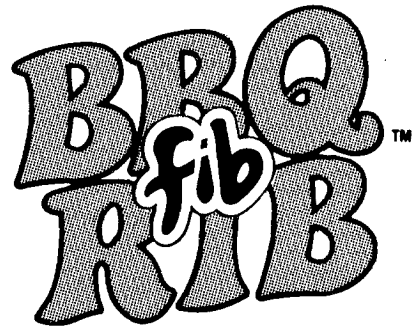
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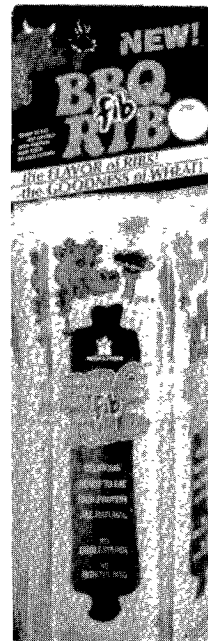
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**Delegates-at-large** (Division, Art. III, Sec. 3c)—Russell Burrill, Monte Church, Robert Clark, Frank Hale, Thesba Johnston, Robert Moon, Charles Scriven, Dorothy Williams.

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*Delegates-at-large* (Division, Art. III, Sec. 3c)—Nepomuceno S. de Abreu, Valter A. de Souza, Aryneide P. Tavares, Hugo R. F. Urzua, Ivo de A. Vasconcelos,

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(Continued on p. 22)

## MY GRIPE WITH GOD



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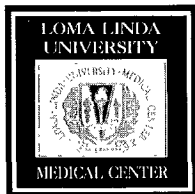
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# THE LOMA LINDA REPORT

## Miraculous beginnings make firm foundation

The miraculous beginnings of Loma Linda University Medical Center have been an inspiration to those following in the footsteps of Adventist pioneers such as Ellen G. White and others who founded many health-care institutions with vision, faith, hard work—and daring.

What is known today as Loma Linda University and Medical Center was founded in 1905 by John Burden, acting under the direction and guidance of Ellen G. White.

Loma Linda's story, however, began in the late 1880s when a group of developers chose a hill just south of San Bernardino and named it Mound City. They invested \$40,000 and built an ornate hotel on the summit. Hardly had they finished construction, when the building boom of the day collapsed, caused by the depression of 1893.

The owners sold it to a group of 40 businessmen and 80 physicians for \$15,000. The energetic group poured \$155,000 into the hotel — hoping to make it the finest health resort in Southern California.

In spite of their best efforts — including changing the name from Mound City to Loma Linda, advertising extensively in the Los Angeles area, and running excursion trains from Los Angeles to Loma Linda—the business failed.

Local residents nicknamed the property "Lonesome Linda." In 1904 the owners offered the property for sale far below their cost—\$110,000.

*Information for this section supplied by the Loma Linda University Medical Center office of public affairs.*



A 1910 postcard depicts the beauty of Loma Linda Sanitarium and the surrounding area.

## Adventists acquire sanitariums

During this same time, the Adventist church acquired two sanitariums in Southern California — Paradise Valley near San Diego, and the new Glendale Sanitarium.

To the amazement and consternation of many, Mrs. White, from her St. Helena home 500 miles to the north, urged the brethren to purchase yet another piece of property in Southern California.

She asked John Burden, a young minister, to search the area for a new sanitarium location.

Pastor Burden knew of the Loma Linda property, but he also knew that the \$110,000 asking price was out of the question. However, after inquiring of the owners, he found that they had reduced the price to \$85,000. This, too, was beyond the financial reach of the church. Soon afterward, the price was dropped to \$45,000.

He reported this to Mrs. White, and

she advised him to stay close to the situation and keep her posted. Pastor Burden again went to the owners and found that they reduced the price — this time to \$40,000.

## "Secure the property"

Hearing this, Mrs. White replied, "Secure the property by all means, so that it can be held and then obtain all the money you can and make sufficient payments to hold the place. This is a very property we ought to have. Do not delay; for it is just what is needed."

However, the local conference leadership meeting in Washington, D.C., sent a telegram to John Burden saying, "Development here warrent advising do not make deposit on sanitarium."

John Burden did not waver from his divine task. He borrowed \$1,000 on his own signature and put the money down on the property on May 29, 1905.

*Continued on next page*



## “FULFILLING THE VISION”

itional \$4,000 was due on July 7, and next \$5,000 on August 9. The balance secured by a three-year mortgage.

### series of providences

Through a series of providences, the amount was paid in full within seven months. So for a total of \$38,900 (plus \$10,000 in interest and taxes), the Seventh-day Adventist church purchased 76 acres and, a three-story hotel building, a farm house, five large cottages, a water plant with reserves of water stock, an artesian well, pumping plant, and water tower and tanks plus a full set of farm implements, horses and carriages, and cows.

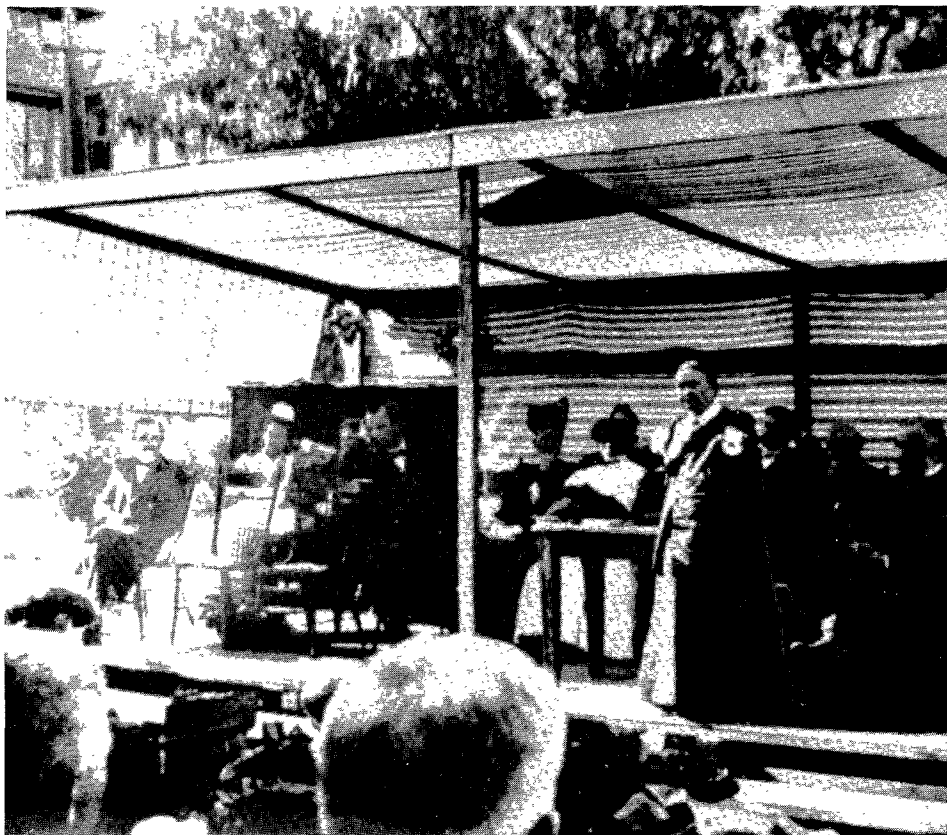
Then began the task of assembling a sanitarium staff. The new Adventist owners took possession on July 1; the first two patients signed in on October 13.

### Sanitarium dedicated

A dedicatory service was held on April 15, 1906, with Ellen White delivering the principal address.

In her remarks she stated that “Loma Linda is to be not only a sanitarium but an educational center. . . . A school is to be established here for the training of medical missionary evangelists.”

Writing a few years later Mrs. White stated that “in Loma Linda we have an advantageous center for the carrying on of various missionary enterprises. We can see that it was in the providence of God that



Ellen G. White delivers the keynote address at the Loma Linda Sanitarium dedicatory services held on April 15, 1906.

this sanitarium was placed in the possession of our people. We should appreciate Loma Linda as a place which the Lord foresaw we should need and which He gave us.

“There is a very precious work to be done in connection with the interests of the sanitarium and the school at Loma Linda, and this will be done, when we all work to that end, moving unitedly in God’s order.”

### A precious work

A precious work is being done at Loma Linda. Each year, more than 23,000 patients are admitted to Loma Linda University Medical Center. Thousands more are seen by Christian physicians through the Medical Center’s outpatient clinical facilities.

Because of Loma Linda’s reputation as the world’s leading center for infant-to-

infant heart transplantation, Loma Linda University Medical Center has had many opportunities to share the Seventh-day Adventist church’s distinctive health-care philosophy with literally millions of individuals through the electronic and printed media.

In addition, physicians and other health-care personnel from many countries around the world have received advanced specialty training at the Medical Center.

As we begin the last decade of the 20th century, Loma Linda University Medical Center continues to “fulfill the vision” in the daring tradition of the pioneers. Nearing completion is the new Proton Cancer Treatment Center which will offer new hope and treatment for thousands of individuals suffering from certain types of cancer. A new 220-bed Children’s Hospital, scheduled for completion in 1992, is also under construction. □

*“There is a very precious work to be done in connection with the interests of the sanitarium and the school at Loma Linda, and this will be done, when we all work to that end, moving unitedly in God’s order.”*

—Ellen G. White  
9 Testimonies, page 177

(Continued from p. 19)

## Central Brazil Union Conference

*Delegate-at-large*—Darci M de Borba.  
*Regular Delegates*—Edelzir D. Amorim, Dimas Artiaga, Roberto C. de Azevedo, Walter Boger, Alcides Campolongo, Vilfredo Doerner, Getulio R. Faria, Oswaldo T. Felix, Celso Goese, Derly Gorski, Edemar Kattwinkell, Arno H. Kohler, Manfred Krusche, Jose M. de Lima, Manoel X. de Lima, Italo Manzoli, Davi Marski, Edmar Martins, Gumerindo A. Martins, Jonas E. A. de Matos, Abel Molina, Pavel O. Moura, Ademir de Oliveira, Alcy F. de Oliveira, Andre Pasini, Homero L. dos Reis, Osmar O. dos Reis, Jose Rosa, Helio Serafino.

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## Inca Union Mission

*Delegate-at-large*—Haroldo Aloran.  
*Regular Delegates*—David Alarcon, Edwin Baumgartner, Willy Benzaquen, Victor Branez, Lucio Calle, Abel Carpintero, Juan Castro, Juan Concepcion, Emiliano Contreras, Humberto Cuentas, Avid Falcon, Melchor Freyreya, Pedro Flores, David Gates, Hugo Geisse, Raul Gomez, Catalina Gonzalez, Rodrigo Gutierrez, Rosa Horna, Samuel Idrogo, Ruben Jaimes, Abdon Jalk, Francisco Lozano, Jose Lozano, Daniel Ludi, Miguel Luna, Juan Mamani, Marcelino Mamani, Eduardo Marin, Mario Matencio, Efraim Roberto Mato, Alejandro Medina, Betty Mercado, Ever Michel, Justo Morales, David Munoz, Romberto Parada, Rolando Patzi, Mrs. Keila Pauca, Fernando Pinto, Gerardo Puente, Francisco Quinteros, Orlando Ramos, Franz Rios, Eleodoro Rodriguez, Miriam Rodriguez, Alejandro Saito, Augusto Salazar, Daniel Sanchez, Eliezer Sanchez, Eliseo Sanchez, Magda Segura, Mrs. Teresa Souza, Moises Trejo, Crimo Vallejos, Felix Vasquez, Benito Vega, Cristobal Villasantana, Karen Wiedermann.

## North Brazil Union Mission

*Delegate-at-large*—Wandy M. Oliveira.  
*Regular Delegates*—Adalmiro Andrade, Josemi M. de Araujo, Jose C. Barbosa, Joao G. C. Branco, Izeas dos S. Cardoso, Dimas Cavalari, Salon F. da Costa, Mrs. Laís C. Cruz, Josias de S. Fragozo, Rui L. de Freitas, Silas de A. Gomes, Orlando Gonzalez, Cleti B. da S. Hirle, Walkirio D. Kettle, Waldemar Lauer, Eric P. Monnier, Antonio S. Moschem, Joao C. do Nascimento, Mrs. Olinda M. de Oliveira, Abel Ortega, Adamor L. Pimenta, Leila R. T. Ramos, Carlos B. Reis, Kleber P. Reis, Jair F. dos Santos, Merari R. dos Santos, Zinaldo A. Santos, Luis Eugenio da Silva, Irineu Stabenow.

## South Brazil Union Conference

*Delegate-at-large*—Rodolpho Gorski.  
*Regular Delegates*—Maria A. F. de Azevedo, Mario da C. Batista, David D. Camo, Celio L. Feitosa, Otavio A. Fonseca, Luiz L. Fuekner, Mrs. Ana Maria C. Kaffer, Lionel Leitzke, Encir R. de Lima, Laercio Mazaro, Antonio A. G. Moreira, David Moroz, Helnio J. Nogueira, Ivanado B. de Oliveira, Marino F. de Oliveira, Oliveira J. Pires, Lourival B. Preuss, Maria B. Quadrado, Aurora de O. dos Santos, Wilson Sarli.

## Ecuador Mission (attached field)

*Regular Delegates*—Luis Garrido, Gonzalo Montroy, Segundo Penafiel, Miguel Rivas.

## SOUTH PACIFIC DIVISION

*Delegates-at-large* (Members, GC Executive Committee, Art. III, Sec. 3a)—W. Tom Andrews, D. E. Bain, Gerald F.

Clifford, Ray L. Coombe, A. David C. Currie, Arthur J. Fereh, Eugene W. Grosser, Jan T. Knopper, James L. Lansdown, Walter R. L. Scragg, Athal H. Tollhurst.

*Delegates-at-large* (Division, Art. III, Sec. 3c)—B. K. Craig, A. B. Gane, P. R. Jack, R. B. Jackson, R. A. Spoor.

## Central Pacific Union Mission

*Delegate-at-large*—Colin M. Winch.  
*Regular Delegates*—Thomas C. Christian, A. L. Kabu, S. Latu, Likiliki, Apisai Mahe, T. Nakao, S. Ratulevu, Isara Toeaso Tago, Paora Teakura.

## Papua New Guinea Union Mission

*Delegate-at-large*—Albert A. Godfrey.  
*Regular Delegates*—Roy Baelua, Thomas Davai, D. Edgeworth, K. Hawkes, Samson Kuku, R. Millist, Vele Pala, Miss Nialel Pokaion, G. Porter, C. Stanley, Wilson Stephen, L. White.

## Trans-Australian Union Conference

*Delegate-at-large*—Desmond B. Hills.  
*Regular Delegates*—Raymond H. Baird, J. N. Coffin, Darrell W. Croft, Laurence J. Evans, John H. Gate, D. Giles, Mrs. M. N. Reid, Ross A. Reid, Mrs. Mary F. Sharp, E. Totenhofer, C. A. Townend.

## Trans-Tasman Union Conference

*Delegate-at-large*—Harold G. Harker.  
*Regular Delegates*—B. W. Ball, Clive D. Butcher, Bruce C. Campbell, H. E. Clifford, Adrian R. Craig, R. D. Craig, John G. Hammond, Mrs. Rethnae Hebbard, E. Hokin, Mrs. Judith Jones, W. Kissener, T. Lambert, L. Laredo, G. A. Laxton, G. A. Lee, Miss Rosalie MacFarlane, G. Madigan, S. Mariner, Mrs. Beth McMurtry, M. E. Mitchell, N. W. Powell, J. Renpie, R. B. Roberts, R. Roemfeldt, Mrs. Eleanor M. Seale, R. E. Smith, P. Sparavce, B. Townend, M. G. Townend, R. William Townend, John M. Watson, G. E. Youlden.

## Western Pacific Union Mission

*Delegate-at-large*—John R. Lee.  
*Regular Delegates*—D. R. L. Astleford, Frank J. Botleng, M. Browning, Manasseh Joseph, William Patovaki, T. Rore, Tommy Toata, R. Woosley, E. Wright.

## SOUTHERN ASIA DIVISION

*Delegates-at-large* (Members, GC Executive Committee, Art. III, Sec. 3a)—R. N. Baird, M. E. Cheriat, G. J. Christo, L. C. Cooper, J. M. Fowler, T. K. Joseph, J. Koipillai, D. S. Poddar, R. D. Riches.

*Delegates-at-large* (Division, Art. III, Sec. 3c)—K. Bhaskara Rao, P. H. Lal, I. Nagabushana Rao, G. S. Peterson, S. Singh.

## Central India Union Section

*Delegate-at-large*—K. J. Moses.  
*Regular Delegates*—Gordon Christo, Gracy Daniel, J. Dass, I. D. Devadas, S. M. Gaikwad, I. James, A. K. Kandane, S. G. Mahapure, S. K. Mohanty, B. S. Moses, G. S. Nelson, S. K. Pandit, K. J. Wilson.

## Northeast India Union Section

*Delegate-at-large*—J. I. Khonghat.  
*Regular Delegates*—C. Aitawana, Allan Kharbteng, Laitanankhuma, C. Pheirim, Mrs. Deborah Sangma, K. Wanbe.

## Northern Union Section

*Delegate-at-large*—S. Chand.  
*Regular Delegates*—S. P. Chand, P. Dulhunty, S. J. Edward, Emmanuel Kujur, S. D. Kujur, Sucha Masih, V. K. Singh, P. L. Solomon.

## South India Union Section

*Delegate-at-large*—J. Willmott.  
*Regular Delegates*—J. Bhaggien, J. Peter Davamony, K. Jesurathnam, R. John, Sam Kodan, W. G. Kore, P. D. Kujur, E. B. Mathews, Selveraj Muthiah, C. C. Nathaniel, Mrs. Margaret Nathaniel, D. Padmaraj, M. M. Ponniah, M. R. Satyavadi, A. J. Tito, K. Varghese, Mrs. R. Wason.

## TRANS-EUROPEAN DIVISION

*Delegates-at-large* (Members, GC Executive Committee, Art. III, Sec. 3a)—Rajmund Dabrowski, Mark A. Finley, James M. Huzzey, Donald Lowe, Jan Paulsen, Kaj Pedersen, Karel C. Van Oossanen, Orville Woolford.

*Delegates-at-large* (Division, Art. III, Sec. 3c)—W. John Arthur, Graham M. Barham, Leonard G. Clemonds, Steven W. Thompson.

## British Union Conference

*Delegate-at-large*—Martin L. Anthony.  
*Regular Delegates*—Lloyd G. Antonio, Paul R. Clee, Miss Dionne Corrods, Allan D. Hodges, Donald W. McFarlane, Cecil R. Perry, Basil J. Powell, L. D. Watson Southcott.

## Finland Union Conference

*Delegate-at-large*—E. Olavi Rouhe.  
*Regular Delegates*—Kirsi Hänninen, Raimo Hatonen, Taisto Hillberg, Ritva Lehti, Toivo Markkanen, Reijo Olin.

## Hungarian Union Conference

*Delegate-at-large*—Jeno Szigeti.  
*Regular Delegates*—Laszlo Hangyas, Sandor Ocsai, Arpad Szollosi, Christina Zarka.

## Netherlands Union Conference

*Delegate-at-large*—Gerard W. Mandemaker.  
*Regular Delegates*—Peter Sol, Abraham Van der Kamp.

## Pakistan Union Section

*Delegate-at-large*—Derek C. Beardsell.  
*Regular Delegates*—Sharif A. Ditta, Mrs. Kathleen Peter, Wilson Peter, Noel Zubaid.

## Polish Union Conference

*Delegate-at-large*—Wladyslaw Polok.  
*Regular Delegates*—Roman Chalupka, Wladyslaw Kowski.

## Swedish Union Conference

*Delegate-at-large*—Bertil Utterback.  
*Regular Delegates*—Lars Gille, Mrs. Ingrid Klamberg.

## West Nordic Union Conference

*Delegate-at-large*—Rolf H. Kyinge.  
*Regular Delegates*—Arvid Dyresen, Finn Eckhoff, Kristen Falch Jacobsen, Lillian Jensen, Uffe W. Jorgensen, Ole Kandel, Per Naesheim, John Pedersen.

## Yugoslavian Union Conference

*Delegate-at-large*—Jovan Lorencin.  
*Regular Delegates*—Radule Basic, Zdenko Hlisc-Bladi, Lovro Jurcic, Jovan Mihaljic, Radomir Nikolic, Mrs. Zorica Plavsic, Zdravko Sordjan.

## Greek Mission (attached)

*Regular Delegate*—Herman J. Smit.

## Iceland Conference (attached)

*Regular Delegate*—Eric Gudmundsson.

## Israel Field (attached)

*Regular Delegate*—Ermanno Garbi.

## UNION OF SOVIET SOCIALIST REPUBLICS DIVISION

*Delegates-at-large* (Division, Art. III, Sec. 3c)—O. A. Kenig, M. M. Kulakov, N. N. Libenko.

## Baltic and Byelorussia Union Conference

*Delegate-at-large*—V. Zilgalvis.  
*Regular Delegates*—V. Geyde, R. Kalnus, A. Kriisk, I. I. Morza.

## Moldavian Union Conference

*Delegate-at-large*—G. V. Kochmar.  
*Regular Delegates*—I. A. Gumenyuk, S. N. Lyachu, I. I. Zgetya.

## Russian Federation Union Conference

*Delegate-at-large*—M. P. Kulakov.  
*Regular Delegates*—I. M. Babich, P. A. Katzel, N. N. Kisli, M. M. Murga, P. G. Panchenko, D. O. Yunak.

## Southern Union Conference

*Delegate at Large*—I. I. Velgosa.  
*Regular Delegates*—I. M. Drcijing, D. P. Kulakov, V. V. Novosad, R. T. Vagner, R. Volkoslavsky.

## Ukrainian Union Conference

*Delegate-at-large*—N. A. Zhukaluk.  
*Regular Delegates*—F. I. Andreichuk, P. L. Burilo, G. G. Galan, G. Gritsk, I. F. Khininetz, P. P. Krnschenitsky, V. S. Neikurs, A. A. Pankov, V. I. Profinsky, V. V. Profinsky, A. I. Romanov, A. I. Voronyuk.



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The employee hugged the woman until she

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# From Our Family to Yours

## *A few words about Worthington and La Loma Foods*

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Dale E. Twomley

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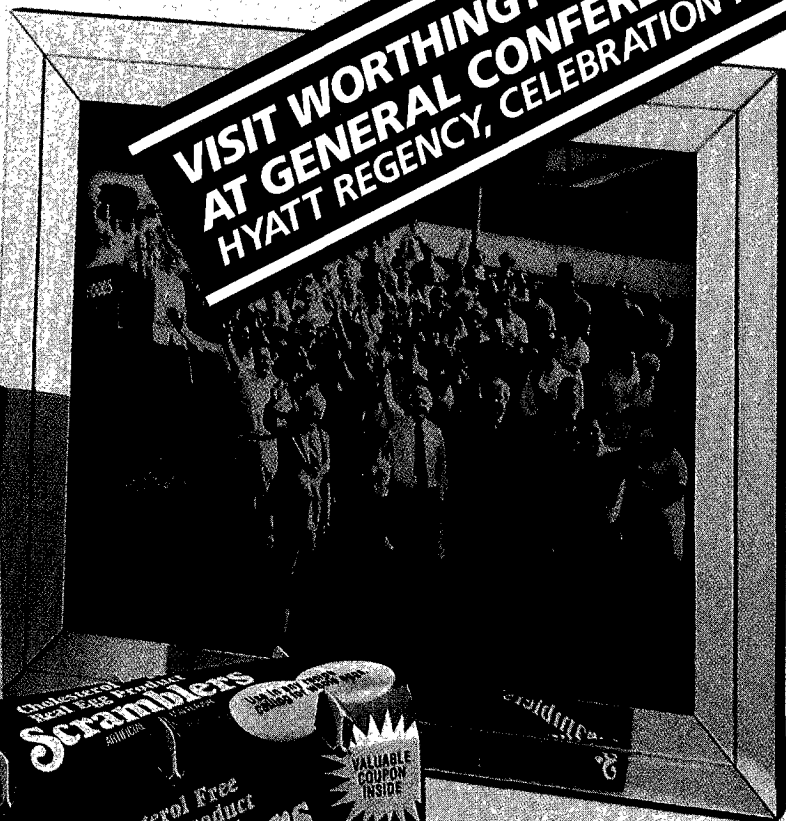
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*Dale E. Twomley*

Dale E. Twomley,  
President & CEO  
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