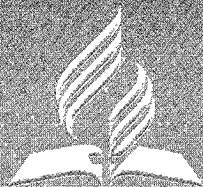


# ADVENTIST REVIEW

June 30, 2000

NORTH AMERICAN DIVISION EDITION



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# 57<sup>th</sup> GC SESSION TORONTO

# Welcome/Bienvenue

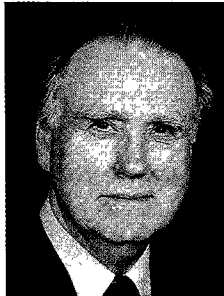
**BY JAN PAULSEN,**

*President, General Conference of Seventh-day Adventists*

**W**elcome to this session of the Adventist Church world family! As we commence this highly significant event on the borders of the new millennium, I am conscious of the wonderful opportunities and dramatic challenges that face us as a worldwide church. There truly is so much to say and so much to do!

I would like us as we come here to keep our focus on what binds us together as a global family of 11 million brothers and sisters. Like any family, there are tensions and differences of opinion, but we need to work at maintaining our unity in Christ while celebrating the diversity the Lord has blessed us with.

What do we need most? Surely the infilling of the Spirit, the blessings of the Father, and the assurance of "Christ in you, the hope of glory." As we recognize what God continues to do through His people, we are inspired to take up again the challenge of God's mission to a spiritually starving world. We must never forget the divine commission to go into all the world and to make disciples.



Nor can we ignore the challenge of providing spiritual support and nurture to the many new believers who have joined with us. The million-plus that have become Adventists in the past year or so must also know that the church is a place to feel at home and to be able to grow in the Lord in a culture that is friendly and welcoming.

To this end we rededicate ourselves as we begin this session, praying earnestly for the blessing of God on all our plans and actions, recognizing Him as the Lord of His church and preparing to welcome Him at His soon return.

"Almost Home." More than a theme, these words express the belief and hope of our hearts today. May it be so—that soon our mission will be completed and the journey over; that we will be home in the eternal joy of our Lord's presence.

Your brother in Christ,

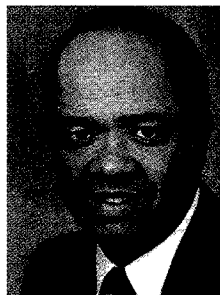
# Bienvenue/Welcome to Toronto!

**BY ORVILLE PARCHMENT**

*President, Seventh-day Adventist Church in Canada*

**A**s host of the fifth-seventh General Conference session, the Seventh-day Adventist Church in Canada is proud to welcome you to Toronto, Canada. We want your stay to be a memorable one.

Toronto, one of the most cosmopolitan cities of North America, is Canada's largest city, with a population of 4.3 million. It is a leading financial, industrial, and cultural center, and has been ranked as the very best major international city in which to live and work. We encourage you to experience



the diverse choice of activities, refresh yourself with a leisurely stroll along the lakefront, and enjoy the comfortable hospitality offered throughout your stay.

As we join together to accomplish the business of the world church and to nurture camaraderie and friendships, let us make our primary focus God's will for us and His church. Let us pray that the Holy Spirit will guide us through these few days together so that the decisions made here might hasten the finishing of His work and glorify His precious name.

# On the Cusp of Change

As delegates gather from around the world for the fifty-seventh session of the General Conference, Adventists stand poised on the cusp of change. Not just the scrolling up of the year 2000 suggests a moment pregnant with the future—the Seventh-day Adventist Church itself has reached a decisive point in its history.

One factor above all others will make a huge impact on us in the years just ahead—the exploding numbers. For many years membership has almost doubled every decade; now, at 11 million, we have reached a critical mass. At current rates of growth the sheer momentum of this movement will propel us to 37 million within 20 years, to 100 million or more within 40 years.

We are no longer a small church—in more and more countries Adventists will come to prominence in shaping society on a multitude of fronts, including the political.

What a reversal! For so long we struggled to make a dent, labored long and hard to establish a beachhead. The days right before us will flip the dynamic: in many parts of the world we will have to respond to the challenges brought by rapid growth.

How will the multitude of new believers be nurtured, built up in the faith?

Where will we find spiritual shepherds—professional clergy and lay leaders—to guide the flock?

How will we provide places of worship for a greatly enlarged church?

What opportunities for Christian education should we provide for the young people (and the majority of those flocking into the church are young)?

These amazing developments, these challenges of a vital church, present utterly new possibilities and utterly new threats.

Will we, by God's grace, demonstrate to men and to angels the vision of one fellowship drawn from "every nation, and



**WILLIAM G. JOHNSON**  
*Editor and executive publisher of the Adventist Review*

kindred, and tongue, and people" (Rev. 14:6, 7), or will we fragment along national, ethnic, caste, or gender lines?

Will we share and distribute resources fairly and equitably, retaining the Adventist principle that the strong support the weak, or will we become self-protective and hoard resources as the exploding work strains the church's treasury to its limits?

Will the hope of the soon return of Jesus burn bright within our lives and our organization, or will we settle back into easy conformity with society around us?

Above all, will we continue to be a people who, with face to the wind, resist the pull of the crowd and follow the leading of the Spirit, or will we

grow soft and comfortable in the recognition that our new strength will bring?

The times—these times of great change—demand leaders extraordinaire. Leaders of vision, of courage, of strength, of love.

And above all, of spirituality. Leaders who know their Lord and lean upon Him for wisdom and guidance, who spend much time on their knees and with the open Word. And so who are leaders "who will not be bought or sold . . . who in their inmost souls are true and honest . . . who do not fear to call sin by its right name . . . whose conscience is as true to duty as the needle to the pole . . . who will stand for the right though the heavens fall" (*Education*, p. 57).

On October 26, 1892, Ellen White, who was in Australia, sent a letter from my hometown of Adelaide. With a General Conference session approaching, she had a comforting message for President O. A. Olsen: "To him who is content to receive without deserving, who feels that he can never recompense such love, who lays all doubt and unbelief aside, and comes as a little child to the feet of Jesus, all the treasures of eternal love are a free, everlasting gift.

"Come up to the conference in calm, perfect trust. 'Great is the Lord, and greatly to be praised; and his greatness is

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unsearchable. He will work and who will let or hinder? There is nothing too hard for Him. His is the greatness, the power, the glory, the victory and the majesty. Let us not limit the Holy One of Israel" (Letter 19e, 1892).

To the Adventist Church on the cusp of dramatic change, these words again provide hope and courage. The God who has watched over this movement from its earliest days, who from an unpromising, feeble beginning

brought forth a world movement, will be with us. "Do not be afraid," He says. "I am your shield, your very great reward" (Gen. 15:1, NIV).

## Highlights From Past General Conference Sessions

- 1863 The General Conference (GC) organized in Battle Creek, Michigan, on May 20, with 20 delegates present. Minutes of the first session were published in the *Advent Review and Sabbath Herald*. The *Adventist Review Bulletins* reporting the current GC session continue that tradition.
- 1866 Battle Creek. A pamphlet containing a summary of the minutes of the 1863 to 1866 GC sessions was published, a forerunner of the later *GC Bulletins*.
- 1870 Battle Creek. James Erzberger of Switzerland became the first delegate from outside the United States. The treasurer indicated a deficit of \$272.90—the first time the GC showed a debt.
- 1874 Battle Creek. John N. Andrews became the denomination's first authorized overseas missionary.
- 1876 The GC session was held in Lansing, Michigan. The first time it met outside Battle Creek. He also reported on his missionary activities in Europe, such as the work of the first European missionaries, and the first European missionaries, and the first European missionaries.
- 1878 Battle Creek. W. A. Andrews attended the session and reported on his missionary activities in Europe, such as the work of the first European missionaries, and the first European missionaries.
- 1880 Delegates gathered in Portland, New York, the first time they had met outside Michigan.
- 1881 Oakland, California. This year saw the first *GC Bulletin* recording session proceedings.
- 1883 Minneapolis, Minnesota. A. Olsen became the first GC president for whom the United States was the home country. He served until Olsen's death in 1904.
- 1889 Battle Creek, D. Eagan, introduced the first time more than 100 were present.
- 1900 on health, the first use of glass stereopticon slides at a GC session.
- 1909 Washington, D.C. The gathering was the first to have delegates from each of the world's major continents. Ellen White attended her last GC session.
- 1918 The GC session met in the San Francisco (California) Municipal Auditorium, the first time the session was not held in an Adventist facility. This became the first GC session to have departmental exhibits other than a publishing house display.
- 1922 San Francisco. The meeting welcomed 581 delegates, the first time more than 500 had been present.
- 1926 A public address system was used for the first time at this session, held in Milwaukee, Wisconsin.
- 1930 San Francisco. Mission reports employed motion pictures for the first time.
- 1936 San Francisco. The world globe, with lights indicating the work of Adventists around the world, created for the Century of Progress Exposition of 1932 in Chicago, made its first appearance at a GC session.
- 1946 The GC session met in the newly completed Sligo church in Takoma Park, Maryland, the last session to convene in an Adventist church. A recording made of much of this session marked another first.
- 1950 San Francisco. The first mission pageant to be so designated was held the first Sabbath afternoon.
- 1954 San Francisco. A total of 1,109 delegates gathered, the first time more than 1,000 had been present.
- 1970 Atlantic City, New Jersey. The session had 1,782 delegates in attendance, the first time more than 1,500 had come.
- 1975 Vienna, Austria, hosted the session, the first time it had met outside the United States.
- 1985 New Orleans, Louisiana. The session took up the role of women in ministry. This topic would appear on the agenda of the following two sessions.
- 1990 Indianapolis, Indiana. Global Mission was launched.

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# Welcome to My City

*An insider's guide to getting the most out of your Toronto experience.*

**BY ROYSON JAMES**  
*Toronto Star columnist*

**W**elcome to my city, home to the world and your home for the next 10 days.

Toronto looks American in many ways. In language, architecture, street layout, and commercial signs, there is much that is familiar to our cousins to the south.

But look deeper, feel closer, and you'll catch the subtleties, the European flavor, the cosmopolitan profusion that makes this one of the world's great cities.

Toronto's tourism slogan is "**The world within a city.**" The motto is "**Diversity Our Strength.**" Both sum up the city's reality. It is among the most multicultural, cosmopolitan cities on earth.

It's literally home to the world, and the world church will find friends here. Whether you are from Fiji or Finland, Ethiopia or Thailand, there is likely a restaurant that carries your food and a community that speaks your language.

The **Adventist Church in Greater Toronto** reflects this. Across the region, which covers a vast 2,758 square miles (7,207 square kilometers) from Clarington to Burlington, there are churches conducting services in Italian, Ukrainian, Japanese, Korean, Hungarian, Chinese, Portuguese, Estonian, plus several Filipino, Spanish, and Caribbean-flavored congregations. The world church can look at Toronto and see its reflection.

Although Toronto gets some 20 million visitors a year, it is still one of the world's best-kept secrets. Montreal, the center of French Canada, is often more recognized internationally



because it hosted the 1976 Olympics and the 1967 World's Fair.

But those who know Toronto sing its praises.

National Geographic calls Toronto "the most civil and civilized city in the world." Actor Peter Ustinov said the city is akin to "New York run by the Swiss." And *Fortune* named it in 1996 "top non-U.S. city for business" and "best international city for work and play."

Compared to other North American cities, Toronto has the second-largest transit system and the highest ridership; has the second-largest stock exchange; is the

fourth-largest financial center, and is ranked by *Bicycling Magazine* as the number one city for cycling.

On a world scale Toronto has the third-largest English language theater production center; has the second-largest film festival; is listed among the top 10 destinations, and is ranked by various publications and groups as having the "third-highest quality of life" and being among the "top three cities for personnel recruitment and retainment."

**Toronto is Canada's largest city.** The city proper covers 245 square miles (630 square kilometers). Population is 2.4 million. The Greater Toronto area, which includes 24 suburban municipalities such as Mississauga (590,000), Oshawa (137,000) and Markham (184,000), has a population of 4.3 million. It'll reach 6 million in 20 years.

The city is Canada's media mecca. It has four English language mainstream daily newspapers and dozens of radio and television stations. In addition, there are scores of eth-

nic publications. For example, there are an Italian daily newspaper and three Chinese language dailies.

When in doubt or confused, read the **Toronto Star**.

There is much to see and much to do. It will take all your powers of concentration to glue yourselves to your SkyDome seat and stick to the church business at hand when so much is going on outside.

Just outside the stadium is a nine-hole downtown golf course and driving range. It's temporary, so you might want to enjoy it on this visit. When you return it will have been replaced by high-rise condominiums.

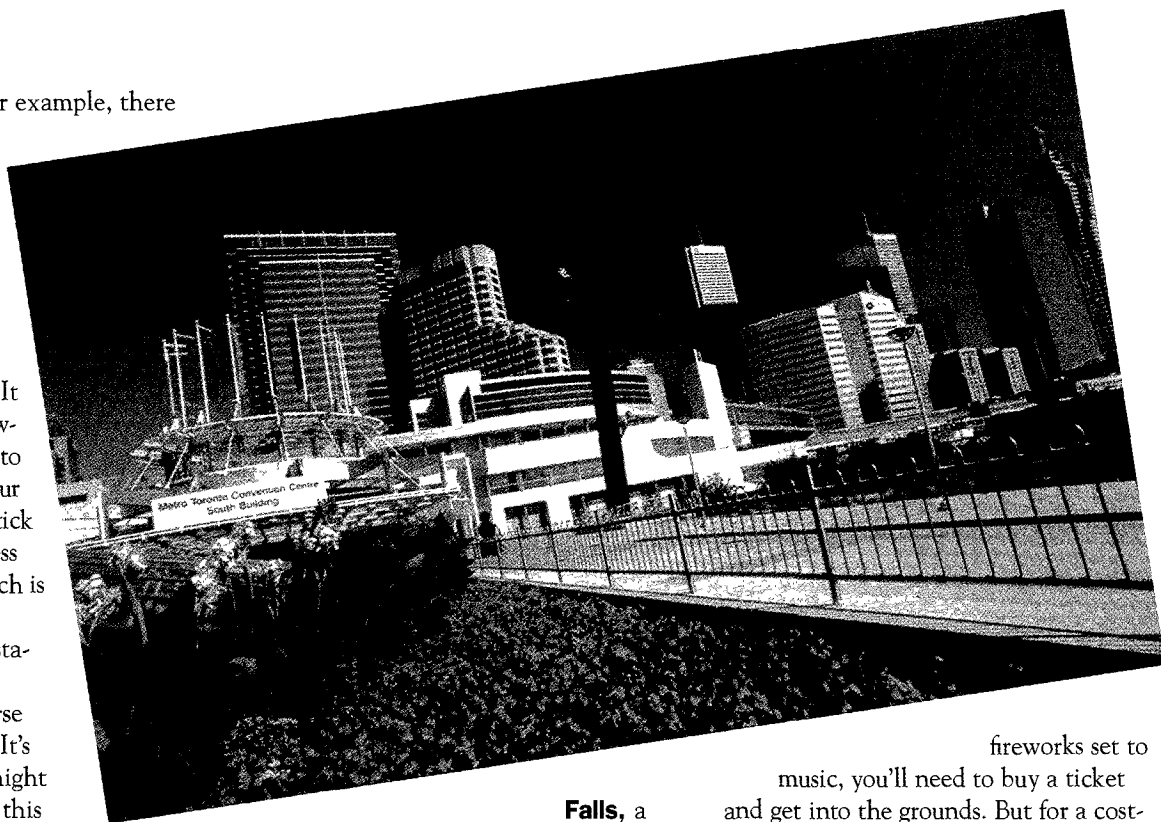
On the other side of SkyDome is the CN Tower, with an observation deck that is the highest in the city and the world. The convention centre, host to many session exhibits and, most important, the GC restaurant, is just north of the tower.

Most will be able to walk to the Royal York Hotel, Crowne Plaza, Holiday Inn on King, the Roy Thomson Hall to catch the Toronto Symphony, or several restaurants along Front Street and King Street.

On a nice day—and that's the norm in late June and July, with average temperatures of 27° C or 81° F—you can cover much of the downtown area on foot. If it rains, travel the underground **PATH** system from the SkyDome to the **Eaton Centre** shopping mall.

Or you can make use of the efficient public transit system, which is safe, reliable, and takes you everywhere in the city. Transit tickets or tokens are sold five for \$9 and are good on buses, streetcars, or the subway. You can transfer from one to the other for the same fare by using a "transfer"—a paper pass you request when you pay your fare.

Day trips can take you to **Niagara**



**Falls**, a mere 90 minutes away. You can travel by boat tour or by bus. Or you can combine Niagara Falls with a side trip to Niagara-on-the-Lake, a picturesque town that's famous for a summer festival of George Bernard Shaw's plays. Another day trip takes you to Stratford, Ontario, home of an annual festival of Shakespearean plays.

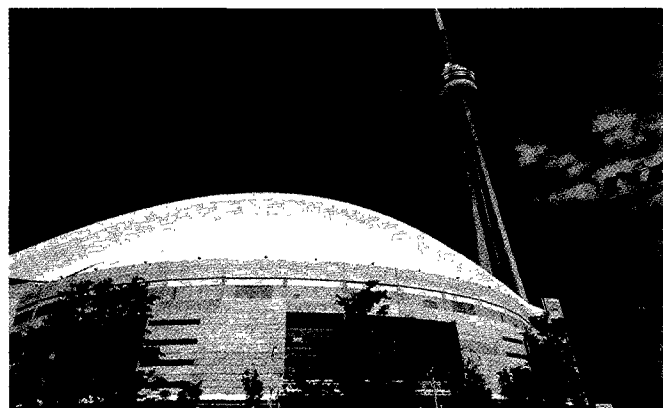
Those who want a quick getaway from the stress of church politics should take the ferry at the foot of Bay Street (next to the Westin Harbour Castle and within walking distance of Novotel) for a short ride to Centre Island or Ward's Island. Spend an hour or the entire afternoon. Walk along the boardwalk between the islands or rent a bike and travel between all three islands. As dusk falls, look back in wonder at the glimmering city.

Farther west of SkyDome is **Ontario Place**, a complex of children's village playground, rides, Imax Theater, etc. There is an admission fee. But if you are anywhere close you can see the **Symphony of Fire**, a massive fireworks display. To see the entire experience of

fireworks set to music, you'll need to buy a ticket and get into the grounds. But for a cost-free thrill, watch the fireworks from outside the grounds.

Other free events include the **Toronto Outdoor Art Exhibition**, July 7 to 9 at Nathan Phillips Square, at City Hall. Some 100,000 people will peruse the artists' work and buy if they choose. It's on, rain or shine, from 10:00 a.m. each day.

A terrific place to go and munch on



a sandwich is the **Music Garden**. Opened last year, it provides a natural solace in a busy city, right on the edge of the water, at the foot of Spadina Avenue, within walking distance of SkyDome.

Also, if you stay in town after General Conference session, you can catch some of the **World Vegetarian**

**Congress**, being held in Toronto July 10-16.

Toronto is one of the safest big cities in North America. It averages fewer than 60 homicides a year, low by North American standards.

As you'll see, the downtown core is not deserted at night. Many people live in the neighborhoods next to the commercial center. Increasingly, thousands live right in the core, in condos and lofts and converted warehouse space.

If you get a chance to travel off the main thoroughfares, you'll find out why they call Toronto **a city of neighborhoods**. Mere feet from the main streets are some stunningly beautiful communities—Cabbagetown, Forest Hill, Rosedale, the Annex, the Beach, Little Italy, Riverdale, and Bloor West Village—all in the inner city.

**Canada is a metric country.**

Highway speed limits listed at 100 are kilometers per hour, not miles per hour. One hundred kilometers is roughly 62 miles. One U.S. gallon equals about 3.8 liters.

We have a dollar coin called a **loonie**; and a \$2 coin, called, naturally, a **twonie**. We have pretty money. The various bills are color-coded.

Products have dual labeling in **French** and **English**, Canada's two official languages. If you are in Chinatown, you might even find

labels in three languages.

This is a heavily taxed zone for those of you who hail from tax-free states or countries. But how did you think we paid for health care and other social programs?

Two taxes are levied on most products: the provincial sales tax of 7 percent and the goods and services tax (GST) of 8 percent. The GST is refundable to visitors, on application for the refund once outside of Canada. Get a brochure from your hotel.

By now it's beginning to sink in that our brothers and sisters from Quito to Quebec, from Alaska to Zimbabwe, will be worshiping together under the concrete and steel roof of the **SkyDome, the world's first stadium with a retractable roof**.

For some of you this is old hat—this coming together every five years. You've been to New Orleans and Indianapolis and Utrecht. You've experienced the thrill of the **Parade of Nations**. You've sat and waited for the nominating committee report naming our next General Conference president.

But for others, like me, this is all new, a first; an initiation made more special because it is right in my backyard.

My house is already full. Relatives from Cleveland booked their room two years ago and family from Jersey grabbed the basement early this year.

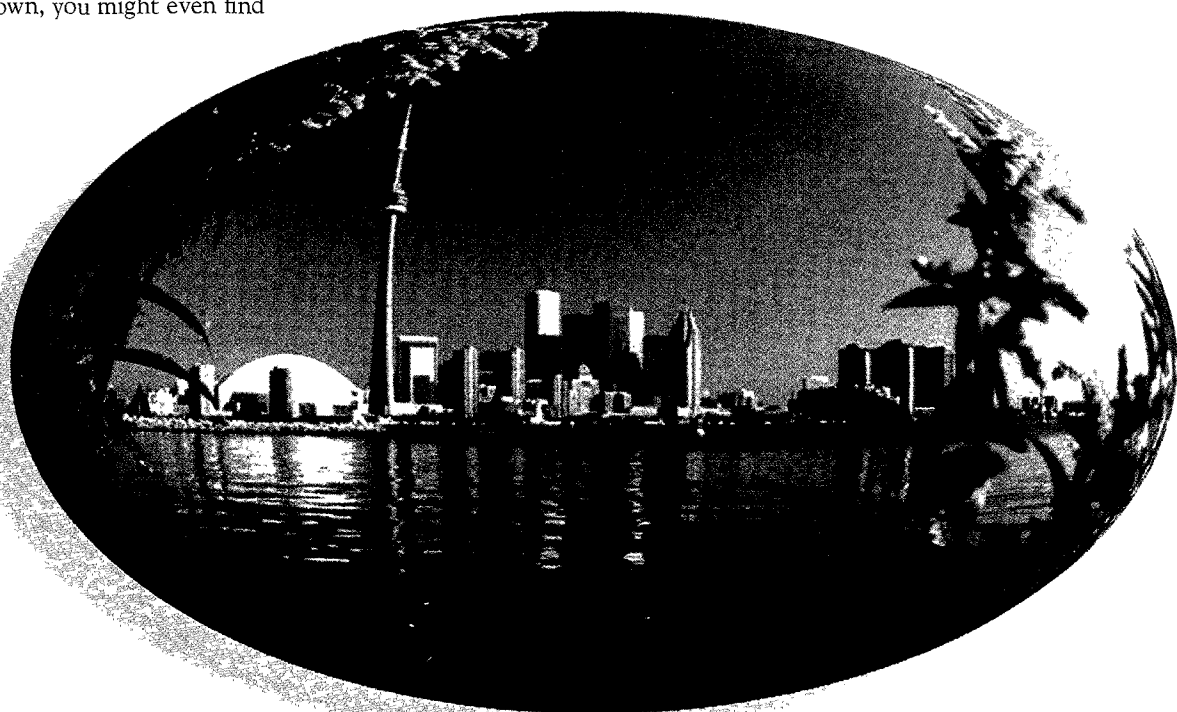
Several church members with a more active business mind than I possess are renting out homes at rates, let's say, lower than the hotel rates. Some churches, like mine (**416-401-0030**), are offering a bed and breakfast for the expected scores—hundreds, even—who may have difficulty finding accommodations.

Fear of large crowds and shortage of accommodation should not deter anyone. I can't imagine someone traveling all the way from the Philippines being forced to share a sleeping bag with the homeless on Toronto's streets. Somehow Toronto will find a place for you.

Meanwhile, the mayor's office is well aware of your presence. And city officials are tabulating the economic spinoffs that will come from what promises to be—if the numbers come as anticipated—the city's largest convention ever.

Let's have a glorious time, singing and worshiping with the saints of every tongue, race, and nation. **Toronto welcomes you.**

**ROYSON JAMES** writes the monthly column "Cityscapes" in the *Adventist Review*.



# The Agenda

*A quick look at major business items of the session*

**BY LOWELL COOPER**

*Vice President, General Conference*

**D**elegates and visitors to a General Conference (GC) session will find 24-hour days too short to see or do everything that a session offers. Time will fly. But they will walk—to concerts, prayer and devotional meetings, exhibits, special features, committees; or to find friends, food, and a place to relax. At the center of this sprawling maze of activity is a business session of the church.

The business agenda contains items affecting the worldwide Seventh-day Adventist family. A typical agenda mix for a GC session includes issues dealing with organizational structure, constitution and bylaws, theology and practice, progress reports, and the election of leaders. First-time attendees will be surprised at both the simplicity and complexity of the global church.

Here's a quick glance at major agenda items for the session in Toronto.

## **1. New Conferences or Union Missions**

Shortly after the session opened yesterday, delegates were invited to vote on the acceptance of two new union conferences, two new union missions, and the attainment of conference status by four former union missions. Before the vote, the GC was comprised of 92 unions.

## **2. News and Progress Reports**

Highlights and challenges of the past

quinquennium, featured in the GC president's report last evening, will also find emphasis in that of the secretary and treasurer today. The report from the office of Archives and Statistics will be a delight to those with mathematical inclinations. (The rest of us will savor the headlines.) A favorite part of the agenda comes by way of reports from the 12 divisions and one union (Southern Africa Union Conference), attached directly to the GC. Six evenings of the 10-day session are devoted to these inspiring presentations.

## **3. Election of Leaders**

The 171-member nominating committee will conduct its work while other meetings are in progress. There are 127 elected positions to be filled at this session. They include: officers for the GC; officers for each of the 12 world divisions; a director (and associates where applicable) for each GC department; a director and associates for the GC Auditing Service; plus the board of trustees for the GC Corporation.

## **4. Constitution and Bylaws**

The 1995 GC session in Utrecht approved major amendments to the GC constitution and bylaws. The amendments for consideration at this session are less dramatic, but nevertheless important, refinements. Among the proposals are the following:

- *Reference to role of divisions.* The existence and role of divisions, previously assumed in the constitution, is now stated more explicitly.
- *Adjustment of regular and at-large delegate ratios.* The combined effect of several amendments approved in 1995 resulted in very limited delegate quotas from divisions. Much of the delegate representation had been shifted from divisions to unions. The proposed amendment ensures that a division will be able to select at least 10 delegates.
- *Adjustment in the process of selecting members of the nominating committee.* The new proposal allows for delegates from a division to function as a unit in the process of selecting members of the nominating committee.
- *Election of a GC Auditing Service Board.* The structure of the GC Auditing Service became the subject of vigorous debate at the 1995 session. Delegates voiced sharply divided opinions about how best to protect the independence of the audit function. The current recommendation provides for the election of an Auditing Service director as well as an Auditing Service board whose chair is the GC president.

## **5. Church Manual Amendments**





Utrecht, 1995

The first official Seventh-day Adventist *Church Manual* was published in 1932. The preface stated that “it has become increasingly evident that a manual on church government is needed to set forth and preserve our denominational practices and polity.” The two objectives of setting forth and preserving denominational practices and polity are accomplished, in large part, by having the session approve new additions or amendments to the *Church Manual*.

Ninety-one of the session’s agenda items deal with the *Church Manual*. The majority of these items serve to update terminology, clarify meaning, or improve the sequential presentation of information. However, several amendments or proposals are bound to awaken considerable interest. Here’s a preview:

- *Divorce and remarriage issues*: The 1995 session in Utrecht requested the GC to appoint a commission to study divorce and remarriage

issues and to propose recommendations for inclusion in the *Church Manual* chapter entitled “Divorce and Remarriage.” Several aspects of this chapter have been modified: biblical principles have been set forth; the language used is less judgmental; the twofold purpose of church discipline is described; and a local church ministry for families is outlined.

- *Change in Church Manual Format*: Four chapters of the *Church Manual* will continue to require GC session approval. Changes to the notes (which contain explanatory and illustrative material) may be approved by the GC Executive Committee. In addition, it is recommended that the terms of reference for the *Church Manual* Committee permit the committee to perform routine editorial tasks rather than to have such matters also occupy the attention of dele-

gates to a GC session.

When all is said and done the agenda of the session is much more than the 147 items that can be checked off the pages of the bulky delegate materials packet. The routines and functions of organizational life must be cared for, but there is more to see, do, and experience.

#### 6. Windows on Mission

Five time segments during the business sessions have been reserved for presentations and discussions of special issues facing the global church: envisioning the church’s future, establishing effective witness to other religions, preserving unity amid increasing diversity, growing in spiritual maturity and discipleship, and sharing resources for mission. What shall we do, collectively and individually, about them? These discussions involve both challenge and opportunity, and their impact will last far beyond the session’s closing ceremonies.

# Vegetarian Spoken Here

*Toronto features lots of good food.  
You just have to know where to find it.*

BY CHRISTINE HWANG

I am a vegetarian gourmet. This may sound like a contradiction of terms, but I don't eat meat and I do appreciate good food. I travel around the world in search of new flavors and food experiences to titillate my taste buds. After eating in many cities of the world, I still find Toronto to be one of the most vegetarian-friendly cities. Only occasionally does one not find a vegetarian main dish on a restaurant menu. And the servers are usually knowledgeable in the different types of vegetarianism and the products that some vegetarians may choose not to eat.

Toronto has a unique flavor mix—what I call “global fusion.” True to its Canadian heritage, the kitchens are filled with spices from all corners of the globe. Often one can find a combination of spices from different cultures to create a new taste.

Let me introduce you to some of my favorite restaurants within the city of Toronto.

## Casual Fare

If time is of essence and you have only enough time to grab a quick bite before the next meeting, go to the nearest hot dog stand and get an all-natural **Yves** veggie dog for about \$2.00.<sup>1</sup> Yves products not only taste great but are natural right down to the food coloring (done with vegetable juices).<sup>2</sup>

The best vegetarian burgers in the world are made at **Lick's**. Not only do they taste great, but separate grills and tongs are usually used in the cooking of meat and vegetable dishes, so that one need not fear contamination of one to the other.



Unfortunately, at this time during renovations, there are no stores in the downtown area. The burgers, however, are certainly worth traveling for. Several outlets are just a subway ride from the SkyDome, on Eglinton just east of Yonge Street (Eglinton subway station) and Yonge Street north of Finch Avenue (a 10-minute walk north of Finch station). The **Nature Burger** costs \$3.45 (Canadian), plus taxes. The Nature Burger package deal with fries and soft drink costs less than \$5.00.

## Italian Fare

Italian food is the most popular cuisine in Toronto.

For a delicious eggplant parmigiana sandwich that can easily feed two, try **Mustachio** on the lower level of the St. Lawrence Market on Front Street by Jarvis (92 Front Street East, 416-368-5241). The sandwich will lighten your pocketbook by only about \$4.00. Mustachio is open only until 4:00 p.m.

If you want an excellent pizza and/or have some dietary restrictions, head to **Il Fornello**. They have regular, whole-wheat, and spelt crusts, along with many toppings from the ordinary to the exotic. They even have pizzas with tofu cheese for those who don't use milk products. They are located on King Street West, west of University Avenue across from Roy Thomson Hall (214 King Street West, 416-977-2855). Avoid going between 6:00 and 7:00 p.m. when all the theatergoers are trying to get a good meal before the show. A cozier version of the same restaurant is located at 35 Elm Street (416-598-1766), just a few streets north of the Eaton Centre.

## Indian Cuisine

Little India is located at Gerrard Street and Coxwell Avenue in the eastern part of Toronto. Eating well vegetarian-style in an Indian restaurant is not difficult, but there are places worth noting. One is **Madras Express** (off Gerrard Street East on Ashdale, a couple blocks west of Coxwell). Don't let looks fool you. This little hole-in-the-wall vegetarian eatery with three tables makes some of the best dosas around. When the *New York Times* restaurant reviewers came to Toronto, they serendipitously found this little place and went away raving about the food. There's really only one item on the menu—variations of the dosa, a thin crepe filled with a potato curry mixture eaten with sambur (a vegetable soup) and coconut chutney.

If you wish for more variety, try **Gujarat Durbar** (on Gerrard Street East just a few blocks west of Coxwell). For \$10 you can eat as much as you wish at their vegetarian buffet. The food is usually fresh and tasty, and a bit less spicy compared to that of their South Indian cousins. For an unusual treat, try their rose-flavored cashew nut ice cream. Other flavors include pistachio, mango, and saffron.

## West Indian Flavors

Although West Indian shops are not usually devoted to vegetarian cuisine, there are a few places to get a good vegetarian meal. Good rotis with various fillings can be had for about \$4.00 in **Vena's** (646 Queen Street West near Bathurst) and **Bacchus** (farther west on Queen Street, 416-532-8191).

Good vegetarian Jamaican patties can be found at the **Patty King** in Kensington Market, west of Spadina and north of Dundas (187 Baldwin Street, 416-977-3191). Buy a few and eat them in a nearby park or while wandering through the market.

## Vietnamese Cuisine

One of my favorite restaurants is the **Lotus Garden** (Dundas west of the Art Gallery of Ontario). It's vegan, family-operated, and casual. The best items on the menu include the

lemongrass "chicken," mini crepes, and the saté dish. Their organic milk-free shakes are very tasty, in case the other good things don't fill you up.

## North American

**La Commensal** is a popular vegetarian buffet-style restaurant (655 Bay Street at Elm Street, 416-596-9364). The first La Commensal was established in Montreal, where the name is now synonymous with vegetarian eating. A couple years ago a restaurant in Toronto was opened, serving Quebecois foods such as vegetarian paté and tourtière (vegetarian meat pie) along with other typical vegetarian fare and salads. However, as the food is weighed, the meal can be quite expensive if you choose heavy items.

There is a large selection of vegetarian fare in the local supermarkets also. Aside from health food stores and other specialty stores, vegetarian products are available in mainstream stores. The best of the lot are **Loblaw's** grocery stores, with their President's Choice and Too Good to Be True labels. You can buy soy milk, vegetarian cocktail wieners, Chickenless Kiev, and other interesting meatless products. Yves products are also available widely. They include burgers and wieners, ground beef substitutes, and sliced soy products perfect for picnic sandwiches. For something a bit different, try **Fontaine Sante's** vegetarian paté, which may be found in select health food stores (try **Noah's** at 322 Bloor Street West, 416-968-7930).

**T**oronto is a city with a plethora of different tastes for the vegetarian gourmet. I hope that this list gives you a place to start exploring new flavors. Happy eating, and have fun exploring.

**CHRISTINE HWANG** *lived in Toronto for seven years and now is on assignment with ADRA/Cambodia, living in Phnom Penh.*



## Something for Every Taste

**inexpensive** (under \$7 for main course):

Hot dog stands

Lick's

1960 Queen Street East  
416-691-2305

49 Eglinton East  
416-440-0523

Mustachio

St. Lawrence Market, lower level  
92 Front Street East  
416-368-5241

Madras Express

1438A Gerrard Street East  
416-461-7470

Vena's

646 Queen Street West  
416-504-8485

Patty King

Kensington Market  
187 Baldwin Street  
416-977-3191

Lotus Garden

393 Dundas West  
416-598-1883

**Moderately priced** (\$7-13 for main course):

Gujarat Durbar

1386 Gerrard Street East  
416-406-1085

Il Fornello

214 King Street West  
416-977-2855

Le Commensal

655 Bay Street  
416-596-9364

## Grocery Stores and Markets

St. Lawrence Market

92 Front Street East  
416-392-7219

Kensington Market

238 Augusta  
416-367-2760

Loblaw's

Several locations, including the  
Harbourfront area

Noah's

322 Bloor Street West  
416-504-8485

<sup>1</sup>All prices are quoted in Canadian dollars. Information is current as of time of publication.

<sup>2</sup>As in every other country, street vendors' fare should always be approached with caution—especially on hot summer days.—Editors.

# Memories and Records of Early Experiences

BY W. C. WHITE

*This article appeared in the Advent Review and Sabbath Herald, January 28, 1932. Punctuation, capitalization, and other aspects of literary style have been left unchanged.—Editors.*

ONE MORNING IN MAY, 1863, the deaconesses of the Battle Creek church were called by Elder James White to take a look at a worn and torn old tent, and to decide if they could mend its numerous rips and tears, so that it could be used in a general meeting soon to convene.

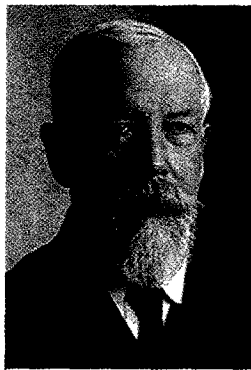
The writer of this sketch, then a boy of nine, had accompanied his father, and was somewhat surprised at the hopeful way that Mrs. Martha Amadon and her associate deaconesses looked at the rips in the tent curtain and the holes in the top, and then said they would get big needles and strong thread, and do their best to mend the tent.

On the following Friday, May 22, the tent was pitched on the north side of a vacant lot close to the Review office, on the very spot now occupied by the Battle Creek Tabernacle.

The tent was fitted up in the usual fashion of those days, with board seats without backs, and a platform for the speakers. This platform was about twelve feet wide and eight feet deep, and twelve inches above the ground. It had a board seat with a back, extending across the rear of the platform. In front was a modest desk, and between it and the board seat were three or four chairs.

Thus the "Michigan tent" was ready to accommodate the second annual meeting of the Michigan Conference, also the members of the Battle Creek church, and numerous brethren from neighboring churches, as well as the delegates who had come from New York, Ohio, Iowa, Wisconsin, Minnesota, and Michigan, for the purpose of organizing a general conference of Seventh-day Adventists. This general meeting was a great event in the history of the Battle Creek church, the Michigan Conference, and of Seventh-day Adventists everywhere.

Everybody knew that this was to be the largest assembly of



W. C. White

Seventh-day Adventists ever assembled up to that time. Ministers were arriving day by day, and busy preparations were being made for the entertainment of delegates from abroad for nearly a week, and for the delegates and visiting brethren of the Michigan Conference from Friday until Monday.

The brethren who had gathered to organize a General Conference met Wednesday and Thursday in the meeting house on Van Buren Street near Cass Street. This building, erected in 1857, was 28 x 42 feet in size, and would seat about 200 persons.

For the organization of the conference there were present duly appointed delegates from six States. Other brethren attending the meeting were free to take part in the discussions and deliberations.

A sense of solemn responsibility rested upon the assembly. Great joy was felt by the leading brethren that the time had come for organization. Several of the delegates had taken an active part in the five-year controversy over the question of the rightness or wrongness of organization. Some of them had at first been opposed to organization, believing it to be a dangerous thing, but later saw its value, and were ready to unite with the other brethren in this advance move.

And here the question arises, Why should anyone fail to see the value and the necessity of organization?

The following from George Storrs, written in 1844, will show what was taught concerning organization to those who had separated themselves from the churches under the advent proclamation:

"Take care that you do not seek to organize another church. No church can be organized by man's invention but what it becomes Babylon the moment it is organized. The Lord organized His own church by the strong bonds of love. Stronger than that cannot be made; and when such bonds will not hold together the professed followers of Christ, they cease to be His followers, and drop off from the body as a matter of course."

James White, in 1853, writing of the opposition to organization, said:

"After the time passed, there was great confusion, and the majority were opposed to any organization, holding that it was inconsistent with the perfect liberty of the gospel! Mrs. White was always opposed to every form of fanaticism, and early announced that some form of organization was necessary to prevent and correct confusion. Few at the present time can appreciate the firmness which was then required to maintain her position against the prevailing anarchy." "The union which has existed among Seventh-day Adventists has been greatly fostered and maintained by her timely warnings and instructions."

Seventeen years later, James White, looking back over the years of healthy growth of the work, wrote as follows:

"Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but rather for the protection of the people of God. Christ does not drive His people; He calls them. . . .

"Christ never designed that human minds should be molded for heaven by the influence merely of other human minds. 'The head of every man is Christ.' His part is to lead, and to mold, and to stamp His own image upon the heirs of eternal glory. However important organization may be for the protection of the church, and to secure harmony of action, it must not come in to take the disciple from the hands of the Master. . . .

"Those who drafted the form of organization adopted by Seventh-day Adventists, labored to incorporate into it, as far as possible, the simplicity of expression and form found in the New Testament. The more of the spirit of the gospel manifested, and the more simple, the more efficient the system.

"The General Conference takes the general supervision of the work in all its branches, including the State conferences. The State conference takes the supervision of all branches of the work in the State, including the churches in that State. And the church is a body of Christians associated together with the

simple covenant to keep the commandments of God and the faith of Jesus.

"The officers of a local church are servants of that church, and not lords, to rule over it with church force. 'He that is greatest among you shall be your servant.' Matt. 23:11. These officers should set examples of patience, watchfulness, prayer, kindness, and liberality, to the members of the church, and

*Organization  
was designed to  
secure unity of  
action.*

should manifest a good degree of that love to those they serve, exhibited in the life and teachings of our Lord."

In the meeting held Sabbath and Sunday the congregation was large and the tent was filled. Sunday was a very warm day, and my brother Edson and I made ourselves useful by supplying the congregation with cool fresh drinking water from neighbor Frey's well. With tin pails and tin cups we passed through the assembly, offering water to all, without disturbing the business proceedings.

#### **Elder Smith's Report**

In his brief report of this joint meeting of the Michigan and General Conference, Uriah Smith, in the *Review and Herald* of May 26, 1863, spoke as follows:

"Taking a general view of this meeting as a religious gathering, we hardly know what feature of the joyful occasion to notice first. We can say to the readers of the *Review*, Think of everything good that has been written of every previous meeting, and apply it to this. All this

would be true, and more than this.

"Perhaps no previous meeting that we have ever enjoyed, was characterized by such unity of feeling and harmony of sentiment. In all the important steps taken at this conference, in the organization of a General Conference, and the further perfecting of State conferences, defining the authority of each and the important duties belonging to their various officers, there was not a dissenting voice, and we may reasonably doubt if there was even a dissenting thought. Such union, on such points, affords the strongest grounds of hope for the immediate advancement of the cause, and its future glorious prosperity and triumph. . . .

"On Friday the Michigan tent was erected on the green a few rods from the office, as it was evident that the numbers who would be present on Sabbath and first day could not even find standing room in our house of worship.

"Six discourses were delivered, and two social meetings were held in the tent. A tent nearly full of Sabbath keepers on the Sabbath, intently absorbed in listening to the proclamation of the great truths of our present position, was a cheering sight. Evenings, and on first day, a good attendance of friends from the immediate neighborhood furnished as large a congregation as could be comfortably entertained in the tent.

"There were in all eight stirring and instructive discourses delivered, one each by Brethren White, Sanborn, Snook, and Loughborough, and two each by Brethren Andrews and Hull. At the close of the forenoon discourse on first day, we had an interesting season of baptism, in which eight signified their faith in the burial and resurrection of their Lord.

"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."  
St. Helena, Calif.

# The Perfect Home

*Devotional message presented Thursday, June 29, 2000*

**D**uring life many of us make a collection of places and memories that we call home. Recently I traveled around the world to be home in Australia, and while there I covered 7,500 kilometers by road and 3,000 by air (in one week) to be home in Western Australia. Then, after a tedious 25-hour return flight, my wife and I stepped through the door of 39 Cunningham Hill Road, St. Albans, England, and said, "We're home!"

People ask me, "Where is your home?" I have to ask, "Do you mean 'Where does my wife live?' or 'What country do I come from?' or 'Where was I born?' or 'Where do our children live?'"

Home means different things to different people. Just think for a moment of the families, houses, and homes from which we come.

I visit in homes in many cultures and communities in dozens of countries each year. Adventist pastors and members share a variety of places and memories that they call home.

For some, home is a mud-brick hut with thatched roof, earth floor, and 8-12 children. For others, home is a desert tent (or a rough stone structure) surrounded by sheep, goats, camels, cattle, donkeys, and an extended family. For others, the "perfect family" is the nuclear family—suburban home, mother, father, and 1.75 children! For many, home is a small inner-city high-rise room or apartment. For some Adventists, home is a luxury house with tennis court, swimming pool, and two to six cars in the garage. For other Adventists, home is found in the few remains of bombed-out buildings or in the cardboard shack on the city garbage dump.



**Peter Roennfeldt**  
Secretary,  
Ministerial  
Association, Trans-  
European Division

As a church, we represent and come from such a variety of homes. Homes in which are found companionship and loneliness; security and fear; love and abuse; rest and struggle; health and sickness; new life and death.

How would we define the perfect home? Recently the *Adventist Review* (Sept. 1999) ran an article entitled "Home Is Where the Church Is," and I can identify with that. But some cannot.

Most of us come to worship God knowing that whatever the places or memories that we call home, we are not at home in this world. We lost our perfect home, and we now look for another.

In the beginning, God created the perfect home for our first parents. What qualities characterized that perfect Eden home?

The poetic accounts of Creation in Genesis 1 and 2 present us with at least seven qualities that made that home:

1. *God was in that home.*

God spoke in that home. In Genesis, chapter 1, New International Version, the expression "and God said" is used six times (1:3, 6, 9, 14, 20, 24) and "then God said" is used three times (1:11, 26, 29). But God was not thundering from a distance. He was intimately involved—moving (1:2, KJV), blessing (1:22, 28), forming "man from the dust of the ground" (2:7), and breathing "into his nostrils the breath of life" (2:7). The picture is one of God getting His hands dirty, one of God stooping to kiss the dust in that home to achieve the crowning act of His creative work—that of making beings in His own image and likeness (1:26). God was in that home.

2. *That home was built upon an authentic, intimate relationship that portrayed God's likeness.*

The record is simple—and powerful—in its implications: "Then God said, 'Let us make man in our image, in our

likeness'. So God created man in his own image, in the image of God he created him; male and female he created them" (1:26, 27).

While the Creation stories clearly honor the value of the individual woman and man, one without the other, alone (or one against or in competition with the other), does not provide the full picture.

God's image or likeness is revealed in the companionship, sharing, oneness, the equality, support, sexuality, and creativity of marriage as designed by God. God created the closest and most intimate tie. He ordained that "a man will leave his father and mother [to] be united to his wife . . . [to] become one flesh" (2:24).

3. *Variety, color, and diversity filled that home.*

The home of our first parents was filled with light (1:3-5) and surrounded with the beauties of rivers, lakes, seas (1:22), sky (1:6-8), and hills (1:9, 10). Their home was teeming with an immense variety of sea creatures, birds, and animals. Five times Moses records, "And God saw that it was good" (1:10, 12, 18, 21, 25).

The picture is one of God—in the midst of all creatures great and small—saying, "This is good!" And "God blessed them and said, 'Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth'" (1:22).

4. *There was new life, change, and growth in that home.*

God "blessed" Adam and Eve and said to them, "Be fruitful and increase in number" (1:28). New life was born. This was a growing, dynamic, changing family.

And we read: "The man and his wife were both naked, and they felt no shame" (2:25).

*There was no sin, no death, no clothes, and no shame in that home.*

In the middle of their garden home "were the tree of life and the tree of the knowledge of good and evil" (2:9). "And the Lord God commanded the man, 'You are free to eat from any tree in the garden; but you must not eat

from the tree of the knowledge of good and evil, for when you eat of it you will surely die'" (2:16, 17).

Our first parents were given free choice. They were not robots. God created them in His likeness. They could choose companionship with God, life, assurance, and security; or they could choose rebellion, sin, shame, and death.

There was no shame in that perfect home.

6. *Hard work and an abundance of food were part of that perfect home.*

Most of us  
come to worship  
God knowing that  
we are not at  
home in this  
world.

Genesis 1 tells us that God gave responsibility for the care of creation to our first parents, with fruits, grains, and nuts as their food (1:26, 28, 29).

The second chapter account gives more detail (see 2:4-6). In chapter 1 God speaks and blesses; in chapter 2 God makes, forms, breathes, and plants. And "the Lord God took the man and put him in the Garden of Eden to work it and take care of it" (2:15). Their hard work was rewarded with an abundance of good things.

And we read, "God saw all that he had made, and it was very good . . . Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. And God blessed the seventh day and made it holy" (1:31-2:3).

Three times we read of God bless-

ing. He *blessed* the creatures of sea, land, and air (1:22). He *blessed* Adam and Eve (1:28). And He *blessed* the seventh day (2:3).

At the end of Creation week God "ceased" His work of creating, making, and planting to spend our first parents' first full day together with them.

Having completed His work of creation, and having made them in His own life-giving image, God bound all together with an eternal gift of grace, the Sabbath day.

7. *The Sabbath blessed that perfect Eden home.*

God made perfect preparation. Everything necessary for happiness and fulfillment was provided. The Bible records the tragic loss of this home. It then traces (as will the 10 devotionals at this General Conference session) the major events in salvation history and prophecy, applying the meaning of these events to our spiritual lives.

Rebellion in Eden resulted in the loss of that perfect home. Our first parents hid from God. Intimacy and trust gave way to accusation and blame. The image of God was corrupted and perverted. Life, vitality, color, diversity, and creativity were subject to darkness, stagnation, shame, and death. Invigorating and rewarding activity gave way to drudgery, sweat, pain, thorns, and thistles.

Even the Sabbath—given as a holy, rest, family, fellowship, and worship day—became a burden, a curse, a legalistic thing, for the Sabbath was never meant to be separated from the Lord of the Sabbath.

However, through the centuries the Sabbath has stood as a reminder of the perfect Eden home and God's creative love and grace. And the Sabbath remains as a promise of salvation and a new home.

At the end of Creation week, God rested.

Centuries later, at the end of Passion Week, Jesus again said, "It is finished." He had lived a perfect life. He, the righteous and holy One, died. He completed the work necessary for

us to be able to choose a new home, and again He rested on the Sabbath day, in the tomb, in a garden!

Soon He will again say "It is finished." He will come again and open the door to our new home.

**We are going home!**

We are not going back. We cannot go back. We can never be the same again. We have experienced sin, evil, pain, separation, and death. And God has been through it all with us. As Paul says, we have lived as groaning Christians in the midst of a groaning world, and the Holy Spirit has groaned with us (see Rom. 8).

God has prepared a new perfect home for us.

It will not be the same. Everything will be new, not the same. Our first parents left the garden. We are headed for a city where we will again experience the presence of God, authentic relationships, life, vitality, beauty, no sin, and no death.

The apostle John records, "Then I saw a new heaven and a new earth. . . . And I heard a loud voice from the throne saying, 'Now the dwelling of God is with men, and he will live with them. . . . There will be no more death or mourning or crying or pain, for the old order of things has passed away.' He who was seated on the throne said, 'I am making everything new!'" (Rev. 21:1-5).

The theme for this General Conference session is Almost Home!

When I was still young I learned that the expression "almost home" does not mean "We're home!" In fact, almost home can mean "We haven't made it!" and even "We're not going to make it!"

I will remember adults discussing a tragic accident that claimed lives and terribly injured some of our schoolmates and hearing the words, "And to think—they were almost home!"

In the first year of my ministry the wail of sirens on a Friday evening was followed by a distressing phone call alerting us to the tragic death of a young member returning home from Avondale College for a weekend with

family. He was almost home!

Of course, there is also excitement in the words "We are almost home!" But only God knows whether we are

*The Sabbath  
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promise of  
salvation  
and a new home.*

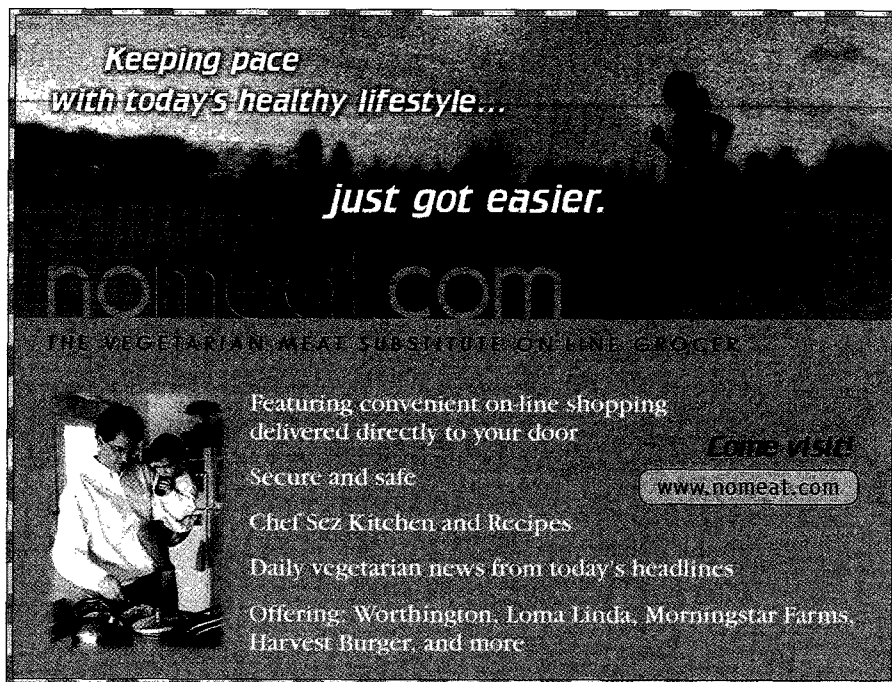
really almost home. From our angle, we still face some major mission challenges. What about the 3.4 billion people—60 percent of the world's population—in the 10/40 window? Are they to hear the story of Jesus? At the present time only 1 percent believe in Jesus and fewer than .001 percent are Seventh-day Adventists. What about the lost millions in post-Christian, post-modern, secular, urban Europe? Only 44 percent in Europe believe

that there is a God of any kind. Will they be given an opportunity? I am not sure whether we can really say "We are almost home!" But we are going home!

My father, a farmer, was a regular itinerant preacher. Childhood Sabbaths involved travel—sometimes hundreds of kilometers—on narrow country roads. The return home, after a long Sabbath, was often late and tedious. However, my brothers and I learned that if we slept, those long kilometers over dusty roads would be covered in a moment!

Perhaps that is why I can still sleep anywhere. The time would fly, and soon we would be at the farm gate with Dad calling, "Will one of you fellows open the gate?" But we remained still and quiet, and we would hear him say to Mom, "The boys must be asleep!" Which of course meant that he would get out, open the gate, drive through, close the gate, and drive across the farm to home.

Then Dad would call: "Boys, wake up. We're home!" One day our Father will call to us, "We're home!" And the gate will stand open wide, and we will enter our new perfect home. Then we will be home.



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# Events of the Session: A Bird's-eye View

AT THE SKYDOME

## Thursday, June 29

8:30-1:30 Registration  
2:30-3:00 Musical Prelude and Program  
3:00-5:00 Business Session  
6:30-6:45 Musical Program  
6:45-9:00 Business Session

## Friday, June 30

8:00-9:15 Daily Devotional, Heather Tredoux  
9:30-12:00 Business Session  
2:00-4:00 Business Session  
6:30-6:45 Musical Program  
8:45-9:00 Vesper Service, Lonnie Melashenko

## Saturday, July 1

8:30-9:00 Musical Program  
9:00-10:30 Sabbath School  
10:30-12:15 Divine Service, G. Ralph Thompson  
2:30-2:45 Musical Program  
2:45-3:45 Lay Participation  
3:45-4:00 Musical Program  
4:00-5:30 Global Mission  
6:30-7:00 Musical Program  
7:00-9:00 Festival of Mission: North American Division, Trans-European Division

## Sunday, July 2

8:00-9:15 Daily Devotional, Daniel B. Viloso  
9:30-12:00 Business Session  
1:30-3:00 Session Committees or Business Session  
3:00-5:00 Business Session  
6:30-6:45 Musical Program  
6:45-9:00 Festival of Mission: Euro-Asia Division, South African Union, Northern Asia-Pacific Division

## Monday, July 3

8:00-9:15 Daily Devotional, Adrian Bocaneanu  
9:30-12:00 Business Session  
1:30-3:00 Session Committees or Business Session  
3:00-5:00 Business Session  
6:30-6:45 Musical Program  
6:45-9:00 Festival of Mission: South American Division, Euro-Africa Division

## Tuesday, July 4

8:00-9:15 Daily Devotional, Virginia Smith  
9:30-12:00 Business Session  
1:30-3:00 Session Committees or Business Session

3:00-3:20 GC Corporation Meeting  
3:20-5:00 Business Session  
6:30-6:45 Musical Program  
6:45-9:00 Festival of Mission: Southern Asia-Pacific Division, Eastern Africa Division

## Wednesday, July 5

8:00-9:15 Daily Devotional, Jose M. Viana  
9:30-12:00 Business Session  
2:00-2:10 American Bible Society  
2:10-5:00 Business Session  
6:30-6:45 Musical Program  
6:45-9:00 Festival of Mission: Southern Asia Division, Inter-American Division

## Thursday, July 6

8:00-9:15 Daily Devotional, Richard Liu  
9:30-12:00 Business Session  
2:00-5:00 Business Session (Breakout Groups)  
6:30-6:45 Musical Program  
6:45-9:00 Festival of Mission: South Pacific Division, Africa-Indian Ocean Division

## Friday, July 7

8:00-9:15 Daily Devotional, Kingsley Clarke  
9:30-12:00 Business Session  
1:30-2:00 Retirees' Recognition  
2:00-3:00 Session Committees or Business Session  
3:00-5:00 Business Session  
6:30-6:45 Musical Program  
6:45-9:00 Vesper Service, John Nixon

## Saturday, July 8

8:30-9:00 Musical Program  
9:00-10:30 Sabbath School  
10:30-12:15 Divine Service, GC President  
2:30-3:30 Musical Program  
3:30-5:00 Youth on Parade  
6:45-7:15 Musical Program  
7:15-7:30 Closing Challenge, GC President  
7:30-9:00 Parade of Nations

## SESSION RELATED ACTIVITIES:

(This is a partial list of the many activities happening during the General Conference session that are not part of the main schedule.)

**Flag Ceremony, City Hall, Nathan Phillips Square**

**Monday, June 26, 12:00-12:40**

A flag emblazoned with the Seventh-day Adventist logo was presented to Toronto mayor Mel Lastman by the General Conference president to fly on the city's courtesy flagpole during the week of the session. The singing of the Canadian anthem, the mayor's and the General Conference president's addresses, and the raising of the flag constituted the event.

**Global Mission Mini-Camp Meeting, Metro Toronto Convention Centre South Hall E**

**Friday, June 30, 10:00-4:30**

**Sunday, July 2–Thursday, July 6, 10:00-6:00**  
**Friday, July 7, 10:00-4:30**

*Program includes musical performances, preaching, videos, interviews, and drama on stage in the Convention Centre.*

**Women's Ministries Meetings—Metro Toronto Convention Centre South Hall F/G**

## Monday, July 3

9:45-11:30 Heather-Dawn Small

## Tuesday, July 4

9:45-11:30 Marion Shields  
2:00-4:00 Seminars  
Hall F/G Instant Bible Studies for Busy People, Ellie Postlewait Green  
715B End Time Parenting, Kay Kuzma  
701B Panel: Women Reaching Women, Facilitator: Linda Dianne Crimes-Penick  
715A Get Organized—Seven Secrets to Sanity for Stressed Women, Nancy Van Pelt  
707 Ministering to People With AIDS, Mary W. Wangai  
205A La Femme dans le Leadership, Ellen E. Mayr  
206A Femmes, l'Heure a Sonné!, J. Nicole Brisé  
206B A Auto-Estima-Chave para o Sucesso, Odette Ferreira  
206C Onde está o seu irmão? Gilza do Ouro Torres  
206D El Papel de la Mujer en Evangelismo, Adly C. de Campos  
205B Nutrición para la Vida, Judith Jamison

## Wednesday, July 5

9:45-11:30 Karen Ritchey

## Thursday, July 6

9:45-11:30 Priscilla Handia Ben

— continued on page 45

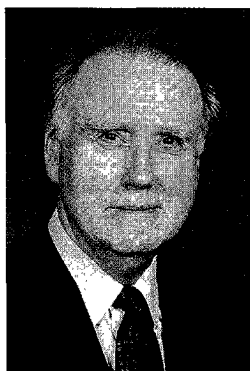
# Until the **Day Dawns**

*Presented Thursday, June 29, 2000*

*"As to a light shining in a dark place, until the day dawns and the morning star rises in your hearts" (2 Peter 1:19)\*.*

**W**e are one people, with one mission. The Seventh-day Adventist Church family around the world is larger, stronger, and more diversified in mission than at any time in our 150-year history. It took us more than 100 years to reach the first million in membership. It has taken us a little more than one year to add the last million, and we give thanks to God!

The spread of self-reliance around the world in terms of financial and personnel resources has been equally remarkable. There was a time when all resources seemed to flow from the so-called developed world to the work and witness of the church in the developing world. That is now changing. With a new approach to our shared resources, the church around the world has made and is making a fresh definition of how we should draw closer to each other and of how all



**Jan Paulsen**  
*President of the  
General Conference  
of Seventh-day  
Adventists*

carry a fair share of the responsibilities of a church in mission. It is right that we do it, and it is good for the dignity of us all. *We are one people!*

Everything that our church is, has, and does finds its meaning in mission. During the past 15 years in particular our church has been very deliberate in its focus on mission. To my mind comes the 1986 Annual Council in Rio de Janeiro when Neal Wilson led the assembled leaders to focus specifically on "unentered" areas and people groups. This gave birth to the initiative that we today know as Global Mission. I also want to recognize the energy and ideas that my predecessor, Robert Folkenberg, brought to this concept, particularly by increasing our awareness of the use of communication media, including satellite transmissions, in pursuing our mission.

*Mission* is why we are here. Said our Lord: "You are my witnesses . . . and my servant whom I have chosen" (Isa. 43:10). He who said to His people of old, "I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles, to open the eyes that are blind, to free captives from prison and to release from the dungeon those who sit

in darkness" (Isa. 42:6, 7), is the same who says to us today, I have sent you into the world "to be representatives of God, to reveal His Spirit, to manifest His character, to do His work" (*The Ministry of Healing*, p. 396).

So our focus is on the world and God's saving activities in the world; our focus is on the church as a community in mission. It is my honor and privilege to share with you "what God hath wrought."

## Our World

The world we call home is a hungry, violent, and tragic place. The century we leave behind has seen the greatest slaughter in history. The record of humanity's inhumanity scars us all. Ours is a sin-sick dying world, desperately needing salvation and deliverance, needing faith, hope, and love.

We hear of wars and rumors of wars. But the end is not yet. We see famine and earthquakes in many places. But these are but the beginnings of birth pangs. For first the gospel must be preached in all the world as a witness.

In a doomed world of despair and evil, our role is to preach and live the gospel—faith, hope, and love. We are on our way to something better—a better place, a better life, a better future. Ours is the perspective of the great controversy and its sure conclusion in the establishment of God's glorious eternity. In contrast to the pain and death, the killing and suffering, we proclaim the joy and happiness of knowing Jesus, who is life eternal. For with Christ's victory, "death, where is your sting?" We do not preach ourselves, but Jesus Christ as Lord, transforming the quality of our lives now and assuring us as a community of hope of life everlasting.

This report is the record of the church in action, fulfilling the Master's command and working "until the day dawns."

So what is it that makes us one? What makes Adventists different?

## 1. The Faith That Makes Us One

At the heart of our faith is Christ. He is the content and focus of our faith. The cross is our message and our salvation. Through this Christ-centered gospel we gain the assurance of who we are and the conviction of where we're going. The God we know and preach is the source of the faith that makes us one.

In an aimless world Adventists have faith in God and His promises. Fundamentally, the belief of Adventists is in the salvation offered by the God of the Bible. Our most specific goal is to meet Jesus at His soon coming and to share this good news with everyone. Our whole identity is summed up in this present and future experience of God that makes a real difference in the way we live and work and act. As a church we are committed to "one Lord, one faith, one baptism." We can say with assurance,

"I know the God who saves me, and so I know He will be with me to the end."

Our faith is not without challenges—even direct literal attacks on the church. For example, the only Adventist church in Turkmenistan was destroyed last November. Or the attacks on churches in parts of Asia, with Adventist members beaten and jungle chapels broken down or burned. But the church is not made up of just bricks and mortar, and its beauty is not in buildings. The church is the body of Christ, made up of us as members.

We also experience those very real challenges to individual faith on a personal level. Like Anthony Alexander, imprisoned in Sri Lanka, accused of being a terrorist. Or the three Cape Verde islanders from their country off the coast of West Africa, jailed for allegedly desecrating Catholic churches. We praise God for the release of these brothers in Christ and for the fact that justice can still prevail in this world of ours.

We must recognize here too the more insidious challenges to faith, when the values of the world invade the church. Such values reflect different dynamics of life, and



*Baptism in Poza Rica, Mexico*

are out of harmony with the faith that makes us one. Financial challenges also affect our faith, both individually and as an organization. The result can be lack of commitment, altered priorities, arguments over practice and policies. They are aspects that hit at the heart of faith.

That's why in a number of places around the world the church has chosen to emphasize and celebrate the role of membership involvement—take, for example, the Festivals of the Laity. It's been my privilege to participate in such enthusiastic celebrations of the thrill of evangelism and of sharing the gospel message. In these wonderful festivals of contagious excitement, we catch a glimpse of what God can do through all of us. Such events are testimonials to the importance of each and every member recognizing their responsibilities and of experiencing the joys of telling others about their faith.

Or take the young people. All over the globe they are taking up the challenge to make the church *their* church and witness to *their* faith.

For example, in Romania the Pathfinders write out the whole Bible *from memory* on a scroll 1.7 miles (2.7 kilometers) long. Why? Because they *want* to make a public statement.

They want to show what they believe—that the Bible is still relevant to young people today. Half a world away in Brazil, there's a similar event. Together with the inauguration of a "Bridge of Hope," young people write out the Bible, signing on with smiles as their way of saying, "We really believe in God. We're committed to Him."

Or what about the biggest camporee of all in Oshkosh, Wisconsin? Some 22,000 Pathfinders together "discover the power" of God to make a difference in their lives. A truly marvelous testimony to youthful enthusiasm linked to the power of God—an unstoppable combination!

The youth are on the march for change. Like the Walk Around the World 2000 program—hundreds of marches in

many countries round the globe. Walking for a better world. Walking for a drug-free lifestyle. Walking toward the glorious kingdom of God.

Similarly, young people in their teens and 20s are determined to make an impact on the world through their church. A wide range of programs show that they want to be involved, like *ConneXions 99* and *excite 99* and *g2k*. Such events reveal that Adventist Christians are up-to-date, relevant, and committed to God's plan for this world.

Faith in action: that's what defines the church. And that's *the faith that makes us one*.

## 2. The **Hope** That Makes Us **One**

**W**hat aspects of our belief really distinguish us? We can sum up our ideas about God like this: God is good; God loves; God saves. God offers—and He expects us to embrace—a better life with higher values. God is coming back. God gives eternal life.

Simple. Because it expresses that most basic truth: hope. And not just any kind of hope, but *hope in God*. Our hope, our future, is as bright as the promises of God Himself. That is why the primary Adventist essential transcends all cultures: because it hits all people at the heart of their being. Advent hope gives meaning and purpose to life itself.

Many have wondered what gives the Adventist Church its dynamism.

Some look to the organizational structure. But the power of Adventism is not there. Some think it is in our lifestyle message. But good though that may be, this is not the source but the result of the motivating power. Others believe it is in small group ministry, or in the

health message, or in education. But though all these things are good, they are not in themselves the critical power of the church.

This church began through preaching the message of the blessed hope, the sure and certain return of our loving Lord. Only as we continue this mission can we truthfully identify ourselves as Adventists. For the power of the Adventist Church is in the Advent and in the Spirit who brings this



Happy junior Bible students in Rimac, Peru

power. The Spirit brings Christ into focus and brings understanding, for the Spirit leads us into all truth and reveals Jesus to us. This is the God who came, the God who is with us and who saves us. This is the God who comes again to take us to be with Him for all eternity. Our message is a message of hope and assurance. This is *the hope that makes us one*.

That's the hope we want to share, using many different strategies to spread the good news. Sharing hope with the hopeless. A return to the biblical principles of taking the gospel into areas that have not heard, through teaching ministries combined with working at trades—the tentmaking

approach. As a result of initiatives like Global Mission, the Adventist Church is now present in various ways. The 1000 Missionary movement that began in the Philippines invited students to commit themselves to giving their time and talents to the Lord to serve in places that need to hear God's message for these times. So, too, the many satellite evangelistic series share hope—NET '96, NET '98, Pentecost '98, NET '99, ACTS 2000, and more. Each one is a way of sharing with more and more people the hope that we have in Christ.

The most recent—Impacto 2000 in South America—was a way of bringing together all the elements of witness: Bible study, personal contact, and inspired preaching, so that the blessed hope can become the personal hope of many millions more.

Through ministries like *It Is Written* we have had the joy of seeing many accept Christ in countries such as Cuba. In the Philippines, more multiplied thousands. In Africa. In South and Central America. The church is truly growing under the blessing of God. Each one who accepts is individually a cause for celebration, both here on earth and in the courts of heaven.

But many challenges remain as we try to share the hope that we have in Jesus. For example, the challenge of the

10/40 window. In this section of the globe live 60 percent of the world's population, yet only 1 percent are Christian. This is truly our greatest challenge.

Yet even in those countries of the world that are closed to the usual forms of witness we can share our hope.

Adventist World Radio crosses boundaries and speaks directly to those who need to hear. In some countries, the only "church" you can belong to is one that exists through radio and correspondence, as the many letters coming into the Media Center in Cyprus attest.

In all of this we are challenged to cross the boundaries of culture, race, and geography. For us, diversity must be more than a slogan. We are all on a journey of discovery as we

understand the richness of life together as one body, committed to *the hope that makes us one*.

### 3. The **Love** That Makes Us **One**

**W**ithout love even faith and hope are "tinkling gongs and clashing cymbals." For the church, that seems to be one of the easiest lessons to forget. However right we may be, however passionately we may defend the truth, if we have not love we are nothing.

No soft and sentimental feeling, this is tough love that brought Jesus to the cross. This is the love that we desire, the perfect love that casts out fear. For how did Jesus say that His friends would be identified? If they have love one for another. Not by the programs they run, or the size of their organization, or by the amount of their resources. But by the divine love they reflect in their lives.

Such love cannot be faked, but is expressed in action. In the words of John: "Let us not love with words or tongue but with actions and in truth" (1 John 3:18).



*Children's Sabbath School in Guatemala*

From Alaska to Zimbabwe our role is to demonstrate this fundamental truth. Unless we can show this, everything else is irrelevant. We can truly say that the most amazing thing in the Adventist Church is that we can love and support each other, even though we come from so many different backgrounds and cultures.

That's why we want to share—telling others of the one faith we have in Jesus. That's why we hold so many outreach meetings, large and small, in Soweto and Stockholm, in New York and New Delhi, in Bogotá and Bucharest.

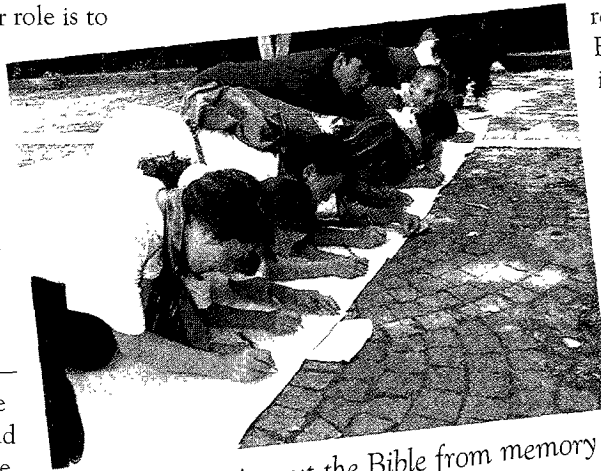
That's why a blind preacher in Guatemala gets up every morning at 4:00 to study his braille Bible, so he can witness for the truth at the meetings he holds. Why a 12-year-old girl leads out in evangelism in southern Mexico. Why teams of workers are leading out in all kinds of outreach, by satellite, radio, TV, on the street, in community halls, in tents, or under the shade of the village tree. Why? Because "the love of Christ constraineth us."

We are not an organization directed by managers. We are a community of faith, a family of believers, one in Christ Jesus. Our mission, our goal, is to spread the good news, and invite all who will to come into God's family, eagerly awaiting His return. Why? Because *we are more of a community than an organization.*

We show who we are by practicing what we preach. That means showing love in action, which is where our welfare, medical, development, and emergency aid programs come in. Adventists are not just sitting by on the sidelines waiting for the Lord to come—we are out there in the world, demonstrating truth by our actions.

As always, there is so much more, so many to help, so few resources. In a world divided between those who have and those who do not, we struggle to provide care and health education to those who most need, while we also have to deal with the complexities of modern managed health-care programs. May we have the wisdom to follow the example of Jesus in all that we do.

In 160 countries the development and relief aid that arises from our Christian compassion is shared, without



*Pathfinders write out the Bible from memory in Bucharest, Romania.*

regard for who the recipients may be. But by being there, we show the loving face of our Lord to the many millions in need—whether it be the devastation of Hurricane Mitch or the floods in Mozambique or the long-term tree planting program in Ghana.

We truly live in a "Global Village," and the Lord would have others see Jesus in us, in all we do.

Nor can we miss the huge contribution of committed laity to the program of the church—such as the work of Maranatha

Volunteers International and Adventist-Laymen's Services and Industries.

As each member makes a contribution according to their time and talents, the cause of God is advanced, and the world recognizes God's disciples because they have love one for another and for every soul for whom Jesus died. The

roofs for Africa program, the Cuba churches, the many building activities

all around the world, the volunteer service—all are reflected in such ministries, and we give praise to God for all who have contributed in these ways.

All around the world, the church involves itself in community—for example, in the multiplied thousands of feeding programs, in



*A former student in Ghana remembers his baptism by Pastor Paulsen in 1964.*

Belgrade as well as in Baltimore. In Lisbon, Lima, and London, we see in action the love that makes us one as we reach out in love to those around us. Positive lifestyle seminars, stress clinics, smoking-cessation programs, education for street kids—practical love is shown in what we do that is relevant to those with whom we live.

One way in which the staff at the world headquarters has sought to reach out to the community has been by providing an interactive Walk through Bethlehem. Through a realistic bazaar scene from the time of Jesus visitors are encouraged to think what it was really like to be part of the story, to “be there” at the coming of Jesus. And of course, recognizing that first coming means pointing to the Second Coming, too. Making what we believe relevant and important to those around us, helping them to see Jesus. That’s our business.

During the past five years we have deliberately focused on the themes that hold us together as a church. Our chosen theme this year leads directly to the motto of this session, “Almost Home.” These themes become more than mere slogans as we take them seriously and nurture them deep

down in our hearts. We are a people together, a community of hope that is welcoming the dawn of God’s eternal day. That is the meaning we express through *the love that makes us one*.



*A warm traditional welcome in Kumasi, Ghana*

God in the face of Christ” (2 Cor. 4:6). “For you were once darkness, but now you are light in the Lord. Live as children of light” (Eph. 5:8).

In this world of darkness we are children of the light and of the day. We do not belong to the night or to the darkness. God sends us to open the eyes of the blind, and turn them from darkness to light, and from the power of Satan to God (see 1 Thess. 5:5; Luke 4:18; Acts 26:18).

“It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the dark-

ness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth. . . . The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love” (*Christ’s Object Lessons*, p. 415).

At this General Conference session, as we make decisions for the future under the guidance of God, and as we celebrate together the assurance of faith, hope, and love, may our gracious God be close to each of us, here and around the world, as we look forward to a hope-filled future now and for eternity. For “we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts” (2 Peter 1:19).

We are the church of today and tomorrow, together in the God who makes us one, looking unto Jesus, working together “until the day dawns.” May we all be there.

\* Scripture references are from the New International Version.

The president’s report, given in multimedia format, is here adapted for print use.

## Our world **transformed**

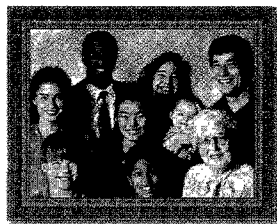
**T**he world is a hungry, violent, and tragic place. But with the light of God’s salvation the future is sure. The church is truly confident, because God is the one who promises salvation present and future. He is the one “who called you out of darkness into his wonderful light” (1 Peter 2:9). Jesus says, “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life” (John 8:12). “For God, who said, ‘Let light shine out of darkness,’ made his light shine in our hearts to give us the light of the knowledge of the glory of

# Come closer



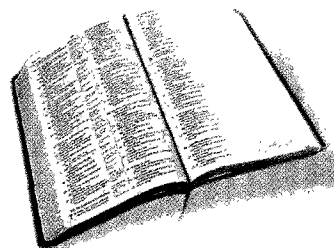
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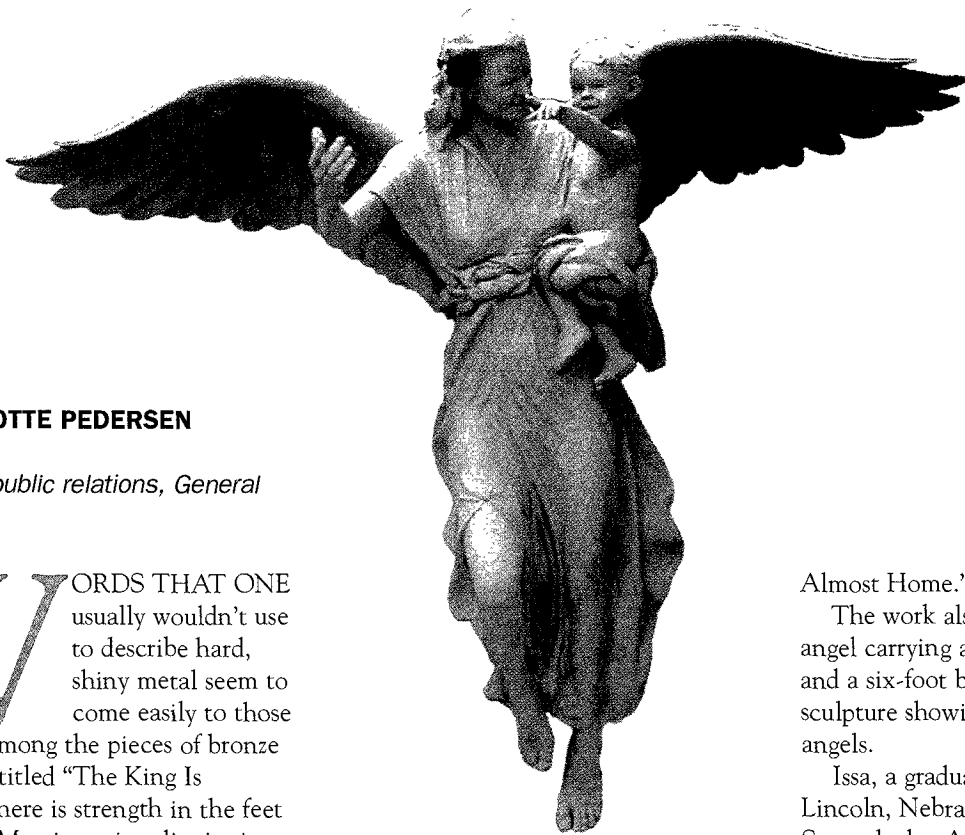


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# Sculpture Unveiled



**BY CHARLOTTE PEDERSEN  
MCCLURE**

*Director of public relations, General  
Conference*

**W**ORDS THAT ONE usually wouldn't use to describe hard, shiny metal seem to come easily to those who stand among the pieces of bronze sculpture entitled "The King Is Coming." There is strength in the feet of the large Masai warrior, dignity in the body language of the Native American, tenderness in the angel's look for the child in its arms, joy in the open happiness of the Aboriginal, anticipation depicted in the Japanese girl's stride. It seems no one stands among these sculptures unmoved.

Viewers are describing a large work unveiled during the opening ceremonies of the fifty-seventh General Conference session in Toronto, Ontario, Canada. The artist, Victor Issa, 45, has spent the past two years in his Loveland, Colorado, studio creating the life-size sculptures of 10 individuals representing all the continents of the world. "Their excitement at the approach of the King of kings, the event of all ages, is fully evident on their radiant faces," says Issa of the bronze figures. "They were created as an illustration of the Session's theme,

**The creation of the angel was originally planned to bridge the elements; Christ with the cloud of angels and the waiting saints will be 35 feet apart when permanently installed. As Issa worked with the clay, it became a complex piece with powerful seven-foot wings. To the artist, it became a favorite. He says, "The child is completely comfortable and trusting. He is enfolded in the arm of the angel, who carries one of Christ's little ones to his Creator."**



Almost Home."

The work also includes a life-size angel carrying a child to meet Jesus and a six-foot by five-foot bas-relief sculpture showing Jesus and attendant angels.

Issa, a graduate of Union College in Lincoln, Nebraska, is the son of a Seventh-day Adventist pastor from Lebanon. Several years ago father and son had a discussion about sculpture as an art form, particularly of religious figures. "Dad asked, 'Have you considered what the Bible has to say about images?'"

Victor Issa had carefully studied the Scriptures and the writings of respected theologians. "I answered Dad by reminding him that the second commandment says not to create graven images for worship. And when God gave instructions to King David for the construction of the temple, He said that 12 oxen should be sculpted to hold up the laver for the cleansing of the priests [see 1 Kings 7. God approved of sculpture as an art form, not for idolatry."

People from around the world can create their own word pictures as they "experience" the display in the Exhibit

Hall of the Toronto Convention Center through Sabbath, July 8. "I feel like they are looking at me," says Linda de Leon, associate treasurer of the General Conference and the session manager, of her tour among the bronzes.

The commissioned sculptures—all 12 pieces—are scheduled to be permanently installed in the lobby of the General Conference headquarters in Silver Spring, Maryland, in late August. There visitors will see depicted in life-size three dimensions one of the core beliefs of Seventh-day Adventists, that Jesus will come again and escort those who believe in Him to heaven. They can sense the anticipation, the joy, in that longed-for event.



The Masai man stands 74 inches tall in his sandaled feet. The face of this former warrior and that of all of the pieces depict the various cultures that they represent. "This man may once have been covered in mud, wearing the adornments of his tribe," Issa says. "Now his clean body and heart joyously look to the face of Jesus, who changed the Masai's life."

ALL PHOTOGRAPHS COPYRIGHT © 2000, VICTOR ISSA STUDIOS



"I've always wanted to create a likeness of my uncle, Paul Touma," says Issa. "He has a wonderful, expressive face; when he is happy, his eyes almost disappear into the flesh of his grin. He came out to the studio for several days, and I had the luxury of working with a live model for as long as I liked."

After the original clay sculptures were completed, they were loaded in the pickup truck to be hauled to the foundry, where they were brushed with liquid rubber, plastered, hot-waxed inside, dipped into fine ceramic slurry, bronzed at 2,100° F, metal chased, sand-blasted, and finished with a patina to highlight and accent. When the artist was satisfied with the work, wax was applied to protect the finish.

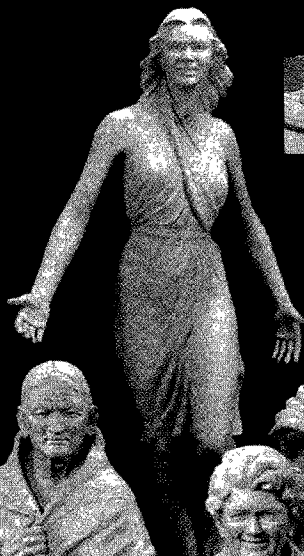
Unlike painting, a sculptor's attention to detail, texture of hair, stance, and clothing is crafted on all sides as shown by the back view of the Japanese girl's kimono and stride (left).



Graceful folds and tucks drape the body and hang from the shoulder of the Asian-Indian sculpture. "If an artist can mold an arm and elbow to look real, the thin covering of a blouse will cling, bend, and hang properly. This is why human models (far left and below) are critical to our work. We can study, measure, and duplicate their live forms to create a realistic piece in clay."



Ten life-size sculptures represent all the continents of the world. From left, they depict a Middle Eastern, Asian-Indian, Australian Aboriginal, Native American, Hawaiian, Caucasian, Masai, West Indian, Japanese, and Mexican. The pieces weigh about the same as a human of the same size, accomplished by creating the sculptures with hollow centers.



ALL PHOTOGRAPHS COPYRIGHT © 2000, VICTOR ISSA STUDIOS

# Signed, Sealed, Delivered

*Postage stamp commemorates first General Conference session held in Canada*

## STEPHEN CHAVEZ

*Adventist Review assistant editor*

**A** POSTAGE STAMP COMMEMORATING the Seventh-day Adventist Church was issued yesterday by Canada Post, and was unveiled at last evening's opening session. The stamp marks the first time in the church's 137-year history that a General Conference session is being held in Canada.

The central visual element of the stamp is the sun breaking through the clouds on a Rocky Mountain setting, with the church's official symbol—an open Bible, cross, and flames—superimposed over the picture. The stamp was

designed by Waddell Associates in Toronto to honor both the church and the session's host country. Three million stamps have been printed, and they will be on sale through the end of June 2001.

The stamp is the brainchild of Barry Bussey, director of Public Affairs and Religious Liberty (PARL) for the Seventh-day Adventist Church in Canada. About two years ago Bussey con-



**Barry Bussey**



tacted Robert Roach, an Adventist philatelist in Loma Linda, California, for advice on how to get Canada Post to respond to his request for a commemorative stamp. Roach's advice was twofold: contact someone on the Canadian Stamp Advisory Committee who is sympathetic to the request, and begin a letter-writing campaign to support the request.

In addition to church members throughout the area, Bussey solicited the aid of Ivan Grose, a member of Parliament for Oshawa, who wrote a letter of support to Canada Post. Citing two Adventist institutions in his district, Mr. Grose wrote: "I am very familiar with [the church's] good works, not only locally, but nationally and internationally as well. I can think of no more worthwhile subject for a special commemorative stamp."

In January of this year Bussey received the word that Canada Post had granted his request, and had agreed to coordinate the issuing of the stamp with the first day of the General Conference session.

This latest stamp brings the number of stamps that highlight the Seventh-day Adventist Church to 17, from 11 different countries. Madagascar was the first country to feature the church on a stamp back in 1967.

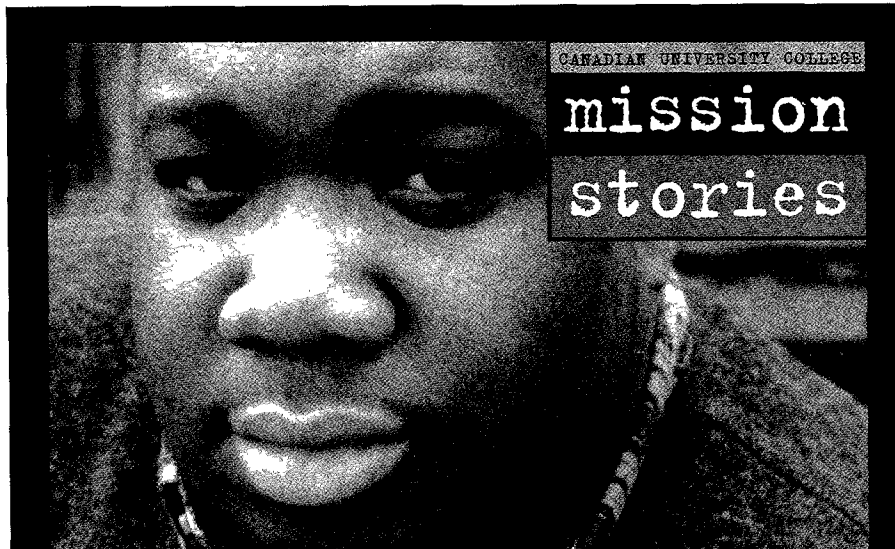
Bussey, himself a philatelist, believes that the stamp issue is an exciting way to highlight the Adventist Church in Canada. "This is an opportunity to get more involved in

the community and let Canadian society know we're here," he said. "I'm so pleased that I could have a small part in helping Canada to know more about the Adventist Church."

A two-page article in *Canada's Stamp Details* (May/June, 2000) offered

a preview of the stamp and described it as "a unique memento of an important spiritual gathering."

*With additional reporting by Barry W. Bussey, Edna Maye Gallington, and Bettina Krause.*



**Agent:** Marvin Clarke, Religious Studies student  
President of the Ontario Club Canadian University College

**Mission:** Preaching and praying wherever he is

**Prep.:**

- Two years at another SDA college
- Associate evangelist in Ontario summer crusade
- Speaker at Youth Explosion events and at churches in Philadelphia, Toronto & Orlando
- Radio speaker and prayer session leader on CHIN Radio, Toronto, Ont.

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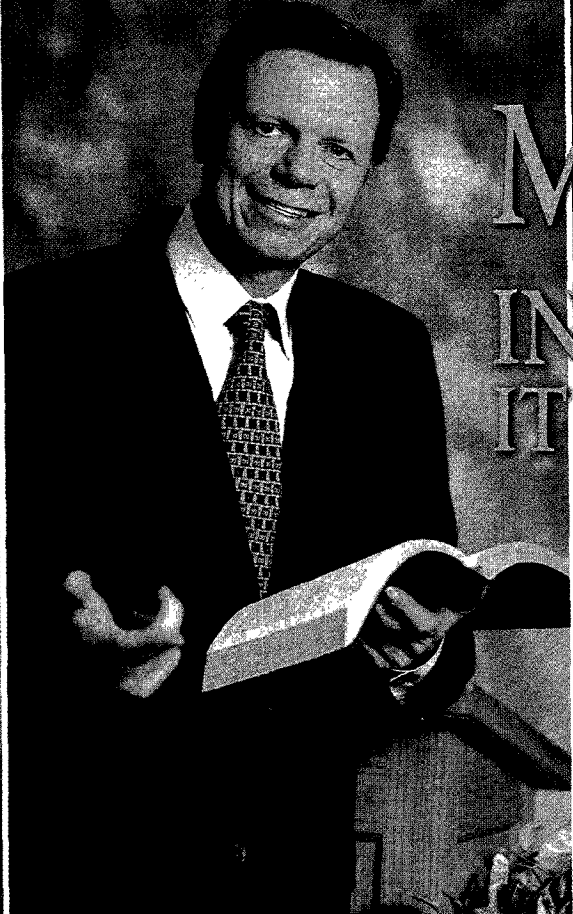


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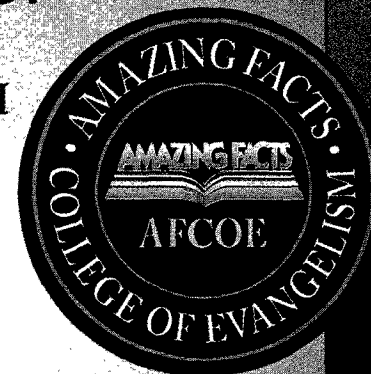
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**Delegation by Age Group\***

Entity Name	Under 30	30-39	40-49	50-59	60-69	70+	Total
Africa-Indian Ocean Division	0	21	82	44	9	1	157
Eastern Africa Division	3	30	93	38	11	0	175
Euro-Africa Division	5	26	52	28	8	0	119
Euro-Asia Division	5	17	29	10	2	2	65
GC ADCOM/Institution/Services	0	2	23	25	19	5	74
GC Dept. Associate Directors	0	2	4	10	9	2	27
GC Executive Committee	1	14	54	100	83	10	262
GC Office Appointed Staff	0	4	7	13	10	0	34
Inter-American Division	6	28	100	56	17	3	210
North American Division	0	7	44	93	33	2	179
Northern Asia-Pacific Division	1	8	12	24	12	5	62
South American Division	2	23	94	56	14	4	193
South Pacific Division	9	11	27	18	7	0	72
Southern Africa Union	0	3	7	5	4	0	19
Southern Asia Division	2	3	37	29	4	1	76
Southern Asia-Pacific Division	5	21	51	48	12	1	138
Trans-European Division	10	12	30	23	9	0	84
<b>Total</b>	<b>49</b>	<b>232</b>	<b>746</b>	<b>620</b>	<b>263</b>	<b>36</b>	<b>1946</b>

\*As of April 20, 2000

### Delegation Composition Report\*

Entity Name	Pastor/Tchr.		Gen Conf.		Total	Male	Female
	Laitly	Nonadmin.	Admin.	Comm.			
Africa-Indian Ocean Division	46	43	68	0	157	134	23
Eastern Africa Division	45	61	69	0	175	151	24
Euro-Africa Division	31	27	61	0	119	108	11
Euro-Asia Division	18	14	33	0	65	58	7
GCADCOM/Institutions/Services	16	19	39	0	74	56	18
GC Dept. Associate Directors	0	27	0	0	27	21	6
GC Executive Committee	0	0	0	262	262	236	26
GC Office Appointed Staff	0	34	0	0	34	27	7
Inter-American Division	58	58	94	0	210	168	42
North American Division	48	43	88	0	179	137	42
Northern Asia-Pacific Division	13	34	15	0	62	54	8
South American Division	37	64	92	0	193	176	17
South Pacific Division	20	28	24	0	72	56	16
Southern Africa Union	3	1	14	1	19	14	5
Southern Asia Division	19	24	33	0	76	65	11
Southern Asia-Pacific Division	43	42	53	0	138	115	23
Trans-European Division	28	29	27	0	84	69	15
<b>Total</b>	<b>425</b>	<b>548</b>	<b>710</b>	<b>263</b>	<b>1946</b>	<b>1645</b>	<b>301</b>

\*As of April 20, 2000

Maxwell, Malcolm; Melashenko, E. Lonnie; Milton, Gene; Moore, Paul E.; Nelson, William G.; Oliver, Willie; Osborne, David S.; Patterson, Robert; Pearson, Jr., Walter L.; Perez, Frank; Perla, Gerson; Pierson, Donald R.; Ramos, Francisco; Rawson, Richard L.; Reaves, Benjamin; Reid, G. Edward; Reiner, Rich; Rice, Alan; Robertson, William G.; Robinson, Randy; Rojas, Jose; Rucker, Jr., Womack; Sackett, John; Sadau, Ernie; Sahlin, Monte; Scales Jr., William C.; Smith, David; Smith, Robert Sherman; Soler, Eddie; Staples, Tom; Swanson, Arnold; Thompson, Gerry E.; Tompkins, Joel; Turpen, Kenneth; Upson, Don; Van Lange, Ivan; Van Putten, Meade; VP for Multicultural Ministries; Wampler, William; Weber, Pete; Williams, DeWitt S.; Wisbey, Randal; Wright, Carol.

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Ahn, Keumyong; Chang, George; Cho, Byung Ho; Choi, Byung Ki; Choo, Sang Wook; Chun, Jung Kwon; Chung, Jung Yong; Hong, Myung Kwan; Hong, Sung Sun; Jeong, Soon Young; Jeoung, Sang Ok; Jeun, Myung Ho; Kanazawa, Moriyasu; Ke, Clark; Kim, Chang Soo; Kim, Choon Sup; Kim, Jae Shin; Kim, Jin Hong; Kim, Jong Moon; Kim, Jung Tai; Kim, Sam Sun; Kim, Si Young; Kinjo, Kenyu; Kitabayashi, Shigeru; Kojima, Hidenori; Koo, Hyun Suh; Koromogawa, Teruo; Lee, Hark Bong; Lewis, Gerald; Lim, Byung Hoon; Martin, Carlos G.; Ng, Wai Chun (Stanley); Oh, Jin Kyu; Park, Kyung Sook; Shim, Tae Sup; Shinmyo, Tadaomi; Shoji, Masaki; Song, Jong Hyun; Suh, Kwang Soo; Suzuki, Seiji; Tang, Tin Lun; Tunnell, Dale; Uyedra, Masaji; Wong, David Siew-Fee; Wong, Mary; Wu, James; Yang, Chongho; Yoo, Joon Hyun; plus 12 other delegates.

**Guests:** Bertochini, Gilbert; Cho, Fu-Sheng Paul; Duarte, Mark; Evans, Robert; Farley, Esther; Fujita, Kiyoshi; Harrington, Heather; Hill, Glenn Paul; Kim, Kyung Sook; Kim, Ok Soon; Lee, Kwon Woo; Maberly, Clifton; Mburu, Rosemary; Misiani, Charles; Nam, Juhyeok; Owiti, Tom; Shin, Doo Seok; Shull, V. E.; Strudwick, D.; Takahashi, Yoshibumi; Tsuji, Shoko; Tsukamoto, Toshiya Stephano.

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Acosta, Abraham Arturo; Alencar, Quirino Vieira de;

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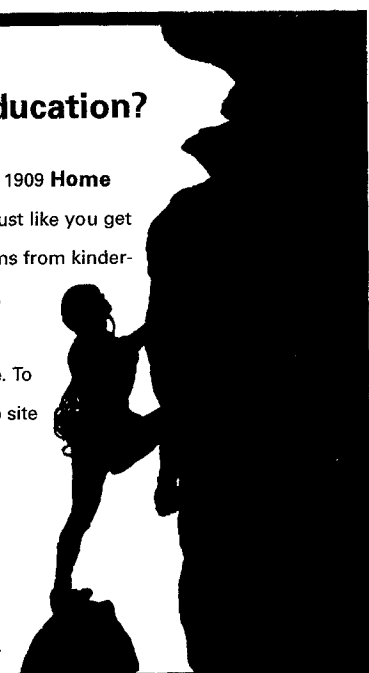
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Guests: Afonso, Paulo Cesar; Alvarez Boast, Ema Beatriz; Andrade, Izaias; Apolinario, Joao; Aragones, Daniel; Araujo, Gabriel Chaves; Barreto, Misael; Barros, Montano; Borba, Darci; Borrelli, Levy; Braz, Celi; Caballero, Guillermo; Coimbra, Alcides; Costa, Natanael; Cruz, Caleb; Cunha, Iraci Castelo; Ferraz, Flavio; Fortes, Cleo Oliveira; Franco, Ciro; Gomes, Silas de Araujo; Gonzalez, Augusto Patricio; Gruber, Edinor; Guimaraes, Ezequias de Melo Freit; Gullon, David Pio; Guzman, Eloy; Hirle, Wilmar; Kiefer, Joao; Lessa, Rubens da Silva; Loose, Omar Hector; Marques, Gideon da Costa; Martinez, Silvia; Martini, Jose Paulo; Mayr, Werner; Montero Torres, Jaime Jovino; Moura, Arovel Oliveira; Pardo Gonzales, Remy Amando; Pimenta, Orlando da Silva; Porto, Volnei; Ramos, Osvaldo; Reis, Lourisnei Fortes; Rhiner, Dina; Rios, Franz; Rostan, Hiram Dario; Sandoval, Elias; Sandoval Alvarez, Exequiel Telmo; Santana, Leoni; Santos, Ramildo B.; Sosa, Martha; Souza, Lourival Gomes; Souza, Valeria Mab. Felipe; Staut, Raquel; Tabuenca, Pedro Daniel; Timm, Alberto; Tisko, Nicolas; Utz, Mario Hipolito; Wallauer, Gunther Marvin; Wolff, Joao; Zambra Rios, Leopoldo; Zanoteli, Jose Elias.

**South Pacific Division**

Aho, Lui; Anderson, Les; Apeng, Gideon; Baines, Ross; Banks, John; Bichard, Zara; Bili, Reeves; Butler, Terry; Byrne, Matthew; Camps, Sandra; Cangy, Gilbert; Carter, Jean; Charity, Kerri; Christian, Graeme; Cowley, Uati; Croft, Darrell W.; Currie, Alexander; Davey, Eric; Davidson, Ronald; Doom, Darryl; Elysee-Colten, Erica; Enoch, Judith; Farugaso, Jessley; Friend, Colin George; Garimas, Raymond; Goltz, Terry; Grice, Ian; Hill, Barry; Hodgkin, Garry John; Hromis, Vladimir; Johnson, Eddy; Kabaneiti, Kirita; Kaloran, Alice; Kandege, Chris; Katu, Uma; Kave, Helen; Kawona, Samuel; Kearo, Vincent; Kemp, Brad; Kilgour, Peter; Kimpton, Robyn; Kinau, Penninah; Kolone, Molimoli; Kuma, Chester; Kyanga, John; Lata,

Romina; Macbeth, Hilary; Madigan, Geoffrey; Managos, Blasius; Mason, Owen; Matasawalavu, Losena; Matua, Mathias; Nelson, Lex; Nickson; Rhonda; Ofa, Fonua; Ormsby, Jake; Penola, Hank; Peters, Harold; Poots, Jeffrey; Renfrew, Colin; Riimana, Baxton; Rieger, Janet; Roberts, Bruce Raymond; Smith, Robert; Sugumai, Sairusi; Syme, David Richard; Tanabose, Lawrence; Taniveke, Luther; Townend, Bill W.; Vula, Penioni; White, Eric; Williams, Dale Richard; Willis, Malcolm.

Guests: Atopare, Silas; Bartolome, Esther L. J.; Bartolome, Romulo E.; Coombe, Raymond; Craig, Bryan; Craig, Maaike; Geno, Jerry; Griffith, Cathy; Griffith, Sid; Harrold, Percy; Hills, Desmond; Hills, Ruth; Lindsay, Allan; Maxwell, John; Powrie, Dorothy; Powrie, Leon Nelson; Reynaud, Gabriel Louis; Reynolds, Barbara; Reynolds, Lynton; Townend, Calvyn; Townend, Dawn; Vuatha, Tipu; Winter, Eric; Winter, Kay; Winter, Kay.

**Southern Africa Union Conference**

Allen, Dave; Banda, Rosalind K.; Barnard, Bettie; Baxen, George; Bekker, Jannie; Botha, Chris; Du Preez, Gerald; Harris, Eddie J.; Letseli, Tankiso; Mainoane, Abel; Mdluli, Dan; Morris, Bridgett; Mubonena, Libonina; Nkhetoha, Evelyn; Papu, Jongitipi; Parkerson, Bert; Tredoux, Heather; Van Niekerk, Elsa; Van Niekerk, Gustav.

Guests: Hurlow, Wilbert; Jameson, Kenneth; Scout, Chris.

**Southern Asia Division**

Adai, Gonmei; Alexander, Cissy; Ambrose,

Shunmugam; Anbalagan, Moses; Anbiah, Samuel Selwyn; Azariaah, Cherukuri; Biloria, Mahesh Dayaram; Blah, Rang Pynshai; Cherukuri, Victor Sam; Chinta Prakash, Rajakumari; Cornelius, Ramrar; Dalpati, Sunadhar; Daniel, Padmaraj; David, Appukkuttan; Devadhas, Daniel; Ekka, Masih Prakash; Elevenvila, Geoffrey; Gaikwad, Samuel; Isaiah, Paulraj; Israel, Jala Raj; Israel, Kollabathula; Jeremiah, Mulpuri Sudarshanam; Jesu Dass, Mandapalli Moses; Jesurathnam, Pydimala Jesusdas; John, Choudampalli; John, Elizabeth Ruth; John, Masih Charan; Jonahs, Philip Virathajenman; Jones, Kandikatla Raju; Joseph, Benny; Joshua, Caleb Palaiah; Kisku, Michael G.; Kisku, Violet; Kurumurthy, Selladurai; Lakra, Ezras; Lakra, Grace; Lyngdoh, Lionel; Mani, Subra Rangachari; Marapaka, Joseph; Masih, Hidayat; Masih Samuel S.; Mathew, Charivukalayil David; Mathew, Mulamutil Ahimaz; Mathew, Pramila Maliakal; Monthero, Syril; Murmu, Martha; Muthuraj, Johnson; Pagidipalli Prasada Rao, Shangar; Parmar, Pankaj; Paulson, Junjuri Gopi; Peddanethi, Jitraj; Phillips, Lalthangliana; Ponda, Tarun; Prakasa, Gaddam Rao; Prasad, Palle Vara; Prasad, Vipparthi Joseph; Puri, A. M.; Pushparaj, Samuel; Raj, Abilash; Raju, Aliena; Ralte, Lal Snag Vunga; Rimsu, Momin Malaki; Salve, Sumant Mohan; Samson, Nagella David; Sangma, Berun; Sathe, Jacob; Shinge, Chandrakant; Singh, Jahan; Singh, Pramila; Sircar, Sukhendu Kumar; Sundaram, Muthia Pillai Shanmug; Surendra Kumar, Sunanada; Tito, Arattukulam John Crys; Watts, Dorothy; Wilson, Prema Joy.

*Continued on page 46*

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Darold Biggar	How to Get Along with your Administrative Boss
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# THE

# LOMA LINDA REPORT

## LLU Medical Center recognized as leader in health care

Each year, Loma Linda University Medical Center is recognized as one of the leaders in health care by various organizations that compile the ratings. Loma Linda clinicians and researchers are honored by professional organizations for excellence in their fields. Professionals journey to Loma Linda from around the world because of this earned reputation of renown and distinction.

Patients come to Loma Linda to find caring, attentive, highly skilled physicians. Scientists come to Loma Linda to study with noted researchers who are looking into the unknown. Students come to Loma Linda to acquire a foundation of knowledge, skills, values, and attitudes.

The list of honors grows. Blue Cross recently awarded California's prestigious Blue Ribbon to the Medical Center, recognizing excellence in areas of staffing, service, and expertise.

The National Research Corporation, an independent health-care research firm, named Loma Linda University Medical Center as the best hospital in San Bernardino and Riverside counties, as well as among the best in California and the nation. Loma Linda's heart physicians were named among the nation's best by *Good Housekeeping* magazine.

Thirty-six physicians at Loma Linda University Medical Center were listed in the 1999 edition of the publication, *The Best Doctors in America*. The Medical Center was named one of the best hospitals for orthopaedic surgery and the treatment of cancer in recent issues of *U.S. News and World Report*.

Loma Linda University Medical Center

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



Loma Linda University Medical Center is recognized by leaders in the health-care industry as one of the leading hospitals in the nation because of its attentive, highly skilled physicians.

trains more than 500 residents in graduate medical education programs and sponsors 34 accredited residency programs.

Because of its long history of infant heart transplantation, the Medical Center was selected by the United States Post

Office as one of only a handful of sites nationwide where the organ and tissue donation stamp was unveiled. The 32-cent stamp which was unveiled on August 5, 1998, features two abstract figures facing

*Please turn to next page*

**"FULFILLING THE VISION"**

## "FULFILLING THE VISION"

each other and holding each other's heart. Beneath the drawing are the words "Organ and Tissue Donation. Share your life."

During the past few years Loma Linda University Medical Center has been featured prominently in the news media. It is estimated that the value of media coverage (if purchased) totaled nearly \$1.8 billion for the years 1986 through 1999.

The CBS television show, "Public Eye," hosted by Bryant Gumble, devoted a segment of a program to documenting the story of baby Hannah Grinnan. Baby Hannah was diagnosed with hyperplastic left heart syndrome while in utero. After she was born, she successfully received a new heart.

Conjoined twins, Shawn and Janelle Roderick, daughters of Michelle and Jeff Roderick of Prescott, Arizona, who were successfully separated at Loma Linda in mid-1996, were highlighted in a Discovery Channel documentary.

Since the Proton Treatment Center was opened 10 years ago, it continues to be the only such facility to be based in a hospital environment. By the end of 1999, more than 5,000 patients had been treated. More than half of these patients were men with cancer of the prostate.

More than 100 patients are treated in the Proton Treatment Center every day. Sixty-three percent of the patients come from outside the usual Medical Center referral area.

Radiation oncologists at the Proton Treatment Center use the inherent dose-distribution advantages of high-energy proton beams to fashion treatment plans that deliver optimal therapeutic doses of radiation while minimizing the normal tissue exposure to such radiation, resulting in effective disease control and a reduced incidence of side effects.

Loma Linda continues to be at the leading edge of infant heart transplantation. As of the end of 1999, 348 children have received heart transplants—234 of them were younger than 6 months of age.

Of all pediatric patients who received a heart transplant, more than 75 percent of them are alive today.

Eddie Anguiano, better known as Baby Moses, who received a new heart when he was 4 days old, will celebrate his 15th birthday this November.



B. Lyn Behrens, MBBS (right), president and chief executive officer of the Medical Center, presents Ina Hall (center) with a plaque recognizing her for her dedicated service to the hospital. Denise Winter (left), director of volunteer services, hosted a birthday celebration for Ms. Hall during which many of her co-workers and friends dropped by to wish her well.

### Loma Linda University Medical Center volunteer celebrates 100th birthday

At 100 years old, Ina Hall still has spunk. And as the oldest volunteer at Loma Linda University Medical Center she's been getting a lot of attention recently.

Her friends and co-workers celebrated her 100th birthday a day early, on May 1. During the party and in the days leading up to it, Ms. Hall was suddenly a media star. Her story appeared in the two local newspapers and the local NBC affiliate interviewed her for a spot on the evening news.

All of this attention is richly deserved, says Denise Winter, director of volunteer services. "She's the best proof that volunteering is good for your health."

Ms. Hall was born on May 2, 1900, in Nicaragua. The health-care field isn't new to her—she worked as a nurse in Nicaragua for 40 years before retiring. At the age of 81, she moved to Loma Linda to be close to her friends.

It wasn't until Ms. Hall was 92 years old that she began volunteering at the Medical Center.

She chose to become a volunteer because, she says, "I was too old to get another job and continue my work for the Lord."

Since she began volunteering in the central service department in 1992, Ms. Hall has volunteered more than 2,300 hours. She spends her time folding towels and sterilizing them for surgery.

She's a little surprised to be reaching the century mark. For someone who can remember filling lamps with kerosene for light and drawing water from a well, it seems strange to have lived so long.

"I didn't think I would be in the land of the living [at this age]," she says. "[But] I still feel strong and good, so as long as I feel good, I'll volunteer."

Ms. Hall attributes her longevity to her health practices, including vegetarianism and abstinence from tobacco and alcohol. Keeping busy and active probably doesn't hurt.

"I love volunteering," she says. "I feel like I'm doing something for the Lord. It's my simple way of ministering."



# The Great Recommission

*Reaching people in the 10/40 window means making a few changes in the way we take the gospel to the world.*

**BY JON L. DYBDAHL**

*World Mission Department,  
Andrews University*

**Y**OU CAN RESPOND TO the 10/40 window better if you feel it in your heart.

Watch a constant line of worshipers filing through a temple honoring the Hindu elephant god Ganesh, after walking all afternoon around the city and not seeing a single Christian church.

Awaken every day to the Muslim call to prayer and never hear a church bell ring or find a local Christian radio station.

Speak to an old villager who looks puzzled and confused when you ask him if he's ever heard of Jesus Christ. This is what it means to be touched by the 10/40 window.

## 10/40

### Window—Showcase of Need

This "window" (called so because of the roughly rectangular shape that it has) is the territory that extends from 10

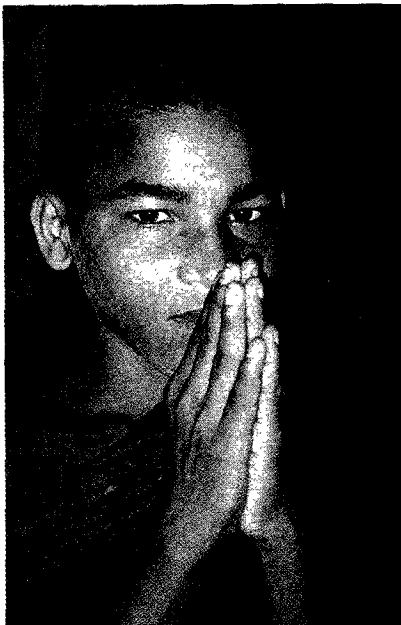
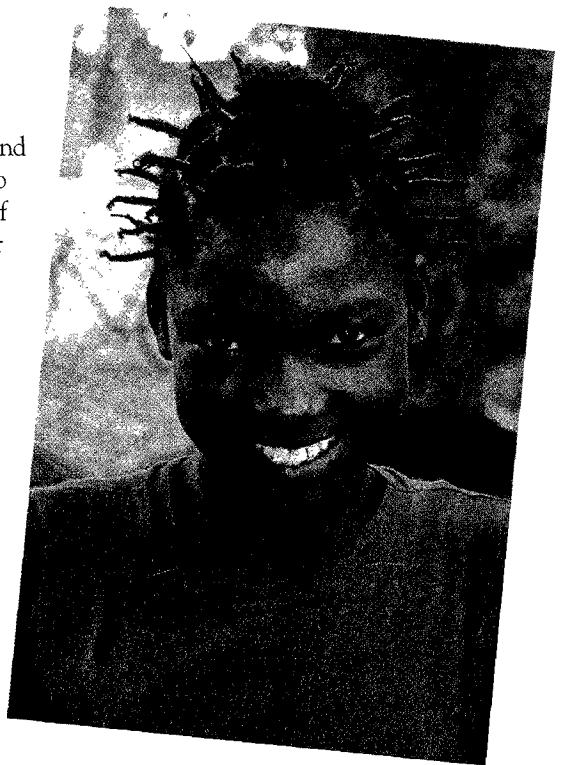
to 40 degrees north of the equator and sweeps from north Africa through to China and Japan, and includes all of non-Christian Asia.<sup>1</sup> This particular area has been singled out for special mission attention because it constitutes the core of the challenge for world evangelism.

Although 60 percent of the world's population—3 billion people—live in the 10/40 window, only 18 percent of all missionaries work there.<sup>2</sup>

Bryant Myers calls this area the "least evangelized world."<sup>3</sup> Nine out of 10 countries with the largest non-Christian populations are in this window.<sup>4</sup> The need is great for other reasons as well: more than 80 percent of the world's poorest people (those making less than \$500 a year) live

there. This spiritual and material poverty touches all areas of life.

This is also the heartland of the three largest non-Christian religions—



Islam, Buddhism, and Hinduism.

These three religions were born in the 10/40 window and have their greatest strength there. Thirty-four Muslim countries, seven Buddhist nations, and two Hindu countries are present in the window. Only a person who has attempted to share Jesus with committed adherents of these religions can appreciate the challenge to evangelism they present. Only 2 percent of the population in this area of the world is Christian.<sup>5</sup>

## 10/40 Window—Shining of an Opportunity

Although the challenges are tremendous, history and providence have opened doors. Increased mobility, modern communications, desire for trade, and economic growth have made access to many of these areas easier than ever before. Christians, because of their focus, have become creative and have found new ways to reach out. In the face of challenge, God has provided new opportunities to get His message out.

What does this new special focus for mission imply for Seventh-day Adventists? While many things could be mentioned, five stand out.

1. *New vision.* Much of Adventist mission work in the past has focused on bringing the Adventist message to those with a nominal Christian background. Even in non-Christian countries such as India, missionaries usually went to the Christian minority with their message. To center on the 10/40 window means that we must adopt a clear view of mission as reaching the non-Christian world. So in connection with the church's Global Mission initiative a decision was also made to set up study centers to analyze the major non-Christian religions—Hinduism, Buddhism, Islam, and Judaism. We now have centers at which outreach specialists are hard at work researching and supervising projects meant to facilitate mission to these groups of people.

2. *New methods.* Doing things the same old ways—even if they work in our culture—may not get results in the areas of the 10/40 window. We must be open to new evangelistic methods, alternative worship forms, and innova-

tive ways of explaining and packaging our basic beliefs. We cannot simply be open to them, but we must invent and promote them as well. Creative thinking must take place outside the traditional Seventh-day Adventist box if we expect to reach this major block of people.

### 3. *New training.*

When we were sent as missionaries to the 10/40 window country of Thailand, I found that my college and seminary training in America had not been appropriate to the task I'd been assigned. I had learned to show from the Scriptures why Saturday was the Sabbath and why people didn't go right to heaven when they died. But I'd learned nothing about reaching

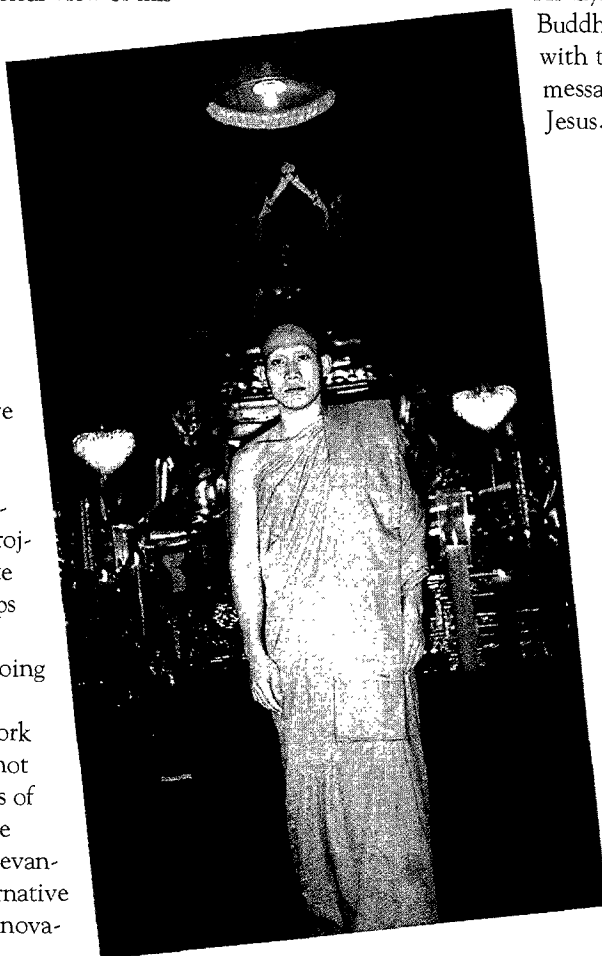
Hinayana Buddhists with the message of Jesus.



Even in many non-Christian countries the training of workers takes place in a Christian thought context. Evangelistic series feature the same sequence of topics that are covered in North America and Europe. Bible studies designed to lead people with a Bible background to Jesus are simply translated and given to Hindus, Buddhists, and Muslims. And we wonder why so few respond. The key books we use to train people about Adventist doctrine are set in the context of inter-Christian dialogue and apologetic and were never designed to answer the questions of non-Christians. Not only must those we send to the non-Christian areas be adequately trained; we must supply appropriate tools for the task.

Recent Bible lessons specifically designed to present Jesus to Buddhist Cambodians were not only warmly received but soon sold out. Many other Christian groups bought and used them as well. We need a massive drive to produce Bible studies, evangelistic sermons, pamphlets, and training manuals designed to reach people living in the 10/40 window.

4. *New patience.* In some nominal Christian areas a two-week evangelistic series may be enough to bring people to a full understanding of the gospel. In Hindu, Buddhist, and Islamic areas such a hasty approach is rarely, if ever, sufficient. A longer time frame and different methods are clearly called for. Instead of choosing an area based on the number of baptisms



## For the Heart of the Need

Every five years the world church collects a special General Conference offering for a special high-priority project. Together each division of the world church rallies to help a needy area—even if it's outside their direct sphere of influence. Past General Conference offerings have helped build Adventist World Radio stations on Guam and in Italy, and the 1995 offering helped build hundreds of new churches in unentered areas (Hands Across the World).

The General Conference 2000 offering is entitled *For the Heart of the Need*. It will be used by divisions facing huge Global Mission challenges to establish 1,040 new churches throughout the 10/40 window—Global Mission's highest priority.

World divisions that have territories in the 10/40 window will benefit from this offering: Africa-Indian Ocean, Eastern Africa, Euro-Africa, Euro-Asia, Northern Asia-Pacific, Southern Asia, Southern Asia-Pacific, and Trans-European.

Each of these divisions will develop plans to establish new congregations in unentered areas—reaching the unreached with hope.

thought quickly attainable, we must pick unreached areas where large numbers of baptisms may not initially be so readily available. The emphasis needs to be on planting churches and establishing bodies of believers.

The recent Global Mission and North American Division emphasis on church planting is certainly appropriate for the 10/40 window. To share the gospel in new 10/40 window areas requires a sustained long-term commitment of people and money resources.

5. *New dependence on God.* Simple lip service to the need of prayer and the presence of the Holy Spirit is not enough. Here the great controversy between the forces of good and evil is a daily battle, not just a theological concept. We must turn to God in serious intercession for the spread of His message in this area.

Our friends Brian and Duang Wilson are laboring to plant a church among the Mien people in the mountains in north Thailand. Recently I received an e-mail from Brian concerning a Mien couple. He writes:

"Turns out that she and her husband have offended the spirits and there is nothing left for them to do. . . . The

family and some of our villagers are asking that we pray for them. They said they heard God was stronger than the spirits. If God

does not help, both the husband and the wife will die.

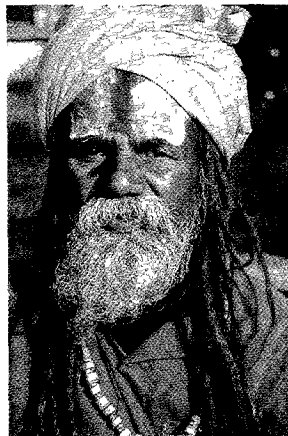
. . . Others have offended the spirits in the same way as this couple and have died unexplainedly."

Such battles are real spiritual battles that all believers must join in if we expect to see the hope of Jesus' return find a place in the hearts of people in the 10/40 window.

### 10/40 Window— Singing a New Song

I recently spent two weeks in India. My most vivid memory of that trip is of the humble house church in a lower economic area in which I preached. More than 40 people packed into the living room area. The service had life. Although the words and tunes were unfamiliar to me, I loved the singing. A drummer beat out a local Tamil rhythm, and the pastor used a tambourine while both children and adults joyfully clapped.

At the end of the service, perhaps in my honor, the pastor announced a traditional hymn to be sung in English. It fell flat. The drum was silent. The



tambourine was not used. Clapping was absent, and the children's voices were still. Only a few could follow as we limped through that closing song.

It suddenly struck me that this is really the story of God's call to reach the 10/40 window. We have to let people sing a new song—their song—if we want the gospel to touch their hearts. If we want to be part of it, we must learn that new song, or at least encourage them to sing it. To try to teach people simply to sing our song, in our way, to our tune, will never do. Maybe those who learn that new song now will find it easier to sing the ultimate new song in the presence of Jesus and the Lamb (Rev. 5:9).

<sup>1</sup>I say "roughly" because while the area can be drawn as a window-shaped rectangle, its actual territory only approximates that form.

<sup>2</sup>Van Rheen, p. 209.

<sup>3</sup>Bryant L. Myers, *The New Context of World Mission* (MARC, 1996), p. 16, 18-20.

<sup>4</sup>Myers, p. 33.

<sup>5</sup>Ibid.

# We Have This Hope

BY MYRNA TETZ

*Managing Editor, Adventist Review*

Universally, the language of music defies compelling urgencies for a translation process. Somehow voices, strings, piano and organ, reeds, horns, and percussion instruments send messages that other communication methods cannot so readily convey. Never would this be better demonstrated within the Seventh-day Adventist Church community than during this General Conference session in Toronto, Canada.

From the theme song to the musical features to the offertories to the miniconcerts throughout the convention centre and city, members and visitors will leave Toronto with melodies and harmonies resounding in their ears. Musicians pray and practice and memorize until each piece becomes, they hope, a living symbol of eternal ecstasies. These ministries are designed to lighten despair and encourage joyful worship throughout the session.

The theme song for this year's session was chosen by a committee chaired by Richard Stenbakken, director of Adventist Chaplaincy Ministries. Four musicians were commissioned to write original pieces, and others submitted pieces that were not solicited.

"We received some very good music," said Stenbakken. "There were excellent possibilities, but as the committee members and I reviewed each one, the song 'We Have This Hope,' composed by Wayne Hooper for the 1962 General Conference session, kept surfacing in our discussions. There was the feeling that we could not pick a General Conference session theme between now and the Second Coming that this song would not support. We bowed often in prayer, and after the evaluation of each possibility, we decided to use the Hooper melody again."

For four sessions (1962, 1966, 1975, and 1995) Wayne Hooper's "We Have This Hope" was chosen as the theme song. "The music committee felt that this song has a memorable impact," said Stenbakken. "Individuals will come to the first meeting on Thursday evening, June 29, and they can sing this song because it is, worldwide, so well known. There's an emotional impact that becomes audibly powerful when it is sung by thousands of voices."

In the hymnal prepared specifically for the session, "We Have This Hope" will be translated into five languages: French, German, Spanish, Portuguese, and Swahili. As multiple languages are blended into one, the delegates and visitors will participate in a musical worship experience that will not be forgotten soon.

The song has a strong message, said Stenbakken, and is "simple without being simplistic. It has the energy of an anthem. Those who join in singing will carry with them an emotional investment they cannot set aside once the meetings are over. This song was not borrowed from another denomination, and as a result it fits perfectly with who we are as a church. Generationally and genetically, hope in the Second Coming is truly Adventist."

The composer, Wayne Hooper, is well known, especially in more mature Adventist circles, as a member of the Voice of Prophecy quartet from 1944 to 1980. In 1962 Hooper was invited as a member of a special committee to prepare music for the quadrennial session of the General Conference to be held in San Francisco in 1962. The chairman, singing evangelist Charles Keymer, encouraged Hooper to compose a theme song. "I didn't see how I could do that since I was a member of the committee," remembers Hooper. But Keymer said, "Go home and write one." As Hooper was driving one day and thinking about the motto that had been chosen, "We Have This Hope," the four notes following the pickup note in the final theme of Brahms' Fourth Symphony No. 1 in C Minor came to his mind as fitting those four words exactly.

Hooper had been praying that "if it were the Lord's will, I should write something useful; that the Holy Spirit would impress my mind with the right combination of words and music that would be a blessing to the people at the GC session. In just a matter of a half hour I had all the words and most of the music—the transition section did not come until about a week later."\*

Before the General Conference session in 1995, with the theme "United in Christ," Hooper was asked to write a second stanza. After praying about it and wondering just what would unite us in Christ, Hooper says that the answer came from 1 Corinthians 13—and he centered the whole second stanza

on love as the uniting force in Christ.

Asked how he felt about the song being used again, Hooper replied, "I'm delighted, of course, that it can be used in such a marvelous way. I believe the Lord gave me that song for the church."

### The Other Music Ministry at the Session

Selecting musical presentations for the various meetings of the session followed a very shaped and specific process. Applications with accompanying demonstration tapes or CDs were sent through each division to the General Conference Music Committee, chaired by Stenbakken. Each submission one was considered and categorized as A or B. "The reason for this," explained Stenbakken, "was that we wanted the division to be comfortable with the peo-

ple chosen to represent their culture and customs."

According to Stenbakken, there were two goals for the selection of special music participants: (1) *good quality music that represents the widest variety in the church* (the committee attempts to model the widespread assortment of tastes and talent, including costume, language, and style of music); (2) *music that represents the theology and standards in concert with that which will represent the global church.*

"Music is to enhance the whole experience of the General Conference," said Stenbakken. "This is a church rich with talented individuals, coming from all over the world, at their own expense, offering their own love gift as they give to the worship service and add to the inspiration of

each meeting."

There were between 500 and 600 applications for the 100 musical slots during the 10-day session. There is no performance fee paid to any participant.

During the two weekend worship services Michael Myers, of Maplewood Academy in Hutchinson, Minnesota, will direct a 350-member mass choir composed mostly of choir members from the Toronto churches.

The official pianists for the session are: Greg Foreman, of Courtice, Ontario, Canada, and Sarah Kelly, from Silver Spring, Maryland. The organists are Phil Draper from Los Angeles, California, and Paul Mickelson from Glendale, California.

\* Companion to the Seventh-day Adventist Hymnal, pp. 257, 258.

### Session-related Activities

— continued from page 17

#### 2:00-4:00 Seminars

- 715B Effective Learning for Preschoolers, Prema Gaikwad
- 715A Women's Health Issues, Ruth Lennox
- Hall F/G Making Sabbath Special, Céleste Perrino Walker
- 701B How One Person Can Make a Difference, Carol Doe Porter
- 707 Women's Stories—Why They Are Important, Kit Watts and Penny Shell
  
- 205A La Femme Evangéliste, Priscille A. Metonou
- 206B Etre bien dans sa peau—le Clé du Succès! Odette Ferreira
- 205B Alteração da Química Cerebral, Mara Núbia Sales
- 206A Programa "PAIS"—"Prece e Amor Integrados Salvam," Tânia Mara Garcia Alves
- 206D Ministerio de Conservación, Soledad Alvarez de Sanchez
- 206C Como Estudiar la Biblia con los Niños, Evelyn Omaña

#### Impact Toronto 2000 and Other Activities for the Senior Youth/Young Adults

Through a variety of special events, thousands of youth will participate in seminars and ministries throughout the city of Toronto. Here is a partial list:

#### Saturday, July 1

- 8:15 Senior Youth Sabbath Program

at John W. H. Basset Theatre, Metro Convention Centre, North Building, 100 level.

Tickets available at the GC Youth Department Exhibition Booth.

- 3:00 Packing Food Hampers at Daily Bread Food Bank—departing from Ryerson Polytechnical University, 350 Victoria Street.

#### Sunday, July 2

- 8:30 Morning devotional at Ryerson Polytechnical University followed by one hour of general ministry training
- 7:30 Evangelistic meetings: Toronto East Seventh-day Adventist Church, 170 Westwood Avenue with José Rojas, Youth Director for the North American Division as speaker. A Christian Café follows nightly meetings (9-10:30 p.m.) with host Timothy Dunfield.

#### Monday, July 3—Friday, July 7

- 8:15 Morning devotionals at Ryerson Polytechnical University followed by one hour of general ministry training
- 1:00 Leave for Regency Park and other sites for ministry
- 2:00 - 4:00 Ministry sites with rotating activities.

Sites: Jane/Finch area; North York City Center—stage area or sidewalk;

Yonge/Englington; Yonge/St. Clair; Yonge/Bloor; Yonge/Dundas; Regent Park area; High Park Area.

Ministries: Compassion Ministry; Creative Children's Ministry; Drama Ministry; FLAG Camp Ministry; Health Fair Ministry; Magabooks Ministry; Music Ministry; Prayer Ministry; Puppetry Ministry; Recreation Ministry; Street Artists and Christian Graffiti Ministry; Street Preaching; Vacation Bible School Ministry; Video Ministry.

- 7:30 Evangelistic meetings continue.

#### Saturday, July 8

- 9:30 "Impact the World," North American Division Youth Rally, Convention Centre, Exhibit Halls F and G, South Building, 800 level.
- 3:30 Youth on Parade, SkyDome
- 7:00 Celebration at Training Site: Testimonies, Awards

#### Daily Musical Programs

John Basset Theatre (Convention Centre, North Building)

July 1 and 8, 12:30-5:30 p.m.

July 2-7, 12:00 noon-2:00

Music Garden, Round House Park, Metro Hall Square, Queens Park, Nathan Phillips Square (July 2-6)

June 29—July 8, 12:00 noon-1:00

# Big Adventist Review Event Coming

**A "can't miss" affair for those living in, or within easy reach of, the Washington, D.C., metro area**

A concert featuring some of the most well-known musical artists in the Adventist Church is set for September 30, 7:30 p.m., at the Riverdale Baptist Church in Upper Marlboro, Maryland. Shaping up as the biggest event ever staged by the *Adventist Review*, the program will bring together on one stage the top-rated Oakwood College Aeolians, the Wedgwood Trio, the Heralds Quartet, and violinist Jaime Jorge.

The main purpose of the concert, says editor William G. Johnsson, "is to raise awareness of the *Adventist Review*." "There are thousands of Adventists" in the Washington, D.C., area, he said, "many of whom are basically unaware of the magazine's existence. Many would think that it comes out just once a month, and they're getting it because they receive the North American Edition. They're not aware that there's a weekly possibility for them. So I hope we'll build awareness and also give people an inspiration in their walk with the Lord."

The program had originally been conceived as a free event. But as the difficulty and cost of securing a suitable venue became clear, the staff felt it necessary to assess a nominal fee to help defray expenses. Tickets will go on sale in August, priced at \$5.00 for adults, free admission for children 10 and under. "Seating is limited," says associate editor and program coordinator Roy Adams, "and groups needing blocks of seats should make their plans early." For tickets or other inquiries, please contact Ruth Wright at (301) 680-6563, or by e-mail at 1.12223.2752@compuserve.com.

Watch for more announcements in our first issue in August, as well as in the *Columbia Union Visitor*. It's an event to clear your calendar for.

**Guests:** Anandam, Sam Ananda Rajan; Bimal, Roy Anthony; Colney, Lalchansanga; Devadhas, Justus; Devaraju, Juttuka; Jayachandran, Vedanayagam; Jesubatham, Rajaratnam; John Joseph, Esther Ameli Ammalle; Jonathan, Donald; Koilpillai, Johnson; Kumar, Kakarlumudi Ravi; Lalzidenga, H.; Masih, Layqat; Massey, Maqbul; Mesipam, Subhashini Mohanraj; Murnu, Obesion; Nongdu, Shaicy; Paul, Vissampally Isaac; Paulraj, Dorairaj; Singh, Variganji Krupa; Tshering, Tashi; Varghese, Paulose Pandancheril; Willmott, John; Yonjon, Dilraj.

## Southern Asia-Pacific Division

Abayon, Harlin; Abdulmajid, Abdulmusin; Aguinardo, Shirley C.; Aguirre, Ebenezer F.; Alcorin, Teofilo; Andres, Florante Miguel; Anthony, Wijetunge Don; Arbias, Minda; Asoy, Leonardo R.; Bacom, Erie; Banaag, Benjamin; Bangud, Janih; Banyie, Lawrence; Barayuga, Luz; Bermudez, Vivencio; Berosil, Jr., Atilano; Biscaro, Roger; Biswas, Ramesh K.; Biswas, Simson; Bocala, Erwin; Bu, Nang; Buena, Eduardo; Buhat, Gidion; Camagay, Pleny R.; Carpena, Abraham T.; Carrera, Manuel; Catane, Jr., Agapito; Catalico, Wilson; Chan, Fong Fong; Ciron, Epifanio; Clayville, Douglas; Dao-ayan, Ologen; Damosukartono, Slamet; de Angel, Procopio; Diokno, Gloria R.; Duroe, John W. H.; Ellacer, Gerundio; Engka, Jan; Evangelista, Rodolfo; Faiga, Howard F.; Ferrer, Angelina; Fondevilla, Plinty; Gonzaga, Prospero, Sr.; Guma, Jimmy S.; Gunawan, Sendra; Gunida, Pablo G.; Gupta, Stephen R.; Halder, Romendra Narh; Hamel, Jootye Salindeho; Hnin, Helen; Ho, Watson; Isidro, Nimrod; Koh, Linda Mei Lin; Kumolontang, Billy; Kyaw, Muller; Langi, Max W.; Leonardia, Delia; Ligsay, Victor; Lim, See Him; Lobitana, Eleuterio; Lopez, Melvin; Lubis, Johnny; Lumowa Ventje; Mabao, Eliezer; Macalintal, Efinito; Madridondo, Leonilo; Malalis, Jasper L.; Mamarimbing, Ronnie; Mambu, Amelius Tommy; Mang, John; Manus, Ronny Chries Adolf; Maypa, Delie; Mewengkang, Marthen; Mina, David Ngali; Missah, Hiskia I.; Nermal, Jr., Luciano; Ngajo, Pasoloran; Nobuo, Willy S.; Onasing, William; Ortaleza, Willie; Pandindik, Efrain; Palma, Violeta C.; Panganiban, Apolonio; Parulan, Ephraim; Pasarihu, Erkanus R.; Paypa, Vicente; Pelayo, Hellen; Penaflores, Eleanore Z.; Pheng, Lim; Ponniah A. S.; Alex Rajakumar; Porquez, Arje; Postero, Johnny; Pua, Yance; Rajagukguk, Abdul Rahim; Raksham, Ofelia N.; Rano, Elena J.; Rantung, Alvin Lekanardo; Rantung, Steven J.; Rato, Darlene; Rebadulla, Abel; Risakota, Yerry; Roble, Reuben; Roy, Timothy; Rumambi, Jantje; Sacay, Elizer P.; Sahetapy, Jonias Latulesy; Salamanca, Don; Secong, Rolando B.; Selerio, Thelma R.; Senewe, Marthinus Edward; Sepang, Bob Ioutje; Siagian, Brainhard; Siburian, Ida Lamsihar; Siby, Martinus; Sijabat, Parlyn; Simorangkin, Samuel; Sinaga, Djinan; Suanzanang, Kenneth H.; Sumendap, Hendrik; Suniega, Ginetho A.; Tambunan, Tagor; Thang, Langh Swan; Toh See, Wee; Toledanes, Jemuel M.; Tombokan, Jay Marx; Tornilla, Jr., Manuel; Tubungbanua, Alejandro; Tuburan, Lylfe; Tun, Saw Memory; Ty, Florante; Valenzuela, Merly; Yata, Enrile.

**Guests:** Acopio, Elmer; Adap, Jacinto M.; Bayeta, Neil; Mien Seng; Chee, Ying Hai; Chong, Swee Vui Elvin; Claus, Wilbur; Collins, Phyllis; Haddad, Mark; Jimeno, Eliseo; Joseph, Johnson Sandanam; Nightingale, Janet; Ocmor, Osias; Sagala, Jackson Andi; Sasela, Nootje; Silalahi, Pangihutan; Sumanti, Herry; Sungkarak, Sirunchai; Tarihoran, Adam; Walter, M. Daniel; Widjaja, Stevanus.

## Trans-European Division

Alm, Linda; Andreassen, Peter; Angelson, Nina

Kroll; Anthony, Martin; Arama, Nathan Bathwel; Arthur, William John; Ata-Alla, Gad El-Rab Rezk; Aune, Kjell; Berglund, Carsten; Bibulovic, Bogdan; Carridice, Maxine; Ciric, Dragan; Clarke, Beverly; Clee, Paul; den Hollander, Jurrien; Dilber, Zeljko; Duda, Daniel; Elofer, Richard; Ferguson, John; Francis, Egerton; Frenk, Gerard W.; Godina, Andrej; Hammond, Kenneth; Hartmann Olsen, Walder; Helminen, Aimo; Hodges, Alan; Huzzey, James; Ingo, Henrik; Injeeli, Akhtar; Jacob, Reynald G.; Johannsson, Johann E.; Karam, Dina; Kavaloh, Brighton G.; Kendel, Birthe; Kendel, Ole; Kormos, Tivadar; Kristjansson, Gudni; Krysta, Jan; Kvinge, Reidar; Lazar, Piotr; Leppanen, Veikko; Lorencin, Miroslav; Lowe, Eric; Luxton, Andrea; Maglis, Apostolos; Makkos, Norbert; Marin, Dragutin; McFarlane, Donald W.; Mielczarek, Andrzej; Mihaljcic, Jovan; Moi Mawa, John; Muhlberg, Rein; Myklebust, Svein; Niedzinski, Stanislaw; Ocsai, Tamas; Olson, William; Onkenhout, Henk C.; Owusu, Owen; Papilia, Evagelia; Pedersen, John; Pedrin, Callistus A. W.; Pujic, Miroslav; Racan, Velimir; Rekis, Viesturs; Rodd, Arthur; Roennfeldt, Peter E.; Rouhe, Annamari; Saarinen, Pasi; Sabadin, Brenda; Sadiq Masih, Sabir Masih; Schatzschneider, Don; Sjolander, Roland; Stավալ, Rune; Szilvasi, Eniko; Szklorz, Maksymilian; Szollosi, Arpad; Tasic, Slavko; Thomollari, Gentian; Usachev, Nina; van der Ness, Hennie; Virtic, Zvonko; Vucenic, Vesna; Vujosesvic, Zarko; Woolford, Orville.

**Guests:** Arandjelovic, Darko; Arins, Andrej; Bartosz, Ryszard; De Raad, Rob; Elias, Basim Aziz Antwan; Fidelia, Valerie; Hammond, Paul; Hole, Erica; Jenkner, Jan; Koewiden, Paula; Kostadinovic, Radivoje; Lajic, Milenko; Lenart, Karlo; Marshall, David; Ninkov, Lazar; Philipsen, Philip; Rice, Leigh; Schantz, Borge; Skopek, Lilla; Swan, Patricia A.; Taylor, Adrian; Trajkovski, Djordje; Vladislavjevic, Radivoje; Wiik, Betina; Zecevic, Filip; Zivanovic, Miodrag.

## ADVENTIST Review

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## 1,000 Evangelistic Teams

**The Quiet Hour and the General Conference Ministerial Association are working together in evangelism and urgently need you and your church to help. The goal is to assist 1,000 evangelistic teams in order to reach more than 100 countries within this quinquennium.**

### **Five Year Plan**

Our goal is to assist 200 teams each year for the next five years. You and your church team can experience soul-winning in one of 100 countries around the world.



### **YOUR TEAM WOULD CONSIST OF:**

- a pastor
- a medical professional
- a person interested in child evangelism
- a person or a couple who can assist with family life issues

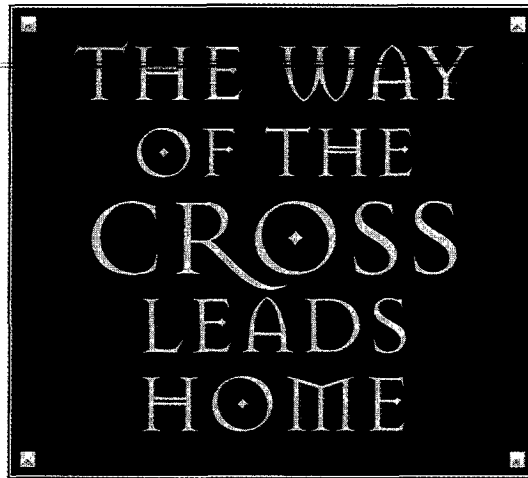


**The Quiet Hour**  
a global ministry

*"Our Business Is Soulwinning"*

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**FOR MORE INFORMATION**, please contact Pastor Jim Zachary, Director of Evangelism or Charlene West, Asst. Coord. of Evangelism, The Quiet Hour, Inc., Box 3000 • Redlands, CA 92373-1500. Or call: **1-800-900-9021**; [cmast@thequiethour.com](mailto:cmast@thequiethour.com)



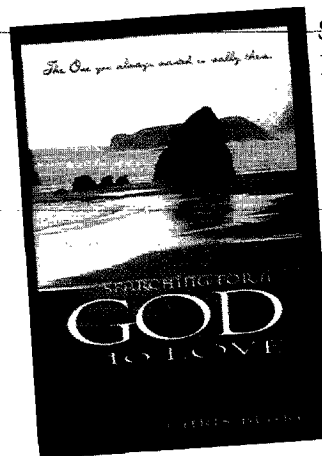
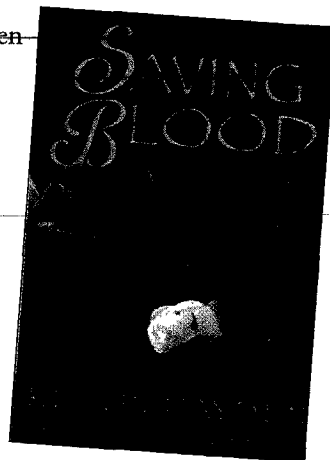
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