

# Adventist Review

General Paper of the Seventh-day Adventist Church

November 7, 1985

It's the  
laity's turn

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God's people could not  
wait until the year of  
jubilee—the year  
their freedom began.  
So in the end of the  
world God's people  
will be freed forever from  
the house of death.  
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## Jubilee

By PHILLIP WHIDDEN

Up from the clotted earth  
Up to meet a longing Heaven  
We'll be streaming up for seven  
Days of shining glee  
Up to make a singing Heaven  
Up from the rotted earth  
We'll be swinging  
We'll be singing  
Jubilee.

Through Orion we will glitter  
Through a mystic gate in space  
Like a comet dressed in grace.  
We'll be singing notes of lightness  
We'll be dressed in Jubilee.

Though earth's darkness had been bitter  
Though the earth reeled back in death  
We'll all shimmer with Christ's breath  
We'll outshine the vast star brightness  
Dressed in jeweled Jubilee.

Up from the clotted earth  
Up to meet a longing Heaven  
We'll be streaming up for seven  
Days of shining glee  
Up to make a singing Heaven  
Up from the rotted earth  
We'll be swinging  
We'll be singing  
Jubilee.

## Rockathon?

Have you ever been asked to contribute to a worthy cause by sponsoring another person's efforts in some sort of "-athon"? You probably have. I have, and I've felt uncomfortable about it.

One writer recently observed, "The suffix *athon* can be attached to almost any verb to promote a fund-raising activity. We have bikeathons, walkathons, skateathons, and Frisbeeathons. There are even rockathons (in rocking chairs) for those less inclined to activity."—Mel Rees, "Unacceptable Gifts," *Ministry*, March, 1985.

For readers unfamiliar with this means of fund-raising, the plan involves a participant who finds people to contribute so many cents or dollars per mile that the solicitor walks, rides, and so on; or per minute spent rocking, or whatever; the money pledged going to a needy project.

On one occasion, when requested by letter to sponsor a college student in a walkathon, I replied by letter that the idea struck me as an unworthy means of fund-raising, and suggested an alternative: a workathon, in which students would be paid for doing needed work, their wages then going to the worthy cause. On other occasions, however, when approached in person by grade school students, I have suppressed my qualms and gone along with the scheme, feeling that it was the adult sponsors of the project that should be labored with rather than the children. Besides, it is hard to turn down a youngster, and much easier to be courageous by mail than in person!

Why do these "-athons" make me uneasy? "While those who

participate may expend prodigious amounts of time and energy, most produce nothing beneficial to society. There are two probable negative results: They reward the participant for nonproductive effort, and they provide the wrong motivation for the sponsors."—*Ibid.* My sentiments exactly!

Granted, this method differs from sales, suppers, movies, fairs, and other unworthy means of church fund-raising in that the giver receives nothing in return and the solicitor at least gets some exercise.

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### **Why should someone be given money for an activity that under any other circumstances would be worth nothing?**

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But why should someone be given money for an activity that under any other circumstances would be worth nothing? Why should I give from a sense of obligation to the solicitor rather than from an interest in a good cause? In other words, why not just ask others to contribute to a project based on its own merit and skip the whole "-athon" business? Probably because the solicitor can "earn" more money for the time spent in an "-athon" than by working at usual wages for that length of time. And probably because many people who will give to "-athons" will not make an outright contribution.

But does the end justify the means? Speaking of unbiblical money-raising activities, Ellen White wrote, "Let us participate in none of these things. . . . If they [Christ's followers] do not give willingly, for the love of Christ, the offering will in no case be acceptable to God."—*Counsels on Stewardship*, p. 202.

When Moses called for gifts to build the sanctuary, he instituted no walkathon through the desert or climbathon up Mount Sinai. He simply asked the people to give for the love of the Lord, who had done so much for them, and they responded generously. In this he followed God's instructions. Should we not do the same?

Whatever happened to the good old-fashioned "giveathon"?

E. F. D.

## It's the laity's turn

Each year that I attend the national convention of the Adventist-Laymen's Services and Industries organization, I am re-inspired by the dedication of all the laymembers who are on fire for the Lord.

It seems that almost every member of ASI is contributing in some way to the furtherance of the gospel message.

Following ASI's traditional custom, each evening of the annual convention, held this year September 4-7 at Big Sky, Montana, was dedicated to heartwarming stories of how members have shared, and are sharing, their faith in Christ

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# Adventist Review



Published continuously since 1849, the *Adventist Review* seeks to exalt Jesus Christ, our Saviour, Lord of the Sabbath, and coming King. It aims to inspire and inform as it presents the beliefs and news of the worldwide Seventh-day Adventist Church.

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# Adventists and inspiration

While there have been excellent articles in the ADVENTIST REVIEW from time to time during the 35 years I've been a subscriber, none has met as dire a need for its day as the series on inspiration by Alden Thompson. Few realize the far-reaching effects their understanding of inspiration of Scripture has on their ability to arrive at truth from Bible study.

When Seventh-day Adventists openly take the stand that we do not believe in the inerrancy of Scripture, nor do we believe that the words are inspired, but rather the author,



we will find ourselves out of step with most of the Christian churches.

Yet it is by this unique stand on inspiration that many of the great gems of truth for this time were uncovered by the early Advent believers. Further revelation of truth for the last days will arrive in the same way.

FANNIE E. DILLER  
Orlando, Florida

After reading the third article by Alden Thompson, "Questions and Perplexities Without End," I'm wondering if it would be in keeping with Ellen White's "very practical view of inspiration" to replace all the King James quotations in the

Conflict of the Ages Series with verses from reputable modern translations.

It seems to me most non-Adventist people would see the great plan of salvation in a clearer and more attractive light.

BERTRAND YOUNG  
Grass Valley, California

As a non-Adventist subscriber, I have been very interested in Alden Thompson's series and would like to respond briefly to some of the issues he raises.

First, he creates a prejudicial situation: It is the "good guys" versus the "bad guys"; it is Mrs. White versus some misguided readers. The viewpoint to be adopted is made known from the very beginning.

Second, Professor Thompson does not give his readers a sample of current critical thinking on either Old Testament or New Testament issues. For example, the majority of NT scholars who reject verbal inspiration and inerrancy also reject an identification of the preached Christ (who is made known in the NT) with the historical Jesus who really lived (and who for the most part cannot be known from what the NT says). Yet I dare say that most Seventh-day Adventists, along with me, believe that the Christ presented to us in the four Gospels is the historical Jesus. And I believe Mrs. White thought so too.

Third, a word about methodology. In trying to determine what the Scriptures teach about a subject, do we allow the clear passages to inform our belief, or do we insist that all of the problem passages be resolved before allowing the clear teaching of the Bible to be authoritative for us? The Bible clearly teaches that the Scriptures themselves are inspired. The

only passage in the Bible that directly mentions inspiration, 2 Timothy 3:16 says "All scripture is inspired by God" (R.S.V.). When Paul tries to explain how the Spirit of God worked to give him a message from God, he said: "Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit" (1 Cor. 2:12, 13, R.S.V.).

Why not allow a Seventh-day Adventist scholar who believes in verbal inspiration to respond in detail to this series?

MYRON J. HOUGHTON  
Ankeny, Iowa

## Health articles, please

May I suggest that each ADVENTIST REVIEW contain something on health to make readers more aware of what they should and shouldn't be eating, how to exercise properly, and so forth?

HOWARD R. MOORE  
Montgomery City, Missouri

■ We're planning monthly articles on health in 1986.

## Required reading

"Dream or Die!" by Gordon Bietz (Aug. 1), should be required reading by every Seventh-day Adventist. Dissemination of such spiritual food through our church paper, the ADVENTIST REVIEW, should become a top priority of our local, union, and division conferences.

Unless effort and expenditures on outreach are balanced with a like emphasis on nurture, soon there will be nothing in our churches worth bringing new members into. They will be confronted with a family of feuding legalists and liberals.

Division-wide sponsorship of the REVIEW to every home could provide a vital first step in bringing unity, harmony, and love to our membership.

N. L. MEAGER  
Akron, Ohio

## Impact for good

"The Crucial Time for Colleges and Students" (editorial, Sept. 5) was right on the mark. I think it is important for young people and their parents to recognize the influence Adventist education and particularly Adventist teachers have on young people. From more than 35 years' experience in watching at both the academy and college levels, I know that we don't win them all, but the impact on many is for the good both now and, I think, for eternity.

RICHARD W. SCHWARZ  
Berrien Springs, Michigan

## Ordination thwarted

In your summation of the General Conference session (Bulletin 10) you make two points: The role of non-North Americans is destined to expand, and the role of women in the church is destined to expand. It would seem that these two points might be mutually exclusive—that is, as the power of the non-North Americans increases, the move to ordain women will be thwarted.

EARL M. FISHER II  
Dayton, Tennessee

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination. Address letters for this column to Editor, ADVENTIST REVIEW, 6840 Eastern Ave., NW., Washington, D.C. 20012.

## Council to women pastors: baptisms no, tax break yes

Adventist women pastors will not be allowed to perform baptisms or marriages but will benefit from tax laws that until now have benefited only their male counterparts, following an Annual Council action that has deferred until at least 1989 definitive action on any expansion of the role of women in ministry.

The suggestion that women who serve as associates in pastoral care be allowed to perform baptisms and solemnize marriages grew out of a General Conference session action "to request the North American Division committee to clarify functions of ministerial workers who hold ministerial licenses, including how such functions relate to women who serve as pastors or associates in pastoral care, and to request that a complete proposal on roles and procedures be submitted by the North American Division to the 1985 Annual Council for consideration."

### Recommendation

The committee appointed by NADCOM to study the issue recommended that licensed ministers (who are not ordained) continue to carry out the functions for which they had been authorized by the 1976 Annual Council (such as baptizing and solemnizing marriages) and that commissioned ministers who serve as associates in pastoral care (i.e., women pastors) be granted the same privileges and also be considered eligible for the Internal Revenue Service's parsonage allowance that is granted to credentialed and licensed ministers.

However, when NAD president Charles Bradford intro-

duced the item to the first meeting of the newly constituted North American Division committee (see page 8), he said that the GC officers had requested that NADCOM refer back to the officers the recommendation about performing baptisms and solemnizing marriages because "some of the overseas leaders have grave and serious concerns about this issue."

Bradford went on to say that there was "great hesitancy among the General Conference leadership about the timing of the matter." Thus he encouraged discussion of the item but advocated that North America concede to the officers' request and seek "further counsel from the brethren."

Discussion of the issue went in several directions. "If an unordained man can perform baptisms," said newly elected Potomac Conference president Ralph Martin, "what basis can we use to say that a woman cannot perform a baptism?" "We are not talking about ordination," he went on to say. "We are talking about a functioning pastor who is bringing people to Christ."

Southeastern California Conference president Thomas Mostert, who, like Martin, has women pastors in his conference, stated his respect for the concerns of the world church but said he hoped the group would not leave with the "present confusion still intact."

Columbia Union Conference president Ron Wisbey, who was president in Potomac when the issue was first raised, retraced the steps the issue had taken, noting that the Potomac Conference and Columbia Union had never asked that women be

ordained; they merely had requested permission for them to perform baptisms. The General Conference, however, had felt that the request was intrinsically bound up with ordination and needed to be discussed in that light.

Wisbey said he was glad the issue had not been voted at the GC session and instead had been referred as it had. A decision needed to be made. It might be that women would not be allowed into the theological seminary and into pastoral roles—which he said he hoped would not be the case. "But that would be far more honest than the games we play right now," he said. "Please do not send it back to some committee to be put in a holding pattern for a number of years."

### Elders baptizing

Mountain View Conference president Herb Broeckel, who was secretary of the Potomac Conference at the time it requested the GC to study the role of women in pastoral ministry, noted that provision exists

for a conference president to authorize an ordained local elder to baptize in cases where a minister is not available. He indicated that to his knowledge few people objected when men elders were thus authorized. However, with the church having voted (1984 Annual Council) that women can be ordained as local elders, he wondered whether objections might arise if it were a woman elder that the conference president so designated.

Similarly, Broeckel noted that since 1976 licensed ministers in North America (who are not ordained) have been authorized to perform baptisms and solemnize marriages. There seems to have been relatively little opposition to the practice. If this privilege is denied to female commissioned ministers who serve as associates in pastoral care, Broeckel argued, then it cannot be said it is on the basis of concern for ordination and all it entails—because that privilege is granted readily to unordained men. Thus, he concluded, it can only be explained



Fred Thomas (left) and Don Roth count votes as Neal C. Wilson looks on. The recommendation to defer a decision on whether women could baptize and perform marriages passed 120 to 81.

as discrimination against women.

When North Pacific Union president Richard Fearing asked for the rationale of the leaders from other divisions in opposing the issue, Bradford said it was because they thought it would be unsettling to the world field. Furthermore, it would weight the study of women's ordination that is still going on under the auspices of the Biblical Research Institute.

Pennsylvania Conference president Gary Patterson contended that the dilemma exists because the church has not been operating on the basis of a clear theology of ordination but has been dictated to by the Internal Revenue Service. (The 1976 action to allow licensed ministers to baptize and perform marriages made them eligible for certain clergy tax benefits for which they would not have qualified could they not perform those functions. Current tax laws do not make the exercise of such functions prerequisite to receiving the tax benefit.) He said there was confusion between licensing and ordination: one was essentially an ecclesiological matter, the other was theological.

Clifford Sorensen, the newly appointed secretary of the NAD Board of Higher Education, said he felt it was important to understand the concerns of the world field—and that it was also important for the world field to understand the concerns of North America. Noting, however, that the licensed minister has jurisdiction only where assigned, he questioned why those from overseas seemed to feel that women baptizing and solemnizing marriages should pose a problem—because they too would be authorized to function only in their areas of assignment.

### Ethics questioned

Finally, Sorensen questioned the ethics of recruiting young people (i.e., women) who would have to spend significant sums of money and time to study theology, when they later would be told they could go so far and no farther.

Leroy Moore, the GC direc-

## GC votes action to encourage women's participation in church

The Annual Council approved an eight-point affirmative action proposal designed to help educate Adventists concerning the roles that women can play in the church.

The action is a follow-up of a 1985 General Conference session action in which it was voted "to recognize that a great need exists to educate our people regarding the major roles that women may fill in the Lord's work without ordination, and to request that specific plans to meet this need be developed and presented to the 1985 Annual Council."

Major points of the recommendation include the use of denominational papers as educational vehicles and the formation of an advisory group that would make recommendations concerning materials to be used. The group consists of Jocelyn Fay, Marie Spangler, Beverly Rumble, and Shirley Burton, all of whom are employed at the GC complex.

The recommendation also calls for Betty Holbrook, of the GC Church Ministries Department, to serve as coordinator of women's ministries and to meet with the GC officers on a quarterly basis to give a progress report and review problems. A similar coordinator is recommended for the North American Division.

The action requests the Adventist Personnel System "to draw attention in some way to women with special qualifications for particular roles, responsibilities, or offices" when it makes personnel data available with respect to specific positions. One method of monitoring progress is to be an annual evaluation of the *SDA Yearbook* with respect to how many women are occupying positions at various church levels.

tor of Native American Affairs, contended that current trends (such as allowing licensed ministers to baptize and solemnize marriages despite being unordained, and the more recent possibility of unordained women doing the same) "rob ordination of its meaning." He noted that on the one hand there is a push to make ordination more significant, while on the other hand more and more privileges once based on ordination are being given to the unordained.

Biblical Research Institute director George Reid pointed out that it is impossible to divorce the practice of ministry from the doctrine of ordination. Inevitably, approval of an expanded role for women in ministry would have a major theological impact, which he said might preempt openness in the study of ordination.

Thus, while the discussion was technically about a practice and not about ordination, Reid maintained that both the nature

of ordination and the nature of the world church were at stake. Granted the impact of North American actions on other world fields, Reid urged that no "precipitous change" be made.

Warren Banfield, director of the General Conference Office of Human Relations, said that he would feel more comfortable if the group would declare its acceptance, rejection, or reservations before referring the issue to the officers. "At least we would have been man enough and woman enough to state our opinion on the issue," he said.

Several of those speaking expressed concern that the issue not merely be shelved. Pacific Union secretary Major White wanted a specific time frame, noting that at such meetings items are deferred "for years and years and years." Because the 1986 Annual Council will be held in Rio de Janeiro, the item could not be discussed again by the bulk of the North American delegation until 1987.

Bradford responded that "if the Lord spares us, we will have a definitive answer" before the conclusion of the Annual Council. However, he advocated paying careful attention to the world church, even if it did not exactly mesh with what the group might want. "A rubber tire lasts ten times longer than an iron wheel," he said, urging a willingness for give-and-take.

From NADCOM the item went to the GC officers and then to a specially called meeting of the NAD officers, NAD union presidents, and division presidents, where the issue was discussed at length, under the chairmanship of General Conference president Neal C. Wilson. While those advocating that women pastors be allowed to baptize maintained that ordination was not the issue, a division president said privately after the meeting that the division presidents disagreed.

### Overseas opposition

He noted that most overseas delegates had opposed the 1976 decision to grant the additional privileges to licensed ministers in North America because they felt those functions should be reserved exclusively for ordained ministers. Thus, to them, an aberration related to ordination was in danger of becoming even more deeply entrenched.

The recommendation that came from that meeting—which Wilson said had received overwhelming endorsement by those present—encouraged women to aspire to work in ministerial gospel work but did not encourage "expectation of broadened functions in the area of gospel ministry until the church has completed its study and announced its decision."

When the recommendation came to the full Annual Council for discussion, Potomac Conference president Ralph Martin spoke first. "There used to be only two certainties—death and taxes," he said. "Now a third certainty has been added: when the issue of women in ministry is discussed, the president of the Potomac Conference will speak." Martin went on to promote the fairness issue. He

argued that two people with the same academic background and performing the same ministry should have the same rights and privileges.

Acting president of Home Study International Charlotte Conway reminded Wilson that in the 1984 Annual Council he himself had said that the situation was untenable. Then she quietly dropped a bombshell by moving that men who are not ordained likewise not be allowed to perform baptisms or marriages.

### Practice defended

What Conway had proposed was what a number of people—North Americans included—had been saying in private conversations but probably would not have brought forward in the form of a motion. In fact, when the idea had been mooted in the previous NADCOM debate, at least one conference president had quickly defended the practice, noting that to withdraw such privileges would send a negative signal to young ministers.

Wilson, who was chairing the meeting when Conway made her motion, ruled that because a motion was on the floor and because her motion could scarcely be considered an amendment, it was out of order. But her attempt had made its impact.

As the debate progressed, NAD president Bradford took the floor and spoke strongly in favor of expanding the role of women pastors. "It is not fair," Bradford said, "to put them in the deep freeze, in a state of suspended animation for the next four or five years.

"Let's stop playing games," he said. He then went on to say, "I can almost guarantee that this matter will not be resolved by this group here. It is too difficult for some."

South Pacific Division president Walter Scragg echoed thoughts expressed privately by his overseas colleagues when he said he could not follow the line of reasoning that separated from ordination the right to baptize and solemnize marriages. "It seems to me," he said, "that the issue really is ordina-



Going to the General Conference cafeteria provided a midday break for council attendees.

tion"—and he was not addressing merely the matter of the ordination of women.

Scragg further noted that no overseas division had followed the 1976 permission for licensed ministers to baptize, even though they had been told they could. "That, I believe, carries its own message," he said.

A proposed amendment from Columbia Union president Ron Wisbey that would have established a two-track ministerial system—one for men leading to ordination, the other for women and not leading to ordination but still allowing those on it to baptize—likewise was declared

inadmissible by the chair. "If you wish to have a two-track system, vote the motion [on the floor] down," Wilson said.

The recommendation to put off any change in women's role as pastors passed by a vote of 120 to 81. Several of those who favored the delay commented privately that they felt it would allow a more comprehensive and systematic approach to any decision. Similarly, several of those who opposed the motion and who wanted more immediate changes indicated that they were heartened that some 40 percent of the leaders were clearly in favor of an expanded role for women pastors.

negotiable—such as the president of the next higher organization serving as chairman of the nominating committee at a constituency meeting. He noted that because the church has no line control, this type of arrangement provided the necessary linkage between the various levels of organization.

Northern California Conference president Philip Follett, one of the first to respond to the proposal, shared his concern lest the Annual Council take any action that would contradict an action taken by constituencies that were preparing or had completed constitutional revisions. If the bands were tightened too much, he said, it could become "a springboard for more extreme hostilities against the organization."

Pacific Union secretary Major White said he was "not out of harmony with what the GC is attempting to do." But he added that he was sure the GC also realized that they were going to create some problems as well as solve others. He said he wished the model could have been provided early so there would be no possibility that many hours' worth of work done by constitution committees such as the one in the Pacific Union would not "go down the drain."

Noting that the church is involving laypeople more and

## Model constitutions voted for conferences and unions

The Annual Council voted "provisional endorsement" for model constitutions and bylaws for unions and conferences when it met in Takoma Park, Maryland, October 8 to 17.

"We think they have been well developed," General Conference president Neal C. Wilson told the council when he introduced the models, which the various world divisions are being asked to study and report back on at the 1986 Annual Council in Rio de Janeiro, Brazil.

According to Wilson, union presidents in the North American Division had requested at least provisional endorsement to assist with the sessions that are scheduled in every North American union during 1986.

Wilson said the models were to be "followed closely and adhered to in essence." Any changes needed to be made in consultation with the next higher body and approved by a strong majority.

Wilson indicated that some items in the models were non-



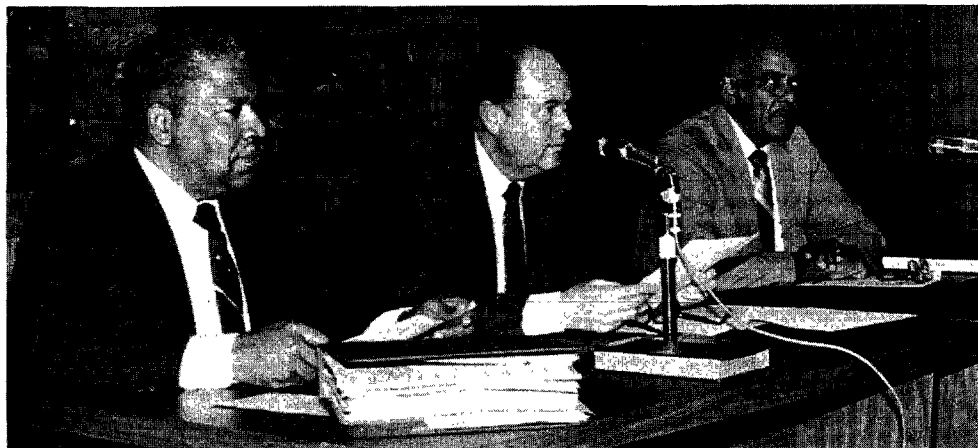
more at every level, Atlantic Union secretary Aaron Brogden wondered what would happen if a constituency voted against a nonnegotiable.

"We're not saying word for word," Wilson noted as the discussion continued. "We're saying follow closely and adhere to in essence." He added, "We're not so concerned about the wording if the spirit is there." However, Wilson did note that some things that an entity might like to do if it was on its own could not be done if that entity was part of a world body.

"I think we need to be careful in this body," said Jack Bergman, president of Walla Walla College. "We are somewhat separated from the turmoil that has been taking place in many conferences and unions. And these turmoils can't be ignored." Bergman went on to say that he felt that most laypeople would accept most of what was being recommended if it was explained adequately and handled carefully. Otherwise, he warned, there could be "another round of disillusionment." He said that to go against the actions already taken by constituencies would be most unwise.

Potomac Conference layman Robert Coy, a recently appointed member of the General Conference Committee, urged that the emphasis be on "substance and not so much on form." He noted that none of the lay-initiated constitutional committees had voted to secede. So he urged those present not to be "quite so nervous about minor changes."

Testifying to the dedication of the laypeople who are working on such projects, Washington Conference president Bruce Johnston said he had served on such a committee. Although he admitted in a humorous aside that he had feared initially that the committee "would go through the birth pangs of an elephant and give birth to a mouse," he was most pleased with what they were doing and how they were doing it. "The people on the committee were not wild-eyed fanatics," he said; "they were rational, con-



NAD president Charles Bradford (left) and NAD treasurers George Crumley and Frank Jones answer questions during the NAD budget committee, which attendees felt was a landmark event.

cerned, reasonable people. Those people love their church."

"There are so many ways in which the essence can be expressed," said South Pacific Division president Walter Scragg. "I don't think we should tie ourselves in knots over words and their usage. At the same time, it would be very foolish to allow a form of governance to emerge to change the nature of the church. The essence and the harmony must be preserved in the changes we make."

Having established to its satisfaction that the models did have a significant amount of flexibility, the council approved them resoundingly.

## Risk Management Services reports \$7.4 million loss

The International Insurance Company of Takoma Park, Maryland—the church's insurance company, which operates under the Risk Management Services Department of the General Conference—was in good company when it chalked up a \$7.4 million net loss in 1984, according to reports presented at the 1985 Annual Council.

Nationwide, the insurance industry as a whole faced its worst year since 1906 in terms of loss ratios. "Even after crediting all investment earnings of some \$17.6 billion, [national]

carriers were left with a \$3.8 billion net operating loss," IIC president Stanton Parker said in his report to the council. Thus, while IIC did not have a good year, its ratios were better than the national trend, Parker pointed out.

Despite the net loss, Richard Green, IIC's vice president for financial services, said the company's "surplus from prior years remains healthy, with nearly \$17 million in reserve."

"Already in 1985 the insurance industry has begun a turnaround," Green said. "Predatory low policy prices of prior years have become history, and premiums are rising rapidly. Insurers also are becoming more selective in what risks they are willing to assume." Parker indicated that IIC would be raising some of its rates. But he said the company would try to keep the increases moderate, even though other companies were increasing by 100, 300, or even 1,000 percent.

As of December 31, 1984, the company listed total assets of more than \$66 million.

In outlining areas where insurance claims have been increasing and where added precautions need to be taken, Parker noted that it seemed as if Adventist clergy must read each day for their devotions 1 Samuel 21:8—"The king's business required haste." Because of Adventist ministers' collective driving record, he said Risk Management Services was unable to negotiate group coverage for them at favorable rates.

## NAD plays new role at 1985 Annual Council

No lightning flashed, no trumpets sounded, no roll calls were taken, and few speeches were made—but the 1985 Annual Council was not "business as usual" for the North American Division.

For the first time, North American delegates to the Annual Council met to do business as the North American Division committee (NAD-COM), not the North American Division committee on administration (NADCA), as the body was titled in time past. For the first time it functioned as a full-fledged division committee.

In addition, the NAD for the first time had its own budget committee—and a \$31 million budget that it could call its own and allocate as it saw fit. However, the committee discovered very quickly that most of the money is earmarked already—as is likewise the case with the GC budget—and that there is relatively little discretionary funding available.

While the NAD budget committee was going over the budget draft being proposed by NAD treasurer George Crumley, Warren Banfield, director of the GC Office of Human Relations, stood up and reminded the group that what they were doing was historic. "Someone should be here taking a picture of this," he said.





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## GC officers give reports, remind of challenges

The General Conference's top three officers focused on the church's accomplishments and the many challenges still to be met when they presented their reports to those attending the 1985 Annual Council, held October 8 to 17 at the Takoma Park church in Takoma Park, Maryland.

During his keynote address General Conference president Neal C. Wilson drew parallels between the Exodus and the Advent Movement. Noting the difficulties and the tests of faith that the Hebrews faced as they found themselves trapped at the Red Sea, Wilson said, "Sometimes the only thing we have to hold on to is not the physical evidence—the physical evidence was all against them—but God's promises."

"Ellen G. White says it is criminal to ask whether God is with us or not," he continued, saying that the example of Moses should be emulated. "Adventists need to be able to say like Moses, 'Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day,'" Wilson said.

"Ellen White said that if God's people had held back when Moses said to go forward,

God would not have opened the path," he said. "My fellow leaders," he added, "God's people are waiting for us to take them forward. . . . If we don't, God isn't going to open the path."

In the latter part of his address, Wilson outlined some of the ways in which God is opening doors for the church and some of the major challenges with which the church must cope.

Positive highlights include official permission for the Adventist Development and Relief Agency to work in Mozambique, and for an expatriate to teach religion in the ministerial training school there. Similarly, two Adventist physicians—one Swiss, the other Spanish—have been allowed into Angola to reopen work at Bongo Hospital.

### Expatriate worker status

Because mission work is one of the major areas of concern for the GC Secretariat, GC secretary G. Ralph Thompson spent much of his report outlining the status of the church's expatriate work force.

Thompson reported 1,510 current missionaries, of whom

## Devotionals focus on church's mission

Speakers for the 1985 Annual Council morning devotionals took as their theme "Harvest '90: Prophetic Proclamation With Committed Service by God's Worldwide Remnant Church."

Topics and speakers were: Scripture and Worship as Agents of Renewal and Growth, Gerhard Hasel; The Church as a Witnessing Community, Walter B. T. Douglas; Home and Church: Centers of the Love of Christ, Ivan T. Blazen; Prophecy for a Prophetic Church, Jacques B. Doukhan; The Agony and the Ecstasy, Roy C. Naden; We Can't Have the Spirit, Roy C. Naden; The Primacy of Evangelism, Cyril Miller; and Put the People to Work, George Vandeman.

General Conference employees and some Adventists from the community joined council attendees for the hour-long worship periods.

1,038 are from the North American Division. In addition, 321 volunteers went out from North America in 1984 to assume assignments of varying lengths. His report also showed, however, that missionaries increasingly are coming from areas other than North America.

According to Thompson, it is becoming more and more difficult to recruit personnel for mission assignments. "People are not standing in line to give up the comforts of their home to go overseas," he said. And finding physicians, who constitute the third-largest segment of the expatriate work force—after faculty/teachers and departmental directors—"is like pulling teeth without anesthesia," he said.

Thompson urged that the church not lose its sense of mission by becoming bogged down in what he termed the "paralysis of analysis" over "the great incomprehensibilities of nothingness." Adventists need to get out and work, he said.

Baptisms for the first two quarters of 1985 numbered 226,284, bringing church membership to 4,598,633 as of June 30. Since the third and fourth quarters of a year traditionally yield high baptismal figures, Thompson predicted that 1985 would be a very good year for church growth.

GC treasurer Don Gilbert reported that as of the end of July, tithe in North America was up by some 3.8 percent. However, fluctuations in cur-

rencies and the exceptionally strong U.S. dollar made it hard to compare worldwide giving for 1985 to that of 1984, he said. For example, mission giving had stayed fairly constant in North America and had risen overseas. Yet because of the strong dollar, mission giving was down by approximately \$1.5 million worldwide when translated into U.S. currency.

Gilbert reported that of some \$4.3 million pledged for the Adventist World Radio station on Guam, nearly \$2.8 million had been received to date. Of that amount, some \$1.9 million came from North America. The Pacific Union led North American unions with total contributions of nearly \$935,000. Overseas, the Euro-Africa Division had contributed slightly more than \$690,000. In addition to the \$2.8 million, just over \$1 million has been contributed to an endowment.

According to Gilbert, the General Conference will continue to follow what he called "the prudent practice" of limiting investments in any given institution. Those responsible for investments would opt for safety rather than high interest, he said. He mentioned that the General Conference was in no way involved in the recent investment program failure that had made headlines.

Gilbert reported that the General Conference has instituted a new accounting system that complies with the currently accepted accounting standards for nonprofit organizations.



Charles L. Brooks, associate director of the GC Church Ministries Department, prepares to refer to the backup material.

# Council votes study of parity in pay for ordained ministers

The North American Division segment of the 1985 Annual Council voted to study the possibility of pay parity for all ordained ministers, after failing to reach a consensus on whether to "provide a graduated remuneration scale for pastoral workers with a maximum 4 percent spread at the upper percentage levels."

After the item had been discussed considerably, General Conference president Neal C. Wilson said the thoughts expressed were convincing him even more strongly of the merits of a plan he had proposed some 15 years earlier, which he said had not met with an enthusiastic response—that all ordained Adventist ministers be paid the same, whether they are serving as General Conference president or as pastor of a remote church district.

Wilson said that if money were his reason for working, he would ask a salary of half a million dollars for the kind of responsibilities he carries—"and that is the *minimum*," he said. However, he noted that he worked on the basis of a divine call, and the money merely provided for his sustenance. Therefore the relatively small difference between a pastor's salary and his own was insignificant. When the council seemed to respond favorably, Wilson's suggestion was made into recommendation for further study and was voted.

Discussion on the graduated pay scale for pastors elicited numerous comments about the problems it could create. The rationale for the proposal seemed to be that remuneration to pastors with large churches should reflect the level of responsibility carried. However, Michigan Conference president Glenn Aufderhar questioned how one could determine which was a greater responsibility, several churches in a district or one large congregation? Carrying the rationale further, he wondered if presidents of larger conferences

should expect to receive more pay than those in smaller ones.

Greater New York Conference president Merlin Kretschmar wondered if a pastor whose church was just barely in the numerical category that allowed greater income would hesitate to remove names from the church roll. NAD secretary Fred Thomas responded with the wry comment that it probably would be "counterbalanced by the number he wanted off to lower his Ingathering goal."

## Enough to be awkward

As a former senior pastor in multistaff churches, Pennsylvania Conference president Gary Patterson said it seemed to him that the graduated scale would provide "just enough more pay to make me feel awkward but not enough to do me any good."

The pastoral remuneration item was part of a larger document that had come about origi-

nally because of an attempt by Loma Linda University in 1983 to correct certain remuneration discrepancies between its two campuses. At one point, the possibility of a separate remuneration scale for higher educational institutions had been considered seriously. By the time the document reached the council, however, the recommendation was that a single scale be continued.

Loma Linda provost Dale McCune expressed his concern that what had started as a reform in educator pay had emerged as primarily a reform in pastoral remuneration. McCune said he did not begrudge pastors their pay. However, he noted that the initial Loma Linda study had shown that Adventist pastors in the United States were already in the eightieth percentile when compared with their non-Adventist counterparts. Adventist educators, particularly full professors and administrators, were in categories as low as the twentieth percentile when compared with their counterparts.

The document recommended that a decision on the remuneration scale for nursing educators be deferred "until a report has been received from a combined study being made by the AHS/US and the NAD Board of Higher Education."

But it included a recommendation "to approve incentives and bonuses for management and production workers in industries owned by educational institutions."

Clifford Sorensen, secretary of the NAD Board of Higher Education, said he found it "curious that when we can't get quality people in industry, we develop incentives. But in getting professors, we say we can't deviate from the wage scale." Sorensen said that increasingly SDA colleges were having to employ non-SDA nursing instructors simply because they could not attract Adventists at the rate offered, which was very low in relation to what was offered in similar positions elsewhere. "But we can contract them and pay twice the price [of the denominational pay scale]

## World divisions set goals for Harvest '90

On the last day of the 1985 Annual Council presidents from each of the world divisions and the three unions attached to the General Conference shared their goals for Harvest '90 and the strategies they were considering to achieve their goals.

The plan is to more than double in the five-year Harvest '90 program the number of baptisms recorded during the three-and-one-

half-year One Thousand Days of Reaping.

Listed below are the tentative objectives of each major area of the world field. These figures still must go to each region's committee for final approval. "Some goals may actually be raised still higher," says Carlos Aeschlimann, associate secretary of the General Conference Ministerial Association and coordinator of the Harvest '90 program.

Region	One Thousand Days of Reaping goal	Reached during One Thousand Days	Harvest '90 goal
Africa-Indian Ocean Division	150,000	183,964	425,000
Eastern Africa Division	241,162	202,103	404,200
Euro-Africa Division	42,000	39,282	85,000
Far Eastern Division	125,000	117,861	250,000
Inter-American Division	200,000	223,575	400,000
North American Division	141,000	97,255	225,000
South American Division	170,000	191,282	350,000
Southern Asia Division	40,000	35,401	70,000
South Pacific Division	25,000	31,790	75,000
Trans-European Division	6,700	4,738	12,000
Middle East Union	301	583	1,200
South African Union	3,838	2,884	5,800
Southern Union	14,500	6,971	15,000
<b>TOTALS</b>	<b>1,159,501</b>	<b>1,137,689</b>	<b>2,318,200</b>

and no one complains," he said.

The incentive proposal for industrial workers is a reaction to increasing losses on the part of a number of educational institution-based industries. "Either they ought to be profitable, or, quite frankly, we ought to close them," Wilson told the council. In the case of the industries at Andrews University, president Richard Leshar said it was either a matter of making them viable through some form of incentive program or closing them down.

While no one denied the need for refinement of the remuneration scale for educators, the issue was complicated by the fact that the educational institutions are "already having difficulty in meeting their present levels of expense," as the document stated it. In such a climate, and because of the negative potential of creating a second wage scale—as was done in the Adventist Health System—it seemed unwise to those at the council to adjust educator remuneration at this point.

## Report claims alcohol making inroads in church

"There is no question but what alcohol in particular is making gross inroads into the church," educator Winton Beaven told the 1985 Annual Council during a report in which he and Andrews University professor Pat Mutch discussed the problem of chemical dependency among Adventists.

According to Beaven, who in the early 1950s was an associate secretary of the General Conference Temperance Department and continues to be an outspoken temperance advocate, one of the problems is that nearly two generations of Adventist young people have grown up watching people consume alcoholic drinks on television, and for them it seems little more objectionable than consuming a soft drink. Thus, he said, many young upwardly mobile professional Adventists—"yuppies"—drink wine with their meals.



**Southwestern Union treasurer Max Trevino reads a document while a speaker elaborates.**

Beaven said one of the problems was a lack of temperance promotion and education. He said he had visited five conferences since the middle of August, and Adventist teachers in each conference said they no longer received conference assistance with temperance education.

But Beaven finds hope in two areas: Adventist Parents for

Drug-free Youth, a lay-inspired organization for the prevention and treatment of chemical dependence; and the Institute of Alcoholism and Drug Dependency at Andrews University, jointly sponsored by the university, Adventist Health System North's New Day Centers, and the General Conference. The institute is concerned with research, prevention, and rehabilitation.

Beaven also spoke highly of the work being carried on by the International Commission for the Prevention of Alcoholism and Drug Dependency, directed by Ernest H. J. Steed. He noted that the ICPA has conducted five world congresses on prevention and has won the support of top government leaders in many countries around the world.

During the report, Pat Mutch of Andrews presented preliminary findings of a study being done by the university to determine the degree of alcohol, tobacco, and drug usage among SDA youth. Her findings confirmed what Beaven had said.

## Women's meetings emphasize Christian hospitality

By JOCELYN R. FAY

This year, as every year at Annual Council time, while General Conference committee members and invited guests discussed matters of church policy, another group of influential people—the wives of conference, union, and institutional leaders who accompanied their husbands to Washington, D.C.—met at the Takoma Park Church Center.

Speaking to this rather small (30-40) but unique group of women on Wednesday and Thursday mornings, October 9 and 10, was Dr. Pat Mutch, professor of nutrition and director of the Institute of Alcoholism and Drug Dependency at Andrews University. Her theme: Christian hospitality.

Why would Mutch choose this topic for *these* women, who include some of the most gracious and experienced hostesses in the denomination? Because she had some ideas to share. But also because as these church leaders' wives become more aware of the potential of Christian hospitality to strengthen the bonds of friendship and caring among church members and to build bridges of friendship with nonchurch members, they will be able to serve as leaders and role models for other women within their respective spheres of influence.

During the two morning sessions Mutch elaborated on material contained in a seminar manual she has prepared entitled "Christian Hospitality Made Easy." Each woman who attended received a copy of this manual and was given permission to reproduce it (with proper credit to Mutch) for seminars with pastors' wives and other church members.

Among the areas covered were Biblical examples of

hospitality; how to draw on talents and resources already at hand as well as how to develop new skills; preparing a "ready shelf" stocked with items from which a meal can be cooked quickly for unexpected guests; recipes; planning guides; and creative ways to open hearts and homes for Christ.

"Why concentrate *all* our attention on *outreach*?" Mutch asked. "Why not think of bringing people *into* our homes to witness to them?" She also suggested making more Adventist homes places of "refuge for tempted youth" (see *The Adventist Home*, p. 449).

"Hospitality is both a talent and a gift," Mutch told her listeners. "The Holy Spirit gives the gift and develops it in us. We should be willing to let God work in our lives."

Illustrating the truth of this statement during a brief sharing time, Veda Maxson, of Oshawa, Ontario, told of being impressed, one week when her husband was out of town, to prepare Sabbath dinner for guests. Not until she arrived at church that Sabbath morning did she discover for whom she had prepared the meal—but because she had listened when the Holy Spirit spoke to her heart, she was able to offer both physical and spiritual nourishment to a family desperately in need of it. "Let the Spirit work on your heart and work through you," she reminded her colleagues.

Ellen Bresee, associate coordinator of Shepherdess International at the General Conference, planned the women's meetings and introduced the participants each morning. The programs included the reading of Scripture, prayer, and special music.

# Way opened for *Review* to go to every home in NAD

The North American Division segment of the 1985 Annual Council voted to "approve in principle" a plan whereby the ADVENTIST REVIEW could be sent to every Adventist home in North America once every month.

The cost would be \$4.58 per home—to be borne by the General Conference/NAD, \$1; unions, \$1; local conferences, \$1.97; and advertising sales, 61 cents. Because of the subsidy, the subscription price for the remaining 40 issues could be reduced to as low as \$24.95.

According to REVIEW editor William G. Johnsson, the amount of reduction would be tied directly to the number of conferences participating.

Quantity is the key; partial participation would mean only a partial reduction in the subscription price, Johnsson said.

Response was positive when the proposal came to the council floor. Several conference presidents—particularly those from the Southwestern Union, where certain issues of the REVIEW already are subsidized—spoke of the positive impact the magazine has made.

One speaker noted that almost any corporation of 1,000 or more would have a house organ. "An organization as large as our church in North America needs some way to communicate with members," he said.

Southeastern California pres-

ident Thomas Mostert posed the problem of the group of Adventists who are 25 to 40 and who now do not get the REVIEW and have only tenuous ties with the church. "Where are we going to be ten years from now?" he asked. He noted that his conference's decision to send the REVIEW once a month to all members (in conjunction with the conference newsletter) had resulted in an increased number of paid subscriptions to the REVIEW. "I think this is a good investment for our present and for our future," Mostert said.

## Double jeopardy

Although comments about the REVIEW were positive, several regional conference presidents said it would be difficult for them to fund the subsidy. Lake Region Conference president Charles Joseph pointed out that the per capita income of the people in his conference was only about half what it was in the white conferences. For his conference, as for most of the other regional conferences, it seemed double jeopardy—lower budgets but higher memberships, thus more issues to be subsidized.

South Central Conference president Charles Dudley said it seemed to him that more and more was being put back on the local conference. "You can't spend but 100 pennies out of a dollar," he said. Allegheny West Conference president Henry Wright called it a case of being "willing but unable."

Northeastern Conference president L. G. Newton, who was participating in his first Annual Council, said it seemed to him that the plan was really an attempt to "cure a circulation problem by imposing a tax on the conferences." But if the REVIEW was to go to every home on a subsidized basis, Newton urged that it "address the questions the people are asking."

Both Johnsson and NAD president Charles Bradford expressed their desire to work with any conference that might find it difficult to fund the project. "It was never the intention to force the matter on any field," Johnsson said, suggesting that there were perhaps adjustments that could be made to make the program more viable in some cases.

Potomac Conference president Ralph Martin said he first saw the plan as a circulation-boosting gimmick. But as time progressed, he said, he began to see wisdom in it. "What are we giving back to those who are so faithful in giving?" he asked. Clifford Sorensen, secretary of the NAD Board of Higher Education, called the REVIEW and the proposed distribution plan "one of the few remaining vehicles we have for reaching those who don't regularly attend church."

Each conference must now decide whether it wishes to participate in the program and report back to the NAD officers no later than December 1.

## Steering the Annual Council

By WILLIAM G. JOHNSON

Sunday morning, October 13, I rose early and drove through the darkness to the General Conference. Entering the Central Building, I passed the security guard and went up the stairs to C-2, the long committee room where the General Conference officer group regularly meets, and site of major church discussions.

It was six-fifty-eight, but the room already was filled with the General Conference officers and invitees like myself. The Steering Committee had gathered for the start of another day's work.

That was the pattern for each day of the Annual Council, Sabbath excluded. Chaired by Neal C. Wilson, the one-hour sessions of the Steering Committee charted the course of the day's business—the order of agenda items (the agenda for the world church listed 156 items; for the North American Division, 250 items), keeping the schedule on track, reports from General Conference institutions. For example, the program for October 13 called for reports from the Adventist Media Center and Home Study International.

The Steering Committee also scheduled subcommittees of the council and other committees. As it happened, on October 13 there were 13 committees listed. Examples: Council on Interchurch Relations, Risk Management, Southern Africa Affairs, Continuing Education, Nominating. These committees met at various times during the day—and into the night!—avoiding conflict with the regular sessions of the council.

Most of the members of the Steering Committee were involved in one or more of these committees. Some nights these appointments would keep them till 10:00 P.M. or later. But each morning when President Wilson walked into C-2 at seven o'clock they would be at their places around the long table.

## ANALYSIS

# Annual Council sets agenda for the next quinquennium

To some observers the 1985 Annual Council may have seemed low-keyed and subdued compared to several of the more recent councils. Despite its unpretentious exterior, however, it in many ways has set the agenda for the quinquennium.

The few items I have chosen to cover in my Annual Council report represent issues that will be discussed repeatedly over the next five years. (And there are

many more such items that space has kept me from including.)

Take for example, the role of women in ministry. Because this issue is part of an ongoing study, it will surface increasingly as we near the 1990 General Conference session.

The North American Division, while always maintaining a special relationship with the General Conference, ultimately



**Elizabeth Sterndale, associate director of the GC Health/Temperance Department, shares observations about the Adventist Health System.**

will emerge with the infrastructure more typical of other divisions. Such changes will necessitate adjustments in how the General Conference and the world church relate to it.

While the idea of sending the ADVENTIST REVIEW to every home may not be on next year's agenda, the need for improved communication with church members will become increasingly important as a means of informing, motivating, and unifying. A similar need to communicate effectively with those outside the church will require ongoing study and perhaps radical restructuring of the Adventist publishing work and literature ministry.

Not only will the "provisional endorsement" given the model conference and union constitutions and bylaws come up for review but an increasingly diverse church, a church where lay people are taking an ever more active role, is going to have to decide the relative importance of uniformity versus free expression.

The problem of employee remuneration has by no means been solved. On what basis should people be employed by the church, particularly those in nonministerial roles? Is it primarily a divine call? Or should their remuneration be similar to what they could expect to receive in comparable secular employment? Is the concern over pay symptomatic of a lack of dedication to the cause? What

system would prove equitable?

Risk Management Services and other such entities designed to support the church in its outreach demonstrate the magnitude of the church's operation. (The council voted a GC budget of nearly \$152 million.) While its mission ever must be the spreading of the gospel and the uplifting of humanity, the vehicle by which it accomplishes this purpose is big business, at least of sorts. As the church grows—which it is sure to do—it must strenuously resist being reduced to the level of a large multinational corporation that deals in saving souls and collecting tithe.

As the church grows, it faces twin dangers with respect to the behavior it expects of its members. On the one hand, it can become reactionary and refuse to make accommodations to the times—accommodations that do not represent moral compromise but are merely symptomatic of a changing society. On the other hand comes the danger of a membership so tenuously attached to the body that the moral expectations of the body mean relatively little—as in the use of alcohol by Adventists.

The issues addressed at the 1985 Annual Council are harbingers of things to come, and they constitute a rather awesome agenda. But I take heart for two reasons.

### Ultimate resolution

First, the fact that the issues were dealt with at all—even if they weren't resolved—shows that the church is aware of them. The more they are brought into the open, the greater the chances that they ultimately will be resolved in a way that is beneficial to the church and its mission.

Second, in this Annual Council and in other similar settings, as I have watched the debate, as I have seen the give-and-take, as I have witnessed the diversity of opinion, and as I have observed the delightful balance between solemnity and humor—so characteristic of the 1985 Annual Council—I have come away with a renewed respect for the leaders of the Seventh-day Adventist Church.

## CHILDREN'S CORNER

### Love your enemy

By EDNA MAY OLSEN

When Mr. Sima took a morning walk along the beach he was never without his magnificent Saint Bernard dog, Jacques.

Jacques loved to race ahead of his master, scattering flocks of gulls and causing them to fly screaming into the sky in frustration. Occasionally he would rush into the icy ocean, splash around for a while, emerge, and shake his thick coat so vigorously that it covered Mr. Sima with water drops. He was fascinated by the great masses of stinking seaweed that the tide regularly deposited on the sand, and as he rummaged around in them his nose ferreted out all kinds of interesting little creatures.

He also enjoyed shopping with his master along the main street of town and being admired by Mr. Sima's acquaintances, or just lying by the fire and staring into the glowing embers on a cold winter evening.

Jacques loved everything in his life except one thing—Nero, the droopy-eared mastiff who lived on the next street. Whenever these two enemies met, they fought; or if each was on the end of a leash they would snarl menacingly and utter threats to each other.

One morning as Jacques and his master neared the end of their walk, they went onto the pier to watch the greedy pelicans diving for fish. Mr. Sima stopped to talk to an early-morning fisherman, and at that moment Nero came bounding toward them, intent on picking a fight with Jacques.

Jacques gave a deep-throated growl of warning, but Nero lunged at him. Jacques shook him off, but he lunged again, and they both fell off the end of the pier into the ocean below. Jacques, an expert swimmer, quickly reached shore, but looked back to find his enemy in trouble.

Without a moment's hesitation he plunged in after him, intent, Mr. Sima was sure, of putting a final end to his enemy. Instead he caught the mastiff's collar in his teeth and, swimming strongly with his head turned sideways, managed to pull Nero safely to shore. Utterly exhausted, they lay on the sand for a few moments. Then Nero struggled to his feet and nuzzled his companion as if to apologize for his past behavior. Jacques' tail thumped a thank-you.

Because Jacques helped his enemy Nero when the mastiff was in trouble, from that day on they were the best of friends.



# The ultimate jubilee is coming

By ROY ADAMS

**Slaves among God's people could not wait until the year of jubilee—the year their freedom began. So in the end of the world, God's people will be freed from the house of death forever.**

**W**hat does the year of jubilee have to do with the 70-year prophecy of Daniel 9?

Since the sabbatical year and the year of jubilee coincided, the jubilee includes a sabbath emphasis. But the year of jubilee itself invites more of a restoration/atonement emphasis. This may be illustrated by the message of Daniel 9, a chapter anchored in the concept of the year of jubilee.

When an angel informed Daniel that the cleansing of the sanctuary would not commence until 2,300 days (Dan. 8:14), the prophet went to the writings of Jeremiah in an attempt to understand how the 70 years of Israelite captivity related to this new, longer period (chap. 9:2; cf. Jer. 29:10).

Questions arose in his mind: How could such a thing be? Why did God lengthen the time so drastically? Has He abandoned His people? The angel explained: "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place" (Dan. 9:24).\*

The expression "seventy weeks" in Hebrew means literally "70 units of seven"; or, as it is often translated, "70 weeks of years." This may well be an indirect reference both to the sabbatical year and the year of jubilee, which as we have seen, are theologically connected.

The sabbatical year came at the end of a full week of years and became a time when the land enjoyed a sabbath. After citing the results of obedience, God warned Israel of the penalty for disobedience: their cities laid waste, the sanctuary destroyed, and the land made desolate. Thus the land would rest and enjoy its sabbaths all the days of its desolation (Lev. 26:30-34).

The warning did not prevent calamity, unfortunately; Babylonian captivity came as the result of Judah's continued rebellion. Jeremiah prophesied that the captivity would last for 70 years (2 Chron. 36:21), "until the land had enjoyed its sabbaths," an obvious reference to the curses pronounced in

Leviticus 26, and to which Daniel alluded in his great penitential prayer (Dan. 9:11, 12).

The angel informed Daniel that the 70 years of Jeremiah would not be extended. The Lord then built upon that figure 70. God had sent 70 literal years of captivity as punishment, but in His great mercy He would follow them, not with 70 literal years of mercy and probation, but with 70 weeks of years. His mercy would last seven times longer than His justice—70 times seven years.

Jesus admonished us to forgive our offending brother not simply seven times, but "seventy times seven" (Matt. 18:22). Is it possible that He had this period in mind? In granting Israel a further probation of 490 years, He had, so to speak, forgiven them until "seventy times seven." Thus He said, in effect, to His disciples, "Forgive as I forgave."

The Israelites counted 49 years to the jubilee. Four hundred and ninety years would equal ten jubilees. God had extended Israel's probation for ten jubilees.

Why did the angel employ here the concept of the jubilee? It would serve to fix the lesson in the minds of Daniel, his contemporaries, and those who followed, for the concept was familiar to them. But a more important reason could be that the period would end, virtually, with the antitypical day of atonement at the cross, when Christ, the great universal liberator, would sign our emancipation papers with His

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**Were Daniel's ears hearing right?  
Would God truly abandon His people  
for 490 years? Could it be true?**

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blood. He quoted in His first recorded public address these significant words of the prophet Isaiah:

"The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord" (Luke 4:18, 19).

"The favorable year of the Lord" looked back, perhaps to the ancient year of jubilee. The language of this passage was jubilee language. His coming coincided with the tenth jubilee of Israel's final probation; and the purpose of that coming, as with the ancient jubilee, was "to proclaim release," to bring about *restoration, atonement*.

Thus in this ancient institution established by God in connection with the Exodus and settlement in Canaan may be seen deeper theological realities reaching to the very end of time and beyond.

We may draw some general lessons from the year of jubilee.

1. The righteous continue to be despised and dispos-

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\* All Scripture quotations in this article are from the *New American Standard Bible*.

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*Roy Adams teaches theology and Christian Philosophy at the Seventh-day Adventist Theological Seminary, Manila, Philippines.*





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sessed, like the poor in Israel. But a year of jubilee is coming when everything will be made right.

A visitor to the Fil-American Memorial Cemetery in Manila can read the marble roster inscribed with thousands of names of Filipino and American soldiers who gave their lives during the Second World War in defense of freedom. On the golden scrolls in the heavenly city, under the wings of the shining cherubim in the very presence of the living God, are inscribed the names of those who have given their lives for the Master. Poor, despised, persecuted, maligned, and outcast on earth, their names are written in heaven.

“And others experienced mockings and scourgings, yes, also chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated (men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground” (Heb. 11:36-38).

The same chapter speaks of the glorious destiny awaiting them: “All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. . . . But as it is, they desire a better country, that is a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them” (verses 13-16).

2. The year of jubilee coincided with the sabbatical year, when the land lay fallow and unworked. So during the millennium, the world’s Sabbath, the earth will lie desolate and unused, as the saints of all the ages spend a glorious honeymoon in the city of God.

3. In the ancient year of jubilee, slaves were set free—not all slaves, only those from among the people of God. So on the last day the vast prison house of death will open and the righteous dead of all ages will come forth at the call of the Liberator, with a song of triumph: “O death, where is your victory? O death, where is your sting?” (1 Cor. 15:55).

4. In the year of jubilee the land returned again to its original owner. So in the great antitypical year of jubilee the land will revert to its rightful owners. “I kept looking, and that horn was waging war with the saints and overpowering them until the Ancient of Days came, and judgment was passed in favor of the saints of the Highest One, and the time arrived when the saints took possession of the kingdom” (Dan. 7:21, 22).

Jesus said, “Blessed are the gentle, for they shall inherit the earth” (Matt. 5:5). John, on the rocky isle of Patmos—maligned, persecuted, cast out of society for the cross of Christ—received a prophetic glimpse of the thrilling destiny awaiting the people of God (Rev. 7:14-17).

Ellen White must have had this passage in mind when she wrote, “In the Bible the inheritance of the saved is called ‘a country.’ There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God’s people, so long

pilgrims and wanderers, shall find a home.”—*The Great Controversy*, p. 675.

5. In ancient Israel, the Day of Atonement ushered in the year of jubilee. Thus the jubilee was bounded on both sides by a Day of Atonement.

Antitypically the “year of jubilee” will also be bounded by two great atonement events, two events that have as their goal the healing of the universe, the restoration of amity

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## **The righteous today may be despised and dispossessed, like the poor in Israel. But a year of jubilee is coming!**

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between God and His vast creation. On one side of this antitypical year of jubilee will stand the second coming of Jesus—a great atonement event, announced, not by Levites blowing rams’ horns, but by the trumpet blast of angels resounding throughout the vast universe. Holy captives of death in all ages will be released to meet their heavenly Emancipator, to be *at-one* with Him and the universe forever.

But here we find a second phase of atonement, which involves the final eradication of the archenemy, his cohorts, and all those who have followed him in rebellion. This occurs at the end of the millennium, at the close of the antitypical year of jubilee.

“And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever,” that is, until they are no more (chap. 20:9, 10).

At last the atonement stands completed at the end of the antitypical year of jubilee: “And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne saying, ‘Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them, and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain; for the first things have passed away’” (chap. 21:1-4).

At last the universe is at-one, and the atonement stands in every sense, complete. “The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love”—*The Great Controversy*, p. 678. □

*Concluded*

# Thaddaeus: the unknown disciple

By KIT WATTS

**T**haddaeus was one of the people closest to Jesus, one whom He ordained as an apostle. What do we know about him? We are not even sure which name to call him. Matthew refers to him as Lebbaeus. Mark calls him Thaddaeus. In modern versions of Luke and Acts he is called Judas, son of James. John says he was Judas, "not Iscariot."

That is the extent of the Biblical record. Ellen White seems never to have mentioned him. Why would Jesus choose such a man to join His inner circle?

Except for James, son of Alphaeus, we know more about all the other disciples than we know of Thaddaeus.

Andrew—we know Andrew. He called his brother Peter. He brought the boy with five loaves and two fishes to Jesus. Andrew connected people.

The man who wanted facts and figures and Jesus in the flesh was Thomas, the scientist, the questioner. He was timid and fearful but ultimately believed in the risen and returning Lord.

Bartholomew in the Gospel lists is possibly Nathanael of the narratives. This earnest, though cautious, man was praying under a fig tree when he was called to follow Jesus.

Philip sought out Nathanael to tell him about Jesus, but added doubtfully that Jesus was from Nazareth. When the Greeks wanted to see Jesus, Philip wanted to check it out with Andrew before taking the request to Jesus Himself. And at the Last Supper, it was Philip who blurted out, "Lord, show us the Father!" Yet, for his apparent concern about what people thought, Philip was the first disciple to whom Jesus addressed the direct command "Follow me," and the first to accept (see *The Desire of Ages*, p. 292).

The Gospels are full of James and John. Ambitious. Hot-tempered. Fighters. Defenders. Insisting on thrones beside Jesus in the kingdom. The brothers seemed to be on hand for every miracle and every question—and to have an opinion about it.

Simon the Zealot was a hawk among doves, the man with the raised fist. Had he lived in more modern times, he might have been an abolitionist, a feminist, or a civil-rights activist. Simon wanted a strong man to trounce the Romans, a king for a kingdom in the here and now.



## Why would Jesus choose such an ordinary person to join His inner circle?

Taking the opposite position from Simon, Matthew had cooperated with the Romans collecting taxes. Some may have considered him a sellout to the enemy and an expedient person. More than any other, certainly more than Judas, he may have qualified as a potential traitor. Matthew was calculating, secular.

Judas Iscariot, unlike the fishermen, was charismatic, attractive, and articulate. He headed the list of those most likely to succeed. Judas Iscariot is always the last one named in any of the Gospels' lists of the 12 apostles. He was the deceiver whom none suspected until in the torchlight at Gethsemane he kissed Jesus.

Peter, of course, is always at the top of the list of the Gospel accounts. Peter let the chips fall where they would; he was up-front and outspoken. He believed; then he denied. He flourished his courage and then ran in fright. But in the end Peter confessed his wrong and never forgot Jesus' forgiveness.

These are the 10 disciples—but there were 12. The

*Kit Watts is periodicals librarian at Andrews University, Berrien Springs, Michigan.*

## A thousand ordinary tasks await those who are faithful, no matter how obscure they may be.

“second James” and the “second Judas”—James, son of Alphaeus, and Judas, also known as Thaddaeus.

Invisible, unremarkable, ordinary.

Why would Jesus choose a Thaddaeus?

Apparently he was like the other 11 in many ways. He must have been among those who asked the Lord, “Teach us to pray.” He must have puzzled over the parables. He must have also been among those bickering about the place he would have in Jesus’ kingdom. He must have looked across stormy Galilee and trembled to see what appeared to be a ghost pursuing their ship. He must have fallen asleep in Gethsemane, fled when the soldiers arrested Jesus, hidden during the trial, and stayed off the streets during the mob scenes when thousands demanded, “Crucify Him! Crucify Him!”

Yet Thaddaeus was one of those whom Jesus sent out to preach and to cast out demons and to search for the lost sheep of Israel.

Why would Jesus choose Thaddaeus of all people available for Him to call upon? Somehow we like to think of the 12 ordained apostles as extraspecial, as members of the divine “Who’s Who.” At the very least, we would expect that after three years with Jesus this disciple would be transformed—that the timid would rise from obscurity and become an eloquent, dazzling evangelist.

But Thaddaeus remained the Quiet One. Apparently he could work for Jesus without praise or notice, without great strengths or great weaknesses.

No doubt he was transformed. But we don’t find the book of Acts recording that he preached to throngs like Peter and John. We have no record of his performing miracles or being imprisoned. We don’t know that he traversed the Roman Empire on missionary journeys as Paul did. He wrote no gospel stories as did Matthew and John. (Some speculate that he wrote the book of Jude, that tiny book just 25 verses long, but other scholars discount the idea.)

Thaddaeus apparently did not apostatize, but rather did that to which the Lord had called him—whatever that was.

A thousand ordinary tasks await those who are extraordinarily faithful, regardless of how obscure they may be: secretaries who keep their office running efficiently, teachers in scattered one-room schools, deans in isolated academy dorms. Thank God for those who count coins, cook food three times a day for hungry loved ones, and shovel snow from a widow’s driveway. Thank God for listeners and counselors. For careful mechanics, skillful electricians and builders, and for all the people who do an honest day’s work. Or as Jesus said it, Blessed are the meek, the hungry and thirsty, the poor, those who mourn, those who are merciful. Blessed are these.

Judas Iscariot pushed himself on Jesus, flashing his magna cum laude degree, his résumé. He was the teacher with the sparkling mind, the treasurer with the Midas touch, the

preacher with the fair hair and the golden tongue. He asked to be ordained, and Jesus ordained him.

But Thaddaeus—Jesus called him. Jesus wanted him. Jesus chose to ordain this ordinary person. He entrusted this invisible disciple with the gospel.

Tradition says that Thaddaeus may have preached in Samaria, or Mesopotamia, or Syria. He may have converted the king of Edessa. He may have been a martyr. He may be buried in Beirut or Egypt.

We just don’t know. While we look on the outward appearance, the Lord sees the invisible. He will find a responsive heart no matter how hidden or obscure. And He will bless it. □

## Bits and pieces

■ R.E.S.P.E.C.T., a new organization in the Allegheny West Conference, is guided by C. R. Rogers, conference youth director. According to a recent report in the *Columbia Union Visitor*, the acronym stands for Revitalizing Experiences for Single Persons Encountering Challenges Today. Thirty people attended the conference’s recent retreat for single adults.

■ On the other side of the United States, Singles in Action, an eight-year-old organization sponsored by the Southern California Conference, will be dissolving in January, according to David Wilkens, president. Palmer G. Wick, administrative assistant to the conference president, says that the conference staff hopes the members of this organization will join Adventist Singles Ministries and plans to help them organize into a conference chapter early in 1986.

■ *Spirit!* is the new name of *Solo* magazine, mentioned previously on these pages. The editor and staff state their purpose in the October, 1985, issue: “In this age of selfism, if you desire to reorient your thinking from self first to serving God more effectively in your career, and if you seek deeper, more loving relationships, then you are who this exciting new magazine is for.” A year’s subscription (six issues) costs \$12.95 and is available from Spirit! Fulfillment, P.O. Box 1231, Sisters, Oregon 97759.

■ Singles suffering from a broken relationship might want to consider reading *Prescription for a Broken Heart: A Step-by-Step Program for Overcoming Personal Loss*, by Bobbie Reed (Ventura, California: Regal Books, 1982, 152 pages). The author, a Ph.D. in social psychology, gives down-to-earth and helpful guidelines from a Christian perspective.

■ Last year Lee Kuan Yew, prime minister of Singapore, introduced a program to encourage marriage between his country’s most educated men and women. About 5,000 college graduates have participated in the program, which includes get-together dinners and tours and has cost the government almost \$150,000. So far two marriages have resulted.



## It's the laity's turn

*From page 2*

through their businesses, personal outreaches, and their local churches.

I heard, for instance, the witnessing outreach of Dan and Karen Houghton, of Stevens Point, Wisconsin. Though he is administrator of a 238-bed nursing home, he and Karen set aside time for giving weekly Bible studies with interested individuals. From this ministry four persons are currently awaiting baptism. And that's not the full picture. These four persons will join 31 others who have already joined the Seventh-day Adventist Church as a result of the Houghton's ministry.

The Houghtons are lay members, not ministers! That's the incredible, inspiring part!

I heard others, too, speak of their witnessing activities. Irene McCary spoke of using her fast-food restaurant in Needles, California, as a channel for contacting people for Christ. She gives out thousands of tracts each month to her customers.

## Who said one has to be a minister to hold Revelation Seminars?

Chuck and Kathy Strong, owners of an insurance agency in Brighton, Colorado, spoke of their joy in visiting people interested in coming to evangelistic meetings. In this ministry with the local pastor, they have come across numerous inactive Adventists and former Advent-

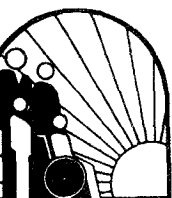
ists, who they enjoy nurturing and encouraging to return to a relationship with God.

And in Bowling Green, Kentucky, Paul Cannon, founder and operator of The Bridge, finds tremendous joy in helping young people who are having a difficult time coping with the stresses of life.

I could list other ASI members, from building contractors to hospital administrators, from certified public accountants to beekeepers, who are actively involved in Christian outreach in their community to prepare a people to meet Jesus when He soon comes in the clouds of glory.

Who said that the church's laity is almost dead? Who said the laity is not on fire for the Lord? Who said one has to be a minister to hold Revelation Seminars? Don't tell the members of Adventist-Laymen's Services and Industries. They'd never believe you. And neither would I.

M. K. W.



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## The Church Manual: how changes are made

Sally Brown is an Adventist who attends church in, let's say, Missoula, Montana. She has just had a discussion with her pastor about the way the church's nominating committee is going to be chosen. When she questions the procedure, which she feels is not as good as it could be, he tells her he simply is following the *Church Manual*.

Sally Brown is not the kind of person who gives up easily. She likewise is one who does not like to do things the old way if she feels there is a better way. She wants to be a loyal supporter of the church, but she feels the system needs to be changed. That means changing the *Church Manual*. The question is, how should she go about it?

According to Charles D. Watson, a General Conference associate secretary and secretary of the *Church Manual* Committee, it is not beyond the realm of possibility that Sally Brown could, in fact, set in motion the chain of events by which the manual might be changed. But the change wouldn't come overnight.

"The *Church Manual*," says Watson, "is the accepted standard that the church has set for itself in the management and operation of church life from the local level through to the General Conference. It has been agreed by the world church in session that it can be changed only at a General Conference session."

Watson acknowledges that this stipulation "slows things down a bit," but he emphasizes the need for the world church to have input. "These are not minor matters," he says, noting

the role the manual plays in fostering harmony and uniformity.

Because our hypothetical Sally Brown wants to see things happen, she no doubt will send her recommendations right to the top—maybe to General Conference president Neal C. Wilson himself. In time, however, her suggestion will find its way to Watson's desk. But it won't stay there long.

"The *Church Manual* Committee does not process recommendations from individuals," says Watson. "So we send them back to the union [in North

America] or division of origin for them to have a look at." If there is not a consensus at that level that change is needed, the committee at GC level will not have wasted its time discussing the issue.

If the division or union executive committee sees light in the recommended change, they will word it the way they would like to see it in the manual and send it back to the GC *Church Manual* Committee for further consideration and refinement.

According to Watson, it is not easy to word the manual's content in such a way that it says exactly what is intended and avoids saying what is not intended. "Sometimes members don't like the wording of certain passages," he says. "So we say, 'Why don't you write

what you think it should say?'—and they suddenly realize how difficult it really is."

After the *Church Manual* Committee (General Conference vice president Kenneth J. Mittleider is chairman) has refined the wording of the proposed change, it is presented to the floor of the Annual Council, where it is discussed by church leaders from around the world. The approved changes will be printed in the ADVENTIST REVIEW as part of the Annual Council actions, providing opportunity for readers to voice their opinions.

### Much input

"There is no policy that says a proposed change must go to an Annual Council," says Watson, "but we know it is better to get as much input as possible before it goes to a GC session so it will be as nearly perfect as possible."

Despite the eight or nine refinements the proposal will undergo before reaching the floor at a GC session, mistakes still slip through. "At a previous GC session," Watson says, "the word *soul* was used where we should have said *spirit*—and it altered our theology." Fortunately, a delegate from Norway caught the error and it was corrected.

Below, readers will find printed a number of manual changes voted at the last GC session that inadvertently failed to find their way into the pages of the *General Conference Bulletins*.

### Conference/Mission Funds—Church Manual Amendment

*Voted*, To amend CM, p. 99, Conference Funds, to read as follows:

*Conference Funds*.—Conference funds, which include tithe, all regular mission funds, and all funds for special conference projects and institutions, are trust funds. At the



### Ethiopian school upgrades curriculum

Amora Gedel Adventist School, in Ethiopia, is planning to upgrade from elementary to secondary status and include agriculture in the school program.

The 30-year-old school, situated some 350 miles (560 kilometers) northwest of Addis Ababa, Ethiopia's capital, currently has an enrollment of 530 students, some of whom are pictured above. The plan is to add one grade each year until Amora Gedel Adventist School becomes a full secondary school in 1988.

The school recently secured an extensive piece of land—with the stipulation that it must be used for agriculture—some two miles (three kilometers) from the school's main building.

The 500-member church at Amora Gedel—which has an average attendance of nearly 800—is made up mainly of farmers. People of this area were among the first in Ethiopia to accept the Advent message.

RUBY PATTERSON  
Review Correspondent



close of each month or more often if requested by the conference the church treasurer shall send to the conference treasurer the entire amount of conference funds received during that month. The church may not borrow, use, or withhold such conference funds for any purpose.

### **The Church Treasurer—Funds of Auxiliary Organizations—Church Manual Amendment**

*Voted.* To amend CM, pp. 100, 101, Funds of Auxiliary Organizations, to read as follows:

*Funds of Auxiliary Organizations.* Auxiliary organization funds include such funds as church outreach programs, welfare, family life, Adventist Youth Services, Dorcas Society, Sabbath school expense, and that portion of the health and temperance funds belonging to the church, and may include church school funds. All moneys received by and for these organizations are turned over promptly to the church treasurer by the secretary of the organization, or by the deacons. These funds belong to the auxiliary organizations of the church. They may be disbursed only by order of the auxiliary organization to which they belong.

The treasurer shall give receipts for all funds received including those deposited with him by any of the subsidiary organizations of the church. On receiving moneys from the church treasurer, the secretary of such organization shall give a proper receipt to the treasurer.

### **The Communion Service—Church Manual Amendment**

*Voted.* To amend CM, p. 117, par. 3, Conducting the Communion Service, to read as follows:

After the ordinance of the washing of feet the congregation reassemble.

For the Lord's Supper the emblems should be arranged on the communion table by the deaconesses before the divine worship service begins. The minister(s) and the elder(s) take their places by the table on which the emblems have been placed. Ordinarily, after the singing of a hymn, the covering over the emblems is removed, and then a suitable passage from the scriptures is read.

Suggested texts: 1 Corinthians 11:25, 26 or Matthew 26:29.

### **Parents' Meetings—Church Manual Revision**

*Voted.* To revise CM, p. 134,

Parents' Meetings, to read as follows:

### **Home and School Association**

The Home and School Association is organized by the local church to coordinate the activities of the school, home, and church. It is recommended that meetings be conducted on a monthly basis. Attention should be given to the education of parents, as well as to assisting the school to obtain needed resources such as room parents, books, teaching materials, and equipment.

Materials to assist the Home and School leaders are available through the Department of Education.

### **Business Meetings—Church Manual Amendment**

*Voted.* To amend CM, pp. 134, 135, par. 1, Business Meetings, to read as follows:

Church business meetings duly called by the pastor or the church board in consultation with the pastor may be held monthly or quarterly, according to the needs of the church. Members in good and regular standing on the roll of the church conducting the business meeting may attend and vote. In order to maintain a spirit of close cooperation between the local church and the conference/mission, the church should secure counsel from the conference/mission officers on all major matters. The officers (president, secretary, treasurer) of the conference to which the church belongs may attend without vote (unless granted by the church) any church business meeting within the conference territory. A duly called business meeting of the church is a meeting that has been called at the regular Sabbath worship service, together with proper announcements as to the time and place of such meeting. At such meetings, at which the pastor will preside (or will arrange for the local elder to preside), full information should be given to the congregation regarding the work of the church; and at the close of the year, reports should be rendered covering the activities of the church for the entire year. When possible, reports should be presented in writing and should comprise the following activities:

### **The Sabbath School—Church Manual Amendment**

*Voted.* 1. To amend CM, p. 145, par. 6, The Sabbath School, to read as follows:

The officers of the Sabbath school should be members of the local church. They are elected for one year.

2. To amend CM, pp. 146, 147, beginning with par. 4 at the bottom of p. 146, The Sabbath School Council, as follows:

In addition to the appointed officers listed in the paragraph above, the Sabbath School Council appoints the teachers for all divisions. Any vacancies occurring in these offices during the year shall be filled by the Sabbath School Council. As an alternative, teachers of all divisions of the Sabbath school may be elected by the church along with the church officers. Where this practice is followed, careful study should be given to the needs of all groups. It is advisable to consult with the division leaders particularly when selecting teachers for the children's divisions.

Teachers appointed by the Sabbath School Council or elected by the church serve for the church year.

The Sabbath School Council is responsible for the successful operation of the entire Sabbath school through the leadership of its chairman, the superintendent. The council should meet at least once each month.

Because of the importance of maintaining the integrity of the truths being taught, great care should be exercised in the choice of Sabbath school teachers. The time allotted for teaching approximates that of the pastor in the pulpit. All teachers shall be members of the church in good and regular standing and serve at the pleasure of the Sabbath School Council or the church board.

### **Sabbath School Offering/Expense Money—Church Manual Revision**

*Voted.* To revise CM, p. 151, Sabbath School Offering, and Expense Money, to read as follows:

*Sabbath School Offerings.*—All Sabbath school offerings are to be carefully recorded by the Sabbath school secretary and handed to the church treasurer at the earliest suitable moment. This helps prevent accidental loss. When the extension division offerings are received, usually at the end of the quarter, they should be added to the offerings already received from the Sabbath school.

With the exception of the expense fund, all Sabbath school offerings are General Conference offerings and are to be passed on in their entirety by the church treasurer to the conference/mission for transfer to the General Conference. These funds include the regular Sabbath school weekly offering, the Thirteenth Sabbath Offering, Sabbath School Investment, and Birthday-

Thank Offering. They are all mission funds, each of which is to be identified as a separate fund in the regular system of records from the local church to the General Conference. This is necessary to enable the General Conference to appropriate the percentages used for special projects according to church policy. No mission funds may be retained by the local church or conference/mission.

*Expense Money.*—Many Sabbath schools take offerings at stated periods for Sabbath school expense. All such money should be recorded by the secretary, passed on to the local church treasurer, and used only for paying Sabbath school expense as authorized by the Sabbath School Council.

The Sabbath school expense offering and the mission offering shall not be taken as one offering and divided according to an agreed-upon formula or percentage. Sabbath school expense offerings must be kept entirely separate from the mission offerings.

In many churches, Sabbath school expenses are included in the church budget and expended as authorized by the Sabbath School Council.

### **Church Education Secretary—New Church Manual Material**

*Voted.* To add a new section, Church Education Secretary, CM, p. 164, par. 3, to read as follows:

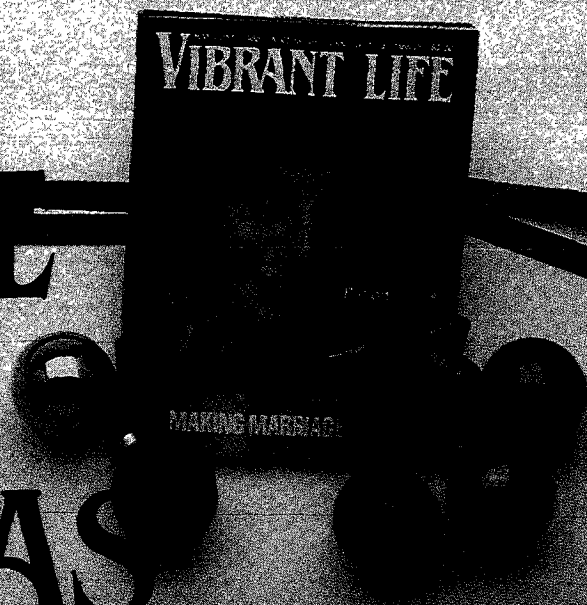
### **Church Education Secretary**

Recognizing that a comprehensive understanding and clear vision of Christian education—whose ultimate aims harmonize with those of redemption—can be developed and fostered only where the church is continually reminded of the preeminent mission of such an education, each church shall elect an education secretary to promote and generate support for Christian education. The education secretary shall be a member of the Home and School Association executive committee, and will work in cooperation with the association. The secretary's duties shall be:

1. To be responsible for the regular promotion of Christian education and to plan, in cooperation with the pastor and Home and School Association leader, periodic programs or services that emphasize the values of Christian education.

2. To contact all Seventh-day Adventist homes where there are school-age children or young people, to encourage attendance at the local church school or at a Seventh-day Adventist secondary school, college, or university, and to sug-

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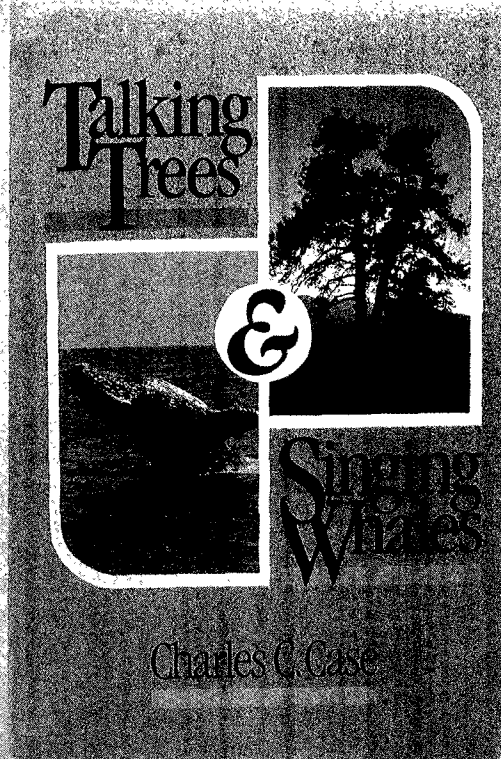
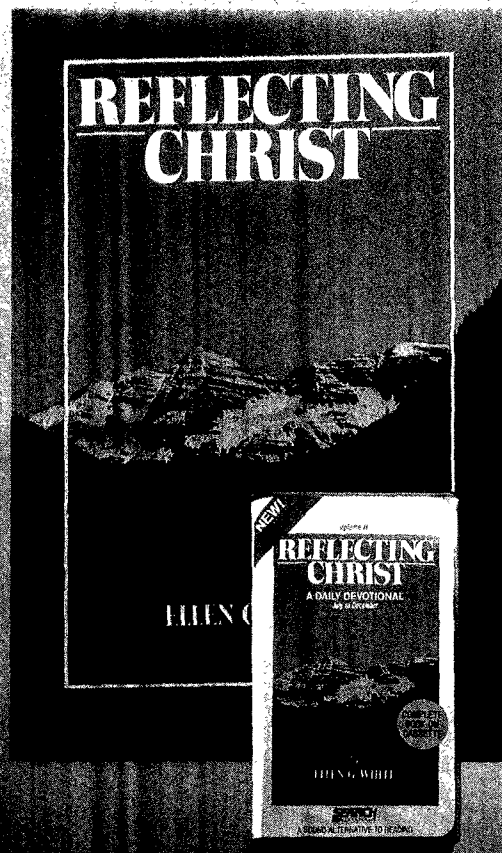
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gest possible solutions to problems.

3. To make every reasonable effort, where church schools are not available, to encourage the church to provide Seventh-day Adventist education in the area.

4. To maintain contact with students from the church who are in attendance at Seventh-day Adventist or other schools away from the home church.

5. To contact members who have no school-age children, encouraging them to provide financial aid for needy Seventh-day Adventist students.

6. To maintain an up-to-date census of all the children and youth of the church.

### **Parents' Societies/Home and School Fellowship—Church Manual Revision**

*Voted*, To revise CM, pp. 164-167, Parents' Societies, and Home and School Fellowship, to read as follows:

#### **Home and School Association**

*Purpose.*—The purpose of the association is twofold: to provide parent education and to unite the home, the school, and the church in their endeavors to provide a Christian education for the children. The responsibilities of the Home and School Association are:

1. To conduct a monthly meeting for parents, teachers, and all church members.

2. To maintain a Home and Parent library.

3. To give guidance for establishing in the home an atmosphere of love and discipline where Seventh-day Adventist Christian values can be instilled in children through Bible study, prayer, family worship, and the example of the parents.

4. To educate parents in their work of fostering the development of the whole child—"the harmonious development of the physical, the mental and the spiritual powers" (*Education*, p. 13).

5. To work toward the goal of enrolling every child of the church in the church school.

6. To provide an opportunity for parents and teachers to develop a positive relationship in their work for the children.

7. To strengthen the relationship between home and school by promoting such activities as:

a. Participating in curriculum development.

b. Encouraging frequent communication between home and school.

c. Encouraging parents to visit the school.

d. Encouraging teachers to visit the homes of pupils.

e. Appointing room mothers and fathers.

f. Providing volunteer services as requested by the school.

*Membership.*—Members of the church and patrons of the school are members of the association.

*Officers.*—The officers of this association, who shall be church members, shall consist of a leader, an assistant leader, a secretary-treasurer, a librarian, and other officers as may be needed, all of whom shall be elected by the church board.

*Leader and Assistant Leader.*—The leader of the Home and School Association should be a person with experience and success in training children, one whose mind is open to new ideas, who is apt to teach, and who believes in the importance of Christian education.

*Secretary-Treasurer.*—The secretary-treasurer is to keep the records of the association and to report to the superintendent of education of the conference at the beginning and close of the year.

Association funds are to be channeled through the church treasurer and kept as a separate account.

### **The Church School Board—Church Manual Amendment**

*Voted*, To amend CM, p. 169, Officers, to read as follows:

*Officers.*—The officers shall consist of a chairman and a secretary. In union school boards serving a school sponsored by two or more churches a treasurer, a vice-chairman, and an assistant secretary should also be appointed. Where the school is operated by one church, the chairman should be elected by the church; where the school is operated by two or more churches, the chairman should be elected by the board from among its own members at the first meeting after its election. In the event that agreement between the churches is not possible, the appointment will be made by the conference board of education/conference committee. The principal of the school is generally appointed as secretary of the board.

### **Department of Health, Temperance Department—Church Manual Revision**

*Voted*, To revise CM, pp. 174-176, Department of Health, and CM, pp. 178-180, Temperance Department, to read as follows:

#### **Department of Health and Temperance**

The church accepts its responsibility to make Christ known to the world and believes this includes a moral obligation to preserve human

dignity by obtaining optimal levels of physical, mental, and spiritual health. In addition to ministering to those who are ill, this responsibility extends to the prevention of disease through effective health education and leadership in promoting abundant health.

*Church Health and Temperance Leader.*—For an efficient program to be planned and implemented in the church, it is necessary for the church to elect a health and temperance leader. He or she should be health-oriented and interested in promoting the church's standards in healthful living among the members and in the community through church-operated health and temperance programs. The leader should be able to screen programs and information that are representative of the ideals and philosophy of the Seventh-day Adventist Church and to integrate them into an effective spiritual-physical witness.

The health and temperance leader's duties should include the following:

1. To outline and plan, in consultation with the pastor and the

church Health and Temperance Council or the church board, programs for the year that will emphasize total health and temperance for the church and the community.

2. To promote an ongoing witness in the community concerning the destructive effects of tobacco, alcohol, and other health-destroying drugs and substances.

3. To foster good relationships with community health and temperance organizations.

4. To encourage the study of the Biblical principles and the Spirit of Prophecy counsels on health and temperance.

5. To encourage the application of the principles of healthful living among church members.

6. To arrange for and promote the holding of health and temperance education programs for the church and the community it serves, in close cooperation with the conference health and temperance director.

7. To serve as secretary of the church Health and Temperance Council, except when he may be asked to serve as chairman.

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**Associate Church Health and Temperance Leader.**—The associate leader's duties shall be to assist in the leader's responsibilities.

**Church Health and Temperance Council.**—Where practicable, a church Health and Temperance Council may be appointed. This council is designed to provide dedicated leadership to the church membership and to the community in the field of healthful living, and to assist in cooperative soul-saving activities through a viable program of health and temperance and spiritual emphasis. Members should be appointed by the church, and might include:

1. The pastor or local elder as chairman of the council.
2. The church health and temperance leader.
3. The Community Services director.
4. The Adventist Youth leader or two representatives from the youth group.
5. Three representatives from among the following: physician, dentist, dietitian, nurse, health education, stewardship leader, or others interested in health and temperance activities.
6. The director of the Health and Temperance Society when an active society exists.
7. A representative of the local SDA health-care institution. The pastor, if not the chairman, should be an ex officio member of the council.

**Health and Temperance Activities.**—The church Health and Temperance Council, in collaboration with the Lay Activities Council, shall lead out in developing a schedule of health and temperance activities that will include programs such as stop-smoking plans, cooking schools, health classes, stress-control programs, and other related endeavors.

**Health and Temperance Society.**—In some areas Health and Temperance or Temperance societies may be established as separate entities distinct from church organizations. The conference director should be involved in establishing such organizations.

**World Health and Temperance Sabbath Offering.**—The entire offering is sent to the local conference to be distributed according to policy among the General Conference, division, union, and conference/field. Upon request to the conference, up to 25 percent of the offering received in the local church may revert to the church for health and temperance programs.

#### **The Conference President—Church Manual Amendment**

*Voted.* To amend CM, p. 182, par. 1, The Conference President, to read as follows:

#### **The Conference President**

The president of the conference should be an ordained minister of experience and good report. He stands at the head of the gospel ministry in his conference and is the chief elder, or overseer, of all the churches. He works for the spiritual welfare and upbuilding of the churches. He counsels them regarding their activities and plans. He has access to all the churches, church services, business meetings, and church boards, without vote unless granted by the church, and may by virtue of his office, preside

over the sessions of any of the churches when such a course is necessary. He has access to all church records, report books, et cetera.

#### **President and Committee Direct Departmental Secretaries, Work of Departmental Secretaries Not Administrative—Church Manual Amendment Directive**

*Voted.* To amend CM, pp. 182, 183, President and Committee Direct Department Secretaries, and CM, p. 183, Work of Departmental Secretaries Not Administrative, by replacing the word *secretaries* with *directors*.

#### **Nominating Committee—Church Manual Amendment**

*Voted.* To amend CM, pp. 191, 192, Nominating Committee, to read as follows:

#### **Nominating Committee**

In the Seventh-day Adventist Church, officers are elected annually through an appointed nominating committee. This committee brings its report to the church, which then acts on the names presented. This procedure enables the church to give careful study to each name prior to election and avoids the public competitive element that may arise when nom-



### **Indiana Conference officer takes cycling seriously**

Indiana Conference secretary-treasurer Tom Massengill (far right), a veteran cyclist, recently coordinated and participated in the 446-mile (718-kilometer) seven-day Timber Ridge Annual Trip, which included parts of Indiana and Ohio.

For Massengill the trip may have seemed like a leisurely stroll, compared to some of his exploits earlier this summer—like riding 900 miles (1,448 kilometers) from Indiana to the General Conference session in New Orleans. His son, Tim (center), accompanied him on the New Orleans jaunt, which took ten days in temperatures reaching as high as 90° F. (37° C.).

According to a report of the trip printed in the Lake Union Herald, when the Massengills checked into their hotel in New Orleans, the desk clerk asked them if they needed help parking their car.

"We rode in by bicycle," Massengill said.

The clerk did not seem unduly surprised until he reached for a registration card, asking, "Where from?"

"Indiana," Massengill replied.

Although the recent trip taken by some 30 cyclists may not have been quite as dramatic, it had its unusual features too. For example, 63-year-old retiree Wayne Lewis (left) rode his 18-speed recumbent tricycle, which he had designed and built himself. The trike weighs some 50 pounds (23 kilograms) and features independent suspension with knee action. One major advantage of the trike, which Lewis builds to sell, is that the rider doesn't need to balance it.

JERRY LASTINE  
Communication Director  
Indiana Conference

inations are made from the floor.

The nominating committee shall study the needs of the church and make careful inquiry into the fitness of members to serve in the different offices. For this reason officers shall not be nominated from the floor or by general ballot.

This manual does not determine the size of the nominating committee of each church. It will range from five members in a small church to a larger number in a large church. The exact number to be chosen is left to the discretion of each church. This matter should be studied by the church board prior to presentation to the church. A suitable recommendation may then be brought to the church, using a minimum of time in the Sabbath worship hour.

*When the Nominating Committee Is Chosen.*—The nominating committee should be appointed early in the closing quarter of the church year and report at least three weeks before the final Sabbath of the church year.

*How the Nominating Committee Is Chosen.*—The minister or, in the absence of a minister, the church elder should bring the matter to the attention of the church. The church shall then appoint a special committee that will be responsible to nominate the nominating committee. This special committee may be chosen in one of two ways:

1. By nominations, verbal or written, from the floor. If verbal nominations are made from the floor, it must be understood that no member may nominate more than one person. The effort of one individual or a small group to dictate to the entire membership of the church is disapproved. Everything of a political nature should be avoided.

2. By the church's authorizing the church board, together with five to seven additional persons chosen by the church, in accordance with paragraph 1 above, to function as the special committee.

The sequential steps are as follows:

- a. The church appoints by vote a special committee by either of the two methods listed above.

- b. The special committee recommends to the church names for the nominating committee, with suggestions for chairman and secretary.

- c. The church appoints by vote the nominating committee, naming the chairman and secretary.

- d. The nominating committee meets to prepare the list of church officers, which will be presented to the church for approval.

- e. The church appoints by vote the various church officers for the ensuing year.

## **Nominating Committee—Church Manual Amendment Directive**

*Voted,* To amend CM, p. 193, Work of the Nominating Committee, by adding the following two new positions that the church nominating committee fills:

Church Education Secretary  
Family-Life Director

## **Nominating Committee—Church Manual Amendment**

*Voted,* To amend CM, pp. 196, 197, Nominating Committee, to read as follows:

*Reporting to the Church.*—This report is rendered to the church as a whole and not to the church board. The board has no jurisdiction in these matters. The report of this committee may be presented at the Sabbath service or at a specially called meeting of the church.

When the nominating committee is ready to render its report, the minister or elder should give the chairman of the nominating committee opportunity to make appropriate remarks to the church. A copy of the report should be placed in the hands of members, or it should be read aloud by the secretary of the nominating committee. The chairman should announce that the report will be voted on the following week or two weeks later. If the church unanimously votes to waive the delay of one week before voting, it may proceed to accept the report after rereading the report.

*Objecting to the Report of the Nominating Committee.*—It is the right of any member to raise an objection to the nominating committee's report. Any such objection should be presented in person to the nominating committee for consideration before the second reading of the report by making an appointment through the chairman or church pastor. Or, at the time of the second reading of the report, it is in order for the objector to move that the whole report be referred back to the committee for further consideration. If the motion carries, the chairman of the committee should then announce when and where the committee will be in session to hear the objections to any name. At that time the member making the objection, or any other member who desires to do so, should appear before the committee. If the election is deferred on the objection of any member, it would be a serious matter for that member to fail to appear before the committee. Trivial or groundless objections to any name should never be made, but if

there are serious reasons why any nomination should be changed, these reasons should be stated. The committee should give due consideration to the objections presented. If they are found to be justified, the committee will need to substitute another name for the one to which objection was made. The following week the report is again presented to the church, following which the church proceeds to vote on the report of the committee. Every church member should vote for the election of church officers. The election is by the majority vote of those present and voting.

## **Gospel Finance—Church Manual Revision**

*Voted,* To revise CM, pp. 203-205, The Tithe, to read as follows:

In recognition of the Bible plan and the solemn obligation that rests upon church members as children of God and members of His body, the church, all are encouraged to return a faithful tithe (one tenth of their increase or personal income) into the denomination's treasury.

The tithe is not used or disbursed by the local church but is remitted to the conference treasurer. Thus the tithe from all the churches flows into the local conference treasury, which in turn remits one tenth of its total tithe income to the union. The union in turn forwards to the General Conference, or its divisions, one tenth of its total tithe income. Thus the local conference, the union, and the General Conference are provided with funds with which to support the workers employed and to meet the expense of conducting the work of God in their respective spheres of responsibility and activity.

In addition to remitting to the union 10 percent of their tithe income, local conference/missions also remit through the union to the General Conference, or its divisions, an additional percentage of their tithe as determined by the General Conference Committee or division committee for the financing of the church's program.

These policies have been developed for the gathering and disbursing of funds in all the world and for the conducting of the business affairs of the cause. The financial and business aspect of the work are of great importance. They cannot be separated from the proclamation of the message of salvation; they are indeed an integral part of it.

*Systematic Benevolence and Unity.*—The financial plan of the denomination serves a larger purpose than appears in its financial and statistical reports. The arrangement is more than a means of gathering

and distributing funds. It is, under God, one of the great unifying factors of the Advent Movement. God's people are a united people. The church's system of dividing the tithe between the conference and the union and between the union and the General Conference and of sharing the funds with the world fields has served a wonderful purpose in unifying the work throughout the world.

*How the Tithe Is to Be Used.*—The tithe is to be held sacred for the work of the ministry, for Bible teaching, and for the support of conference administration in the care of the churches and of field missionary endeavors. The tithe is not to be spent on other work, on paying church or institutional debts, or on building programs.

"A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe should be applied. Those who make this use of the tithe are departing from the Lord's arrangement. God will judge for these things."—*Ibid.*, p. 248.

*How the Tithe Is Handled.*—The tithe is the Lord's and is to be brought, as an act of worship, to the conference/mission treasury through the church in which the person's membership is held. Where unusual circumstances exist, church members should consult with the officers of their conference/mission.

*Conference Workers and Church Officers to Set Example in Returning Tithe.*—Conference workers and church elders and other officers and institutional leaders are to recognize that as a principle of leadership in God's work, a good example is to be set in the matter of returning tithe. No one shall be continued as either a church officer or conference worker who does not conform to this standard of leadership.

*Tithing—a Scriptural Obligation.*—Although the returning of tithe is not held as a test of fellowship, it is recognized as a scriptural obligation that every believer owes to God and as one of the spiritual exercises in which he should have part in claiming by faith the fullness of blessing in Christian life and experience.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

## MARYLAND

### WAH to promote Great American Smokeout

Washington Adventist Hospital (Takoma Park, Maryland) is celebrating the twenty-fifth anniversary of the Five-day Plan to Stop Smoking by encouraging each Seventh-day Adventist in the Washington, D.C., area to "adopt a smoker" for the ninth annual Great American Smokeout to be held nationwide November 21.

The Smokeout—an upbeat, good-natured effort to encourage smokers to give up cigarettes for 24 hours, if only to prove to themselves that they can—is sponsored by the American Cancer Society.

Last year, according to American Cancer Society data, more than one third (33.6 percent) of American smokers attempted to give up cigarettes on Smokeout day. A Gallup survey found that almost 10 percent (5.4 million) succeeded for a full 24 hours. One to five days later, more than 5 percent (3.1 million) still were not smoking.

WAH's involvement in the Smokeout this year is to be a pilot for what church leaders hope will become national Adventist involvement in 1986. Should any individual or church wish to participate this year, however, they can do so simply by contacting the American Cancer Society, 90 Park Avenue, New York, New York 10016; (212) 599-8200.

## GENERAL CONFERENCE

### Court says state no substitute for Holy Spirit

"The guidance of the state cannot substitute for that of the Holy Spirit" in the selection of ministers, a federal court of appeals has ruled in a case brought by a pastoral applicant against the Seventh-day Adventist Church.

Carole Rayburn, a graduate of the SDA Theological Semi-

nary at Andrews University, sued the church and two of its leaders for employment discrimination under Title VII of the federal Civil Rights Act of 1964 after the church hired another woman as an associate in pastoral care for the Sligo church in Takoma Park, Maryland.

The federal district court in Baltimore granted summary judgment in the church's favor on the grounds that the suit was barred by the free exercise and establishment clauses of the First Amendment.

In affirming the district court's decision in *Rayburn v. General Conference of Seventh-day Adventists*, the Court of Appeals for the Fourth Circuit on September 23 said, "Tensions have developed between our cardinal constitutional principles of freedom of religion . . . and our national attempt to eradicate all forms of discrimination." The court resolved the tension in favor of the church's free exercise of religion.

"The right to choose ministers without government restriction underlies the well-being of religious community," the court said, because "perpetuation of a church's existence may depend upon those whom it selects to preach its values, teach its message, and interpret its doctrines both to its own membership and to the world at large."

The court added that no church member may use the First Amendment to claim an "enforceable right" to be considered for the ministry of a church. It noted that the "evidence is simply overwhelming" that the position for which Rayburn applied "is important to the spiritual and pastoral mission of the church."

That the Adventist Church does not ordain women did not influence the court's analysis, the court indicated. "In 'quintessentially religious' matters, . . . the free exercise clause . . . protects the act of a decision rather than a motivation behind it."

The court said subjecting church pastoral employment decisions to government scru-

tiny also would violate the establishment clause of the First Amendment and the concept of church-state separation.

"Bureaucratic suggestion in employment decisions of a pastoral character, in contravention of a church's own perception of its needs and purposes, would constitute unprecedented entanglement with religious authority and compromise the premise 'that both religion and government can best work to achieve their lofty aims if each is left free of the other within its respective sphere.'"

The court concluded that "churches are not—and should not be—above the law. Like any other person or organization, they may be held liable for their torts and upon their valid contracts. Their employment decisions may be subject to Title VII scrutiny, where the decision does not involve the church's spiritual functions."

ROBERT W. NIXON  
Communication Director  
General Conference

## GHANA

### Youth urged to revolutionize Africa for God

Two Ghanaian leaders with the initials of J. J. recently urged an estimated 700 West African Adventist youth to revolutionize Africa.

During the PREACHRIST Youth Congress held at the University of Cape Coast, Ghana, September 4-7, Flight Lieutenant J. J. Rawlings, the young revolutionary Ghanaian head of state, made a surprise visit to the congress, his first to an official Seventh-day Adventist gathering.

Rawlings told the Adventist young people that he believes in God as they do and that they should live their Christianity, not just talk about it.

"You've got to help our people," Rawlings said. "Jesus touched the sick and transformed them. The essence of



Wearing a PREACHRIST T-shirt and a bright smile, a Ghanaian young woman cleans a local hospital in Cape Coast as part of the community service thrust of the youth congress in Ghana.





**Top: The youth congress honored Matthew Bediako, left, General Conference field secretary, and J. J. Nortey, right, Africa-Indian Ocean Division president. Bottom: Ghanaian head of state J. J. Rawlings receives a PREACHRIST button.**

Christianity is service, not power."

Earlier that morning the Adventist youth had demonstrated their concern for people by cleaning local hospitals and working on various community-service projects.

The Ghanaian Broadcasting Corporation televised Rawlings' speech, airing it nationwide that evening; Ghana's daily newspapers featured it on their front pages the next morning.

Two days later J. J. Nortey, the newly elected president of the Africa-Indian Ocean Division, told the youth, "I am overwhelmed that I see young people here so eager to learn how to preach Christ."

The first national to serve as president of the AID, Nortey noted that the potential of the youth is the division's greatest

asset—since 70 percent of the members are under age 30.

Calling on the youth to start a spiritual revolution throughout the continent, Nortey said, "The true preaching of Christ will eliminate racism in Africa—not just apartheid in South Africa, but also the tribalism that continues to plague nearly every black African nation."

Youth from Ghana, Sierra Leone, Gambia, and Liberia attended the congress, the first held in West Africa since 1974.

Youth congress organizers honored two native sons of Ghana who from their youth have made significant contributions to the church—J. J. Nortey and Matthew Bediako, the outgoing president of West Africa Union Mission who recently was elected as the first black African General Confer-

ence field secretary. Each was given a new kente cloth, the national costume of Ghana.

Wrapping the kente cloth around himself, Bediako said, "As Elder Neal Wilson told me, 'Matthew, you will not just be representing Africa, but you will be serving the world church.' That is my prayer for you. Great light has come to Africa, and I believe great light will shine forth from Africa."

JAMES L. FLY

*Communication Director  
Africa-Indian Ocean Division*

## NORTH AMERICA

### ASI holds convention, elects officers

Members of the Adventist-Laymen's Services and Industries reelection Philip Winsted, manager of the Kernersville Kare Home No. 2 in Kernersville, North Carolina, as ASI president when more than 500 of them met for their annual national convention early in September at Big Sky, Montana.

Conn Arnold, Kentucky-Tennessee Conference Personal Ministries and ASI director, was elected executive secretary-treasurer, replacing Kenneth Livesay, who retired.

Vice presidents are Henry Martin, president of Auto Martin, Ltd., Grants Pass, Oregon; Madlyn Hamblin, vice president, Hamblin Printing Company, Tecumseh, Michigan; R. Ellsworth McKee, president McKee Baking Company, Collegedale, Tennessee; Mary Paulson, president, McKenzie Manor Nursing Homes in Springfield, Oregon, and Boise, Idaho; and Warren Wilson, president Outpost Centers, at Wildwood, Georgia.

Other members of the ASI executive committee at the presidents of the eight union conference chapters: Atlantic—Bill Dull, president, Living Springs Retreat, Putnam Valley, New York; Columbia—Richard D. Mayer, owner, Laurel Nursing Center, Hamburg, Pennsylvania; Lake—Charles Randall, owner, White Oaks Retirement

Apartments, Lawton, Michigan; Mid-America—Wayne Dull, president, Eden Valley Institute, Loveland, Colorado; Pacific—Tom Zapara, president, The TMZ Corporation, Irvine, California; Southern—Edwin E. Martin, president, Care-More, Cleveland, Tennessee; and Southwestern—Duane Tucker, president, Texas Healthcare Facilities, Keene, Texas. Vice president Mary Paulson is also president of the North Pacific chapter. (The six Canadian ASI members do not have an organized chapter at this time.)

Elected to serve on the ASI executive committee by the General Conference Committee are W. M. Abott, Southern Union; B. E. Leach, Southwestern Union; Ora McLean, Southern California; Charles E. Bradford, North American Division president; George H. Crumley, NAD treasurer; and Fred G. Thomas, NAD secretary.

ASI, begun nearly 40 years ago as a base for self-supporting medical and educational ministry, is designed to encourage and unite Adventist laypersons in a wide variety of businesses and professions. Today more than 700 organizations, employing thousands of people in services and industries, are members of ASI.

This year's ASI convention carried the theme "Sharing Christ in the Marketplace." In addition to providing classes on Christian financial concepts, nurse-patient awareness, and Christian marketing ideals, the conference honored John Weidner for his humanitarian service during World War II.

Honored on several occasions by government and Jewish groups, Weidner was singled out by his ASI business friends for the Christian Service Award. Specifically, the ASI citation—and a letter of commendation from President Ronald Reagan—acknowledged his having helped to safety more than 1,000 Jews, Catholic priests, and political refugees, as well as 100 Allied airmen.

SHIRLEY BURTON

*Communication Department  
General Conference*

## SDAs chosen to advise Americans United

The National Advisory Council of Americans United for Separation of Church and State has elected B. B. Beach, director of the General Conference Public Affairs and Religious Liberty Department, to the Americans United board of trustees.

New Adventist members of the National Advisory Council who were elected at its annual meeting are the following religious liberty directors: Douglas Devnich, Canadian Union; Ronald Graybill, Columbia Union; Darrel Huenergardt, Mid-America Union; John V. Stevens, Sr., Pacific Union; and Clayton Pritchett, Southwestern Union.

Numerous other Adventist religious liberty directors and laypersons serve on the 125-member council. Robert W. Nixon, director of the General Conference Communication Department, retired from the board of trustees on September 20, after serving as president for two years.

Americans United for 38 years has sought to preserve religious freedom by supporting the concept of separation of church and state.

ROBERT W. NIXON

## PSI director produces calendar on philanthropy

In an effort to contribute to the field of philanthropy, Philanthropic Service for Institutions director Milton Murray, with the assistance of David Colwell, in PSI, and Sheree Nudd, of Huguley Memorial Hospital, has produced a 1986 desk calendar that focuses on giving, charity, love, volun-

teerism, compassion, and other such topics. Among the 365 quotes are 22 Bible texts and one quotation from Ellen G. White.

In addition to providing a service to hundreds of hospitals, colleges, museums, cultural centers, and voluntary agencies throughout the nation, the effort brings the Adventist Church to the attention of many influential people. (Anyone desiring a calendar should send a check for \$6.95 to PSI Calendar, 6840 Eastern Avenue NW., Washington, D.C. 20012.)

## Annual Sacrifice Offering to be taken November 9

Each Sabbath throughout the year Adventists support the world outreach of the church through their Sabbath school offerings. This provides a regular flow of funds for the financial undergirding of the Lord's work.

The Annual Sacrifice Offering gives each member an opportunity to focus especially on the mission programs of the church and to do something special for the Lord. During 1984, members contributed \$830,000 to this offering. The goal for the 1985 offering is \$1 million.

The strong U.S. dollar of the past three years has adversely affected the mission offerings that come to the General Conference from the overseas divisions. An extra-large Annual Sacrifice Offering would help to compensate for this loss.

We want to thank those who have been following the Personal Giving Plan and have supported the Annual Sacrifice Offering throughout the year. If you wish to give an additional amount, designate your gift on the offering envelope.

W. L. MURRILL

## AAFS seeking homes for black, Latin children

The number of Latin American children available for adoption is increasing, according to Adventist Adoption and Family Services director Fern Ringerling.

There is also a need for adoptive homes for black infants and children.

To qualify for out-of-country adoptions, couples must be stable Seventh-day Adventists whose age is within normal childbearing years, and the mother must be available for full-time parenting.

Applications are also being taken for Caucasian and minority infants born in the United States. First consideration is given to couples under the age of 40 with not more than one child.

For assistance in placing a child in need of a permanent home, or for adoption information, contact Adventist Adoption and Family Services, 6040 SE. Belmont Street, Portland, Oregon 97215; (503) 232-1211.

## For the record

**Number two:** According to an Adventist church-growth analysis done by Brazil College president Robert C. Azevedo, Brazil ranks second—after the United States—in SDA membership. Adventists now reside in 35.3 percent of Brazil's counties, and the membership more than doubled in a recent ten-year period. In 1983 there was one Adventist for each 406 people in Brazil's population, compared with one for 789 in 1973.

**Of statistical interest:** The *Summary of Progress* report for the first quarter of 1985 lists the following North American Division conference statistics.

Most churches: Texas (175), Michigan (159), Florida (126), Iowa-Missouri and Southern California (123), Northern California (119); greatest membership: Southeastern California (42,855), Southern California (41,280), Northern California (32,090), Northeastern (27,217), Oregon (25,577); most ordained ministers: Southern California (177), Southeastern California (160), Northern California (132), Florida (127), Oregon (123); greatest tithe revenues: Southeastern California (\$4,636,785), Southern California (\$4,233,460), Northern California (\$3,782,560), Florida (\$3,137,422), Oregon (\$2,974,890); and greatest tithe per capita: Bermuda (\$200.66), Alaska (\$183.16), Carolina (\$145.91), Potomac (\$140.20), Chesapeake (\$138.95).

**To new positions:** Jim Hardin, Pacific Union Conference personal ministries and Sabbath school director, to be president of the Nevada-Utah Conference.

**Missionaries to Mozambique:** Two missionary families have accepted the call of the Euro-Africa Division to serve in Mozambique and are now in that country.

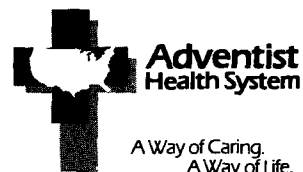
Brazilian Waldomiro dos Reis will be in charge of the Adventist Development and Relief Agency office in Mozambique, and Bolivian David Acnuta Aquino will be serving as a Bible teacher at the Adventist seminary in Beira.

**Died:** Mabel Rutherford, wife of H. G. Rutherford, pastor in the United States and missionary to the Middle East and South Africa, October 12, Port Jervis, New York. □ Gretchen Christian, widow of Hervey W. Christian, ABC manager and treasurer in the United States and China, September 27, Newbury Park, California.



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