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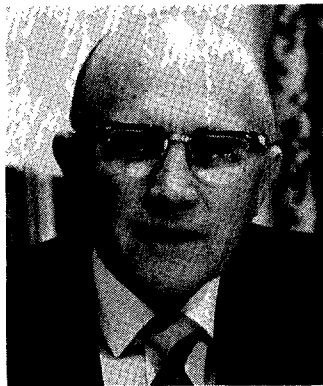


The Indonesian *angklung* orchestra opened the Far Eastern Division report by playing several selections. The report begins on page 10.

Jesus and the sins of God's people

Consecration message presented Friday evening, April 25, 1980.

By ROBERT H. PIERSON
Former President
General Conference



For months I have been praying that God would give me a message for His worldwide family this evening. Early Wednesday morning, February 6—way down on a little island in the blue Caribbean—as I awakened, my mind was flooded with the thoughts I had been praying for.

Those thoughts are based upon a well-known scripture in the Gospel according to Matthew. The words are those of the angel of the Annunciation spoken to Joseph, Mary's future husband. "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (chap. 1:21).

The birth of Jesus was unique. Never before or since has Divinity taken on humanity. Now in Bethlehem's manger the Lord of glory, God's only-begotten Son, laid aside His scepter and for a season stepped down from His exalted place in heaven. He would become one with the fallen race He came to save.

The Son of God was "made flesh" (John 1:14), "made of a woman, made under the law" (Gal. 4:4). "As the children are partakers of flesh and blood, he also himself likewise took part of the same" (Heb. 2:14). "Made like unto his brethren" (verse 17), He "bore the sins and infirmities of the race as they existed when He came to the earth to help man" (*Selected Messages*, book 1, pp. 267, 268), "the race [that] had been weakened by four thousand years of sin" (*The Desire of Ages*, p. 49).

Our Saviour "was in all points tempted like as we" (chap. 4:15) "that he might be a merciful and faithful high priest" (chap. 2:17), and "being tempted, he is able to succour them that are tempted" (verse 18). Through it all the Son of God become Son of man was always "without sin" (chap. 4:15). This is the Jesus who came to save His people from their sins.

Just *how* this could be is beyond our human comprehension. Much about the nature of Jesus we dare not conjecture. Eternity alone will reveal much we do not

understand now. We do know that only by virtue of the fact that God became man in Jesus Christ—that He took our nature—may human beings be saved from sin and restored to the image of God (*The SDA Bible Commentary*, vol. 7, p. 760).

The angel made it clear *why* Jesus stepped down from His high estate and became as we are. His love compelled Him to in order to "save his people from their sins" (Matt. 1:21).

Two important words in the angel's message

I have read this verse scores of times through the years. I thought I had probed much of its meaning. To me it meant *Jesus Christ saves sinners!* And, of course, this is wonderfully true. This is the central truth around which all other truths cluster.

Thank God, as the apostle Paul declares, "he is able also to save them to the uttermost that come unto God by him" (Heb. 7:25). No sinner from any clime, at any time, or of any race is so vile, so degraded, as to be beyond the reach of His amazing grace. He can break the cruel fetters of evil habit. He is able to lift, to cleanse, and to save any sinner, from any land, at any time, who will permit God to save him in God's way.

Then one day I caught a glimpse of two new gems in this precious treasure chest. Somehow two words had eluded my deeper probing before. These two words are very vital to this vast gathering of God's people from around the world. They are of special import to members of God's family living in this late, very late, hour.

These two important words are "his" and "their." "He shall save *his* people from *their* sins." Here is both blessed and solemn present truth for those of us gathered here in this great auditorium in Dallas tonight. Here I glimpse a blessed hope—help and hope—for weak, professing children of God's family.

There are many weak, halting saints among God's church members. These weak ones, and careless ones, need help—need it desperately—with their sin problem. Thank God for Heaven's assurance tonight that help is at hand! In a special way Jesus came to bring needed help to God's weak, chosen people. "He shall save *his* people from *their* sins."

We are all aware of the attacks of the evil one upon the world about us. But Satan, realizing that his time is short (Rev. 12:12), zeroes in on God's people and both frontally and subtly seeks their downfall. He has in his bag of sins some apparently innocuous peccadilloes that he reserves for God's own people. They are deceptive. They are deadly. We must be saved from such delusive danger. Sin is sin, be it "large" or "small." We need help.

Sin—our most implacable enemy

Before we go further, let us note carefully what the Word of God has to say about sin. We do well to analyze and know our most implacable foe. In response to the age-old question "What is sin?" Seventh-day Adventists

usually reply correctly, “‘Sin is the transgression of the law’” (1 John 3:4). So it is.

When we break God’s ten-commandment law, we sin. If we have other gods or idols in our lives, we sin. If we take God’s name in vain or break His Sabbath, we sin. Disrespect or maltreatment of parents is sin. So is murder, adultery, theft, false witnessing, and covetousness.

Jesus came to save men and women from these sins. Jesus came to impress upon us that we must stop violating these precepts if we would see heaven at last.

But, you say, God’s people wouldn’t bow down to idols, kill people, hold up banks, frequent houses of ill repute. I sincerely trust that this is true. However, God’s Word declares that there is more to the sin story than casually meets the eye. There is more than the letter of the law.

Jesus came to magnify the law (Isa. 42:21). He made clear that evil thinking as well as lustful acts violate the seventh commandment (Matt. 5:27, 28). Hatred and bitterness in the heart sometimes become the seed for murder, He declared (verses 21, 22). In a sense the letter of God’s law is the tip of the iceberg of God’s standard of right and wrong.

Other definitions of sin

The Word of God contains other definitions of sin than the familiar one from the pen of John the Beloved. Talking too much is sin (Prov. 10:19). So is despising a neighbor (chap. 14:21). Foolish thoughts constitute sin (chap. 24:9). Unbelief is sin (Rom. 14:23). “To him that knoweth to do good, and doeth it not,” James declares, “to him it is sin” (chap. 4:17). “All unrighteousness is sin” (1 John 5:17). These vistas of sin open up a whole new morass of evil. Now we commence to see how God’s people might have problems peculiarly their own in sin’s sad story.

When we speak of sin we are not niggling at the heels of a parish spoiler; we are in mortal combat with the most potent power of destruction ever unleashed upon Planet Earth. Sin placed upon a cross the most perfect life that ever was lived. Sin drove nails through hands that never were stained by unrighteousness. Sin spiked feet that never walked in paths of disobedience. Sin placed a crown of thorns upon a head that never conceived evil. Sin drove a spear near a heart that never harbored wrong. Sin left a holy body bruised and bleeding upon a cross. This is what sin did—*your sin, my sin, the sin of God’s people*. This is the sin from which you and I must be saved!

God’s standard for His heavenbound people is high. Both “small” sins (if indeed there are such) and “big” sins must be rooted out. God’s people must be a clean people—a fully overcoming people.

God’s people would not murder—but are we sometimes guilty of character assassination? We would not rob a bank—but would we rob God? We would not get drunk—but do we criticize and gossip? Do we cherish

evil surmising and bitterness in our hearts? Are these a few of the sins of God’s people from which we must be saved?

The Revelator carefully spells out sin in God’s remnant church—especially in Revelation chapter 3 (see verses 14-22). Lukewarmness characterizes too great a segment of His church. We are spiritually complacent. We preserve just enough of the form and content of the message “to dull the perceptive powers of the spirit” (*The SDA Bible Commentary*, vol. 7, p. 761). Lukewarmness obscures the necessity for “attainment of the high ideal of a victorious life in Christ” (*ibid.*).

Lukewarmness makes us content with the status quo, proud of the little progress we have made (*ibid.*). It is almost impossible to convince the Laodicean Adventist of his great need or to help him understand how far short he comes of God’s goal of perfection (*ibid.*). From this lethal lukewarmness Jesus alone can save us.

Pride also assails the Laodicean Adventist. Spiritual pride, an intellectual acceptance of truth only, is allowed to permeate the soul. Pride of learning is beginning to insinuate itself among us. The little golden god of academic achievement in some areas replaces faith in the Word of God. Scholasticism smothers evangelism. Pride in the strong organizational and financial viability of the church may easily crowd out true “faith which worketh by love” (Gal. 5:6).

Spiritual nakedness is included among the sins of God’s people (see Rev. 3:17). This nakedness is likened in God’s Word to spiritual adultery—liaisons with the world not pleasing to God (Eze. 23:35-37; Ps. 106:39, 40). This aping of the world about us in our life styles, in any operations of our institutions, or in our educational philosophies is nauseous to our holy God (Rev. 3:16).

When our eyes are blinded by the world (2 Cor. 4:4), closed to our true condition before Heaven, God labels it Laodicean spiritual blindness (Rev. 3:17). We are unable to discern the spiritual poverty in which we exist (verse 17). Unwilling or mentally unable to rid ourselves of all sin in our lives, we appear before the world in the rags of our own righteousness (Isa. 64:6) instead of the proffered white raiment with which God longs to clothe us (Rev. 3:18).

Such are among the sins the angel terms “their sins”—sins of God’s people from which you and I and every child of God must be saved.

Our highest priority

It is this sin problem to which the church of God must give highest priority in her reckoning during this last late hour of her ministry.

“Their sins” are the root of all problems in the Seventh-day Adventist Church today. Laodiceanism, lack of power, lack of funds, lack of lay workers, troublemakers, apostates, heresies, pride, could be remedied quickly if God’s people would let God’s Son save them from “their sins.” This is what Jesus came into this world to do!

The greatest problem confronting the remnant church today is not bigger budgets, more planning of programs, the development of larger institutions—our greatest problem is getting *sin* out of the hearts of all of us who call ourselves Seventh-day Adventists.

Our greatest problem is not Daniel 8:14 and whether there is a sanctuary in heaven. These matters were settled many decades ago. There are some things God declares are settled, and we are not to tinker with them. Our greatest problem is the sin peculiar to Adventist Christians.

Sin is a hypnotic power. It presents itself in the most attractive, alluring form. Its siren call draws unguarded Adventists upon enchanted ground, then dashes them to spiritual death upon hidden rocks of evil.

We cannot, dare not, tamper or dally with sin in any form. The wise man warns us that we cannot take fire in our bosom and not be burned. We cannot walk on hot coals without burning our feet (Prov. 6:27, 28). We are to “abstain from all appearance of evil” (1 Thess. 5:22). In other words, we are to stay away from sin—a long, long way away. Jesus came into this world for the express purpose of enabling His people to do that very thing.

Thank God there is help

Alone, man cannot atone for yesterday’s sin, nor can he live victoriously over sin today. Education, culture, psychology, psychiatry, exemplary conduct, good moral lives, good deeds, have their place in molding our behavioral patterns. They assist in enhancing our relationships with fellow men. They may play a part in straightening out some personality problems. They may win a few friends and influence a few people. But they cannot save us from our sins. Heaven has never abolished capital punishment. The wages of sin are still death (Rom. 6:23)—death from which there is no resurrection (Rev. 20:14). Human solutions only place “band-aids” over areas requiring radical surgery.

I am thankful Jesus did not hesitate to pay the full and awful price to save God’s people from their sins. The weakness of the first Adam got us into this trouble. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12). The love of God, the life and death and resurrection of His Son, can get us out of trouble.

“He *shall* save his people from their sins.” What a precious assurance. If God’s people will let Him, He *will* save us. Instead of turning to the universities and seminaries of the world to find solutions to our problems of salvation, let us turn to Jesus. If we want to know why the advent of Jesus is delayed, let us turn to God’s Word and the counsel of His last-day messenger. On our knees let us honestly search our hearts and root out pride, selfishness, worldliness, covetousness, lust, and slothfulness. Let us plead with God to forgive us and to help us with our sin problem. Only then can latter-rain,

loud-cry power be turned on. “Finishing the work” will become an exercise in futility without this power.

Jesus promises to save His people from the *guilt* of sin and from the *power* of sin. To be saved from both is of utmost import in God’s saga of salvation. God’s act of putting us right with Him in our initial encounter with Christ gives the child of God no license to return to sin in the future. The same Saviour who cares for the sins of our yesterday can and must care for our temptations and tests of today—and tomorrow. Jesus took human nature, lived a sinless life, died a cruel death, and rose a conqueror that you and I might, by His grace, become true overcomers.

Not *in*, but *from*

Jesus Christ, the angel declares, came to save His people “*from* their sins,” not *in* their sins. This is an important truth God’s people must never lose sight of. We can be saved *from* sin, but never *in* sin. Salvation is ours when Jesus gets us out of sin and keeps us out of sin. There is no other way.

The apostle Paul emphasizes the need for continual victory over sin in the life of a child of God. “[Put] away lying,” he wrote to the believers in Ephesus (Eph. 4:25). “Speak every man truth,” he urges (verse 25). “Let him that stole steal no more. . . . Let no corrupt communication proceed out of your mouth. . . . Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you” (verses 28-31).

In these words Paul stresses the need for victorious living—overcoming sin. Unruly tongues must be tamed. Evil minds must be cleansed. Untamed passions must be subdued. Proud, selfish hearts are to be broken on the Rock, Christ Jesus. Ours is not a personality problem; it is a character problem. Jesus came to save us from the subtleties of the evil one. He can and will, the angel assures us, save us *from* our sins. Those Seventh-day Adventist “weaknesses,” sins, can and must be vanquished through our Lord Jesus Christ.

Thank God for the precious promises our all-sufficient Saviour has given us that He *can* and *will* save us *from* our sins.

“The Lord knoweth how to deliver the godly out of temptations” (2 Peter 2:9). “My grace is sufficient for thee” (2 Cor. 12:9). “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor. 10:13).

A loving heavenly Father and His only Son never leave us to face the evil one and his world alone. He who has vanquished our most implacable enemy offers us grace and help to realize a glorious victory over sin in our lives.

“Thou shalt call his name Jesus: for he shall save his people from their sins.” It is our privilege to believe, accept, and enjoy the Saviour’s fulfillment of this blessed assurance—today. □



THE DAY IN DALLAS

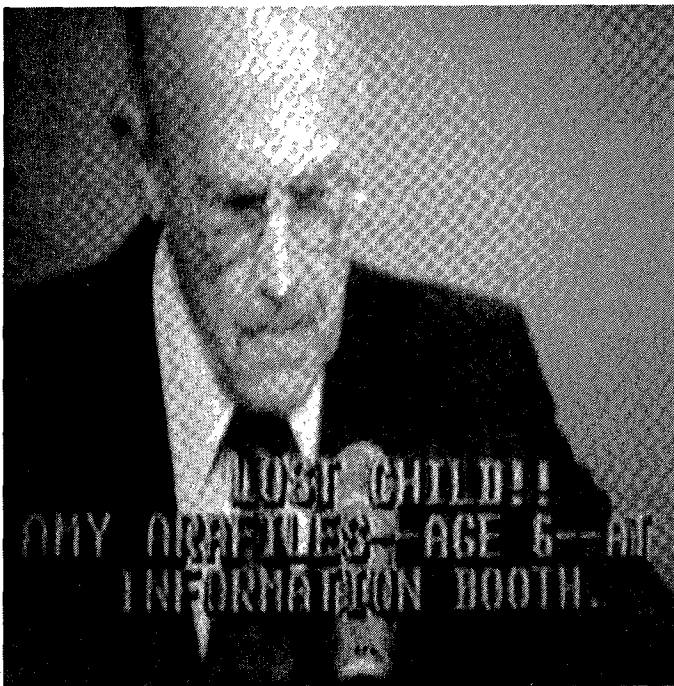
Sabbath, April 26

By Herbert Douglass

Nothing seems to happen quietly or slip in unnoticed in Texas. Thunderclouds tumbled high over Dallas and the swirl of a northwest wind rearranged nicely groomed hair, while the westering sun hung low on the horizon and thousands of Adventists awaited the Sabbath—and the opening of the doors to the Grand Hall.

The endurance of Seventh-day Adventists to attend meetings never ceases to amaze me. Granted, not everyone at any given time is “in the meeting,” but even to stand for hours greeting old friends, or to ponder the budget while perusing the book and record/tape counters is no less exhausting.

But there they were. Long before 5:30 p.m., when doors to the Grand Hall were to be opened, thousands waited and pressed patiently, cheerfully, hopefully. From every land and clime, they waited. They knew that 20,000 seats were waiting, but they also knew that more than 20,000 people were heading for those seats.



On either side of the rostrum in the Grand Hall were two huge screens that projected to the congregation the events taking place on the platform. The angle from which this picture was taken somewhat distorts the image of Robert H. Pierson. A lost-child notice appears below him.

Peter Rampton overheard these words: “If everyone was as eager to meet Jesus as he is to meet old friends or find a seat, it would not be long before the church finished its work.”

I wandered through the oceans of happy church members, catching the eye of old friends too far away to shake hands, nodding those greetings that carry a ton of meaning. Outside, the gathering of the nations occupied every available step, wall, and grassy plot, as old ties were remelded and some supper eaten. Roy and Pauline Stotz, back from two terms in Africa and coworkers from Atlantic Union College days, contemplated their next move, with three calls imploring their acceptance. Don Sandstrom, president of Northern New England Conference and longtime school friend, hoped that I could arrange a camp meeting series this summer, but alas, wrong time for me.

Mike and Lynn Ortel had to share the pictures of their adorable children, since they felt that, having married them, I was partly responsible for them. The thrill of seeing former students, now soul winners, all eager to share with their former teacher gratefulness for their experiences, is surely compensation beyond words.

But back to the Grand Hall. Would you believe that it is more than a football field wide and far more than two football fields long! I figured that anyone sitting in a corner seat would be approximately 420 feet from the speaker. But all was not hopeless. Far from it! Two enormous screens, 24 feet by 32 feet, were placed to the right and left of the rostrum. More could be seen on those screens than anyone could see sitting in the best seat in the Grand Hall. Six super television cameras zoomed in on singers, instrumentalists, and speakers no less effectively than the Winter Olympics were covered.

Hall turned into a sanctuary of the Spirit

The making of an ordinary commercial exhibit hall into a sanctuary of the Spirit must be a challenge to the best of designer-decoraters. But done it was. The blue-and-white emphasis quiets the spirit, soothes the eye. Fifty heavily flowered white chrysanthemum plants, amidst many dozens of philodendrons, added life to the setting. The simple truth of the theme, “By His Spirit,” artfully lettered, always central to the attention, reminded us that we are not struggling in human quicksand. On the contrary we belong to a loving Lord who thinks and plans only the best for us. No room for despair or frustration with human weakness. By His Spirit, whatever He asks, whatever Jesus has shown possible, men and woman are enabled to do.

While waiting for the television technicians to complete their preparation, Bob Spangler, newly elected secretary of the world Ministerial Association and Stewardship Department, mused that he has been attending General Conference sessions since 1954. But not until

now, he feels, has it dawned on most people how international the Adventist Church truly is. "We used to think of it being a world church in romantic terms, but never again, not after Dallas. The largest division is outside North America; the new Africa division numbers more than 300,000. The leadership of most of the world divisions on various levels are nationals who know their countries best."

Morris Taylor, concert pianist from Andrews University and pianist for the weekend meetings, echoed these observations. He knew of those who had come from other lands at great sacrifice to their families. Fathers, mothers, uncles, grandparents, brothers, sisters—all pooled their family resources, stripping themselves of any hopes of bettering themselves materially for years to come in order that some members of their family could attend one General Conference session. The Adventist mystique, the Adventist experience, is unlike anything else in the world.

"Cohesion in a world church," said Taylor, "is not a matter of organizational charts and tight administration. The church is people, and if there is a sense of unity it arises out of trust and belonging. Openness evaporates suspicion. Professionalism breeds lethargy. Every church member must see himself as a specialist in witnessing for Christ."

I wish I had had more time to develop these thoughts with Morris, but it was 7:15 P.M. and Charles Brooks, associate director of the GC Sabbath School Department and the evening song leader, was introducing the first musical presentation. The Sabbath feast was ready.

I may as well say it now in order to get it out of my system. But how does one ever compensate a music committee, especially John Hancock and Charles Brooks, and more than 750 artists who provided the music of Canaan throughout the week? No one could say that the musical selections became better as the week progressed. The session began with quality and ended with a sustained vigor that left most of us breathless with appreciation. But this too must be known: most of those 750 musicians came to Dallas at their own expense. The hours of practice after arriving in Dallas, coordinating their smaller units within the massed choir and symphony orchestra for particular renditions, meant again a special kind of sacrifice, as others leisurely enjoyed meeting old friends and eating regular meals.

Quality and sacrifice put together

So when Pat Silver raised her hand to direct the Andrews University symphony band, the women dressed in red gowns and the men in black tuxedos, I thanked God again for that Adventist mystique that puts quality and sacrifice together. The *Fanfare to the Processional* by Martin Shaw was composed by Ken Logan, the son of one of the REVIEW photographers, Byron Logan, and a young man I have watched grow up with special pride. We sat entranced listening to Purvis' *Lyra Davidica*, and Gabrieli's *Canzona*.

No doubt for the first time the world church heard the Mizo group, young people and their teachers from the Naga Hills in Assam, along the Burma border. Two generations ago, their parents were headhunters. Oliver Lange, one of the first missionaries to the Naga Hills, told me the story of this modern triumph of the Holy Spirit, and the young people punctuated each point with happy enthusiasm.

Unforgettable music

The next voice was perhaps the best known and most loved throughout the Adventist world—Del Delker, singing, "He Has Me on His Mind." I hope that song is in the souvenir tape or record that will be available to all.

Space does not permit my appreciation to be recorded properly as I remember with heart echoes the Belko Brass, Walter Arties, Bill Brown's Southwestern Adventist College symphony orchestra, Alma Blackmon's massed choir singing "The Heavens Are Telling," or Al Henderson's rendition of Malotte's "The Lord's Prayer."

Suddenly attention was drawn to the huge screens as "Streams of Light," the special report of the Adventist world paper, the ADVENTIST REVIEW, presented a 15-minute snappy overview of the many world editions and how it all happens each week. Through the years, the continuity of the Adventist experience is reflected in its pages.

Elder Neal Wilson obviously enjoyed the privilege of introducing the evening speaker, Robert H. Pierson, GC president from 1966 to 1979. They had worked together closely for those 12 years, years of planning and prayer, and as Wilson put it, "years wherein my respect and love for Elder Pierson only deepened."

It was the same voice, the same convictions, the same concern for the centrality of the gospel. Elder Pierson emphasized what may be his favorite text: "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). Whatever else may seem important or interesting, nothing must take our eyes off Jesus. No man or woman should feel burdened with guilt or shackled with sin's grip and power, because Jesus is our Saviour. Jesus came to separate us from all our sins, here and now. These recurring themes were drilled anew into an appreciative audience. [See the full text of Elder Pierson's message on page 2 of this Bulletin.]

Standing in commitment and reconsecration, some giving their hearts to God for the first time, we knew that we heard the sweet, loving voice of God within, validating the preached word of God our ears had heard.

At 9:25 P.M., the next item on everyone's agenda was to get a good night's sleep. For some of us that seemed to be a long-forgotten experience.

Sabbath-morning weather did not call for the summer dresses so many ladies had planned to wear. Joe Bischoff, former administrator in several of our schools, chided me for speaking like a Californian about the weather change: "After all, this is April. The 80-degree



Probably for the first time, the world church heard Daniel's Band, a Mizo singing group from the Naga Hills in India, along the Burma border.

weather last week was a gift and not the rule." So there!

When I arrived at the convention center about 6:45 A.M. to begin this report the buses were already unloading eager worshipers. The seats were filling in the Grand Hall. There may be a lesson here for those who rarely seem to find their seats back home when Sabbath school begins.

How does one cover several Sabbath schools at once? The Grand Hall was filled with standing room only before Sabbath school began. The overflow crowd beyond the 20,000 were continually urged to find the Arena (where the meetings were held during the week, seating 10,000), where all the proceedings of the Grand Hall were projected and marvelously magnified on another super TV screen. Except for the desire to be "there" where it was happening, those in the Arena were more comfortable and saw just as much, if not more, than those who tried to focus on the speakers and the singers, hundreds of feet away.

Art Mazat, China missionary and Mr. *Signs* campaign for many years, had positioned himself well in the Arena. This session is his last before his retirement, but he said, with his usual perception: "I have not heard a sour note. I have seen only brotherhood and a sense of world mission."

Howard Rampton, world Sabbath school leader, had planned a tightly knit program in the Grand Hall. Can the reader imagine a Sabbath school that included a South African choir, the *aunklung* orchestra from Indonesia, the Caribbean Steel Band, and the Canadian Union College choir? Can any observer forget the big-screen magnification of Beverly Wesner-Hoehn's hands as she played "Day by Day" on her harp? Gil Bertochini's special feature focusing on the lamb shelter program was

a frequent topic of conversation throughout the day.

The Sabbath school "class," conducted by Dr. George Akers from Andrews University, was composed of representatives from every world division. Unfortunately, a power failure interrupted the public-address system and precious time was lost and unrecoverable.

Margaret Humphrey spoke the longing of our hearts in her closing song, "I Want to See Jesus, Don't You?"

Over in the youth theater a simulated radio news-talk show was in progress from Station KANA (Cana). Vividly, the youth were lifted back to the days 2,000 years ago when the young Teacher with His traveling students was making headlines in Galilee. I wonder how Jesus would be reported if He were alive today in Galilee?

Bach's *Symphonia Cantata No. 29*, as played by the General Conference Symphony Orchestra under the direction of Virginia-Gene Rittenhouse, provided the transition and prelude to the worship hour. Under the forceful direction of James Bingham, the massed choir lifted 25,000 worshipers to heavenly places.

Never before has it happened, but before our eyes something beautiful was unfolding. Elder Neal C. Wilson, president of the General Conference, is the first son of an Adventist minister to be elected to that office, and to authenticate that fact, Elder N. C. Wilson, Sr., stood by his side and offered the morning prayer. When that seasoned voice, still clear, warm, specific, took the world church in his arms and presented it to God, the hall was hushed. When we heard, "I pray for my son . . ." the roll of low Amens sounded like a distant waterfall.

Ralph Thompson, General Conference secretary, introduced the speaker and president of the General Conference. He reviewed the cosmopolitan roots that have

given Elder Wilson his universal touch. Raised in both South Africa and India (where his father had been division president) Elder Wilson learned several African dialects and Hindi. His years of leadership in Egypt added to his global insights.

Thoughtfully we listened to a man bare his soul: "I desire to be more than the elected president of the General Conference. I want to be a pastor and an example."

Quickly his theme became apparent: Repentance is God's call now, as it has ever been to His church. Repentance is our awareness that we are completely and ever to be dependent upon God for everything. Repentance is godly sorrow for sin and involves putting out of the life all known sins, and the unknown sins as rapidly as the Holy Spirit reveals them. Repentance is not only stopping what is wrong but doing what is right, by the grace of God. [See the full text of Elder Wilson's sermon in Bulletin No. 10.]

Full-voice and with deep feeling, Meryl Wilson sang the appeal: "It Is Well With My Soul." Message and appeal could not be better interfaced.

"Festival of Praise"

A hurried lunch with family and friends provided a moment to reflect. Happy, grateful talk. But back to the Grand Hall we went at 2:15 P.M. to share the "Festival of Praise," an hour-and-a-half presentation of that incredibly unforgettable music I mentioned earlier. Narrated by Paul Gordon, associate secretary of the Ellen G. White Estate, this program alone would be worth the investment if only one tape could be purchased of a General Conference event.

The test of endurance continued as most of the 20,000 seats remained filled for the Mission Pageant, entitled "Many Voices, One Message," another hour-and-a-half program. Looked forward to all week, in fact for five years, truly this feature combines the color, pathos, and verve of the Advent Movement.

We met Dr. Elizabeth Hiscox, now 80, who spent 42 years as a physician in the same hospital in India; examined a program for retired workers who volunteer to go overseas (SOS plan); heard pidgin English; talked to Dan Walters, a missionary pilot who works on the Amazon; interviewed Milton and Helen Lee, two veteran China missionaries; and much more.

But one feature was especially impressive. The story began in Coburg, Germany, in 1913, with what may have been considered an "unsuccessful" evangelistic meeting. When the evangelist furled his tent, only one family, the Friedrich Steinmanns, and one friend, were keeping the Sabbath.

But in that family was a girl of six, Erna, who resolved early in life to be a missionary nurse. In 1927 she graduated from nurse's training and three years later married Emil Kruger, a medical missionary in Cairo, Egypt.

Tragedy struck that young family in 1934. Within a

six-month period Erna lost both her husband and infant son. Though distraught with grief, she still believed that God had a plan for her life. Instead of returning to Germany, she continued to care for Cairo's sick.

After the second world war, Neal C. Wilson came to Egypt as the president of the Nile Union. When the Matariah Mercy Home was organized, he turned to Erna Kruger to administer the orphanage. The woman who had lost her only son now became the mother of scores of children.

She buried her father on a short furlough, leaving her widowed mother in Germany, knowing that her Cairo family needed her even more. Soon she had word that her mother had passed away.

Nearly half a century has passed since the young German nurse arrived in Egypt. I met her on several of my trips to Cairo. The young people, fresh, clean, and happy, loved their Sabbath school and the Jesus of the Christians. The transformation of these young children has always impressed the citizens of Cairo. How many of these children will be among the redeemed only God knows, but that some will be there we have no doubt.

And then it happened. Two beautiful Egyptian young ladies burst onto the rostrum to greet Mamma Kruger. Years had separated them. Tears flowed freely, and not only in the eyes of those reunited.

Then the traditional march of the nations, the representatives of each country within the 11 world divisions plus the great lands of Russia and China. Flags, music, national dress, spotlights, Brad Braley's improvisations on the organ—it was all there. I have seen it seven times now. But the thrill is still there. Always the look is



A missionary to Egypt for 50 years, Erna Kruger (center) has administered an orphanage in Cairo since the end of World War II. During the Mission Pageant she was reunited with two of her "girls."

forward as well as into the past. Standing before us were six families under appointment, representing those who will fill the hundreds of mission calls this year: Mr. and Mrs. William Cochran, to Kamagambo School, East Africa; Dr. and Mrs. Herman Montgomery, to Korea; Sue Potts, to Antillean Adventist Hospital, Curaçao; Elder and Mrs. Ronald Wright, to Liberia; Mr. and Mrs. Merle Peterson, to Karachi Hospital, Pakistan; Mr. and Mrs. Loren Hunt, to Mwami Hospital, Africa.

Chinese representatives march

For the first time in 30 years representatives from mainland China were included in the march. Although we have no overseas missionaries in that vast land of nearly one billion people, we know that there are thousands of Chinese Adventists who have clung to their faith. Though now living in Hong Kong, the representatives carrying the flag and banner were both born in mainland China.

Would you believe that when the Mission Pageant ended we had only a 60-second pause to stretch before the closing, two-hour, but no less important, meeting began. Are you beginning to understand what I mean by Adventist endurance?

Seated on the platform now were the General Conference president, the 11 division presidents, the general vice-presidents, past and present, and nine representatives from the U.S.S.R. The division presidents presented their objectives for the next five years. Pastor Kulakov, representing the delegation from Russia, said, "To do the work in our country is not in our power. It can only be done by God's power."

Again Meryl Wilson, accompanied by the Belko Brass, lifted us high above Dallas with her solo: "God Bless You, Go With God."

The audience heard David Lin's voice via tape describing how God is getting His work done in China, a voice that had been silent for decades.

The closing musical presentation was described by Elder Wilson as a work destined to be sought after by many, Virginia-Gene Rittenhouse's new oratorio, "The Three Angels of Revelation," in a shortened version.

Chiseled, pertinent, and meaningful, the last words of the General Conference president sailed like arrows into responsive hearts. Pointing to the back wall of the rostrum, he said, "The flags are gone. The business is done. The actions are imbedded in the records. Soon the hall will be empty. But now we can see the words once hidden by those flags. Read them. They become our prayer: 'Surely I Come Quickly. Even So, Come, Lord Jesus.'"

"Ten days ago I ended my message with the appeal that God is calling us to head 'northward.' Northward, for those in the wilderness experience, is the Promised Land. Will we go northward, focused forever on our real home, when we leave this fifty-third General Conference session? The answer lies in the heart of everyone who leaves this session."

Then John Hancock and Charles Brooks, reviving a tradition that had lapsed since the 1954 session in San Francisco, led the audience in our final song, "What, Never Part Again?" The Adventist mystique, the Adventist experience—what a pity to be a church member and not know what I mean. □

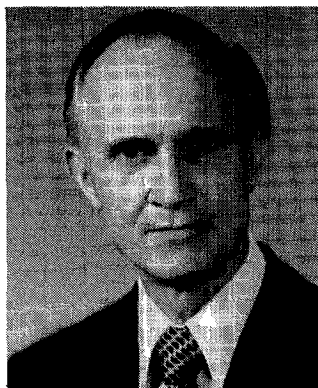


During the Mission Pageant, G. Ralph Thompson (left center), newly elected secretary of the General Conference, and retiring secretary C. O. Franz (right center) spoke of the many needs throughout the world field. Representing those who are answering the calls to service were six families who are awaiting their final visas before going to their appointments. The families have just completed Mission Institute training.

Members of a triumphant movement

Report of the Far Eastern Division, presented Wednesday, April 23, 1980.

By W. T. CLARK
President



We praise God for what He is doing among, and for, the 460 million people of the Far Eastern Division. The 180 delegates from this division represent 400,000 brothers and sisters from every part of our field. We are happy to be members of a triumphant movement. We rejoice with you in the forward march of God's kingdom upon earth.

Whether in Korea, "Land of the Morning Calm," where one in 972 is a Seventh-day Adventist, or in Thailand, where among every 19,000 only one is a member of the church, or in the Philippines, with its ratio of one in 200, the vast multitudes that make up the 460 million people of this far-flung division are still largely blind to the gospel message.

But God's Spirit is working upon men, women, and youth in all of these lands. Our comparative figures for the past two quinquennial periods indicate a steady increase in church growth in the Far Eastern Division. For the five-year period under review, the membership increased by 114,163, compared with the previous five-year increase of 52,664. This represents a membership increase in the latest quinquennium of 217 percent. Baptisms during this period (1975-1979) totaled 146,614, a 46 percent increase over the previous five-year period. Each year there was an average increase of approximately 8.6 percent of the membership as compared to the totals at the close of the preceding year.

Tithe

The blessings of God upon His people, and their faithfulness in stewardship, as well as inflationary trends, have resulted in large increases in tithe income during the period under review. Total tithe income for the five-year period was US\$40,644,074. The five-year total for 1970 through 1974 was \$15,633,732. This shows an increase of nearly 160 percent in total tithe. This increase is paralleled by increased offerings in other areas of church giving and reflects the growing commitment to self-support in this division. It also is evidence that the church in the Far East is increasingly aware of the need for providing financial support to less-developed areas of the world church.

National leadership

During the past ten years the leadership of the church in the Far Eastern Division has passed largely into the hands of national workers. In a division where languages, cultures, and leadership styles vary widely, it is essential to encourage and

provide national leadership as rapidly as possible. This has been the policy of the Far Eastern Division for many years. Today union and mission offices are staffed largely by nationals. This is also true of leadership in union institutions where educational upgrading policies and other provisions over a period of years have developed a reservoir of qualified workers and leaders. Workers from different countries in the division are also employed in the division office. The passage of time will see more division people added to this staff.

Training of national workers

The educational program of the Far Eastern Division includes a graduate school, a theological seminary, nine senior colleges, 49 senior academies, 70 junior academies, and 418 elementary schools, with a total enrollment of 56,114.

During the quinquennium now closing, several million dollars has been expended in modernizing, relocating, and building new educational facilities. Japan Union Mission has completed a new college complex for Japan Missionary College and has also established a fine new academy near Hiroshima.

Philippine Union College is relocating its campus in a beautiful rural setting 35 miles south of Manila. When completed, the college will accommodate more than 1,500 students.

The graduate school, a part of Philippine Union College, offers courses in education, English, biology, Filipino, public health, and nursing. It is attracting students from all over the Far East, as well as from five other divisions outside our territory. Its new location provides a favorable environment for the 120 students currently in attendance.

The Seventh-day Adventist Theological Seminary, Far East, on the same campus with Philippine Union College and the graduate school, is providing specialized and practical training for ministerial workers of the division, and has recently been authorized by the General Conference Board of Regents to offer the Master of Divinity degree. The 65 students presently studying at the seminary represent eight countries within the division and several from other divisions, including India, Pakistan, Tanzania, and Finland.

In addition to the professional programs offered at the colleges, there are four schools of nursing, one school of midwifery, and two schools of medical technology operated by mission hospitals. A continuing program to upgrade our educational facilities is in progress throughout the division.

Health-care institutions and health education

Medical missionary work, the "right arm" of the message, has for three quarters of a century played an important role in the Far East. Today 22 health-care institutions and 34 dispensaries and clinics in strategic areas of the division minister to the sick and introduce to patients, visitors, and friends a new way of life. Through health-education courses, the active ministry of spiritual chaplains, and the tender care of Adventist physicians and nurses, men and women learn for the first time of a Jesus who loves them. Through this kind of ministry prejudice is broken down, resulting in many serious inquiries being made for spiritual help.

In one area of the division where a strong and militant non-Christian religion predominates and has forced a confrontation with the Christian population of the country, a handful of Seventh-day Adventists led by an Adventist chaplain and his physician wife won a major victory for the gospel. Their health-education program was welcomed by the governor of the province and by the city mayor, who pledged his support and personal assistance. The hard work and dedication of this little band have won the hearts of the people of the area.

While we believe in acute-care services, and Seventh-day Adventist hospitals are well known throughout the Far East for the quality of service we offer, there is a growing awareness



A singing group from California, *The Brown Brothers*, performed during the Wednesday evening Far Eastern Division report. All the men sang together in the Philippines before moving to the United States.

that Adventist health education must not be limited to the areas around our medical institutions. For this reason health-education courses are offered on the graduate level at Philippine Union College, and students are encouraged to enrich their ministry by taking classes in health education. Some specialize in this field. Today many of our unions, colleges, and other organizations employ full-time health educators, believing that health education and healthful living must reach both the public and our own members.

Experience and growth of literature evangelism

From the 1890's, when Abram La Rue first circulated Adventist magazines among the sailors of Hong Kong, the publishing work has exerted a powerful influence upon the countless peoples of the Far East. R. A. Caldwell, from Australia, and L. V. Finster, from the United States, laid the cornerstone for the literature evangelist program in the Philippines, which today includes more than 2,000 active men and women in the field supported and supplied by Philippine Publishing House. The combined army of literature evangelists in the Far Eastern Division today numbers more than 3,500 (as of June, 1979), and total deliveries from 1975 through 1979 (6 months) were US\$24,602,461.85, an increase over the preceding quinquennium of 107 percent.

Adventist presses have for many years been printing books for the Adventist home, but translation difficulties have limited the publication and circulation of Spirit of Prophecy books among our people. In recent years a rich supply of this material has been made available. During the past five years special effort has been exerted to encourage every Adventist home not only to purchase but to read the inspired counsel of the Lord's messenger to the church. The division has assigned a regularly employed worker on the division staff to give emphasis to this program, and the members have reacted enthusiastically and appreciatively. A higher quality of Adventist life style is the result.

Today all the major language areas of the Far East have some of the works of Ellen G. White in the national lan-

guage—usually the Conflict of the Ages Series, *Steps to Christ*, *Thoughts From the Mount of Blessing*, a condensed form of the *Testimonies*, and *Education*, with many other volumes in preparation.

Evangelism

Evangelism not only expands the church but also improves the quality of the church members. A witnessing member is a spiritually growing member. In the Far East we believe in evangelism. This means public evangelism, personal evangelism, radio evangelism, television evangelism, Bible correspondence school evangelism, and every other form of evangelism. We believe that every department of the church exists to be an evangelizing agency. Every activity of the church should, ultimately, have evangelism as its objective. Evangelism doesn't just happen. It results from careful planning.

The rapid growth of the church in the Far Eastern Division during the past quinquennium was a result of (1) careful and long-range planning during the previous quinquennium and (2) greater evangelistic activity during the period now ending. TARGET 80, with its program of short- and long-range goals and objectives, its emphasis on cooperation and coordination among the departments, and its concentration on every-member participation, with personal territorial assignment, resulted in more than doubling the membership increase of the previous period. We give God the glory and thank the previous administrations for the course they charted.

Today public evangelism is not dead in the Far East. But it operates differently in various countries. Methods must be adapted to cultures and to changing times. There are some factors that do not change—the Holy Spirit still works—and public evangelism is far more effective when lay members become involved.

Jakarta, Indonesia, is a good example. A division coordinator joined with the union, mission, and local church workers in laying the groundwork and preparing the city. After several months of training church members, area-wide satellite meetings were held, followed by a large series in a central hall. Continued visitation programs by lay teams fed these meetings, and another meeting was held just last September. What were the results in this largely non-Christian city? Hundreds of baptisms, thousands more interested and still studying, and a spiritually revitalized membership.

Peter Jack, Ministerial Association assistant secretary, is now involved in simultaneous programs in Seoul, Korea, and Cebu City, Philippines.

Manila, in the Philippines, is another good example. The North Philippine Union Mission appointed a coordinator to plan for a metro-Manila evangelistic campaign that would coordinate the efforts of the more than 10,000 members of the area, working together with the local pastors, mission, and union staff. After months of training church members, a series of area-wide satellite meetings was conducted. Interest had been developed from radio and television programs, from literature-evangelist contacts, from Bible correspondence graduates, and from the friends and relatives of church members. But the important thing was the city-wide participation of church members as they joined hands and were moved and motivated by the power of the Holy Spirit. At the end of May, 1979, nearly 1,000 people had been baptized and 2,000 homes had been opened to our people for the conducting of Bible-marking classes. The total number of baptisms that will result is not yet known, but the goal from this special saturation-evangelism program in Manila is 5,000 people.

James Zachary, the coordinator of this program, is the new division Ministerial Association secretary. He and Maurice Bascom, lay activities director, are coordinating their efforts in finding new and more effective ways of reaching the multitudes in the Far East.

In 1978, unionwide Sabbath school congresses were conducted in seven unions in the division. Thousands of people came together to learn how to make the Sabbath school a more effective witnessing agency. The year 1979 was the "Year of the Child," and 1980 to 1989 will be the "Decade of the Child." The Far Eastern Division plans to direct more of its efforts toward children, who, at an impressionable age, are much more receptive to the gospel than are those who have reached their older years.

Another successful experiment was carried out in 1979 when specially trained teams, including members from the youth, lay activities, education, and Sabbath school departments, held Youth Witness Training Seminars in every academy and college in the division. The results of these seminars have been so impressive that they are to become an annual program.

Trusted and tried evangelistic tools, including radio, television, and Bible correspondence schools, are playing a vital part in the outreach program of the church in the Far East. Although division funds are limited, unions and missions are finding ways to join with the division in funding television programs in Taiwan and Japan. Radio programs are being broadcast in most of the countries of the Far East, and Bible correspondence schools continue to be one of the most effective means of reaching the multitudes in areas where there are no radio or television broadcasts.

Stewardship

In 1971 the division appointed its first full-time stewardship director. In the intervening years an intensive educational program has been carried into every mission. The practical efforts of stewardship in all aspects of life have been emphasized, with encouraging results. Today we see not only increased revenues in tithes and offerings flowing into the church but also a keener understanding of why we need to give. We find our people supporting the local church needs more generously and also see evidence of a greater sense of responsibility to the world church. One church member who has been financially blessed has set out in a careful way to provide systematically for the funding of several major projects in the Far East, as well as some in other divisions. An understanding of the concept of stewardship of all the blessings God has given is deepening the quality and raising the spiritual level of the members of this division. Today every union and many of the missions employ stewardship directors, part and full time.



To open the Far Eastern Division report, members of the Indonesian *angklung* orchestra played several songs on their bamboo instruments.

Temperance

The cause of temperance is prospering, but new challenges constantly face the church in every sector. The youth, and older members as well, are actively supporting the temperance ministry. The famous bullet-train system, operated by Japan National Railways, has provided cars for nonsmokers to accommodate those who prefer such facilities, and their popularity has surprised a country where the tobacco business is a government monopoly. Partly as a result of temperance activities, governments of Asian countries are looking to the church to assist in public-health education on the ill affects of tobacco, alcohol, and other forms of drug addiction. Singapore and Malaysia, among others, expressed appreciation to the church for its work in this field. Most of the Asian airlines, influenced in part by vigorous church temperance efforts, provide nonsmoking sections on their scheduled flights. And the temperance message is an important force in breaking down prejudice among large segments of people who resist direct evangelism.

Volunteer workers

When the student missionary program began in the Far East over a decade ago we were pleased at the response of young men and women willing to give a year or two of their lives in volunteer service overseas. Today the division is being served not only by scores of student missionaries but also by volunteer workers on many age levels, representing many professions. All of them serve without salary, receiving only a small stipend and housing. They may, or may not, be retired, and they come to us for one or two months, or perhaps for one or two years. In almost every case these volunteer workers provide valuable and critically needed services. They do not take the place of full-term missionaries or national workers but provide relief or augment existing services. The Far Eastern Division is proud of this special group of dedicated men and women.

Missionaries are a part of Adventist tradition. Some of the finest missionaries serving anywhere today are those "home grown" in the Far East. The Philippines has sent out the largest number of missionaries, but Japan, Korea, Indonesia, and Thailand have also shared workers with foreign countries. From 1975 through 1979, 110 missionaries went abroad to work for the Lord. Some of the most difficult, the most remote, the most challenging, areas of the world field found their needs met by our national missionaries. Today we salute this growing band of workers.

Looking back, we can easily see how God has prospered His church in the Far East. In 1947, a little more than three decades ago and half a century after the work opened in Japan, the membership of the Far Eastern Division totaled 38,225. Among a population of 240 million people, that meant one in 6,279 was a Seventh-day Adventist. Last year alone we baptized nearly as many as were members in 1947, and in 1980 there is one Seventh-day Adventist for every 1,140. We can surely praise the Lord for His mercies and blessings.

The future

But what of the future? Only God knows how much longer we must "occupy." But until the day of the coming of Jesus we must live and work as though He were coming today and plan as though His coming is still distant.

A comprehensive five-year program, TARGET 85: GOOD NEWS, has been adopted by the division for the coming quinquennium. With the simple confidence that God is our Leader and the assurance that He "is able to do exceeding abundantly above all that we ask or think," we dare to hope that He will do a quick work. To this end we join our brethren and sisters around the world in full commitment to our Lord and Saviour, Jesus Christ. □

The fires still burn

Report of the
Afro-Mideast
Division, presented
Thursday,
April 24, 1980.

By CHARLES D. WATSON
President



In the perilous summer of 1976, Middle East College faculty and students were battling a forest fire, ignited by incendiary rockets, that was threatening to engulf the college grounds and buildings. The undergrowth was dry, the trees resinous, the wind brisk. There was no water—the situation seemed hopeless.

As the flames raced toward the campus they increased in intensity, scorching the faces of the firefighters. Sensing acute danger to life, College President Ralph Kooreny ordered everyone back from the flames, then urged, "Let us pray."

Swifter than the upward-flying sparks rose those desperate prayers from the line of exhausted firefighters—heads bowed, bodies blackened and glistening with sweat, their backs to the college fence. The flames roared on, oblivious to their petition, until they were a few meters from the college boundary. Then the wind suddenly ceased, "and there was a great calm." As the flames subsided, the young men ran to beat out the last sparks with a surge of renewed energy.

This incident is merely one of a thousand examples of God's power to protect and deliver that we experienced in the Afro-Mideast Division during the past five years, yet it speaks eloquently for the entire period.

Like a vast forest fire, the flames of war have spread to almost every part of the division territory; bloody revolution, corrosive civil wars, terrifying manifestations of political violence, and flames of religious persecution reminiscent of the Dark Ages have threatened the life of the church.

The student firefighters mentioned above could represent the laity of the division; the faculty, its workers; their ineffective efforts to beat out the flames, man's unaided efforts; control of the elements, God's supremacy; that simple, desperate prayer, the link uniting God's power and man's effort, the irresistible force that has meant progress in the Afro-Mideast Division in the midst of peril and persecution these past five years.

From the Russian border in the north to the southern tip of Tanzania, the division boundaries enclose parts of Africa, Asia, and Europe in a huge heart-shaped outline that forms the:

Energy heart of the world—two thirds of the world's oil originates here.

Spiritual heart of the world—Islam, Judaism, and Christianity are rooted in these legendary lands.

Heartland of the human race—here human history had its beginnings.

Failing heart of a dying world—here is the prophetically predestined focus of earth's final conflict.

With the major Arab nations in a state of war, revolution in Iran, and the home base of Lebanon blasted by four years of civil war, Manoug Nazirian, the first national president of the

Middle East Union, and Tom Staples, the secretary-treasurer, are confronted with the greatest challenge facing the church today, in that the great majority of the peoples of the Middle East are conservative followers of Islam.

Eclipse of empire

Late in 1974 earth's most ancient empire gave place abruptly to its newest socialist republic. God had prepared one of Ethiopia's sons, Bekele Heye, to steer the church through this difficult time of adjustment. A Filipino, Paulino Nebres, stands by his side as union secretary-treasurer. Although in 1976 the Adventist hospital in Addis Ababa passed to the control of the government health department, Adventists continue their health-care ministry through the Gimbie Hospital and seven smaller units. The church is thriving and growing. While it took 40 years for the church to reach 400 members, now 2,000 new members are added each year.

Uganda's finest hour

The second largest union in the world, the 140,000-member East African Union, comprising Kenya and Uganda, has emerged from the oppressive Amin era stronger in numbers and spirit. Ugandan-born Executive Director Dennis K. Bazarra and Secretary-Treasurer John Muderspach, from Denmark, are encouraged to see their field developing in maturity and financial independence, as well as in numbers.

Long strides forward

Tanzanian-born Derek Beardsell, the son of missionaries, is fluent in the Kiswahili and Luo languages. He, along with Elisha Okeyo, secretary, and R. C. Megeera, treasurer, both sons of the country, leads the large Tanzania Union. Here the church has risen to the challenge of the times. Forward strides have been made in public and lay evangelism and in educational and administrative development.

Bearing the responsibility of leadership, these are all men of apostolic vision and unshakable faith. The courage founded on that faith has carried them triumphantly through the most turbulent half-decade in division history.

The priority—evangelism

Division Treasurer Earl J. Gregg first came to Africa 30 years ago. Assisted by Auditor F. Norman Pottle, treasurers' councils have been arranged periodically to strengthen the growing number of national treasurers and auditors throughout the division.

While wartime emergencies and rising inflation threaten to erode carefully balanced budgets (the AMD annual budget is in excess of \$8 million dollars), Pastor Gregg has jealously guarded about three quarters of a million dollars earmarked for public-evangelism projects. These have included the outstanding work of the Tanzania Union evangelistic team directed by former Moslem Gabriel H. Mbwana. Sharing their skills with national workers, successful evangelists from overseas have directed institutes of evangelism in Arusha, Beirut, Cairo, and Nairobi. When General Conference Ministerial associate Arturo Schmidt conducted an institute in Amman, Jordan, more than 1,000 non-Christians attended the introductory stages of the campaign, which included four suburban Five-Day Plans.

In December, 1979, Drs. John Staples and Sherman Nagel, of Pacific Union College, directed a city-wide campaign in Kampala, attended nightly by a capacity audience of 1,600. With a nucleus of 500 persons in baptismal classes, there is promise of a new city church in the Ugandan capital.

Faith is for sharing

With severe limitations on evangelism budgets, the Afro-Mideast Division nevertheless has an unlimited evangelistic

potential. Borge Schantz, who directs the laity and youth of the division, reports that his two departments were responsible for 60,000 interests who were baptized during the quinquennium.

In Nairobi on Saturday, October 13, 1979, 2,000 Adventists distributed 100,000 free copies of a tabloid newspaper featuring the Second Advent in journalistic style. Half a million citizens read the paper, which was written and illustrated by Africans.

In Tanzania and Ethiopia, the territorial assignment plan of personal witnessing has brought new life to the members and new members to the church. Every member is mobilized into groups that systematically visit every home in the community. Some enthusiastic lay workers have influenced as many as 100 persons each year to accept Jesus and join the church.

Solomon Wolde-Andreas, division Sabbath school director from Ethiopia, has had three basic priorities: (1) evangelism, (2) to make evangelists of church members through the study of the Word, and (3) the recognition that the Sabbath school without branch Sabbath schools and Vacation Bible Schools is only half a Sabbath school. Seventy thousand of those who enter baptismal waters were first members of the Sabbath school.

Pastor Solomon also promotes Spirit of Prophecy interests and rejoices in the distribution of 10,000 volumes from these important writings, in addition to those printed in the three AMD publishing houses.

Publishing glad tidings

The closing of the Tanzania/Kenya border at the beginning of 1977 cut off 400 Tanzanian literature evangelists from their Kenyan publishing house. Although 150,000 copies of *Sikiliza* magazine were printed in Tanzania and a quantity of books was imported from overseas, this was insufficient to supply the colporteur army. An urgent appeal by the publishing directors to President Nyerere's office brought permission to import a "last shipment" of literature from Kenya.

"We'll make it a good one!" said Africa Herald Manager Donald C. Swan to his 41 African workers and Canadian colleague Victor Moores, who operate one of the most sophisticated and efficient medium-sized printing plants in East Africa. Working round the clock, they turned out 30 tons of

literature for Tanzania, in addition to normal production—the largest shipment ever dispatched from Kendu Bay.

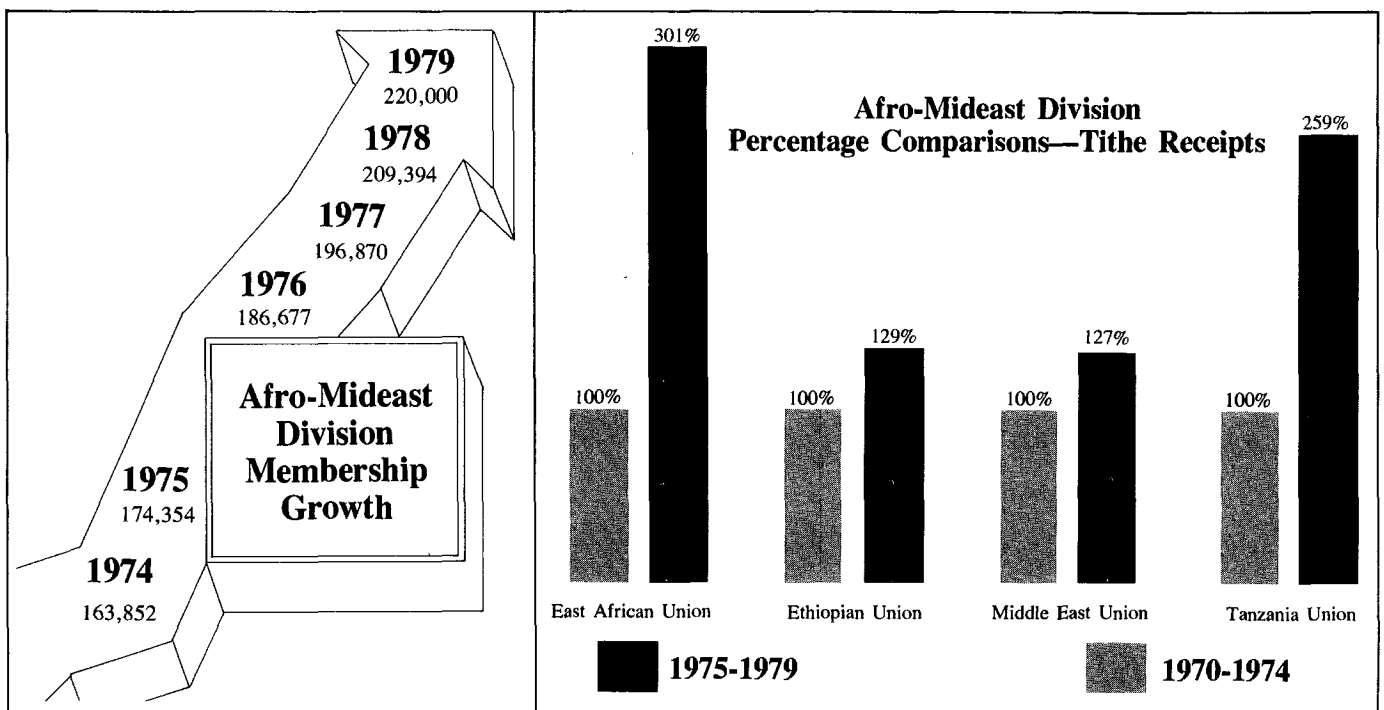
In July, 1978, the general church paper, *ADVENTIST REVIEW* (monthly edition), was printed for the first time on the African continent. This Afro-Mideast edition reaches more than 10,000 families in East Africa, Ethiopia, and the Middle East. Twenty pages of features and world news wing their way from Washington to Kendu Bay each month to be joined by an airborne package of four camera-ready pages of division news and pictures from the Cyprus headquarters office.

The Lebanese civil war wrought havoc for Middle East Press. With two of its key men killed, cut off from supplies of paper, electrical power, access to colporteurs, and export markets, with shells bursting close to and in its buildings—who would have given anything for its potential? Today the picture is changed as Manager Dieter Gramkow reports that production and sales of Arabic books and magazines have reached an all-time high. In Ethiopia the press has experienced a similar pattern of near extinction, followed by enhanced production.

Behind printing-house prosperity is a dedicated band of union and field publishing directors, led by Russell C. Thomas. They are men of courage and charisma, like Youssif Farag, of the Middle East Union, who has been jailed 27 times. He shrugs off such experiences as normal occupational hazards to be faced by literature evangelists who carry the message everywhere. Under such dynamic leadership the colporteur army grew from 813 in 1975 to 1,250 in 1979. Sales grossed \$3.75 million during the quinquennium.

Busy right arm

The powerful right arm of the church—its health-care and temperance departments—has been vigorously exercised. Following the outstanding success of the Nairobi Adventist Health Services, directed by Dr. Robert M. Buckley, a similar center was opened in Arusha, Tanzania, in 1978. Dr. Theodore S. Flaiz, acting division health director, has personally steered it into a successful operation. These smaller units carry much of the community influence and prestige of the larger health-care institutions. In 1979 the Nairobi center added a small lecture theater and demonstration kitchen. Widespread television and



newspaper publicity, financed mainly by an exsmoker because of his Five-Day Plan victory, has made the "Better Living Center" a household word in Kenya.

Kendu Hospital has grown into a modern 135-bed hospital to replace the old hospital dating back to 1924. Dr. E. C. Kraft masterminded redevelopment.

Gimbe Hospital in Ethiopia has been busier than ever. Two veteran doctors, Kristian Hogganvik and William Richli, have been seeing 12,000 patients each year. Their 68-bed hospital housed an average of 90 inpatients each day during 1979. Heri Hospital in Tanzania, with 90-bed inpatient facilities and flying doctor service, continued to serve a large area. Ishaka Hospital in Uganda became a casualty itself in 1977. Taken for a barracks by Amin's army, it was thoroughly looted, but thanks to generous SAWS assistance, grants from the Swedish Government, and gifts from Danish members, it is again serving the community.

Temperance opens doors

Countless positive contacts have been created with non-Christian individuals, communities, institutions of higher learning, and government ministries through the temperance program. In Kenya a series of Five-Day Plans and health-emphasis weeks were presented in mosques. East African Union temperance director David Syme's energetic promotions made him a nationally recognized personality in Kenya and Uganda. He is a member of President Daniel Arap Moi's National Committee for the Environment as its advisor on tobacco, alcohol, and narcotics.

All but two of the Middle East's Islamic nations cooperated with the division temperance department's various programs and services. Forty-five distinguished delegates, including government ministers and university presidents, responded to the department's invitation to attend the World Temperance Congress in Acapulco, Mexico.

University College of Eastern Africa

In December, 1978, President Daniel Arap Moi of Kenya encouraged local government officials to offer 340 acres of prime agricultural land to the church to develop as a university college. In consultation with denominational experts, a master plan of development was drawn up, and the building program has begun on this beautiful site in the Nandi Hills. On January 28, 1980, the first students were enrolled and classes began in makeshift buildings. Development will provide places for 1,500 students.

Middle East College served the division as its senior institution for eight years, operating when every similar institution in Lebanon closed down because of the three-year civil war. In May, 1978, it graduated one of its largest classes. Under its principal, Dr. Joseph Estephan, the college has reopened and continues to make an important contribution as the Adventist college for the Middle East.

During the Uganda crisis, Bugema College and its theological seminary were safeguarded from seizure by a syndicate of laymen. It is now "back in business" with a full roster of students.

The 2,000 fertile acres farmed by Ethiopian Adventist College contrasts so much with its surroundings that in 1978 a prominent government personality being flown over it by helicopter insisted on landing to inspect the campus.

Union leaders in Africa have one problem that other fields would covet—how to house the large congregations continually emerging from baptismal waters. The report of the division secretary indicates that more than 80,000 new members joined the church. Yohana Lusingu, the division's irreplaceable stewardship and development director from Tanzania, reports that church members throughout the division made a significant contribution to their own church building

projects, providing money, materials, and donated labor for 267 new church projects since 1975.

Several major building projects are in various stages of development. Construction has begun in earnest near Eldoret, Kenya, on the multimillion-dollar college that will play such a vital role in the development of the church in Africa.

From the remote Busegwe base, Tanzania Union administration has moved into a fine new building in the city of Arusha, which has superior road, air, and telephone communications. At Parane Secondary School, Tanzania, Paul Routhe, a Danish contractor, has donated his services to build a new girls' dormitory.

The Middle East Union is establishing its newest station in the hitherto unentered country of Sudan, an area that promises to produce a ready response to the gospel message. In 1979 an ordained minister, David Ogillo, was called from Tanzania to locate in Juba, the provincial capital. In Cairo, the Middle East Union has completed the building of a new food factory, which is beginning production.

Division headquarters

As there had been a decision to move the AMD headquarters office to the African continent, feasibility studies have been conducted, but final decision is delayed pending the actions that will be taken at the General Conference session. In October, 1979, postal, telephone, and telex services, which had deteriorated in Beirut during the civil-war years, ceased completely. Immediate action to restore communication with division territories became imperative. Accordingly, accommodations were rented for a temporary headquarters in Cyprus, an excellent communication center.

From Uganda with love

To their brothers and sisters in the world church, Ugandan members send their thanks for all the prayers that supported them during their time of trouble when the church was banned by Amin. As a result of your prayers and their faithful witness, 325 people were baptized in defiance of the ban, and since the return of religious freedom, 2,000 more have been added. An unprecedented spirit of evangelism is stirring every church to action.

Many Adventist members' lives were in danger in Uganda. Many were imprisoned, beaten, and tortured, and seven died. Within our division, Adventist members continue to suffer imprisonment and torture. Young people who put God's Sabbath before political ideology and refuse to repeat blasphemous oaths are targets for the worst abuse. A young girl was beaten in prison with heavy chains until almost dead, then her parents were allowed to take her home. She sent a message to her friends at the Adventist college: "Do not deny your faith, even if they kill you. Jesus will never forsake you." One young man so enraged his tormentors by his calm refusal to deny his faith that they threw him to the cement floor, and with their steel-shod boots jumped on his naked body. Friends carrying him from prison thought his paralysis must be due to a severed spinal cord, but medical examination indicated otherwise. Time may bring recovery. He counts it a privilege to suffer for Christ and bears no bitterness for his persecutors. Is it surprising that the church in his country is increasing daily and that the number of Adventist churches has doubled since 1975?

"We are hard-pressed on all sides, but we are never frustrated; we are puzzled, but never in despair. We are persecuted, but are never deserted; we may be knocked down but we are never knocked out! Every day we experience something of the death of Jesus, so that we may also show the power of the life of Jesus in these bodies of ours" (2 Cor. 4:8-10, Philippians).*

* From J. B. Phillips: *The New Testament in Modern English*, Revised Edition. © J. B. Phillips 1958, 1960, 1972. Used by permission of Macmillan Publishing Co., Inc.

Fourteenth business meeting

Fifty-third General Conference session
April 25, 1980, 9:30 A.M.

Session proceedings

D. D. DENNIS: [Directed opening hymn.]

SHANNON GOODWIN: [Vocal solo, "Welcome Home, Children."]

DENNIS K. BAZARRA: I would like to turn this meeting over to Elder Hackett, chairman of this session.

W. J. HACKETT: We are nearing the close of the business of this session. Tomorrow there will be a great spiritual feast, but several important items must be cared for this morning in this business session.

R. F. WILLIAMS: Yesterday the name of a delegate from the Far Eastern Division was deleted because it was thought he might not arrive. Since he arrived late yesterday, we would like to reinstate the name of Yung Sung Yang, from the Korean Union. I move that this name be reinstated. [Motion was seconded and voted.]

W. J. HACKETT: I present to you the president of Loma Linda University, Dr. V. N. Olsen.

V. N. OLSEN: [The report of Loma Linda University appears on p. 13 of Bulletin 8.]

V. N. OLSEN: I have asked each of the vice-presidents for our world church to make a short statement regarding the value of Loma Linda University to their fields. [The following made statements: Bekele Heye, Afro-Mideast Division; K. S. Parmenter, Australasian Division; Edwin Ludescher, Euro-Africa Division; W. T. Clark, Far Eastern Division; G. W. Brown, Inter-American Division; W. R. L. Scragg, Northern Europe-West Africa Division; Joao Wolff, South American Division; G. J. Christo, Southern Asia Division; K. J. Mittleider, Trans-Africa Division; and C. E. Bradford, North American Division.]

W. J. HACKETT: Now we will ask Elder Wilson to take charge of the next part of the program.

NEAL C. WILSON: This morning we have a special service of recognition for those in the General Conference who have decided that they should retire for personal, family, or health

reasons. I personally have the privilege of saying something special about two of these individuals and their wives. Would Elder and Mrs. Franz and Elder and Mrs. Emmerson please stand? This small group has been very precious to me. There has never been a time when I was in doubt as to where these leaders would stand on critical issues, and that is a most comforting relationship. Elder and Mrs. Franz are retiring to a home in the hills of West Virginia. Elder and Mrs. Emmerson will be a little farther removed geographically but are not retiring from active work, only from the heavy burdens of the treasurership of the General Conference. They will move to Walla Walla, Washington, where he will be the chief executive officer of Harris Pine Mills and the chairman of its board.

I want to extend personal thanks to these brethren and their wives and on behalf of God's people and His church around the world to tell them how much their leadership has meant during these many years. We also want to say something special to the ladies, not merely with words, but with something that bears God's touch, the delicate petals of flowers, on every one of which is written "God is love." [Cor-sages were pinned on the ladies by Mrs. Elinor Wilson.]

F. W. WERNICK: It is my privilege this morning to pay tribute to another group of officers in the General Conference who have worked together very closely, the group of general vice-presidents who are retiring. I have enjoyed my association with them and have learned much from them, and we all agree that it will leave a very large gap in our officer group when they step out of their positions of responsibility. Will each of them stand as I mention their names while I pay a short tribute to them. My wife, Mary Sue, will give a tribute of flowers to their wives. [Tributes were given to the following retiring general vice-presidents: W. Duncan Eva, W. J. Hackett, Richard Ham-mill, C. D. Henri, and M. S. Nigri.]

C. E. BRADFORD: Some persons are endowed with gifts and capacities that qualify them

for effective leadership. Such a person is B. L. Archbold, who was born on Old Providence Island, Colombia. Elder Archbold has had an illustrious career. We pay tribute to him and his wife and wish them Godspeed.

ALF LOHNE: It is my pleasure to present three men and their wives who have done outstanding work in the church of God. [Elder Lohne paid tribute to the following General Conference treasurers and wives who are retiring: Elder and Mrs. M. E. Kemmerer, Elder and Mrs. R. M. Reinhard, and Elder and Mrs. H. D. Johnson.]

G. R. THOMPSON: I have the longest list, 23 in all, including field secretaries, auditors, leaders of departments and services, as well as associates, who are retiring at this session. We express collectively our gratitude for their contributions and our sadness for their leaving. We express today our sincere appreciation for their sacrifices and hard work, performed so unselfishly in the cause that we all love. We wish all of them and their wives Heaven's choicest benediction as they move off the center stage of action to a more leisurely pace in their continued service for the Master. [The list includes the following: Elder F. C. Webster, Personnel; Elder A. H. Roth, Secretariat; Elder W. M. Adams, Public Affairs and Religious Liberty Department; Elder R. C. Barger, Sabbath School Department; Dr. R. H. Brown, Geoscience Research Institute; Dr. W. J. Brown, Department of Education; Elder N. R. Dower, Ministerial Association; Elder J. H. Hancock, Youth Department; Dr. F. E. J. Harder, Department of Education; Elder E. W. Howse, World Foods Service; M. J. McCulloch, Auditing Service; Dr. J. W. McFarland, Health Department; Elder A. C. McKee, Trust Services; Elder C. J. Nagele, Field Secretary; Dr. Walter Ost, Lay Field Secretary; Elder A. V. Pinkney, Temperance Department; Miss Alice Smith, Health Department; Elder W. M. Starks, Field Secretary; Miss Ella May Stoneburner, Health Department; K. W. Whitney, Auditing Service; Elder B. M. Wickwire, Publishing Department; Elder R. A. Wilcox, Field Secretary; and Elder C. A. Williams, Stewardship Department.]

NEAL C. WILSON: May I ask Elder R. R. Bietz to come to the platform. After he retired, we asked him to lead out in the direction of the Christian Leadership Seminars for the church. On behalf of the church, I want to

say Thank you for what you have done to stimulate true Christian leadership in the Seventh-day Adventist Church.

R. R. BIETZ: About 1,050 in the various divisions and North America have taken this seminar. Dr. D. W. Holbrook, Dr. James Crawford, and I have had a wonderful time sharing our philosophy of church administration. We are happy to have had the privilege of sharing with you what we hope will contribute to more efficient administration of the church of God.

W. J. HACKETT: The work must go on. I present to you the staff of the White Estate and Dr. Robert W. Olson, the secretary of its Board of Trustees. [Presented the White Estate report found on p. 12 of Bulletin 8.]

W. J. HACKETT: Elder E. H. J. Steed will present an item now. [Presented a report on the Five-Day Plan to Stop Smoking. Plaques were presented to the following: R. H. Baird, India; Jorge Escandon, Puerto Rico; R. P. Faber, Orlando, Florida; Jack Hubbs, Washington Conference; H. A. Morel, Texas; Takaharu Hayashi, Japan; Lennox Westney, Washington, D.C.; Leonard G. White, Great Britain; Joseph Mashburn, Takoma Park, Maryland.]

W. J. HACKETT: This morning we have another distinguished guest. Dr. B. B. Beach will introduce him.

B. B. BEACH: We welcome the representative of the Anglican Consultative Council for the world, Bishop Robert Terwilliger, who will give us a few words of greeting from the Anglican communion.

BISHOP ROBERT TERWILLIGER: Dr. Beach, Elder Hackett, I bring you greetings in the name of the Lord. As I have been with you in your conference, I have noticed several things. First is that it is the healthiest-looking group of human beings that I have seen in many an age, even in Texas. You also seem to have happiness—I would even say joy, the joy of believers.

I know that you believe that the world has a destiny and that destiny is God's—God's will, God's act. As I have read the beliefs set before you for revision, I hoped to find some degree of disagreement. I had the most awful disappointment. I found increasingly that we are together in our faith. Therefore, the unity that we share is not simply a unity of good will and fellowship but unity in faith increasingly, a unity in Christ. Therefore, the peace of the Lord be always with you.

W. J. HACKETT: Several items need to be brought before us.

M. T. BATTLE: [Read action, "SDA Council of World Mission and Evangelism," found on p. 19.]

I move the adoption of this recommendation from the Plans Committee. [Motion was seconded.]

W. R. LESHER: Paragraph 1 mentions 4 billion people who have not been reached with the gospel, while number 1 states there are "3 billion people of other faiths and ideologies." Could these figures be correlated?

KENNETH W. HART: I fully support the purpose of this proposal. The establishment of such a council, it seems, suggests finding new approaches in evangelism. I would like to see included in this statement a very strong emphasis on medical work, which must have strong emphasis to reach such groups as Islam. I suggest inclusion in this council of medically oriented people.

A. Z. RODA: My life spans the history of Adventism in the Philippines. I am as eager as can be that the work of God will soon be finished in the Philippines, as well as in the whole world. For this reason, I was moved when the following words were read,

"Whereas, There seems to exist a new readiness and a new receptivity to the gospel among many of these unreached populations of the world." I still have a burden for evangelism, even though I am a retired minister.

J. A. MC MILLAN: I suggest the addition of a concluding paragraph: "To fulfill the gospel commission of our Lord in order to hasten His coming and the ushering in of His kingdom of glory." [Motion to accept addition was made, seconded, and passed.]

JOSEPH J. BATTISTONE: I speak regarding number 5, "To plan for the growth of the church and the building up of the body of Christ worldwide." What will be the relation of this council to the Ministerial Association of the General Conference? Will the General Conference Ministerial Association be represented?

W. J. HACKETT: I am sure they will be highly involved. The council will no doubt be appointed by the General Conference Committee and will include all segments of the evangelistic and church-growth programs.

[Motion was passed.]

M. T. BATTLE: [Read "Peace Message to All People of Good Will," found on p. 19.]

[Motion was made, seconded, and voted.]

M. T. BATTLE: [Read the

action, "Prophetic Guidance for the Church," found on p. 19.]

I move the adoption of this recommendation. [Motion was seconded.]

HENRY L. BRUNER: I believe we could improve the statement, "Ellen Harmon, later called Mrs. White," by saying rather, "Ellen Gould Harmon later *became* Mrs. White." [Motion was passed.]

W. J. HACKETT: We must get back to finishing up some of these items that Elder Wilson has led us into.

NEAL C. WILSON: Last night while some of us were sleeping others were preparing the report of the special editorial committee for the Statement of Beliefs. Will Dr. Hammill, chairman of that committee, tell us about the process used to bring us the report this morning?

RICHARD HAMMILL: The committee has met quite regularly since its appointment, right through this morning. We did our very best, under the constraints of time, to consider every suggestion. You must recognize that because of the quantity it was impossible to give much time to each one.

Some were accepted and are embodied in the report you have in your hands. Some were rejected. I think I should mention that though some were not ac-

cepted, it was not because they were not true nor because they were not good. It has been our aim to keep this document short. This is not a full and complete statement of all aspects of doctrinal belief and subsidiary points. Some very good ideas are covered in our statement for instruction of candidates who desire admission into the church, and others are included in the baptismal vow, but it is necessary in this brief Statement of Fundamental Beliefs to state only basic, fundamental points. There simply is not room to cover practical and exhortatory aspects, such as wills and legacies and calendars in different countries in this succinct statement of the fundamental beliefs of the church.

Some suggestions had to do with shades of doctrinal exposition. As much as we could, we included these, but there are, I think you must know, some moot points on which the church has not seen fit to make a statement for many, many years. For instance, aspects of the sanctuary doctrine were introduced which have not appeared even in our present statement, written in 1931. For 50 years the church has not tried to make a statement, for instance, about geographical divisions in the heavenly sanctuary, though some of you may not



The Reformers Martin Luther, John Huss, Ulrich Zwingli, and John Calvin were featured during the Euro-Africa Division report. Edwin Ludescher, division president, holds up a torch of truth at right as all on the platform and in the audience sing Luther's hymn "A Mighty Fortress Is Our God."

have thought of this. It may be found in more lengthy expositions of our beliefs, but not in this Statement of Fundamental Beliefs.

Things like conditional immortality were introduced on the floor. This is not a Biblical phrase. There are different views on the interpretation of the text. You heard the interchange of discussion—the quoting of the text, “God only hath immortality,” which is granted at the present time, and then the quoting of a verse in I Corinthians 15, where, it is claimed, God says the saints shall be given immortality. Our committee tried to use words in such a way as not to make this aspect prominent.

We are aware that this document now may have some punctuation out of place or even a singular verb with a plural noun. Please, let us not, in the limited time remaining, draw our attention to these. The secretary will indicate a few places where a phrase or word has been added, or the order of clauses has been changed, which, on more recent examination, was needed to make the sentence move just right. These will appear in the REVIEW.

It might be helpful to look at the preamble first.

NEAL C. WILSON: Thank you, Dr. Hammill, for the good suggestions as to how we might proceed. You have also given a rather adequate report of how the committee functioned and what is being presented this morning.

All suggestions and comments have been extremely helpful. I did ask four members of the committee three questions. First, “Do you feel reasonably satisfied with the work that you have done, taking into consideration the suggestions that were made by the delegates?” All responded that they felt reasonably satisfied. Human words can always be improved and some improvement might still be possible, but they did feel satisfied.

My second question was, “Do you feel that this statement is better than the one we have had? Is it clearer? Do you think it will be more beneficial for the church?” Without exception they strongly affirmed that it was a big improvement.

My third question was, “Do you think that it is worthy of adoption at this session?” Without hesitation their response was, “Yes, we really do.”

M. T. BATTLE: [Read the “Preamble for Fundamental Beliefs of Seventh-day Adventists” found on p. 23.]

ERNEST LOGAN: I am a lit-

tle concerned with the expression that “the church is led by the Holy Spirit to a deeper understanding.” Non-Adventists might misunderstand this. I suggest “continuing understanding.”

JOHN W. FOWLER: I greatly appreciate the openness of this meeting and the improved revision of our doctrinal statement. I am very happy with it. I do have a question about the word *current*. Could some who might be characterized as superconservative see in that word a frightening change, causing further criticism?

NEAL C. WILSON: Why don't we just leave it out? It isn't that important to the statement.

CALVIN A. TOWNEND: Would the third sentence be more clear and specific if it said “Revision of this statement” rather than “Revision of these formulations”?

NEAL C. WILSON: That is an option. I believe, however, that Dr. Hammill was appealing that we not try to spend too much time on optional words. Would “statement” be a preferable rendering? It is more direct. Unless someone objects, shall we agree to go that direction?

PIETRO COPIZ: Should not and follow the words “their only creed,” rather than *but*?

NEAL C. WILSON: That is a much better conjunction. Let us read the first section now.

M. T. BATTLE: [Read section 1, “The Holy Spirit.”]

A. LEROY MOORE: I refer to the sentence “The Holy Scriptures are the only infallible revelation of His will.” In 1888, Ellen White wrote a sharp rebuttal regarding articles by Elder Butler that had been printed several years before, in which he had outlined degrees of inspiration. These had been taught in the college. After having clearly indicated that man has no right to suggest that there are degrees of inspiration, she indicated that this same principle applied to her own works.

Now I would suggest that the word *only* be used in a different manner. Could we not state, rather, “The Holy Scriptures are the infallible revelation of His will, the only test of truth”? It is true that all the gifts, including the gift of prophecy, must be tested by Scripture. It is also true that Scripture and Ellen White teach that there are no degrees of inspiration, though there are differences in function. The gift of prophecy is for the edification of the church, and not for the church's use to the world. There are other differences also. How-



Joseph Z. Walker, 101, of Stockton, California, still an active speaker, was the oldest minister to attend the session.

ever, it would be wise, I think, to avoid any statement that would seem to indicate degrees of inspiration, with the Bible on one level of revelation and the gift of prophecy, as manifested through Ellen White, on another.

RICHARD HAMMILL: This was discussed. There is a difference of opinion. This paragraph, except for the introductory sentence, is a quotation from Ellen White's *The Great Controversy*.

HENRY L. BRUNER: The fourth sentence says that the Bible is, among other things, the “test of experience.” Should it not also say something about the source of our faith?

RICHARD HAMMILL: There are many things that could be said here, but we chose what seemed to be the best statement from the Spirit of Prophecy. The Holy Spirit is the one who gives the measure of faith.

HENRY L. BRUNER: Faith cometh by hearing and hearing by the Word of God.

NEAL C. WILSON: We must remember that we are talking about a group of statements. That is why it was suggested this morning we might not want to say only “this statement,” but rather “these statements,” because they all do tie together. Thus we have the totality of the picture, while every separate one may not say everything about our belief.

GEORGE E. KNOWLES: I refer to the phrase “the knowledge necessary for salvation.” Some religious groups make salvation entirely dependent upon a correct understanding and knowledge. Would this be strengthened by inserting “the knowledge necessary for a decision affecting salvation”?

RICHARD HAMMILL: We are not dealing with doctrinal matters when we make sugges-

tions like this. We are editing this paper, which does not change any doctrinal position. And it seems to me that we should not deal with editing and rephrasing and better choice of words, or we will not complete our work.

RONALD D. GRAYBILL: One of the values of the preamble is that some of these things can be cared for later. I suggest that we read the entire document through at one time so that we will all be put under the discipline of having to raise only the most important questions at the end.

LAWRENCE GERATY: Whether the word *only* is in this particular quotation or not, it is in other Spirit of Prophecy quotations. I feel quite strongly that it ought to be here to make clear to people, of whatever communion, where we stand as to our source of truth. If we believe the Spirit of Prophecy, we will leave the word “only” here.

R. R. HEGSTAD: There is a distinction between “an infallible” and “the infallible.” “The infallible” is much stronger than “an infallible.” I do not think we need *only*.

ROBERT G. HUNTER: I support striking the word *only* and even support the use of the word *an* instead of *the*. The Holy Scriptures are “the infallible” revelation of God's will, but Jesus Christ is an even clearer infallible revelation of God's will. We know Jesus, and test all our understanding, through the Word, the final authority. My concern is that we confine ourselves to this *only* and nothing else when we understand that Jesus Himself is the perfect revelation of God's will.

NEAL C. WILSON: I would like to take a count now of our feeling. [Straw vote indicated to eliminate the word *only*.]

W. J. HACKETT: We have another special feature. Will Dr. Winton H. Beaven come to the desk while the REVIEWS are being distributed?

WINTON H. BEAVEN: Friday evening a presentation was made to Elder William Fagal on behalf of the Weniger Memorial Committee. The committee, each calendar year, chooses two or three Adventist church leaders for this honor. This year a young man was chosen who has distinguished himself as a leader of our Egyptian mission, as president of the Columbia Union Conference, as vice-president for the North American Division, and who now serves as our General Conference president. The committee recognizes that he demon-

strates the principles of excellence that were the hallmark of Charles Elliott Weniger. It is my privilege on behalf of the committee to present the Medalion for Excellence to Elder Neal Wilson, president of the General Conference.

NEAL C. WILSON: Please express my deep appreciation to the committee. I feel sure that if they had more time, they could have found a much more worthy candidate. I happen to have had the privilege of studying under Dr. Weniger. Several of you here this morning have had the same privilege. He did set before us the highest of ideals. We have not been able to reach all of them, but I feel greatly honored and certainly humbled to think that the committee has selected me in this way. I hope that I can live up to the high expectations that the committee has and that were certainly embodied in the life of Dr. Charles Weniger.

SAMSON B. KISEKKA:
[Benediction in Luganda.]

W. J. HACKETT,
Chairman

N. C. WILSON,
Chairman

D. A. ROTH,
Proceedings Secretary

M. T. BATTLE,
Actions Secretary

Session actions

SDA Council of World Mission and Evangelism

Whereas, There are nearly 4 billion people in the world today, many of whom have not yet been reached with the gospel of Jesus Christ; and,

Whereas, There is a great need to develop new approaches to reach out to those people of other faiths and ideologies, secular society, and the cities; and

Whereas, There seems to exist a new readiness and a new receptivity to the gospel among many of these unreached populations of the world; and

Whereas, There is a need for more planning, recruitment, coordination, and the preparation of the whole church for mission to accomplish its God-given task,

Voted, To refer to the General Conference Committee for study the establishment of a Council of World Mission and Evangelism, with tentative purposes as follows:

1. To stimulate and coordinate the missionary outreach of the whole church to the billions of people of other faiths and ideologies, secular society, and the cities;

2. To give study to the best ways and means by which these people can be reached with the gospel of Jesus Christ;

3. To study the levels of resistance and receptivity of these unreached populations;

4. To develop effective strategies and approaches to advance the work of mission in the whole world;

5. To plan for the growth of the church and the building up of the body of Christ worldwide; and

6. To fulfill the gospel commission of our Lord, in order to hasten His coming and the ushering in of His kingdom of glory.

Peace Message to All People of Good Will

Voted, To adopt a message of peace as follows:

Ours is a world of international tension, habitual exploitation, economic chaos, frequent terrorism, and repeated appeals to arms. These hostilities and uncertainties endanger the peace and civilization of this planet. They create obstacles in the way

thus be known as peacemakers and bridge builders.

We call on all Seventh-day Adventists and other people of good will, inasmuch as in them lies, to help create atmospheres of cooperation and brotherhood, leading to exchanges between different cultures and ideological systems and better understanding between men of all races, faiths, and political persuasions.

Because time is short, and in view of the countless opportunities open to God's people for witness and gospel advance, while a preapocalyptic situation still prevails, we urgently call upon every child of God to participate in the concerted evangelistic program launched on all continents and guided "By His Spirit."

Prophetic Guidance for the Church

Voted, To adopt the following statement on prophetic guidance for the remnant church.

The Seventh-day Adventist Church has, from the time of its formative years, accepted as normative the teaching concern-

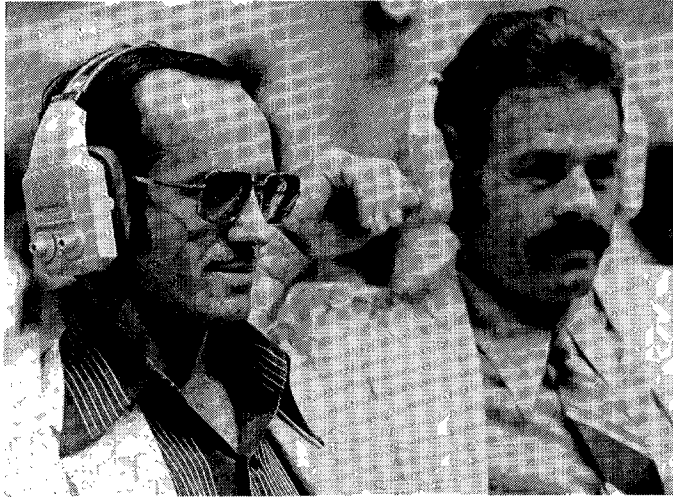


messenger. From that time to the present the Lord has, through this means, continued to provide guidance and counsel for His people.

The influence of this prophetic gift has been such that it has leavened every aspect of the church's development and life: (1) counseling and undergirding the efforts of leaders as they organized the church, (2) confirming its basic Biblical teachings, (3) planning for world mission expansion, (4) giving expression to guiding principles in the operation of publishing, medical, and educational institutions, and (5) contributing to the edification of the church and its members in devotional life and Christian service. No phase of the life of the church has been without the influence of this teaching gift, and it is evident that the church could not have developed its distinctive character and grown to its present proportions without it.

This broad spectrum of counsel, written under the influence of God's Spirit, is pertinent to help meet the challenges to the total well-being and the very existence of the church in these last days. Faithfully observed, these counsels will be of value in uplifting Jesus Christ as the only way of salvation, in confirming doctrine and prophetic truths for this time, in encouraging revival and reform, and in warning against error and fanaticism. Especially pertinent is the clarion call of God to His people to seek a spiritual preparation to meet their Lord as they take to the world God's last messages of Revelation 14 and Revelation 18.

We, the delegates to the fifty-third session of the General Conference of Seventh-day Adventists, reaffirm our confidence in the prophetic guidance so graciously provided by the unfailing Word of God and the counsels from the pen of Ellen G. White.



Delegates were able to listen through earphones to translations of the proceedings into Spanish, French, German, or Portuguese.

of Christian witness across frontiers and tend to inhibit evangelism. They can lead to restrictions being placed on religious freedom.

When confronted with this stormy and confused world, the Adventist conscience is aroused. The delegates to the fifty-third session of the General Conference invite God's people in all lands to earnestly pray for world peace and the holding back of the winds of strife and war. Adventists, by precept and example, must stand and work for peace and good will toward men—and

ing spiritual gifts as set forth in the Pauline writings (1 Cor. 12; Eph. 4), recognizing that these gifts were not intended to be confined to any one period but were given to edify the church from the apostolic era to the end of time.

The church has recognized further that from among those gifts the gift of prophecy has been bestowed in a special way, for the blessing of the church, being manifest in our midst in late 1844 when Ellen Gould Harmon, who later became Mrs. White, was called to be God's

Fifteenth business meeting

Fifty-third General Conference session
April 25, 1980, 1:30 P.M.

Session proceedings

W. C. SCALES: We welcome each of you to the afternoon business session. The opening prayer will be offered by L. Litchfield, pastor of the Southampton, England, church. The benediction will be offered by Ray Glen, a student at Weimar Institute.

L. LITCHFIELD: [Offered the opening prayer.]

W. C. SCALES: At this time, we will turn the service over to our beloved president of the General Conference, Elder Neal C. Wilson.

NEAL C. WILSON: Let us come back to our Statement of Fundamental Beliefs. I hope you remember that we are not really seeking what wording you would prefer, but rather a consensus whether this clearly and adequately states what we believe. We will ask our secretary to read it for us. I feel it should be read in its entirety. After that, I will ask you three or four questions. I want to learn how close together we are. If we are unified, we need not waste a great deal of time on wording. If we are badly divided, more time will be needed. I will ask you, Have we in this statement, in your judgment, departed from, or stayed close to, the basic beliefs of the Seventh-day Adventist Church? I also will ask that you search your heart, asking yourself whether we have weakened our theological position as God's special representatives, with a distinctive message to the world.

So, Elder Bothe, please read the document through.

J. W. BOTHE: Mr. Chairman, I will read from corrected copy, which has slight changes in a few places.

[Read the Statement of Fundamental Beliefs as revised by the committee appointed to consider the observations made during the discussion of this item by the delegates to this session. The full revised text of this statement, including the minor changes made at this fifteenth meeting, is found on p. 23.]

NEAL C. WILSON: This sounds good to me. I could present and defend this in any circle I know.

I would now like to know how close together we are. I ask you again: In your judgment, does this ring true to the gospel in the setting of the three angels' messages, and does it represent the fundamental beliefs of the Seventh-day Adventist Church as you know and believe them?

This is *not* a vote—Will those who do feel that it fairly represents the fundamental beliefs of the Seventh-day Adventist Church please express that by raising your hands? [Many hands were raised.]

Thank you very much.

Those of you who feel that you cannot accept this as an expression of the fundamental beliefs of Seventh-day Adventists, may we see your hands? [Very few hands were raised.]

The response is overwhelmingly favorable, with the exception of maybe a half-dozen persons.

Now, my brothers and sisters, what would you like to do about this?

HAROLD E. METCALF: This committee has done a splendid job, but if you would permit me, I would like to point out at least one serious thing in Article 15, "The Lord's Supper." The last sentence says, "The communion service is open to all baptized Christians." As long as I have been preaching this message, we have practiced open communion. I suggest that we amend it to read, "The communion service is open to all *believing* Christians." I would move that change.

NEAL C. WILSON: OK. I will follow the same procedure, requesting an expression without motions at this time.

RICHARD HAMMILL: The committee talked about this a great deal. Some were concerned particularly with the matter of small children partaking of the Communion.

There is developing in some of our churches a very definite trend toward rather small, unbaptized children receiving the emblems. In some places families, with all the children, partake together. It was as a result of this representation that we felt there should be some way to say that small, unbaptized children should not participate in the Lord's Supper. This was the best way we knew

how to embody this concept. If the word *baptized* is changed to all *believing* Christians, this problem is still not resolved. In our churches we have not favored children participating in this service.

NEAL C. WILSON: May I see the hands of those who would rather see the word *believing* instead of *baptized*? [Many hands.] Let me see the hands of those who would rather have the word *baptized*. [A few hands.] I accept this show of hands as an indication of the preference of this body. There is no point in discussing it or debating it further at this time.

HAROLD E. METCALF: Brother Chairman, I have another observation about Article 23, "Christ's Ministry in the Heavenly Sanctuary." Here again the committee has done a tremendous job. However, this is one of our fundamental beliefs that ought not to be tampered with. I suggest an addition to the third sentence, which reads, "He was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension," of the following words, "which had been prefigured by the ministry of the priest in the first apartment of the earthly sanctuary." Then, I suggest an addition to the next sentence, "In 1844, at the end of the prophetic period of 2300 days, He entered the second and the last phase of His atoning ministry," these words, "typified by the work of the High Priest on the Day of Atonement in the Most Holy Place of the earthly sanctuary."

I am well aware of some of the positions that are being taken today, and I understand clearly why the wording is as it is here. But I believe that the words that I have suggested could be added. It does not say that there is a holy or a Most Holy Place in heaven. It simply points out that what Christ does at the beginning of His ministry and what He does in the closing phase of His ministry have all been typified by what went on in the earthly sanctuary.

W. DUNCAN EVA: As far as the first suggestion is concerned, I don't know that I object to the thought—although it seems it could be stated in far fewer words.

NEAL C. WILSON: I will ask now, How many would like to see that first suggested wording added, indicating that this was typified by the priests in the first apartment of the earthly sanctuary?

RICHARD HAMMILL: This is a very complex issue. I per-

sonally believe that Christ did begin the first-apartment phase of His ministry in heaven when He ascended. But great care must be taken in this wording, because Ellen White does say very clearly that when Christ ascended to heaven He did go also into the Most Holy Place, as well as the holy place. A careful study of these concepts, and particularly of Hebrews 9, reveals that it is talking there about the dedication, among other things, of the heavenly sanctuary. When Hebrews uses the example of the sprinkling of the different pieces of furniture in the earthly sanctuary and applies it to the heavenly, it is not referring only to a first-apartment ministry but to the whole heavenly sanctuary. Our committee noted those statements, and the very illuminatory statements of Ellen White. We have worded this article very carefully so that it does not exclude either or any of those concepts that, we understand, happened when Christ ascended to heaven. I hesitate to see us tie this down to just one aspect. And I wish we could keep the wording that we have here.

NEAL C. WILSON: We will take an expression now. [The expression clearly was to leave the wording as it was.]

ALAN B. JOHNSON: Thank you, Mr. Chairman, for your patience with us as we have considered this most historic document. I appreciate your request that we discuss only theological matters and not editorial questions.

NEAL C. WILSON: Correct. That is all we are doing now.

ALAN B. JOHNSON: But sometimes, Brother Chairman, we laymen really can't distinguish between what is editorial and what is theological.

I have a question in the first sentence of Article 10. I am concerned with just one word, but it might have theological implications. It says, "In infinite love and mercy God *made* Christ." I would much prefer that it read, "God *sent* Christ."

RICHARD HAMMILL: In several places the Bible uses this exact expression, and I have thought often about all that is included in it. It is a very pregnant expression with a lot of meaning. I am not sure I could explain all there is in it, but it is a very clear and explicit Biblical expression.

NEAL C. WILSON: [Requested an expression from the delegates. No change was indicated.]

ALAN B. JOHNSON: Also on that line are the words "to be



Morris Taylor, a teacher on the music faculty at Andrews University, Berrien Springs, Michigan, played the piano for several meetings.

sin for us." Again, as a layman, I am not sure I really understand that we mean Christ is sin. Could it not better say "to take upon Himself our sins" instead of "to be sin for us"?

NEAL C. WILSON: Again, it is a Biblical statement. In fact, it is the same Bible verse.

We have already expressed our desire to stay with Scripture.

J. R. SPANGLER: I do appreciate this document, because we need to clarify our beliefs in order to send them to the numbers of non-Adventist clergy who are constantly asking us for an authoritative statement of our beliefs. I hope, Brother Chairman, that this will be voted today. We must not fail to do this. We are embarrassed to send the Statement of Beliefs we have now because it contains many loopholes and some things are omitted.

I would like to make a suggestion on Article 17. If I remember correctly, we were asked to strengthen this statement on the gift of prophecy. Instead, I believe we have qualified it. In the third sentence, I would just change one word in the phrase "source of truth which provide," substituting "and" for "which" so that it would read, "source of truth and provide for the church comfort . . ."

OTTO PETER: May I please express myself in regard to Article 17. It is my opinion that we should stay as close as possible to the words of the Bible. In the third sentence, "A continuing and authoritative source of truth" can easily lead to misunderstandings. According to 1

Corinthians 14:3, the gift of prophecy is for edifying the church, for comforting, and for admonishing. I fear that this new wording might lead to new misunderstandings and new problems. Therefore, I urge that we do not word it the way it appears in the new suggestion. We always confirm the Bible, and the Bible alone, as the authoritative source of truth. I think this wording does not express our basic belief.

N. C. WILSON: The last sentence makes it very clear that the Bible is the test of teaching and experience. I will ask for an expression. [The expression indicated no change.]

J. R. SPANGLER: I have one more point on Article 2. Some of us still have problems with this term in the third sentence, *self-revelation*. To me this is indefinite and unclear. What does it mean? I suggest that we use words to the effect that He [God] is "infinite and beyond human comprehension, yet known authoritatively through Jesus Christ and the Scriptures." This is more tangible.

NEAL C. WILSON: All right, we will find out right now how the group feels. [The expression was not decisive.]

RICHARD HAMMILL: If this body feels the change is preferable, I would go along. But bear in mind that in other articles, corroborated by the Spirit of Prophecy, it is stated that God is revealed also through His second book, creation. In this article we made no attempt to define all the ways. In other places, it is stated that He is known through the Scriptures, through Jesus

Christ, and through nature. The fact that it is not qualified here does not mean that it is unqualified in the total statement. It seems to me that it is not advisable every time we use the word *self-revelation* to try to mention all the ways in which God reveals Himself, but to say it in the appropriate place.

NEAL C. WILSON: All right, we will take one more expression. [The expression indicated no change.]

J. A. MC MILLAN: May I go back to Brother Metcalf's statement on Article 15, "The Lord's Supper"? I have waited a long time to make a speech on this and would like to make it now. It will be brief.

I think we should add another phrase to the last sentence, "and all Seventh-day Adventist children who have been baptized." We tend to confuse here two things that are clearly separate, and develop a false antithesis.

We are committed to the concept that all believing adult Christians of other denominations are free to take communion with us. This leads some to say all children who want to partake should be included. Surely, if a child is old enough and committed enough to accept the Lord's Supper, he is old enough and committed enough to accept baptism in anticipation of taking the Lord's Supper. If that concept is omitted, the problem is raised, At what age is a child allowed to partake?

LEWIS O. ANDERSON: I have two points, one on this very issue. If we say the Communion is open to all baptized Christians, this would not jeopardize our open Communion, because we allow everyone present to judge himself.

NEAL C. WILSON: What about those communions that do not follow baptism? There are many. That is why some do not want it limited to baptized believers.

LEWIS O. ANDERSON: My other point was on Article 21, "Christian Behavior." The first statement mentioned jewelry as one item of adornment. Jewelry has been taken out of this statement. I feel the statement is weakened somewhat, which weakens the hands of pastors. It may be misunderstood by the field.

RICHARD HAMMILL: Brother Chairman, we felt that the word *jewelry* covers a broad aspect of what people wear. Some wear a tie clasp, others wear a small brooch on the dress, or something similar. Today the word *jewelry* covers such a vast

sweep that we felt in this fundamental statement we should limit ourselves to clearly stated principles. I think in a fundamental belief statement this is what should be stressed.

NEAL C. WILSON: I want to come back to the discussion we had about the children and the Lord's Supper and get a reading of your expression. [The expression indicated no change.]

CHARLES UPSHAW: I have a question on Article 2, "The Trinity." I believe when we first studied the document the term was Godhead. My objection to the use of the word *Trinity* is the fact that in many Christian congregations it refers to one God and also means one person. Yet in our explanation we refer to three co-eternal persons, and in Article 13 we refer to a triune God. I would like to suggest that we either change the title to "The Godhead" or "The Triune Godhead."

W. DUNCAN EVA: We discussed this back and forth. We had both, and we did not like that. Now we have used one of them and this isn't popular. We had "Godhead" in the old *Manual* and we didn't like that. I think it would be better just to ask the folk to express what they would prefer. *Trinity* to me seems to be a perfectly good word, even though we don't like some of its connotations. Many other words have connotations we are not happy with either.

RICHARD HAMMILL: We used the word *Godhead* here earlier because it was a Biblical term. When we really checked it in the Greek New Testament, we found it was not an accurate translation. The word that appears in the King James Version as *Godhead* is really *Deity*. Because it was not a Biblical term, we felt we should leave this word that is Biblical, as it is better understood in the Christian world at large.

NEAL C. WILSON: [Requested an expression. No change was indicated.]

NEAL C. WILSON: We should have been out of this hall now. Our brethren will be under extreme pressure to get everything moved to the Grand Hall unless we are out within 15 or 20 minutes.

GEORGE T. L. ATIGA: I would like to express deep appreciation for the beautiful way you have handled the revision of our fundamental beliefs for the *Church Manual*. I also want to express appreciation for the editing committee. I move that we accept this document as the expression of the fundamental be-

liefs of the Seventh-day Adventist Church, and that any further editorial matters be referred to the editorial committee.

NEAL C. WILSON: There seems to be quite a number who would like to proceed that way. The chair will be guided by this group. We have tried to give ample opportunity for expression. Our time is gone, but I don't want to force or hurry this if someone feels that what he wishes to suggest will clearly affect the beliefs of this church. I appreciate that motion and will accept it as soon as we have listened to the few individuals who feel they have something greatly important to say.

HEDWIG JEMISON: Article 6, "Creation," as discussed yesterday, read, "God is Creator of all things, and has revealed in Scripture the authentic account of His creativity." Wednesday it read, "the authoritative account of His creative activity." I feel that it would be greatly to our benefit if the previous wording could be returned. I do not remember any discussion against it Wednesday.

In Article 8, "The Great Controversy," the fourth sentence ends, "the disordering of the created world, and its eventual devastation at the time of the Flood." I wish we could add there "the worldwide flood," because there is an increasing number of people who believe it was a very limited flood.

NEAL C. WILSON: Let me find a consensus. The first point was *authentic* versus *authoritative*.

LAWRENCE GERATY: I think *authentic* is stronger here. In my field there are a number of authoritative accounts from the ancient Near East, but they are not authentic.

NEAL C. WILSON: So *authentic* is felt to be stronger than *authoritative*. [An expression was requested. The consensus was to retain *authentic*.]

Now in Article 8, would you like to expand this to say "a worldwide flood," or do you wish it left as it is? [The consensus was to retain "worldwide flood."]

E. E. ZINKE: In Article 12, "The Remnant and Its Mission," there is a new idea regarding the universal church that was not in our previous document. Furthermore, we have taken out the reference to Seventh-day Adventists as being the remnant movement. Now I would be happy to leave in the reference to the universal church. I do not think we have time to debate this issue here. It would

help me theologically, however, if the title could be "The Remnant Church and Its Mission" in contrast to the "universal church."

Then I would appreciate it if, editorially, the secretary could again insert the idea that the Seventh-day Adventist Church is specifically linked to the remnant.

NEAL C. WILSON: You have heard this particular comment. I think we understand the issue here. Those of you that would like to see it remain the way it is written, let me see your hands. [No change indicated.]

Anyone, of course, who reads this document knows that we are talking about the Seventh-day Adventist Church, but the question is the "universal church" versus the "Seventh-day Adventist Church."

RICHARD HAMMILL: Notice the clear delineation here of Revelation 14, the three angels' messages, and so on. This could be understood in no other way. Yet our committee felt this is a little more delicate way of setting this belief before the world. I believe it is adequate.

NEAL C. WILSON: May I see the hands of those of you who would like to see us include here more specificity, stating it is the Seventh-day Adventist Church. [No change was indicated.]

E. E. ZINKE: One of the key questions in theology is, How do we arrive at a knowledge of God? This is also one of the key doctrines of Scripture. It is answered that we arrive at a knowledge of God primarily through Jesus Christ and the Scriptures, and secondarily through nature, history, experience, et cetera. It would seem to me to be important for us in our statement of beliefs to state explicitly how it is that we arrive at a knowledge of God. This was very well supported when it came to the floor the first time. Furthermore, I would like to point out that it is appropriate when we speak about God to also talk about how we arrive at a knowledge of Him.

RICHARD HAMMILL: We have tried in the article on the Holy Scriptures to state very clearly that it is through this means that God reveals Himself. We were also under pressure every time we came to a certain subject to keep repeating over and over again all the qualifications about it that appear in the rest of the document. Our committee feels that stylistically this is not good.

E. E. ZINKE: Mr. Chairman,

let me point out that the section on Scripture does not say how we arrive at knowledge of God. It says how we arrive at all kinds of other things, but it does not deal with the question of the knowledge of God.

NEAL C. WILSON: Very good. We will decide now. [An expression was requested. No change was indicated.]

NEAL C. WILSON: Now I am going to do something that I dislike to do, but I feel I must in view of the fact some of our brethren have been charged with the responsibility of getting the equipment set up in the Grand Hall for tonight. I will ask whether you feel you want to vote now, or discuss this longer. [The opinion expressed was to vote.]

We had a motion, seconded by several, that we accept this as the Statement of Fundamental Beliefs of the Seventh-day Adventist Church. May I suggest that we prayerfully study these great truths so that they will become very much a part of our lives, our homes, and our institutions.

I will call for the vote. [The motion carried overwhelmingly.]

J. W. BOTHE: [Presented the recommendation, "Baptismal Vow and Baptism—Church

Manual Amendment," found on page 27.]

I move that we adopt this recommendation without reading. [Motion was seconded and voted.]

J. W. BOTHE: [Presented "Reasons for Which Members Should Be Disciplined," found in Bulletin 10.]

I would like to move its adoption. [Motion was seconded and voted.]

J. W. BOTHE: [Presented "Organizing, Uniting, Disbanding, and Expelling Churches," found in Bulletin 10.]

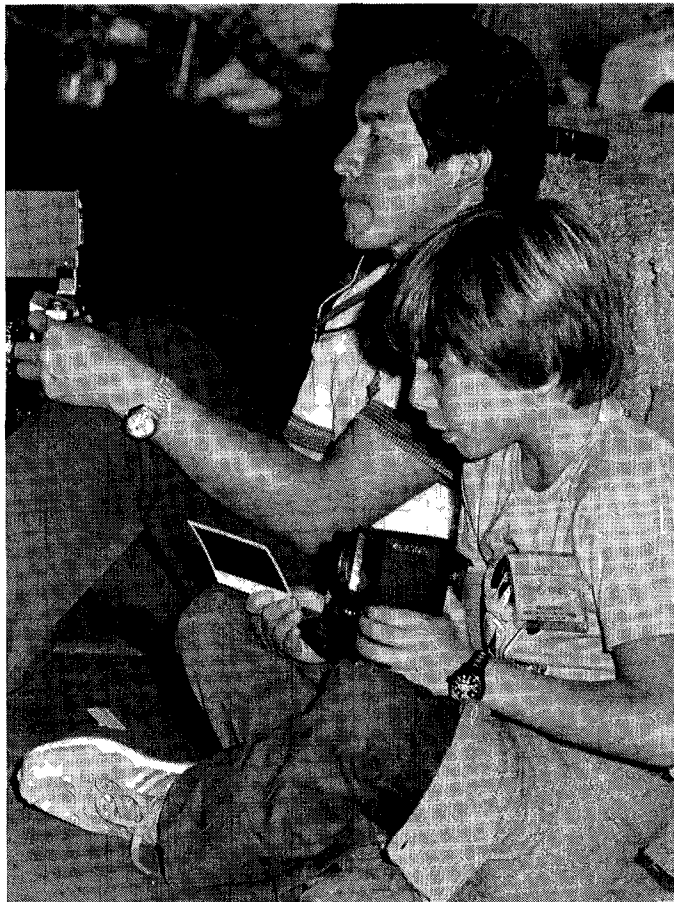
I move the adoption without reading. [Motion was seconded and voted.]

J. W. BOTHE: [Presented the recommendation, "General Conference Institutional Representation—GC Nominating Committee—Constitutional Amendment Directive," found in Bulletin 10.]

I would like to move the adoption of this constitutional amendment. [Motion was seconded and voted.]

J. W. BOTHE: [Presented the recommendation, "Executive Committee—50 Additional—Constitutional Amendment Directive," found on p. 28.]

I move it, Mr. Chairman.



[Motion was seconded and voted.]

J. W. BOTHE: [Presented recommendation "Constitution Provision—Delegates to Session—Constitutional Amendment Directive," found on p. 28.]

Mr. Chairman, I move the adoption of this recommendation [Motion was seconded and voted.]

J. W. BOTHE: Mr. Chairman, there are three items from the Plans Committee. I move that these be referred to the General Conference Committee, with the exception of the one on gratitude. [Motion was seconded and voted.]

J. W. BOTHE: Mr. Chairman, there is one additional item you might wish to present before the Resolution of Gratitude.

NEAL C. WILSON: We bring to you one item that we think should be handled here. The Nominating Committee completed its work, but there has been a change in one of the divisions. Elder Thompson will present it to us.

G. R. THOMPSON: Mr. Chairman, the secretary of the Far Eastern Division, elected earlier, has accepted another appointment, leaving a vacancy. The Far Eastern Division Committee met this morning and recommends to this group for secretary of that division the name of Dr. A. C. Segovia. I move it, Brother Chairman.

NEAL C. WILSON: Those of you who are acquainted with Dr. and Mrs. Segovia will know that they are a lovely couple. I wish you could all know them. Are you ready to vote on this? With the vote we are wishing them God's special blessing as they take up this responsibility. [The motion was seconded and voted.]

J. W. BOTHE: Mr. Chairman, the statement on gratitude was distributed in the morning meeting. Unless you instruct me otherwise, I would like to move that we adopt it without reading.

NEAL C. WILSON: If you haven't read it, please do so. It states some very basic thoughts about who we are and the fact that only by His Spirit and His love will we be able to achieve His great objectives.

It is a beautiful expression of thanks. I read it through this morning, and I certainly would endorse it with my full heart. Those favoring this, please make it known by standing with us. [All stood.]

R. F. WILLIAMS: We just need permission, Brother Chairman, to reincorporate in the list of regular delegates the name that was deleted of Edward E.

Marifosque, of the Far Eastern Division. He arrived this morning. I move it, Brother Chairman.

[Motion was seconded and voted.]

RAY GLENDRANGE: [Benediction.]

NEAL C. WILSON,
Chairman
D. H. BAASCH,
Proceedings Secretary
J. W. BOTHE,
Actions Secretary

Session actions

Fundamental Beliefs of Seventh-day Adventists—Church Manual Revision

Voted, To rewrite and reorganize Chapter 2, Fundamental Beliefs of Seventh-day Adventists, CM 32-39, to read as follows:

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.

1. The Holy Scriptures

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history. (2 Peter 1:20, 21; 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 10:35; 17:17; 1 Thess. 2:13; Heb. 4:12.)

2. The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of

worship, adoration, and service by the whole creation. (Deut. 6:4; 29:29; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:6, 7.)

3. The Father

God the Eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. (Gen. 1:1; Rev. 4:11; 1 Cor. 15:28; John 3:16; 1 John 4:8; 1 Tim. 1:17; Ex. 34:6, 7; John 14:9.)

4. The Son

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (John 1:1-3, 14; 5:22; Col. 1:15-19; John 10:30; 14:9; Rom. 5:18; 6:23; 2 Cor. 5:17-21; Luke 1:35; Phil. 2:5-11; 1 Cor. 15:3, 4; Heb. 2:9-18; 4:15; 7:25; 8:1, 2; 9:28; John 14:1-3; 1 Peter 2:21; Rev. 22:20.)

5. The Holy Spirit

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Gen. 1:1, 2; Luke 1:35; 2 Peter 1:21; Luke 4:18; Acts 10:38; 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13; Rom. 1:1-4.)

6. Creation

God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity. In six days the Lord made "the heaven and the earth" and all living things upon the earth, and rested on the seventh day of that first week. Thus He established the Sabbath as a perpetual memorial of His completed creative work. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was "very good," declaring the glory of God. (Gen. 1; 2; Ex. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Heb. 11:3; John 1:1-3; Col. 1:16, 17.)

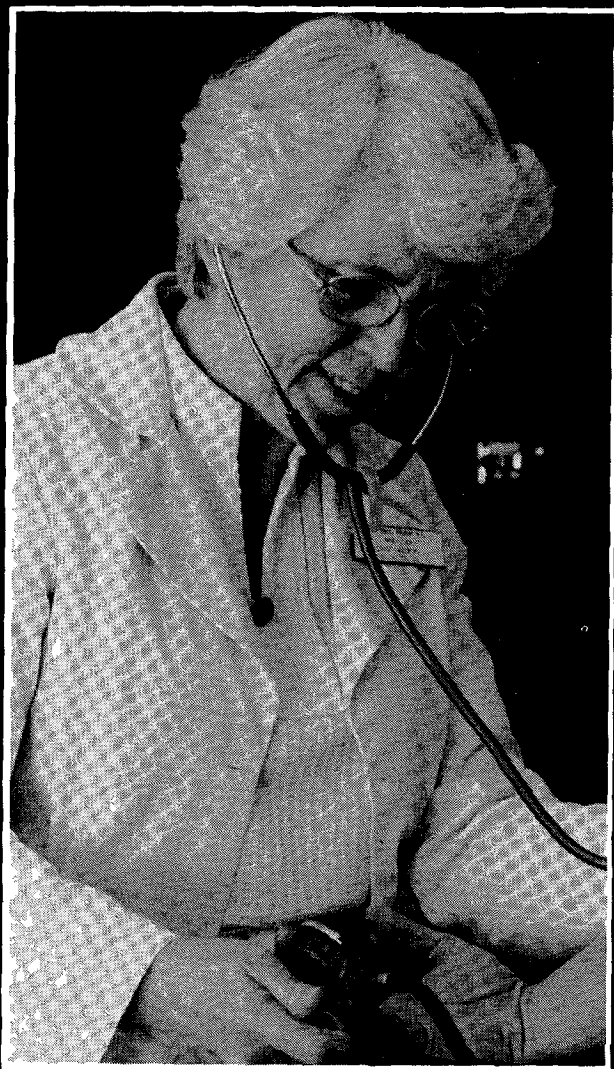
7. The Nature of Man

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and soul, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position under God. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Gen. 1:26-28; 2:7; Ps. 8:4-8; Acts 17:24-28; Gen. 3; Ps. 51:5; Rom. 5:12-17; 2 Cor. 5:19, 20.)

8. The Great Controversy

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world

To make man whole



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became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Rev. 12:4-9; Isa. 14:12-14; Eze. 28:12-18; Gen. 3; Gen. 6-8; 2 Peter 3:6; Rom. 1:19-32; 5:12-21; 8:19-22; Heb. 1:4-14; 1 Cor. 4:9.)

9. The Life, Death, and Resurrection of Christ

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (John 3:16; Isa. 53; 2 Cor. 5:14, 15, 19-21; Rom. 1:4; 3:25; 4:25; 8:3, 4; Phil. 2:6-11; 1 John 2:2; 4:10; Col. 2:15.)

10. The Experience of Salvation

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (Ps. 27:1; Isa. 12:2; Jonah 2:9; John 3:16; 2 Cor.

5:17-21; Gal. 1:4; 2:19, 20; 3:13; 4:4-7; Rom. 3:24-26; 4:25; 5:6-10; 8:1-4, 14, 15, 26, 27; 10:7; 1 Cor. 2:5; 15:3, 4; 1 John 1:9; 2:1, 2; Eph. 2:5-10; 3:16-19; Gal. 3:26; John 3:3-8; Matt. 18:3; 1 Peter 1:23; 2:21; Heb. 8:7-12.)

11. The Church

The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures, which are the written Word. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen. 12:3; Acts 7:38; Matt. 21:43; 16:13-20; John 20:21, 22; Acts 1:8; Rom. 8:15-17; 1 Cor. 12:13-27; Eph. 1:15, 23; 2:12; 3:8-11, 15; 4:11-15.)

12. The Remnant and Its Mission

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Mark 16:15; Matt. 28:18-20; 24:14; 2 Cor. 5:10; Rev. 12:17; 14:6-12; 18:1-4; Eph. 5:22-27; Rev. 21:1-14.)

13. Unity in the Body of Christ

The church is one body with many members, called from every nation, kindred, tongue,

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Yung Sung Yang
Edward E. Marifosque

Nomination

Far Eastern Division

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A. C. Segovia (replacing B. E. Jacobs, who has accepted another appointment).

and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Ps. 133:1; 1 Cor. 12:12-14; Acts 17:26, 27; 2 Cor. 5:16, 17; Gal. 3:27-29; Col. 3:10-15; Eph. 4:1-6; John 17:20-23; James 2:2-9; 1 John 5:1.)

14. Baptism

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Matt. 3:13-16; 28:19, 20; Acts 2:38; 16:30-33; 22:16; Rom. 6:1-6; Gal. 3:27; 1 Cor. 12:13; Col. 2:12, 13; 1 Peter 3:21.)

15. The Lord's Supper

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is

present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility, and to unite our hearts in love. The communion service is open to all believing Christians. (Matt. 26:17-30; 1 Cor. 11:23-30; 10:16, 17; John 6:48-63; Rev. 3:20; John 13:1-17.)

16. Spiritual Gifts and Ministries

God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Rom. 12:4-8; 1 Cor. 12:9-11, 27, 28; Eph. 4:8, 11-16; 2 Cor. 5:14-21; Acts 6:1-7; 1 Tim. 2:1-3; 1 Peter 4:10, 11; Col. 2:19; Matt. 25:31-36.)

17. The Gift of Prophecy

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth and provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by

which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10.)

18. The Law of God

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is an evidence of our love for the Lord and our concern for our fellow men. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Ex. 20:1-17; Matt. 5:17; Deut.

28:1-14; Ps. 19:7-13; John 14:15; Rom. 8:1-4; 1 John 5:3; Matt. 22:36-40; Eph. 2:8.)

19. The Sabbath

The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Gen. 2:1-3; Ex. 20:8-11; 31:12-17; Luke 4:16; Heb. 4:1-

11; Deut. 5:12-15; Isa. 56:5, 6; 58:13, 14; Lev. 23:32; Mark 2:27, 28.)

20. Stewardship

We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow men, and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness. (Gen. 1:26-28; 2:15; Haggai 1:3-11; Mal. 3:8-12; Matt. 23:23; 1 Cor. 9:9-14.)

21. Christian Behavior

We are called to be a godly people who think, feel, and act in harmony with the principles of

heaven. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our

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wholesomeness, joy, and goodness. (1 John 2:6; Eph. 5:1-13; Rom. 12:1, 2; 1 Cor. 6:19, 20; 10:31; 1 Tim. 2:9, 10; Lev. 11:1-47; 2 Cor. 7:1; 1 Peter 3:1-4; 2 Cor. 10:5; Phil. 4:8.)

22. Marriage and the Family

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between partners who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, marriage partners who fully commit themselves to each other in Christ may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving disciplinarian, ever tender and caring, who wants them to become members of His body, the family of God. Increasing family closeness is one of the earmarks of the final gospel message. (Gen. 2:18-25; Deut. 6:5-9; John 2:1-11; Eph. 5:21-33; Matt. 5:31, 32; 19:3-9; Prov. 22:6; Eph. 6:1-4; Mal. 4:5, 6; Mark 10:11, 12; Luke 16:18; 1 Cor. 7:10, 11.)

23. Christ's Ministry in the Heavenly Sanctuary

There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on

the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who, among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Heb.

1:3; 8:1-5; 9:11-28; Dan. 7:9-27; 8:13, 14; 9:24-27; Num. 14:34; Eze. 4:6; Mal. 3:1; Lev. 16; Rev. 14:12; 20:12; 22:12.)

24. The Second Coming of Christ

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Titus 2:13; John 14:1-3; Acts 1:9-11; 1

Thess. 4:16, 17; 1 Cor. 15:51-54; 2 Thess. 2:8; Matt. 24; Mark 13; Luke 21; 2 Tim. 3:1-5; Joel 3:9-16; Heb. 9:28.)

25. Death and Resurrection

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (1 Tim. 6:15, 16; Rom. 6:23; 1 Cor. 15:51-54; Eccl. 9:5, 6; Ps. 146:4; 1 Thess. 4:13-17; Rom. 8:35-39; John 5:28, 29; Rev. 20:1-10; John 5:24.)

26. The Millennium and the End of Sin

The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Rev. 20; Zech. 14:1-4; Mal. 4:1; Jer. 4:23-26; 1 Cor. 6; 2 Peter 2:4; Eze. 28:18; 2 Thess. 1:7-9; Rev. 19:17, 18, 21.)

27. The New Earth

On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (2 Peter 3:13; Gen. 17:1-8; Isa. 35; 65:17-25; Matt. 5:5; Rev. 21:1-7; 22:1-5; 11:15.)

Baptismal Vow and Baptism—Church Manual Amendment

Voted. To amend the section, Baptismal Vow and Baptism, CM 61-63, to read as follows:

Town Hall Meeting features SDA leaders attending GC session

The American Religious Town Hall Meeting, a television show whose headquarters are in Dallas, prepared four half-hour programs with the General Conference session in mind. The subject of the first two was "The Everlasting Gospel to All the World," and the subject of the second two was "The Everlasting Gospel Based Entirely Upon the Literal Teachings of the Scriptures." They were taped two days before the programs were telecast on Dallas' KTVT, channel 11, Sunday morning, April 20, and Sunday morning, April 27.

With Bishop A. A. Leiske as moderator, the panel on the first two programs was made up of four of the program's regulars plus Charles D. Watson, then president of the Afro-Mideast Division (later elected an associate secretary of the General Conference), and J. J. Aitken, General Conference field secretary. The regulars were Father Damian Fandal, Roman Catholic; Dr. Paige L. Patterson, president, Criswell College; Dr. Ira B. Allen, United Methodist; and Dr. Othall Lakey, editor, *Christian Index*.

The panel for programs three and four included, in addition to the regulars, G. Ralph Thompson, a general vice-president of the General Conference (later elected secretary of the General Conference), and Enoch Oliveira, president of the South American Division (later elected a general vice-president of the General Conference).

A short feature on the program telecast April 20 included an interview with Neal C. Wilson, General Conference president. On the April 27 telecast Kenneth H. Wood, editor of the *ADVENTIST REVIEW*, was interviewed.

The Town Hall was founded in 1952 by Bishop Leiske, a Seventh-day Adventist, and four leaders of other denominations who felt that a free interchange of ideas on religious questions would promote tolerance in America. A Town Hall brochure says: "Whether fiery or friendly, the American Religious Town Hall discussions leave smoldering embers of theology warming the viewers' thoughts long after the talks are over. Designed to be informative, the forum represents differences in theology as well as provocative problems in contemporary living."

The program is telecast throughout North America, and attracts a large viewing audience.

Baptismal Vow and Baptism

Baptismal Vow.—In the presence of the church or in the presence of a properly appointed body (see pp. 53, 54), the following questions should be posed and answered in the affirmative by candidates for baptism, and by those being received on profession of faith.

1. Do you believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit?

2. Do you accept the death of Jesus Christ on Calvary as the atoning sacrifice for the sins of men, and believe that through faith in His shed blood men are saved from sin and its penalty?

3. Renouncing the world and its sinful ways, have you accepted Jesus Christ as your personal Saviour, and do you believe that God, for Christ's sake, has forgiven your sins and given you a new heart?

4. Do you accept by faith the righteousness of Christ, recognizing Him as your Intercessor in the heavenly sanctuary, and do you claim His promise to strengthen you by His indwelling Spirit, so that you may receive power to do His will?

5. Do you believe that the Bible is God's inspired word, and that it constitutes the only rule of faith and practice for the Christian?

6. Do you accept the Ten Commandments as still binding upon Christians; and is it your purpose, by the power of the indwelling Christ, to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord?

7. Is the soon coming of Jesus the blessed hope in your heart, and are you determined to be personally ready to meet the Lord, and to do all in your power to witness to His loving salvation, and by life and word to help others to be ready for His glorious appearing?

8. Do you accept the Biblical teaching of spiritual gifts, and do you believe that the gift of prophecy in the remnant church is one of the identifying marks of that church? (See pp. 37, 59.)

9. Do you believe in church organization, and is it your purpose to support the church by your tithes and offerings, your personal effort, and influence? (See also pp. 37, 58, 88, 204-207.)

10. Do you believe that your body is the temple of the Holy Spirit and that you are to honor God by caring for your body, avoiding the use of that which is



Throughout the session, prayer bands met from nine in the morning until nine at night. Each hour a new group of people would meet, discuss requests they wished to make to God for the church, and then pray.

harmful, abstaining from all unclean foods, from the use, manufacture, or sale of alcoholic beverages, the use, manufacture, or sale of tobacco in any of its forms for human consumption, and from the misuse of, or trafficking in, narcotics or other drugs?

11. Knowing and understanding the fundamental Bible principles as taught by the Seventh-day Adventist Church, is it your purpose, by the grace of God, to order your life in harmony with these principles?

12. Do you accept the New Testament teaching of baptism by immersion, and do you desire to be so baptized as a public expression of your faith in Christ and in the forgiveness of your sins? (See also p. 59.)

13. Do you believe that the Seventh-day Adventist Church is the remnant church of Bible prophecy, and that people of every nation, race, and language are invited and accepted into its fellowship? Do you desire membership in this local congregation of the world church?

Constitutional Provision—Delegates to Session—Constitutional Amendment Directive

Voted, To amend the General Conference Constitution, Article III, Membership, Sec. 5-a and 5-b, to change the basis upon which regular delegates are ap-

pointed from the present ratio of 1 to 3,500 to a ratio of 1 to 4,300.

Executive Committee—50 Additional—Constitutional Amendment Directive

Voted, To amend the General Conference Constitution, Article V, Section 1-a, to provide for 50, instead of the present 40, additional members of the General Conference Committee.

Pending Items to General Conference Committee

Voted, To refer the following items to the General Conference Committee:

Home and Family Life
Commitment for an Improved Life Style

Our Gratitude

Voted, To adopt the following expression of gratitude to God: "All thy works shall give thanks to thee, O Lord, and all thy saints shall bless thee!" (Ps. 145:10, R.S.V.).

Lord of Life and All Blessings—

We give Thee our thanks in this document of praise—for our Saviour, Jesus, in whom we have found peace and redemption, and for His enduring mercies and care;

for the foresight, fortitude, commitment, and involvement of members the world over who

find fresh ways to arrest the attention of and effectively present God's good news and last message of mercy to the world;

for the ever-widening circle of God's family, especially our new Adventist believers who have joined us since we last met;

for the leadership of the church everywhere, eager lay workers breaking new ground for gospel seed, burdened yet hopeful pastors and parishioners in metro centers, perceptive administrators holding message and mission together, institutional workers forging tools for others to use;

for the remarkable unity of mind and spirit in the Adventist communion while enveloped by a world fragmented by nationalism, color, and economic disparities.

We give Thee ourselves in a covenant of allegiance and obedience—

to follow wherever Thou dost lead;

to use every opportunity to reflect Thy glory, Thy character, Thy Spirit, in the setting of the three angels' messages;

to lift hearts that are heavy, hands that are weary, feet that have strayed, in that holy bond of fidelity to Thy movement, born in sacrifice, maintained in love, and soon to be consummated in glory.

Ladies' meetings: Used of God in 1980

By JUANITA KRETSCHMAR

"To be used of God"—with joy in His service! The words sang in my mind as I left the theater Thursday afternoon, already with a sense of nostalgia that this was the last meeting together for "the ladies."

Just three days earlier, standing alone in a crush of humanity at the doorway, surrounded by the language of greetings from what seemed to be the entire world, I wondered how a person could know the *real* women behind the practiced smiles, the meticulous hairdos, the proper attire. What would be special about a General Conference ladies' meeting other than the translations into German, Portuguese, Spanish, and French?

Settling down near the front at that first meeting, I waited as Kay Dower quickly took charge in her special, loving way—and it was suddenly comfortable to be there.

As Alice Smith gave the day's vignette, strength of character came through her voice. God's infallible law—that by beholding we *do* become changed—was explained scientifically with the insight that "the imagination, the thoughts in our brain, are responded to by the body as though they have actually taken place."

The impact of her message, however, came as Alice shared herself. She told of having to battle with thoughts that caused angry feelings right in church one Sabbath morning. Then she spoke of the certainty of following God's solution. Alice had opened her Bible that day, in that moment of righteous frustration, and deliberately focused her mind on Jesus. She said that as she read and thought of Him, as she beheld Him, those feelings melted away and she *was* changed. God had given her a key to many victories, not only for herself but for all of us; however, the thrilling part to me was her willingness to bare her soul before the packed auditorium of some 1,700 of her sisters!

As Violet Chase gave Shirley Burton a glowing introduction, I wondered how Shirley would handle such a tribute humbly. The matter was settled in a few words. Shirley said in her first breath that she was scared to death, and in her next she spoke prayer for God's helping Spirit.

Shirley didn't know at the time, but as she spoke of her joy in living, she had an entire audience wishing they could be her fellow office workers or next-door neighbors or prayer partners.

Shirley spoke of the blossoming of joy, and as she shared the importance of gratitude for little things she even mentioned being grateful when people are late for an appointment with her (it gives her a few moments extra to talk with God). One thought-provoking concept after another flowed out. Along with her concept of the

real "rights" movement mentioned in Acts 20:24, Shirley shared what was evidently her personal philosophy of life—that life is worth nothing unless it is used for the work assigned her by the Lord Jesus!

By 3:15 the next afternoon the hall was again packed as the women enthusiastically sang of their happiness "In the Service of the King." Lovely Dottie Versteeg urged that we show the depth of our love by allowing His Spirit to peel off our masks, making it possible for our prayer partners to get to know God through us. The formula that works well in the prayer circles she leads begins with praise and is followed by a 20-minute individual study time. As God speaks personally to each one through a passage of Scripture, the women finally "risk" sharing with one another what God has shown them. Together, then, they bear one another's burdens in prayer—and God is revealed.

It was Miriam Wood's delightful sense of humor that prepared us for Dr. Joan Coggin's talk. Perhaps Joan's secret is that she doesn't take herself too seriously. This brilliant cardiologist confessed to predicaments "in His service" around the globe, which left us holding our sides with laughter.

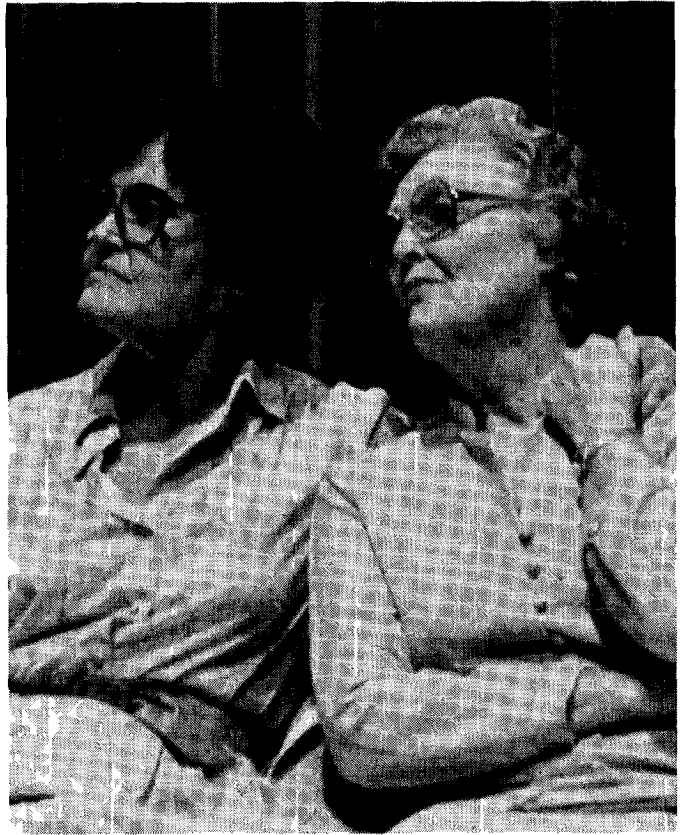
Traveling with her to Manila we could see the chair out of which she "popped" in order to preach. She put on, for us, the *one-veil* Saudi Arabian woman's costume (the beautiful wear three or four veils!). And, finally, we were with her as she took pictures at the Great Wall of China—where she herself became a "sight" for other tourists!



Marie Spangler (left), wife of newly elected Ministerial Association secretary, J. R. Spangler, pinned a corsage on Kay Dower. Elder and Mrs. N. R. Dower are retiring, he as Ministerial Association secretary; she as head of the Shepherdesses, a group of pastors' wives.



Birol Christo, wife of the newly elected president of the Southern Asia Division, talked to the assembled women about her job dissatisfaction, which left her only after she asked God for a new attitude.



Del Delker (left) summed up the women's attitudes, "To create in someone the desire to know God is the most joyful experience one can have." Dollis Pierson (right) had the final benediction.

When she shared the depth of spirituality she had found among our believers in China, we praised God for His presence there. Joan told of members who would not utter a word about past tribulations but would speak only optimistically of the future. She spoke of the Adventist doctor who cherished with wonderment the book *Education*, marveling that he could be so fortunate as to possess even *one* of Mrs. White's books.

The life witness of a former, well-to-do church leader in Shanghai who had spent 15 years in prison, preached a better sermon than his words could have. In response to the sympathy for him expressed by the visiting heart team, he observed: "It is a *privilege* for God's people to suffer in His cause."

At the last women's meeting, on Thursday, the platform was filled with persons whose names are well known throughout the denomination. Kay Dower was presented her farewell corsage—the moment passed too quickly. We should have given her a standing ovation, but the reality of her departure as head of the ministers' wives and workers just didn't sink in.

Surely Kay would always be there as our mother in Israel—available to us, wouldn't she? Marie Spangler, new leader at her husband's side as head of the Ministerial Association, remained discreetly in the background as Kay spoke to the women, urging us to be not only peacemakers like Abigail but, like Deborah, willing to go (even if the men won't) to conquer the foes and live

for Jesus. We felt reassured as Kay told us she would still be battling for Christ from *home* plate!

Lois May Franz, another departing leader, had arranged our final program, on service made effectual through love. We were treated to insights from women who epitomized willingness to be used of God, with joy, in different areas of His service.

There was Nurse Marilyn Christian Smith, who assured us that each of her uniforms brought back tender memories as a nurse, but that the one uniform that really mattered was the robe of Christ's righteousness, which made all her other uniforms effective and joy-filled.

Colporteur Lillian Ngaruyia warmed to her subject with intense earnestness, speaking of a walk with God that faces car breakdowns and fulfills God-given dreams with His timetable. She challenged us to *go*, because the world cannot hear without a preacher.

Striding purposefully to the microphone, Anita Mackey pleaded with dynamic power for our denomination to establish professional training for social workers. As one who evidently loves her Lord, Anita must be an extremely effective social worker—one who really cares about those to whom she ministers.

Teacher-missionary Marion Simmons found joy in service over the years. Her strong personality made her take a determined stand to be cheerful. She quoted a seven-word address given by Churchill, "Never, never, never, never, never, never, never give up!" then gave us her own



Miriam Wood (left) introduced Joan Coggin (right) to the women on Thursday. Dr. Coggin is associate dean of the Loma Linda University School of Medicine and associate director of the overseas heart team. Her topic was entitled, "Confessions of an Itinerant Cardiologist."

powerful motto that spanned her 57 years of Christ-centered service: "Reflect Him."

Birol Christo departed from the mold, declaring she was thrust by circumstance into a service that she accepted reluctantly, felt unqualified for, and in which she was as absolutely unhappy as a square peg in a round hole! Desperate, finally, in her work as secretary—with all her efforts seemingly of no avail, she implored God to change her feelings. She agonized with Him to make her effective, and God gave her special help. She knew it was from Him and believed that perhaps only in that way would she ever have learned she could count fully on Him. Looking back on that experience, Birol, who had bared her soul before us, calls it blessed and wonderful. God had shown Himself to her as the key, not just for her job, but for life itself. Now, as a rounded peg in a round hole she could say, "The Lord is good; His mercy endureth forever."

Ruth Murdoch's message as wife, mother, and educator centered on the assurance that God never leads His children other than they would choose to be led if they could see the end from the beginning. This soft-spoken woman, with serenity born of God, shared the blessings of one who has come to know and live the law of heaven—the law of unselfish service.

Del Delker was to talk of joy in His service as a musician, but her opening sentence seemed to sum up our entire three-day feast: "To create in someone the

desire to know God is the most joyful experience one can have." The gift of melody had been shared by one talented musician after another, and Del's number was a commitment prayer from all of us, "To Be Used of God."

Because the General Conference of 1980 had women's meetings, my cup was full and overflowing. Asked to write of them, I had made a point to attend. And because the women there, used by the Spirit, had shared of themselves, I left with a deeper desire created in me to know God, because my sisters had shared openly of their joy in His service. Thank You, God, for arranging all this! □

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Could this be your mission field?

The door is open!

Although the Los Angeles area, with its entertainment industry, has played a significant role in the evolution of America's cultural milieu, this sophisticated center of trade and commerce is no less a mission field than Borneo or Bangladesh. A concentration of over 11 million people representing diverse cultural and ethnic origins creates a truly challenging environment.

Unlike some mission fields, which are closing up as a result of political and social upheaval, the door to Los Angeles is open. White Memorial Medical Center is there serving as a workshop for a growing number of health care professionals committed to communicating a unique lifestyle and world view to countless individuals in search of true satisfaction and meaning to an otherwise chaotic existence.



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