

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JULY 12, 1990



ADVENTIST BULLETIN
6



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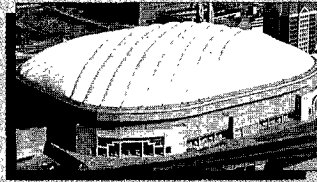
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Korea's Sahmyook University Choir fills the Hoosier Dome with songs of praise

The Day IN THE Dome



JULY 11, WEDNESDAY

The delegates' recommendation not to ordain women to the gospel ministry was passed by a majority of about 3 to 1.

One of the previous writers of "The Day in the Dome" indicated this was her first General Conference session and everything was new to her. Well, this is my eleventh session and for me much is déjà vu, but there is always newness and excitement as another session is anticipated and gets under way.

May I reminisce a little: I attended my first session in 1946 as a "messenger boy" (in deference to the other and better half of humanity we now leave out the "boy" part). I earned all of \$50—for which I was grateful.

While much has remained the same between the forty-fifth and fifty-fifth sessions, there are

numerous differences. For one, we have moved dramatically into the technological age of faxes, videos, computers, and electronic gadgets galore. Automation is the order of the day, except on the session floor where the best-laid plans of the powers that be are not automatically accepted, but scrutinized by independent human minds illuminated by the available help of the Holy Spirit. Running a General Conference session has become infinitely more complicated. Issues of democracy, equality, and representation take on greater significance.

The kaleidoscopic makeup of delegations has greatly increased. White faces no longer dominate both the platform and floor. Languages such as Spanish, Portuguese, and Korean are coming into their own.

In 1946 we met in the newly built Sligo SDA Church just outside Washington, D.C. Today we meet in the great Hoosier Dome. Interestingly, there are several connections between Washington and Indianapolis. Both have beautiful capitols (the one here was built in the neoclassic style in

GC SNAPSHOT



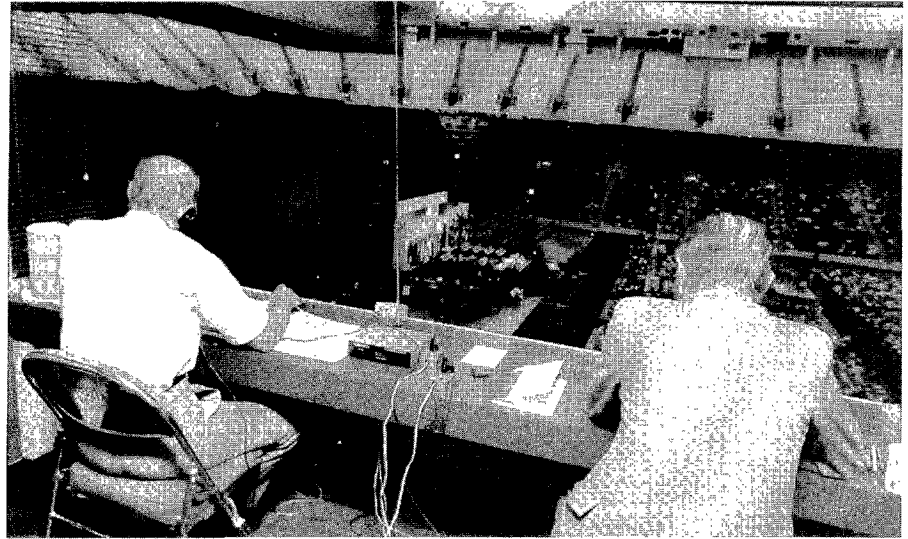
In the spacious convention center cafeteria, delegates and visitors may pay cash for à la carte food items. Faster service at the "speed line" or the International Food Court is available with pre-purchased tickets.



By B. B. Beach

Director of the General Conference Public Affairs and Religious Liberty Department

GC SNAPSHOT



From a perch overlooking the platform and floor, Gerson Pires (left) and Artur Dassow provide translations in Portuguese. Approximately 620 delegates and 400 visitors have signed up to receive instant translations of the proceedings and worship services into Korean, German, French, Spanish, and Portuguese.

1888, the year of the righteousness by faith watershed in the history of the church). It was Alexander Ralston who mapped out Indianapolis. He had been the assistant of Frenchman Pierre L'Enfant, the designer of Washington, D.C. And both cities have beautifully restored—formerly ramshackle—Union Stations.

In 1946 we had about 800 delegates; today there are about 2,500. Then we had just under 600,000 members; now we have about eleven times more. Forty-four years ago we had about 35,000 workers, and today we have three and a half times more. Back in 1946 the yearly income from tithes and offerings worldwide was about \$40 million, while today it is hovering around the billion-dollar mark. All I can say is “What hath God wrought!”

Like many delegates, I am impressed by the attractiveness of Indianapolis and its city center, including our convention facilities. Surprise: in the 1960s, this was one of the dirtiest cities in the U.S.A. Today, after a \$2 billion revitalization program, we are meeting in one of the cleanest cities. Modernization continues: There are numerous building sites and holes in the ground. Thus, you can read such upbeat poster signs as “We’re kind of proud of our pits” or “Bringing the magic back home again.” Horse-drawn carriages are part of this magic and give charm to the civic center.

As every May the Indianapolis 500 becomes the crown jewel of auto racing, with the eyes of the United States turned toward this city, so this July Adventist attention is riveted on Indianapolis and Harvest 90.

As I write these lines a powerful Midwestern lightning storm is sweeping over the Hoosier Dome. Sheets of refreshing rain are driven across the city, while the trees bow low in recognition of nature’s tremendous power.

I just used the expression “Hoosier,” associated with Indiana. What does it mean? Does anyone really know its origin? Here are four explanations that were given to me yesterday, all based on early pioneers’ meeting each other: (1) “Whose cart is that?” (2) “Who’s

here?” (3) “Who’s there?” (4) “Who’s your neighbor?” Take your pick!

My “Day in the Dome” began officially with the afternoon debate on the ordination of women to the gospel ministry. I cannot recall a General Conference business session when more delegates lined up to speak. There were both procedural wrangling and substantive debate. Some of the code expressions or terms used during the debate that come to my mind are “liberate Holy Spirit,” “liberate mankind,” “moral obligation to women,” “need for a clear thus saith the Lord,” “take the foot off the brake,” “is it in the Bible?” “distinction of male and female roles,” “men and women are equal.” As the debate continued, there were emotional highs and theological lows, biblical highs and procedural lows, but few, if any, new insights.

One delegate used the old evangelistic ploy of offering a \$50 bill to anyone who could produce a clear text advocating the opposite position. By the time the meeting had to adjourn, several dozen delegates were in line waiting to share their words of wisdom.

The evening International Festival of Mission was a welcome change of session activity. The division programs have been inspiring, very professional, and fascinating. The two unions in South Africa gave

separate, but encouraging reports. Is the day near when there could be just one united report? The theme of the video *A New Future* seems to point in this inclusive direction. I was impressed by evidence of a caring church shown by 20,000 Christmas dinners made available through local SDA Community Services in South Africa. This points to the increasing sensitivity of our people to their roles as members of the community. I was delighted to hear that one family has joined our church simply by reading, on their own, the book *Seventh-day Adventists Believe . . .* and coming to one of our churches and asking for membership based on their acceptance of the truths expressed in our 27 fundamental beliefs.

The South American Division presentation was enthralling. This division breathes, lives, and exudes evangelism. The youth are in the forefront. They are on the march. I wish my grandchildren could have been here to see the six Disneyland-style characters from the South American magazine *Little Friend*, which has a monthly circulation of some 200,000.

The participants with strong photographic propensities were especially excited by all the colorful activity on stage, and soon the rest of us had difficulty seeing the whole stage—with the amateur photographers en masse blocking the



Leaders of the English cradle roll Sabbath school class help children anticipate the joys of heaven and Jesus' return.

view! Well, such photo opportunities come only once every five years. Elder Joao Wolff is the division president, and we were made party to what is called the "Wolff Secret": the South American Division is poised to pass the 1-million-member mark! Praise be to God!

The climax of the evening program was the first-ever division report by the new U.S.S.R. Division. What a thrill it was to see a 55-member delegation from this great country! Beautiful people! A historic event indeed. Think of it, brothers and sisters, public evangelism in the streets and squares—even next to a statue of V. I. Lenin. What a new day! Imagine 790 baptisms in the Ukraine on one day—May 26 this year! The dam has burst and the stream of Adventist dedication, evangelism, and service is swelling to a high tide of progress and advance. We have a seminary, we have a publishing house, and we have full-fledged organization. When all this unites with traditional Soviet consecration and faithfulness, you have an unbeatable combination.

What beautiful music! Ivan Kosovan is right: "Music is like a plow—it softens and prepares the gospel soil." The U.S.S.R. is open for proclamation of the gospel. Thanks be to God.

When we adjourned yesterday, some

four dozen delegates were on the list to speak about the ordination of women. It looked this morning as if we were in for a prolonged debate. But delegates voted to end debate, and the recommendation not to ordain women to the gospel ministry was passed by a majority of about 3 to 1.

The General Conference session is increasingly getting the favorable attention of other denominations and Christian world communions. They no longer ignore us. Some two dozen religious bodies have sent observers to this General Conference session—an all-time high, running the whole gamut of established Christian communions. Seventh-day Adventists are always ready to give a reason for the faith and hope that lie within them, with humility, respect, and honesty, as the apostle Peter admonishes.

Not many women give morning devotionals at a General Conference session. We were privileged to listen to Juanita Kretschmar, the wife of the president of the Greater New York Conference, but better known for her groundbreaking work in van ministry and community services. Her message was simple, direct, heart to heart, and encapsulated in her closing statement: "I really love Him, don't you?" If we do, will we not positively respond to the challenge of

the general secretary of the American Bible Society, John Erickson, who later in the morning challenged the more than 6 million Adventists to provide 6 million Bibles for the Soviet Union? That's what global strategy is all about.

ADVENTIST REVIEW

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Vol. 167, No. 32.



We Shall Behold Him

In Deeds of Love

*Devotional
message*

presented

Wednesday

morning,

July 11, 1990.

I met a Friend a while back, actually a relative of yours—your Brother. You'll remember Him as the one who, for all practical purposes, stepped into your clothes, took your ID, your passport, and deliberately accepted the court sentence that you were to receive. He didn't say a word to defend Himself, either. Before He died, our Older Brother left a message that I get to share with you today.

Part of His message is found in Matthew 25:38-40: by looking after the humblest of people whom King Jesus called "these my brethren," you have looked after Him.

"These My Brethren"

Your Brother claims an interesting assortment of relatives—such as Hilda, a little widow lady. She stopped to shake my hand after church one day. As she did so, she pressed what felt like a wad of folded paper against my palm. She told me, "I will cancel my trip, or travel without spending money—but I know I have to give it."

I was trying to figure out what Hilda was talking about. Just then another lady came by, put something in Hilda's other hand, whispered in her ear, and departed.

Hilda explained to me that she was leaving the following day for Jamaica on a long-awaited trip to visit family members who had sent her a ticket. She had saved a total of \$30 to use for any emergency or to buy presents. Hilda said she would normally never bring so much money to church, but she had been impressed that perhaps she should not keep that money for herself, but rather give it as an offering. So she brought the money to church that day to pray over it, to ask God what He wanted her to do. She felt His answer had been clear. Now, she told me, she had put the money in my hand to be used in the van ministry, and she had peace—although she was unsure about whether to make the trip without any cash.

I began to protest, when suddenly she exclaimed, "You see that? You see that? God gave it back to me!"

Hilda had just looked at what the other woman had given her. While Hilda was placing her \$30 savings in my hand, the other woman had slipped

an envelope containing \$30 into Hilda's other hand. Hilda told me later that the other woman had known nothing of her prayer or gift, but told Hilda she had been impressed to give her \$30 that day. Hilda had no question about the source of that money; she knew that her Elder Brother didn't want her to worry for a minute. And there is no question in my mind about how pleased Jesus was that there was someone with a mind open to the Holy Spirit's impression to take care of His humble sister.

Then there is His humble brother Eddie, who used to live in an abandoned building. Never mind that Eddie didn't smell good. Eddie hadn't been looking for a shower for a while, or for a washing machine to take care of his clothes. He had been in all kinds of trouble that his Big Brother would probably prefer I not even tell you about. One day Eddie decided to punch a policeman in the face in order to be hauled off to jail and not have access to the alcohol and other drugs he felt were killing him.

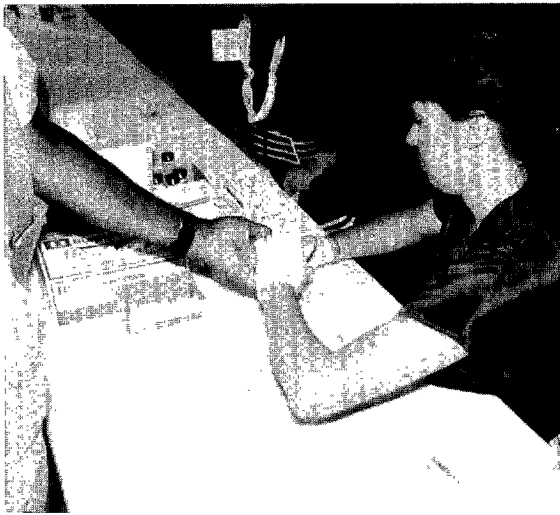
But a couple people in a food-sharing vehicle were driving past that area near New York City's Bowery. We'll call them Sam and Donna. They were passing out food and literature, so when Eddie came for help they thought he just wanted food. But Eddie said, "Can't you see I'm dying?"

Although Sam had lived out on the street for a while himself, he didn't want Eddie to travel with them inside the van. It wasn't the nauseous odor that was the problem. Sam was once taken advantage of by a homeless person, and doesn't trust them. And besides, Sam didn't want to take the extra time right then to address Eddie's needs. Perhaps Sam had forgotten briefly about Eddie's Older Brother, who had asked Sam to look out for him.

No doubt when nurse Donna did minister to Eddie and pray for him, she didn't dream he'd turn out to be a powerful soul winner at Bellevue Hospital, going from room to room ministering to AIDS patients. As a result, many patients accepted Jesus before they died. Of course, Eddie's Big Brother knew his potential all along. He couldn't wait to see Eddie free from his addictions



By Juanita Kretschmar
*Director, New York
Van Ministry*



Volunteers with the New York City E-Van-gelism vans take blood pressures and cholesterol counts in front of the convention center.

so he could help take care of some of His other brothers and sisters.

Serving the Needy Today

It's evident Jesus feels strong ties to humanity, and wants us to realize our role and function—as His brethren, to His brethren. But why the emphasis today on service to the needy? Here we are at what I'm sure we all pray will be this church's last General Conference on earth. Shouldn't we be preaching about the rapid final movements—the fulfillment of prophecy? Why do you think Christ addressed the issue of service before and after the chapter that gives the signs of His return? After all, it would seem appropriate that all our energy be placed on direct sermons and on evangelism—with prayer for the Holy Spirit to make us effective.

Let's read a bit more in Matthew 23, where Christ said that whoever is greatest should be a servant. You'll note He also pronounced a curse on hypocrites who devour the property of widows or pray long, wordy prayers as a show of piety. In verse 15 He said: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

That's pretty strong, isn't it? But Christ is addressing the subject of evangelism—just not the kind any of us would want to claim! Then He goes on to say five times in the space of the next 11 verses that His people are blind. And in the last verse of the chapter, verse 39, He says: "For I say

unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

We're being told that we, His brethren, are blind—and if we wait until He returns to have our eyes opened to our sins, we shall behold Him, as the theme of these meetings states, but then it will be too late.

But there's good news. We don't need to stay blind. God has a number of special promises for all of us, His brethren. He says in Isaiah 42:16: "I will bring the blind by a way that they knew not; I will lead them in paths they have not known. . . . These things I will do unto them, and and not forsake them." And in Luke 4:18: "The Spirit of the Lord is upon me . . . to preach deliverance to the captives, and recovering of sight to the blind."

Notice He says "recovering of sight." Each of us can recall times in our lives when, in the presence of the Holy Spirit, we got a really good look at our own selfishness. Maybe we saw hypocrisy, self-righteousness, self-pity, self-seeking, self-centeredness, pride, love of the world. Or perhaps we saw our dishonesty, deception, hatefulness, anger, cruelty, prejudice, lust, unfaithfulness, rivalry, rebellion. Perhaps we recognized our intemperance; our unforgiving, judgmental, or critical spirit; our gossip, distrust, doubt, negativity, unkindness, bitterness, insensitivity, resentment, moodiness, neglect, waste, impatience, just plain bad temper . . .

Shall we go on?

In the presence of Jesus we've had to

bow and cry for mercy. We have realized we were the least, the humblest, and the most unworthy. Somehow, though, through the Holy Spirit, hope came. And we knew we were the ones for whom Christ went to the cross. With our opened eyes we saw our need and we saw Him—and we called these issues *sin*. We accepted His forgiveness, His gift of repentance and release from guilt. We knew we were part of His family—His brethren.

But then, with the passage of time, we became busy. We went to school, to work, to church. Maybe we went to do missionary work over sea and land, perhaps to minister to the least of His brothers and sisters. But we allowed situations and people to discourage us. We saw unfairness and injustice. We heard criticism; we felt it. And we participated in its spirit.

Before we knew it, we were living in darkness, only going through the motions of someone called to serve others. We became blind. Distrusting those around us and distrusting ourselves, we finally blamed God, because He didn't seem to care, because He allowed these things to go on.

Today I believe God would say to us "Whoa. Stop! Look! Listen!" He wants to open our eyes, not only to see our need but to see Him, to see hope again. Every experience that we have been through, everything that is confronting us in our personal or public lives right now, God has allowed. And it all shows the intensity of our need for His Holy Spirit. We, His humble brothers and sisters, need to be separated from our sins before His return; we need to tell others that what He has done for us, He'll do for them.

Only by His Spirit

Jesus said that He is prepared to give us His Spirit. We really need Him; we need different desires, attitudes, reactions. There is no other way, except by His Spirit, that any of us can see well enough to be the right kind of evangelists, the right kind of servants. There is no other way, except by His Spirit, that any of us can be released from a hypocritical spirit that just goes through the motions of working for God and mouthing truths about His love and power. It is only by His Spirit that, instead of using prayer to preach at others, we can truly be in communion with God. There is no

other way, except by His Spirit, to be actually changed, to realize there is victory over any and every sin problem in our life, including our selfishness. We'll see that what He wants is for us to find the joy of being servants to these, His brethren.

A while back a friend of mine, Miriam Savage, shared a story with me that happened many years ago when she was a child in Finland. An evening Bible study was being held in their country home. All the Adventists from that area had arrived for the weekend. The doors were locked. That night they were studying Matthew 22:39: "Thou shalt love thy neighbour as thyself." They had a good discussion and then prayer. During the prayer a noise was heard in the kitchen. Upon investigation, they found an old man of humble appearance just inside their kitchen door. The note he handed them said he was deaf and dumb. He asked for lodging. Miriam's parents discussed the situation, then sent him to the next house, since with all their guests that weekend they did not feel they had room for one more.

Scarcely had he departed, however, when Miriam's father realized they had had an opportunity to respond to the study of the evening—the challenge of loving their neighbor—since anyone in need is our neighbor. He rushed to find the old man, and was startled. Their doors were locked, although Miriam's father said he had not locked them behind the old man. In fact, he realized they had never unlocked the doors to let the old man in the kitchen in the first place. There were no footprints on the freshly fallen snow outside. They searched. The old man had not been seen by anyone else in that area.

Following that experience, Miriam said she heard her father pleading again and again in prayer, "Lord, test me once more." He felt an angel had visited their home briefly to show him his lack of the spirit of real sacrifice and love. He wept in repentance at the casual dismissal given to the opportunity to serve.

Ten years later, when another beggar (with a terrible stench) appeared at their door, Miriam's father was so joyful he all but dragged him inside, declaring, "God has given me another chance, and I will not fail Him this time!"

Only God's Spirit could have caused that father to give his own large bed to his guest while he slept on the floor beside him. Only God's Spirit helped him to awaken cheerfully off and on during the night to change the dressings he had placed on the man's oozing sores. And with God's Spirit, he took the man to the hospital for further care the next day.

We are praying for an outpouring of the Holy Spirit during these meetings. If He is here, there will be conviction of sins, confession, and reconciliation among us. God won't be waiting much longer to return. Dare we put off an admission of our own personal need? Woe be to us all if we continue to go over sea and land and make proselytes as blind to selfishness and sin as we have been, as I have been.

GC SNAPSHOT



With B. B. Beach, GC Public Affairs and Religious Liberty director (left), are session visitors Archimandrite Leonid of the Bulgarian Orthodox Church (center) and Pastor Thomas J. Murphy, representing the pontifical Council for Christian Unity, Rome (right).

My friends, did we get the message our Brother left us?

We have two choices. We can remain blind and at His coming behold for the first time the ugliness of our selfishness—and be consumed in it.

Or we can behold Jesus now—our Big Brother, our Saviour—looking at us in pitying tenderness, reminding us of His life filled with deeds of love. We can let His Spirit show us the needs of Christ's humble brothers and sisters whom He has deliberately placed in our path to open our blind eyes to our desperate need of Him as well. And we can accept forgiveness and healing now that comes in the presence of His Spirit. Then when Jesus comes, He'll address us all as "these my brethren." And as we behold Him with them, we can say with joy, "Blessed is he that cometh in the name of the Lord."

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Southwestern Adventist College

Session actions

Fifty-fifth General Conference session, July 9, 1990, 9:30 a.m.

Sabbath Observance—Guidelines

In keeping with the Bible and the Spirit of Prophecy, the following may serve as guidelines to address certain questions asked that in no way obviate the individual's right to follow the dictates of his own conscience as directed by the Holy Spirit.

Voted. To acknowledge receipt of the following document on Sabbath observance:

Purpose and Perspective

The main objective of this document on Sabbath observance is to provide counsel or guidelines to church members desiring a richer, more meaningful experience in Sabbathkeeping. It is hoped that this will provide an impetus toward

a real reform in Sabbathkeeping on a worldwide basis.

Conscious of the fact that the worldwide worshipping community encounters numerous problems in Sabbath observance arising from within a given cultural and ideological context, an attempt has been made to take these difficulties into consideration. It is not the intent of this document to address every question pertaining to Sabbathkeeping, but rather to present biblical principles and Spirit of Prophecy guidelines that will assist the church members as they endeavor to follow the leading of the Lord.

It is hoped that the counsel given in the document will be helpful. Ultimately, however, decisions made under critical circumstances must be motivated by one's personal faith and trust in the Lord Jesus Christ.

Sabbath—A Safeguard of Our Relationship With God

The Sabbath encompasses our entire relation-

ship with God. It is an indication of God's action on our behalf in the past, present, and future. The Sabbath protects man's friendship with God and provides the time essential for the development of that relationship. The Sabbath clarifies the relation between God and the human family, for it points to God as Creator at a time when human beings would like to usurp God's position in the universe.

In this age of materialism, the Sabbath points men and women to the spiritual and to the personal. The consequences for forgetting the Sabbath day to keep it holy are serious. It will lead to the distortion and eventual destruction of a person's relationship with God.

When the Sabbath is kept, it is a witness to the rest that comes from trusting God alone as our sustainer, as the basis of our salvation, and as the ground of our hope in the future. As such, *the Sabbath is a delight because we have entered God's rest and have accepted the invitation to fellowship with Him.*

When God asks us to remember the Sabbath day, He does so because He wants us to remember Him.

Principles and Theology of Sabbath Observance

Nature and Purpose of the Sabbath. The origin of the Sabbath lies in Creation when God rested from His work on the seventh day (Gen. 1-3). The Sabbath has significance as a perpetual sign of the everlasting covenant between God and His people in order that they might know who it is that created them (Ex. 31:17) and sanctifies them (Ex. 31:13; Eze. 20:12), and that they might recognize Him as the Lord their God (Eze. 20:20).

Uniqueness of the Sabbath. The Sabbath is a special occasion for worshipping God as Creator and Redeemer and as the Lord of life with whom the human family will be reunited at the Second Advent. The Sabbath commandment forms the center of the moral law as the seal of God's authority. Since it is a symbol of God's love relationship with His earthly children, human beings are obliged to respect this gift in the sense that they will do everything in their power to promote and engage in activities that will help establish and enhance a lasting relationship with God. Thus His people will engage only in those activities that are directed toward God and their fellowmen, and not in those that lean toward self-gratification or self-interest.

Universality of the Sabbath. The universality of the Sabbath is rooted in Creation. Thus its privileges and obligations are binding in all nations, sectors, or classes. (See Ex. 20:11; 23:12; Deut. 5:13; Isa. 56:1-8.) Sabbath observance pertains to all members of the household, including children, and extends even "to the stranger that is within thy gates" (Ex. 20:10).

Time Frame of the Sabbath. Biblical Data: The Sabbath starts at the end of the sixth day of the week and lasts one day, from evening to evening (Gen. 1; Mark 1:32). This time coin-

Nominating Committee Report—5

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

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Church Ministries Director: Solomon Wolde-Endreas
Communication Director: Z. F. Ayonga
Education Director: T. H. Nkunga
Field Secretaries: D. W. B. Chalale, Harry D. Dumba, H. Luukko
Health and Temperance Director: Saleem Farag
Ministerial Association Secretary: Baraka G. Muganda
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cides with the time of sunset. Wherever a clear delineation of the time of sunset is difficult to ascertain, the Sabbathkeeper will begin the Sabbath at the end of the day as marked by the diminishing light.

Principles Guiding Sabbath Observance. Although the Bible does not deal directly with many of the specific questions we may have regarding Sabbath observance in our day, it does provide us with general principles that are applicable today. (See Ex. 16:29; 20:8-11; 34:21; Isa. 58:13; Neh. 13:15-22.)

"The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds" (*The Desire of Ages*, p. 207).

This concept, however, is not supportive of total inactivity. Both the Old and New Testaments invite us to care for the needs and alleviate the sufferings of others, for the Sabbath is a good day for all, particularly the lowly and the oppressed (Ex. 23:12; Matt. 12:10-13; Mark 2:27; Luke 13:11-17; John 9:1-21).

Yet even good works on the Sabbath must not obscure the chief biblical characteristic of Sabbath observance, namely, rest (Gen. 2:1-3). This includes both physical (Ex. 23:12) and spiritual rest in God (Matt. 11:28). The latter leads the Sabbath observer to seek the presence of and communion with God in worship (Isa. 48:14), both in quiet meditation (Matt. 12:1-8) and in public worship (2 Kings 4:23; 11:4-12; 1 Chron. 23:30ff.; Isa. 56:1-8). Its object is to recognize God as Creator and Redeemer (Gen. 2:1-3; Deut. 5:12-15), and it is to be shared by the individual family and the larger community (Isa. 56:1-8).

Sabbath and the Authority of God's Word. Ellen White points out that the Sabbath commandment is unique, for it contains the seal of God's law. It alone "brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority the law is given" (*The Great Controversy*, p. 452).

The Sabbath as a sign of the Creator points to His ownership and authority. Meaningful Sabbath observance, therefore, indicates the acceptance of God as Creator and Owner, and acknowledges His authority over all creation, including oneself. Sabbath observance is based on the authority of God's Word. There is no other logical reason for it.

Human beings have the freedom to enter into a relationship with the Creator of the universe as with a personal friend.

Sabbathkeepers may have to face resistance at times because of their commitment to God to keep the Sabbath holy. To those who do not

recognize God as their Creator, it seems arbitrary or inexplicable for someone to cease from all work on the Sabbath day for merely religious reasons. Meaningful Sabbath observance testifies to the fact that we have chosen to obey God's commandment. We thus recognize that our life is now lived in obedience to God's Word. The Sabbath will be a special test in the end-time. The believer will have to make a choice either to give allegiance to God's Word or to human authority (Rev. 14:7, 12).

Home and Family Life as Related to the Sabbath

Introduction. Home life is the cornerstone of proper Sabbath observance. Only when individuals keep the Sabbath conscientiously in the home and assume their assigned responsibilities as members of the family will the church as a whole reveal to the world the joys and privileges of God's holy day.

Different Kinds of Homes. In the twentieth century there are various kinds of homes, for example, the home in which there is a husband, wife, and children; the home in which there is husband and wife and no children; the home in which there is a single parent and children (where because of death or divorce one parent must function in both maternal and paternal roles); the home in which a person has never married or where death or divorce has left one single, and no children are involved; or the home in which one parent only is a member of the church. In addressing the needs and problems of these categories, it should be understood that some of the principles and suggestions enunciated will apply to all groups and some will be more specialized.

Two Sacred Institutions—The Home and the Sabbath. "In the beginning" God placed a man and a woman in the Garden of Eden as their home. Also, "in the beginning" God gave to human beings the Sabbath. These two institutions, the home and the Sabbath, belong together. Both are gifts from God. Therefore both are sacred, the latter strengthening and enriching in its unique manner the bond of the former.

Close fellowship is an important element of the home. Close fellowship with other human beings also is an important element of the Sabbath. It binds families closer to God and binds the individual members closer to one another. Viewed from this perspective, the importance of the Sabbath to the home cannot be overestimated.

Responsibilities of Adults as Teachers. In choosing Abraham as the father of the chosen people, God said, "I know him, that he will command his children and his household after him" (Gen. 18:19). It seems clear, then, that an

enormous responsibility has been given to adults in the home for the spiritual welfare of their children. By both precept and example, they must provide the kind of structure and atmosphere that will make the Sabbath a delight and such a vital part of Christian living that, long after leaving the home, the children will continue the customs they were taught in childhood.

In harmony with the injunction "Thou shalt teach them [God's commandments] diligently unto thy children" (cf. Deut. 6:4-9), the adult members of the family should teach their children to love God and keep His commandments. They should teach them to be loyal to God and to follow His directives.

From earliest infancy children should be taught to participate in family worship so that

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Future delegates, the twin girls of Pastor Theus Young, enjoy a social interlude.

worship in the house of God will become an extension of a family custom. Also, from infancy children should be taught the importance of church attendance, that true Sabbath observance involves going to God's house for worship and Bible study. Adults in the family should set the example by attending services on Sabbath, providing a pattern that will be seen as important when their children make decisions on what is of value in life. Through discussions, as the children grow older and more mature, and through Bible study, the children should be taught the meaning of the Sabbath, its relationship to Christian living, and the enduring quality of the Sabbath.

Preparation for the Sabbath. If the Sabbath is to be observed properly, the entire week should be programmed in such a way that every member will be ready to welcome God's holy day when it arrives. This means that the adult family members will plan so that all household tasks—the buying and preparing of food, the readying of clothes, and all the other necessities of everyday life—will be completed before sundown Friday. The day of rest should become the pivot around which the wheel of the entire week

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The Gleams of the Golden Morning Choir from Botswana perform in their national costume.

turns. When Friday night approaches and sundown is near, adults and children will be able to greet the Sabbath with tranquillity of mind, with all preparation finished, and with the home in readiness to spend the next 24 hours with God and with one another. Children can help achieve this by carrying Sabbath preparation responsibilities commensurate with their maturity. The way the family approaches the beginning of the Sabbath at sundown on Friday night and the way Friday night is spent will set the stage for receiving the blessings that the Lord has in store for the entire day that follows.

Proper Sabbath Dress. Where there are children in the home, on Sabbath morning as the family dresses for church, adults may by precept and example teach children that one way to honor God is to appear in His house in clean, representative clothing appropriate to the culture in which they live.

Importance of Bible Study Hour. Where children do not have the advantage of attending Adventist schools, the Sabbath school becomes the most important means of religious instruction outside the home. The value of this Bible study hour cannot be overestimated. Therefore, parents should attend Sabbath morning services and do everything possible to take their children with them.

Family Activities on the Sabbath. In most cultures the Sabbath noon meal, when the family gathers around the dinner table in the home, is a high point of the week. The spirit of sacred joy and fellowship, begun upon arising and continued through the worship services at church, is intensified. Free from the distractions of a secular atmosphere, the family can converse on themes of mutual interest and maintain the spiritual mood of the day.

When the sacred nature of the Sabbath is understood, and a loving relationship exists between parents and children, all will seek to prevent intrusions into the holy hours by secular music, radio, video and television programs, and by newspapers, books, and magazines.

Sabbath afternoons, as far as possible, will be spent in family activities—exploring nature; making missionary visits to shut-ins, the sick,

or others in need of encouragement; and attending meetings in the church. As the children grow older, activities will enlarge to encompass other members of their age groups in the church, with the question always in mind, “Does this activity cause me to understand better the true nature and sacredness of the Sabbath?” Thus proper Sabbath observance in the home will have a lasting influence for time and eternity.

Sabbath Observance and Recreational Activities

Introduction. Sabbath observance includes both worship and fellowship. The invitation to enjoy both is open and generous. Sabbath worship directed toward God usually takes place in a community of believers. The same community provides fellowship. Both worship and fellowship offer unlimited potential to praise God and to enrich the lives of Christians. When either Sabbath worship or fellowship is distorted or abused, both praise to God and personal enrichment are threatened. As God’s gift of Himself to us, the Sabbath brings real joy in the Lord. It is an opportunity for believers to recognize and reach their God-given potential. Thus, to the believer the Sabbath is a delight.

Alien Factors to Sabbath Observance. The Sabbath can be intruded upon easily by elements alien to its spirit. In the experience of worship and fellowship the believer must ever be alert to alien factors that are detrimental to one’s realization of Sabbath sacredness. The sense of Sabbath holiness is threatened particularly by the wrong kinds of fellowship and activities. By contrast, the sacredness of the Sabbath is upheld when the Creator remains the center of that holy day.

Culturally Conditioned Phenomena in Sabbath Observance. It is important to understand that Christians render obedience to God and thus observe the Sabbath at the place in history and culture where they live. It is possible that both history and culture may falsely condition us and distort our values. By appealing to culture we may be guilty of giving ourselves li-

cence or excuse to indulge in sports and recreational activities that are incompatible with Sabbath holiness. For example, intensive physical exertion and various forms of tourism are out of harmony with true Sabbath observance.

Any attempt to regulate Sabbath observance beyond biblical principles by developing lists of Sabbath prohibitions will be counterproductive to a sound spiritual experience. The Christian will test his Sabbath experience by principle. He knows that it is the main purpose of the Sabbath to strengthen the bond of union between himself and God. Thus one’s activities guided by biblical principles and contributing toward such a strengthening are acceptable.

Inasmuch as no one can evaluate rightly the personal motives of others, a Christian must be very careful not to criticize his brethren living in cultural contexts other than his own and engaging in Sabbath recreational activities they approve.

While traveling, Adventist tourists should make every effort to observe the Sabbath with their fellow believers in any given area. Respecting the sacredness of the seventh day, it is recommended that Adventists avoid using the day for a holiday set aside for sightseeing and secular activity.

Churches and Church Institutions

In establishing specific guidelines and policies for the corporate church and church institutions, the church is setting an example of Sabbathkeeping for the membership at large. It is the responsibility of the members to apply true Sabbathkeeping principles in their own lives. The church can assist by providing Sabbathkeeping principles as found in the Bible and the Spirit of Prophecy, but it cannot be conscience for the members.

Churches—Role of Church and Family in Sabbath Afternoon Activities. The pastor and the local church leaders are entrusted with the responsibility of providing carefully planned Sabbath activities for children, youth, adults, and the elderly, and for families and singles, emphasizing the importance of making the Sabbath a day of joy, worship, and rest. Church activities should complement rather than replace family and home activities.

Churches—Sabbath Music. Music has a powerful impact on a person’s moods and emotions. Church leaders will select music and musicians that will enhance the worshipful atmosphere of the Sabbath rest and the person’s relationship with God. Sabbath choir rehearsals should be avoided during regularly scheduled Sabbath meetings.

Churches—Community Outreach. Although Christians may participate in certain types of social work for students, youth, and the poor in inner cities or in suburbs, they still will exert an exemplary influence of consistent Sabbathkeeping. When engaged in an extension school or special school for children and youth, they will select subjects and classes that are different

from the ordinary secular subjects or classes for the week, including activities that contribute to spiritual culture. Nature or neighborhood walks may replace recesses; nature walks or field trips of minimal effort can replace secular subjects and classes.

Churches—Ingathering. The general practice of Seventh-day Adventist churches is to do Ingathering on days other than the Sabbath. Where there is a practice to do Ingathering on Sabbath, the plan should be implemented so as to bring spiritual benefits to all participants.

Churches—Fund-raising on the Sabbath. The doctrine of Christian stewardship is found throughout the Scriptures. The act of giving has a definite place in the worship services. When appeals for funds are made, they should be conducted in such a manner as to uphold the sacredness of the service as well as of the Sabbath.

Churches—Sabbath Weddings. The marriage service is sacred and would not in itself be out of harmony with the spirit of Sabbathkeeping. However, most weddings involve considerable work and almost inevitably a secular atmosphere develops in preparing for them and in holding receptions. In order that the spirit of the Sabbath not be lost, the holding of weddings on the Sabbath should be discouraged.

Churches—Sabbath Funerals. In general, Adventists should try to avoid Sabbath funerals. In some climates and under certain conditions, however, it may be necessary to conduct funerals without delay, the Sabbath notwithstanding. In such cases, arrangements should be made in advance with morticians and cemetery employees to perform their routine tasks for the deceased in advance of the Sabbath day, thus reducing the labor and commotion on the Sabbath. In some instances a memorial service could be held on the Sabbath, and interment take place later.

Seventh-day Adventist Health-care Institutions. Adventist health-care institutions provide the only contact many people have with the Seventh-day Adventist Church. Adventist hospitals are to be more than merely health-care delivery systems. They have a unique opportunity to bear a Christian witness 24 hours a day to the communities they serve. In addition, they have the privilege of presenting the Sabbath message by example every week.

In healing the sick and loosing the bonds of the physically infirm, even on the Sabbath, Christ set an example that we look to as the basis for establishing and operating Adventist health-care institutions. Therefore, an institution offering medical care to the public must be prepared to minister to the needs of the sick and suffering without regard to hours or days.

This places a great responsibility on each institution to develop and implement policies that reflect the example of Christ, and to apply the principles of Sabbath observance as found in the Scriptures and taught by the Seventh-day Adventist Church. Administrators have a special responsibility to see that all departments maintain the true spirit of Sabbathkeeping by insti-

tuting appropriate Sabbath procedures and by guarding against laxity in its observance.

The following applications of Sabbath observance principles are recommended:

1. Provide emergency medical care willingly and cheerfully whenever needed, with high levels of excellence. However, neither Adventist institutions nor physicians and dentists should provide the same office or clinic services on the Sabbath as they do on weekdays.

2. Discontinue all routine activities that could be postponed. Usually this means a complete closing of those facilities and departments not immediately related to patient care, and the maintenance of a minimum number of qualified people in other departments to handle emergencies.

3. Postpone elective diagnostic and therapeutic services. Decisions as to what is necessary or of an emergency nature should be made by the attending physician. If this privilege is abused, it should be dealt with by the hospital administration. Nonadministrative institutional employees should not become involved in making these decisions, nor should they be obliged to confront the attending physician(s). Misunderstandings may be avoided by making it clear in medical staff bylaws that only surgical, diagnostic, or therapeutic procedures that are not postponable because of the condition of the patient will be done. A clear understanding with all who are appointed to staff membership at the time of appointment will do much to avoid misunderstandings and abuses.

Convenience and elective surgery should be discouraged or limited on Fridays. Procedures thus scheduled allow the patient to be in the hospital over the weekend and hence lose fewer days at work. However, this places the first postoperative day, usually with the most intensive nursing care, on the Sabbath.

4. Close administrative and business offices to routine business. Although it may be necessary to admit or discharge patients on the Sabbath, it is recommended that the rendering of bills and the collection of money be avoided. Never should the keeping of the Sabbath be a source of irritation to those we seek to serve and to save, but rather a hallmark of "the children of light" (Eph. 5:8; *The Acts of the Apostles*, p. 260).

5. Make the Sabbath a special day for patients, providing a memory of Christian witnessing never to be forgotten. Meaningful Sabbathkeeping is much easier to achieve in an institution that employs a predominantly Adventist staff. Presenting the Sabbath in a proper light can be accomplished by the believing workers employed in patient care, and may well be a convicting influence in the lives of those not of our faith.

6. The direct care of the sick is a seven-day-a-week activity. Illness knows no calendar. Nevertheless, when scheduling all personnel, health-care institutions should take into consideration the sincere religious beliefs, observances, and practices of each employee and prospective employee. The institution should make reasonable accommodation for such re-

ligious beliefs unless it is demonstrated that such accommodation would place an undue hardship on its operation. It is recognized that the consciences of individuals vary in regard to the propriety of Sabbath employment. Neither the church nor its institutions can act as the conscience for its employees. Rather, reasonable accommodation should be made for individual conscience.

7. Resist pressures for relaxing Seventh-day Adventist standards. Some institutions have been pressured by the communities, the medical staffs, and/or the employees (where a majority is comprised of non-Adventists) to abandon or weaken Sabbathkeeping principles and practices so that the Sabbath would be treated as any other day. In some cases pressure has been applied to maintain full services on the Sabbath and reduce them on Sunday instead. Such action should be vigorously resisted. Compliance would cause serious reexamination of the relationship of such an institution to the church.

8. Educate employees who are not Seventh-day Adventists concerning Sabbathkeeping principles practiced by the institution. Every non-Adventist, at the time of employment at an Adventist health-care institution, should be made aware of Seventh-day Adventist principles, especially institutional policies regarding

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the observance of the Sabbath. Though non-Adventists may not believe as we do, they should know from the very beginning how they are expected to fit into the institutional program to help it reach its objectives.

9. Foster an attitude for continuing Christian witnessing by Adventist employees. The only contact that many non-Adventist workers may ever have with Seventh-day Adventists may be in the institution employing them. Every relationship should be friendly, kind, and expressive of the love that exemplified the life and work of the Great Physician. Compassion for the sick, unselfish regard for our fellowmen, an eagerness to serve, and unstinted loyalty to God and the church may well prove to be a savor of life unto life. The keeping of the Sabbath is a privilege and an honor as well as a duty. It should never become burdensome or obnoxious to those who keep it or to those about us.

Sabbath Work in Non-Adventist Hospitals. While it is essential in medical institutions that a minimum of labor be performed at all times in order to maintain the welfare and comfort of the patients, Seventh-day Adventists employed in non-Adventist institutions in which Sabbath hours bring no relief from routine duties are under obligation to remember the principles that regulate all Sabbath activities. In order to avoid situations in which our church members may be faced with problems of Sabbathkeeping in non-Adventist institutions, it is recommended that:

1. When Seventh-day Adventists accept employment in non-Seventh-day Adventist hospitals, they make known their Sabbathkeeping principles and request a work schedule that will exempt them from Sabbath duties.

2. Where work schedules or other factors make this impossible, Adventists should clearly identify the duties, if any, they can conscientiously perform on the Sabbath and the frequency thereof.

3. Where the above accommodations cannot be arranged, members should make loyalty to God's requirements paramount and abstain from routine work.

Seventh-day Adventist Educational Institutions. Seventh-day Adventist secondary boarding schools have a major role in shaping the Sabbath observance habits of future generations of members of the church, and Seventh-day Adventist colleges and universities do much to mold the thinking of the church's clergy and professional class. It is important, therefore, that both the theory and practice of how to maximize the joyful blessings of the Sabbath be as close as possible to the ideal in these institutions.

Applications of this principle should include:

1. Adequate preparation for the Sabbath.
2. Demarcation of the beginning and ending of the Sabbath hours.

3. Appropriate school-home activities: worship, prayer bands, witness, etc.

4. Keeping necessary duties to a minimum, preferably entrusting them to people who volunteer their service rather than to those who do the same work for pay during the week.

5. Inspiring worship services, preferably modeling what is expected to characterize such services in the churches of the school's constituency.

6. Adequate and varied activities on Sabbath afternoon.

7. Structuring of the weekly program so that the Sabbath will be a lingering joy and the climax of the week, rather than a prelude to contrasting activities on Saturday night.

a. Cafeteria Sales. School cafeterias are designed to serve students and their visiting parents and bona fide guests; they should not be open to the public on the Sabbath. To avoid unnecessary business transactions during sacred time, each institution should make provision for payment outside of the Sabbath hours.

b. Attendance of Faculty at Professional Meetings. In some countries, Seventh-day Adventists are privileged to attend professional meetings in order to keep abreast of current developments in their given field of specialization. It may be tempting to justify attendance at these meetings on the Sabbath. However, it is recommended that academic personnel join fellow members in worship rather than fellow professionals at work.

c. Radio Stations. College radio stations can be a blessing to their communities. To maximize the blessings, programming during the Sabbath hours should reflect the philosophy of the church. If fund-raising appeals are made on the Sabbath, they should be conducted in such a way as to uphold the sacredness of that day.

d. Promotional Trips. In order to maintain the worshipful nature of the Sabbath, promotional tours should be planned in such a way as to minimize travel on the Sabbath and to provide maximum time for worship with fellow believers. The Sabbath hours should not be used for travel to provide a Saturday night program.

e. Sabbath Observance in Education for the Ministry. Pastors have a large responsibility for shaping the spiritual life of the church by their personal example. Therefore, institutions training ministers and their spouses need to help their trainees form a sound philosophy of Sabbath observance. Proper guidance received at school can be instrumental in the experience of a genuine renewal of the Sabbath joys in their own life as well as in the life of their church.

f. Sabbath Examinations. Seventh-day Adventists who face required examinations given on the Sabbath in non-Adventist schools or for certification by professional governing boards face special problems. In dealing with such situations, we recommend that they arrange for administration of the examinations on hours other than the Sabbath. The church should encourage its members in careful Sabbath observance and, where possible, intercede with the appropriate authorities to provide for both reverence for God's day and access to the examinations.

Secular Employment and Trade as Related to the Sabbath

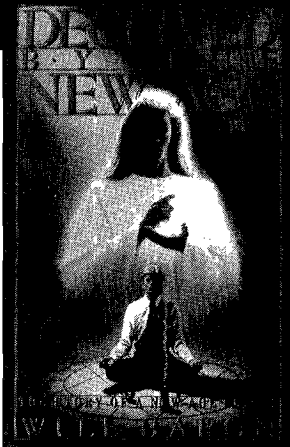
Statement of Principle. The biblical view of the Sabbath includes both a divine and a human dimension (Matt. 12:7, 8). From the divine perspective the Sabbath invites the believer to renew his commitment to God by desisting from

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the daily work in order to worship God more freely and more fully (Ex. 20:8-11; 31:15, 16; Isa. 58:13, 14). From the human perspective, the Sabbath summons the believer to celebrate God's creative and redemptive love by showing mercy and concern toward others (Deut. 5:12-15; Matt. 12:12; Luke 13:10-12; John 5:1-17). Thus the Sabbath encompasses both cessation from secular work for the purpose of honoring God and performing deeds of love and kindness toward fellow beings.

Essential and Emergency Work. In order to uphold the sanctity of the Sabbath, Seventh-day Adventists must make wise choices in matters of employment, guided by a conscience enlightened by the Holy Spirit. Experience has shown that there are hazards in choosing vocations that will not allow them to worship their Creator on the Sabbath day free from involvement in secular labor. This means that they will avoid types of employment that, although essential for the function of a technologically advanced society, may offer problems in Sabbath observance.

The Scriptures and the Spirit of Prophecy are explicit about our duties as Christians to our fellowmen, even on the Sabbath day. In the modern context, many employed in occupations involved with the saving of life and property are called upon to deal with emergencies. Arranging for regular weekend work requiring the use of the Sabbath hours for gainful emergency employment or accepting work only on weekends in emergency occupations to augment the family budget is out of harmony with Sabbathkeeping principles given by Christ. Responding to emergency situations in which life and safety are at stake is quite different from earning one's livelihood by routinely engaging in such occupations on the Sabbath, which are often accompanied by commercial, secular, or routine activities. (See Christ's comments on rescuing oxen or sheep from ditches and helping people in need, Matt. 12:11; Luke 13:16.) Absenting oneself from God's house and being denied fellowship with the believers on the Sabbath can have a chilling effect on one's spiritual life.

Many employers in so-called essential service areas willingly make accommodations for Sabbathkeepers. Where such is not granted, members should carefully review biblical principles of Sabbathkeeping and in that light examine the type of activity, environment, requirements of the job, and personal motives before committing themselves to working on the Sabbath. They should ask of the Lord, as did Paul on the Damascus road, "Lord, what wilt thou have me to do?" When this attitude of faith prevails, we are persuaded that the Lord will lead the believer to discern His will and supply strength and wisdom to follow it.

Moral Decisions Regarding Sabbath Observance. Sabbath privileges are sometimes curtailed or denied by military, educational, political, or other organizations. To prevent and/or alleviate these regrettable situations, the

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Marvin and Gertrude Loewen, retired GC workers and former missionaries to China, attend their thirteenth GC session, a record, as far as we know.

following suggestions should be considered:

A competent church official, preferably the Public Affairs and Religious Liberty director, should be appointed to keep abreast of developments that could undermine freedom of worship on the Sabbath. When necessary, this official will approach responsible authorities to intercede when an adverse impact upon Seventh-day Adventists is present in any contemplated measure or legislation. This course of action may prevent enactment of laws that could curtail or deny Sabbath privileges.]

Adventist members should be encouraged to stand by faith for the principle of Sabbathkeeping regardless of circumstances, resting in the assurance that God will honor their commitment to Him.

Church members should offer spiritual, moral, and, if needed, temporal help to other members experiencing Sabbath problems. Such support will serve to strengthen the commitment to the Lord not only of the individual member facing Sabbath problems but also of the church as a whole.

Purchase of Goods and Services on the Sabbath. 1. The Sabbath is designed to provide spiritual freedom and joy for every person (Ex. 20:8-11). As Christians we must be supportive of this basic human right granted to each individual by the Creator. As a general rule, the purchasing of goods, eating out in restaurants, and paying for services to be provided by others ought to be avoided because they are out of harmony with the principle and practice of Sabbathkeeping.

2. Furthermore, the above-mentioned commercial activities will turn the mind away from the sacredness of the Sabbath. (See Neh. 10:31; 13:15 ff.) With proper planning, adequate provisions can be made in advance for foreseeable Sabbath needs.

Sabbath Travel. While Sabbath travel may be necessary for engaging in Sabbath activities,

one should not allow Sabbath travel to become a secular function; therefore, preparation should be made in advance. Automobile fuel and other needs should be cared for before the Sabbath begins. Travel on commercial carriers for personal or business reasons should be avoided.

Treating a Specific Employment Problem. When a member of the church finds it necessary to resign from a position, or loses his job because of Sabbath problems, and is reemployed by the denomination in similar work, and where the new job, because of its essential nature, requires the member to work on the Sabbath, the following suggestions are recommended:

1. A careful explanation of the essential nature of the work will be given to the member.

2. All efforts should be made by the organization to ascertain that only the essential aspects of the new job will be performed on the Sabbath. Administrators should also explain to the new employee the religious purposes and basic objectives of the employing organization.

3. A rotation schedule will be adopted in order that the member who can conscientiously accept such work on the Sabbath may frequently be able to enter into a fuller celebration of the Sabbath day.

Shift Work. When a Seventh-day Adventist works for an employer where shift work is the rule, he may be requested to work on the Sabbath or a portion thereof. Under such circumstances the member involved is encouraged to consider the following:

1. The member should strive to be the best possible worker, a valuable employee whom the employer cannot afford to lose.

2. If a problem develops, the member should seek to resolve it by appealing to the employer personally for an accommodation based on goodwill and fairness.

3. The member should assist the employer by suggesting such accommodations as:

- a. Working a flexible schedule;
- b. Taking a less desirable shift;
- c. Trading shifts with another employee; or
- d. Working on holidays.

4. If the employer resists an accommodation, the member should immediately seek assistance from the pastor and from the Public Affairs and Religious Liberty Department in countries where they are involved in such activities.

C. B. ROCK, *Chairman*
SAMUEL YOUNG, *Secretary*
FRED G. THOMAS, *Actions Editor*
FAY WELTER, *Recording Secretary*

Correction: In *Bulletin* No. 5 (July 11), p. 2, Delmer Holbrook was wrongly identified as Frank Holbrook.

Eighth business meeting

Fifty-fifth General Conference session, July 10, 1990, 9:30 a.m.

S. MOCTEZUMA: [Announced the opening hymn.]

J. SARLI: [Opening prayer in Portuguese.]

R. J. KLOOSTERHUIS: Before we begin our session, we are going to take a two-minute interval to acknowledge the presence of some very special invitees.

B. B. BEACH: We are honored to have in our midst this morning the president of the General Conference of Seventh Day Baptists for the United States and Canada, J. Samuels, who comes to us from Jamaica and has the distinction of being the first Black president of the General Conference of Seventh Day Baptists. He has been a pastor for some 32 years, and now lives in Plainfield, New Jersey, after having served for a few years in Canada.

J. SAMUELS: Dear brothers and sisters in Christ, it is a joyous privilege for me to bring to this august body of faithful believers in Jesus Christ, and in the blessed hope of our Saviour's soon return, greetings in that wonderful name of Jesus from all the officers and members of the General Conference of Seventh Day Baptists of the U.S.A. and Canada. As a president, I wish to extend to you all our best wishes and sincere prayers for God's richest blessings on your conference sessions. I pray that God will continue to grant you a vision and an unrelenting passion and a persistent fervor to penetrate every stronghold of darkness with the everlasting and liberating gospel of Jesus Christ.

Mr. President, your conference and mine have enjoyed a very long and positive relationship that antecedes the beginning of this century. We trust we shall continue to enjoy that same relationship until our blessed Lord returns in power and great glory.

Seventh Day Baptists are pleased to have played a part in sharing with your early pioneers the wonderful truth of Sabbath observance. Today we salute you for your astronomical evangelistic, medical, and educational successes around the world. We do not covet your successes; rather, we pray that the Spirit of God will continue to use your churches in an even greater measure, to bring the harvest of precious perishing souls into God's kingdom before it is too late.

I have thoroughly enjoyed the music and the messages. I admire the healthy and vigorous debates as I have experienced your discussion of the issues that come before you. I didn't know that Seventh-day Adventists could debate the way you have! Sometimes, Mr. President, I almost thought I was in my own conference session!

I am truly inspired by the rich fellowship that such a wide and diversified congregation of different races of people share through faith in Jesus Christ and the keeping of God's holy

commandments. I wish to thank B. B. Beach for the invitation to share and experience the thrill of the moving of the Spirit of God in your great work around the world. Thanks too for your gracious hospitality and warm Christian fellowship.

B. B. BEACH: Thank you very much. Our next speaker is also a very distinguished churchman, C. Mau. He is representing the Lutheran World Federation. There are some 70 million Lutherans around the world. For many years he was the general secretary of the Lutheran World Federation. He has been president of the International Religious Liberty Association, in which we are greatly involved. He presided over our London congress last year, and we certainly appreciate the association we have had with him. C. Mau is a well-known Christian leader around the globe, and we are happy to welcome him.

C. MAU: Dear brothers and sisters in Christ, I deem it a special privilege to bring you the greetings of the Lutheran World Federation. I do this in the name of our general secretary, G. Stahlset, and our newly elected president, Rev. Brecheimaier. Through the years we have cherished the relations we have had with Seventh-day Adventists. We have admired your leadership through the years and think especially of B. B. Beach, who has served as secretary of the Conference of General Secretaries of the Christian World Communions for more than 20 years. Beyond that, we have cooperated with you on particular issues, most especially the issue of religious liberty. We have admired a great deal of what we perceive Seventh-day Adventists to stand for, a wholistic understanding of the gospel, which has led to your strong emphasis on the whole person, on a strong medical and educational ministry. We have benefited from your fine hospitals all over the world. Thank you for graciously inviting the Lutheran World Federation to attend your assemblies through the years. I was inspired last night by the singing of "A Mighty Fortress," and at first I thought this was a welcoming hymn for me. We pray that God may richly bless you as you witness to Jesus Christ, our crucified and risen Saviour. Thank you very much. [Applause.]

R. J. KLOOSTERHUIS: We thank our special invitees for their gracious words and pray that God will guide them toward the completion of the spread of the gospel everywhere.

C. B. ROCK: The Constitution and Bylaws Committee met at 7:00 this morning. We have just disbanded, and we have heard suggestions from a number of individuals regarding the items that were referred for our consideration. We did not try to vote on these matters, and we will not do that until we have heard all the speakers. This means that we will hope to have

some information or some specific recommendations by tomorrow at this time. We will meet again tomorrow morning.

R. J. KLOOSTERHUIS: The program indicates that at 10:00 a.m. we have a legal meeting of the General Conference Corporation. Before the legal meeting, we have a special presentation. We have with us the president of Pacific Press, R. Kyte.

R. KYTE: It is a pleasure for me to represent the Pacific Press. Joining me is R. H. Gorton, vice president of Marketing, and T. N. Peverini, who is the head of International Publications at Pacific Press. As has been indicated, 1990 is the culmination of a historic publishing event at the Pacific Press and around the world. It was in early 1972 that a meeting took place that initiated the activity that began in the form of a translation of *The SDA Bible Commentary* in Spanish. This has taken until 1990 to complete, and we are very excited today that the Spanish *SDA Bible Commentary*, volumes 1 through 7, more than 8,000 pages (6 million words), has now been translated, updated, and completed for the world field. It was written by 48 specialists and translated by a number of translators and editors, and this morning we would like to acknowledge our appreciation for the contributions from the South American Division, the Inter-American Division, the North American Division, and the General Conference, and pay special tribute as well to the Review and Herald Publishing Association, which did the original edition. As we make this presentation this morning, we do so with a degree of pride that is acceptable for the type of work that has gone on, because we know that as a result of the contributions from all these divisions, Pacific Press will be a great assistance in the theology of the Spanish world and the grounding of many new members, as well as in the ministerial work of the church in the years to come. And so it is with great pleasure this morning that we present to R. S. Folkenberg, the world president, the complete set of the Spanish *SDA Bible Commentary*, volumes 1 to 7. [Applause.]

R. S. FOLKENBERG: [Spoke first in the Spanish language.] I said in Spanish that I thought it was appropriate to extend my appreciation for the receipt of this beautiful set of books in the language in which they were written. This is a historic day. This is not only the first time we have printed a Spanish *Seventh-day Adventist Bible Commentary*, but the first time any full Bible commentary has been produced by any organization in the Spanish language. That is historic. [Applause.] You could well understand that as a result this set of books will find its way into not only the libraries of many Seventh-day Adventist ministers and members in the Spanish-speaking world but also the libraries of clergy of many other denominations, and thus will stand as a witness for the truth as it is in Jesus. Thank you so much, brethren, for the honor that you have granted me of receiving this set. [Applause.]

R. J. KLOOSTERHUIS: We now will have our legal meeting.

NEAL C. WILSON: We are privileged this morning to meet the obligations of the legal organizations, which are so important and necessary in today's world. I am happy that we can all participate in this, because I think it is also a learning process for us. Coming to the podium this morning to join me is the secretary of the General Conference Corporation, the newly elected undertreasurer of the General Conference, D. E. Robinson.

D. E. ROBINSON: The following item appeared in the March 8, 15, and 22, 1990, issues of the *Adventist Review* under the heading "General Conference Corporation of Seventh-day Adventists": "Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Hoosier Dome, 100 South Capitol Avenue, Indianapolis, Indiana, U.S.A., at 10:00 a.m. on July 10, 1990, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-fifth session of the General Conference."

NEAL C. WILSON: We are prepared this morning to take up our official business of the corporation, and we will receive a report from the treasurer of the General Conference Corporation.

D. F. GILBERT: I move that we accept the financial reports and the auditor's opinions with respect to the General Conference Corporation as they were presented last week. [Motion was seconded and voted.]

D. E. ROBINSON: Next is the item dealing with restated articles and bylaws for the General Conference Corporation of Seventh-day Adventists. I move that we waive the reading of this document. [Motion was seconded and voted.]

We have presented the proposed adjustments. I move that the restated articles and bylaws for the General Conference Corporation of Seventh-day Adventists be approved. [Motion was seconded and voted.]

I move that the session Nominating Committee be requested to nominate the members of the board of trustees for the ensuing term. [The motion was seconded and voted.] That concludes the business of the General Conference Corporation at this time.

We would now like to call a meeting of the North American Conference Corporation. I would like to read the following notice that appeared in the March 8, 15, and 22, 1990, issues of the *Adventist Review* under the heading "North American Conference Corporation of Seventh-day Adventists": "Notice is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held in the Hoosier Dome, 100 South Capitol Avenue, Indianapolis, Indiana, U.S.A., at 10:00 a.m., on July 10, 1990, for the transaction of any business that may come before the meeting. The

members of this corporation are the delegates to the fifty-fifth session of the General Conference."

NEAL C. WILSON: I would like to call again on the treasurer for the financial statement of this corporation that we are discussing at the moment.

D. F. GILBERT: I move that we accept the information as previously presented with no balance sheet. [Motion was seconded and voted.]

D. E. ROBINSON: Since the North American Conference Corporation has been an inactive corporation for many years, it is recommended to the members of the North American Conference Corporation in Indianapolis on July 10 that we dissolve this corporation with the understanding that any assets or liabilities of the North American Conference Corporation that might materialize in the future would be distributed to or become the responsibility of the General Conference Corporation of Seventh-day Adventists. In view of the fact that the North American Conference Corporation has been inactive for many years, and since we do not see a need to continue its existence, I would like to move that the North American Conference Corporation be dissolved. [The motion was seconded and voted.]

That concludes the business of the North American Conference Corporation, and I would like to move that we adjourn. [Motion was seconded and voted.]

R. J. KLOOSTERHUIS: I would like to invite C. B. Rock and C. D. Watson to come forward, and they will lead us through a number of *Church Manual* items this morning. C. B. Rock has a statement to make.

C. B. ROCK: The *Church Manual* Committee serves as a unit for consideration and discussion on items in the *Church Manual* that are raised in the field. The *Church Manual* Committee does not originate suggestions. It does not look through the *Church Manual* and decide things on its own. Rather, it responds to issues that are sent by a process that will be mentioned in just a moment, and then at each General Conference session delivers to the delegation suggestions and

recommendations as they have been acted upon by this committee.

The individual who has more to do with wording the *Church Manual* than anyone else, of course, is the secretary of the *Church Manual* Committee, and that individual for many years has been C. D. Watson. Elder Watson has decided to retire and will no longer be in the General Conference Secretariat. He has a tremendous facility for expression, wording things just right so that they can be understood and followed by all our diverse cultures around the world. I am pleased to present to you now the secretary of our *Church Manual* Committee, C. D. Watson.

C. D. WATSON: There have been occasions when individuals from different parts of the world have contacted us at the General Conference and asked us to change a particular sentence or paragraph, some of them significant, some of them rather insignificant. We have practiced over a number of years the understanding that we do not receive recommendations from individuals, but rather we encourage them through their conferences, unions, and divisions to gain a consensus, and if there is sufficient support in these organizations, then we will consider it at the General Conference. After it has been accepted by the *Church Manual* Committee, we take it to an Annual Council, and there it gets wider exposure from individuals who come from all parts of the world.

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Then it goes to the division committees and gets further exposure, and then on to unions and conferences so that there can be input from all parts of the world.

We covet the assurance that any item we bring to the world legislative body will have tremendous support from the field. We are hoping that by this process we will have eliminated any of the inconsistencies and can considerably reduce the time on the floor.

Questions have come to us directly at the General Conference from individuals in different parts of the world. We sometimes have phone calls from other continents and from churches asking the interpretation or the meaning of a certain paragraph. We want to emphasize that the church should refer all questions to the conference in which he/she is a member.

I move that the paragraphs concerning clarification or interpretation of the *Church Manual* be inserted so that all members who have access to the *Church Manual* may recognize the importance of the local conference in securing

initial leadership. [Motion was seconded and voted.]

It is recommended that we authorize the *Church Manual* Committee to use inclusive language in all gender references where appropriate. There would be a few cases in which it would not be appropriate, and we would like to recognize that. I move that the recommendation be adopted. [The motion was seconded, followed by extensive discussion.]

R. MUGANDA: I move that this item be tabled until after the item on women's ordination has been discussed. [The motion was seconded and defeated.]

R. J. KLOOSTERHUIS: We are ready to vote on the motion before us—to authorize the *Church Manual* Committee to use inclusive language in all gender references where appropriate. [Motion was voted.]

P. B. PETERSEN: I would like to speak to paragraph 3 in the commitment portion of the *Church Manual* baptismal vow revision. The phrase I'm worried about is "for Christ's

sake." The phrase as it stands could give the impression that God loves because Christ has persuaded Him. I move that we change the wording involved to "believing that God in Christ has forgiven your sins." It would make it easier to translate into our local languages, and yet would avoid the impression given that there is a tension between Christ and the Father.

R. J. KLOOSTERHUIS: Is there any support for that observation? [It was moved, seconded, and voted.]

C. D. WATSON: Brother Chairman, I would like to move that we accept the document as a whole. [Motion was seconded. After extensive discussion, no action was taken.]

R. J. KLOOSTERHUIS: The chairman of the Nominating Committee now has a partial report.

D. B. HILLS: We are not able to bring all the names that have been voted by the committee to the floor immediately. I now invite the president of the General Conference to speak before we ask B. Reaves, the secretary, to read to us the Nominating Committee partial report.

R. S. FOLKENBERG: Whenever you begin discussing staff numbers, obviously it strikes very close to home. But it is clearly the concern of many of the sections of the world that there needs to be a redistribution of responsibility and resources to the areas closer to the grass roots. On the basis of the world field evaluation of General Conference services, the administration in consultation with each department prepared a list of services that might need to be streamlined. That recommendation came from the administration to the Nominating Committee.

The General Conference is an international organization that intends to decentralize. For a decentralization process to begin, more of the activities must be concentrated at the division levels and below. I appreciate the willingness of the Nominating Committee to reflect the recommendations of the General Conference administration in terms of specific reductions in departments.

B. REAVES: The Nominating Committee submits the following partial report. Recommended to elect the following persons to occupy the positions indicated: general field secretaries, General Conference, C. D. Brooks, G. W. Reid, R. S. Watts, Jr.; secretary, Ministerial Association, General Conference, W. F. Bresee; director, Public Affairs and Religious Liberty Department, B. B. Beach; director, Publishing Department, General Conference, R. E. Appenzeller; director, Adventist Chaplaincy Ministries, General Conference, C. E. Bracebridge; director, Trust Services, General Conference, G. T. Carter. I move these recommendations. [Motion was seconded and voted.]

Recommended to elect the following persons to occupy the positions indicated: field secretary, Africa-Indian Ocean Division, D. R. Syme; auditor, Africa-Indian Ocean Division, T. Miller; director, Church Ministries Department, Africa-Indian Ocean Division, C. M. Bayne; director,

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Health and Temperance Department, Africa-Indian Ocean Division, G. F. Colon; secretary, Ministerial Association, Africa-Indian Ocean Division, W. S. Whaley; secretary, Eastern Africa Division, L. D. Raelly; treasurer, Eastern Africa Division, G. DeBoer; secretary, Euro-Africa Division, U. Frikart; treasurer, Euro-Africa Division, E. Amelung; secretary, Far Eastern Division, T. C. Kim; treasurer, Far Eastern Division, I. E. Grice; secretary, Inter-American Division, A. Galicia; treasurer, Inter-American Division, R. H. Maury; field secretary, Inter-American Division, S. Reid; secretary, Ministerial Association, Inter-American Division, J. Castrejon; secretary, South American Division, E. I. Mayer; treasurer, South American Division, R. H. Nagel; secretary, Southern Asia Division, L. C. Cooper; treasurer, Southern Asia Division, J. Koilpillai; secretary, Trans-European Division, K. C. van Oossanen. I move these recommendations. [The motion was seconded and voted.]

M. MAHABEE: [Benediction.]

R. J. KLOOSTERHUIS, *Chairman*
M. C. VAN PUTTEN, *Secretary*
J. W. BOTHE, C. D. WATSON,
D. A. ROTH, *Proceedings Editors*

Session actions

Fifty-fifth General Conference session, July 10, 1990, 9:30 a.m.

Legal Meetings

The following legal meetings were held beginning at 11:00 a.m.

General Conference Corporation of Seventh-day Adventists

North American Conference Corporation of Seventh-day Adventists

Clarification or Interpretation—Amendments or Revisions—Church Manual Addition

Voted, To include the following paragraphs in the *Church Manual*:

Amendments or Revisions

Changes in or revisions of the *Church Manual* can be made only by action of a General Conference session in which delegates of the world body of believers are assembled and have a voice in making revisions. If revisions in the *Church Manual* are considered necessary by any of the constituent levels (see page 38), such revisions should be submitted to the next constituent level for wider counsel and study. If approved, the suggested revisions are then submitted to the next constituent level for further evaluation. Any proposed revision shall then be sent to the General Conference *Church Manual* Committee. This committee will consider all recommended amendments or revisions and, if approved, pre-

pare them for presentation at the Annual Council and/or General Conference session.

Questions or Advice

Churches should look to the local conference for advice pertaining to the operating of the church or on questions arising from the *Church Manual*. If mutual understanding or agreement is not reached, the matter should be referred to the union for clarification.

Conference—Use of Term in Church Manual

Voted, To include the following paragraph in the *Church Manual*:

Conference—Use of Term.—Each organized Seventh-day Adventist church is a member of the sisterhood of churches known as a conference, which is a united organized body of churches in a state, country, or territory. Until full conference status is achieved (see General Conference *Working Policy*), the title mission, section, or field may be used. In the *Church Manual* the term *conference* or *union conference* may also apply to a mission or a union mission.

Church Manual Directive

Voted, To authorize the *Church Manual* Committee to use inclusive language in all gender references where appropriate.

Mode of Baptism—Church Manual Amendment

(Baptism a Gospel Requirement—Mode of Baptism)

Voted, To amend *Church Manual*, page 42, Mode of Baptism, to read as follows:

Mode of Baptism.—Seventh-day Adventists believe in baptism by immersion and accept into membership only those who have been baptized in this manner. When a person acknowledges his lost state as a sinner, sincerely repents of his sins, and experiences conversion, he may, when properly instructed, be accepted as a proper candidate for baptism and church membership.

Transferring Church Members—Church Manual Amendment

(Letter of Transfer of Church Membership—Counsel)

(Transferring Members—Transferring Church Members)

Voted, To amend *Church Manual* page 45, Transferring Church Members, to read as follows:

Transferring Church Members.—When a church member moves from one locality to another for a period of longer than six months, he should, after becoming located, make immediate application for a letter of transfer to a church near his new place of residence, or in case he is isolated, the customary plan is to make application to join the conference or local field church. Such a letter of transfer is valid for six

months from date of issue, and unless acted upon within that time is void.

Nominating Committee Report No. 4

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

General Conference

General Field Secretaries:

Charles D. Brooks

George W. Reid

Ralph S. Watts, Jr.

Ministerial Association Secretary, W. Floyd Bresee

Adventist Chaplaincy Ministries Director, Clarence E. Bracebridge

Public Affairs and Religious Liberty Department Director, Bert B. Beach

Publishing Department Director, Ronald E. Appenzeller

Trust Services Director, G. Tom Carter

Africa-Indian Ocean Division

Field Secretary, David R. Syme

Auditor, Thomas P. Miller

Church Ministries Director, Carlyle M. Bayne

Health and Temperance Director, Gaspar F. Colon

Ministerial Association Secretary, Walton S. Whaley

Eastern Africa Division

Secretary, L. D. Raelly

Treasurer, Gary B. DeBoer

Euro-Africa Division

Secretary, Ulrich Frikart

Treasurer, Erich Amelung

Far Eastern Division

Secretary, T. C. Kim

Treasurer, I. E. Grice

Inter-American Division

Secretary, Agustin Galicia

Treasurer, Ramon H. Maury

Field Secretary, Silburn Reid

Ministerial Association Secretary, Jaime Castrejon

South American Division

Secretary, Edwin I. Mayer

Treasurer, Ruy H. Nagel

Southern Asia Division

Secretary, Lowell C. Cooper

Treasurer, Johnson Koilpillai

Trans-European Division

Secretary, Karel C. van Oossanen

Adjourned.

R. J. KLOOSTERHUIS, *Chairman*

M. C. VAN PUTTEN, *Secretary*

FRED G. THOMAS, *Actions Editor*

JUNE FRANKLIN, *Recording Secretary*

Report of the Southern Union (South Africa)
presented Tuesday evening, July 10.

Challenges Facing the Southern Union



By **V. S. Wakaba**
President

Southern Africa is a region endowed with splendid natural beauty. It is also a land that is home to a unique kaleidoscope of peoples and cultures. The Southern Union covers the areas of the Republic of South Africa, the Caprivi Strip in Namibia, the kingdom of Lesotho, and Swaziland. With the increased awakening in political liberation, the region is now more than ever faced with tremendous social change. It is against this background that the Southern Union faces the challenge of the future.

Work among the urban poor forms a significant part of the Adventist work in southern Africa. Although the majority of the Black population is still rural, urbanization has increased remarkably in the past five years because of economic hardships faced in a traditional economic system of subsistence living. The lack of education has also contributed to high poverty levels in the urban townships.

In the province of Natal the local authorities have looked upon our welfare work with great favor. They realize the tremendous need within certain communities and regularly donate tons of food and clothing to be distributed through the local Adventist welfare centers. There is never a shortage of dedicated believers willing to assist the less fortunate.

Emphasis on Education

Often the most effective means of assisting the needy is to educate them to help themselves. Accordingly, the Southern Union has embarked on specialized projects to educate local farmers in the basic principles of farming, including crop management and the marketing of produce. One such project is Okwethu farming project in Natal, where the response of the community has been overwhelming.

Maluti Adventist Hospital, situated at the foothills of the Maluti mountains in Lesotho, provides medical care to thousands of rural inhabitants. Established in 1951 as a special project of the worldwide Thirteenth Sabbath Offering overflow, the hospital, with its many health centers and outposts, provides a comprehensive range of medical treatment for the people. It also operates a school of nursing to provide a steady flow of professional personnel for the institution.

Youth

From a human standpoint, the youth of Southern Africa hold the future of this region in their hands. These young people are living in an era of vast opportunities and sweeping changes. Adventist youth are in training to serve their Creator as a true army of Christian soldiers

—lightbearers and messengers of peace and reconciliation in a land torn by politics and strife.

We see education as extremely essential for the future uplifting of Black people in Africa, and the church is playing an active role. At present the church operates 16 primary schools and six secondary schools. In 1984 additional land was acquired for a boarding school in a remote area of Natal.

The flagstaff of the union's educational system is Bethel College, near Butterworth in the Transkei. The past five years has seen an annual graduation class of around 50. For more than 60 years this institution has provided a steady supply of teachers, Bible workers, and preachers for southern Africa and beyond.

The church has even moved into the area of specialized education. When the need arose for a school for the mentally retarded in the area of East London, the church, on the invitation of a foreign welfare organization, agreed to run it. This school, known as Fundukwazi (learn to know), opened its doors in 1977 with an enrollment of 120 students between the ages of 7 and 20 years. A great need for education has become a challenge for our workers.

Our Primary Task

Our primary task remains that of taking the Word of God and the Christian way of life to the thousands in our union. In this regard, literature evangelism remains prominent. There are at present 170 literature evangelists in the union—men and women called by God to share the good news with others.

Evangelistic efforts continue to be the most successful method of winning souls to Christ. These meetings are held on a regular basis, and there is always excitement when Adventist youngsters get involved in the distribution of invitation handbills. To bring the good news to every home is the motivation of and the prime purpose for the existence of Adventists in the Southern Union. We believe that God's Word provides the only answer to the needs of all people, regardless of race or color. We remain confident that our Lord is able to provide the people of southern Africa with a new future.

GC SNAPSHOT



Local costumes lend international flavor to the session reports.

**The President,
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The purpose of the Committee of 100 for the past quarter-century has been to assist Pacific Union College in promotion, development and building programs and to advise the College on spiritual, academic, social and financial matters.

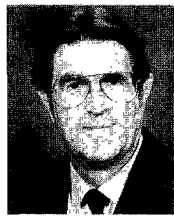
In celebration of this silver anniversary, the Committee of 100 cordially invites you to join in its philanthropic endeavors to support Christian education.

For more information about Committee of 100 membership, write to:

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Call 800-541-5120 in California
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Working Amid Change



By James T. Bradfield
President

The Voice of Prophecy director in South Africa recently received a letter from a young lady by the name of Mariaan Pretorius, a typist who'd been studying the Bible lessons. Mariaan wrote that she now understands the true meaning of the Sab-



Helderberg High School student Adri Diergaardt learns valuable computer skills.

bath and has decided to keep it according to God's instruction. Her friends have tried to dissuade her, she said, but she has remained firm. If she is required to work on the Sabbath, she is determined to be true to her convictions, even if it means the loss of her job.

This experience is being repeated again and again as men, women, and youth respond to the call to follow in the footsteps of Jesus Christ. Baptisms for Harvest 90 now total 4,295 persons.

Caring Through Education

The church in the South African Union Conference has a reputation as a church that cares about people. When people know you care about them, they care to know what you believe.

Adventist education demonstrates our care for the youth of the church. In a union of only 21,500 members, we have one senior college, three high schools, and nine primary schools. Here 139

teachers pass on Adventist values to 1,626 youth, preparing them to take their places in the church and in the modern world as workers for the Master.

Paul Ley Roux recently matriculated at Helderberg High School. His testimony is that his Adventist education, begun in the home by his parents and continued by Adventist teachers in two Adventist high schools, has helped him overcome the rough patches in life, providing real-life opportunities for service. It has also given him the certainty that God cares and that there are people who care.

A vital part of youth activity in the South African Union has been the Young Life program. Under this program, youth from all over the country come together for a five-day event of inspiring youth seminars and recreation.

The Young Life program and other activities of the Youth Department have resulted in many baptisms. They have also provided training for youth, both for mission service and for local lay leadership. They have prepared them to serve as volunteers in Japan, Zaire, the Solomon Islands, and Lesotho. These young people return with a rich experience of service, which inspires other youth to do the same.

Community Services Outreach

The motto of Adventist Community Services is

"Serve With Love." The testimony is in the statistics! Forty-five chapters of Meals on Wheels deliver 500,000 meals to needy homebound senior citizens every year. Government and other agencies constantly ask our advice in establishing other programs. Twenty-three service centers with a membership of 8,328 senior citizens help to give meaning to the sunset years.

In addition, there are homes and housing schemes for senior citizens, holiday camps for the disadvantaged, marriage and family life enrichment programs, food for needy children, and crèches for young children. The program costs about US\$4 million per year and requires a staff of more than 400 persons. There is continued rejoicing by staff members, who witness their service of love returned in love for God and for themselves.

The publishing work is now administered by the publishing house. This has resulted in the development of an efficient, cost-effective program that is placing many more Adventist books in the hands of the public. Literature evangelists are church workers who care about spreading the gospel through the printed page.



Helderberg College student Sao Ferreira engages in outreach.



J. Bradfield, South African Union Conference president, bids farewell to Charles and Val Chalmers on their departure for St. Helena Island.

Challenge of Namibia and St. Helena

A large part of the territory of Namibia, the youngest nation in the world, is in the South African Union Conference. With a population of more than 1 million, it presents a great challenge to our 557 members and six pastors.

However, the Lord has blessed with a team of pastors and members who have accepted the challenge. At a recent workers' meeting, the pastors, with dedication and enthusiasm, accepted the goal to double last year's baptisms during 1990. They have planned evangelistic efforts, Revelation seminars, and other outreach programs for every district in the field.

In the northernmost part of Namibia, a student missionary, Percival Madaba, is busy working among the Himba people, one of the original tribes of Africa. A lamb shelter has been erected in which a small group meets on Sabbaths. We are anticipating the first baptism of Himba converts this year.

We thank the Lord for the dedicated men and women of Namibia, who want to see God's work finished in that beautiful country.

The island of St. Helena is a British colony with an area of 47 square miles, famous as the place of exile for Napoleon Bonaparte. Located in the southern Atlantic Ocean, 1,200 miles (1,900 kilometers) from the west coast of Africa, it is an active "mission field" of the South African Union. Pastor Basil Kriel (recently retired) and his wife, Belle, spent eight years on the island, shep-

herding the flock of 55 members. Charles Chalmers and his wife, Val, have accepted the challenge to replace them and continue fanning the flame of Adventism on the island. We salute families that are willing to leave home and family and serve the Master in isolated outposts such as St. Helena Island.

South Africa, like many other countries in the world, is at present undergo-

ing rapid change. In the midst of such unsettled conditions, the Adventist Church wants to take advantage of every opportunity the Lord provides to extend the gospel invitation. As we move from Harvest 90 to Global Strategy, we want to be in step with the world church in preparing a people to walk with Jesus —both here and on the streets of gold in the New Jerusalem.



Adventist Community Services provide food parcels for flood disaster victims.



John Kent, AFM missionary among Yangam, Papua New Guinea.

"As I went inside, the village elder was standing up and telling the people that we were to be no longer considered as outsiders, but were to be treated and looked after as one of their brothers."

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By **M. P. Kulakov**
President

Bright Prospects in the U.S.S.R.

Glasnost and perestroika, which mean openness and restructuring, are constantly gaining momentum in the Soviet Union, making irrelevant and out-of-date Winston Churchill's famous description of Russia as an enigma wrapped in a riddle and covered with a mystery. The changes that the country is undergoing now, as one can see, are real and irreversible. The ideological monopoly has suddenly come to an end.

It is true that as of the end of May 1990 there was still no new law on the freedom of conscience, but in the U.S.S.R. strong winds of long-expected liberty are blowing. Now it is openly admitted that the Soviet society made a grievous mistake by encouraging and cultivating an outspokenly negative attitude toward religion in the past. Many doors that had been closed for the believers for a long time have opened. Christians are getting more and more opportunities to share their beliefs with others, though sometimes they still must overcome either the resistance of the local authorities or their own apprehensions.

The new law on the freedom of the press is still to be passed. All printing houses still belong to the state, and even though some of them are willing to print religious literature, because of the shortage of paper only a few of them can accept small orders from churches.

During the past two years the government not only abandoned all limitations on the construction of new church buildings, but has been returning those buildings that were taken away in the past. In many cities local authorities are helping our pastors to rent music halls and theaters to conduct charity concerts of Christian music. Many of our pastors preach short Bible-based evangelistic sermons at such concerts. The general

public and especially young people gladly attend such meetings. And those of our members who not so long ago suffered from oppression and persecution cannot help crying as they see these unbelievable changes. Are the long years of prohibition on religious activities really in the irreversible past?

Survival

My dear wife, Anna, does not like to speak about those things that she, the wife of a church leader and mother of six children, had to endure at those times. She is concerned about her friend, the wife of another minister, Mrs. Evdokiya Paratshuk, who is now confined to bed after a stroke. That dear sister, who like several others felt called to the ministry with her husband in the early 1960s, lived in constant expectation of that horrible night when her husband would be arrested. That night came, and Evdokiya was left alone to take care of not only three small children but also her elderly mother, who, having heard about the imprisonment of her son-in-law, became paralyzed.

The church survived. It could not be otherwise. In its ordeals it was comforted and sustained by the precious promises of the Lord: "And the gates of hell shall not prevail against it." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. 16:18; 24:14).

The latter part of the seventies was marked by some changes in the attitude of the government to the church. Separated groups and communities of the believers gradually began to get governmental recognition (registration) and from there on began to develop a single unified structure. In some areas of the

country Adventists were given opportunity to organize conferences and unions. Some contacts with the General Conference were established. Many Adventists of the older generation recall with gratitude the visits of such leaders as Theodore Carcich, Robert H. Pierson, and Alf Lohne, who visited the Soviet Union many times.

Elder Neal C. Wilson's visit to the U.S.S.R. in the summer of 1981, as well as his successive visits, to a great extent brought forth the unification of all Adventists in the country and a greater recognition of our denomination by government authorities.

In the latter part of the eighties the Seventh-day Adventist Church in the U.S.S.R. was able to form five union conferences. For the first time since 1928 the church was given freedom to conduct the election of its leadership according to church working policy. Last year, despite the fact that the people of the Baltic republics of the U.S.S.R. were striving for separation not only from the U.S.S.R. as a whole but also from each other, the delegates of the SDA conferences in those republics gathered in Riga (the capital city of Latvia) to organize a union that would unite Adventists from all of these republics as well as Byelorussia into one organization. We witnessed the same spirit in March of this year when Adventist delegates from eight republics in the south of the U.S.S.R. met together in Alma-Ata to form a single union organization.

New Seminary

As far back as 1928, at the session that turned out to be the last one before Stalin's era of total annihilation of religion and church life in the country, church leaders noted that they were praying for an opportunity to open a school in which ministers could receive their theological training. All through these long years divine providence was preparing the country for the proclamation of the gospel; and at last, after many earnest appeals and decades of prayers and persistent requests, in January 1987 the government finally gave permission to the church to open a four-year on-campus course for training young ministers.

At the same time in the village of Za-

okski, 75 miles south of Moscow, the church received a hectare of land. After 21 months at a site on which only three walls had been standing, there appeared a beautiful three-story building to serve as the first Adventist theological seminary. It is also the first Protestant institution of higher theological education in the U.S.S.R.

From the first day of its operation the seminary began to attract hundreds of people, as well as the attention of the national media. People, mostly intellectuals, want to get acquainted with the teachings of a church that is taking such practical, visible steps in the promotion of Christian values to modern man. People want to use our library, meet with the teachers, and take part in our services. In the first year of its existence the seminary church baptized 40 converts. Leading universities of the U.S.S.R. are inviting our teachers to lecture on the teachings of the Bible. Many non-Adventist young men with university education are expressing their desire to study at our seminary.

In April 1989 on the campus of Zaokski Seminary a five-month intensive agriculture course was offered for the first time. The program was directed by Dr. Jacob Mittelieder. Twenty students from almost every republic of the U.S.S.R. gained practical knowledge

and received certificates from the Soviet National Academy of Agriculture and Home Study International. This year 40 students are taking the course.

The program is a great success. It caught the attention of the national media, of leading scientists, and of thousands of Soviet visitors who wanted to witness the Zaokski miracle. The first questions most of them asked were: What do you believe that it makes you so involved in agriculture? Why is it that a theological seminary is involved in an agricultural program, and with such incredible success? What does religion have to do with agriculture? That was the greatest proof to us that thorough theological training should be closely connected with practical missionary and welfare ministry. People should be able to see that theology is about what is happening now and not only about what has happened in the distant past.

In faraway Kazakh in the city of Dzhambul lives our sister Branislava Bullo. She heard about the construction of the first Adventist seminary in her country and wondered what she could do at 82. Her hands don't have strength to carry and lay bricks, but she could earn money by sewing clothes. Before long she was able to give the church 7,000 rubles to help in the construction.

At the same time God impressed the hearts of Elder and Mrs. Harold Otis, Jr., former president of the Review and Herald Publishing Association, to dedicate their lives to the work of the Lord in the U.S.S.R. Since 1988 Bud Otis, in the position of assistant to the GC president for Soviet affairs, and Rose have been involved in all the activities of our church in the U.S.S.R., becoming a living link between the believers here and our friends in the rest of the world. We wish we could mention all the names of the thousands of dear people in the West who have given their time and money for God's work in the U.S.S.R. It would have been impossible to develop our agriculture program and to embark on the nationwide construction of 236 new church buildings without the help of such people as Garwin McNeilus, Thomas Zapara, Norman McDugal, and Norman Tarter.

The hour has come to evangelize the country with the largest territory in the world. Millions of people have great spiritual hunger. Fallen are the idols in whom people put their faith and whom they worshiped for decades. Many people feel that they have been deprived of the knowledge that is able to give them answers to the most painful questions of this world. The economic crisis that the



The Soviet booth, representing the new U.S.S.R. Division, is very popular with GC session delegates and visitors.

PHOTO BY LEE CHERRY

country is suffering at the moment heightens the sense of spiritual emptiness. People are willing to give a lot of money to get a Bible and other religious literature. We can gather large crowds of people at theaters and cultural centers, not only for musical concerts but also for special programs where they can hear the gospel preached. At every such meeting hundreds of people again and again present us with the same request: "Help us to buy a Bible."

Publishing

In order to answer the spiritual needs of the people, with the help of the General Conference we are building a publishing house in the same place where we have our theological seminary. The equipment for a complete Bible book line, bought by the General Conference, is already stored on the site on which the publishing house is being constructed. By the end of this year we are planning not only to finish the construction of the

building but also to start printing our first Bibles. It will be our own publishing house and will belong solely to the Seventh-day Adventist Church.

We marvel at the changes that are taking place in the country, and with trepidation we realize how unprepared we are to use these suddenly opened opportunities. We ask the Lord to grant us a double portion of the Holy Spirit and His special blessings for our seminary, where 150 young men are receiving their ministerial training. We believe that our publishing ministry and radiobroadcasting, which we hope to start this September, will greatly enhance the growth of the church. Members in every church are involved in the widening ministry through charity organizations. At public hospitals and prisons they are organizing Adventist Bible courses.

During last year in all of our five union conferences 3,179 members were added to the church. The total number of members has reached 34,146. The beginning of this year was marked by even greater growth. Our lay members and ministers believe that very soon thousands of those who are reaching for light in desperation and confusion will join our happy family. For that purpose the SDA Church in the U.S.S.R. is developing its organization. Its 36 delegates are getting ready to take part in the formation of a new Soviet division at the coming session in Indianapolis.

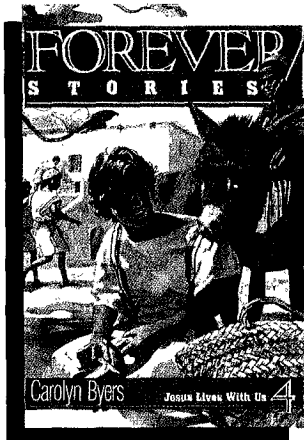
Right now as I am writing the last sentences of my report, my office is receiving telephone calls from all over the country, bringing exciting news of the Victory Baptism that was held on May 26. Our pastor from Erivan (the capital of Armenia) reports 30 precious souls baptized. My son Paul, who is a pastor of our Moscow church, tells me of 37 new members. Zealous and energetic brethren from Moldavia report that their family added 365. Altogether on that day, according to yet-incomplete reports, 1,896 were baptized in the name of our Lord Jesus Christ!

As we receive these messages with tears of gratitude, we say to the Lord: "Thank You, Lord, for every precious soul who responded to Your love. Help Your church, Lord, by clear testimony to Your saving grace to reach every inhabitant of this gigantic country of 300 million people."

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Delegates Include Seniors and Youth

Ron Graybill
 Chairman, History Department
 Sierra Campus
 Linda University

Both the youngest and the oldest delegates to the 1990 General Conference session are unique, and not just because of their age. Terry Lambert, 20, of Australia, is the youngest delegate, while Marion Seitz Simmons is the oldest woman, at 83, and Alfredo Aeschlimann, 86, is the oldest man. Unlike most delegates, they were chosen, in part,

because of their age. Lambert represents the youth of his home division, while Mrs. Simmons and Elder Aeschlimann represent retired workers.

Lambert's unique witnessing tool is a Christian clown ministry. On street corners and at public events he uses mime to create a character called "Mopey." Mrs. Simmons, on the other hand, is notable for her 50 years in church service, beginning when she was a 16-year-old church school teacher fresh out of Fernwood (now Union Springs) Academy in upstate New York.

Most of Mrs. Simmons' service was as an educator, although from 1978 to 1980 she pastored the Bangkok Seventh-day Adventist Church in Thailand. Earlier she worked as a church school teacher, a local conference education and youth director, and, just before retirement in 1974, as associate director of the Department of Education, Far Eastern Division.

"Retirement" is a mere technicality for Mrs. Simmons, however. After her retirement she served in Guam, Pakistan, India, and Thailand.

During her busy teaching career Mrs. Simmons did not cease to improve her own education. In 1943 she received her B.S. degree from Madison College and in 1953 completed her master's degree at the University of Maryland.

By the time Terry Lambert was born, Mrs. Simmons was almost ready to retire. Lambert is the son of a builder and nurse in Gosford, north of Sydney, Australia. He is a first-year theology student at Avondale College. He has carried his Christian clown ministry to many places in Australia, and during the Seoul Summer Olympics he was on the streets of the Korean capital attracting people to Christ through the medium of mime.

Lambert describes General Conference as a "camp meeting on a world scale," but unlike some delegates who spend time roaming the halls and talking to friends, both Lambert and Mrs. Simmons are usually sitting in their respective sections, dutifully attending to the business of the church.

Alfredo Aeschlimann served the church for 22 years as a union president in South and Inter-American divisions. We expect to tell his story in an article on delegates who have attended the most sessions as delegates.



The youngest delegate, Terry Lambert (20) of Australia, a mime, meets the oldest woman delegate, Marion Seitz Simmons (83), former educator and missionary in the U.S. and the Far East.

God's Invisible Church Blossoms



By Samuel C. S. Young
Secretary, Eastern Asia Committee;
Associate Secretary, General Conference

With more than one fifth of the world's population living in China, one can see what a tremendous challenge faces the Seventh-day Adventist Church in carrying out Christ's commission to preach this gospel "to every nation, kindred, tongue, and people."

It is a challenge that cannot be ignored or sidestepped. No nation or people were exempted from the commission, and no set of circumstances will excuse us from our responsibility.

In reality, much greater progress probably has been made in China than many realize. During the 10 years of the Cultural Revolution (1966-1976), when every church was closed and most of them turned over to other uses, it appeared that the church in China was dead. It was against the law to even worship God openly. Unnumbered thousands lost their lives or were imprisoned. Their Bibles, religious books, and magazines were fed to the bonfires.

During the dark days of the Cultural Revolution the question was asked, "Would the church survive?" It has survived, and has amazed the world by its fantastic growth.

When the doors of China began gradually opening to the outside world, little home churches that had been operating underground came out in the open all over China. That which appeared to be dead was suddenly found to be very much alive.

It was only in 1979 that the first church was officially opened in Shanghai. Because of major changes in government policy, 6,000 Christian churches are now open across China. As the churches have been unable to accommodate the millions flocking to them, tens of thousands of house churches have been springing up all over. No church records are kept, but the government estimates that there

are approximately 5 million Chinese Christians. Unofficial estimates put the figure somewhere between 20 to 30 million.

The invisible church suddenly burst into full bloom as God manifested His power to save under a seemingly impossible situation. This nation, which for 30 years had proclaimed there is no God, had to admit that millions of its citizens still worshiped God.

Although there is no official Seventh-day Adventist Church organization in China, as all Protestant churches are operated under the umbrella of the Three-Self Church, the Adventists still consider themselves as having ties with the world church. Compared with prerevolutionary times, the church is thriving. In one section of the province of Jiangxi, where we had no members in 1949, more than 2,000 Sabbathkeeping Adventists now exist. In another area of Central China, where only a few small churches existed, we now have dozens of companies and churches with a membership in the thousands. In an area in southern China, a woman pastor recently reported more than 300 baptisms in the first half of 1989, with another 400 in the baptismal class. In the province of Anhui a recent report told of a church group of 1,000 members who have started worshiping on the Sabbath but continue with their Sunday meetings to preach the Sabbath message.

Even without an official Adventist organization in China, God's blessing has enabled the gathering in of a beautiful harvest. It is estimated we have more than 70,000 Adventists attending hundreds of churches, home churches, and individual homes. Ten thousand of these were baptized in 1989. To accommodate this expanding membership, new churches are being built. Some are lovely

edifices, while others are humble meeting places.

World Radio

Today the three angels' messages are being heralded by Adventist World Radio-Asia to every province, city, and village in China. Even faraway Tibet has responded, and we now have our first Voice of Prophecy Bible student from that province. This year alone we have had more than 16,000 responses.

Our programs are aimed to meet the needs of all spectrums of society—mothers, fathers, children, Christians and non-Christians, scholars and professors, as well as the common man behind the plow. For many years it has been recognized that the single greatest need for China is to train ministers as well as laity. With this in mind we provide a daily one-half hour training program for thousands of Christian workers in China. In a land where in certain areas listening to shortwave religious broadcasts is not permitted, we are amazed at the responses we receive. And the radio is also reaching out and reclaiming members who have drifted away from their faith.

Responses have come in from every segment of society, including students, professors, and even government employees. Many already have been baptized and joined our churches. In areas where there are no SDA churches some listeners have told how they have led in the raising up of companies of believers. A local church leader in northern China reported more than 500 baptisms this year, many of whom were the fruitage of our radio programs. Oh, there are so many fascinating stories to tell about the impact of our *Good News for Asia* broadcasts, but so little space.

A young man who first heard about Jesus from the *Good News for Asia* broadcast wrote: "I used to hate the world and myself, and even considered suicide; but from the time I learned about Jesus through your programs, there was kindled in my heart a fire of hope, and I have determined that with God's help I will become a real friend of Jesus."

A recent letter from a pastor in a large city church tells the following experience. A young man in a country area had been a regular listener to our *Good News for Asia* program for more than a year,

but there was no church in his area where he could fellowship with other believers. He was having problems with his eyes, so he decided to visit the big city for medical help. While in the city he determined to find Seventh-day Adventists. The Spirit of the Lord led this young man to the very church that our people were using for their place of worship. The first person he met was our Adventist pastor. What a joyful meeting that was. This young man's only contact with Adventists had been through the radio, yet our pastor reported he had fully accepted and understood our Adventist beliefs and subsequently was baptized. Could there not be thousands more just like this brother waiting to be gathered in?

Miracles

Many miracles are taking place in the church in China and are playing a major role in the preaching of the gospel, especially in the country areas. When a deaf woman in Anhui learned the truth and accepted Jesus, she began to attend church. Her friends ridiculed her for going when she could not hear the preaching. But she merely smiled and continued to faithfully attend every Sabbath. One Sabbath morning her ears suddenly

were opened, and she could hear the message being preached. Truly God worked a miracle. Her testimony has brought many to Christ.

In the northern city of Xian an old deacon in the church greatly loved his Lord but had a heavy heart because he could not read, and he deeply longed to read the Word. While he was at home one evening a voice told him to read Psalm 61. With trembling hands he picked up his Bible and with a quivering voice actually read the whole psalm. This has resulted in hundreds of baptisms over the past two and a half years. And his witness still goes on.


A number of ASI groups, such as Eden Valley Institute, have been witnessing in China. They have several English teachers in northern China and have developed plans to open a small health center. The Korean churches in North America, Weimar Institute, and such church organizations as Loma Linda University, Kettering Medical Center, and Adventist Development and Relief Agency have also contributed to our witnessing in China.

Religious Liberty

Although religious liberty is guaranteed in China's constitution, its actual implementation varies greatly in different

parts of the country. There are still many areas in which house churches are not permitted to function openly and churches are forbidden to operate. In some of the major cities, such as Beijing and Shanghai, our people are able to have their own church services. But unfortunately, in most city churches this is still not possible. But thank God, in spite of these obstacles our people are having Sabbath services in one way or another. In many country areas Adventists have been able to build their own churches and worship fairly freely. It is in these areas that the greatest growth is being experienced.

Future Outlook

The future has never looked brighter. The young people are flocking to the churches as never before. The events of the past year have pointed out the folly of trusting human promises. The radio outreach is blanketing the nation with the full three angels' messages. Our churches in China are beginning to gather in the harvest from this nation's wide sowing of the gospel seed. Soon the harvest will be completed, and we will hear the Master's invitation "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." 

GC SNAPSHOT



Delegates at a business session vote on the constitution and bylaws.

Report of the Middle East Union presented
Wednesday, July 11, 1990.

Progress Through Conflict



By Svein B. Johansen
President

The Middle East Union consists of 19 countries—from Turkey to Sudan, (with the exception of Israel), and includes the Arabic Peninsula and Libya. It comprises territory on three continents—Europe, Asia, and Africa—and is the birthplace of three great world religions: Judaism, Christianity, and Islam. From these lands, God has sent out His Word to the world, and in the sand of this vast territory, archaeologists unearth proof of the Word's reliability.

The official Middle East Union headquarters is Beirut, Lebanon. For the past five years, however, business has been carried on from Nicosia, Cyprus, for obvious reasons.

In former times war and persecution have forced God's people to leave their homes and property. Today war, strife, and terrorism are still part of the Middle East daily routine. The recent conflict between Iran and Iraq, Lebanon's 15 years of internal strife and destruction, and the civil war in Sudan have claimed tens of thousands of lives. Many of our people have had to leave their homes and lands.

Still the Message Goes

In spite of these circumstances, God's message continues to be spread within these lands. The total population in the union territory is about 250 million, with a membership of almost 6,000—a ratio of approximately 1 Adventist to every

42,000 people. This is a challenge not only to the Middle East Union, but indeed to the entire world church. While a few countries have several congregations and institutions, others have only a symbolic Seventh-day Adventist presence. Several countries within the union have not yet been entered.

The greatest membership growth during the past five years has been in Sudan, where our church has more than 3,000 members and is growing fast.

During the quinquennium two churches have been organized: one in Kuwait with 120 members, and the other in the United Arab Emirates with 50 members. A "section" has been organized to include these two churches and scattered groups of immigrant workers throughout the Persian Gulf area. In several countries, such as Turkey, Iran, Iraq, and Lebanon, there has been a loss of membership because of war, general unrest, and emigration.

The Middle East Union was the first world union to reach its Harvest 90 goal. Thanks to God, not only has the goal of 1,200 been passed, but by General Conference session time it will have been more than doubled. All the fields in the Middle East Union will have reached their individual Harvest 90 goals, with Sudan leading the way.

Education

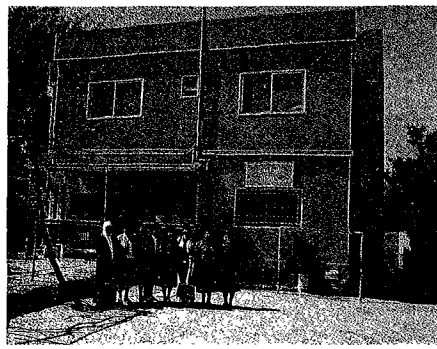
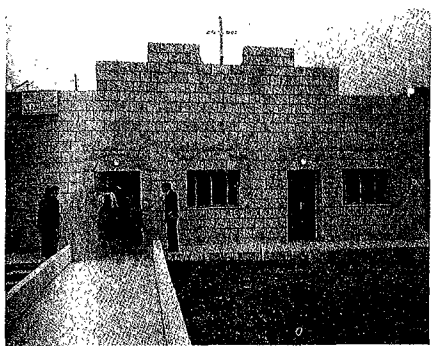
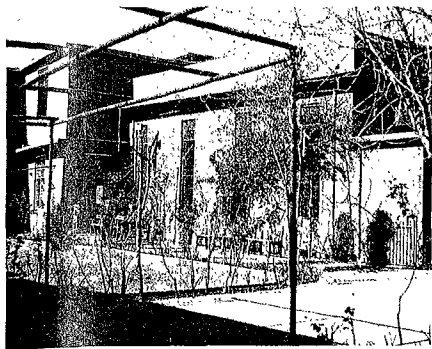
There are 14 schools, from elementary to college level, operating in the Middle East Union, with an enrollment of 3,241 students. Middle East College in Beirut is a name known throughout the Adventist educational world. This institution of higher learning has suffered much throughout the past five years. Circumstances have required that students and teachers be evacuated from the campus on the average of once every two years, and for additional periods classes have been suspended.

In spite of these difficulties, however, Middle East College has continued to operate. This is because of a dedicated and courageous staff, and because of students and parents who are ready to endure hardship for the sake of Christian education.

However, there has been considerable material damage both to the college campus and to other Adventist schools and churches in Beirut. For many months bomb shelters have been used



Food forms a vital component of Adventist Development and Relief aid to the Sudan.



Sturdy buildings give permanence to Adventist work in the Middle East.
 Above left: our church in Mosul, Iraq; above: SDA church school in Irbid, Jordan; left: the church in Madaba, Jordan.

on a continual basis, sometimes for worship services. Some church-owned buildings, such as the evangelistic center on the dividing line and the Armenian Adventist Church in Beirut, are now just concrete shells. However, God has kept His protecting hand over His people. So far we have suffered no physical injuries!

Two other schools in the Middle East Union should be mentioned. The Egypt Field Academy at Gabal Asfar on the outskirts of Cairo has had its largest enrollment this year with 65 students. This increased enrollment would not have been possible without the new girls' dormitory completed in 1989 with the help of a Thirteenth Sabbath Offering overflow.

The Zeitoun School in Helipolis-Cairo with 1,250 students is the largest school in the union. This school has gone through a difficult period during the past two years. During the 1988-1989 school year the government took over the supervision of the school, but with the Lord's help, much hard work, and the intervention of many good people, the school is back under the operation and supervision of the church. Recently its administration received a letter from the Egyptian minister of education stating that the weekly holidays of Zeitoun School should be Fridays and Saturdays, and that Saturday is the holy day of the school.

gency relief and well-drilling projects. Through these activities ADRA has created good relationships with government agencies.

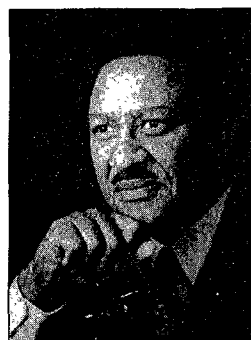
Publishing

For many years the unfavorable political and economic situation prevailing in the Middle East has adversely affected the operation of our Middle East Press in Beirut. Accordingly, it was decided to close it down as a printing press, reorganize it as a publishing house, and move its management to Cyprus. The printing operation of our publishing house has thus been closed and the equipment sold.

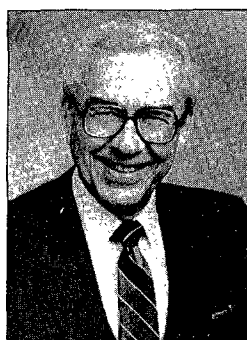
In its place we have now turned to desktop publishing, with the printing done by outside printing establishments. In spite of the unsettled political and economic circumstances, the publishing house has been able to provide needed books for our regular literature evangelists. Student colporteurs have also managed to earn scholarships in many countries of the area: Egypt, Jordan, Kuwait, Sudan, and even Lebanon.

ADRA

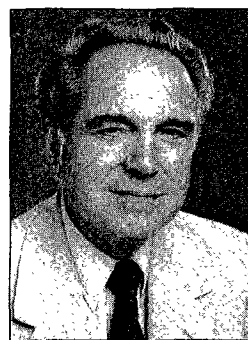
The contribution of ADRA in the Middle East Union during the past quinquennium has mainly been in Sudan. Its work there has involved medical, agricultural, educational, humanitarian, and emer-



C. D. Brooks



H. M. S. Richards, Jr.



George Vandeman

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Report presented at the General Conference session.

Education Department



By George H. Akers
Director

Enrollment Nears Million Mark. The latest available figures on the world system of Adventist education (see statistical table) indicate that enrollments have increased during this past quinquennial period by approximately 100,000 students—about 3 to 4 percent per year. If this pattern continues, the church's worldwide educational system would approach 930,000 students by 1995, and more than 1 million by 1998.

World Education Department Staff. Early in the quinquennium Dr. Humberto Rasi, formerly vice president for editorial development at Pacific Press, joined the department. With his arrival, a realignment of world division liaison assignments occurred: George Akers: liaison-at-large (world); Victor Griffiths: the Americas (NAD/IAD/SAD); Agripino Segovia: Africa, Middle and Far East, Asia (AID/EAD/FED/SUD/MEU and GC-attached South African unions); Humberto Rasi: Europe, South Pacific (TED/EUD/SPD).

Quinquennial Highlights

Faith-Learning Institute Established. Enabled by a generous grant from an Adventist donor, and matching first-year start-up funds from the General Conference, this pioneer, two-week in-service seminar for Adventist college and university teachers is well under way. Called Institute for Christian Teaching (ICT), it has been held in each division of the world field in the past three years, in addition to the regular annual summer session for North America at Union College in Lincoln, Nebraska.

The overall purpose of the institute is to help our Christian professors deal with their academic specialties out of a comprehensive Christian worldview, handling subject matter in a way that illustrates and reinforces Biblical principles.

Instructional Video Series. A special appropriation made possible the filming of a six-part instructional video series on the philosophy and mission of Adventist education—used to orient new professionals entering the teacher corps, as well as for faculty in-service and teachers' conventions.

International Year of the Adventist Teacher. This celebration around the world during 1989-1990 affirmed the sanctity of the high calling of Christian teaching, giving the church an appropriate opportunity to recognize and honor our dedicated teachers at all levels through special citation and service programs. A historic feature was the initiation of the new Ministry of Teaching credential, which dedicates Christian teachers in a prominent way to their work. The conferral of the credential is accomplished through a public commissioning service, installing them as partners with the local pastor in a sacred ministry to the Adventist family. This in itself is truly a landmark accomplishment for twentieth-century Adventist education!

AMICUS. This is the acronym for Adventist Ministry to College and University Students, a joint program of our department with the Church Ministries Department and Chaplaincy Ministry, which services—pastorally and professionally—the approximately 40,000 Adventist students who for reason of specialized programs, finances, or distance need to acquire their advanced studies at a secular institution of learning.

AMICUS conducts retreats and special meetings for Adventist students at university centers around the world, encouraging this next generation of lay and professional leaders to witness for their faith while in school and to think of God's organized work as a satisfying life career. A quarterly publication of AMICUS, entitled *Dialogue*, nourishes

this network of future church leaders through scholarly, faith-affirming articles in the various academic disciplines.

Varsity Athletics. Reaffirmation of the church's historic attitude about rivalrous sports came in the form of a study committee recommendation to the world church (initiated by the 1987 Annual Council in Rio de Janeiro), which essentially elevated the former recreation "guidelines" to the level of official GC policy.

The world church, after vigorous debate at the 1989 Annual Council, accepted the report and voted by a margin of 3-1 to prohibit varsity sports play by Adventist schools. North America responded similarly in their year-end meeting immediately following, ratifying the world church's action by a margin of 2-1.

The democratic process worked itself through all the levels to a churchwide, clear-cut conclusion in this matter.

Establishment of an International Network of Adventist Universities on Several Continents. This particular objective is designed to stem the "brain drain" from the developing countries and effect a more prudent investment of the church's moneys abroad in training and upgrading Adventist professionals. For all practical purposes, this strategy has been put in place during this quinquennium.

In addition to the two fine universities in the United States, Andrews and Loma Linda, who have served the world field so well in recent decades, we now have a growing international network of quality institutions of Adventist higher education. Our church in these places is undertaking an assertive upgrading program so that worldwide recognition and reciprocity can be enjoyed. The Adventist International Board of Education, as well as the Board of regents, is committed to assisting them in this advance. Sufficient to say, this deliberate continentalization of SDA higher education opportunity is epochal in terms of its immediate and long-range impact on the world church.

Accreditation Supervision. Initially the concept of accreditation was regarded as a North American process and was met with some resistance throughout the system, especially when it was viewed as an imposition of a foreign, nonnational standard. Since the focus of accreditation has shifted to the evalua-

tion of an institution or a school on the basis of its mission, philosophy, and objectives, and its ability to find adequate resources to carry out its purpose within the church's system, the response to the system's program has brightened.

Many more institutions are now identifying this process as an aid in fulfilling their own goals and at the same time cooperating with the church's world system. Whereas in 1980 we had accredited 31 colleges and 92 secondary schools, by 1989 we had accredited 70 tertiary institutions and 251 secondary schools. This represents a jump in excess of 200 percent, a dramatic vote of confidence in the process.

With respect to authorized schools, whereas 197 of 824 secondary and tertiary institutions had been approved formally by their denominational sponsor to operate as SDA schools, in 1989 the number had risen to 635 of 893. This too represents solid cooperation with the church's program, an increase of more than 300 percent.

Unfinished Business; Remaining Challenges

Projects initially envisioned by the staff for the quinquennium, on which some (or no) substantive progress has been made, include:

Christian Education to Be Included in Fundamental Adventist Beliefs. Considerable in-house debate has attended this longstanding proposal by Adventist educators, since it was reactivated this quinquennium by our department, culminating in an advisory from the world church leaders in the pre-Annual Council deliberations of October 1989. They noted that an expanded treatment of Christian education could quite conveniently be included in the lifestyle section of the next revision of *Seventh-day Adventists Believe . . .*

Development of an Operational Manual for SDA Government-funded Schools, for Use by School

Boards and Administrators. In a few divisions in the world system, the traditional Adventist school is intentionally replaced by the "mission school," by financial necessity, and for purposes of opening-wedge family evangelism. Here the funding is largely governmental, the staffing mixed, and a large percentage of the student body non-Adventist and non-Christian. In order to ensure that these educational operations are dedicated to the church's central spiritual mission in the world, it is imperative that more explicit guidelines for SDA mission schools be published and enforced.

Making the Journal of Adventist Education Available to All Adventist Educators. Initially this envisioned goal was to ensure that this professional religious education periodical be regularly placed in the hands of every Adventist teacher in the world system, in much the same fashion as *Ministry* magazine is sent to every Adventist clergyman. At the present time the subscription list for the *Journal* is largely residual in North America, but even then only one out of every four Adventist teach-

ers in the NAD is subscribing to the magazine, or having it supplied gratis as a professional perk by the employing church union or conference. And this appears to be falling off, probably owing to the exigencies of the money crunch.

Worldwide, the percentage of Adventist teachers getting the paper is very low because of the language barriers. Serious study needs to be given to the feasibility of multilinguistic versions of the *Journal*.

Global Strategy: Maintaining a Distinctly Christian, and Adventist, System of Schools. This continues, of course, to loom as our largest and continuing challenge—and especially so with the opening opportunities and challenges of the newly liberated Eastern bloc countries, the Soviet Union, and in some respects, China. The four-day Educational Summit of the world Adventist education leaders at Andrews University (July 15-19) will address this unusual opportunity.

A number of other topics will be considered, foremost of which include: a review of Adventist teacher training and the admissibility of a worldwide consortium of Adventist tertiary institutions under a new GC umbrella entity (to assist emerging SDA institutions in receiving international recognition for their degrees, since expanded affiliation with U.S. Adventist colleges and universities is now almost impossible, owing to recent accreditation strictures).

Our Conditional Future. We can approach the coming quinquennium with renewed optimism, with fresh evidences of God's favor, because Christian education is so foundational to the mission He has given us. Truly the Lord has blessed the educational program of our church, and will continue to if we remain faithful to our sacred charge. Any church that cannot save its own young people can never hope to save the world. We must ever keep this ministry high on our priority list, because it's so high on God's!

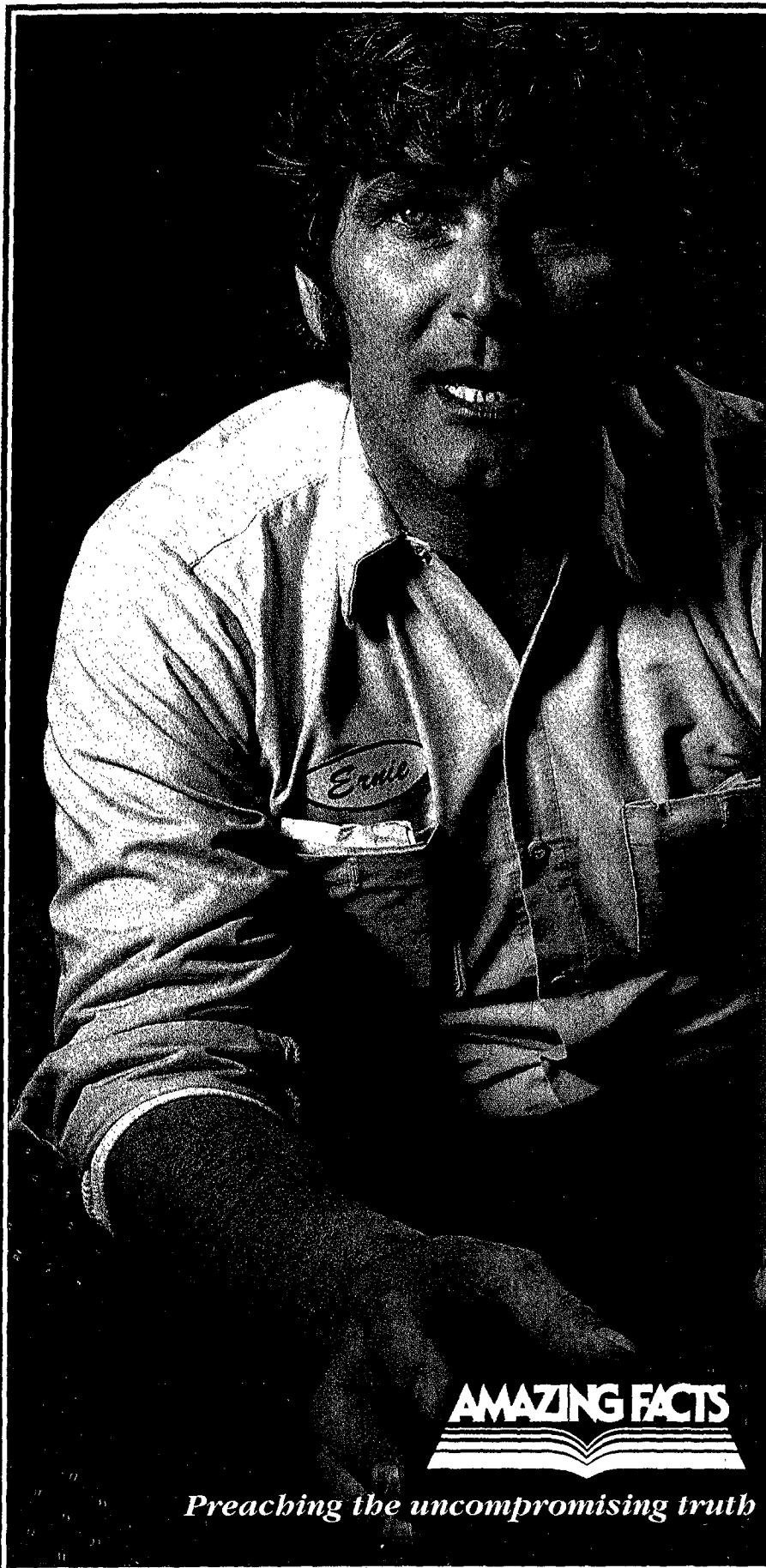
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STUDENT ENROLLMENTS*

	1984	1989
AFRICA/ASIA/ORIENT		
Africa-Indian Ocean	74,390	99,035
Eastern Africa	134,617	159,808
Far Eastern	67,859	90,876 †
Middle East Union	3,185	3,302
South African Union	1,657	1,655
Southern Asia	72,795	78,780 †
Southern Union	<u>4,279</u>	<u>4,828</u>
SUBTOTAL	358,782	438,284
AMERICAS		
Inter-American	85,132	85,537 †
North American	88,822	83,891
South American	<u>114,009</u>	<u>158,867</u>
SUBTOTAL	287,963	328,295
EUROPE/SOUTH PACIFIC		
Euro-Africa	4,954	3,690
South Pacific	23,038	19,921
Trans-European	<u>3,146</u>	<u>6,097</u>
SUBTOTAL	31,138	29,708
WORLD TOTAL	677,883	796,287

* As of December 31 each year.

† Totals for 1988 (1989 totals have not yet been reported).



“I HAD SEEN
THAT MAN
BEFORE—
IN A DREAM!”

*“I turned on the TV
and there was Joe Crews.
I recognized him as
the man I had seen
in my dream!”*

After Ernie Smith asked God to help him find the true church, he had a dream in which he saw a man holding an open Bible. Shortly afterward, while scanning TV channels, he started to see on the screen the very man he had seen in his dream! “I had never heard of Amazing Facts or Joe Crews. Here was a man who preached with only an open Bible. It was pure doctrine!”

Today, as a result of that extraordinary experience, Ernie and three members of his family are active, baptized members of the remnant church.



Preaching the uncompromising truth of God's Word.

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