

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JULY 17, 1990



The new GC vice presidents are (left to right): Matthew A. Bediako, Robert J. Kloosterhuis, Calvin B. Rock, Leo Ranzolin, and Kenneth J. Mittleider.



The new division presidents are (left to right): M. P. Kulakov, Union of Soviet Socialist Republics; Alfred C. McClure, North American; M. E. Cherian, Southern Asia; George W. Brown, Inter-American; Bryan Ball, South Pacific; Jan Paulsen, Trans-European; Joao Wolff, South American; Ottis E. Edwards, Far Eastern; Bekele Heye, Eastern Africa; J. J. Nortey, Africa-Indian Ocean; and Edwin Ludescher (inset), Euro-Africa.



*We Shall
Behold Him*

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*The spirit of
rejoicing and
of corporate
unity is one of
the great
results of the
GC session.*

The Day IN THE Dome



JULY 13, FRIDAY

How do you compare this crowd with others you have handled at the convention center?" I asked a young lady at one of the entrances to the dome.

"Great! Beautiful! They are so different from other crowds."

"In what sense are they different?" I asked.

"Well," she said, "I don't even need to try to be nice to them, since they are so nice and kind to me. They are not pushy or angry when we tell them they can't go in this way."

She turned to stop some visitors from entering the main floor of the dome—which they did graciously. And it made me proud to belong to such a nice family.

Many delegates and visitors from the so-called Third World are here in the United States for the first time. Some of them called my attention, for example, to the huge amounts of paper used at the session and elsewhere; the large amount of electricity available here, as seen, for example, in the beautiful illumination of the buildings in the downtown area and other areas; the ready availability of water, hot and cold; and many other items usually taken for granted in the richer countries of the world.

Even I was quite surprised by the huge number of audiocassettes and videocassettes available, the computers used to vote in the Nominating Committee room, as well as other electronic equipment to assist in the preaching of the gospel. We rejoice at the possibility of using these elements to fulfill our mission.

For a good portion of my reporting day—Thursday afternoon to Friday afternoon—I had the opportunity of observing from a press box perched above the right side of the stadium seats, close to the newsroom. A large group of

volunteers, led by several language coordinators, took turns translating the presentations simultaneously so that the delegates and visitors could listen to the proceedings, devotionals, and evening Festivals of Mission in their own languages.

Nine languages spoken by large numbers of delegates were translated—Spanish, Portuguese, French, German, and Korean (they were translated from the press boxes by means of FM radio channels)—along with Russian, Romanian, Yugoslavian, and Czech, spoken by smaller groups. The session also provided translation into sign language for hearing-impaired people. The guidance of Victor Griffiths, chairman of the Translation Committee, was invaluable. "The translators have a hard task, since many of the speakers speak fast and it is not easy to keep a running translation going all the time," was the reaction of Werner Mayr, a volunteer from the South American Division.

As in other General Conference sessions, the



By Rolando A. Itin

Chief editor, Buenos Aires Publishing House, and dean-elect of the Adventist International Institute of Advanced Studies, Philippines



Images of the proceedings on the floor are projected onto huge screens above the platform for viewing by the audience.



Ethel Bradford (far left) and Nanfuka Heye (far right) join in a "Hands Across the Waters" ceremony to bring women of African and African-American heritage together.

big screens helped the audience to see what was going on on the platform, though the canvas dome permitted too much light to come through during the daylight hours to see them well.

Expectation was in the air every time a report from the Nominating Committee came to the floor. Many of us were impressed by its work. And the way the business sessions were handled was educational for many.

On Thursday evening two ladies whose husbands had passed away during the last quinquennium were honored by the General Conference session. Virginia Fagal, wife of William Fagal, who pioneered the use of TV for the proclamation of the gospel and for 40 years persevered in this line of work; and Mabel Richards, wife of H.M.S. Richards, Sr. At 91 years of age Mabel still goes almost every day to the office to do volunteer service.

Six other persons were honored for almost 300 years of service in the area of education. Nevil Gorski and Jairo Araujo, from Brazil, received the Award of Excellence given by the General Conference Education Department. Drs. Ruben Chambi and Edmundo Alva, both from Peru, received the same awards. Medallions of Distinction were awarded to Drs. Garland Millet and George Akers for their untiring efforts as educators. Yes, the results of the vision of our pioneers can be seen today in the leaders rising in all parts of the world who were

educated in our schools, academies, colleges, and universities.

It has been a tradition at GC sessions, so they tell me, for the Inter-American Division report to be colorful and interesting. And this time was no exception. The steel band from Trinidad gave a spirited rendition, and a quartet with guitar and violins presented a heartwarming rendition of "Lift Up the Trumpet!" The division parade featuring the flags of 26 countries throbbed with color and life.

The audience burst into sustained applause when the group from Cuba was

introduced: seven delegates and 20 members were able to come to the session, led by the president of our church in this country. The video *Aflame for God* gave a good idea of progress in this division of 1.2 million members—the largest membership in the world church.

The climax of the day came with the presentation of the North American Division. I was impressed by the recognition given to Native Americans and the increasing interest in giving them the opportunity of rejoicing in the gospel message.

The reenactment of an incident in Mrs. White's life was inspiring, as were the many gripping stories of victories for the gospel and the varied forms of outreach our lay members are using to preach to their relatives, former members, acquaintances, and neighbors. I wish I could remember every idea reported so I could take home and share those ideas with our fellow members and inspire them also. The need to preach the gospel to every creature, along with the certainty of the soon coming of Christ, was underscored in a tremendous climax of sound and laser beams all over the dome, giving a feeble glimpse of what the glory of the coming of the Lord will be, when with 10,000 times 10,000 angels He will come to this earth to take His saints home. Will you be there, my brother and sister? We surely would not want to miss that great reunion.



Mabel Richards receives a plaque from GC president Robert Folkenberg for her contributions as part of the Voice of Prophecy ministry. Her son, H.M.S. Richards, Jr. (right) stands at her side.



The Inter-American Division kept up its tradition of presenting a dazzling program of color and music during its report on Thursday evening, July 12.

As I was coming to the session on Friday morning, I kept thinking of our need. The devotional by V. F. Bocala, Ministerial Association secretary of the Far Eastern Division, in harmony with the theme of the session, focused on the "promised power of the Pentecost." How we need that power! But there may be some sins in our lives, as there were among the ancient Israelites, that can prevent us from receiving that blessing. The effects of receiving that promise will be revealed by the conversion of multitudes, the unity of the church, the financial support of the church, and a worldwide proclamation of the gospel, just as happened on the Day of Pentecost. Our challenge today is to reveal Christ to the world, said Elder Bocala.

As I left the main floor, the business session was starting. Different points regarding the *Church Manual* were being discussed at length, as they had been also yesterday. Many delegates were eager to express their position, and this is good.

We need to say what we feel, but we also need to know what the Lord wants from us, and we need to be willing to follow God's leading as a body.

Walking through the aisles was not easy. People greeted friends they had not seen for months, years, or decades. This reminded me of the yearly gathering of the Israelites in both religious and social convocations. People embraced each other, speaking greetings in many languages. It was really thrilling.

A General Conference session is far more interesting for those of us who work for the church than for the lay members: we have studied together at our schools, have worked together, have been at the seminary or the graduate school together, or have had the opportunity of meeting some of our leaders from the General Conference as they have traveled overseas. But even lay members seem to have caught the spirit of rejoicing as they greet former mis-

sionaries who have worked in their area, or get to personally meet the people who write books or articles for the *Adventist Review*.

This spirit of rejoicing and of corporate unity is one of the great results of a major event such as the GC session. Much money has been invested in it. But I feel it is worth every cent, since our members and leaders are renewing their confidence in God's guidance and obtaining strength to go forward in faith to fulfill the mission given to us.

Last night as I looked over the huge arena I could see almost every seat filled. And I thought how many more people will join us tomorrow for the Sabbath services on the last day of this great convocation. "How it thrills me to see so many Seventh-day Adventists together" was a comment I heard frequently during the week. With eager anticipation, delegates and visitors await the blessings of the Sabbath.

This meeting is only a shadow of that large assembly around the sea of glass in the City of God. What a glory it will be! With what expectation we should be praying and working for the coming of that day!



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We Shall Behold Him

In the Promised Power of Pentecost

*Devotional
message*

presented

Friday

morning,

July 13, 1990.

The only reason for the existence of the Seventh-day Adventist Church in this world is the proclamation of the gospel. That is the commission given by Christ to His followers as recorded in Matthew 24:14. And the great apostle to the Gentiles says that we are ambassadors of Christ to speak for Him in reconciling the world to God (2 Cor. 5:19, 20).*

"All who receive the life of Christ are ordained to work for the salvation of their fellowmen. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be coworkers with Christ" (*The Desire of Ages*, p. 822).

All power in heaven and on earth is promised to this ecclesia if she fulfills her commission to make disciples of all nations (see Matt. 28:18, 19). The great I AM says, "I am with you always, even to the end of the age" (verse 20).

Revival Precedes Pentecost

Before Pentecost Christ promised, "But you shall receive power when the Holy Spirit has come upon you" (Acts 1:8).

This power was experienced by the early Christian church. But revival preceded that Pentecost. The entire constituency of the early Christian church was united in the work of revival. The sacred record says "These all continued with one accord in prayer and supplication" (verse 14).

On the day of Pentecost the flame of the living God was burning in the hearts of His people, kindled by their prayer life. The church began in revival. Are we ending it in ritual? They were men and women of fire and no degrees; today many hold degrees but no fire. They were in the upper room agonizing; today we go to the supper room organizing. Revival is delayed because the prayer life is decayed. A praying person will quit sinning, and a sinning person will quit praying.

Prayer resulted in the fulfillment of the promised power of Pentecost.

When we talk of freedom and liberty, Patrick Henry always comes to mind. The freedom-loving world has immortalized his address at the Virginia convention on March 23, 1775: "Is life so dear or peace so sweet as to be purchased at the

price of chains and slavery? Forbid it, Almighty God. I know not what course others may take, but as for me, give me liberty or give me death!"

Brethren and sisters, the most terrible slavery that exists in the church today is the slavery to sin. Are we repeating the sins of the Israelites that caused thousands of them to be left in the wilderness without seeing the Promised Land? Paul says, "Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. . . . But with most of them God was not well pleased, for their bodies were scattered in the wilderness. Now these things became our examples, to the intent that we should not lust after evil things as they also lusted" (1 Cor. 10:1-6).

Paul noted four evil things that barred many of the Israelites from entering the Promised Land. They are:

1. "And do not become idolaters as were some of them. . . . 'The people sat down to eat and drink, and rose up to play' " (verse 7). They became "lovers of pleasure rather than lovers of God" (2 Tim. 3:4).

2. "Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand [of them] fell" (1 Cor. 10:8).

3. "Nor let us tempt Christ, as some of them also tempted" (verse 9). They tempted the Lord by doubting His presence. They contended with Moses and challenged him to produce water at Massah and Meribah, saying, "Is the Lord among us or not?" (Ex. 17:7). Their sins made their hearts calloused so that they could no longer feel the presence of God with them.

4. "Nor [let us] murmur, as some of them also murmured" (1 Cor. 10:10). We love to sing, "Lord, in the morning Thou shalt hear my voice ascending high." What kind of voice are we sending up to the throne of God? The second stanza says "presenting at His Father's throne our songs and our complaints." What a murmuring and complaining generation we are!

"Now all these things happened to them as examples, and they were written for our admo-



By V. F. Bocala
Ministerial Secretary
Far Eastern Division

nitition, on whom the ends of the ages have come" (verse 11).

Leonard Ravenhill in his book *Why Revival Tarries* paraphrases Patrick Henry: "Is life's span so dear and are home comforts so engrossing as to be purchased with my unfaithfulness and dry-eyed prayerlessness? At the final bar of God, shall perishing millions accuse me of materialism coated with a few Scripture verses?"

"Forbid it, Almighty God! I know not what course others may take; but as for me, *give me revival* in my soul and in my church and in my nation—or *give me death!*"

Here is the call for all-out revival:

"Blow the trumpet in Zion, conse-

crate a fast, call a sacred assembly; gather the people, sanctify the congregation, assemble the elders, gather the children and nursing babes; let the bridegroom go out from his chamber, and the bride from her dressing room.

"Let the priests, who minister to the Lord, weep between the porch and the altar; let them say, 'Spare Your people, O Lord, and do not give Your heritage to reproach, that the nations should rule over them. Why should they say among the peoples, "Where is their God?"' " (Joel 2:15-17).

We need Joshuas today to lead God's people to the Promised Land. Brother, you can be one. Sister, God can use you. The

Seventh-day Adventist Church urgently needs revival today to behold Christ in the promised power of Pentecost. God through the prophet Joel said, "Be glad then, you children of Zion, and rejoice in the Lord your God; for He has given you the former rain faithfully, and He will cause the rain to come down for you—the former rain, and the latter rain" (verse 23).

The latter rain, or the repetition of Pentecost, refers to the Holy Spirit being given to the believers in a more abundant measure than ever so that the last warning message will swell into a loud cry to prepare honest people for the gospel harvest before Christ returns.

Effects of the Promised Power

Looking back to the experience of the early Christian church, we see these effects of the promised power during Pentecost:

1. The church was filled with power to proclaim the message of salvation with boldness (Acts 4:31). Thousands were won to Christ (Acts 2:41; 4:4; 5:14).

2. The church was united. "Now the multitude of those who believed were of one heart and one soul" (Acts 4:32).

3. The constituency gave their total support to the church. "And with great power the apostles gave witness to the resurrection of the Lord Jesus. . . . Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold, and laid them at the apostles' feet" (verses 33-35).

4. In a short time the whole world was evangelized. The proclamation of the crucified and risen Saviour swelled into a loud cry, and the disciples "turned the world upside down" (Acts 17:6).

We Wish to See Jesus

The world needs Jesus. The church must experience the resurrection of Lazarus to call the attention of the neighborhood to the Lord. The twelfth chapter of the Gospel of John tells us that "six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. . . . Then a great many of the Jews knew that He was there; and they came,

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Delegates kneel in prayer for divine guidance before voting in a business session.



Wintley Phipps, composer of the music for the session's theme song, "We Shall Behold Him," thrilled listeners with his powerful bass voice.

not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead" (verses 1-9).

The tragedy of Christianity today is that we have too many dead men in the pulpit giving out too many dead sermons to too many dead people. Powerless preaching neither moves nor changes the lives of people because it is nourished in a fireless, prayerless soul. We need the visit of Jesus. We need a spiritual resurrection so that people will come to see both Jesus and our new life in Christ.

The influence of the resurrected Lazarus spread far and wide. Multitudes came to see him. Many of the Jews were converted to Christ because of him. "The Pharisees therefore said among themselves, 'You see that you are accomplishing nothing. Look, the world has gone after Him'" (John 12:19).

Unbelievers were attracted to the church of Lazarus. Verse 20 says that certain Greeks "came up to worship at the feast," at the Temple in Jerusalem. They were strangers in the fold of Israel—Gentiles. Yet they came, and when they saw Philip, the follower of Christ, they pleaded, "Sir, we wish to see Jesus" (verse 21).

This is the challenge to Christianity today. This is the challenge to the Seventh-day Adventist Church to-

day—to reveal Jesus to the world.

How true are the beautiful words of the song, "What the world needs is Jesus, just a glimpse of Him." Many are wondering about the future, many are hungering, many have broken homes, and many are losing hope in this life. The world is in political crisis, economic crisis, social crisis, and spiritual decadence. Deep in the hearts of millions the cry is "We wish to see Jesus." Is the church ready to answer this cry?

Can we say with Paul, "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (Gal. 2:20)?

Confident that Christ was with him, Paul declared, "The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you" (Phil. 4:9). "We wish to see Jesus." "Can the world see Jesus in me? Can the world see Jesus in you?" It's time to behold Jesus in the promised power of Pentecost.

Brothers and sisters around the world, sons and daughters of God, we love this church and we want to see Jesus in this generation. Let us unite in the work of revival. Away with pleasure-making that displeases God. Away with our idols in this world, away with sexual immorality, and away with murmuring.

The appeal of Paul is "Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). Revival and unity precede the Pentecost. Let that revival and unity happen now and we shall behold Him in the promised power of Pentecost.

It's time for the Lord to come. We are now in the last days before the millennial reign of the saints.

Let us pray for the latter rain now. Let the last warning message swell into a loud cry around the globe and we shall behold Him in the promised power of Pentecost.

* Bible texts in this article are from the New King James Version.

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A Great Door and Effectual



By Charles E. Bradford
President, North American Division

A great door for effective work has opened to me, and there are many who oppose me" (1 Cor. 16:9, NIV).

Greetings from North America, the cradle of democracy and the cradle of the third angel's message. It is my happy privilege once again to share with you briefly what God is doing in and through His people in this vast and challenging field. Yes, there are many challenges, and even perplexities. But there are also a great many opportunities—opening doors, crumbling walls, exciting possibilities.

Quebec City, in the heart of French Canadian territory, has long remained difficult to evangelize. But during the past five years, our small membership in this city has expanded from 30 to 100 members, a growth of 233 percent.

In neighboring St. Hubert the membership has grown from 95 to 176, and these believers have already established a new daughter church with 12 members from the original group. Strong in this process is the influence of *Il Est Ecrit* (*It Is Written*) and a program of sequence evangelism in the local church, all a part of the Harvest 90 program. Doors of opportunity are opening in Quebec—and all around us. It is the Lord's doing, and it is marvelous to our eyes.

The Detroit Project—a combined effort of the Michigan Conference, the Lake Region Conference, the Lake Union Conference, the North American Division, and the ASI—recently con-

cluded a major inner-city evangelistic campaign with C. D. Brooks as speaker. Initial results totaled nearly 200 baptisms, with many more to follow.

The Carter Report—a mix of television and public evangelistic meetings in the multilingual, multicultural mix of the Los Angeles area—received 66,000 responses to its TV commercials, sent out 45,000 tickets to the opening session in the Shrine Auditorium, and actually

seated some 25,000 in attendance at the four sessions on the opening day. This meeting has been continuing through this spring with the anticipation of dramatic and thrilling results.

At the beginning of the quinquennium the membership of the North American Division stood at 676,204, and as of December 31, 1989, the membership was 743,023, a gain of 10 percent. During this same time, 161,785 were added to the

church by baptism and profession of faith.

The faithfulness of God in His blessing and the generosity of His people in their giving are reflected in the five-year tithe total of \$1,776,889,560—an increase of \$395,277,130, or 29 percent. This provides support not only for needs in the church in North America, but also for the institutions and work of the General Conference with its worldwide concerns.

North American Division Strategy

The NAD strategy seeks to address these opportunities and challenges through a relational model of evangelism

and church fellowship. This approach is targeted specifically to the young family age group (25 to 45) as the core around which programming and materials are developed. The NAD leadership has envisioned the church in North America as:

1. *Reaching* the growing populations of the division, with special focus on the large urban centers of population. Emphasis is to be directed toward specific people groups, such as Hispanic and Francophone cultural groups, baby boomers, groups responsive to Adventism, other Christian Sabbathkeeping groups, and groups not responsive to our present forms of outreach.

2. *Linking* local congregations and conferences with specific world mission projects.

3. *Creating* vital and dynamic worship, fellowship, and service in Bible-based, Christ-centered congregations.

4. *Reclaiming* inactive and former church members.

5. *Multiplying* points of people contact by a planned process of church planting.

It is recognized that this vision of the church in North America will be accomplished only through the prayerful dependence of its members on the Holy Spirit.

Adventist Laymen Services and Industries

The SDA Church began as a movement that involved laypeople who committed their lives to the giving of the gospel while supporting themselves. Their ministry included small schools, sanitariums, and training programs that prepared teams to go into unentered territory and raise up churches.

These laymen met annually to exchange ideas, share experiences, and encourage one another to press on. In 1947 the General Conference recognized the work of this group by incorporating them into an organization known as ASI, the Association of Self-Supporting Institutions. There were 25 charter members.

That organization, now named Adventist-Laymen's Services and Industries (still ASI), has grown to more than 900 members broadly representing business and professional groups.

Each union conference has a chapter of ASI with local lay officers. These of-

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Junell Vance, from the North American Division, sang at the Tuesday evening meeting.

ficers comprise the governing body, or Executive Committee of ASI. Ray Hamblin, owner of the Hamblin Company—a printing business in Tecumseh, Michigan—is president of the North American Division ASI.

To the tune of approximately \$1 million annually, ASI supports a wide variety of projects. These include publishing *Happiness Digest*; *Seventh-day Adventists Believe . . .*, prepared by the Ministerial Department; and *He Taught Love*, a book prepared to be sold by church school children.

There have also been building projects such as dormitories for a school in Chile and the remodeling of an outpost training center. Recently ASI has participated in the Detroit Project (evangelism), Your Story Hour, a European radio station project, sending a missionary to the Philippines, the Benton Harbor Project (inner-city youth work), prison ministry, and drug rehabilitation. ASI is currently involved in the development of the Adventist Talent Bank and a float for the Pasadena Rose Parade.

Church Ministries

Organizational change takes time. Thought processes need reorientation. New goals and objectives need to be defined. NAD Church Ministries has emerged from this change process with firm goals and objectives. The pastor and local church congregation are its primary target. Developing tools and resources to facilitate ministry is its objective. Promoting wholesome family life is its focus.

In cooperation with all NAD departments, Church Ministries has been the moving force in developing the 50 Ministry Description brochures, which detail the responsibilities of each office to be held in the local church.

Since well-trained teachers/facilitators for the weekly Sabbath school lesson study are a prime need, a series of five videos with a training manual and workbooks have been developed. These provide instruction on a number of areas, including learning styles, group dynamics, and instructional skills.

A series of books—10 titles thus far—dealing with such church ministries functions as Sabbath school Investment, marketing the church, Community Services, soul winning, and relational evan-

gelism are available at ABC stores.

Letting the youth and young adults know they are a vital part of church life has been a priority in the Youth/Young Adult Ministries. The Taking the Lead packet, with videos, a manual, and supplementary material, encourages the development of a youth group in the local church. The Youth Apprenticeship brochures, describing positions in nine key areas of service, are another tool to facilitate bringing youth into the life of the local congregation.

With the development of the new Pathfinder materials that incorporate more personal Bible study, the number

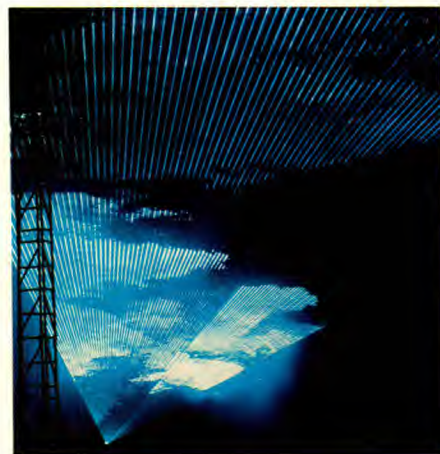
of Pathfinder Clubs has increased from 633, with a membership of 7,391, in 1986 to 1,608 clubs in 1988, with a membership of 24,531. The Friendship Camporee, with its 13,000 campers and 167 baptisms, has confirmed the potential in Pathfinding.

“How to lead a child to Christ” has formed the basis of all materials being developed to assist in children’s programming. Items such as *Teen Plus*, supplementing the lesson helps for juniors and earlites; NAD *Cradle Roll Program Helps*; and quarterly news bulletins have helped establish a sound basis for children’s ministries.

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Top: Elder Bradford presented the North American Division report on his birthday, July 12. Well-wishers presented him with a giant card containing scores of messages. Left: A program by the North American Multilingual Ministries Department featured several Native Americans in tribal dress. Right: Laser light illustrates Second Coming at climax of North American Division report.



Several new documents are being developed for use in facilitating a better understanding of the wholistic concepts of true stewardship. These include the discussion concept paper *Vision and Strategy*, designed to cultivate concepts of stewardship in the North American Division.

Christian Education

During the past five years, educational systems across North America have faced unprecedented challenges and have had to battle escalating costs during a time of diminishing enrollment. Many national educational systems have reluctantly had to close the doors of some of their institutions. Facing these issues, our own Adventist education system in North America, the Board of Higher Education, and the K-12 Board—deciding to affirm the essential quality of Adventist education—launched Project Affirmation, a three-year revitalization project.

Four major task forces were established to effect renewal. The focus of their efforts deals with:

1. Values, faith, and commitment
2. Academic quality and valued educators
3. Marketing
4. Alternative financial strategies for funding Adventist education

The following statistics are most encouraging in these challenging times, and demonstrate continuing commitment to the essential nature of Adventist education.

North American Division Evangelism Institute

The North American Division Evan-

gelism Institute (NADEI) exists for the training of seminary students, pastors, and laypersons interested in evangelism. The curriculum is built around practical soul-winning ministry, not only in the classroom but through actual hands-on experience.

During the past quinquennium 404 students have been trained at the institute. Most of these are now serving as pastors throughout the division. As part of the field experience at NADEI, students engage in specific evangelistic ministries. And as a direct result of these training events, the students have been responsible for the baptism of 456 people during the past quinquennium.

Health and Temperance Ministries

The First International Congress on Vegetarian Nutrition for Adventists, presented in cooperation with Loma Linda University School of Public Health and the Adventist Health System, brought national attention to the leadership of the Seventh-day Adventist Church in this area of great interest today. Response has been most gratifying.

The organization known as Collegiate Adventists for Better Living (CABL) has been expanded by initiating scholarship support of select student leaders on our college campuses.

Informative pamphlets are made available to the NAD membership on an annual basis. Provided during the past five years were:

- “Twenty-one Reasons to Say ‘No’ to Alcohol”
- “Good Health in One Package”
- “How to Prevent a Heart Attack”
- “The Christian and Alcohol”
- “The Optimal Diet”

The Health Connection (also known as Narcotics Education, Inc.) has been developed as the North American Division Health and Temperance resource center. This nonprofit, nonsectarian corporation is now the owner, publisher, and distributor of the drug prevention magazines *Listen*, for teens, and *The Winner*, for juniors. The Health Connection also provides drug-prevention and health promotion videos, pamphlets, books, posters, and other educational materials. Each year scores of health promotion and drug education materials are reviewed, and the best is selected for church use.

The new Breathe-Free Plan to Stop Smoking was launched during the past quinquennium, and research as to its use and effectiveness was conducted. As a result, the program now available has been revised and improved. More than 70 percent of the church members conducting smoking-cessation programs are now using Breathe-Free. Training courses have been conducted in every union.

The Institute of Alcoholism and Drug Dependency was commissioned to conduct a drug-use research survey in the North American Division. This was the most comprehensive survey ever undertaken among Adventists on this issue, and its findings have fueled a drive to call the church to a high standard of temperate living.

Youth-to-Youth drug-prevention conventions have involved more than 2,500 youth and more than 200 adults. This new approach to a youth drug-free society has been favorably accepted both by youth leaders and the youth themselves. The program has grown more rapidly than it has been possible to staff and provide for it. But in its continued growth and development, our youth are admonishing one another to temperate, godly living.

The Association of Seventh-day Adventist Nurses (ASDAN) works in affiliation with the Health/Temperance Department. ASDAN has given thousands of dollars to nurses in developing countries to upgrade nursing education. In 1990 it has pledged \$50,000 to North American Division nursing students in basic programs.

The Commission on Nursing Education, representing our 11 schools of nurs-

	1985-1986	1989-1990
K-12		
K-8 students	49,975	50,144
9-12 students	17,769	16,103
K-12 total	67,744	66,247
Elementary and junior academies	1,145	1,093
Senior academies	89	93
12th-grade graduates	3,436	(1989) 3,569
Higher Education		
Schools	12	12
Enrollment	16,604	16,902
Degrees (previous year)		
Undergraduate	3,027	2,688
Graduate	1,090	1,100

ing, is working toward increasing nursing enrollment. Innovative ways for increasing enrollment include nursing classes in the adult evening programs, providing extension school programs for nurses in areas without the benefit of close Seventh-day Adventist schools, and providing transportation to the area of a Seventh-day Adventist school.

Office of Human Relations

The Office of Human Relations (OHR) helps the division to achieve its mission by:

1. Creating an environment of under-

GC SNAPSHOT



Carole Pezet and Gary Patterson represent Ellen and James White recalling Adventist roots as part of the North American Division report.

standing, unity, and fellowship among all ethnic, cultural, national, and social groups that are a part of the Adventist family.

2. Promoting an atmosphere for member interaction and acceptance of individuals who differ from one another, on the basis that the divine image has been stamped on every human being.

3. Anticipating and helping prevent tensions and misunderstandings that arise between employers and employees, between genders and cultures, and between fellow church members.

4. Ensuring that all members are given full opportunity to use their gifts and skills in strengthening the church.

More specifically, the mission of the Office of Human Relations can be divided into four major goal areas: employer-employee relations, resolution and reconciliation of church member disputes, the role of women, and minority concerns (including ethnic groups, the handicapped, and retirees). Its reactive and proactive strategies for goal accomplishment are expressed through its programs of:

1. Education (seminars, workshops, cultural awareness activities, the Women's Commission, the Human Resources Professionals, Equal Opportunity, and its newly created formal Mentorship Strategy).
2. Resources and information (Center for Human Relations at Andrews University; statistical surveys, data gathering, and reporting activities; and referrals to unions).
3. Writing and publishing (articles, manuscripts, and books on unity, cultural diversity, role of women, and other human relations topics).
4. Research and development (arbitrators' panel; job skills banks; the NAD Conciliation and Dispute Resolution Procedures, specialized formulas, self-directed work teams, and idea generation).

The Office of Human Relations utilizes the resources of volunteers and professionals to assist in carrying out its objectives. The Human Relations Advisory, consisting of some 35 members many of whom are at the grass-roots level, meets once per year for the purpose of engaging in dialogue and strategies designed to strengthen the church's program of human relations.

Multilingual Ministries

The Multilingual Ministries constituents make up the North American Division "mission field at home." These include the non-English-speaking segments of society, the deaf, the Jewish community, and Native Americans. Work for these many groups requires a wide variety of services and concerns.

The North American Division Multilingual Ministries (NADMM) coordinates, works with, and oversees the non-English churches and groups with translated Sabbath school quarterlies, books for witnessing, evangelistic mate-

rials, program materials, Week of Prayer readings, and pastor exchanges while keeping abreast of information relating to constituent activities.

The Native American work has two coordinators: Elder Max Martinez in the Southwestern Union territory and Elder Monte Church in the North Pacific Union territory.

A central feature of the work for the Jewish community is the magazine *Shabbat Shalom*. Clifford Goldstein continues to receive positive comment from Jewish people regarding the magazine. Mordecai DuShey, pastor at the Troy, Michigan, church, is subsidized by NADMM in his work for Jewish people. He has recently produced a series of tapes and handouts for seminars on witnessing to Jewish people.

Two pastors are presently serving the deaf. Services provided include a newsletter and easy English items, such as Bible studies and Sabbath school lessons. Videotapes are being developed that will give the message with captioned presentations.

Philanthropic Service for Institutions

From 1985 through 1989, Adventist colleges and universities in North America reaped \$87.9 million in voluntary philanthropic support. Adventist academies raised more than \$4.8 million. Hospitals in the Adventist Health Systems received more than \$66 million. All of this totals more than \$158 million invested in our church's educational and health programs, coming largely from nonchurch sources.

The big impact in higher education came from BECA—the Business Executives' Challenge to Alumni. When BECA began, only 6 percent of Adventist alumni were giving to their colleges. In 1988, the conclusion of the program, 31 percent were giving annually.

Following BECA's success, the program founders implemented BECA P.S., the Business Executive's Challenge to Advance Philanthropic Success. BECA P.S. challenges Adventist colleges to reach beyond their alumni and seek support from community and business sources.

The success of BECA has inspired several Adventist business executives to activate a challenge program for Adventist academies as well. Called the Acad-

emy Alumni Advancement Challenge (AAA), this endeavor has helped to establish and strengthen annual alumni fund-raising programs in our secondary schools. Forty-three academies are currently participating in AAA, building a broad base of support.

Since 1980 the Adventist Health System, along with the General Conference and the North American Division, has invested a total of \$1.4 million in the Hospital Development Fund, which provides challenge grants for AHS hospitals involved in annual fund-raising and capital campaigns. That investment has helped 40 hospitals to reap \$28 million in philanthropic gifts in the past 10 years. This program will continue through 1994 with an additional emphasis on hospitals that build and strengthen community health-education programs.

Public Affairs and Religious Liberty

Some of the things that have been caught in the legislative process that would affect the church and its work are:

Placing higher education—public and private—under the control of state agencies.

Requiring anyone who wishes to give out nutritional information to have a professional degree in nutrition.

Attempts to lower the mandatory school age to 5.

Requests by states asking the federal government to call a constitutional convention.

The North American Division Public Affairs and Religious Liberty directors in the nine union conferences, along with associates and others in the local fields, consider themselves to be vitally involved in evangelism. When people make their initial decision to keep the Sabbath, they experience their first real test—the threat of being fired because of the Sabbath. This is often the greatest crisis faced by new believers. Religious liberty leaders stand by the side of evangelists to help these new members as they adjust to a new way of life.

The Public Affairs and Religious Liberty Department, in addition to watching state and local legislatures, keeps a special lookout for even the most innocuous Sunday law, be it in the city council or the Congress. It seizes upon every opportunity to eliminate ex-

isting Sunday laws, as well as opposing new ones. Today there are fewer Sunday laws being enforced than at any time in recent years.

Publishing

The Publishing Department has experienced a time of transition in North America during the past five years. The task force that did a study of the NAD publishing work recommended a newly organized Publishing Department with the development of a Literature Ministry Coordinating Board (LMCB), with 14 subcommittees and workshops.

Tampa, Florida, was the venue for the division-wide Literature Evangelism Institute, which drew more than 1,000 in attendance.

Because the potential of new technology and the need for training materials has been recognized, a set of 30 videotapes has been produced, making available to new literature evangelists the latest of marketing techniques.

Leadership is also being trained at the Andrews University Publishing Leaders' Workshop, an academic course giving two hours study credit. One hundred of our LE leaders have availed themselves of this training. In addition, two literature ministry seminars have begun operation, one in the Canadian Union and the other in the Columbia Union.

During the quinquennium now closing, LE sales totaled \$113 million, with 7,817 baptisms resulting from these contacts. ABC net sales totaled \$179 million, and publishing house net sales totals are as follows: Christian Record, \$5.8 million; Pacific Press, \$78.7 million; Review and Herald, \$101 million.

Conclusion and Appeal

This has not been just a statistical report—numbers alone cannot tell the whole story—it is also a challenge, a time to be up and doing while it is day. There is so much to do and so little time in which to do it. Doors and windows of opportunity may close just as quickly as they have opened. God has granted us this little respite—this space of time—and we must redeem it. May this great convocation see the church moving as never before through these doors of opportunity, redeeming the time, fulfilling the mission.



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Eleventh business meeting

Fifty-fifth General Conference session, July 11, 1990, 2:00 p.m.

S. J. CROOK: [Song service.]

A. GARCIA-MARENKO: [Opening prayer in Spanish.]

C. B. ROCK: Before we address again the item that is before us, we are pleased to be able to present B. B. Beach, who once again has brought to our business session some very important and delightful personalities.

B. B. BEACH: The first person that we would like to introduce to you is Jean Dempsey Douglas, vice president of the World Alliance of Reformed Churches, the umbrella organization grouping together the Presbyterian churches around the globe, with a membership of approximately 60 million. She is a professor of historical theology at Princeton Theological Seminary and has held many important positions in the Presbyterian Church (U.S.A.).

JEAN DEMPSEY DOUGLAS: It is a great pleasure to be able to represent the World Alliance of Reformed Churches at this fifty-fifth world gathering of Seventh-day Adventists. I bring you warm greetings from the more than 170 reformed Presbyterian and Congregational churches all over the world that make up the membership of the World Alliance of Reformed Churches. We are pleased to be invited to join with you in this convention and to have the opportunity to come to know you better.

B. B. BEACH: The next person we would like to introduce is R. Maddox, the executive director of Americans United for Separation of Church and State. It's an organization that we helped found a number of years ago.

R. MADDOX: As a Baptist, I feel right at home with all of the interesting, intense debate that you engage in. I commend you in the way that you have conducted yourselves. Even though you have applauded a time or two, I think that you have done rather well in your debate today. For all of our history, Americans United has cooperated closely with Seventh-day Adventists. In fact, we would not be in existence without your ongoing involvement as well as the energy and spirit that you bring to this somewhat American but rapidly becoming international debate about the dimensions and depth of religious liberty.

C. B. ROCK: I'm going to ask our secretary to read the motion that is being considered, to refresh our memories concerning the amendment that is pending.

R. L. DALE: The main motion reads: "Recommended, To continue the Church Ministries Department as initiated at the 1985 General Conference session and seek cooperation from the leadership of the world field in further strengthening that department."

C. B. ROCK: All right, that's the primary motion.

R. L. DALE: The amendment to the motion

is to insert "excluding the youth ministries" following the word "session." [After extensive discussion the amendment was defeated by a vote of 544 to 374.]

C. B. ROCK: We will now take up the matter of the main motion, which is written for us as a recommendation.

C. J. GRIFFIN: I have to confess that it has been at times a bit difficult to attempt to give leadership to church ministries, especially in view of the confusion and sometimes lack of information. Church ministries has functioned well in the Far Eastern Division. I speak in favor of the motion this afternoon. I appeal to the delegates that are here gathered that we give church ministries a chance.

C. B. ROCK: We will now ask for a vote on the main motion at this time. [The motion was voted.]

The next item is the second part of the document on the role of women in the church. The chairman of that commission, Neal C. Wilson, will give us some background and present this item.

NEAL C. WILSON: Here is a little back-

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Beverly Hudnut, wife of Indianapolis mayor William Hudnut, speaks for the Association of Adventist Women's award breakfast held July 11.

ground to this particular recommendation. At the 1985 General Conference session a request was made to the North American Division Committee to clarify the functions of ministerial workers who hold ministerial licenses. This would include the functions of women who serve as pastors or associates in pastoral care. "Associates in pastoral care" was the title given to women who had been to the seminary and qualified with a Master of Divinity degree. They did not have a ministerial license, but they were called associates in pastoral care, and at that time it was indicated that they would have a missionary license or credential. Later we adopted the title "commissioned minister." The understanding that we had by taking this action at the previous General Conference session was that the North American Division should work on this particular matter, because there were both men and women who were equally prepared, equally trained, and equally endorsed by the church, and given equal responsibilities in carrying out ministerial functions. But the men, who carried a ministerial license, could perform certain functions that the women, who did not carry a ministerial license, could not, even though they had equal training and background. The North American Division was to make a full report to the 1989 General Conference Annual Council. It was understood that the action of the 1989 Annual Council would be final.

It was suggested that in North America, in a local church (with the guidance of the conference so that this kind of thing would neither divide and split the conference nor create dissension within a local church), women could be ordained as local church elders. At present there are 1,100 North American women who are ordained as local church elders. The big difference between being ordained to a local church eldership and being ordained as a minister of the gospel is that the credentials of the ordained minister have validity anywhere in the world. So the recommendation that you have before you here was the recommendation of the commission to the 1989 Annual Council of the General Conference Committee. Did we make a mistake in authorizing women to be ordained as local church elders? How can we correct it if it is a mistake? After lengthy discussion and a lot of prayer, it was felt that it had been done with the best interests of the church at heart, and that we felt the Holy Spirit had led, and that there was strong support for women to be ordained as local church elders. I realize, Brother Chairman, that this may seem somewhat inconsistent, but I would like to point out to you that at least the commission has been consistent in its inconsistencies. We are reporting this to you so that you may have knowledge of what the 1985 session asked to be done in the North American Division by the 1989 Annual Council.

R. L. DALE: [Read the action of the commission.]

M. C. VAN PUTTEN: I just wish to remind the chair and the body that this is a report that was to be final with the 1989 Annual Council. It is simply a report to be made to this body at

this time, and therefore does not require any debate or vote.

C. B. ROCK: We are not going to debate it. But there may be questions. [Discussion followed.]

The next items we would like to consider are *Church Manual* issues. I'm going to call C. D. Watson, secretary of the *Church Manual* Committee, to the table. He led us in consideration of a number of items at an earlier session, and we have others that we are now prepared to bring to your attention.

C. D. WATSON: Agenda item 305 [the baptismal vow revision] was not completed. I move that we accept the document as a whole.

C. B. ROCK: Is this supported? I see support. Are there further questions? A member of the Nominating Committee, C. Miller, has submitted an amendment. He proposes that we add the words "by God's grace" to the second item, making the wording "... believe that by God's grace through faith in His shed blood you are saved ..."

Does the body accept those words? [The motion was seconded and voted.]

J. D. NEWMAN: The meaning of the word "document"—are you talking just about this section, or about the whole *Church Manual* recommendations?

C. D. WATSON: Just this section.

Mr. Chairman, I wonder if it might help to expedite matters if we agreed that if there are some minor editorial changes, we do not debate them for hours on the floor, but instead assign them to a small editorial committee, presumably the *Church Manual* Committee.

C. B. ROCK: That is the usual procedure.

C. D. WATSON: Then let us turn to item 307. This is a rewrite of the Ordination of Local Elder section in the *Church Manual*. I move that we accept this recommendation. [The motion was seconded and voted.]

The next is item 308. This is to accommodate those parts of the world where unordained ministers (we have discussed this already today, so I won't take more time to explain) may be granted the privilege of conducting a marriage ceremony. This would be in areas where there was division approval and the candidate had received seminary training.

[Read item 308, revision of The Marriage Ceremony in the *Church Manual*.] I move this recommendation. [The motion was seconded and voted.]

The next item is 309 [revision of The Deaconess in the *Church Manual*]. This came to the previous General Conference session five years ago. It was recommended that this item be tabled and referred back to the *Church Manual* Committee. Very careful consideration has been given to these two paragraphs by the world field. We bring to you what we consider to be a very carefully worded statement. I move this recommendation. [The motion was seconded and voted.]

J. W. BOTHE: A while back we were listening to the report on the Role of Women Commission. At that time there was a number

of individuals who wanted to speak. It was suggested that they would have opportunity when the *Church Manual* item dealing with the subject in question came up.

When we came to the item [308, The Marriage Ceremony], I was surprised that no one arose to speak. I understand that there are those who, because of language difficulty, didn't understand what we were doing on item 308. And so I move, Mr. Chairman, that we reconsider item 308.

C. B. ROCK: Is there support for this? It is supported. [The motion was seconded and voted.]

R. C. OSBORN: I voted in favor of reconsidering because I think we need to look at this again if there are any questions. But I move that we postpone this debate to the clear call of the chair and when we have all the motions that will be presented related to the second part of the

Cohutta Springs document. [Motion was later withdrawn.]

M. VELOSO: Where are we going to introduce inclusive language?

C. B. ROCK: If decisions are made that indicate clearly that only "he" is involved in a certain activity, then the *Church Manual* Committee will not attempt to change the wording.

J. RENNIE: Many of us have traveled a long distance to come to this session. It is obvious that we are running out of time. I would like to move that we give the chair the right to call a session at 9:00 in the morning. [Motion was seconded and voted.]

H. LEE: [Benediction.]

C. B. ROCK, *Chairman*

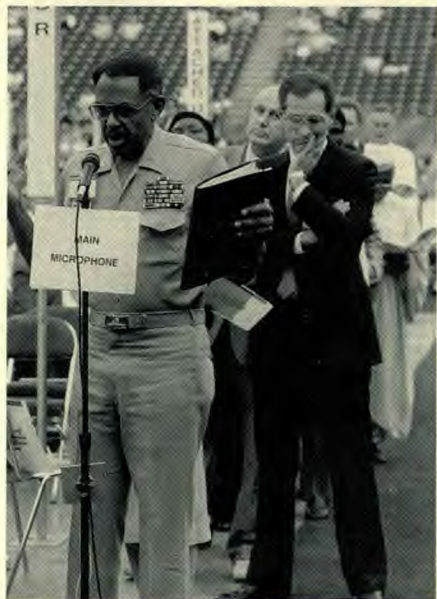
R. L. DALE, *Secretary*

C. D. WATSON and D. A. ROTH,
Proceedings Editors

GC SNAPSHOT



Delegates hold up their badges as they vote on women's ordination. Chaplain Kibble (right) of the U.S. Navy speaks passionately in favor of ordaining women to the ministry. Elder Robert J. Kloosterhuis (left) recognizes speakers at the microphone.



Session actions

Fifty-fifth General Conference session, July 11, 1990, 2:00 p.m.

Church Ministries Department—Recommendation to Continue

Voted, To continue the Church Ministries Department as initiated at the 1985 General Conference session and to seek cooperation from the leadership of the world field in further strengthening the department.

Baptismal Vow and Baptism—Church Manual Revision

Voted, To revise *Church Manual*, page 44, Baptismal Vow and Baptism, to read as follows:

Baptismal Vow and Baptism

Baptismal Vow.—Candidates for baptism or those being received into fellowship by profession of faith shall affirm their acceptance of the following doctrinal beliefs of the Seventh-day Adventist Church in the presence of the church or other properly appointed body (see page 43). The minister or elder should address the questions to the candidate(s), whose reply may be by verbal assent or by raising the hand.

Commitment

1. Do you believe there is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons?

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

3. Do you accept Jesus Christ as your Lord and personal Saviour believing that God, in Christ, has forgiven your sins and given you a new heart, and do you renounce the sinful ways of the world?

4. Do you accept by faith the righteousness of Christ, your Intercessor in the heavenly sanctuary, and accept His promise of transforming grace and power to live a loving, Christ-centered life in your home and before the world?

5. Do you believe that the Bible is God's inspired Word, the only rule of faith and practice for the Christian? Do you covenant to spend time regularly in prayer and Bible study?

6. Do you accept the Ten Commandments as a transcript of the character of God and a revelation of His will? Is it your purpose by the power of the indwelling Christ to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord and the memorial of Creation?

7. Do you look forward to the soon coming of Jesus and the blessed hope when "this mortal shall . . . put on immortality"? As you prepare to meet the Lord, will you witness to His loving

salvation, and by life and word help others to be ready for His glorious appearing?

8. Do you accept the biblical teaching of spiritual gifts and believe that the gift of prophecy is one of the identifying marks of the remnant church?

9. Do you believe in church organization? Is it your purpose to support the church by your tithes and offerings and by your personal effort and influence?

10. Do you believe that your body is the temple of the Holy Spirit; and will you honor God by caring for it, avoiding the use of that which is harmful; abstaining from all unclean foods; from the use, manufacture, or sale of alcoholic beverages; the use, manufacture, or sale of tobacco in any of its forms for human consumption; and from the misuse of or trafficking in narcotics or other drugs?

11. Do you know and understand the fundamental Bible principles as taught by the Seventh-day Adventist Church? Do you purpose, by the grace of God, to fulfill His will by ordering your life in harmony with these principles?

12. Do you accept the New Testament teaching of baptism by immersion and desire to be so baptized as a public expression of faith in Christ and His forgiveness of your sins?

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

Certificate of Baptism.—Each of the above questions will be stated on the Certificate of Baptism as a personal affirmation to provide for the candidate a covenant document.

Ordination of Local Elder—Church Manual Revision

(The Church Elder—Ordination of Local Elder)

Voted, To revise *Church Manual*, page 57, Ordination of Local Elder, to read as follows:

Ordination of Local Elder.—Election to the office of elder does not in itself qualify one as an elder. Ordination is required before an elder has authority to function in that office. During the interim between election and ordination, the elected elder may function as church leader but not administer the ordinances of the church.

The ordination service is only performed by an ordained minister with credentials from the local conference. It may be a courtesy to invite a visiting ordained minister to assist in the ordination, but only on the specific request of the local conference officers would the visiting ordained minister conduct the ordination.

The sacred rite of ordination should be simply performed in the presence of the church, and may include a brief outline of the office of elder, the qualities required, and the principal duties

GC SNAPSHOT



Chessie Harris signs copies of *Promise in the Cornfield*, the book featuring her life story.

the elder will be authorized to perform for the church. After the exhortation, the minister, assisted by other ordained ministers and/or local ordained elders who are participating in the service, will ordain the elder by prayer and the laying on of hands. Having once been ordained as a church elder, ordination is not required again upon reelection to office as an elder, or upon election as elder of another church, provided that good and regular standing in the church has been maintained. One who has been ordained as elder is thereby qualified to serve subsequently in the deaconate office.

The Deaconess—Church Manual Amendment

Voted, To amend *Church Manual*, page 64, The Deaconess, to read as follows:

Deaconesses were included in the official staff of the early Christian churches. "I commend to you our sister Phoebe, a deaconess of the church at Cenchreae, that you may receive her in the Lord as befits the saints, and help her in whatever she may require from you, for she has been a helper of many and of myself as well" (Rom. 16:1, 2, RSV).

The deaconess is elected to office, serving for a term of one year. It does not follow that the wife of a man chosen as deacon thereby becomes a deaconess, nor is it incumbent upon a church to choose the wife of a deacon as deaconess because her husband is a deacon. The deaconess is to be chosen from the standpoint of consecration and other qualifications that fit her to discharge the duties of the office. The church may arrange for a suitable service of induction for the deaconess by an ordained minister holding current credentials.

[Adjourned.]

C. B. ROCK, *Chairman*

R. L. DALE, *Secretary*

FRED G. THOMAS, *Actions Editor*

JUNE FRANKLIN, *Recording Secretary*

Twelfth business meeting

Fifty-fifth General Conference session, July 12, 1990, 9:30 a.m.

A. GARCIA-MARENKO: [Directed the song service.]

W. JOHN: [Presented the special music.]

KAREN FLOWERS: I am the chairperson of a women's ministries advisory at the General Conference, which serves in an advisory capacity to the General Conference officers. Nearly two years ago the General Conference president, Neal C. Wilson, and the presidents of the world divisions set in motion a plan to pay tribute to Adventist women around the world for their ministry and service under the banner of Christ. This morning 10 outstanding women chosen by the division presidents will receive plaques (handcrafted in their honor by two Adventist women artists) in recognition of their gifts of service and love to the church and community in the name of Christ. They will also receive, on behalf of all the women of the division, a tribute to be hung in the division offices as a continuing affirmation of the gifts and talents Adventist women offer freely in love in the name of Jesus. [At this point the division presidents presented plaques to the following women: Africa-Indian Ocean Division, Evelyn Boateng; Eastern Africa Division, Ruth Moomba; Euro-Africa Division, Madeleine Cosendai; Far Eastern Division, Violeta Palma; Inter-American Division, Sonja Thomas; North American Division, Ramona Greek; South American Division, Eurides da Silva; South Pacific Division, Eleanor Scale; Southern Asia Division, Rosette Davamony; Trans-European Division, Anna-Liisa Halonen.]

C. B. ROCK: Before we take up the items of business before us on our agenda, we do have one more very important presentation. This is to be made by Neal C. Wilson.

NEAL C. WILSON: [Special recognition was given to R. R. Bietz, retired administrator who has been active in Christian Leadership seminars in various parts of the world. A special edition of *On-Line Memo* was dedicated to R. R. Bietz. The first copy was given to him by D. G. Reynolds, current director of the seminar program.]

C. B. ROCK: There are certain people in the Adventist Church on whom the Lord has placed special responsibilities. Some unusual people are in unusual places. We are privileged to have with us today one such individual, S. Kisekka, the prime minister of Uganda. You will hear from him later.

We begin our business session with an overview on the question that is before the house. There are two individuals who are going to assist me in this overview, C. E. Bradford and A. C. McClure.

C. E. BRADFORD: I understand that yesterday the report of the 1989 Annual Council,

referred to as part B of the Cohutta Springs report, was presented to the group as it was intended by General Conference and division officers and also the Annual Council. Please

understand that in the North American Division, under the guidance and counsel of the General Conference, we have been giving to young ministerial men who meet certain criteria the privilege to baptize and to perform the marriage ceremony. This has gone well for more than a decade. This is something that has been well thought through, and presented to the representatives of the world church in Annual Council. We have been greatly blessed by it,

Nominating Committee Report—No. 7

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

Africa-Indian Ocean Division

International Health Food Association Director and ADRA Director: David R. Syme

Trust Services Director: Marenus S. DePaula

Far Eastern Division

Education Department Director: Shozo Tabuchi

Health and Temperance Department Director: Kathleen H. Kuntaraf

International Health Food Association Director: Masao Uruma

General Conference

Auditing Service Director: David D. Dennis

Associate Directors: O. Richard Caldwell, H. Robert Gadd, Eric A. Korff, Wayne Vail

Area Directors: Coenraad J. Haupt, Daniel E. Herzel, Philip R. Just, Richard Salsbery

Church Ministries Department Associate Directors: Malcolm J. Allen, Donald E. Crane, Karen Flowers, Ronald M. Flowers, Ng Gran Theow, Charles S. Griffin, M. E. Joiner, Calvin Smith, Virginia Smith, Michael H. Stevenson

Health and Temperance Department Associate Director: Thomas R. Neslund

Public Affairs and Religious Liberty Department Associate Directors: Roland R. Hegstad, Gary M. Ross, Mitchell A. Tyner

Publishing Department Associate Director: Rudi H. Henning

North American Division

Secretary: Harold Baptiste

Treasurer: George H. Crumley

Field Secretaries: Robert L. Dale, Manuel Vasquez

Church Ministries Department Director: J. Lynn Martell

Communication Department Director: Owen A. Troy

Board of Higher Education Executive Secretary: Gordon Madgwick

K-12 Board Executive Secretary: Gilbert L. Plubell

Health and Temperance Department Director: Stoy E. Proctor

Ministerial Association Secretary: William C. Scales, Jr.

Office of Human Relations Director: Rosa T. Banks

Publishing Director: Robert S. Smith

South American Division

Field Secretaries: Enrique Becerra, Floriano X. dos Santos

Church Ministries Department Director: Henrique Berg

Communication Department and Public Affairs and Religious Liberty Department Director: Assad Bechara

Health and Temperance Department Director: Tito Rodriguez

South Pacific Division

Field Secretary and Spirit of Prophecy Director: Arthur J. Ferch

Church Ministries Department Director: Bryan Craig

Ministerial Association Secretary: P. E.M. Roennfeldt

Southern Asia Division

Auditor: I Nagabhushana Rao

Church Ministries Department Director: C. C. Nathaniel

Communication Department Director: P. D. Kujur

Education Department Director: K. Jesurathnam

Health Department Director: V. Than-siam

Ministerial Association Director: John M. Fowler

Publishing Department Director: T. R. Gill

Trust Services Director: Johnson Koilpillai

Trans-European Division

Church Ministries Department Director: James M. Huzzey

and we hope and pray that in the spirit of unity that has been developed here the world field would understand that there are certain divisions in which this is well accepted and is done by the authorization of the world church representatives who have come together at the Annual Council.

A. C. MCCLURE: C. E. Bradford has, as always, adequately and accurately expressed the concerns and the convictions of the North American Division. I want to reassure our sister divisions of this world field that North America is very much a part of the world church and is anxious to remain right there. We wish to conduct business with the church in unity. We believe that the matter that is before us is one that does not divide the church, but rather provides for some diversity while maintaining unity.

C. B. ROCK: The *Church Manual* makes it very clear that only ordained ministers may conduct the marriage ceremony. The wording is "In the marriage ceremony the charge, vows, and declaration of marriage are given only by an ordained minister" (p. 59). Since authority was given to the 1989 Annual Council by the General Conference session to declare on that matter, what was done as final authority by the Cohutta Springs Commission and the 1989 Annual Council is in conflict with the *Church Manual*. Annual Council has said, "If unordained males may do this, unordained female ministers will also be able to do this." You gave Annual Council the authority to make that decision. That is what they have decided. The *Church Manual* Committee is bringing to you a recommendation that attempts to harmonize page 121 of the *Manual*, which says that authority may be extended, with page 59, which says, categorically, that only the ordained minister should do this. That's what is before us.

P. BATH: I deeply respect the intensity and concern of some of the delegates over the issue here and the underlying issues that are perceived that have to do with the function of ordained and unordained ministers. The perception of some is that the North American Division has perhaps moved ahead of the world church and the church is now being asked to catch up. The issue before us—the function of unordained ministers, including men and women—strikes a deep chord. I'm afraid that the issue could be divisive and create schism within the body of Christ here.

D. R. BLYTHE: I believe that if we pass this action we will indeed be moving toward disunity. The other day there was an appeal that we not go into congregationalism. I believe that what we see here is a ploy for us to reverse the rejection of the ordination of women, because very soon it will be argued that we cannot allow women to perform in all these functions without giving them the recognition of ordination. I urge that we defeat this amendment. I believe that we should at some place come to the position where we bring this back to the floor and suggest that we go back to the pre-1976 position, which would solve this matter. I know that my comments don't mean

much. They are very humble and insignificant compared to the statements that have been made by our world leaders. But I still ask you prayerfully to consider them.

C. B. ROCK: Thank you, and please understand that your opinion is sought and is appreciated. No one needs to apologize for a proper expression of honest conviction.

R. R. STANDISH: Brother Chairman, first of all, I will make it clear that I oppose this motion. Second, I wish to state my appreciation that our present chairman has given us opportunity to express ourselves. I was distressed yesterday to see a number of individuals from the North American Division using the procedure microphone in order to deny the rest of the world the slightest opportunity to express their opinions.

Many of us are wearied by decisions made not by the world church, but by headquarters. We have had the ordination of women elders. We have now the performance of ministerial duties by women. I would plead that we stop taking actions and making them final and trying to deprive this world field of its proper input. I thank you, Mr. Chairman, for the opportunity. In conclusion I would simply say that I protest the actions of those who would deprive us, except for an understanding chairman, of the slightest input into something that is impacting our world church.

C. B. ROCK: Thank you. The chair appreciates your comments. On the other hand, I must protect those to whom you refer as the people at headquarters. These decisions that you see in the *Church Manual* and the one that

is being introduced from Annual Council may have been made in territorial North America, but they were not made by people at headquarters. The commission that studied part B to which you referred was made up of individuals from every division in the world. Every division had been apportioned representatives. It was discussed and chaired not by the president of North America, but by the president of the world church.

R. R. STANDISH: I think you misunderstood me. I was not referring to the General Conference or its leadership. What I meant was that we were wearied with the North American church going ahead of the rest of the field.

C. B. ROCK: All right, we'll go to the next speaker.

D. BELVEDERE: Mr. Chairman, we love the unity of the church. We believe that in order for unity to continue, we must be guided by the Holy Spirit. We must maintain a sense of justice and coherence, and respect the will of the plenary session of the delegates that the body of Christ in the world has sent to this session. Yesterday nearly 1,200 delegates to this plenary session did not support the ordination of women. I realize that the North American Division finds itself in a dilemma. But the manner in which we want to resolve this will take the dilemma to the rest of the world.

H. M. WRIGHT: Yesterday this assembly did vote against the ordination of women, and even for those of us who may have been on the other side of that vote, we accept the will of the body. Now here we are again at the micro-

GC SNAPSHOT



South Pacific Division president Walter Scragg interviews Tom Christian, great-great-great-grandson of Fletcher Christian, who led the mutiny on the *Bounty*. Tom is the radio officer on Pitcairn Island.

phones. I fear that we will circumscribe even further the experience of ministry on the part of our fellow ministers who happen to be females.

P. YEBOAH: Mr. Chairman, we are here this morning to discuss an amendment to the *Church Manual* that concerns the whole world church, not one particular division. There has been a request made that some divisions allow unordained ministers to marry and to baptize, but we know that in this church, baptizing anybody is baptizing that person not only to the local church but to the world church. Therefore, I don't think we should allow such a request. Mr. Chairman, I move that we reject this motion.

C. B. ROCK: Thank you. The chair is not accepting any motions from the speakers. The chair is ruling that this matter must be discussed.

DIANE FORSYTH: I speak to the matter of women conducting marriage ceremonies. I am for the inclusion of women in all phases of our church life, including policymaking, administration, theology, and ministry. This inclusion is a core issue that parallels the inclusion of the Gentiles in New Testament times. I am opposed to women doing the work but not receiving the acceptance, support, and inclusion that ordination brings with it.

R. D. GRAYBILL: I think that the delegates should know that many of us who favor the ordination of women voted yesterday not to ordain women. The reason we did this is that our fellow delegates from many world divisions said it was necessary in order to maintain the unity of the church. Today we need your help to maintain the unity of our church.

E. BECERRA: The problem began 12 years ago when we voted to authorize the aspiring pastors in North America to function as pastors for IRS-related reasons. I understand that this problem no longer exists. Someone asked if that vote was in error. I am not sure it was in error, but if it was we should act more on the basis of what we study in Scripture and the Spirit of Prophecy and not so much on the basis of a local problem.

R. C. OSBORN: I support the resolution, taking into consideration three realities. First, the political reality. Second, the financial reality. Third, the need for unity.

J. W. BOTHE: The point before us is to decide whether we want licensed and unordained licensed and commissioned ministers, male and female, to perform the marriage ceremony.

G. W. REID: We have created for ourselves a serious difficulty in the proposal. We have some essentially incompatible elements in the solution. We are telling some that we are not prepared to ordain women but that we expect them to perform the functions. The solution to the problem is that we return to our longstanding practices as Adventists prior to 1976 and that we set aside the question of gender, which is involved here, and treat all persons in certain categories, ordained or nonordained, in an equal manner. I am hoping

that the modifications to the *Church Manual* will not be approved.

J. MORALES: The world church yesterday voted with a large majority to not agree with the ordination of women. It also did not authorize the exercise of pastoral functions by women in the rites of baptism and marriage. I would support not giving approval to the motion that is being presented.

D. F. BIGGER: Let me speak on behalf of my sister pastors with whom I have worked through the years. They have brought to our congregation and to our conference a sense of commitment, a sense of refocusing on the mission of this church. If we are now asked to back away, that central gospel message will be severely curtailed in the congregation in which I serve, in the field in which I work. I strongly urge this world body to allow those led by the Spirit to do what the Spirit has led them to do.

M. VELOSO: I would like to speak against the motion. How could we say there is silence concerning ordination? Yes, there is silence regarding ordination of women, but that silence is part of the pattern in the Bible on ordination. Ordination was not decided by people. It was God who decided, and who should continue to decide, everything concerning ordination.

R. M. WISBEY: There are times when the corporate church must come together for a family discussion. There are times when members of the family need assistance from other members of the family. This is one of those times. This dramatically affects North America.

A. BULLER: Much has been said about the importance of unity, but let us not sacrifice unity on the altar of uniformity. We cannot squeeze every conference, every division, into the same mold. This provision is not mandatory; it is permissive. I think it is important to give divisions that much liberty.

D. POPA: This is an action that can divide our church and destroy its unity. We are a world church. We have a unique doctrine and a unique organization, and we are obliged by our mission to remain united.

J. N. COFFIN: The Bible gives the precedent of certain people being ordained—apostles, elders, deacons,

and, in the case of Paul and Barnabas, missionaries. We have no biblical precedent for the ordination of pastors per se. And yet the church has chosen to extend the rite of ordination to pastors. Further, it has chosen to invest with that pastoral ordination certain prerogatives. Again we do not necessarily find that those prerogatives have precedent in Scripture, but I believe they allow things to be done decently and in order. My point is that we as a body make many decisions for which we have no biblical precedent per se. We are not going against Scripture, as I understand Scripture, in taking this step. We are simply doing as we have done throughout the history of our church.

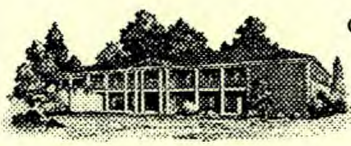
D. B. HILLS: The Nominating Committee members are continuing to pray and work together to find the best possible person for each position available. We are taking into consideration geographic representation, race, gender, and years of service. There is a very good working relationship in the Nominating Committee. We will call on B. Reaves, the secretary of the Nominating Committee, to bring these reports to you. [For a report on the Nominating Committee, see *Bulletin* No. 8, p. 19.]

B. B. BEACH: We have two distinguished churchmen who will present greetings. I would like to present to the delegates and guests the bishop of the Indianapolis Episcopal Church, E. Jones, who is representing the Anglican Con-

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sultative Council, which is the grouping of all Anglican Episcopal churches around the world.

E. JONES: I'll take just a moment of your time to bring greetings to you on behalf of Christians within the Anglican communion scattered throughout many parts of the world. I greet you in the words of Paul, thanking you for the partnership that we share in the gospel. I want to commend the Seventh-day Adventist Church on the high standards that have been set in three particular areas. You have taught the rest of us the importance of tithing as a principle of Christian giving ordained by God. You have also taught us the importance of promoting good physical health principles as fundamental to spiritual health. And finally, you have given much attention to evangelism, sharing the gospel of Jesus Christ with people throughout the world. May God bless you as you gather here in this place.

B. B. BEACH: The next guest is F. Koualchuk, who is representing a very important part of Christianity, the Moscow Patriarchate of the Russian Orthodox Church.

F. KOUALCHUK: It is a great privilege to bring to you greetings and best wishes from the chairman of the External Church Relations Department of the Moscow Patriarchate. We simply wish you well. May God's love abide in all of us.

W. F. BRESEE: [Benediction.]

C. B. ROCK, *Chairman*

S. YOUNG, *Secretary*

J. W. BOTHE, D. A. ROTH, and

C. D. WATSON, *Proceedings Editors*

Session actions

Fifty-fifth General Conference session, July 12, 1990, 9:00 a.m.

Nominating Committee Report No. 6

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

General Conference

Treasury:

Associate Treasurers:

Karl H. Bahr

Robert E. Osborn

Rowena Rick

F. Martin Ytreberg

Church Ministries Director, Israel Leito

Communication Department Director, Shirley Burton

Education Department Director, Humberto M. Rasi

Associate Directors:

Victor S. Griffiths

Agripino C. Segovia

Health and Temperance Director, Albert S. Whiting

Ministerial Association:

Associate Secretaries:

GC SNAPSHOT



Karen Flowers (top), GC Women's Ministries Advisory Committee Chair, coordinated the President's Honor Roll. World division presidents honored an outstanding woman from each of their delegations to represent all women serving the church. Violette Palma (bottom), general manager of the Philippine Publishing House, accepts her plaque from Far Eastern Division president Ottis Edwards.

Carlos E. Aeschlimann

James H. Zachary

Publishing Department:

Associate Director, Jose Campos

Trust Services Department Associate Directors:

David E. Johnston

Alan W. White

Africa-Indian Ocean Division

Secretary, Caleb O. Adeogun

Treasurer, Donald H. Thomas

Education Department Director, Phenias Bahimba

Public Affairs, Communication, and Religious Liberty Department Director, Japheth Agboka

Publishing Department Director, Dale L. Thomas

Euro-Africa Division

Church Ministries Department Director, Carlos Costa

Health and Temperance Department Director, Jochen Hawlitschek

Ministerial Association Secretary, Johannes Mager

Inter-American Division

Auditor, Eugene A. Blackman

Church Ministries Director, Sergio Moctezuma

Communication Department Director, Leslie V. McMillan

Education Department Director, L. Herbert Fletcher

Health and Temperance Department Director, Elie Honore

International Health Food Association Director, Sidney Cole

Publishing Department Director, Ricardo A. Rodriguez

Trust Services Department Director, Leslie V. McMillan

South American Division

Auditor, Roald N. Wensell

Communication Department Director, Assad Bechara

Education Department Director, Roberto C. de Azevedo

International Health Food Department:

Associate Director, Benjamin Reichel

Ministerial Association Secretary, Jose A. Justiniano

South Pacific Division

Auditor, Max Mitchell

Communication, Public Affairs, and Religious Liberty Department Director, Raymond L. Coombe

Education Department Director, Gerald F. Clifford

Health Food Department Director, E. W. Grosser

Health and Temperance Department Director, Donald E. Bain

Publishing Department Director, Bruce Campbell

Trust Services Department Director, James L. Lansdown

Trans-European Division

Treasurer, Anna-Liisa Halonen

Field Secretary, W. John Arthur

Auditor, Graham M. Barham

Communication, Public Affairs, and Religious Liberty Department Director, Rajmund Dabrowski

Education Department Director, Orville Woolford

Health and Temperance Department Director, Peter Bone

Ministerial Association Secretary, A. David C. Currie

Publishing Department Director, Kaj Pedersen

[Adjourned.]

C. B. ROCK, *Chairman*

SAMUEL YOUNG, *Secretary*

FRED G. THOMAS, *Actions Editor*

FAY WELTER, *Recording Secretary*

Loma Linda University



By Norman Woods
President

Over the past 85 years, Loma Linda University has established a reputation for reaching out to help people in need. Loma Linda graduates have traditionally gone where there is need—simply because there *is* need.

Since its humble beginnings in 1905, Loma Linda University and Loma Linda University Medical Center have developed from a small sanitarium and educational center into a world-renowned medical center and the largest educational facility operated by the Seventh-day Adventist Church.

At its dedicatory service held in April 1906, Ellen White, delivering the keynote address, focused on the purpose of Loma Linda University—a vision that continues in LLU's institutional life to this day.

"Loma Linda is to be not only a sanitarium, but an educational center," Mrs. White said. "With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. . . . The Lord has a special work to be done in this part of the field."

A lot has been accomplished since Mrs. White made those remarks. During the 1980s, Loma Linda University graduated 10,716 students—nearly one third of the total number graduated since its founding.

Loma Linda University is guided by a vision of the whole person—in whose life the spiritual dimension plays a major part. During the past five years, Loma Linda University has expanded the ho-



The Stahl Fund for World Mission has given Loma Linda University students the opportunity to gain hands-on experience in mission-field settings.

rizons of service to humanity. Hundreds of students and faculty members are involved in education and mission outreach programs throughout the world.

● *Students for International Mission Service (SIMS)*. In the past five years more than 1,000 have participated in various SIMS projects. This year 18 SIMS projects will reach out to many different areas, including Mexico, Brazil, Zambia, Malawi, Hong Kong, India, Nepal, and the United States. Because of the increased mission interest among Loma Linda University students, SIMS leaders have organized two weekend trips each month to Baja California, where university students participate in health-related programs.

● *The Stahl Fund for World Mission*. Continuing its view of world missions, Loma Linda University founded the Stahl Fund for World Mission in 1988. Launched by the University's School of Religion, the purpose of the fund is to honor the memory of Seventh-day Adventist pioneer missionaries and to inspire students with a renewed sense of mission. The fund has opened up many opportunities: Loma Linda University students have gained hands-on experience in mission-field settings, and university faculty have participated in mission-orientation seminars in Europe and North America. Also, mission archives and display cases have been established at Loma Linda University and at several Adventist colleges in South America.

● *The Infant Heart Transplant Program*. Probably no other program at



Dr. Leonard L. Bailey, professor of surgery and head of Loma Linda University's infant heart transplant program, poses with some of his patients. Since the last General Conference session, approximately 75 infants under age 7 months have received new hearts at Loma Linda University Medical Center.

Loma Linda University and Medical Center has drawn more attention than the infant heart transplant program headed by Dr. Leonard Bailey, professor of surgery. Since the last General Conference session, approximately 75 infants under age 7 months have received new hearts at Loma Linda University Medical Center. More than 80 percent of them are still alive. The oldest youngster (and the first infant to receive a human-to-human heart transplant), Eddie Anguiano, is now 4 years old.

● *The Loma Linda University Overseas Heart Surgery Team* celebrated its twenty-fifth year of service by making a three-week trip in 1988 to Harare, Zimbabwe. Working with their national counterparts, members of the team successfully performed the first open-heart surgeries done in that country. Since then, a Zimbabwean heart surgery team has been established.

● *Off-Campus Educational Programs.* The graduate school offers Master's-level programs in family life at Avondale College in Australia and on the campus of Canadian Union College in Alberta. The School of Public Health has approximately 200 students enrolled at 14 off-campus locations throughout the United States, Canada, and Inter-America; and the School of Education continues to offer Master's programs at several college campuses in the United States, Costa Rica, Australia, and Canada. Each program allows individuals to take advantage of educational opportunities without having to relocate.

● *International Dentistry Program.* Approximately 20 graduate dentists enroll annually in the School of Dentistry's international dentistry program. These students, who hold dental degrees from institutions outside the United States, receive advanced training at Loma Linda University. Many graduates of this program are now using their enhanced dental expertise in their homelands.

In addition to these educational opportunities and health-care services students and faculty are providing around the world, Loma Linda University provides a challenging atmosphere for continued research. Loma Linda University believes that the continuing search for truth—in all areas—is an integral part of Christian growth.

GC SNAPSHOT



A long line of delegates waited to speak on the issue of women's ordination when the subject came up as agenda item 208 Tuesday afternoon, July 10.



One microphone is designated for delegates to bring procedural matters to the floor (left) while the second is reserved for making speeches about the motion under consideration. Stella Ramirez Grieg (right) of Andrews University was the first woman to speak on the issue of ordaining women into the ministry.

Philanthropic Service for Institutions



By Milton J. Murray
Director

In the past five years church institutions have continued to refine, expand, and improve their development efforts. Adventist colleges and universities in North America reaped \$87.9 million in voluntary support from 1985 through 1989. Adventist academies raised more than \$4.8 million. Hospitals in the Adventist Health Systems harvested more than \$66 million. All of this totals more than \$158 million invested in our church's educational and health programs, coming largely from nonchurch sources.

□ BECA and BECA P.S.

The big difference in higher education came from BECA—the Business Executive's Challenge to Alumni. When BECA began, only 6 percent of Adventist alumni were giving to their colleges. When the program concluded in 1988, 31 percent were giving annually.

Following BECA's success, the program funders implemented BECA P.S., the Business Executive's Challenge to Advance Philanthropic Success. BECA P.S. challenges Adventist colleges to reach beyond their alumni and seek support from community and business sources.

□ Challenge for Adventist Academies

The success of BECA inspired several Adventist business executives to activate a challenge program for Adventist academies. Called the Academy Alumni Advancement Challenge (AAA), this endeavor has helped to establish and strengthen many alumni annual-fund programs. This year 43 academies in North America are participating.

□ Hospital Investment Pays Off

Since 1980 the General Conference, the North American Division, and the Adventist Health System have invested a total of \$1.4 million in the Hospital Development Fund, which provides challenge grants for AHS hospitals involved in annual-fund and capital campaigns. That investment has helped 40 hospitals reap \$28 million in philanthropic gifts in the past 10 years. This program will continue through 1994 with special emphasis on hospitals that build and strengthen community health education programs.

□ Training Young People

To provide training and job experience for young people interested in development careers, private donors helped to establish STEP/UP, Student Training and Education Program Underscoring Philanthropy. Since 1986 STEP/UP has placed 120 Adventist college students and graduates in summer and year-long development internships at our hospitals, colleges, and academies. Fifteen STEP/UP interns have now entered this field on a full-time basis, in Adventist institutions.

□ Major Gifts

A half dozen philanthropists injected significant funding into church institutions between 1985 and 1989. Here is a sampling:

In 1986 Frank and Dolly DeHaan gave \$900,000 to Andrews University for a \$10 million endowment campaign. Dr. Chan Shun gave \$500,000 to the endowment fund of Pacific Union College.

In 1987 alumnus Edward Allred gave a \$200,000 matching gift to the Riverside campus of Loma Linda University to help establish a \$1 million scholarship endowment.

In 1989 Ed Richardson gave \$500,000 to Broadview Academy for a tuition endowment fund. Max and Elsie Christianson made a \$1 million challenge to Union College to help the Centennial Fund campaign. Alumni Hannu and John Halminen gave \$1 million to Kingsway College to help build a new fitness complex.

This year Phil Rooney gave \$1 million to Hinsdale Hospital for the new heart institute. Rooney's company, Waste Management, Inc., also made a \$500,000 corporate gift to the hospital.

□ Adventist Outreach Projects

In an outreach program to the nonprofit sector, PSI has published and distributed more than 170,000 "Giving Is Caring" calendars over the past five years. Through Operation Impact, church leaders distributed thousands of these calendars to the leaders of other denominations and to professional contacts in business, government, and nonprofit organizations in their communities.

PSI also published *Accent on Humor*, a book of quips, quotes, and cartoons illustrating a delightful side of philanthropy. More than 6,000 copies have been sold since the first printing in 1988.

□ Philanthropy Overseas

Today, windows of opportunity are opening in Europe, Asia, and Latin America, presenting another challenge to the philanthropic endeavors of our church. At PSI, our goal is to help the church strengthen philanthropic support to institutions and programs worldwide.

GC SNAPSHOT



Allen Kharbteng, 23, Sucha Massih, 21, and Grace Daniel, 23 (left to right) are youth delegates from India who attended a Youth to Youth program demonstration.

Auditing Service



By **David D. Dennis**
Director

The General Conference Auditing Service exists to help assure Adventists everywhere of the soundness and integrity of the financial operation of the church. This service is a fully integrated professional organization with a unified program of financial audits in all world divisions. It guides and counsels at every level of the work in the 30,000 local churches, the 500 church administrative offices, and the 1,500 institutions—education, health-care, and publishing.

Procedures manuals have been developed that set uniform standards of accounting, reporting, and auditing for all types of denominational organization. These publications have been made available to the field only after long and careful research, and with the essential guidance of field administrators and the General Conference treasurers. Most recently, and of particular importance, are two new manuals, one for church administrative organizations outside of North America, the *International Accounting Manual (IAM)*, and one for local church and church school treasurers. In support of the *International Accounting Manual*, a custom-made computer software package was developed, in cooperation with the General Conference Information Systems Services, to standardize accounting and financial reporting. A manual is under development for ADRA headquarters and field organizations. A major revision of the *General Conference Auditing Manual*, first published in 1979 and revised in 1985, has just been completed this year.

Supporting the introduction of these manuals, and as a step toward complete uniformity in reporting practices, numerous seminars, workshops, and orientation sessions have been conducted by Auditing Service personnel in every division, in cooperation with General Conference and

field treasury leaders. We have just completed our first five-day International Auditors' Seminar, with representation from every world division, and every North American district office.

Effective utilization of time is being achieved through an approach to the audit process developed by the international CPA firm of Ernst and Young. Software has been secured to utilize the computer when performing audit tests and preparing reports.

Peer Review Program

A program of peer review—evaluation of the work of the auditors by the public accounting firm of Ernst and Young—is in effect in all 10 district offices of the Auditing Service in North America. We hope to implement a similar schedule of evaluation in other world divisions. This requirement of peer review affords objective assurance that the work of the auditors meets the highest standards of the public accounting profession, and furnishes a powerful instrument of quality control.

We recognize the need for constant professional growth of auditing and treasury personnel at all levels. To meet that need, the Auditing Service has joined the General Conference treasurers and selected resource persons to prepare a series of continuing education courses. Seven such courses are currently available. Denominationally employed accountants, treasurers, and administrators in every field of the world now use these to enhance their capabilities in accounting, auditing, and financial administration.

With 2,000 "clients" to serve, we constantly face the problem of adequate staffing. As funds become available, we add highly qualified professionals where they are most needed. Equally significant, we require that every staff person complete

annual continuing education credits each year. In North America, more than 70 percent of the professional staff are certified public accountants. All others are working toward this certification.

Three Forward Steps

We are especially thankful for three recent forward steps. First, in spite of differing accountancy regulations, we made arrangements during the past term to bring the Seventh-day Adventist Church in Canada (the Canadian Union Conference) within the integrated auditing structure of the North American Division.

Second, we have made continuing progress in assembling a staff of specialists in the auditing and evaluation of deferred-giving instruments—trust agreements, annuities, and endowments. This program is under the direction of one of the associate directors of our world headquarters who is qualified as a

GC SNAPSHOT



Milton Young, Myrna Beckett, and Charles Joseph enjoy seeing old friends at the session.

certified public accountant, attorney, and tax counselor. Third, an associate director has joined us at General Conference headquarters to supervise the auditing of scores of projects and programs of the church's ADRA organization.

We pay tribute to the dedicated workers who audit in the nine divisions and the detached fields outside North America. The members of the auditing staff in every field are doing a work commensurate with their increasing opportunities and responsibilities.

It is not possible in this brief report to cover in detail the varied personalities and activities of these dedicated professional accountants. The General Conference session issue of the Auditing Service quarterly publication, *Audit Trails*, with brief reports from every division, has been prepared and is available for distribution during the session. Copies for those not in attendance will be mailed on request.



Anita Folkenberg: First Lady



Anita Folkenberg

This isn't the first General Conference session that became a milestone in Anita Folkenberg's life. She and her husband, Robert, were married during the General Conference session in San Francisco in 1962. And now, 28 years later in Indianapolis, she has suddenly become first lady of the Seventh-day Adventist Church.

Who is this woman?

"I'm a private person," she candidly admits. "I'm not a public speaker. But I love to talk to people one-on-one and in small groups."

We coaxed her into talking a little bit about herself on her birthday, July 11, just after a family celebration in one of the convention hall's private dining rooms. She spoke about:

Her reaction to her husband's call to the General Conference presidency: "I learned about it while setting up for Spanish cradle roll Sabbath school last Friday afternoon and spent the first several hours in total shock. We had seriously considered going back overseas when our children were grown. I'm sure I'll adjust to going a different direction, but it will take time. My parents lived in Washington for 20 years when my father worked in the GC Treasury, so I know what to expect."

Her Adventist mission heritage: She's an MK—missionaries' kid—who was born in Cuba and spent most of her growing-up years in Inter-America and South America with her parents, Kenneth and Dorothy Emmerson. Four years after her marriage, she and her husband began 19 years of service in the Inter-American Division. They will be moving to the Washington, D.C., area from Charlotte, North Carolina, where her husband has been president of the Carolina Conference since 1985.

Her own area of service: Folkenberg earned her Bachelor of Science degree in nursing from Loma Linda University in 1962 and worked as a nurse before the birth of her son. She assisted her husband in evangelism in the Columbia Union. In Panama, where he pastored a 10-church district, she became involved in women's and children's activities. "I did things like direct Vacation Bible Schools and branch Sabbath schools and organize

clubs for young women in the churches."

Folkenberg did secretarial work and translation at the Inter-American Division office, and has been conference clerk in Carolina, doing such things as statistical reports.

Her family: "I'm proud of my children. They're nice kids, both of them." Robert, Jr., born in 1964, is married and is a pastoral intern in Port Charlotte, Florida. Daughter Kathi Lynne, born in 1967, is completing her nursing degree at Southern College of SDAs in Tennessee.

Her activities: "I do needlework, and I love to read. My friends say I 'devour' books—biography, history, theology, everything. Magazines, too. Since Bob doesn't have as much time to read as I do, I often bring things to his attention that I think he ought to read."

Her spiritual life: "I've grown quite a bit in the past few years. I was baptized at 11 and have always loved the Lord, but I haven't always understood as I do now. In the past few years I've read a lot of books on prayer and on righteousness by faith. They've been helpful in my spiritual growth."

Her physical fitness program: "I love to walk. Every day I walk for about half an hour and spend another half hour on my stationary bike."

Her vision for the church of the future: "I want a unified church, one with a mission, a church that knows where it's going." She feels her husband can guide the church in that direction. "He's always had a sense of mission, an objective. Everything's geared toward that."

Some of her concerns: "I'm extremely concerned about our young people. Somehow we must make Christianity more relevant and demonstrate by our lives how exciting a personal walk with Jesus can be. I'd also like to see more women in positions of leadership. I feel strongly that the talents of Seventh-day Adventist women have been underutilized."

Her plans for the last few days of GC session: "I think it's important to support my husband on a day-to-day basis, because his new responsibilities are enormous. All we can do is trust in the Lord to meet our daily challenges. Sabbath morning will find me where I was last Sabbath—in the Spanish cradle roll."

By Jocelyn Fay

Communication Director
Southeastern California
Conference

Seventh-day Adventists from all over the globe displayed the beauty and culture of their homelands each night during the International Festival of Mission programs. These division reports, ever full of action and vibrant color, delighted delegates and visitors of all ages.



U.S.S.R. Division



South American Division



Southern Asia Division



Inter-American Division



Eastern Africa Division



Far Eastern Division



Africa-Indian Ocean Division



North American Division



South Pacific Division



Trans-European Division



Euro-Africa Division

Adventist Media Center



By **Bob E. Jacobs**
President

The technology is ever changing, but the message stays the same."

That philosophy describes the six TV/radio ministries on our Adventist Media Center campus. Our broadcasters, some celebrating impressive anniversaries this season—Voice of Prophecy (60), Faith for Today (40)—are on the cutting edge of 1990's programming standards of excellence.

Every year these six Adventist broadcasts are lauded by religious and secular groups alike for their quality productions. Our talented producers help create programs that win Angel awards and attract the largest possible audience.

We believe our Adventist Media Center houses a near-perfect blend of ministries that can meet a broad range of needs in the 1990s. There's the Voice of Prophecy, broadcasting in North America on 527 stations and beaming Adventist truth internationally on Adventist World Radio as well as local stations in 66 languages.

Also continuing a rich heritage in broadcasting is George Vandeman and the It Is Written team. Now telecasting all across Europe on Super Channel and here in North America on Three Angels Broadcasting Network, USA's VISN and Canada's VISION cable systems, and a strong network of local stations, this full-message telecast continues to draw thousands of weekly calls to our phone banks at Adventist Information Ministries (AIM), located at Andrews University.

Five years ago we reported that Faith for Today had the longest continuously broadcast program on television. Some things never change! Director Dan Matthews, who hosts the award-winning

Christian Lifestyle Magazine, reports dynamic possibilities in their new Evening Prime Time buying strategy in key markets like San Diego, California.

Our Breath of Life telecast, born in 1974, is living testimony of our denomination's commitment to take the gospel to all people. Seen weekly on the Black Entertainment network, Inspirational Network, 3ABN, and selected local markets, the telecast is responsible for the birth of a number of Breath of Life



State-of-the-art TV editing equipment surrounds Media Center president Bob Jacobs and producer Randy Schornstein.

Adventist churches across North America.

La Voz de la Esperanza—the Adventist radio voice for the Spanish-speaking world—continues reaching out to a large audience on three continents. The Christ-centered message of Elder Milton Peverini and his outstanding ministry team can be heard on more than 400 radio stations in 24 different countries.

New on our campus here in Thousand Oaks is the television program *Ayer, Hoy y Mañana*, broadcast on the Univision Network and other TV stations reaching out to Hispanic viewers everywhere.

These six ministries and their core staffs are joined by a richly talented crew

of service personnel—in audio/video production, mailroom, viewer/listener services, computer department, Transda Advertising, treasury, and administration. Even though overall employment at the center has been reduced since 1985 from a high of 305 employees to a streamlined 189, a newly energized spirit of cooperation keeps our Adventist message going forth at full strength.

One of our ministries here on campus reports an average audience each Sunday morning of a half million families! Who can measure how many millions of men and women have had at least some impression of Adventist truth through the six media ministries beamed from our campus?

On a more tangible level are 200,000 telecast books given away last year—just by one ministry! Add to that Bible lessons completed, prayer requests fulfilled, and a flood of literature mailed out yearly from 1100 Rancho Conejo Boulevard.

Vital to our continuing success is the ministry of our Bible school. More than 80,000 graduates have completed Adventist courses there in the past five years; our small but dedicated corps of workers has graded more than 2 million tests during that period!

Despite the high-tech promise of the 1990s, however, one fundamental rule of soul winning still holds true: Adventist media is only effective as it is joined by dedicated local effort. We can beam the message up to SatCom

I, but it's the laypeople who follow up those names, give Bible studies, provide warm fellowship on Sabbath morning, and reap the harvest!

Janice Boone, a Bible worker from Delaware, recently wrote to George Vandeman to share seven recent baptism success stories that were each a direct result of Adventist media broadcasting. She said: "Your program is effectively planting seeds of truth, and I want to encourage you to continue in your vital work that I may follow behind with 'water' for those precious 'seeds' that you have sown. May the Lord come soon for the 'harvest.'"

To that we add, "Amen."

Biblical Research Institute



By George W. Reid
Director

What Is the Biblical Research Institute?

At the heart of the Adventist movement lies the profound conviction that God's work, most fully in the person of His Son and continuing in the written word, is of supreme importance. We take seriously what God tells us. And we are convinced that He has placed in our hands the final message for humanity that will prepare a people for Christ's return. So Seventh-day Adventists are known for their loyalty to Bible teaching.

Often studies reaffirm the truth of our doctrinal positions, but our understanding of God's will moves forward as the Holy Spirit leads us in our study. To give orderly direction to this process, the Biblical Research Institute was established almost 40 years ago as the Committee on Biblical Study and Research. Its purpose was to deepen our probing of the Word and to make available to the entire church fuller insights, both in biblical studies and theology.

A team of four scholars, specialists in Old Testament, New Testament, theology, and church history, aided by two technical associates, comprises the institute staff. These workers remain in contact with other scholars, church leaders, and laypersons in all parts of the world.

What Is the Institute Doing?

The institute's assignment calls for it to develop new insights and materials, and to make them available to the world church. In the past five years a steady stream of new publications has been released, ranging from dozens of shelf documents dealing with various theological questions, subgroups within the church, and problem situations to full book-length works addressing major subjects. The shelf documents are available on a request basis for single copies, and books are sold at prices well below the com-

mercial market either by order from the institute office or through Adventist Book Centers.

The quinquennium 1985-1990 has been marked by an active publication program. The institute released four additional volumes of studies by the Daniel and Revelation Committee: volume 2, *Symposium on Daniel*; volume 3, *The Seventy Weeks, Leviticus, and the Nature of Prophecy*; volume 4, *Issues in the Book of Hebrews*; and volume 5, *The Doctrine of the Sanctuary*. Another volume dealing with Revelation is in preparation.

Additional books dealt with other issues, including *Biblical Interpretation Today*, *Homosexuality in History and the Scriptures*, *The Seventh-day Adventist Reform Movement*, and a revised edition of *The Sanctuary and the Atonement*. These publications make the Biblical Research Institute a foremost Adventist source of serious theological works.

In addition to books, institute staff members authored a series of scholarly papers to be presented to theological discussion groups and in some instances published in journals. Staff members respond to frequent invitations to speak at ministerial and educational gatherings, as well as camp meetings.

Another service of BRI is to develop and present Bible conferences. In the past, such conferences have reached all the ministers of several world divisions. Although no Bible conferences were conducted during the past quinquennium, the institute is preparing a new series to meet requests during the coming period.

A growing ministry of the institute is its Jerusalem Center for Biblical and Archaeological Studies. The center is housed in a century-old stone building in Jerusalem, its entry gate watched by an olive tree another century older.

Here groups come from all parts of the world to study in detail the places, events, and persons described in the Bible. The center is equipped to care for as many as 30 visitors, who are housed and provided meals by dedicated volunteers. Each year a group of seminary students from Andrews University enjoys a full quarter's study at the center, on site in the land of the Bible. The South American Division's seminary (SALT) participates in Jerusalem Center programs as well.

In addition, the Jerusalem Center provides seminars in cooperation with the General Conference Ministerial Association's continuing education program. During the 1989 season, 10 different groups were served, coming from four world divisions of the church. It is clear that the Jerusalem Center can play an increasing role in ministerial education as well as in providing informative, low-cost programs for laypersons.

What Is Planned for the Future?

High on the agenda is completion of the Daniel and Revelation series. A final volume dealing with crucial questions in interpreting Revelation, including the seven seals and seven trumpets sequences, should reach the press by 1991. These studies share the thinking of many of the denomination's strongest scholars and provide guides to understanding prophecies relating to the final events.

Another major project is preparation of an eleventh volume for the Seventh-day Adventist Commentary Reference Series, a full presentation of our beliefs in measured theological terms. It is designed to be a reference work widely consulted by non-Adventists as well as those within the church. Also in process is a series of theological studies probing the nature of the Christian church, especially seen from biblical studies, but also from other perspectives. These likewise are intended to appear in book form and will provide the basic work underlying a projected series of Bible conferences.

The Biblical Research Institute is dedicated to providing a deeper understanding of our message and how it speaks to a rapidly secularizing society. It represents another of the ways in which the General Conference is at service to the world church.



Archives and Statistics



By **F. Donald Yost**
Director

From the earliest days of our church's history, the first angel's message has channeled our energies toward the proclamation of the gospel to all the world—"to every nation, and kindred, and tongue, and people." During the ensuing decades church statisticians have reported the number of "nations" the church has entered.

Today we stand on the threshold of a new and exceptionally challenging era in the history of Seventh-day Adventist mission. We are moving beyond nations and, by the grace and power of God, focusing our attention on the remainder of that verse in Revelation 14. We are describing our future task in terms of kindreds, tongues, and peoples. And church statistics will reflect our new strategy.

Within the coming months we will be able to report not only that there is established work in 184 of the 215 countries and areas of the world officially recognized by the United Nations; we will report whether we do or do not have a presence in each of the 5,234 million-person geographical population segments into which we have divided the world. We are coming to see every human being in his or her context, and we aim to achieve a meaningful SDA presence within that context.

Vast Resources Are at Hand to Meet the Challenge

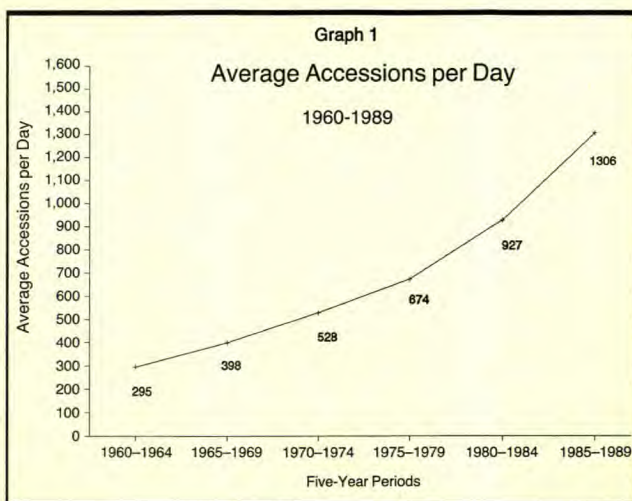
Our present resources are nearly 6.4 million members, who have hired more than 111,000 full-time ministers, administrators, educators, publishing house employees, literature evangelists, media and health-care specialists, food factory workers, office secretaries, clerks, accountants, and other workers. They are stewards of more than \$7 billion in assets (not including churches and primary schools) and are employed by church organizations having a total net worth of almost \$3.5 billion.

From 30,711 congregations and thousands of companies there flows into the treasury nearly \$1 billion annually in tithe and offerings. Additional funds, such as tuition, health-care fees, Adventist Book Center sales, and investment income continually nurture a vibrant and growing church. These are our human and financial resources. But our most important resources are neither our

buildings nor our funds. They are the spiritual resources of a people linked to the Almighty in the work of redeeming the world. These spread before us as our panorama of blessings.

We Are a Family That Grows and Grows

During the past five years—1985 through 1989—2,383,451 new members were added to the church, an increase of 691,346 over the previous five-year period. Table 1 and Graph 1 show this explosion of additions to the church since the 1960 to 1964 period, when accessions averaged 295 a day. In the most recent quinquennium they have averaged 1,306 a day. During the second quarter



of 1989 the daily average was 1,887, the highest quarter's rate so far recorded.

During this decade both the 1000 Days of Reaping and Harvest 90 have called for total evangelism and a strong nurturing program. The results? Whereas our membership growth rate in the 1960s and 1970s ranged from 4.8 percent to 5.6 percent per year over a five-year period, during the late 1980s it rose to 6.9 percent. (See Table 2.)

At the last session, this report predicted that "we may well witness the addition of 2 million new members between now and the next General Conference session." By the end of 1989, with two additional quarterly reports in 1990 to include in the Harvest 90 era, we had already witnessed the addition of 2,157,656 new members, far surpassing one objective we chose—that is, to bring into the church double the 1 million won during the 1000 Days of Reaping.

Decade-by-decade membership infor-

Table 1

Accessions World, 1960-1989

Period	Total Accessions	Increase Over Previous Period	Average Accessions per Day
1960-1964	538,696	--	295
1965-1969	725,875	187,179	398
1970-1974	964,164	238,289	528
1975-1979	1,230,203	266,039	674
1980-1984	1,692,105	461,902	927
1985-1989	2,383,451	691,346	1,306

Table 2
**Membership Growth Rates
World, 1960-1989**

Period	Average Annual Growth Rate
1960-1964	4.8%
1965-1969	5.3%
1970-1974	5.2%
1975-1979	5.6%
1980-1984	6.0%
1985-1989	6.9%

Table 4
**Time Required for Each Additional
Half Million Members
World, 1848-1989**

1st half million	92 years (1848-1940)
2nd half million	15.1 years (1940-1955)
3rd half million	9.1 years (1955-1964)
4th half million	5.7 years (1964-1970)
5th half million	4.3 years (1970-1974)
6th half million	3.5 years (1974-1978)
7th half million	2.8 years (1978-1981)
8th half million	2.3 years (1981-1983)
9th half million	1.9 years (1983-1985)
10th half million	1.6 years (1985-1986)
11th half million	1.5 years (1986-1988)
12th half million	1.2 years (1988-1989)

mation is presented in Table 3. During this quinquennium church membership grew from 4,424,612 at the close of 1984 to 6,183,585 at the close of 1989, an increase of 1,758,973 in five years. If the present rate of growth continues and if new church members are fully integrated into the church family, membership may reach 9 million by the end of 1995.

Every new member is a potential soul winner. As the number of new members increases, church membership grows all the faster, leaping upward not by thousands or tens of thousands, but by hundreds of thousands. Table 4 reveals the amount of time required for the church to achieve each half million in net growth. In the 1970s it took about four years; now less than two; soon only one.

The greatest numbers of new members are in Africa and Latin America. During 1989 four world divisions—all in southern regions—received 90,000 or more new members into fellowship, as reported in Table 5:

Eastern Africa	131,823
Inter-American	109,890
South American	94,894
Africa-Indian Ocean	90,003

Table 3
**Elements of Membership Growth
World, 1863-1989**

Year	Baptisms and Professions of Faith	Net Membership Gain for Year	Membership at End of Year
1863			3,500
1870		540	5,440
1880		1,429	15,570
1890		1,387	29,711
1900		2,544	66,547
1910		2,306	90,808
1920	19,683	7,211	185,450
1930	28,536	14,698	314,253
1940	36,289	18,082	504,752
1950	68,510	40,174	756,712
1960	90,404	51,055	1,245,125
1970	157,766	98,786	2,051,864
1980	274,767	172,327	3,480,518
1984	397,135	284,406	4,424,612
1989	577,229	433,850	6,183,585

Table 5
**Membership Factors
Divisions, 1989**

Division	Baptisms and Professions of Faith	Losses— Deaths, Apostasies, and Missing	Membership
Africa-Indian Ocean	90,003	17,908	777,225
Eastern Africa	131,823	21,856	872,657
Euro-Africa	18,428	3,257	306,291
Far Eastern	60,578	7,509	782,269
Inter-American	109,890	23,491	1,177,964
North American	32,663	19,119	743,023
South American	94,894	28,471	941,527
South Pacific	22,146	4,739	231,370
Southern Asia	7,615	4,616	163,384
Trans-European	2,892	1,701	66,461
Middle East Union	392	15	5,336
South African Union	694	398	21,503
Southern Union (Africa)	1,908	96	39,261
China	—	—	21,168
SDA Church in U.S.S.R.	3,179	1,361	34,146
Totals	577,105	134,537	6,183,585

Table 6
**Quinquennial Membership Factors
World, 1960-1989**

Period	Baptisms and Professions of Faith	Losses— Deaths, Apostasies, and Missing	Net Increase
1960-1964	538,196	220,271	313,986
1965-1969	725,875	275,467	445,022
1970-1974	964,164	385,658	568,351
1975-1979	1,230,203	422,777	786,762
1980-1984	1,692,105	559,951	1,116,421
1985-1989	2,383,451	591,532	1,758,973

Table 7

**Distribution of Total Contributions
World, 1930-1989**

Year	Tithe		World Missions and Other GC Funds		Intradivision and Local Funds		Total Tithe and Offerings
	Amount	% of Total	Amount	% of Total	Amount	% of Total	
1930	\$ 6,230,362	51.4	\$ 4,020,398	33.2	\$ 1,861,849	15.4	\$ 12,112,609
1940	8,071,654	56.7	3,827,537	26.9	2,327,139	16.4	14,226,330
1950	27,728,250	60.4	9,998,658	21.8	8,181,149	17.8	45,908,058
1960	59,132,241	59.2	16,729,067	16.7	24,041,047	24.1	99,902,355
1970	124,046,447	58.7	27,222,200	12.9	59,913,011	28.4	211,181,658
1978	313,334,263	60.6	57,617,757	11.2	145,677,604	28.2	516,629,624
1979	353,075,613	61.0	63,879,245	11.0	162,298,641	28.0	579,253,499
1980	392,394,117	61.2	70,916,987	11.2	167,323,835	26.5	630,634,939
1981	419,609,530	62.6	69,913,960	10.4	180,729,631	27.0	670,253,121
1982	425,439,226	62.9	65,395,422	9.7	185,423,166	27.4	676,257,814
1983	422,796,700	63.0	61,675,975	9.2	187,027,506	27.9	671,500,181
1984	439,096,816	61.9	60,730,716	8.6	210,091,899	29.6	709,919,430
1985	456,783,830	62.4	68,596,668	9.4	206,084,030	28.2	731,464,528
1986	496,770,012	62.8	69,158,800	8.7	224,883,343	28.4	790,812,155
1987	546,681,475	64.6	66,465,154	7.9	232,696,542	27.5	845,843,171
1988	577,583,226	64.5	71,315,188	8.0	246,594,433	27.5	895,492,847
1989	607,238,427	63.7	76,522,031	8.0	269,185,077	28.2	952,945,535

Table 8

**Net Worth by Lines of Work
World, 1988**

Lines of Work	Net Worth
Health-care institutions	\$ 959,869,946
Conferences	875,260,752
Associations	799,681,777
Educational institutions	675,371,900
Publishing houses	72,926,806
Adventist Book Centers	26,956,547
Other organizations	51,716,579
Total	\$3,461,784,307

These divisions, with 61 percent of our world membership, accounted for 74 percent of 1989 accessions worldwide.

Unfortunately, some members wander from the church, and their names must be removed from the rolls. During the past five years losses resulting from apostasies, missing members, and deaths were reported as 591,532. (See Table 6.) In general, for every 1,000 new names our church clerks inscribed on church rolls during recent years, they recorded about 250 losses.

**Contributions Support the
Gospel Proclamation**

During the past five years total contributions—that is, tithe and all

offerings—totaled \$4,216,558,236, as compared with \$3,358,565,486 (revised) during the previous five-year period, an increase of 25.5 percent. Of the 1985-1989 total, 63.7 percent was tithe. During the previous five-year period, tithe accounted for 62.5 percent of the total. Total contributions received during 1989 reached their highest level in our history. They amounted to nearly \$1 billion, of which tithe was more than \$600 million.

Table 7 records the distribution of tithe and offerings since 1930 and shows what proportion each category was of the total. Since 1984 world tithe income, expressed in U.S. dollars, increased at an average annual rate of 6.7 percent, a marked improvement over the average annual rate of 4.5 percent experienced during the previous five years. Total offerings, 1984-1989, increased at an average annual rate of 6.1

percent. (These comparisons are somewhat affected by international currency fluctuations.)

**Financial Statements
Reveal Fiscal Well-being**

In addition to general statistical reports, the GC's Office of Archives and Statistics also receives audited financial statements from all parts of the world. The latest such statements represent 1,576 denominational organizations and

Table 9

**Net Worth by Territory
World, 1988**

Organizations	Net Worth
North American	\$1,289,516,388
General Conference	948,316,235
South Pacific	324,449,373
Far Eastern	305,930,137
Euro-Africa	248,974,455
Trans-European	109,604,040
Inter-American	79,804,552
South American	70,368,419
Africa-Indian Ocean	33,936,027
Southern Asia*	20,970,074
Eastern Africa	16,297,182
Attached Fields	13,617,425
Total (including GC)	\$3,461,784,307

* Because of government regulations that fiscal years close March 31, this figure is as of March 31, 1989.

provide essential information about the assets, liabilities, and net worth as well as income and expense of each organization. The *Financial Summary for 1988*, which is distributed to all delegates, presents a great deal more detail. The following totals exclude churches and primary schools:

Denominational assets in 1988 totaled \$7,342,319,232; liabilities amounted to \$3,880,534,925, leaving a net worth of \$3,461,784,307, an increase of \$1,304,144,478 over the net worth of 1983, which was \$2,157,639,829. About 30 percent of this increase can be attributed to inflation. Table 8 gives this net worth according to lines of work, arranged in descending order. Health-care institutions, conferences, associations, and educational institutions combine to account for 95.6 percent of all net worth.

The General Conference and its institutions show \$1,481,559,401 in assets and \$533,243,166 in liabilities, leaving a net worth of \$948,316,235. Table 9 gives the 1988 net worth of the General Conference and the world divisions, also arranged in descending order.

Church Workers Constitute a Declining Resource

Although the numbers of evangelistic and institutional workers have continued to increase throughout this century (Tables 10-12), their ratios to the number of church members have steadily declined. In this sense, church workers constitute a declining resource, relatively speaking.

In 1920, when there were 6,955 evangelistic workers, their ratio to membership was 1:27 (Table 10). By midcentury the number of evangelistic workers had more than doubled, but the ratio had declined considerably. At the end of 1989, with 36,402 evangelistic workers employed, there was one for every 170 members.

Institutional workers have increased rapidly since 1920, but have not kept pace with a growing membership either (Table 11). From 6,126 in 1920, their ranks have grown to 74,738 in 1989. The ratio to members has changed from 1:30 in 1920 to 1:88 in 1989.

Finally, total active workers—the combination of both evangelistic and

Table 10		
Evangelistic Workers World, 1920-1989		
Year	Evangelistic Workers	Ratio to Membership
1920	6,955	1:27
1930	10,988	1:29
1940	13,579	1:37
1950	17,959	1:42
1960	18,362	1:68
1970	21,702	1:95
1980	31,276	1:111
1989	36,402	1:170

Table 11		
Institutional Workers World, 1920-1989		
Year	Institutional Workers	Membership
1920	6,126	1:30
1930	10,473	1:30
1940	16,237	1:31
1950	20,968	1:36
1960	30,528	1:41
1970	44,255	1:46
1980	61,636	1:57
1989	74,738	1:88

Table 12		
Total Active Workers World, 1920-1989		
Year	Total Active Workers	Ratio to Membership
1920	13,081	1:14
1930	21,461	1:15
1940	29,816	1:17
1950	38,927	1:19
1960	48,890	1:26
1970	65,957	1:31
1980	92,912	1:38
1989	111,140	1:56

institutional workers—have increased in number from 13,081 in 1920 to 111,140 in 1989 (Table 12). The ratio of all workers to church members now stands at 1:56.

Victory Means Employing Both Heavenly and Human Resources

Constantly changing social and economic conditions affect both resources and results as we work to carry the everlasting gospel to all the world. This report reflects these changing condi-

tions. Despite a vast challenge and unevenly distributed resources, we see, arising out of our sheaves of statistical reports, a panorama of blessings. We witness our God carrying forward His work, not by might nor by human resources, but by His Spirit. As we stand on the threshold of a new era in Adventist mission, we who are coworkers with Him once again claim His promised blessings, that His kingdom may triumph in our day.



Your Future in Long-Term Health Care Administration

Modern medical advances combined with increasing interest in healthful living and physical fitness have produced a significant demographic trend: Americans are living longer. In little more than 30 years, the number of people over 65 years of age has doubled, totaling more than 30 million, or approximately 13 percent of our population. By the year 2000 more than 36 million Americans will be 65 or older, and by the year 2030 their number will approach 65 million.

With about 5 percent of those over 65 currently living in nursing centers, the graying of America's population portends an increasing demand for long-term health care services.

Administrators Needed

To help meet the demand for qualified administrators, Southern College has

teamed with several long-term health care corporations to train leaders to fill administrative posts in this rapidly growing industry. Adventist Living Centers, Care More, Inc., Life Care Centers of America and Sunbelt Health Care Centers, Inc., a division of Adventist Health System/Sunbelt, are assisting Southern College in this pioneering effort.

The program's goal is to prepare the long-term health care executive

to meet the challenge of maintaining high standards of care. This goal is accomplished through the acquisition of sound business knowledge and effective management skills. Coupled with correct business practices, students learn to preserve the dignity, life, and health of the older citizen. Creating an environment of compassion is as important as progressive management techniques in the proper administration of the long-term care facility.

Changing Careers?

If you already have a bachelor's degree in business or are about to complete one, you can obtain an additional degree in long-term health care administration in only six to eight months at Southern College. You could be entering an exciting new career in less than a year!



SOUTHERN COLLEGE

Box 370
Collegedale, Tennessee 37315

To obtain more information, call the Admissions Office at our nationwide toll-free number 1-800-624-0350, or you may call the program director at (615) 238-2754.