

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JULY 5, 1995

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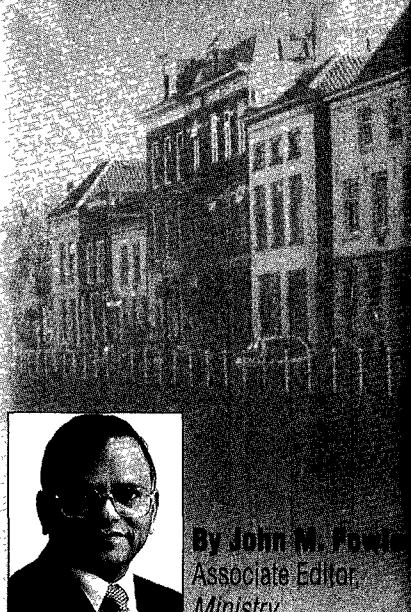
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Davaahuu Barbaatar (left) is the first person to become a baptized Seventh-day Adventist in the former Outer Mongolia along the northern border of China. **Sovanna Puth** is the first to be baptized inside Cambodia for more than 30 years.

in Utrecht

TUESDAY, JULY 4



By John M. Powell
Associate Editor,
Ministry

I saw Jesus today. I saw Him in the theme “United in Christ” displayed across the platform in 10 European languages. The theme seemed to have bound the hearts of delegates from the world field, as they rose at the beginning of each session to sing the heartbeat of Adventism: “We have this hope.”

Breaking Down of Walls

I saw Jesus today in the breaking down of walls. The Berlin Wall came tumbling down and made it possible for the first time since World War II for large numbers of Adventists in Russia and Eastern Europe to attend a General Conference session. What a richness and variety they brought to this session—in music, in cultural diversity, in rousing manifestations of friendship that defies the barriers of language and affirms the oneness of love in Christ.

Important as the breaking down of the Berlin Wall is, I saw in this session the tumbling down of another wall that goes back to centuries with a history rooted in the heart of one called Lucifer. For the first time last night, the church saw on the platform one church, instead of two, from South Africa.

Some 30 years ago Harold MacMillan, the British Prime Minister, touring Southern Africa warned of the “winds of change” blowing across the continent, and called upon South Africa to abandon apartheid and build a multi-ethnic society. I recall praying at that

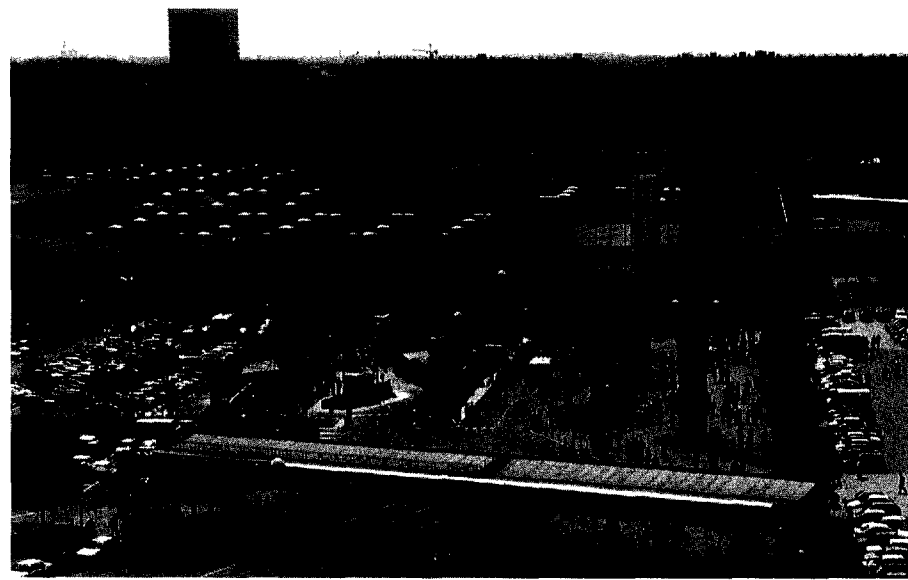
time for the gentle breeze of the Holy Spirit to blow upon the hearts and minds of our church leaders and members in South Africa to create a common confessing community. I also recall the 1985 New Orleans General Conference proclamation that Adventism has no room for racism.

God works mysteriously, but because of the hardness of the human heart, He takes time. Last night Blacks and Whites, Indians and Coloreds, making the rainbow population of South Africa, stood on the platform, hand in hand, side by side. There I saw the reconciling hands of Jesus. When D.W.B. Chalale, the union president, and J. T. Bradfield, vice president, shook hands, it was more than a symbol: it was an affirmation that when the grace of God is allowed to complete its mission, the walls of division come crumbling down.

Fulfillment of Mission

I saw Jesus today in the fulfillment of mission. Donald Yost, the retiring director of archives and statistics, predicted that at the present rate of growth we can have a pentecostal baptism of 3,000 a day, adding 4 million members during the next quinquennium. Amen.

While the future is bright, the *is* was good as reported by two world divisions last night. M. E. Cherian, reelected as the president of Southern Asia Division, spoke of 214,562 members at the end of 1994 as compared with 163,384—a net increase of 30 percent. And yet the



The massive Jaarbeurs Convention Center is a cluster of many buildings and halls that house the 56th session of the General Conference.

achievement is but a symbol of the challenge ahead in a land of 910 million people.

Afro-Indian Ocean Division, comprising 7 time zones and 32 countries, recorded a jump of 34.42 percent in membership from 777,225 in 1989 to more than a million in 1994. While the delegates from this division rejoiced at what God had accomplished, some of them wept openly when division president Jacob Nortey reported the tragedy of Rwanda. More than one million people, including 10,000 Adventists, perished in less than three months in one of the worst bloodbaths of racism in history.

But even in such inexplicable disasters, I could see Jesus at work. Jesus dying, Jesus suffering, and Jesus saving. One of those saved is Jemime Mutisiri, a young primary school teacher of our church at Gitwe, the heartland of Adventism. She is a Tutsi and therefore was marked for murder. When her pursuers came after her she ran and ran, and when no one could accept her, she hid herself in banana plantations for 50 days, coming out only at night to find something to eat. For 50 days she cried and prayed. "Where was God?" she asked herself and prayed that even if the Lord would not spare her life He should protect her from being raped. The Lord did hear her prayer. When she emerged from the shadow of death to the sunshine of life, she found herself alone: all her family members and relatives were dead, except for a cousin.

Jemine is a delegate still carrying the marks of fear and death, but there emerges from her dark and lovely face a soothing confidence that God is. I see in her Jesus who cares for the sparrow and numbers our hair.

The Living Word

I saw Jesus today in the inspired and living Word. This is the fifth General Conference session I have attended and the third one I have reported for the *Review*. I stand amazed at the Christ-centered preaching that I hear.

The Word came alive again at the 1:00 a.m. Bible study hour. What did



A few hundred hardy visitors and GC delegates come to the early morning devotional at 7:30. Andrea Luxton, principal of the Stanborough Secondary School, spoke about Jesus' ministry in her sermon "And He Set His Face Toward Jerusalem" on Sunday morning, July 2.

Frank Ottati, the Columbia Union (NAD) ministerial director mean, "Let freedom ring"? Was he using those words again and again because today is July 4, the American independence day? Ottati had a more important agenda—evangelism. He wanted us to share Jesus as the liberator of the soul, the harbinger of hope, and the One who has placed an infinite price on each soul. How could a church remain alive if it does not speak about that Jesus to someone else? Where there is no evangelism, there is no church, Ottati challenged the delegates.

Discussions

I saw Jesus today in the multitude of the wise and otherwise. General Conference sessions are primarily to enact the business of the church. While one division caucus took 10 minutes to nominate its president, another took more than five hours. The main floor also has its own dynamic with pros, cons, and points of order keeping the chairman at his wit's end. The issue that kept the floor hot and the delegates

awake was the proposed amendments to constitution and bylaws. Referrals back to the committee showed how agitated members were on the proposal not to elect General Conference associate departmental directors and division department directors.

The Constitution and Bylaws Committee met for a total of nine hours to give time for every delegate who had anything to say, and finally the delegates had something that satisfied them. The associate directors will be elected but not be General Conference Committee members; three laypersons (instead of two) from each division will be chosen from a list recommended by the unions; one pastor and one frontline worker for each 500,000 members will join the General Conference Committee. When consensus and compromise work like this, it is not difficult to discern the Spirit at work.

Empowering of People

I saw Jesus today in the empowering of people, particularly women. Whether



A youngster tries out the "jetpol" jumpingstick at one of the commercial booths.

ordination of women is finally settled or not, the affirmation of women in the church is already a fact. See Adly Compos lead the throng in the auditorium in the session's theme song. Or take a look at the beautiful cookbook, *Seasoned with Love*, with more than 750 recipes from pastoral wives around the world, put out by Shepherdess International. Or hear Sharon Cress, the leader of Shepherdess International, tell the women delegates: "You are a person of great worth. That's God's message to you." Sharon may not be a theologian, but her exegesis cannot be flawed. If our bodies are God's temple, how could anyone violate, abuse, or even think of possessing a woman's body?

Thanks to Rose Otis, the leader of Women's Ministry, women Adventists around the world are in the forefront for the kingdom, side by side with men, taking the flag of Adventism to their

neighborhood. Women's Ministries has produced three devotionals, raising scholarships that benefited 120 women in 20 Adventist colleges in 15 countries.

How appropriate that the session took note of the role of women in the church during this Year of the Adventist Woman, when the president of the world church and his wife hosted a luncheon today for 1,100 women delegates. Two women were specially honored for raising on their own two churches with 1,000 and 2,000 members. They are from China and could not be here. Eugene Hsu, the leader of East Asia Committee, will personally present them certificates of honor.

People

I saw Jesus today in people. Just before lunch I walked, quietly to the prayer room in Hall 8. Two men were on their knees. They were praying for the Holy Spirit to govern the debate on the floor and the choosing of the leaders in the Nominating Committee. With such members around, our church need not fear the future.

I also met Gordon and Betty Jenson, who began their missionary career in India in 1948, after two years of ministry in the United States. Pastor Jenson is the Stanley Jones of Adventism. Part of the Indian soil, absorbed in the Indian soul, they have given their lives for India and have served the longest in Adventist mission service. What keeps them going? "The hope that Jesus will come soon," says Gordon, who underwent major surgery a few weeks ago.

In a conference like this, the presence of elder statesman of the church is obvious. Neal C. Wilson has been a member of the General Conference Committee for 40 years, attended 32 Annual

Councils, and 11 General Conference sessions. I asked him his impressions about these sessions, and his answer was one of reality and hope. "Tensions seem to develop," said Wilson, "both before and during these sessions. But the Adventist dynamic always prevails. We talk issues over as vigorously as needed, and then things settle down, and unity prevails." Something for the new delegates to keep in mind.

Multitudes

Finally, I saw Jesus in the multitude of all nations, languages, and tribes, adorned in dazzling colors, filling the halls, eating at a common table, singing praises, and sharing one objective. Who are these, I asked myself? A voice from long ago reminded me that "these are they which . . . have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14).

As the day ends in Utrecht, I want to make sure: Is my robe clean? That is the challenge of the 56th session of the General Conference.

Session Schedule

TUESDAY, JULY 4

7:30 a.m.

Devotional—Mardene Bartholomew

8:30 a.m.

Business session—*Church Manual* amendments and constitution and bylaws

Women's meetings

Nominating committee Report #5 (see p. 31)

11:00 a.m.

Devotional—Frank Ottati

1:30 p.m.

Business session—*Church Manual* amendments and constitution and bylaws

Women's seminars


General Conference Corp. Meeting
Nominating committee Report #6 (see p. 31)

6:30 p.m.

Music program
International Festival of Mission
Inter-American Division
North American Division

Let Freedom Ring

TEXT: Mark 5:1-20



FRANK OTTATI
Ministerial Director,
Columbia Union
Conference, North
American Division

The Liberty Bell rang loudly to announce the independence of the United States of America 219 years ago! The Declaration of Independence reads: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

The 2,000-pound bell hung in the steeple of the Pennsylvania State House in 1753 as a symbol of religious freedom. The American liberty bell, cracked and repaired several times, finally cracked to the extent that it could no longer be rung. Yet the bell remains an important symbol of civil and religious freedom in the United States. Underneath the liberty bell are the words of Leviticus 25:10: "Proclaim liberty throughout all the land unto all the inhabitants thereof."

All over the world men and women have given their lives for our political and religious freedom. We hear about them in our history classes, honor them by our holidays, and remember them with monuments. There are heroes in South America—Simon Bolivar, Jose de San Martín; India—Mahatma Gandhi; the United States—Abraham Lincoln and Martin Luther King, Jr.; Mexico—Benito Juarez; South Africa—F. W. de Klerk and Nelson Mandela. There are many others.

We are here today because the liberty bell of heaven rang in our hearts to make us free in Jesus Christ. Heaven's bell tells us, "Proclaim liberty throughout all the land unto all the inhabitants." *Let freedom ring!*

True Freedom Comes Only Through Jesus

Jesus can give us a greater freedom than any human or country can provide. Jesus' mission was to make us free (Luke 4:16-19; 19:10; Isa. 61) in this life and for eternity. He came to free us from the agony of blindness so that we may really see; the anxiety of hunger so that we may have true food; the chains of guilt so that we may be totally

forgiven; the shackles of sickness so that we may be healed; the bondage of sin so that we may be free. *Let freedom ring with Jesus.*

In Mark 5:1-20 (Matt. 8:28-34; Luke 8:26-39) we read about a man in bondage. It says this man of the Gadarenes had an unclean spirit. Palestine didn't know what to do with him. They restrained him, but he broke the chains. He ripped off his clothes and walked naked. He cut himself with rocks and lived among the tombs. He was a menace to society and no good to anyone. No one had a place for him *except Jesus.*

He was like a person you want to avoid. The man the police routinely lock up; the face on the screen during the evening news. This man represents every man and woman without Jesus after probation closes. *Let freedom ring with Jesus, now!*

Deliverance—Mark 5:6-13

Early in the morning the sun came over the horizon. In the stillness the disciples docked their boat near a graveyard and a herd of pigs. Jesus and the disciples stepped out of the boat.

As they walked along the shore, a wild man stormed out of a cavern. Can you picture him running, breathing heavily, shouting, screaming, and cursing, shaking his arms and hands? The man looked wild and dirty; his hair hung thick and long. You could barely see his eyes. His wrists were bloody, his naked skin scratched, and his face contorted. He ran toward them.

When they saw this spectacle, they ran to their boat, jumped in, and were ready to go. But Jesus wasn't with them. They looked back to the shore. Jesus was standing firm while the disciples quivered in fear. Jesus was ready to defend them, while they sprinted away. Jesus was in full control.

Jesus raised His powerful arm, and the wild man bowed down! Jesus wanted that man back from the devil. To Jesus, every human being is a candidate for heaven.

It was immediate deliverance. The demons offered no threat. They knew Jesus was God. They

Devotional
message
presented
Tuesday
morning,
July 4, 1995

knew their destiny at the end of time. "Send us into the pigs," they begged. As long as they were inside of a living being, they were happy. In an instant the man was delivered. There were no long conversations. There was no casting out of the spirits one by one. Can you imagine how long it would have taken Jesus to cast out 6,000 demons? Jesus believed in the *package plan!* All at once, out! The man was free! It was Jesus' mission to make people free from the inside out.

At the name of Jesus the devil trembles. Powerful! It was a short evangelistic meeting with a budget of 2,000 pigs—2,000 x \$100 = \$200,000! "What a waste for one person," some would say. "That is failure!" *Not for Jesus!* You can't put a dollar price on a soul. A soul is worth the highest price heaven can pay: the precious blood of our Lord Jesus. *Let freedom ring with Jesus.*

Results: Change—Mark 5:13-20

After His miracle the people asked Jesus to leave, and He did. Jesus never forced His message on anyone. The disciples were trained to shake the dust from their feet wherever they were not wanted (Matt. 10:14). Why was Jesus asked to leave? When people's pocketbooks are touched, they often react furiously (Acts 16:16-24). Why did they prefer pigs and a lunatic over the presence of God? What would cause an alcoholic to prefer drunken misery over sobriety? What would cause a church to prefer slumber over revival? What would cause a nation to prefer slavery over freedom? What would cause people to prefer yesterday's traditions over today's living God? *Fear of change.* Too many changes for some churches, so they get rid of the preacher.

A woman once told me: "I don't want to give my life to Jesus, because He will control my life. I do not want any changes." It is easier to follow the same old path than to move out into uncharted territory. But this man was changed. He was converted—he experienced true

freedom with Jesus. Freedom from craziness, suicidal tendencies, hatred and anger, nakedness, living among the tombs, chains, being a menace to society. His eyes beamed with intelligence. His countenance shone with happiness. His voice became gentle and kind. Someone lent him a comb; another provided him a change of clothes. He sat



Vanhlupui and Vanlalpari, mother and daughter from Mizoram, Northeast India, sing in their native language. They represent the first conference in the Southern Asia Division.

quietly, his mind lucid. Praise God! Jesus can free the most wicked person who has been chained and placed in prison in the bottomless pit! *Let freedom ring with Jesus.*

Conversion

This man was truly converted. He knew the date, time, and hour of his conversion. How does conversion occur? Ellen G. White said: "A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the wind,

Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. . . . Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God—a patient, protracted process" (*Maranatha*, p. 70).

What happens at conversion? "By conversion we join our weakness to God's strength, our ignorance to His wisdom, our unworthiness to His merits, our poverty to His boundless riches, our helplessness to His enduring might" (*In Heavenly Places*, p. 248).

"To follow Jesus requires wholehearted conversion at the start, and a repetition of this conversion every day" (*The SDA Bible Commentary*, Ellen G. White Comments, vol. 1, p. 1113). The Holy Spirit had been working in this man for a long time, little by little. When Jesus came, a total conversion came about.

The free man wanted to go with Jesus. He was a newborn baby, a new creature. He wanted to be with his spiritual Father. *Let freedom ring with Jesus.*

Mission—Mark 5:19; 7:31-8:10

Jesus told the man to go home to his family and friends. Only a person who has experienced Jesus' freedom can share Jesus freely. That man became the first missionary sent by Jesus. Jesus gave him direction, a destination, and a clear mission.

What happens if you want to buy a ticket on an airline? First of all, you must know where you are going. The airlines will not issue you a ticket unless you have a destination. Do you know that there are conferences, churches, pastors, and members who do not know their mission? They have no direction, no destination, no clear vision. No wonder so many churches are dying.

Some dislike the word "evangelism." Some prefer not to be disturbed. Some

et angry. Some ask you to be quiet. But when a soul is freed, our joy should burst forth. You will always find some who don't understand, some who react angrily, some who will try to shush you, some who will prefer the quietness of the church program. But others will be rejoiced. Don't let your joy be dampened. *Let freedom ring and shout with joy!*

Go home, Jesus said, and let freedom ring at home. The man wanted to go with Jesus. It is easier many times to tell others about Jesus when we are far away from our homes, when we are where we are not known. Home is where we reveal true Christianity. The Bible says: But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever" (1 Tim. 5:8, NKJV). "For what is a man profited if he gains the whole world, and loses his own soul?" (Matt. 16:26, NKJV). And his family's souls? Go home. Even the pastor is counseled that his first duty is to his family and children (*The Adventist Home*, p. 353). *Go home first—let freedom ring at home.*

You cannot do it alone. Graffiti on a wall in Nicaragua stated "Yanqui go home," but underneath it in small print was "But take me with you." Jesus says, "Go home, but take Me with you. Wherever you go, take Me with you. Take Me with you in your mind, in your heart, on your lips, in your words. Take Me with you."

Let freedom ring with Jesus at home first and among your friends second. Jesus told the man to go to his friends. To go to the friends he used to drink with, spend the night with, fight with, and hang around with. *Let freedom ring among your friends.*

When it comes to Christ, we tend to become isolationists rather than conversationalists. We know we are called to be the salt of the earth, but we have trouble getting out of the saltshaker. People can live around us, work beside us, converse with us, watch ball games with us, and yet never be caused to ponder God. They do not sense that we have tasted grace. Consequently, our faith becomes monastic. "The conversion of souls to God is the greatest, the noblest work in which human beings can have a

part. . . . Every true conversion glorifies Him and causes the angels to break forth into singing" (*Testimonies*, vol. 7, p. 52).

Tell people what great things the Lord has done for you. A person who has been converted to Jesus can't keep quiet. The man was ready to go. No education, no degrees, no 27 fundamental doctrines—even though they are important. He was just a converted layman ready to uplift Jesus. In a few hours he was trained to tell others what he had experienced, seen, and felt. He could talk about Jesus because he was born again. A person can't walk, grow, or talk unless he or she has been born. Many times we expect people to talk about Jesus, walk with Jesus, and grow in Jesus before being born again. *Impossible!*

Others need to know what Jesus has done for you. Now that you are converted, *let freedom ring wherever you go.*

The Message

The man went home with an experience to tell. He went home with a message: *Jesus.*

Jesus came to a doomed world and brought a remedy. That remedy was Himself. Not a system of teachings. Not a code of laws. Not a body of doctrine. Not a message, or a blessing, or a truth, or an experience, but Himself. Jesus Christ, the meek, the gentle, the humble, the unselfish, the self-denying, the self-renouncing, not only revealed Himself as the pattern of life but also set Himself forth as the object of faith, hope, love, obedience, loyalty, devotion, adoration, and worship.

So the man left with one message: Jesus. Everything he said was centered in Jesus. He went to tell others how compassionate the Lord was with him. The power of one converted person became one long Bible study—free from anger, from hurting people, from nakedness, from bitterness. Full of compassion, he went back home with a smile on his face. "We know this man," people said. "Where have we seen you?" He shared his testimony—*he let freedom ring.*

Through his words, testimony, and compassionate and merciful example,

more than 4,000 people were prepared to receive Jesus nine months later when He returned to that region (Mark 8). There were no handbills, radio, television, billboards, budget—just words and the power of the Holy Spirit. A burning fire, a passion. The man's only objective in life was to bring others to Jesus. Powerful!

Can you imagine what would happen if each one of us had that conversion experience? More of us would be focusing on Jesus rather than on theological trivia. More of us would be sitting at Jesus' feet, instead of complaining and criticizing. More of us would be clothed with Jesus' righteousness instead of our own. More of us would be showing a compassionate Saviour in our homes and to our friends. We would be free from fear and boldly sharing Jesus with others. Jesus needs more converted people—people who have experienced a personal encounter with Him. *Let freedom ring*—share Jesus with others, not only with words but also with your compassionate, merciful behavior.

You Are Free

The time will come when our mighty Saviour—the One who said, "I am the resurrection and the life," the truth, the way, the first and the last, the Lord of lords and King of kings—will say to us, "Children, the war is over; you are free." The bells of freedom will ring out. I don't know about you, but I will not simply stand and applaud to thank Jesus. I will kneel at His feet and say thank You, thank You. "Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!" (Rev. 5:12, NKJV).

Even though the Liberty Bell is cracked, the spiritual bell of freedom rings loud and clear every time a sinner repents and is baptized. When a sinner is converted, the spiritual liberty bell rings its joyful notes and the angels sing. Let every man, woman, and child, every hospital, school, and institution, ring the bell of freedom. Let it start in our hearts, our homes, among our friends, in our community, in our country, throughout the whole world. *From the four corners of the earth, let freedom ring, ring, ring.*

ome to Ministry Vill



Colorful Displays Spice up the GC Session

BY CARLOS MEDLEY

Adventist Review News Editor

Where's the *real* action at the General Conference session? Is it really on the business session floor, or in a small committee?

Thousands of visitors and guests will probably tell you that the real action at the GC session is in the expansive display areas and exhibit booths. Nearly 150 exhibitors are displaying everything from food and books to videos, African

apparel, vitamins, furniture, precious stones, computer software, and much more.

Traffic in the exhibit areas has been brisk, says exhibit manager Dean Rogers, who is also the General Conference in-house operations director. "By Saturday night [July 1] many of the exhibitors already had given away half their supplies."

Coping with large crowds does have its downside. "With English not being the primary language in the Netherlands, there are misunderstandings at times," Rogers says. "We have many people who want to buy, but because of the economy they come from, they don't have money to purchase."

While visiting dozens of exhibits, I was amazed at the variety of ministries and commercial enterprises represented. For example, a group of members, including Gabriel Dankwa, a delegate from Ghana, sold African artifacts, kente cloth, and African clothes.

John Hodsori, a video engineer from Holland, displayed the dying art of making *klompens* (wooden shoes). His appearance was sponsored by the Dutch Tourist Association.

"My father maintained the craft

for many years, and I'm carrying on the family tradition," Hodsori said. "There are only 10 *klompen* makers in the Netherlands, and only about four are still active."

In addition to the individual merchants, many Adventist-operated colleges, academies, publishing houses, divisions, health-care ministries, and supporting ministries have set up displays.

One exhibit that drew considerable attention was Granovita, a church-owned health food company in Germany. The samples of unique breakfast foods they displayed are truly a tempting delight. Dozens found it difficult to walk by the exhibit without tasting the crunchy morsels.

Granovita has produced soybean-based vegetarian products for years and is considered to be the largest European health food manufacturer, says Harvey Fidelia, national sales manager.

"We recently introduced a new line of cereals into supermarket chains," says Fidelia. "We've come to the General Conference session to let people know who we are and that we are a church entity."

The cereal line includes some unique flavors like Choc Blop (or chocolate flakes) and Peanut Flakes.

The display that brings by far the most traffic in the exhibit area is the Adventist Book Center, operated by Stanborough Press of Grantham, England.

They are offering more than 250,000 items for sale. By Monday (July 3) more than 15,000 persons had browsed or purchased items from the store, says Paul Hammond, Stanborough Press general manager.

To set up the display, Stanborough and 11 other Adventist publishing houses shipped 65 tons of products to Utrecht. The bookstore occupies about 1,000 square meters of display space and has 50 full-time workers and volunteers operating the store.

"We are here to provide a service for the church," Hammond says. "We're providing more literature than most church members can normally purchase in Europe. This is the first time that so many Adventist publishing houses have displayed their products at a General Conference session."



Above: William Fagal demonstrates the published *Ellen G. White Writings* on compact disk at the Ellen G. White Estate booth. • Top: Built like a small village, the GC Ministerial Association booth highlights a wide variety of all pastoral resources.

Winds of Hope Over Inter-America



By Israel Leito
President

The charm of Inter-America goes far beyond the natural beauty of the sprawling, diversified landscape and the amazing mix of cultures. This charm is found in the beauty of the commitment and self-sacrifice of the members who, for several decades, have been driven with constant and insatiable passion for the spread of the gospel and the soon return of our Lord Jesus Christ in glory.

During this quinquennium, however, we have been greatly challenged by peculiar, unsettling, and unpredictable circumstances. Political upheavals, economic instability, and rapid social changes have battered and well-nigh crippled some sectors of our division. But, praise God, from the almighty throne of grace come "winds of hope" blowing over Inter-America. As leaders and members we are optimistic and of good courage. Evangelism is still our watchword. Global Mission is our battle cry.

Evangelism

Fired with an insatiable thirst for souls, we decided to call upon God's grace and set our baptismal goal at 500,000—approximately 70,000 beyond the previous quinquennium. We challenged ourselves to participate in a division-wide explosive missionary initiative. Pastors, administrators, departmental directors, evangelists, health workers, teachers, institutional workers, literature evangelists, office personnel, and a host of dedicated laypersons joined in this missionary offensive.

Evangelistic activity took place everywhere—under tents, in auditoriums, in church buildings, in garages and houses; in cities and in towns, in suburbs and remote villages; by the wayside in the open air, and on streets; in prisons, hospitals, and infirmaries and other institu-

tions. Our members were electrified by God's divine Spirit. A revival, like a mighty rushing wind, swept across the division. By December 1994, 536,726 members were added to the church. We praise God for having reached our quinquennial goal with an overflow of 7.3 percent.

The division membership, as of December 1994, stood at 1,520,588, an increase of 21.5 percent over the previous period. With this exploding membership, 926 new churches and 2,216 new Sabbath schools were organized. The Inter-American Division now has 5,094 organized churches and 12,660 organized Sabbath schools. Like brilliant stars in God's canopy, they shine forth, lighting a darkened world with the glory of God.

The rapidly growing membership precipitated the need for restructuring. A new union and one new mission were organized. Inter-America is now comprised of 12 unions and 60 conferences and missions.

We especially rejoice that the hand of God has blessed the work in Cuba by returning the church to organized and structured operation. Three conferences are now operating, and in this quinquennium 6,656 souls were baptized in that union.

And Mexico! Despite the predominance of a non-Protestant church, it is experiencing Pentecostal evangelistic showers. In all, 178,533 were baptized during the quinquennium. The South Mexico Union alone baptized 147,370 during the quinquennium. No wonder God saw fit to open doors and make it possible for 50 new churches to be built in Mexico in 1993.

"This is," indeed, "the Lord's doing"; and "it is marvellous in our eyes" (Ps. 118:23).

Stewardship

The stewardship ministry has been a means of financial stabilization in these critical times of widespread devaluation, skyrocketing inflation, rapidly increasing unemployment, and economic instability. In spite of the untoward circumstances, at no time did the tithe or mission offering show a downward trend. The natural sequel of growth through evangelism had its effect. The membership gave on a planned and systematic basis, supporting the church they love.

Tithe and mission offerings grew. Our faithful believers returned US-\$310,661,358 in tithe and US-\$29,515,966 in offerings—an increase of 79 percent and 86 percent, respectively, over the previous quinquennium. This made the Inter-American Division the second-largest mission offering donor in the world. The percentage of mission offerings to tithe among some local fields ranges at 9, 13, and 15 percent, and some fields actually gave 16 and 17 percent.

Sabbath School and Lay Activities

A mammoth program to prepare members for a division-wide missionary offensive resulted in training more than 250,000 lay workers—church elders, teachers, physicians, nurses and other paramedicals, businessmen and businesswomen, professionals and nonprofessionals, including several child preachers. With the empowerment of the Holy Spirit, they conducted 273,524 evangelistic campaigns, gave 21,950,169 Bible studies, and welcomed more than 366,050 precious souls into the fellowship of the church by baptism. This means that approximately 68 percent of the accessions in Inter-America resulted directly from lay evangelism.

Glorious soul-winning celebrations, called the Festivals of the Laity IV, were held in 1994. More than 20,000 attended, representing the vast army of lay workers in Inter-America.

Global Mission is a clarion call in Inter-America. Reports indicate that we have established an Adventist presence in 2,172 new places. In several instances the gospel has been introduced for the first time to certain tribes, and churches have been established!

The Sabbath School Department has a missionary passion. During the quinennium 2,216 new Sabbath schools were organized, bringing the division total to 12,660 and Sabbath school membership totals to 1,875,474. When one compares the division church membership of 1,520,588 with a Sabbath school membership of 1,875,474 one begins to perceive the missionary fervor of our members.

Youth Ministries

Perhaps the greatest exhibition of Pentecostal winds of hope over Inter-America may be seen in the missionary involvement of the youth of the church. This army of approximately 1 million, who are members of 14,501 societies, have made witnessing their priority. Our youth and child preachers have conducted 113,432 evangelistic campaigns. More than 150,000 people have been baptized as a result.

At our youth congress in 1993, more than 9,000 delegates and other youth converged on Panama City from 41 countries in Inter-America, North America, and South America to report on their experiences and God's signal blessings.

An ever-expanding Pathfinder movement, which includes 2,651 Pathfinder Clubs and 159,087 members, bespeaks a

glorious future for the youth and the church at large in Inter-America. This fills us with hope despite these troubled times.

Publishing Ministry

During this quinennium 5,030 literature evangelists sold US\$82,910,383 worth of literature, compared to US\$77,817,873 the previous quinquennium. This is an increase of US\$5,092,510, an unprecedented accomplishment when one considers the devaluation that has ravaged large sections of the division.

Student colporteurs are significant among this valiant army of literature ministers. More than 2,000 strong, they delivered 25 percent of all publications, earning millions of dollars in scholarships toward their Christian education and witnessing to hundreds of thousands. More than 30,311 persons joined the church during the quinennium as a direct result.

A collaborative partner in this work is the Inter-American Publishing Association (IADPA), organized in 1983. Beginning as a mustard seed, it has become a magnificent oak, providing the church and the public with an ever-increasing volume and variety of religious, educational, and cultural books and other literature on a remarkably competitive basis. IADPA publishes in

three of the four major languages of the division.

Education

Ten tertiary institutions, 17 academies, and 679 primary schools provide training and inspiration for our young people. Forty-nine tertiary and secondary schools have received accreditation from the General Conference Board of Regents, as well as from national and international accrediting bodies. Six tertiary institutions have received national accreditation.

The mission of Christian education is to integrate faith and learning and provide quality leadership for the church in the future. Montemorelos University leads the way as a division institution that now offers doctoral-level training and enrolls students from 42 countries. Annual Weeks of Spiritual Emphasis and other soul-winning activities on campus have resulted in more than 16,200 student baptisms.

Mass Media

The mass media ministry represents the apocalyptic description of the church's activity—an angel flying "in the midst of heaven" declaring the "everlasting gospel" with "a loud voice" (Rev. 14:6, 7).

Currently radio, television, and the press offer a witness to millions of people through 157 radio stations and four telecasts broadcasting in English, Spanish, French, and Dutch.

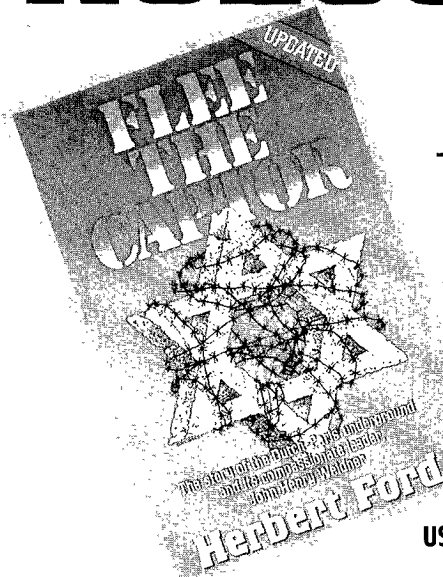
Through the mass media Inter-America is reaching new frontiers. Ten radio stations are owned and operated in the division. Multifaceted programming included gospel proclamation, seminars on AIDS prevention, stop-smoking programs, orientation for diabetics, prenatal education, and grief recovery seminars. The programs have drawn favorable comments from public officials, including a president of state, governors, mayors, and a secretary of state. A local newspaper column in Bucaramanga, Colombia, recognized an Adventist vegetarian restaurant as the best in the city and province.

Noteworthy is the inauguration of the first Adventist-owned television station in Inter-America, on September 10, 1994, in Mayagüez, Puerto Rico. It wa



Led by Leo Ranzolin, GC vice president, with Edward S. McField translating, representatives from the Inter-American Division caucus to reelect their division officers.

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urchased for the miracle sum of JS\$100,020, through the united contributions of lay members, the West Puerto Rico Conference, the Puerto Rican Union, and the Inter-American Division.

The radio Bible school is conjoined to this ministry with an enrollment of 27,800. We praise God for the 19,000 converts who came into the church during the quinquennium as a result.

Health Food Company

The Inter-American Division Health Food Company is also mission driven. Its ultimate objective is to generate funds for evangelism.

The company now operates 12 branches in seven countries. On eight campuses it provides employment for nearly 400 students. Sales for the quinquennium exceeded US\$43 million—a 100 percent increase over the previous quinquennium. Contributions in excess of US\$3 million boosted church programs and colleges during this period.

The company is involved in a wide variety of activities: food manufacture, rice processing, wholesale distribution, retail sales, restaurant operations, bakery, potable water, as well as farm management, sheet metal work, and printing. Its laboratory in Miami is constantly undertaking research to improve the quality of its products, and provide healthful, nutritious foods.


ADRA

The Adventist Development and Relief Agency (ADRA) in Inter-America responds to a variety of emergency situations in a territory comprising 40 countries. These emergencies include tropical storms/hurricanes, earthquakes, flooding, drought, fires, and other catastrophes. They offer the church an opportunity to translate the gospel into deeds. ADRA responds swiftly and effectively to calls, providing large supplies of food, medicine, clothing, shelter, and money to affected areas.

ADRA also works with individuals and groups at the community level to improve the quality of people's lives. These projects include nutritional education, food supplements, training of community health workers, small enter-

prise development loans, pure water supply for villages, sanitation projects, and construction of health and education facilities. ADRA International finances such projects from funds obtained from donor countries.

In Pursuit of Triumph While the Wind Blows

The marvelous works of God in Inter-America excite us to praise and thank Him who, during these difficult years, has brought us through triumphantly. 

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Seventh Business Meeting

Fifty-sixth General Conference session, July 3, 1995, 8:30 a.m.

R. EDWARDS: [Opening prayer.]

A. C. MC CLURE: I trust you had a good rest, are refreshed, managed to arrive relatively dry in this auditorium, and are ready to do business. The chair this morning is not the one listed in your bulletin. The one who was to have chaired this morning is chairing the Constitution and Bylaws Committee. Obviously he can't be in two places at once, so I have been asked to continue that which we began yesterday.

We will continue our consideration of *Church Manual* items. We are to take up the agenda item entitled "The Church Elder, Relationship to the Ordained Minister."

MARIO VELOSO: This section of the *Church Manual* is talking about the relationship of the elder of the church to the ordained minister. We are making only a very small addition to the activities of the church elder, that is, arranging or leading out in anointing services and child dedications. [The motion was moved, seconded, and voted.]

This addition to the *Church Manual* is for clarification. "A local church elder should not officiate in the baptismal service without first obtaining permission from the conference/mission president." [Motion was moved, seconded, and voted.]

We come now to the cooperation of the first elder with the pastor. [This amendment to the *Church Manual* clarifies this relationship; only minor changes were proposed.]

K. ALBURY: The first paragraph of this sentence states, "All church officers, including the pastor and elder, should cooperate fully with the conference officers and departmental directors." This may be a minor editorial point, but I get from this particular reading that we are including the pastor in the category of church officers.

A. C. MC CLURE: The paragraph to which you make reference is not being changed by the recommendation. This is a paragraph that has been in the *Church Manual* for some time, and therefore I think you should move that this be referred to the *Church Manual* Committee for consideration.

B. MAXSON: I rise to support the motion to refer back on this point. The language does seem to identify the pastor as an officer of the local church, which seems to contradict other parts of the *Church Manual*. [A motion to refer the point back to the *Church*

Manual Committee was moved, seconded, and voted.]

MARIO VELOSO: We are now dealing with the *Church Manual*, page 60. This is just an editorial change.

A. C. MC CLURE: It is a minor change. However, it does assign responsibility for encouragement of support of world missions to the church elder, which is an important point. [Motion was moved, seconded, and voted.]

MARIO VELOSO: This item is the addition of a new paragraph in chapter 6 of the *Church Manual*—the section related to the church officers and their duties. This small paragraph is a clarification regarding the reinstatement of an officer. "When a church officer is disfellowshipped from the church and subsequently readmitted to the church membership, this action does not reinstate the individual to the former office." [Motion was made and seconded.]

A. C. MC CLURE: The purpose of this recommendation is to make explicit the fact that one who has been disfellowshipped but reinstated is not automatically reinstated to the office that they may have held before the discipline.

ANDREAS BOCHMANN: Shouldn't this item also include a word on the revocation of ordination? I would move to refer the motion back to the committee. [The motion was seconded and voted.]

MARIO VELOSO: There is another small addition to the *Church Manual* in regard to "Church Officers and Their Duties, Induction Service." "All newly elected officers of the local church may be included in a service of induction conducted by a minister holding a current license or credential. If no minister is available, an ordained elder of the local church may conduct the induction service." [Motion to adopt the change was moved, seconded, and voted.]

In this section of the *Church Manual*, "The Church Board and Its Meetings, Membership," we are suggesting the addition of a family ministries leader and a religious liberty leader.

K. J. MITTLEIDER: It's obvious that there are a number of questions on this, so I would encourage it to be referred. [Motion to refer was moved, seconded, and voted.]

MARIO VELOSO: This is an amendment of the current position of the *Church Manual* related to meetings of a church board. We

are adding a sentence to make clear that voting by proxy or letter shall not be accepted. [Motion was made, seconded, and voted.]

This next recommendation, concerning church business meetings, logically follows the action we just voted. It includes the same concept that votes by proxy or letter shall not be accepted. [The motion was made, seconded, and voted.]

We are suggesting an addition to the section of the *Church Manual* related to the Lay Activities Council. [Motion to accept the change was made and seconded.]

JOSE CARLOS RANDO: I want to say something about the title Lay Activities Council. I think this should be changed to Personal Ministries Council.

A. C. MC CLURE: Since we have a motion before us, we need a motion to refer. [A motion to refer was made.]

G. RALPH THOMPSON: We have never changed Lay Activities for the world field. Personal Ministries is North American usage. So the term Lay Activities in the present wording is correct. [The motion to refer was seconded and voted.]

MARIO VELOSO: This is an amendment to the section entitled "Home and School Association." [A motion to refer this amendment back to the *Church Manual* Committee was made, seconded, and voted.]

This is a whole new section regarding the Department of Family Ministries to be included in the *Church Manual*. It reads as follows:

"The overarching objective of Family Ministries is to strengthen the family as a discipling center. Family is central to the discipling process because it is the primary setting in which values are learned and the capacity for close relationships with God and with other human beings is developed.

"Family Ministries is a ministry of grace which keeps in perspective both God's ideals for family living and an understanding of the brokenness experienced by individuals and families in a fallen world. Thus Family Ministries seeks to enable families to stretch toward divine ideals, while at the same time ever extending the good news of God's saving grace and the promise of growth possible through the indwelling Spirit.

"Family Ministries focuses on people in relationship. It is concerned with the needs of married couples, parents and children, and members of the wider family circle as they pass through life's predictable stages and contend with unexpected changes in their lives.

"Family Ministries helps individuals build

and maintain strong family relationships because it recognizes that healthy families build strong members for the kingdom of God and present a winsome witness to the community around them. Family Ministries promotes understanding, acceptance, and love within the family and in the larger family of God and fosters the reconciliation and healing between the generations promised in the Elijah message of Malachi 4:5, 6. It extends hope and support to those who have been injured and hurt by abuse, family dysfunction, and broken relationships. Family Ministries fosters competence in a variety of interpersonal skills needed in relationships. It provides growth opportunities through family life education and enrichment. It encourages individuals, married couples, and families to avail themselves of professional counseling when necessary.

"An adequate ministry to families will include: premarital guidance available to all couples before marriage; marriage-strengthening opportunities; parent education, with attention given to the special needs of single parents and stepfamilies; instruction in family-to-family evangelism; and support ministries to help families with special needs.

"The Family Ministries Committee—To more effectively meet the needs of families in the church, the church board may establish a Family Ministries Committee, chaired by the Family Ministries leader(s). Although this committee should not be too large in order to remain effective, appropriate church leaders should be included as well as persons who understand the varied needs of families within the church. Persons who have faced traumatic life and family experiences and have grown spiritually through them may make valuable contributions as members of the committee. The committee should include both men and women, and where possible, at least one single person, at least one married couple, one or more parents, and a representative cross section of the various age groups in the church. The duties of the committee shall be the following:

"1. To assist church leadership in compiling family demographic data both within the church and in the surrounding community to clarify target groups for a ministry to families.

"2. To assist church leadership in assessing the needs of church members for family life education, enrichment, and counseling; and in developing a plan for utilizing community and church resources to address these needs.

"3. To encourage sensitivity to the impact of church programs on family life in terms of the expenditure of time, energy, money,

and other family resources required.

"4. To participate with the conference/mission Family Ministries Department in implementing family emphasis programs promoted by the department.

"5. To cooperate with church leadership to design, plan, and implement additional family life features and programs as needed, both for family nurture within the membership and evangelistic outreach to the community.

"6. To foster a climate of warmth and fellowship, engendering a sense of familiness in the congregation and a redemptive spirit toward families in need of support and encouragement.

"Family Ministries Leader(s)—An individual or married couple may be elected to serve as the Family Ministries leader(s). The individual(s) should have a positive attitude about God, self, others, and the church. The leader(s) should model strong and growing family relationships and exhibit a sincere interest in fostering the well-being of all families. In order to be effective, it is necessary for the Family Ministries leader(s) to have an understanding of God's redemptive plan for dealing with the brokenness in relationships which sin has brought. It is also important that the leader(s) be able to maintain confidentiality and know when and how to encourage individuals in critical situations to seek professional counseling. The duties of the Family Ministries leader(s) are:

"1. To chair the Family Ministries Committee.

"2. To represent the needs and interests of families through membership on the church

board, and to coordinate Family Ministries plans with the overall church program.

"3. To inform the pastor and church board of Family Ministries concerns and achievements, and to encourage funding and support for ministry to families.

"4. To identify church and community resources which foster relational growth and provide help to meet critical needs, and to heighten awareness of these resources among church leadership and families."

I move that this be incorporated in the *Church Manual*. [The motion was seconded.]

ISRAEL LEITO: A Family Ministries Department does not exist.

MISHAEL S. MUZE: We have not even voted on the issue of the Department of Family Ministries.

G. REID: I sense a desperate need for help with the families in the Seventh-day Adventist Church, and I think this is a great step forward. I want to speak on its behalf; however, I would like to see something else done for it that would strengthen it. The language that we have in this description is almost entirely the language of social service. It is language that is essentially secular and could be easily put in place from a purely secular source with only a minor adjustment. What seems to me would strengthen it would be to give it a theological-biblical base, which can easily be done. And for that I would suggest that what we need to do is to refer. And what I would suggest we do is use such terminology as "the



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family as established in Creation and guided by biblical counsel," or refer to biblical models or expressed biblical ideals. I'd like to see a religious component added to it. [A motion to refer was made, seconded, and voted.]

K. J. MITTLEIDER: I've heard a number of tremendous suggestions made here that would strengthen the items. I hope that before you come to the committee you will write out those suggestions so that when you come we can have your thoughts in writing. I think it will facilitate the process.

A. C. MC CLURE: We all want to facilitate the progress here at this session. And we are referring numerous items, so it will be helpful if you can write out those suggestions before going to the committee.

MARIO VELOSO: This is an addition in chapter 8 of the *Church Manual* related to the induction service. "If an induction service is being held for the newly elected officers of the local church, the officers of the auxiliary organizations should be included." [Motion was moved, seconded, and voted.]

I now refer to the section "Relieving a Minister of His Office." The new heading would be "Removing a Minister From Office." "A minister may be removed from office by conference committee action, without the individual's church membership being affected. When a minister is disfellowshipped from the church and subsequently restored to church membership, that person is not thereby restored to the ministry. The individual is readmitted to the church as a lay member." [The amendment was moved, seconded, and voted.]

This next item endeavors to clarify the handling of a request or referral of any names presented by a nominating committee to a church. "It is in order for the objector to request that the whole report be referred, without discussion, to the nominating committee for further consideration. It is the usual procedure for the chairperson to accept the referral. However, if the request becomes a motion it is nondebatable and is decided by majority vote."

CLAUDE LOMBART: Just a clarification. Does the motion to refer need a second before a vote is taken?

A. C. MC CLURE: Yes, it does.

CLAUDE LOMBART: In this particular context here?

A. C. MC CLURE: There is a distinction. The motion before us says that normally that request is honored without a vote. However, if there is a motion, obviously it requires a second. [The amendment was moved, sec-

onded, and voted.]

MARIO VELOSO: The next item deals with the section entitled "Courtship and Marriage." There are major changes in the wording, so I need direction as to whether it should be read or not.

A. C. MC CLURE: We will proceed without reading unless we are requested to do otherwise.

CHARLES WINGOLO: What is the reason for taking out the quotation from *Messages to Young People*?

MARIO VELOSO: The committee felt that there were better statements, so we are exchanging, not really eliminating.

JAN KNOPPER: Today in some countries, living together, not being properly married, is being recognized. I feel the time has arrived for our manual to address this situation.

A. C. MC CLURE: Thank you for your comments. I think it would be very much in order for you to address your comments to the *Church Manual* Committee. [Motion to refer the amendment was moved, seconded, and voted.]

We shall proceed to the item titled "Censure Defined."

MARIO VELOSO: We are changing the reading from "one, three, six, or nine months" to "a minimum of one month, up to a maximum of 12 months." It further states, "If observed conduct is not satisfactory, the case should again be considered and such discipline administered as is required. Any return to church office must be by election." [It was moved, seconded, and voted.]

Now we are dealing with "Caution in Disciplining Members, at a Duly Called Meeting." "Members may be disciplined by the church for sufficient cause, but only at a duly called business meeting of the church after the church board has reviewed the case. The meeting must be presided over by an ordained minister or a licensed minister who is ordained as a local elder of the church concerned, or in his absence and in counsel with him or with the conference president, a local ordained elder of the church concerned." [It was moved, seconded, and voted.]

A. C. MC CLURE: We must move to a report of the Nominating Committee.

LYN BEHRENS: We have a number of appointments this morning, and I would like to start by dealing with the appointments for the Secretariat. In a review of all the persons already holding office, the Nominating Committee is recommending to this body the reelection of each of the individuals cur-

rently holding office. They are as follows: A. H. Tolhurst—Undersecretary; M. T. Battle—Associate Secretary; L. R. Colburn—Associate Secretary; L. C. Cooper—Associate Secretary; Mario Veloso—Associate Secretary. [Motion was made, seconded, and voted.]

G. R. THOMPSON: It's a privilege indeed to have these individuals reelected as part of the Secretariat team. These are individuals who are experts in their work. We have a tremendous spirit of cooperation and dedication.

LYN BEHRENS: D. F. Gilbert will inform us about the individuals who are retiring in Treasury, and then I will give the Treasury nomination report.

D. F. GILBERT: There are three individuals in Treasury, in addition to myself, who are retiring: R. E. Osborn, Karl Bahr, and Rowena Rick. Elder Osborn was a treasurer in California, then became treasurer in the South American Division, and then came to the General Conference 29 years ago. He has done an outstanding job for the world, and as you recall in my report, I made reference to Elder Osborn's service and his service record concerning his dealings with large investments.

Karl H. Bahr was a controller in the South American Division. He came to the General Conference as controller and later was elected as an associate treasurer of the General Conference. He's been in charge of session management during this quinquennium, and we appreciate him very much.

Rowena Rick served in the Treasury departments of the South American and Far Eastern divisions. She served effectively in the General Conference on two different occasions. As undertreasurer of the Far Eastern Division and associate treasurer in the General Conference, Rowena Rick has served with distinction.

LYN BEHRENS: The recommendations for the Treasury Department to this body by the Nominating Committee are as follows: F. Martin Ytreberg—Undertreasurer; Donald E. Robinson—Associate Treasurer; Gary B. DeBoer—Associate Treasurer; Dennis C. Keith—Associate Treasurer; Annetta M. Gibson—Associate Treasurer. [These names were moved, seconded, and voted.] [Appreciation was expressed to Karl Bahr, Robert Osborn, and Rowena Rick for their faithful service.]

R. L. RAWSON: The team has been assembled, and these people have been assigned one responsibility: to make my weaknesses strong. We are delighted to have

them as part of our team, and welcome them as a Treasury team for the General Conference.

K. J. MITTLEIDER: We turn to the Nominating Committee again. I believe you have an additional number of reports to bring to us.

LYN BEHRENS: The Nominating Committee has received the recommendations from the division caucuses, and I now bring to you the recommendation of names for the division presidents. When I get to names that are being recommended for the first time, I am going to ask Elder Folkenberg to speak to them.

The president of the Africa-Indian Ocean Division: the reelection of Jacob J. Northey. [Motion was made and seconded.]

A. MUSONERA: We would like to have an interview with the Nominating Committee before the vote is taken, please.

K. J. MITTLEIDER: If you want it referred back to the Nominating Committee, that is your privilege. [A motion to refer this recommendation back to the Nominating Committee was made, seconded, and voted.]

LYN BEHRENS: L. D. Raelly—President, Eastern Africa Division. Ulrich Frikart—President, Euro-Africa Division.

ROBERT S. FOLKENBERG: I must tell you that I am very pleased with the nomination of Elder Frikart. Edwin Ludescher, a man of God who served as president of that division for about 20 years, laid down his responsibilities at the end of last year. The General Conference asked the division secretary, Ulrich Frikart, to continue as secretary while giving interim presidential guidance to the division until the end of the term. He has had a great deal of experience in the leadership of the church and understands well the diverse cultures within the Euro-Africa Division. Thus it was no surprise when the caucus recommended Elder Frikart to serve as president of the Euro-Africa Division. I have worked fairly closely with Elder Frikart. I am certain that the depth and solidarity that he brings bodes well for the future and progress of this division.

LYN BEHRENS: Ted N. C. Wilson—President, Euro-Asia Division. Israel Leito—President, Inter-American Division. Alfred C. McClure—President, North American Division. Ruy H. Nagel—President, South American Division.

ROBERT S. FOLKENBERG: The leadership of the South American Division is vitally important to this church. This explosive and rapidly expanding division is becoming an increasingly vital component

of its total membership. For many years Joao Wolff has lifted high the banner of evangelism in the South American Division. He has been an aggressive champion, not only by promotion and proclamation, but by example. From his office he has operated a Bible school with thousands of individuals taking Bible studies. Elder Wolff will continue to serve.

The South American Division has brought forward the name of Ruy Nagel, the current division treasurer, to serve as president of the South American Division. Elder Nagel is an extraordinary man. He is a gifted financier and a successful administrator of many organizations, hospitals, and institutions, as well as church entities. In addition to carrying these responsibilities, he has been a full-time pastor of a two-church district. Soul winning is in his blood, and I believe that's one of the reasons that the South American Division has chosen Elder Nagel to lead this great division.

LYN BEHRENS: Brian Ball—President, South Pacific Division. M. E. Cherian—President, Southern Asia Division. Bertil Wiklander—President, Trans-European Division.

ROBERT S. FOLKENBERG: The General Conference caused trauma to the Trans-European Division by snatching away their beloved president. Their loss is the world's gain. The Trans-European Division, however, has also a rich well of qualified, competent leaders, and we are recommend-

ing to you the name of Bertil Wiklander, the president of the Swedish Union. He is a young man who is filled with enthusiasm, a mine of ideas, but he is also a man of stalwart beliefs in this message and commitment to our mission. And thus I enthusiastically support this nomination. [The motion to elect the presidents was made, seconded, and voted.]

I have had the privilege of spending some quality time with each one of the current reelected division presidents, as well as each of the new individuals who have been brought to the floor this morning, and I must confess that I am enthusiastic at the quality of the leadership that the Seventh-day Adventist Church has in its respective divisions.

I need to note that the work with regard to the division presidents has not yet been completed. It is important for the caucus process to have this group of leaders elected. At some point, probably this afternoon or tomorrow, when the elections are completed, I would like to invite all the general vice presidents and the division presidents, including the newly elected division presidents, to come forward on the platform to be introduced at one time to the body.

GLORIA MASSENBURG: [Benediction.]

A. C. MC CLURE, *Chair*
MARIO VELOSO, *Secretary*
D. A. ROTH, FRED G. THOMAS, and
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Images of the Session



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1. The London Adventist Chorale with 30 performers was a highlight in worship for many delegates and visitors.

—Photo by Dick Duerksen/ANN

2. Joseph Adebisi Ola, president of the West Nigeria Conference, participates in the pageant of the Africa-Indian Ocean Division. —Photo by Joel Springer/R&H

3. The Eastern European national costumes brought a kaleidoscope of color and design to the pageantry of the GC session.

—Photo by Joel Springer/R&H

4. Ceasar Cornejo Rivera and David Chavez Saliz play haunting melodies on native instruments from Peru.

—Photo by Jeremy Duerksen/ANN

5. Delegates from the West African Union in typical Ghanaian costume.

—Photo by Joel Springer/R&H

6. Representatives of the South Pacific Division delighted delegates with their enthusiastic greeting.

—Photo by Joel Springer/R&H

7. Regina and Daniel Zwiker from Switzerland greet the world church.

—Photo by Joel Springer/R&H

8. Flags dazzle the eye during the Festival of Mission. Kaleb Latour of the West African Union.

—Photo by Joel Springer/R&H



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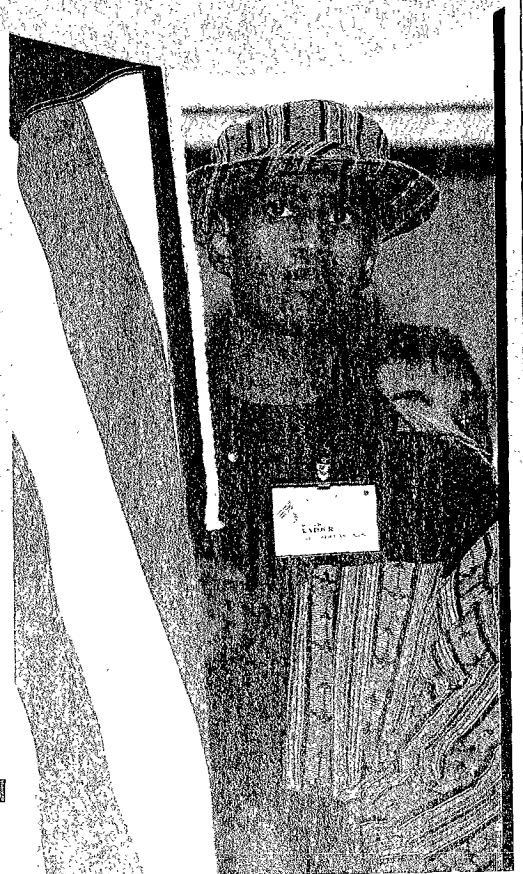
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Ellen G. White Estate, Inc.



By Paul A. Gordon
Director

The work of the Ellen G. White Estate office began after her death in 1915. Her will called for a self-perpetuating board of five trustees to carry out its requirements. As the Seventh-day Adventist Church grew, the number of trustees expanded to 15. The four major requirements of the will were to care for and protect her writings, to do general "missionary" work, to prepare compilations, and to translate her works into other languages. By preserving her original writings in their General Conference office, the estate provides authentic materials for future publications.

Research and Study Centers

The estate makes the writings of Ellen White available through research centers in several divisions. In addition to the entire body of published and unpublished writings, each center contains materials duplicated from original files and documents at the General Conference office. We also have branch

offices at Andrews University and Loma Linda University that contain a complete set of her writings. During the past five years new research centers were opened at the Adventist Seminary of West Africa in Nigeria, and at the Korean Sahmyook University. Another is planned this year at the Russian seminary at Zaokski, bringing to 13 the number of such centers.

In addition, several study centers with collections of historical materials have been established in North America and in other divisions. They do not contain the unpublished letters and manuscripts.

Educating the Church

The staff of the White Estate office does "missionary" work in several ways. They travel throughout the world educating Adventists about Ellen White's writings. Directors at the division offices work with them.

The staff is also available for inquiries at their General Conference office. Thousands of visitors every year

come to this office to view original materials, pictures, and artifacts and to become better acquainted with Ellen White.

For several decades White Estate personnel have been taking groups to places of historical significance. These sites include Portland, Maine; the Washington, New Hampshire, church; homes of Uriah and Annie Smith in West Wilton, New Hampshire; the oldest Seventh-day Adventist educational building on its original site at Atlantic Union College, South Lancaster, Massachusetts; the William Miller home at Low Hampton, New York; and other places of interest. We have also prepared a guidebook for these faith-building tours.

During 1994 the White Estate staff joined with the church in recalling the importance of 1844 as part of our heritage. They spoke at camp meetings, workers' meetings, church gatherings, and the Annual Council. They prepared articles for church publications.

The staff also developed resource kits for pastors on the Sabbath, the second coming of Christ, Christ's ministry in the heavenly sanctuary, and the Spirit of Prophecy.

The most publicized event with a heritage emphasis happened at the William Miller farm, October 20-22, 1994. Jim Nix, an associate director of the Ellen G. White Estate, coordinated the program. The North American Division, the General Conference, the Adventist Health System, and several other entities made substantial program contributions. Some 2,200 people attended, including direct descendants of William Miller (see accompanying photographs). Many thousands of church members across North America saw the Sabbath afternoon program from the farm through a satellite uplink. The weekend concluded with services on Sunday, October 23, at the barn on the Hiram Edson farm at Port Gibson, New York, the site of the first understanding of the sanctuary ministry of Christ.

The White Estate is producing a video series in cooperation with the Ministerial Association, focusing on the life and ministry of Ellen White. The first of the series, completed in 1994, is



presented by Roger Coon and deals with plagiarism and borrowing. Roger Coon served for several years as an associate secretary in the White Estate office.

Preparing Compilations

Compilations are made from letters, manuscripts, articles, and books by Ellen White so that her writings on a variety of subjects might be easily available.

Books produced during the past quinquennium include *Last Day Events*, *William Miller*, *Herald of the Blessed Hope*, *Manuscript Releases*, volumes 11-21, *Sermons and Talks*, volume 2, and the 1996 Morning Watch devotional (available at the 1995 General Conference session). Other planned compilations include materials on science, nature, religious liberty, leadership, prayer, angels, and youth.

At the 1990 General Conference session we introduced the entire published writings of Ellen White on CD-ROM. Though comparatively new at the time, we saw this as the technology of the immediate future. In the intervening five years Adventists have purchased some 3,000 CD-ROMs. The project was launched with funding from the General Conference, and the original investment has been repaid.

We are now preparing Ellen White's letters and manuscripts for publication in the same CD format. Several teams have worked on this exciting project for more than two years; at least two more years of work is necessary before publication. When that happens all of the works of Ellen White will be available in CD-ROM form.

In 1994 work was well under way to prepare a new college text on the Spirit of Prophecy with Herbert Douglass as author. The North American Division Education Department, the Higher Education Board, and the General Conference are funding this project.

Translations

In 1994 worldwide translations passed the 1,000 mark for the first time. Several books have been translated and printed in eastern Europe. The Euro-Asia Division in Russia has printed many Spirit of Prophecy books at their new press.

Financial participation by the General

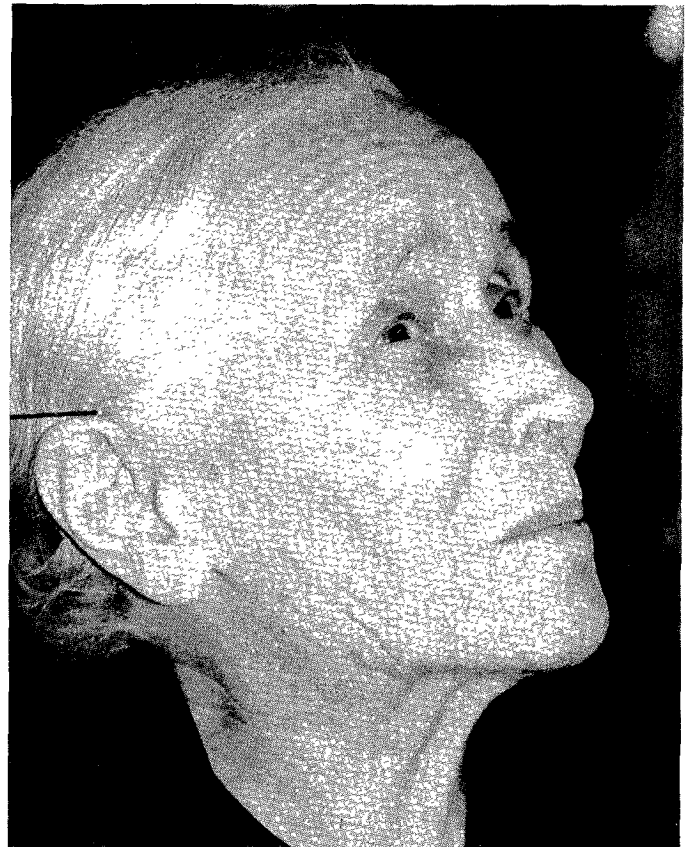
Conference, the division, and the language area in which the book will be read help to make these books available at a reasonable cost.

The most translated book continues to be *Steps to Christ*, available in nearly 150 languages. The languages in which most books are printed are Spanish, Portuguese, and Korean.

I will be retiring soon after the 1995 session, and Juan Carlos Viera will become the new director of the White Estate. There will be no change in our commitment to fulfill the requirements of Ellen White's will. We solicit the prayers and support of every church member as we face new challenges. The White Estate serves you by providing access to and understanding

about the great treasure of writings the church has received through the prophetic messenger.

GC SNAPSHOT



Meropi Gjika maintained her Adventist faith and saved her tithe for nearly 50 years before her country of Albania opened to Christianity. At age 90 she is believed to be the oldest delegate attending the GC session.

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Session Actions

*Fifty-sixth General Conference session,
July 2, 1995, 2:10 p.m.*

THE CHURCH'S INSTITUTIONS—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* page 38, Church's Institutions, paragraph 2, to read as follows:

In Seventh-day Adventist theology and philosophy of church operations, such institutions have been from their inception integral parts of the church, direct instruments in the carrying out of its divine commission. Therefore, the Seventh-day Adventist Church makes use of its denominationally owned and operated institutions such as health-care institutions,* publishing houses, health food industries, and educational institutions as integral parts to fulfill health, literature, and teaching ministries; therefore, they are indispensable to and inseparable from the total ministry of the church in carrying the gospel to all the world.

*For North American Division, see *Church Manual*, NAD Supplement.

BAPTISMAL VOW AND BAPTISM, BAPTISMAL VOW—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* pages 44 and 45, Baptismal Vow and Baptism, Baptismal Vow, to read as follows:

Baptismal Vow—Candidates for baptism or those being received into fellowship by profession of faith shall affirm their acceptance of the doctrinal beliefs of the Seventh-day Adventist Church in the presence of the church or other properly appointed body (see p. 43). The minister or elder should address the following 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 by using your talents in personal soul-winning endeavor to 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?

CHURCH MEMBERSHIP, REGULAR STANDING—CHURCH MANUAL ADDITION

Voted, To add a new section to the *Church Manual*, Regular Standing, to Chapter 5, Church Membership, following Baptismal Ceremony, on page 45, to read as follows:

Regular Standing

All church members are considered to be in regular standing unless they are under church discipline. (See pp. 159, 160, 53-56.)

REGULAR STANDING—CHURCH MANUAL DIRECTIVE

Voted, To approve a directive to amend the *Church Manual* in all references to "good and regular standing" to now read "regular standing."

TRANSFERRING MEMBERS, TRANSFERRING

CHURCH MEMBERS—CHURCH MANUAL AMENDMENT

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

Transferring Members

Transferring Church Members—When a church member moves to a different area, the church holding membership should write to the secretary of the relevant conference/mission requesting that a pastor in the new locality make a pastoral visit to the individual. This pastoral intervention may facilitate the transfer process.

The church holding the membership should also notify the member of its intention to give the member's new address to a pastor in the new locality.

A church member who moves from one locality to another for a period of longer than six months, should make immediate application for a letter of transfer to a church near his or her new place of residence. In the case of a member locating in an isolated area with no church within a reasonable distance, the customary plan is to make application to join the conference or local field church. Such a letter of transfer is valid for six months from date of issue, and unless acted upon within that time is void.

ORGANIZED COMPANIES—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* pages 49 and 50, Organized Companies, to read as follows:

Organized Companies

Where a number of isolated believers reside in proximity to one another, a company of believers may be organized for fellowship and worship with the objective of growing into an organized church.

Such a group of believers may be organized as a company by approval of the conference or mission committee, and may subsequently be dissolved by action of the conference or mission committee. When a conference or mission committee approves the organization of a company, such organization may be effected by the district pastor or by some other minister appointed by the conference or mission committee, who, in counsel with the local members, shall appoint from the baptized membership of the company a leader and a treasurer.

All other appointments such as Sabbath School officers, lay activities officers, and Adventist Youth Society officers should be made by vote of the baptized members of the company at a meeting presided over by the district leader or by such person as may be authorized by the conference or mission committee.

The leader of such a company shall not be ordained to that office and shall not have the authority to perform those functions that are vested in an elder of the church. However, where exceptional circumstances warrant, the conference may appoint a person of church experience and leadership ability to serve as elder of that company.

The treasurer of the company shall keep careful record of all moneys received and disbursed. He or she shall send promptly each month all tithes and offerings, other than funds collected for local purposes, to the conference or field treasurer, who is also the treasurer of the conference or field church.

Since all baptized members of an organized company are members of the conference or field church, the company does not possess the right to administer church discipline. All such matters must be referred to the conference or field committee, which constitutes the board of the conference, or field church, the president being the elder of that church.

Such a company of believers should grow and eventually develop to the point that would call for a regular church organization. The company leadership should therefore promote and foster all the church campaigns and activities that are usually carried forward by regular churches, thus preparing the members for the wider responsibilities that are associated with full church organization.

QUERIES CONCERNING RECEIVING AND DROPPING MEMBERS, RECEIVING MEMBERS ON PROFESSION OF FAITH—CHURCH MANUAL AMENDMENT

(Receiving Members on Profession of Faith—Church Manual Amendment)

Voted, To refer the proposed amendments to the *Church Manual* page 50, Queries Concerning Receiving and Dropping Members, Receiving Members on Profession of Faith, to the standing *Church Manual* Committee for further study.

CHURCH OFFICERS AND THEIR DUTIES, TERM OF OFFICE—CHURCH MANUAL ADDITION

Voted, To add a new section to the *Church Manual*, Term of Office, to Chapter 6, Church Officers and Their Duties, at the bottom of page 56, to read as follows:

Term of Office

The term of office for officers of the church and auxiliary organizations shall be one year, except where the local church in a business meeting votes to have elections every two years in order to facilitate continuity and development of spiritual gifts and eliminate the work involved in having yearly elections. While it is not advisable for one person to serve indefinitely in a particular position, officers may be reelected.

TERM OF OFFICE—CHURCH MANUAL DIRECTIVE

Voted, To approve a directive to amend the *Church Manual* in all references to church and auxiliary officers serving one year (excluding Home and School Association) so as to allow the local church to elect officers for one- or two-year terms.

THE CHURCH ELDER, ELECTED FOR ONE YEAR—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* page 57, The Church Elder, Elected for One Year, to read

as follows:

Term of Office—Like all other church officers, the elder is elected for one or two years as determined by the local church. (See p. 56.) It is not advisable for one person to serve indefinitely, but the elder may be reelected. The church is under no obligation, however, to reelect, but may choose another for eldership whenever a change seems advisable. Upon the election of a new elder, the former elder no longer functions as elder, but may be elected to any other church office.

THE CHURCH ELDER, ORDINATION OF LOCAL ELDER—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* page 57, The Church Elder, 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. However, only on the specific request of the local conference officers would a visiting ordained minister or a retired 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 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 CHURCH ELDER, TRAINING AND EQUIPPING OF LOCAL ELDERS—CHURCH MANUAL ADDITION

Voted, To add a new section to the *Church Manual*, Training and Equipping of Local Elders, in the section The Church Elder, page 58, following Ordination of Local Elder, to read as follows:

Training and Equipping of Local Elders—The Ministerial Association, in cooperation with the departments, promotes the training and equipping of local church elders. While the pastor has the primary responsibility for training local elders, conferences/missions/fields are encouraged to schedule periodic meetings designed for training them. In order to support a pastor-elder team rela-

tionship it is recommended that pastors also attend these meetings. Leaders of companies who function in the place of local elders should also be invited to attend.

Adjourned.

Alfred C McClure, *Chair*

Lowell C Cooper, *Secretary*

Rowena J Moore, *Recording Secretary*

Session Actions

*Fifty-sixth General Conference session,
July 3, 1995, 8:30 a.m.*

THE CHURCH ELDER, RELATIONSHIP TO THE ORDAINED MINISTER—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* page 58, The Church Elder, Relationship to the Ordained Minister, to read as follows:

Relationship to the Ordained Minister—In a case where the conference committee assigns an ordained minister to labor as a pastor of a church, he should be considered as the ranking officer, and the local elder as his assistant. Their work is closely related; they should therefore work together harmoniously. The minister should not gather to himself all lines of responsibility, but should share these with the local elder and other officers. The minister serving the church regularly as pastor acts as the chairman of the church board. (See pp. 88, 118, 119.) There may be circumstances, however, when it would be advisable for the elder to act in this capacity. The pastoral work of the church should be shared by both. The elder should, in counsel with the minister, assist in the pastoral responsibility, such as visiting the church members, ministering to the sick, arranging or leading out in anointing services and child dedications, and encouraging those who are disheartened. Too much emphasis cannot be placed on this part of an elder's work, who as an undershepherd should exercise a constant vigilance over the flock. If the appointed pastor is a licensed minister, the local church or churches that he serves should elect him as an elder. (See p. 119.)

Because the pastor is appointed to the position in the local church by the conference, he serves the church as a conference worker, and is responsible to the conference committee, yet he maintains a sympathetic and cooperative relation to and works in harmony with all the plans and policies of the local church. The elder having been elected by the local church is naturally responsible to that body, and also to its board. (See pp. 58, 118.)

THE CHURCH ELDER, TO FOSTER ALL LINES OF MISSIONARY WORK—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* page 58, The Church Elder, To Foster All Lines of Missionary Work, to read as follows:

To Foster All Lines of Church Work—Under the pastor and in the absence of a pastor, the local elder is a spiritual leader of the church and is responsible for fostering all departments and activities of the work. The elder should maintain a mutually helpful relationship with all other church officers.

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THE CHURCH ELDER, THE BAPTISMAL SERVICE—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* page 59, The Church Elder, The Baptismal Service, to read as follows:

The Baptismal Service—In the absence of an ordained pastor, the elder shall request the president of the conference or local field to arrange for the administration of the rite of baptism to those desiring to unite with the church. (See p. 45.) A local church elder should not officiate in the baptismal service without first obtaining permission from the conference/mission president.

THE CHURCH ELDER, TO COOPERATE WITH THE CONFERENCE—CHURCH MANUAL AMENDMENT

Voted, To refer the recommended amendment to the *Church Manual*, The Church Elder, To Cooperate With the Conference, to the standing *Church Manual* Committee for further study.

THE CHURCH ELDER, TO FOSTER WORLDWIDE WORK—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* page 60, The Church Elder, To Foster Worldwide Work, to read as follows:

To Foster Worldwide Work—Another important feature of the elder's work is to foster world mission work. This should be done by making a careful study of the worldwide work and presenting its needs to the church. The elder should encourage members to take a personal part in both supporting and working for the cause of missions. A kindly, tactful attitude on the part of the elder will do much to encourage liberality on the part of the church members both in the regular church services and in the Sabbath School.

A DISFELLOWSHIPED CHURCH OFFICER—CHURCH MANUAL ADDITION

Voted, To add a new section to the *Church Manual*, A Disfellowshipped Church Officer, to Chapter 6, Church Officers and Their Duties, following Interest Coordinator, page 71, to read as follows: A Disfellowshipped Church Officer

When a church officer is disfellowshipped from the church and subsequently readmitted to church membership, this action does not reinstate the individual to the former office.

CHURCH OFFICERS AND THEIR DUTIES, INDUCTION SERVICE—CHURCH MANUAL ADDITION

Voted, To add a new section to the *Church Manual*, Induction Service, at the end of Chapter 6, Church Officers and Their Duties, page 71, to read as follows: Induction Service

All newly elected officers of the local church may be included in a service of induction conducted by a minister holding a current license or credential. If no minister is available, an ordained elder of the local church may conduct the induction service.

THE CHURCH BOARD AND ITS MEETINGS, MEMBERSHIP—CHURCH MANUAL AMENDMENT

Voted, To refer the recommended amendment

to the *Church Manual*, The Church Board and Its Meetings, Membership, to the standing *Church Manual* Committee for further study.

THE CHURCH BOARD AND ITS MEETINGS, MEETINGS—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* page 88, The Church Board and Its Meetings, Meetings, to read as follows:

Meetings—Because the work of the church board is vital to the life, health, and growth of the church, it needs to meet at least once each month. In larger churches more frequent meetings may be needed. It is well to fix the monthly meeting time for the same week and the same day each month. (Example: The first Monday of each month.)

The church board meeting is announced at the regular Sabbath worship service. Every effort should be made to have all board members present at each meeting.

Each church should determine at one of its regularly called business meetings the number of church board members who must be present at a church board meeting to constitute a quorum. Votes by proxy or letter shall not be accepted.

BUSINESS MEETINGS—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* page 90, Business Meetings, the first paragraph, to read as follows: Business Meetings

Church business meetings duly called by the pastor or the church board in consultation with the pastor may be held monthly or quarterly, according to the needs of the church. Members in good and regular standing on the roll of the church conducting the business meeting may attend and vote. Votes by proxy or letter shall not be accepted. In order to maintain a spirit of close cooperation between the local church and the conference/mission, the church shall secure counsel from the conference/mission officers on all major matters. The officers (president, secretary, treasurer) of the conference to which the church belongs may attend without vote (unless granted by the church) any church business meeting within the conference territory. A duly called business meeting of the church is a meeting that has been called at the regular Sabbath worship service, together with proper announcements as to the time and place of the meeting. At such meetings, at which the pastor will preside (or will arrange for the local elder to preside), full information should be given to the congregation regarding the work of the church; and at the close of the year, reports should be rendered covering the activities of the church for the entire year. When possible, reports should be presented in writing and should comprise the following activities:

THE DEPARTMENT OF LAY ACTIVITIES, HANDICAP MINISTRIES—CHURCH MANUAL ADDITION

Voted, To refer the recommended amendment to the *Church Manual*, The Department of Lay Activities, Handicap Ministries, to the standing *Church Manual* Committee for further study.

THE SABBATH SCHOOL, THE SABBATH SCHOOL COUNCIL—CHURCH MANUAL AMENDMENT

Voted, To refer the recommended amendment to the *Church Manual*, The Sabbath School, The Sabbath School Council, to the standing *Church Manual* Committee for further study.

HOME AND SCHOOL ASSOCIATION—CHURCH MANUAL AMENDMENT

Voted, To refer the recommended amendment to the *Church Manual*, Home and School Association, to the standing *Church Manual* Committee for further study.

AUXILIARY ORGANIZATIONS OF THE CHURCH AND THEIR OFFICERS, DEPARTMENT OF FAMILY MINISTRIES—CHURCH MANUAL ADDITION

Voted, To refer the recommended amendment to the *Church Manual*, Auxiliary Organizations of the Church and Their Officers, Department of Family Ministries, to the standing *Church Manual* Committee for further study.

AUXILIARY ORGANIZATIONS OF THE CHURCH AND THEIR OFFICERS, DEPARTMENT OF PUBLIC AFFAIRS AND RELIGIOUS LIBERTY—CHURCH MANUAL ADDITION

Voted, To refer the recommended amendment to the *Church Manual*, Auxiliary Organizations of the Church and Their Officers, Department of Public Affairs and Religious Liberty, to the standing *Church Manual* Committee for further study.

AUXILIARY ORGANIZATIONS OF THE CHURCH AND THEIR OFFICERS, INDUCTION SERVICE—CHURCH MANUAL ADDITION

Voted, To add a new section to the *Church Manual*, Induction Service, at the end of Chapter 8, Auxiliary Organizations of the Church and Their Officers, page 116, to read as follows:

Induction Service

If an induction service (see p. 71) is being held for the newly elected officers of the local church, the officers of the auxiliary organizations should be included.

RELIEVING A MINISTER OF HIS OFFICE—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* page 122, Relieving a Minister of His Office, to read as follows: Removing a Minister From Office

A minister may be removed from office by conference committee action, without the individual's church membership being affected. When a minister is disfellowshipped from the church and subsequently restored to church membership, that person is not thereby restored to the ministry. The individual is readmitted to the church as a lay member.

NOMINATING COMMITTEE, WORK OF THE NOMINATING COMMITTEE—CHURCH MANUAL AMENDMENT

Voted, To refer the recommended amendment to the *Church Manual*, Nominating Committee, Work of the Nominating Committee, to the

ACTIONS

standing *Church Manual* Committee for further study.

NOMINATING COMMITTEE, OBJECTING TO THE REPORT OF THE NOMINATING COMMITTEE—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* pages 126 and 127, Nominating Committee, Objecting to the Report of the Nominating Committee, to read as follows:

Objecting to the Report of the Nominating Committee—It is the right of any member to raise an objection to the nominating committee's report. Any such objection should be presented in person to the nominating committee for consideration before the second reading of the report by making an appointment through the chairperson or church pastor. Or, at the time of the second reading of the report, it is in order for the objector to request that the whole report be referred, without discussion, to the nominating committee for further consideration. It is the usual procedure for the chairperson to accept the referral. However, if the request becomes a motion it is nondebatable and is decided by majority vote. The chairperson of the committee should then announce when and where the committee will be in session to hear the objections to any name. At that time the member making the objection, or any other member who desires to do so, should appear before the committee. If the election is deferred on the objection of any member, it would be a serious matter for that member to fail to appear before the committee. Trivial or groundless objections to any name should never be made, but if there are serious reasons why any nomination should be changed, these reasons should be stated. The committee should give due consideration to the objections presented. If they are found to be justified, the committee will need to substitute another name for the one to which objection was made. When the report is again presented to the church, the church proceeds to vote on the report of the committee. Every church member should vote in the election of church officers. The election is by the majority vote of those present and voting.

ELECTION OF DELEGATES TO LOCAL CONFERENCE SESSION, CHOOSING DELEGATES—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* pages 127 and 128, Election of Delegates to Local Conference Session, Choosing Delegates, to read as follows:

Choosing Delegates—"He [God] has so arranged matters that chosen men shall go as delegates to our conferences. These men are to be tried and proved. They are to be trustworthy men. The choosing of delegates to attend our conferences is an important matter. These men are to lay the plans that shall be followed in the advancement of the work; and therefore they are to be men of understanding, able to reason from cause to effect."—*Testimonies*, vol. 9, p. 262.

The number of delegates from each church to a local conference session is determined by the

provisions of the conference constitution. When the time comes to select delegates the pastor, or the head elder in cooperation with the pastor, should bring the matter before the church. A committee may be appointed to nominate delegates or the church board may be asked to nominate them. Nothing of a political nature should be allowed to come into this work. Men and women of known piety and loyalty and who are able to attend the session should be nominated as delegates. (See pp. 61, 66.)

When the committee or church board has completed its work, it should report to the church, nominating as delegates the members it has agreed upon. The church then votes on these nominations. No church officer by virtue of office is a delegate *ex officio*. After the election, the clerk of the church will fill out the delegates' credential blanks, furnished for the purpose, and return them to the secretary of the conference. The chosen delegates become the representatives of the church, to unite with the delegates of other churches in the conference in the election of officers for the conference and for the transaction of all other conference business. The delegates to a union conference session are chosen by the local conferences, not by the churches. The delegates to a General Conference session are chosen by the divisions and the union conferences. The respective terms of office for these organizations are determined by the terms of their respective constitutions.

COURTSHIP AND MARRIAGE—CHURCH MANUAL AMENDMENT

Voted, To refer the recommended amendment to the *Church Manual*, Courtship and Marriage, to the standing *Church Manual* Committee for further study.

CENSURE DEFINED—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* page 159, Censure Defined, to read as follows:

Censure Defined

An erring member may be placed under censure by a vote of the church at any duly called business meeting of the church, provided the member concerned has been notified. The individual may be present if he or she so desires. A vote of censure is for a stated period of time, from a minimum of one month, up to a maximum of twelve months; it terminates the erring one's election or appointment to any and all offices he or she may hold in the church, and removes the privilege of election to office while under censure. A member under censure has no right to participate by voice or by vote in the affairs of the church and can have no public part in the exercises thereof, such as teaching a Sabbath School class, et cetera. Neither may the individual's membership be transferred to another church during the period of censure. He or she is not deprived, however, of the privilege of sharing the blessings of Sabbath School, church worship, or the ordinances of the Lord's house. A vote of censure must not carry any pro-

vision involving severance of church membership in case of failure to comply with any conditions imposed. Proper inquiry should be made at the expiration of the period of censure, to ascertain whether the member under discipline has changed course. If observed conduct is satisfactory, the individual may then be considered in regular standing without further action. If observed conduct is not satisfactory, the case should again be considered and such discipline administered as is required. Any return to church office must be by election.

CAUTION IN DISCIPLINING MEMBERS, AT A DULY CALLED MEETING—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* page 161, Caution in Disciplining Members, At a Duly Called Meeting, to read as follows:

At a Duly Called Meeting—Members may be disciplined by the church for sufficient cause, but only at a duly called business meeting of the church after the church board has reviewed the case. The meeting must be presided over by an ordained minister or a licensed minister who is ordained as a local elder of the church concerned, or in his absence and in counsel with him or with the conference president, a local ordained elder of the church concerned.

NOMINATING COMMITTEE REPORT #5

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

General Conference

Undersecretary Athal H Tolhurst

Associate Secretaries

Maurice T Battle

Larry R Colburn

Lowell C Cooper

Mario Veloso

Undertreasurer F Martin Ytreberg

Associate Treasurers

Donald E Robinson

Gary B DeBoer

Dennis C Keith, Sr

Annetta M Gibson

Vice Presidents Assigned to Divisions

L D Raelly, Eastern Africa Division

Ulrich Frikart, Euro-Africa Division

Ted N C Wilson, Euro-Asia Division

Israel Leito, Inter-American Division

Alfred C McClure, North American Division

Ruy H Nagel, South American Division

Bryan Ball, South Pacific Division

M E Cherian, Southern Asia Division

Bertil Wiklander, Trans-European Division

Adjourned.

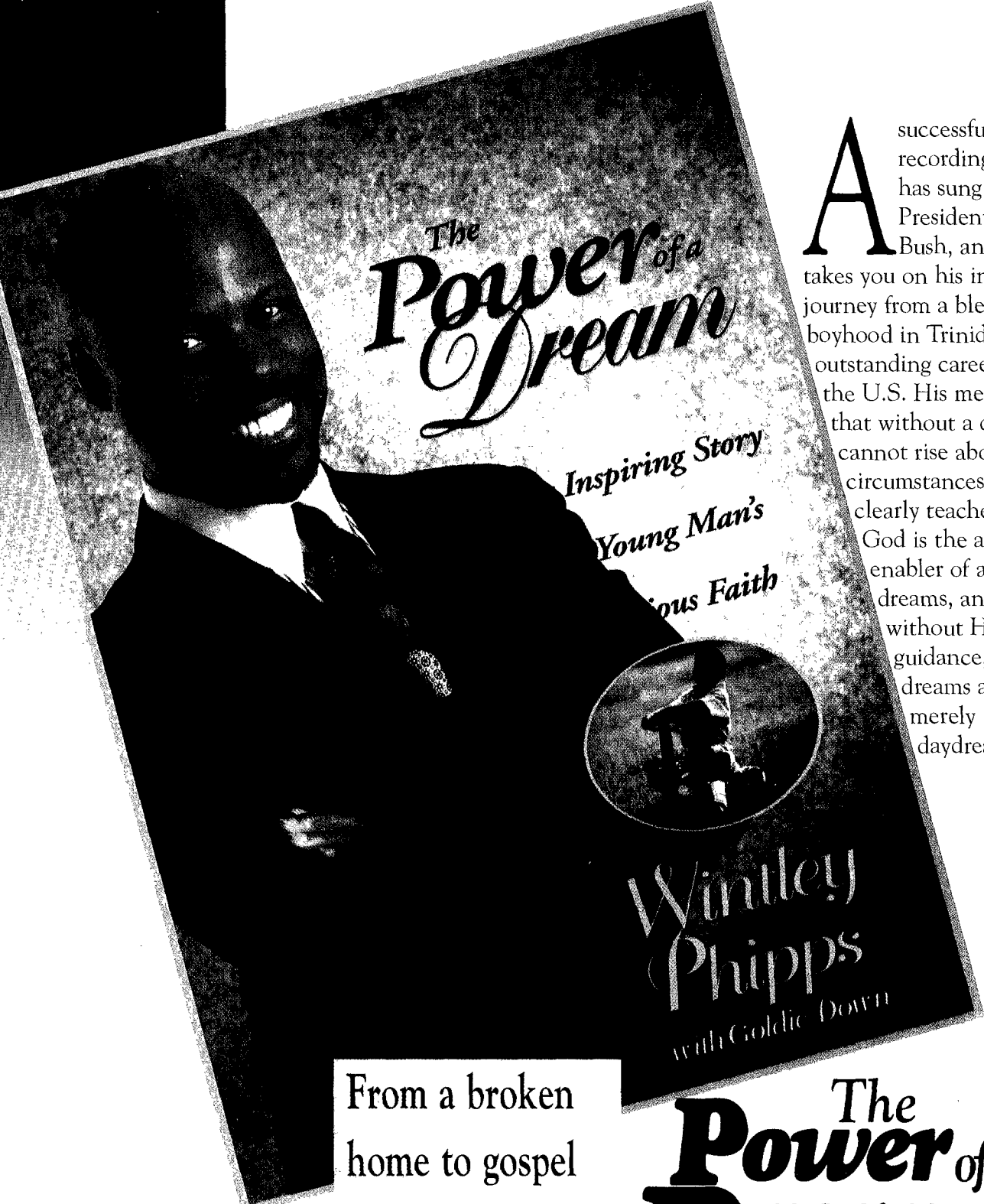
Alfred C McClure, *Chair*

Mario Veloso, *Secretary*

Athal H Tolhurst, *Actions Editor*

Larry R Colburn, *Proceedings Editor*

Carol E Rasmussen, *Recording Secretary*



A successful recording artist who has sung for Presidents Reagan, Bush, and Clinton takes you on his incredible journey from a bleak boyhood in Trinidad to an outstanding career in the U.S. His message is that without a dream you cannot rise above your circumstances. He clearly teaches that God is the author and enabler of all our dreams, and that without His guidance, our dreams are merely daydreams.

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Health and Temperance Department



By Albert S. Whiting, M.D.
Director

HK. Mwavua and his wife, Eunice—who were reared in the Anglican Church—began to question some of its doctrines. After the Mwavuas worshiped at the All Saints Cathedral in Nairobi, Kenya, one morning, someone handed them a pamphlet with an invitation to attend seminars on stress control, nutrition, and smoking cessation at the city's Better Living Centre. "We were skeptical about people who worshiped on Saturday," Mwavua said, but they decided to attend some of the health lectures anyway. Instantly impressed, the Mwavuas participated twice weekly for six weeks.

At the end of the stress-reduction workshop Dr. Brad Nelson, who was conducting the seminar series with Dr. Paul Wangai, health and temperance director of the Eastern Africa Division, said, "We've discussed how to manage the stress in your lives, but the best way is to have a personal relationship with God." He invited the participants to a Bible study class. More than 20 showed up at the Bible study the following week. Within little more than a year, the Mwavuas, with their four children, joined the Seventh-day Adventist Church.

Around the world this story is multiplied thousands of times. Through the unique approaches of the health and temperance ministry, people are realizing that life is a balance between the physical, mental, and spiritual. "As we near the close of time," wrote Ellen White, "we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive continually to educate the people, not only by our words but by our practice. Precept and practice combined have a telling influence" (*Counsels on Health*, p. 467).

This "telling influence" is being exhibited in a variety of approaches. Since the fall of Communism, the health and tem-

perance work has found an Eastern European populace who are attracted to spiritual matters through an interest in health issues.

Cases in Point

More than 600 persons packed Braila (Romania) City Hall in 1993 for the Adventist Theological Nursing School's first graduation ceremony. With 200 enrolled, the nursing school is the only such Adventist institution in Eastern Europe. According to Euro-Africa Division Health and Temperance director Jochen Hawlitschek, it is already making a positive impact on Romania and its neighboring countries. Established in 1991 by Adventist physician Ene Paulini, annually the school produces 70 Christian nurses.

A comparable influence is also making itself felt in an Adventist dental clinic in Moscow. Dentists there are treating three times the daily number of patients that a similarly equipped clinic would normally handle. Health seminars and branch Sabbath schools conducted by clinic staff are generating much interest. "By providing dental

care, we're touching the lives of a demographic group that would otherwise show little interest in spiritual matters," reported Dr. Eldon Carman, General Conference Health and Temperance associate director for dental affairs.

Such an approach is finding growing success in an increasing number of countries. In the past quinquennium the new clinic in Moscow has been joined by the opening of dental facilities in Djibouti, Tanzania, Zaire, Pakistan, and Palau, pushing the number of Adventist dental clinics to 130 worldwide. Construction of clinics in Antigua, Gabon, Burkina Faso, and Mauritania are under way as well.

"Where the gospel message is forbidden to be preached," said V. Thansiamia, health and temperance director of the Southern Asia Division, "the message of health serves as a forerunner, paving the way for the good news to reach the unreached."

The dental clinic in Djibouti, a staunchly Muslim country, has already led to a baptism in the Red Sea and a group of 30 worshipers each Sabbath. The optometric clinic in Swaziland has enjoyed similar success; staffers there have established a new congregation as well and have acquired 50 acres of land for its new church building and a youth camp.

An emphasis on young people, in fact, comprises a great portion of health and temperance efforts around the world. Since 1990 Dr. Patricia Mutch, of the Institute of Alcoholism and Drug Dependency (IADD), has conducted training events for Adventist Youth to Youth in Russia, Latvia, and the Philippines. Young people who attend these programs are enabled to plan and carry out a



The school of nursing in Braila, Romania, annually produces 70 graduates, who are touching the lives of thousands in their Christian ministry throughout Eastern Europe.

wide variety of peer-prevention strategies in their home communities.

On the Home Front

The IADD, an adjunct of the General Conference Department of Health and Temperance, also conducts summer classes on addictions on the campus of Andrews University and oversees training for pastors and other church leaders in ministry to chemically dependent church members and their families. This is particularly needed in places of rapid church growth.

During the next quinquennium the IADD will be offering division-wide needs assessment surveys of the use of alcohol and other drugs among church members. It will also expand its work as a consulting agency to the Adventist educational system in the establishment of drug-free programs.

The Health and Temperance Department has participated in and sponsored many of the IADD materials and programs through the International Commission for the Prevention of Alcoholism and Drug Dependency (ICPA). Directed by Thomas R. Neslund, the ICPA is a nonsectarian, nonpolitical entity with United Nations recognition. It operates in more than 100 countries and seeks through global efforts to reveal the societal impact of such dependencies, and to point up effective preventive actions.

Over the past five years the ICPA has developed a prevention magazine for Russia, Latvia, Estonia, and Kuwait. In cooperation with Three Angels Broadcasting, it has produced 13 30-minute drug prevention programs for TV. To augment its prevention network among diverse governments, agencies, and other organizations around the world, the ICPA conducted two world congresses—in Kuala Lumpur, Malaysia (1991) and Hamburg, Germany (1994). These sessions have led to such breakthroughs as influencing the World Health Organization (WHO) to forsake its former endorsement of the so-called Mediterranean Diet, which includes the recommendation of the daily use of alcoholic wines. In a statement released to the press, the WHO reversed its position.

In a world in which solid information is often at a premium, the Adventist message of health and temperance has cast the spotlight on those influences in society that adversely affect an individual's



As a volunteer, Loma Linda University's Dr. Cameron Johnson (second from left) administers an anesthetic during a surgical procedure at Sopas Adventist Hospital in Wabag, Papua New Guinea. He is assisting Dr. Francisco Munoz (third from left), of Peru.

relationship with his or her Creator.

To form a basis for this emphasis, in 1993 the General Conference Health and Temperance Department conducted a thoroughgoing study conference of Adventist theology, philosophy, and practice of health and healing. Called "Health 2000 and Beyond," it was comprised of 72 delegates, representing theologians, church administrators, health-care professionals, and laypersons. The conference agenda focused on five areas: the theology of health, personal health, the health professional, the corporate church, and health-care institutions. This program gave leadership an opportunity to review the basis from which Adventism has inherited its emphasis on health and to project strategies into the future.

Thanks to the church's unique interest in health, in fact, Adventists are frequently involved in cutting-edge research and development. According to Stoy Proctor, General Conference health and temperance associate director for health promotion, the department has produced two videos: *The Search*, a 28-minute summary of the advantages of the Adventist lifestyle; and *Second Chance: One of Ten*, on the connection between tobacco and lung cancer. Following a complete scientific study of the Breathe-Free Plan to Stop Smoking, Proctor reports, this highly respected smoking cessation program has been revised. And the General Conference Nutrition Council, meeting twice yearly, has produced nine position papers and a graphic vegetarian pyramid that has been featured on network television.

This kind of positive influence reaches to local levels as well. Adventist health professionals were invited to participate in the All-India Vegetarian Congress and Maramon Convention, the world's second-

largest religious convention. As recently as four years ago, Tripura, a state in northeast India, forbade any proclamation of the Christian gospel. After the entry of the Seventh-day Adventist health message, however, the church was invited in 1992 to send a missionary nurse. Since that time 38 people have joined the church in that region. As a direct result of Adventist effort, the city of Mizoram has banned cigarette smoking in all government-operated buses and offices.

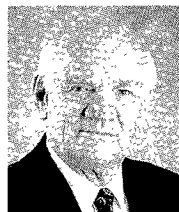
Seventh-day Adventists have also influenced changing tobacco-control legislation in Australia, the Solomon Islands, Samoa, Fiji, and New Zealand. Dr. Harley Stanton, associate director of the Health and Temperance Department in the South Pacific Division, serves as a representative to the World Health Organization for tobacco control for the South Pacific-Southeast Asia region. Furthermore, department director Dr. Percy Harrold reports the development of the *Life-Talk* radio program, broadcast from 50 radio stations around the South Pacific Division.

Creativity is further demonstrated by the Asia-Pacific Division, which has developed the rural health student missionary program. Fifty such volunteers have devoted a year of their lives in unentered areas, launching major health-education programs and drawing people to Christianity through such efforts.

Semmy Lenzun and Roy Wurangian went to Waipia, a village in eastern Indonesia. While visiting every house in the village to encourage immunization and community involvement in other local health programs, they met a police officer who had married a former Adventist. She invited Lenzun and Wurangian to conduct Bible studies in her home. Over time they discovered 10 Adventist families scattered throughout surrounding villages. Drawing them all together for an evangelistic crusade resulted in 58 baptisms and the building of a new church. Thanks to the efforts of Lenzun and Wurangian, the new members of Waipia's new Seventh-day Adventist church came to the same wonderful truths that H. K. Mwavua and his wife, Eunice, discovered in Kenya, half a world away.

And it all began with God's marvelous message of health and happiness.

Adventist World Radio



By **Walter Scragg**
President

The message from Russia was terse: "If AWR can approve a contract in the next seven days, broadcasts to India, China, and the Middle East can begin from Novosibirsk, Siberia."

The impossible vision of world coverage through radio shimmered with expectations of reality. Not too far ahead, the voice of the third angel might sound everywhere around the globe. After all, Ellen White wrote, "God entrusts men with talents and inventive genius, in order that His great work in our world may be accomplished" (*Fundamentals of Christian Education*, p. 409).

In March 1992 Adventist World Radio commenced broadcasts from Novosibirsk. These were followed rapidly by broadcasts from three other sites in Russia: Samara, Moscow, and Ekaterinburg.

At the end of 1990 AWR acquired a former political propaganda station in Costa Rica, using funds supplied by a lay donor. In 1993 AWR secured licenses to use two 250-kilowatt transmitters in Slovakia, and a third trans-

mitter (100 kilowatts) has since been added.

Costa Rica, Russia, Slovakia, added to the flagship station KSDA on Guam, pushed hours broadcast per week to more than 1,000. Studios that once produced one 30-minute program per week now record one hour per day.

Opportunities to broadcast from stations inside the countries of the former Soviet bloc have created additional demands. AWR has released \$1 million to help pay for these unexpected opportunities.

This year AWR has plans to add Bulgarian, Farsi, Kannada, Latvian, Nepali, Punjabi, Swahili, Tibetan, and Ukrainian to its array of languages, adding more than 240 million people who will be able to hear the gospel in their own tongue. Resources for program producers are distributed from a center at Newbold College.

To provide airtime for these languages, AWR has launched an appeal for a fourth transmitter on Guam. In addition, the search continues for our own broadcast site in Europe. Achieving this has been tantalizingly close several times.

AWR is already among the most-listened-to foreign stations in China. In Indonesia it ranks among the top religious broadcasters. In Russia it draws an estimated weekly audience of close to 3 million listeners.

AWR's Top 10 Stories

Here are the top 10 stories from AWR during the past five years:

1990—An AWR listener establishes the first Adventist presence in Niger.

1992—Broadcasts from Russia begin, making *daily* broadcasts a reality.

1992—A listener in Sumatra, Indonesia, is baptized, opening an entire new region to the gospel. Some 250,000 hear AWR every week in Indonesia.

1993—The studio in Cyprus begins production. By 1995 Arabic is broadcast seven hours a day. Farsi production for Iran begins.

1994—Vietnamese, Urdu, Arabic, Bangla, and Sinhala have added 500 million potential listeners.

1994—Baptisms in Northern China of more than 2,000 in one day is traced to AWR listeners who accepted the message as early as 1991.

1994—An Adventist layperson in Brazil proposes funding a major broadcast facility in Paraguay to complete AWR's coverage of South America.

1995—*The Voice of Hope* is the top religious broadcast to China.

1995—KSDA (Guam) receives a total of 100,000 letters—most of them from China.

1995—AWR provides live coverage of the General Conference session to its global audience using five languages.

AWR continues to model for the church how a global organization can be operated with a handful of staff members at its head office and the bulk of its resources at the cutting edge of evangelism.

AWR is the voice of hope for all peoples. Plans now under way call for doubling the number of language broadcasts to more than 70 by the beginning of the new millennium. This translates into more transmitters, more antennas, and more hours of broadcasting the three angels' messages—truly one of the great Global Mission goals ahead for God's people.



Ray Allen, director of AWR Resource Centre, England, and Andrea Steele, Public Relations and Development director of Adventist World Radio, prepare the hourlong daily broadcast in English for Netherlands FM station and retransmission worldwide on AWR.

Education Department



By Humberto M. Rasi
Director

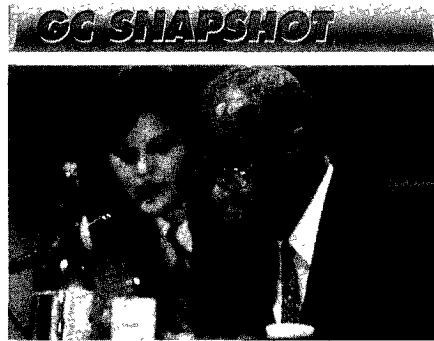
Supported by several industries and a committed constituency, this institution was recently ranked by the government as one of the 10 best universities in the entire country—public or private. The university offers master's-level degrees in several fields and is starting a doctoral program in theology. There are now more than 40 colleges and universities that offer recognized graduate degrees.

Come with me for a quick, zigzag trip around the world, visiting just four of the schools that our church operates in more than 100 countries. We'll start at our elementary school in the Galapagos Islands, off the coast of Ecuador in South America. Established four years ago as a church outreach project in the town of Puerto Ayora (the commercial and tourist center of these unique islands), it is now considered the best private school in the archipelago. "I'm delighted to have enrolled our two daughters in this school," the manager of one of the tourist offices in town told me. "Although we're not Adventists, we appreciate the academic progress they have made and the caring Christian attitude of the teachers. The only problem is that our daughters are beginning to ask us religious questions that we can't always answer. They now know more about the Bible and its teachings than we do!" There are more than 4,800 Adventist elementary schools like this around the world. Some operate as church schools, others as mission schools, serving many students from non-Adventist homes.

Moving on to Europe, we come to the outskirts of the city of Darmstadt, Germany. There, surrounded by green meadows and a pristine evergreen forest, we find our Marienhoehe Secondary School. Established in 1921 as a boarding school, Marienhoehe offers a broad academic program, with well-equipped classrooms, laboratories, and art studios. Many of its graduates have achieved the highest scores in the state on the government exams for students who finish their preuniversity studies. Scores of these students have gone on to complete advanced professional programs in German universities. Worldwide, there

are 1,000 secondary schools like this—some with dormitory facilities, others operating as day academies.

Flying south, we arrive at the modern campus of the University of Eastern Africa near Baraton in Kenya. Located on rich agricultural land, this was the first private institution of higher learning chartered by the government of the



Maurice Battle, associate GC secretary, responds to a message passed to him while working during a business session. Beside him is one of dozens of young people who are working at the session as pages.

country. In 1991 the president of Kenya came to present personally the university charter and install its academic authorities. He publicly commended the Adventist commitment to quality education and presented our university as a model of an institution that seeks to educate the entire person. This school currently offers college-level programs in the arts and humanities, education, engineering, and religion. Our church operates approximately 100 similar training schools, colleges, and universities that offer two-, three-, or four-year postsecondary diplomas and degrees.

The last leg of our brief itinerary takes us to Korean Sahmyook University, on the outskirts of Seoul. Founded in 1906, this is now one of five Adventist institutions of higher learning. It has an enrollment of 2,948 students.

A Worldwide System

Seventh-day Adventists operate the broadest unified, church-related international system of education involving 47,000 educators in almost 6,000 institutions, from kindergarten through university. Thousands of parents and students, as well as the membership at large, invest millions of dollars every year to maintain and expand this global educational system. As of January 1, 1995, 858,000 students are benefiting from our school offerings worldwide. Approximately half of them come from non-Adventist homes. Why do we make this substantial investment? Basically, for five reasons:

- ▶ To educate Adventist youth for a useful life, and in the context of Christian faith and biblical values, keeping in balance their intellectual, spiritual, physical, and psychosocial development.
 - ▶ To train future Adventist leaders and denominational workers, encouraging them to devote their talents to accomplishing the church's mission until Jesus comes.
 - ▶ To deepen the commitment of Adventist youth to Christ and to attract to His church non-Adventist youth of high ideals, helping all of them to develop Christlike characters.
 - ▶ To exert an uplifting influence on society, the nation, and the world, through service, evangelism, research, and discoveries carried out by Adventist educators, students, and alumni.
 - ▶ To cooperate with church leaders and members in discovering new truths, developing mission strategies, and providing Adventist answers to the ethical issues faced by society.
- It is not possible to imagine a viable and vibrant Seventh-day Adventist Church without a strong educational

system. Unfortunately, in recent years there has been a steady decline in the ratio of students in Adventist schools and church membership. It seems that the faster the church grows—mostly among youth and young adults—the greater the gap between the number of members and the number of Adventist students attending our schools. In certain parts of the world we find non-Adventist parents more interested in sending their children to our schools than some Adventist parents. Aware of this reality, the church has selected Adventist education as one of the six critical issues on which it will focus during the next quinquennium. We will seek to make Adventist education accessible to all Adventist children and youth, at least at the elementary and secondary levels.

Trends and Achievements

Our global system of education is coordinated through the International Board of Education, which authorizes new institutions and programs at the secondary and postsecondary levels, and the Adventist Accrediting Association, which provides regular school evaluations of academies, colleges, and universities.

During the past quinquennium (1990-1995) several important trends and achievements in Adventist education deserve mention:

► **Growth in the developing world.** Steady increases in the number of schools and enrollment are taking place in Latin America, Africa, and the Asia-Pacific region. The South American Division, for example, has twice the number of students enrolled in our schools than the North American Division (173,000 versus 87,000).

► **Chartering of new universities.** National governments in several countries have granted charters or authorizing decrees to establish Adventist universities. In addition to the three authorized to offer doctoral degrees in the U.S.A. (Andrews, La Sierra, and Loma Linda), our church operates recognized universities in 15 countries: Argentina, Bolivia, Chile, Colombia, Costa Rica, Dominican Republic, Germany, Kenya, Korea, Mexico, Peru, Philippines, Puerto Rico, Rwanda (tem-

porarily suspended), and Zimbabwe. Currently moving in that direction are our senior institutions in Australia, Brazil, Nigeria, and Uganda. Interested students can now pursue recognized medical degrees in three countries: the United States, Mexico, or Argentina.

► **Involvement in Global Mission.** In some countries, church leaders start new elementary schools as the best method for establishing an Adventist presence in unentered areas. The International Teacher Service continues to play an important role in penetrating areas of the world or layers of society in which regular outreach approaches are restricted or less effective. Teachers and students in our secondary schools, colleges, and universities spearhead health clinics, literacy programs, evangelistic campaigns, and other activities, thus providing needed services and pushing forward the frontiers of the gospel.

► **Integrating faith and learning.** The Institute for Christian Teaching—a service of the General Conference Education Department—has held 17 seminars for educational leaders in various countries of the world. Designed as an intense, creative experience, these sessions help teachers to approach their academic or professional subjects from a clear biblical perspective. The resulting essays have been published in the *Christ in the Classroom* series (15 volumes), which have been placed in the libraries of all Adventist colleges and universities, thanks to the generous support of an Adventist businessman committed to Christian education. In addition, the Institute has published curricular guides in English and Spanish for 16 secondary subjects, which seek to integrate biblical values with academic subjects.

► **Publications.** *The Journal of Adventist Education*, now in its fifty-seventh year of publication, continues to receive awards for the quality and relevance of its articles. A selection of its articles is now being included in three parallel journals published in French, Portuguese, and Spanish, thus benefiting the large number of Adventist teachers who do not have access to the English language.

► **Training and networking.** Responding to requests from the world

field, in 1992 and 1994 the Education Department organized the first international seminars for college and university presidents, and for board chairs of Adventist colleges and universities, respectively. These seminars provided specialized training and fostered cooperation among the growing number of Adventist institutions of higher learning around the world.

► **A critical need.** There are approximately 200,000 Adventists pursuing college and university degrees around the world. One fourth of them (53,000) are attending our own institutions of higher learning; the remaining three fourths face the challenges of attending non-Adventist colleges and universities. The Education Department is cooperating with an interdepartmental group committed to nurturing the faith of these students. Known as AMiCUS (Adventist Ministry to College and University Students), this joint effort includes the publication of *Dialogue*, a journal addressed to these students, as well as to young professionals. *Dialogue* is produced in English, French, Portuguese, and Spanish.

Toward 2000

What of the future? During its last World Education Advisory meeting, the directors of education from the world divisions and the General Conference agreed to focus on the following themes during the next quinquennium:

1. To strengthen the religious dimension in Adventist education at all levels.
2. To foster the professional development of Adventist teachers and educational leaders.
3. To promote the service and missionary outreach of all Adventist schools.
4. To encourage networking and cooperation in Adventist education.

Experience and research have shown that the longer a student from an Adventist home attends our schools, the higher will be his or her involvement in and support for the church's beliefs and mission. There is no question that Adventist education continues to be one of the best mediums for conveying biblical values and engaging our youth in the gospel commission until Jesus comes.

International Health Food Association



By Eugene W. Grosser
Director

It was in 1863 that Ellen White first shared counsel with the infant church on the subject of healthful living and predicted that the church program, in response to this counsel, would grow.

And grow it did—in many different directions. But it was not until the 1890s that the church began manufacturing health foods on a large scale, as part of its commitment to encouraging better nutrition in the world.

Following that beginning, production facilities were established in many countries, some to become strong and a major presence in the markets served, while others never developed beyond modest operations. Regrettably, a number have been sold in recent years. Since our last General Conference session, Granose Foods in England, Nutana in Scandinavia, Pur-aliment in France, and PHAG in Switzerland are no longer owned by the church.

So what is the future of our church's health-food work? Does it still have a part to play in accomplishing the mission of the church? Members of the International Health Food Association, an affiliation of church-owned and church-operated companies, will answer that question with a resounding yes! And there is ample evidence to support that view.

During the past five years, until the end of 1994, our member companies recorded sales of US\$1.525 billion and distributed more than 714,000 tons of food products—both records compared to previous performance. Two companies in particular achieved strong growth—De-Vau-Ge in Germany (with 35.7 percent) and Sahmyook Food in Korea (with 35.8 percent). Overall, there was an increase of 20,748 tons of products sold, despite the loss of the

above-mentioned companies during this period. And from profits earned, many millions of dollars have been provided in support of the wider outreach of the church.

Signs of Progress

Two new factories have been constructed in Korea, one facilitating the production of instant noodles and the other opening soon to supply new products to the existing range. San-iku Foods in Japan installed a new plant to manufacture an energy drink that is selling well for them. In South America, Granix in Argentina reports 1994 as one of its best years, with good profits and a promising outlook, while Superbom in Brazil, after a very difficult period, is consolidating its position and expressing enthusiasm for the future.

Although the Inter-American Health Food Company is one of our smaller businesses, it operates 12 branches in seven countries and provides important support for the church by employing college students attending a number of our institutions, thus allowing them to fund their study programs. During the quinquennium the volume of business has grown significantly, and a strong building and plant improvement program has been undertaken.

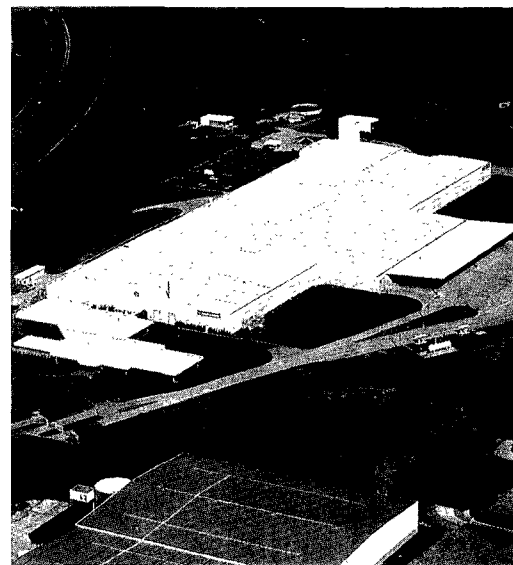
Today De-Vau-Ge is the only production facility remaining in Europe of the several that have operated during a large portion of this century. In 25 years its turnover has grown from DM3 million to DM150 million per annum. Its most recent developments have been the commissioning of a new cereal plant for the manufacture of comflakes and puffed-wheat prod-

ucts and the construction of a new warehouse.

The South Pacific Division's Sanitarium Health Food Company has continued with a stable and profitable operation. Not only does it promote good nutrition in the community, but it also has become increasingly important to the church because of its financial support. During this quinquennium more than 50 percent of the division budget was derived from company profits and, additionally, sufficient resources have been generated to fund the construction of a new factory in Australia with a floor area of 280,000 square feet. For the company it has been a period of significant change as measures have been adopted to successfully recruit skills to meet the competitive pressure of a global market and to ensure long-term viability.

Again we might ask, What is the future of our health food work? As with any field of endeavour, a successful health food program requires a clear sense of mission, adequate resources, with continuing investment and competent skills at all levels—particularly in management. With a commitment to these fundamentals, the International Health Food Association believes there is great potential for the health food ministry of the church.

Let us pray that the same God who inspired the commencement of this form of outreach more than 100 years ago will show us how to use it today in reaching billions yet untouched by its influence.



Nominating Committee Report—5

GENERAL CONFERENCE

Directors of Departments/Services

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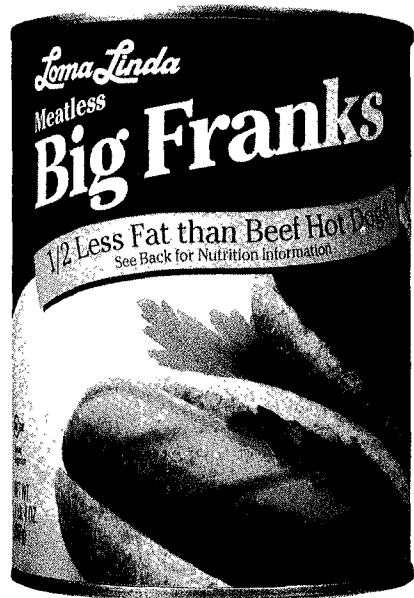
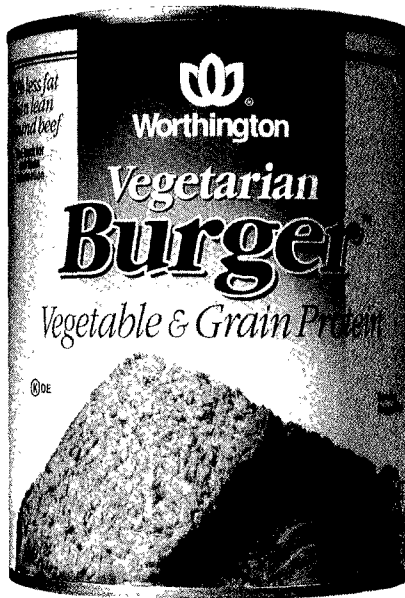
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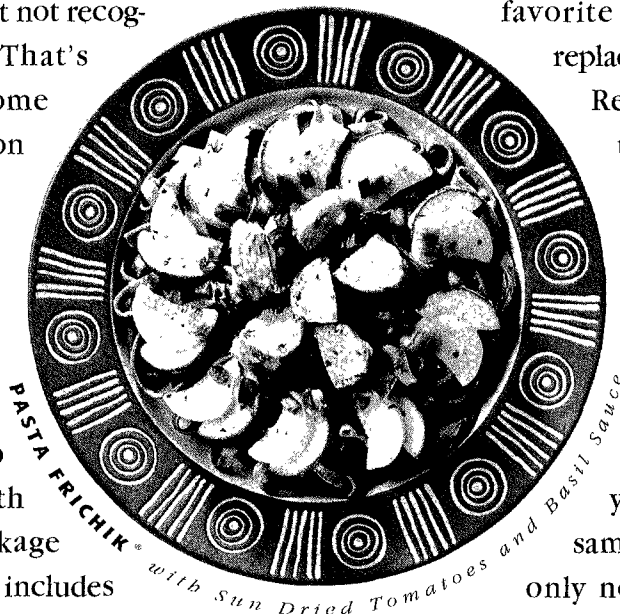
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