

ADVENTIST REVIEW

July 4, 2000



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A Chorus of Praise:

**Korean Adventist
Ladies' Choir Lifts
the SkyDome Roof**



The Church That Never Stops. At All.

“Hope is a thing with feathers
That perches in the soul
And sings the tune without the words
And never stops at all.”

—Emily Dickinson

The rolling wave of people moved in the start-step rhythmic motion that only a vast crowd of single-purposed humanity can produce. The mass grew at regular intervals and swayed gently toward the stadium as, step by step, they got closer to their destination—the “field” of the SkyDome.

Finally veering left and right and down the sidewalk to different gates, the crowd thinned and pulled, resembling the taut strain of an exerted muscle. People found their seats, or milled about the 100 level of the stadium

catching up with family and long-lost friends. It was after supper on Sunday, July 2, and the evening presentations were about to commence.

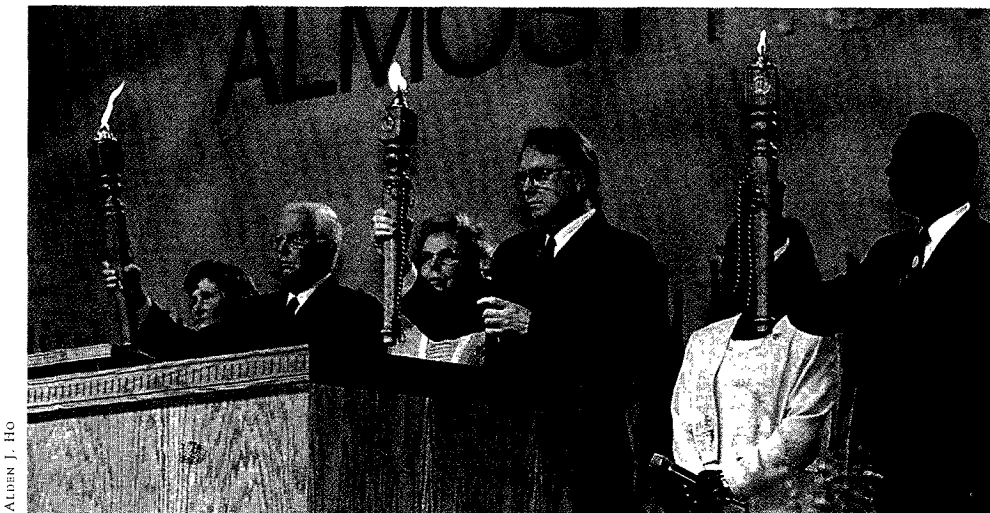
I settled in my seat with the words faith, hope, and love whirling around my mind. During the evening program on the first night of the session, June 29, one of the reports asserted that these three words were the definition and foundation of the Seventh-day Adventist Church—the real reason, purpose, and focus of the church—and the motivations that propel us to share Jesus with others. All the structured elements that comprise the church and its officiating body are important, but secondary. Without faith, hope and love, the work and decisions made for the future of our church will be meaningless. It was with those thoughts churning in my mind that I turned my attention to the stage.

Dedicated Servants

GC president Jan Paulsen, secretary Matthew A. Bediako, and treasurer Robert L. Rawson were consecrated during a special dedication service that occurred before the scheduled reports from the Euro-Asia and Northern Asia-Pacific divisions. The litany, written by Gary Patterson, vice president of Adventist Health System, and consisting of speaking assignments for Paulsen, Bediako, Rawson, and others, underscored the awesome

THE DAY IN
TORONTO
Monday, July 3

Kimberly
Luste-Maran
Assistant Editor



ALDEN J. HO

LIFT IT HIGH: Newly elected church leaders, GC treasurer Robert Rawson, president Jan Paulsen, and secretary Matthew Bediako, hold the symbolic torch of Jesus aloft.

responsibilities each official has to God and His people through seven major goals (“hear the word,” “acknowledge the call,” “accept the challenge,” “join the service,” “know the mission,” “see the vision,” and “enter the joy”). The reading also reminded all those present that “man does not live on bread alone, but on every word that comes from the mouth of the Lord. . . . Sharper than any double-edge sword, it penetrates even to dividing, soul and spirit, joints and marrow. . . . Everyone who trusts in Him will never be put to shame. The same Lord is Lord of all and richly blesses all who call on Him” (based on Deuteronomy 8:3; Hebrews 4:12-14; Romans 10:11, 12, 17).

Several others participated in the reading, including GC women’s ministries director Ardis Stenbakken, Patterson, C. D. Brooks, and “The Prophet,” portrayed by Adventist Chaplaincy Ministry director Richard Stenbakken. The litany ended with a choral blessing, “The Peace of God.”

Near the conclusion of the program, the torches held by each of the three officers were lit. With arm outstretched, Paulsen publically declared that the top governing entity of the church will endeavor to heed the words of the litany, keeping service to the members of the worldwide church paramount.

Growing Numbers in ESD

The Euro-Asia Division offered a report in its vast territory that stretches through 11 time zones and eight and a half million square miles. Through song, video presentation, and personal testimony, those in attendance were able to see the culturally diverse peoples in this region, as well as the enormous potential for an abundance of evangelistic efforts.

Following the video report ESD president C. Lee Huff highlighted the great differences in the division, and also showed great excitement in the possibilities. “We must use a variety of methods of evangelism. The flyers and pamphlets we handed out [when

Communism ended] will not work as well now. People are more interested in capitalism, in making money. . . . We have to reach them in different ways.”

Olga Pivovarova, a layperson from Russia who devotes herself to evangelism, was interviewed after the video presentation. “I preach only Jesus. I love people, and I love Jesus. I’m not doing something special because thousands do the same. . . . This person will never be silent. . . . I appeal to you to preach Jesus Christ, and when you’re home please preach to everyone, to every world.”

Colorful People

The Northern Asia-Pacific Division also presented its report on Sunday evening. The report began with a colorful, dramatic introduction of the countries in the division as representatives of each country marched onto the platform, garbed in national dress, and greeted—in varying languages—their brothers and sisters of the world church. A video report, supplemented with words by Northern Asia-Pacific Division president Pyung Duk Chun, proceeded the warm salutation.

The NAPD is the newest division, “born” on January 1, 1997, and many of its members are young: more than 50 percent of members in some of the unions in this division are under the age of 25. This youthfulness and energy were evident throughout the report. “Every year tens of thousands of young people are baptized,” the report affirmed. “The most effective means of retaining our young people is to train them for service to others.”

The Other Meetings Across Town

Sunday evening concluded with the Northern Asia-Pacific Division’s program. Monday morning dawned damp and dreary. Prepared to be rained upon, I ventured out into the streets of Toronto to visit another group of delegates with a different kind of agenda.

I stepped briskly toward the small library lecture hall at Ryerson

Polytechnic University. The crowd was moving fast—skipping, cavorting, singing, and laughing as they jaunted down the sidewalk. The delegates and trainers hurried inside, where sound checks were emanating from the stage. People swarmed into the room and quickly settled into seats. The morning presentation of Impact Toronto 2000 was about to commence.

I slid into a blue bucket seat with the words faith, hope, and love churning once again in my mind. I had already seen these in action at the SkyDome—it was obvious how committed, and how much love, faith, and hope abounded in those on the stage the previous night—through the touching reports and the challenge-imbued litany and dedication service. Now, I knew, I’d see them in practical application.

After only a few moments I was overwhelmed at all the energy and activity at IT 2000, a young adult initiative geared toward reaching out to the people in Toronto and teaching unique evangelistic skills for delegates to implement in their own home churches and conferences. [IT 2000 will be covered in various news articles throughout the GC *Bulletins*.]

Like the other meeting “down the road,” winning others to Christ and enlarging our Adventist family was the major prerogative. Combining the practicality and necessity of the business sessions and reports that are the backbone of the GC session with IT 2000’s dynamic application of the methods that made the church in the first place makes this church unstoppable. People in Toronto will know we were here—from the large numbers in the SkyDome and from the small groups of young adults blanketing the city with Christ’s love. And the people of Toronto will know we are people of faith, love, and hope when we stay here—in hearts and minds and continued ministry—and be the church that never stops, at all.

Four New Vice Presidents Elected

Three new general vice presidents and one new division president were elected by the delegates at the Monday morning business session.

Joining the GC as general vice presidents are Gerry D. Karst, Armando Miranda, and Ted N. C. Wilson. Lowell C. Cooper, Leo S. Ranzolin, and Calvin B. Rock were reelected. Nominated and elected individually, the six vice presidents were each voted unanimously.

Before the floor vote, General Conference president Jan Paulsen gave brief biographical profiles of Karst, Miranda, and Wilson.

Gerry D. Karst has served as president of the Middle East Union and associate secretary of the General Conference. For the past six years he has been assistant to the General Conference president.

Armando Miranda, president of



Newly elected Eastern Africa Division president Pardon Mwansa and his wife, Judith, are introduced to the delegates.

the North Mexico Union, has served the church as a pastor, evangelist, departmental director, and conference president.

Ted N. C. Wilson has been a departmental director, division president (Euro-Asia Division), associate secretary of the General Conference, and for the past four years, president of the Review and Herald Publishing Association.

WINDOWS ON MISSION

The Diversity of the Window

"The Adventist Church was born and raised in mission—it was its first love."

With compelling words Michael Ryan, director of Global Mission, opened the second "Window on Mission" focused on "the 10/40 window," an area encompassing 66 percent of the world's population and some of the least evangelized, most impoverished countries.

Ryan spoke of the diversity in the 10/40 window and the challenges that diversity creates for mission. According to Ryan, the 10/40 window includes 88 countries, including Japan, India, and China. The majority of the world population of Muslims reside in the 10/40 window, as well as 800 million Hindus and millions of Buddhists and animists.

"We have no choice. The mandate

is ours. We must go," declared Ryan.

After specialists in mission highlighted areas of opportunity and challenge in the 10/40 window—contextualization and world religions, training members and leaders, raising awareness, and positioning the church for change and action—comments from the floor were solicited.

"We need to allocate much more of our resources," said Gerald Lewis, from the Northern Asia-Pacific Division. "We need venture capital. We need to take more risks."

Greg Saunders, of the Africa-Indian Ocean Division, agreed, while voicing another concern. "We need venture capital, but we also need venture people in strategic locations."

"We have to adopt new materials and new methods of evangelism for non-Christians," stated Jonathan Kuntaraf, General Conference. Another delegate also noted that Newbold College offers five full-time scholarships in Islamic studies in an

Paulsen expressed confidence in the talents and skills each new vice president will bring to his position.

Nine of the 12 division presidents were also elected Monday morning: Violeto F. Bocala, Southern Asia-Pacific; Luka T. Daniel, Africa-Indian Ocean; Laurie J. Evans, South Pacific; Ulrich Frikart, Euro-Africa; Israel Leito, Inter-American; Pardon Mwansa, Eastern Africa; Ruy H. Nagel, South American; D. Ronald Watts, Southern Asia; and Bertil Wiklander, Trans-European.

With the exception of Pastor Mwansa, each leader had already been serving as president of his respective division. Mwansa became associate director the Stewardship Department of the General Conference after the 1995 GC session in Utrecht. Prior to that he was president of the Zambian Union.

Each division president also serves as a vice president of the General Conference and is nominated on the recommendation of a division caucus.

effort to increase the number of workers reaching Muslims worldwide.

Some delegates identified challenges faced in the 10/40 window.

James Wu, from Taiwan in the Northern Asia-Pacific Division, pointed out that Christians are sometimes prevented from working in the 10/40 window because of their religious affiliation. Max Jose Pierre, from the Africa-Indian Ocean Division, underscored the problem of restrictions on religious liberty in many countries in the world. He suggested that the Internet and cassette ministries were valuable tools to overcome these problems.

The importance of family systems in evangelism was highlighted by Karen M. Flowers, associate director of family ministries for the General Conference.

"We think family relationships will be a meaningful piece of the dialogue," said Flowers.

People of Promise

Devotional message presented Sunday morning, July 2, 2000

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:1-3).



Daniel B. Viloso
President, North
Philippine Union
Mission

In these verses we learn what characterizes the people of promise, where they came from, and where they're going. God speaks in this prophetic good news for literal and spiritual Israel, and His words are loaded with truths and glorious promises.

Israel has been in exile for 70 years. Jerusalem and the Jewish homeland lies in waste. Deliverance and homecoming seem remote, many have grown tired of waiting, and some have given up. How similar is this situation with spiritual Israel today. As a people of promise, the Advent believers have waited 2,000 years since Jesus promised, "I will come again." Many are tired of waiting; others have abandoned the blessed hope. At no time is the admonition of the Lord's messenger needed as much as now. Ellen White wrote, "At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason."¹

Friends, God is true to His promise. The tarrying time is almost ended. As God talked to His covenant people in the past, He comes to us saying, "Hearken to Me."

Consider the two attributes that identify God's people. 1. *They are followers of righteousness*—they did not invent their beliefs; neither have they relied on traditions or the teachings of man. They believe the revealed will of God and lovingly and willingly follow Him. 2. *They seek the Lord and Him alone*—they don't chase after other gods, but serve the one true God. They desire to be justified and sanctified by the grace of God. Although born in sinful flesh, they have experienced spiritual rebirth. Subjected to the control of the Holy Spirit, they are willing to be made willing to do things for God's pleasure. Although in the world, their lives

become less and less worldly, and more and more heavenly.

To this people the Bible promises, "They shall dwell on high: their place of defense shall be the munitions of rocks: their bread shall be given unto them; their water shall be sure. Their eyes shall see the king in His beauty, and they shall behold the land that is very far off" (see Isa. 33:16, 17).

The level of Christian maturity may not be the same among God's people—but we walk the same path; we seek the same Lord. Seeking the Lord should be intense and intentional. When you get up in the morning, don't run at once to your car or hurry to your daily work. Intentionally stop and wait on the Lord. He wants to fellowship with you. "Consecrate yourself to God in the morning; make this your very first work."²

The people of promise have a consuming desire to attain righteousness by the grace of God. "God requires at this time just what He required of the holy pair in Eden, perfect obedience to His requirements. . . . It is not the work of the gospel to weaken the claims of God's holy law, but to bring men up where they can keep its precepts."³

Look to the Past

"Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged" (Isa. 51:1). God asked His discouraged people to look to the past, to their humble beginnings. There is something good in remembering the past, even the painful past. James Conant, former president of Harvard, said that "good teaching always begins with history." If we want to understand and appreciate who we are today, we need to know who we were yesterday. God offers comfort to His people rooted in history. He likens their origin to a lifeless rock, dug from a pit, incapable of receiving impressions.

Satan wants to make us comfortable with our successes—degrees earned, positions held, riches accumulated, and projects accomplished. We may perceive ourselves from a position of strength, viewing our successes as the result of our efforts, of good things as the fruitage of our goodness. But God would have us acknowledge that we are not in ourselves deserving. Nothing that we do can gain God's approval or earn merit.

All of us, like Abraham, started with a stony heart. But

God's grace has power even over the hardest stone. He willed to make us willing to have our hearts made soft, like the heart of Jesus. Thus to us is fulfilled Jesus' words, "For I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt. 3:9).

Of Abraham, God said, "For I called him." The condition of the sinful human race prompted God to make a life-giving call. The process of salvation was effected at the moment Adam and Eve sinned. God called them back to Him. He offered to restore them to fellowship on the basis of His unconditional love. The same invitation is given to all to be part of the people of promise. God has committed to us the task of calling others to His salvation. That's the reason we exist as a church. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Because God is true to His promises, Abraham was richly blessed. Blessed with protection, obedience, wisdom, and a genuine faith in God. So when he was called to go to a strange country, he obeyed. Blessed of faith, he sojourned in the Land of Promise: "For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10).

And he also increased. "Blessed of faith, Sarah, who used to be barren . . . was delivered of a child when she was past age, because he judged him faithful who had promised that the seeds of Abraham would be as many as the stars of the sky" (see verses 11, 12).

And did you know that this is a promise to you and me? I firmly believe that the Seventh-day Adventist Church is most blessed. A leader in ministries, custodian of truth, bearer of the mark of the true church, and soon to reflect the patience of the saints, the righteousness of Christ, and the faith of Jesus. We have increased tremendously from a small beginning to a world family of God.

Conversion stories

Basilio and Jocelyn Dangiwan were

members of the New People's Army (NPA), the military arm of the Communist movement. The NPA is a political threat to the Philippine government; a radical element in society; and hard to deal with. Many times this group tortures and kills people.

Unknown to the evangelistic team assigned to conduct a crusade in Apatan, Kalinga, a group of NPAs, including Basilio and Jocelyn, listened attentively. When the call came for decisions, however, no one decided to be baptized, and the team thought it was a failure! But the group continued their visitation and Bible study. Finally four people decided to be baptized, and among them were Basilio and Jocelyn, the NPA couple.

We thank and praise God for the successes that this church has had evangelizing the world. While the United Nations recognizes 230 countries, be comforted that we have established work in 205 countries. When this church was organized in 1863 the modern people of promise were only 3,000 in number. Now we number 10,492,045.

The promise that Abraham's family will become as numberless as the "sands of the sea" is not fulfilled by human devising. For God will "finish the work, and cut it short in righteousness" (Rom. 10:28) "not by might, nor by power, but by my spirit says the Lord Almighty" (Zech. 4:6). God works in marvelous and unconventional ways to bring people to Him and to His Sabbath truth.

In my country, God has used even the lowly carabao (water buffalo) to preach. Many years ago a farmer started keeping the Sabbath when he heard his carabao speak, "Remember the Sabbath day to keep it holy!"

A recent story coming from the island of Negros in central Philippines tells of a layman named Rodrigo Marquez who visited the family of Rodrigo Cortejo to give Bible studies. The family showed interest, but Mr. Cortejo was very prejudiced. Each time that Marquez would visit, Cortejo would leave. However, one thing interested Cortejo. He heard that Marquez was selling his male carabao, and he

wanted to buy it.

The sale was made, but on Friday afternoon the carabao was sick and could not get up. The whole of Sabbath the animal lay on its side; water and hay were placed beside it. Cortejo decided to return the animal on Sunday. But to his surprise he found the carabao up and strong on Sunday as though nothing had happened. He used it to plow and take farm products to market that week. When the next Friday afternoon came, the animal was lying on its side again. Cortejo could not use his animal that Sabbath. When Sunday came, it was up and alert. This happened on three consecutive Fridays. His daughter Rhovelyn told him about the Sabbath, which Marquez taught in the Bible studies he conducted. It dawned on Cortejo that God was telling him something. In September 1999, 19-year-old Rhovelyn was baptized, and a few weeks later Rodrigo Cortejo was baptized into God's commandment-keeping church.

The servant of the Lord gave us a scenario of the last days. "The Comforter is to reveal Himself, not in any specified, precise way that man may mark out, but in the order of God—in unexpected times and ways that will honor His own name. He will raise up from among the common people men and women to do His work, even as of old"⁴ "Thousands will be converted under their testimony."⁵

Listen to this: "Many who have strayed from the fold will come back to follow the great Shepherd."⁶ God is going to work through the empowerment of His Holy Spirit. Our responsibility is to be willing to come under His control and participate in doing the glorious things of the Lord. *The best is yet to come* for the people of promise. This church is increasing by 3,000 a week, but soon we will see 3,000 and more converted in a single day!

Even now we hear how God is finishing His work. Every day two Tagalog programs are aired by Adventist World Radio. Tapes from the Voice of Prophecy in Manila are sent to Guam. Listeners from Hong Kong, Taipei, Saudi Arabia, United

Arab Emirates, Kuwait, and the Republic of China write to the Voice of Prophecy Manila Bible Correspondence School. Let me share with you a story from this ministry.

Arabella (known as Bea) Azas works with the Commission on Human Rights. Her friend, Geraldine, also works with the government. Bea noticed that her friend refrained from eating her former favorite dishes of shellfish and pork and would eat only fish and vegetable dishes. When asked why, she told Bea, "It's for my health," then added, "Why don't you listen to a radio program on Saturday and Sunday evenings over DZRH? I'm sure the Voice of Prophecy programs will be enlightening to you." Thus Bea started tuning in to the broadcasts. After several months, she decided to join the people of promise. Today Bea is active in the church in Antipolo City.

The divine call is being shared in many ways. And God will cut short His work in righteousness. Ellen G. White said, "Thousands in the eleventh hour will acknowledge the truth."⁷ "God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to the apostate world the transforming power of obedience to His law."⁸

The best is yet to come! "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3).

For the Lord has promised not only to empower His church for evangelism, but also to convert the "waste places." The church today has lots of waste places. We see defects in programs, strategies, methods, and in the lives of leaders and members. But be comforted by the promise "The church, enfeebled and defective, needing to be reprov'd, warn'd and counseled, is the only object upon earth upon which Christ bestows His supreme regard."⁹

Very soon we shall see the spiritual body of Christ on earth—the church—adorned as a bride and made ready to meet the Bridegroom. Now we see a

church militant, but soon it will be a church triumphant, reflecting the character of Christ. Joy and gladness shall be found in their hearts; thanksgiving shall flow forth from their lips.

The best is yet to come. Don't focus on anything that will dispel trust in God's promises. Don't be discouraged by the waiting. For He who has promised is faithful! Let us not be crisis-centered, but Christ-centered, keeping faith in

the covenant. Only then can we say we are a people of promise.

¹Ellen G. White, *Testimonies for the Church*, vol. 5, p. 136.

²——, *Steps to Christ*, p. 70.

³——, in *Review and Herald*, Oct. 5, 1886.

⁴——, *Last Day Events*, p. 204.

⁵*Ibid.*, p. 206.

⁶*Ibid.*, p. 152.

⁷*Ibid.*, p. 212.

⁸*Ibid.*, pp. 211, 212.

⁹*Ibid.*, p. 52.

**Evangelism
New Millennium...**

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Our People on the March

Presented Monday evening, July 3, 2000

The Seventh-day Adventist message in South America is nearly as old as the denomination itself. Just 14 years after the Adventist Church sent out its first official missionary, the three angels' messages reached South America. The pioneers who brought the Seventh-day Adventist message to our territory knew what they wanted. They had a clear concept of mission and urgency, and although they found hostile soil for the gospel and faced many difficulties, they courageously went forward with an unshakable faith. Since then the Advent message has spread into our eight countries through a system of personal influence (contagion), each church member acting as a messenger.

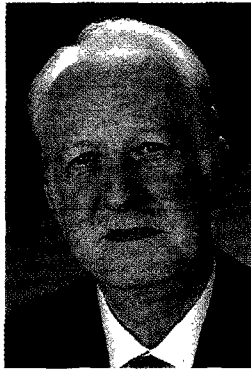
When the South American Division (SAD) was organized there was one Seventh-day Adventist for every 7,546 inhabitants, and we faced grave difficulties in the area of religious liberty. Today there is one Seventh-day Adventist for every 157 inhabitants, and we enjoy total liberty to preach the gospel. For these and so many other blessings, we give all the glory and honor to the Lord.

South America in Action

One of the most beautiful verses in the Bible is Acts 2:47, where we are told "the Lord added to their number daily those who were being saved" (NIV). The Lord still continues to act in this manner, and thousands of people are joining the church in South America each year.

In our division we have areas of

high Seventh-day Adventist concentration, such as the Lake Titicaca Mission, where there is one Adventist for every 15 inhabitants; or the East



Ruy H. Nagel
President

Peru Mission, where there is one Adventist for every 31 inhabitants. There are, of course, other areas that are more difficult and secularized, such as Buenos Aires or Montevideo. Nevertheless, throughout the entire division we see how the miracle of conversion repeats itself day after day. We see the Holy Spirit softening hearts and leading them to Christ. Yes, South America is a division in movement!

What Do the Numbers Reveal?

In this quinquennium South America baptized 678,470 persons, which is equivalent to an increase of nearly 24 percent over the previous quinquennium. Baptisms in 1999 reached 189,440 persons, 42 percent more than the year before. One person is baptized every 2.77 minutes, one church of 100 members is organized every 4.61 hours, and 519 persons become part of our fellowship every day of the year.

God has done marvelous things in South America during the past five years, in spite of the social and economic problems that our countries have experienced.

The SAD membership on December 31, 1999, reached 1,701,617. We look forward to the day when, through the grace of God, we reach 2 million members.

To nurture and equip the new believers during this quinquennium 2,385 churches and congregations were

organized, and the territory was restructured by organizing two new unions and five new conferences/missions. The South American Division now includes nine unions and 52 conferences and missions. Further, we have had the joy of contributing significantly to the world church's financial health: since 1994 the largest countries of our territory stabilized their currencies.

Global Mission

The late Pastor Henrique Berg, the first individual responsible for the Global Mission program, once remarked that "in 1916 the brethren who organized this division of the General Conference did not have the slogan 'Global Mission,' but they had the Global Mission spirit."

The words of Matthew 24:14 and Revelation 14:6, which well summarize the Global Mission program, continue to spur our brothers and sisters on to work. The command of Jesus is urgent: go to every tribe and to all people, house by house, until the last home has been reached. In Brazil several conferences and missions already have a Seventh-day Adventist presence in all their municipalities; now they are proposing to enter all neighborhoods and cities.

On April 27, 1996, the Austral Union, remembering the words of the Lord, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth," organized the southernmost Seventh-day Adventist church in the world in Ushuaia, Argentina, with 91 members.

In 1996 the South Ecuador Mission launched "The One Thousand of Gold Plan," a new, aggressive concept of evangelization in which 1,000 mem-

bers promise to win one soul, give Bible studies, give new value to the *Adventist Review*, and work in the homes of people who desire eternal life. Those who enroll in the plan receive material, training, and motivation. The results of this plan have been amazing.

The West São Paulo Conference held an inspiring Global Mission Congress in 1995. At this congress 105 municipalities in which the Adventist message was progressing were represented by their specific local flag. Though it took 100 years to enter the first 90 municipalities with the Seventh-day Adventist message, the current advance into the other 105 municipalities has occurred in only six years.

The Lower Amazon Conference, with its enormous territorial expanse, called upon 41 volunteer members to go into 41 unentered locations to build small 26- x 50-foot (8- x 15-meters) chapels and to establish churches in these locations. That call has been heeded, and great growth has resulted.

In South America, Global Mission is not a passing strategy. It is a normal, permanent, constant program.

Public evangelism is also still a powerful means of preaching the gospel in the SAD. In the city of de Santa Cruz, in the East Bolivia Mission, evangelistic meetings conducted by Pastor J. M. Viana and the local pastors with the participation of 21 theology students and 19 lay Bible instructors resulted in 754 baptisms. Theology students from our colleges actively participate in public evangelistic series as part of their training, including major series conducted by Pastor Alejandro Bullón in Peru and Brazil.

The Pillars of Evangelistic Advance in South America

Public and personal evangelism are part of our style in South America, built on the trio of “pastor-elder-layperson.” Evangelism is the coordinated action of the church’s workers and laypeople. Everything revolves around the “trio.” Here are some of the pillars of the evangelistic advance in our division.

Small Group Ministry. This plan is being implanted in South America with enthusiasm and growing success. A century ago Ellen G. White wrote, “Let little companies meet together to study the Scriptures. . . . Angels of God will be in your gathering, and as you feed upon the Bread of Life, you will receive spiritual sinew and muscle” (*This Day With God*, p. 11). We are finding this counsel abundantly true.

The Program of Integrated Evangelism. Every department works together in unison, interrelated without competition, as an army without missing a step, without changing direction, in one common program of evangelism that integrates all departments.

The REVIVE Plan. This plan focuses on evangelistic miniseries of decision—gathering hundreds and even thousands of church members and interested individuals for revival and recommitment.

Church Elders Meetings. Seminars are held to equip, train, encourage, and

meeting halls, and in the open air; distribute our publications; travel many miles using every type of transportation imaginable—all to share the gospel. As a result thousands and thousands of individuals are joining the Adventist movement on its march to the kingdom.

The Program of Adventist Radio. Among our modern miracles are the 42 church-owned radio stations in South America that broadcast the message of the three angels, especially through the interactive radio Bible courses. In addition, the Voice of Prophecy program is broadcast on 968 non-Adventist radio stations.

The Television Programs. In addition to the *It Is Written* program, which is broadcast through secular television stations, the SAD operates a satellite system in conjunction with the General Conference that reaches other divisions, including the Inter-American Division and the North American



Annual Council in 1998 at Iguacu Falls.

prepare the church elders for more effective ministry.

Women’s Ministries. Women play an important role in the Adventist work in the South American Division, and this department continues to stir our hearts with beautiful news. It’s touching to see our sisters make a vow of complete consecration to the Lord and His cause, working to reach the lost.

The Harvest Festivals. These are Festivals of the Laity. Dedicated laypeople give of their time, talent, and possessions to share their faith. They give Bible studies; preach in chapels, in

Division. This system was made possible by the financial assistance of a lay brother, the SAD, and the General Conference.

The Public Evangelism Seminars. Hundreds of people each year attend seminars designed to give pastors and laypeople training, knowledge, and orientation so that they can conduct their own evangelistic campaigns.

The Easter Week Program. The harmony among pastors and church members during the Easter Week evangelism is marvelous. Thousands of people hear the message of a crucified, resurrected,



God is working through lay evangelism to establish new churches in northern Brazil.

and soon-coming Saviour for the first time.

Emphasis on Spring Baptism. This traditional program in South America focuses on the baptism of adolescents and young people. On this date each spring thousands of youth seal their pact with the Lord in the baptismal waters.

The Strong Educational Program. The educational program in the SAD is vigorous. We now have five universities, six tertiary institutions, 199 secondary schools, and 813 primary schools. In one union, in one year, 1,572 students were baptized because of the direct influence of Seventh-day Adventist education.

The Stewardship and Home and Family Programs. During the Stewardship Weeks Adventist brothers and sisters are invited to make a commitment to God regarding their possessions and their talents. During Family Weeks the focus is on family enrichment and the strengthening of ties between spouses and among parents and children, reinforcing spiritual life within the home.

Publishing Ministry. Our publishing work was established through the direction of God and under special supervision, and it was designed to accomplish a specific purpose. We believe, as Ellen G. White wrote, that “in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven

with great power and who lightens the earth with his glory” (*Testimonies for the Church*, vol. 7, p. 140).

Literature evangelists and student literature evangelists distribute thousands of books and magazines with the message of salvation every year. A new volume, *The Third Millennium*, is stimulating hundreds of conversions in all corners of the division. During this quinquennium lay members also successfully distributed the book *Steps to Christ* in a magazine format. This program is known as “Peace Above the Storm.” The initial distribution of 2 million copies was subsidized by the SAD food factories and publishing houses, and by more than US\$250,000 from Global Mission.

The Medical Institutions. South America operates 25 medical institutions, large and small, maintaining the original system of medical missionaries. These institutions favorably project the image of the church and produce high-quality missionary work.

The Challenge of the Unfinished Work

One of our greatest challenges is reaching cities for God. In these asphalt jungles the largest part of the population is unevangelized. We are also challenged as to how to enter

medium-sized and small traditional communities.

Another of our challenges is to prevent and reduce the rate of apostasy, confirming the faith of our brothers and sisters by encouraging them to be faithful until the end.

We also urgently need to find and designate more resources to construct small churches and chapels that welcome individuals and represent the church with dignity.

With a lack of financial resources and with only 1,613 ordained ministers, the largest part of the work is done by laypeople—young people and adults, men and women—who donate an incredible amount of time and energy to the Lord’s work. Our challenge is to continue enrolling and training more lay members, youth, adults, and even children to preach the gospel.

We will continue, through the grace of God, to encourage, train and organize the trio of “pastor-church elder-layperson.” Our duty is to proclaim the gospel; if we are faithful to that task, God is responsible for the results.

What Will We Do Now?

All these things are the past. But now we have to forget the past and reach forward to “those things which are before,” pressing toward the mark (Phil. 3:13, 14), because we are part of a dynamic movement with a vision of the future. There is still much land to be conquered.

Joshua told the people, “Sanctify yourselves: for to morrow the Lord will do wonders among you” (Joshua 3:5). Workers and lay members, all of us, have to consecrate ourselves more to the Lord and seek the revival of devotion as in the primitive church.

While our mission continues to be the same, we must adapt our methods to new times, take advantage of modern technologies, dream new dreams, produce creative ideas, face new challenges, and reach new victories. This is the spirit of South America.



South American pastors and members alike preach the gospel.

Nominating Committee Report—3

General Conference Vice Presidents

Calvin B. Rock
 Leo S. Ranzolin
 Lowell C. Cooper
 Ted N. C. Wilson
 Armando Miranda
 Gerry D. Karst

Division Presidents

Africa-Indian Ocean Division (AID)
 Luka T. Daniel
 Eastern Africa Division (EAD)
 Pardon Mwansa
 Euro-Africa Division (EUD)
 Ulrich Frikart
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 Israel Leito
 South American Division (SAD)
 Ruy H. Nagel
 South Pacific Division (SPD)
 Laurie J. Evans
 Southern Asia Division (SUD)
 D. Ronald Watts
 Southern Asia-Pacific Division (SSD)
 Violeta F. Bocala
 Trans-European Division (TED)
 Bertil Wiklander

Session Actions

57th General Conference
 Session, July 2, 2000,
 9:30 a.m.

HEALTH AND TEMPERANCE DEPARTMENT—NAME CHANGE

Voted, To change the name of the Health and Temperance Department to the Health Ministries Department.

RESOLUTION ON THE GIFT OF PROPHECY THROUGH THE MINISTRY OF ELLEN G WHITE

Voted, To adopt the Resolution on the Gift of Prophecy Through the Ministry of Ellen G White, as follows:

Resolution on the Gift of Prophecy Through the Ministry of Ellen G White
 For more than six thousand years the cosmic conflict between Christ and Satan has raged throughout the universe. By both

human and supernatural means Satan has continued the conflict that began in heaven millenniums ago. Consumed by hatred toward Christ, he has confused the vast majority of earth's population concerning the nature of God. Instead of showing Him to be a God of love whose law is a transcript of His character, Satan has caricatured Him in a variety of ways, including as a tyrant who demands an impossible level of obedience and an indulgent Deity who cares little whether His law is obeyed.

Throughout past centuries God has endeavored to set forth the truth about Himself. Through patriarchs and prophets, through nature and written revelation, through human experience and divine providences He has countered Satan's deceptions and distortions. Ultimately, He sent His only begotten Son into the world that through His life, ministry, and death the world could see that God is love and would be drawn to Him.

Almost two millenniums have passed since Jesus returned to heaven. All the great time prophecies of the Bible have been fulfilled. The final conflict in the controversy between righteousness and sin is rapidly approaching. "Intensity is taking possession of every earthly element" (*The Desire of Ages*, p. 257).

In light of these considerations,

1. We express thanks to God for the instruction, counsel, warnings, and reproofs that, in His mercy, He has given us through the writings of Ellen G White and we desire to show our appreciation for these messages by humbling our hearts before Him and letting these messages bear full fruit in our lives.

2. We urge that efforts be intensified to inform all church members, especially the youth and those new to our faith, concerning the role and value of this gift in the experience of Seventh-day Adventists. We also encourage increased circulation of the Ellen G White books as well as concerted study programs throughout the world utilizing those Ellen G White books available to our members.

3. We urge church administrators, pastors, educators, and lay leaders, by precept and example, to encourage all our people to study and follow the practical instruction and principles for daily living contained in these inspired counsels.

4. We urge all church administrators, including those of educational and health care institutions, to give careful heed to the inspired counsels given to Seventh-day Adventists through the writings of Ellen G White.

5. We encourage every church to conduct an annual Spirit of Prophecy Day, and we urge schools to conduct a yearly Adventist Heritage Week.

In order to make Ellen G White's published writings more available to the church,

1. We recommend the continuation and promotion of special purchase incentives for

denominational employees to acquire Ellen G White's published writings, as well as the continuation of offering to members the lowest possible prices for these "message-filled" books at campmeetings and other special times.

2. We encourage the church's publishing houses and Adventist Book Centers to feature Ellen G White's books prominently in their advertisements and displays.

3. We express appreciation to the world divisions and their publishing houses for the 237 translations of Ellen G White books authorized during the past quinquennium, and call upon the divisions of the church to continue availing themselves of the subsidies available from the General Conference for translating the Ellen G White books into local languages. Further, we encourage making use of approved, innovative, and inexpensive methods, including electronic format, to reach that objective.

4. We encourage our publishing houses, where feasible, to translate the landmark volume, *Messenger of the Lord*, and we urge church members and employees to read the volume and take particular note "of the way the Lord has led us, and His teaching in our past history" (*Life Sketches*, p. 196).

In recognition of recent activities of the Ellen G White Estate,

We express appreciation to the Ellen G White Estate for its CD-ROM products, including the recently released interactive CD-ROM, *Legacy of Light*. We also express appreciation for its efforts to provide Ellen G White's published writings, plus pertinent and accurate information regarding those writings and her ministry, through its official Web site. We urge that the Web site's information be provided in languages other than English, and that it be kept current regarding issues of interest and concern to church members.

RESOLUTION ON THE BIBLE

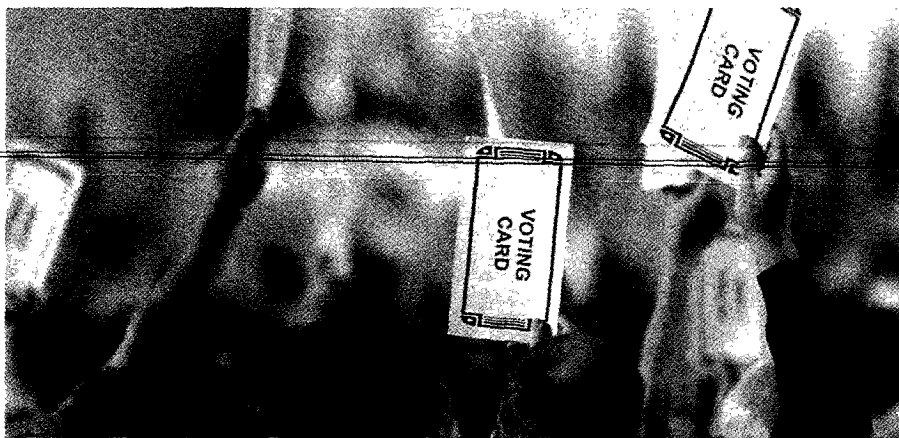
Voted, To refer to the Plans Committee the request that a resolution be prepared supporting the Bible which is similar to the Resolution on the Gift of Prophecy Through the Ministry of Ellen G White.

GENERAL CONFERENCE AUDITING SERVICE—STRUCTURE AND ORGANIZATION

Voted, To refer to the Constitution and Bylaws Committee the proposed action concerning the General Conference Auditing Service—Structure and Organization, with the request that it reconsider the chairman and membership of the General Conference Auditing Service Board.

FIELD/MISSION/CONFERENCE AND CONFERENCE/MISSION/FIELD—CHURCH MANUAL DIRECTIVES

Voted, To approve directives to amend, where applicable, the *Church Manual* in all references to the term "field" (where the obvious reference is to the collective organi-



JOEL D. SPRINGER

zation of local churches) to now read "field/mission/conference"; and in all references to "conference" to read "conference/mission/field."

PERSONAL MINISTRIES—CHURCH MANUAL DIRECTIVE

Voted, To approve a directive to amend the *Church Manual* in all references to "Lay Activities" to now read "Personal Ministries."

CHURCH MANUAL AUTHORITY—CHURCH MANUAL ADDITION

Voted, To refer back to the *Church Manual* Committee the proposed addition to Chapter 1, *Church Manual* Authority, with the request to add the biblical principles that are referred to and to reconsider the matter of church authority.

FOUR CONSTITUENT LEVELS IN THE SEVENTH-DAY ADVENTIST ORGANIZATION—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual*, Chapter 4, The Form of Organization in the Seventh-day Adventist Church, page 24, *Four Constituent Levels in the Seventh-day Adventist Organization*, to read as follows:

Four Constituent Levels in the Seventh-day Adventist Organization

Among Seventh-day Adventists there are four constituent levels leading from the individual believer to the worldwide organization of the work of the church:

1. The local church, a united organized body of individual believers.
2. The local conference or local field/mission, a united organized body of churches in a state, province, or territory. (See p. xx.)
3. The union conference or union field/mission, a united body of conferences or fields within a larger territory.
4. The General Conference, the largest unit of organization, embraces all unions in all parts of the world. Divisions are sections of the General Conference, with administrative responsibility assigned to them in designated geographical areas.

"Every member of the church has a voice in choosing officers of the church. The

church chooses the officers of the state conferences. Delegates chosen by the state conferences choose the officers of the union conferences, and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference."— *Testimonies*, vol. 8, pp. 236, 237.

GENERAL CONFERENCE THE HIGHEST AUTHORITY, CHURCH MANUAL AUTHORITY—CHURCH MANUAL ADDITION

Voted, To add a new section, *Church Manual* Authority, to the *Church Manual*, Chapter 4, The Form of Organization in the Seventh-day Adventist Church, General Conference the Highest Authority, at the bottom of page 26, to read as follows:

General Conference the Highest Authority
The General Conference in session, and the Executive Committee between sessions, is the highest organization in the administration of the church's worldwide work, and is authorized by its constitution to create subordinate organizations to promote specific interests in various sections of the world. It is therefore understood that all subordinate organizations and institutions throughout the world will recognize the General Conference as the highest authority, under God, among Seventh-day Adventists. When differences arise in or between organizations and institutions, appeal to the next higher organization is proper until it reaches the General Conference in session, or the Executive Committee at the Annual Council. During the interim between these sessions the Executive Committee shall constitute the body of final authority on all questions where a difference of viewpoint may develop. The committee's decision may be reviewed at a session of the General Conference or at an Annual Council of the Executive Committee.

"I have often been instructed by the Lord that no man's judgment should be surrendered to the judgment of any other one man. Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work and to say what plans shall be followed. But when, in a General Conference, the judgment of the brethren assembled from all parts of the field is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the

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persistent maintenance of his position of independence, contrary to the decision of the general body.

"At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field should not be respected. God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority. The error that some are in danger of committing is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work.

"When this power, which God has placed in the church, is accredited wholly to one man, and he is invested with the authority to be judgment for other minds, then the true Bible order is changed. Satan's efforts upon

such a man's mind would be most subtle and sometimes well-nigh overpowering, for the enemy would hope that through his mind he could affect many others. Let us give to the highest organized authority in the church that which we are prone to give to one man or a small group of men."—*Testimonies*, vol. 9, pp. 260, 261.

Church Manual Authority—(See Chapter 1.)

**MEMBERSHIP ON A SPIRITUAL BASIS—
CHURCH MANUAL AMENDMENT**

Voted, To amend the Church Manual, Chapter 5, Church Membership, page 27, Membership on a Spiritual Basis, to read as follows:

Membership on a Spiritual Basis

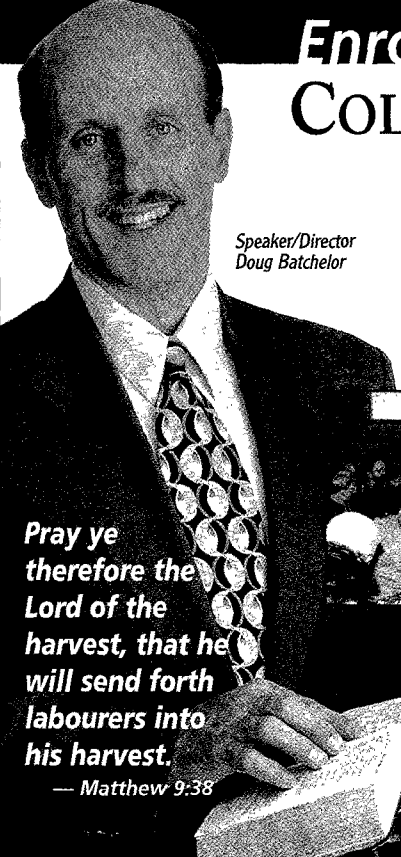
The serious, solemn obligations of church membership should be impressed on everyone who applies for admittance to the church. All should be faithfully taught what it means to become a member of the body of Christ. Only those giving evidence of having experienced the new birth, and who are enjoying a spiritual experience in the Lord Jesus, are prepared for acceptance into church membership. Thorough instruction in the fundamental teachings and related practices of the church should be given to every candidate for church membership

before being baptized and received into church fellowship. Each person seeking admittance to the church should be informed of the principles for which the church stands.

This is a spiritual relationship. It can be entered into only by those who are converted. Only in this way can the purity and spiritual caliber of the church be maintained. It is the duty of every minister to instruct those who accept the principles of the truth, that they may enter the church on a sound, spiritual basis. *While there is no stated age for baptism, it is recommended that very young children who express a desire to be baptized should be encouraged and entered into an instruction program that may lead to baptism.*

"The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God."—*The Acts of the Apostles*, p. 9. Adjourned.

Philip S Follett, *Chairman*
Harold W Baptiste, *Secretary*
Athol H Tolhurst, *Actions Editor*
Carol E Rasmussen, *Recording Secretary*




*Speaker/Director
Doug Batchelor*

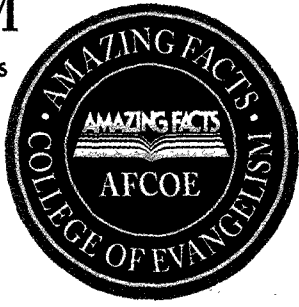
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Gary Gibbs, Assistant Director




Begins August 6

Learn evangelism firsthand while training with Pastor Doug Batchelor during a full-scale evangelistic series in Sacramento this fall! First session is August 6 through December 3. Program includes lodging, pre-work and follow-up training, Bible work, homiletics, principles of prophetic interpretation, church planting, youth and pastoral evangelism, and much more. Is God calling you?

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

— Matthew 9:38



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Adventist Development and Relief Agency

Jacinta is proud of her farm. I can tell as she takes us around and shows us green fields alive with maize, cowpeas, and sorghum. This grand mother and her family farm nearly 10 acres in the Ikutha Division of Kenya. Here in this semiarid to arid area, the Adventist Development and Relief Agency (ADRA) is training farmers like Jacinta to grow crops in the parched conditions. ADRA has introduced drought-tolerant crops and is teaching farmers organic farming techniques, better storage methods, and water-harvesting techniques. But Jacinta is more than just a farmer. She has been chosen by her community to be one of ADRA's extension farmers. As an extension farmer Jacinta is teaching other farmers what she has learned from ADRA.

Jacinta is just one of the millions of people whose lives have been touched by ADRA. In 1999 ADRA touched the lives of more than 19 million people around the world. The year was an important milestone for ADRA, for in 1999 ADRA celebrated its fifteenth anniversary as the Adventist Development and Relief Agency.

An Important Anniversary

It was in 1984 that the agency's name was officially changed from the Seventh-day Adventist World Service (SAWS) to the Adventist Development and Relief Agency (ADRA) to reflect the increasing role of development in the agency's portfolio. Through those 15 years ADRA has continued to grow, building organizational and staff capacity, and establish-

ing collaborative partnerships. The anniversary was an opportunity for us to look back at what ADRA's international network has accomplished.



Ralph S. Watts, Jr.
President

The year 1987 marked the beginning of ADRA's volunteer program. Since the first volunteer group visited the Philippines in July and August of 1987, more than 210 group projects, involving more than 6,300 volunteers, have been completed. The largest group of volunteers to travel at one time was in 1993, when 102 students visited Tanzania to build a health clinic. Most recently, nearly 100 volun-

teers returned from Honduras after building homes for survivors of Hurricane Mitch.

In 1988 ADRA became the first agency to work in Khokana, a leper community in Nepal. More than 1,600 people lived in Khokana, separated from society because of their disease. Over the years ADRA has helped build homes for lepers and their families and has taught hygiene and provided basic education for the children. Improved hygiene protects children from contracting the disease, and education prepares them for integration into regular society. As a result of ADRA's efforts, leprosy has been eradicated in upper Khokana.

In October 1992 ADRA attracted more than 24,000 visitors to the La Sierra University campus in southern California for the debut of ADRA's Global Village. Since that beginning the one-of-a-kind traveling exhibit has been shown in Rome, Italy; Utrecht, the Netherlands; Denver, Colorado; Dayton, Ohio; and on the Mall in

Washington, D.C. An estimated 160,000 people "journeyed around the world" during the two-week Washington, D.C., exhibit, making it the most visible ADRA Global Village to date.

In 1994 ADRA was the only humanitarian organization to remain in Rwanda during the genocide and mass exodus of 1.5 million Rwandans into what was then Zaire. ADRA medical staff at Magunga Field Hospital, in a refugee camp with 400,000 people, treated more than 1,000 patients a day. ADRA opened one of the largest field hospitals in the Goma region, providing care for as many as 1,700 patients a day, with an inpatient capacity of 120 beds. In addition, ADRA launched three mobile clinics on roads between Goma and the surrounding refugee camps, distributed drinking water and high-protein biscuits to 400,000 people, and cared for thousands of orphaned children in Magunga and Goma.

In 1996 ADRA established the ADRA Professional Leadership Institute (APLI), working in partnership with Andrews University to provide field-based training and continuing professional education to ADRA staff around the world. More than 1,250 students have participated in APLI, and as of last September more than 92 had taken the final comprehensive exam. More than 192 are expected to complete requirements for the degree program by the end of 2000. The APLI program is being used as a model by the Food Aid Management members as an example of "best practices for local capacity building." The model has been well received by Africare, World Vision, and others.

In May 1997 ADRA continued to forge relationships with international

organizations such as the United Nations. Catherine Bertini, executive director of the U.N. World Food Programme (WFP), visited the ADRA headquarters to sign a "memorandum of understanding" between ADRA and the WFP. The document is designed to serve as a catalyst for the headquarters and field levels of both organizations to initiate formal and regular contacts, exchange information, and collaborate in field operations, as appropriate. In September 1997 ADRA was granted General Consultative Status by the United Nations Economic and Social Council (ECOSOC). Nongovernmental organizations with general consultative status may send observers to public meetings of ECOSOC and submit items for inclusion on the agenda, and may consult with the U.N.'s Secretariat on matters of mutual concern. Of 1,600 nongovernmental organizations with consultative status, only 110 have general consultative status.

In 1998 ADRA responded to Hurricane Mitch, labeled the most devastating natural disaster in the Western Hemisphere in 200 years. ADRA coordinated the distribution of more than \$15 million in food, medicine, clothing, and shelter to hurricane survivors.

Amid the Kosovo Tragedy

In April 1999, as refugees from Kosovo streamed across the border into Albania, ADRA signed an agreement with the WFP to become a lead agency in the distribution of food throughout Albania. ADRA was responsible for the distribution of food for up to 100,000 Kosovar refugees in Albania. Today ADRA is one of the few agencies still working in Albania with a program to feed vulnerable Albanian nationals throughout the year 2000. After food and other aid were depleted, the WFP realized the importance of continuing the aid to Albania and offered ADRA the continued contract. ADRA also purchased sleeping bags, tarpaulins, lanterns, shoes, shovels, and other items, which will be used in the ADRA-related health programs in Albania. ADRA's presence in



SATISFACTION: ADRA-trained (grandmother) Jacinta smiles with contentment at the produce of her hands.

Albania dates back to 1991 with programs in public health education and the distribution of wheat.

ADRA also assisted returning refugees in Kosovo through several community services projects, valued at more than US\$1.3 million. ADRA assisted a total of 7,488 families (47,474 beneficiaries) in three districts during October and November 1999 through arrival centers, referral centers, emergency deliveries, hot line services, and temporary community shelters. ADRA operated four shelter programs, valued at more than US\$8.5 million, including an unfinished-housing shelter program, winterizing of family homes, and a roofing shelter project. ADRA rehabilitated more than 80 schools (including refurbishing, reequipping, and sanitation) and participated in mine awareness programs. A total of 1,548 wells have been cleaned/rehabilitated since the project began in July. A total of 20 latrines and septic tanks were constructed/rehabilitated. Other programs in Kosovo included providing primary health care and surgical procedures through mobile clinics. ADRA teams visited 24 schools, vaccinating 752 children. ADRA has programmed

more than \$20 million in response to the crisis in the Balkans.

ADRA's response to the Kosovo crisis and its continuing programs in the Balkans and around the world are a testimony to ADRA's commitment to help those in need, regardless of age, ethnicity, or political or religious affiliation. As millions struggle with hunger, poverty, illness, and disaster-stricken environments, ADRA works to improve living conditions through simple, innovative, and cost-effective methods, concentrating its efforts in five core areas: food security, economic development, primary health, disaster preparedness and response, and education.

ADRA's mission is driven by more than a desire to do good for purely altruistic reasons. As Seventh-day Adventist Christians we are called by Christ to help the hungry, the stranger, and the naked. We are called to help "the least of these." In ADRA's world there are many who are hungry, and many who have been driven from their homes and homelands who are virtual strangers in a strange land. But in ADRA's world there are also smiling faces and warm, dry, contented families whose lives are better because they are in ADRA's world.

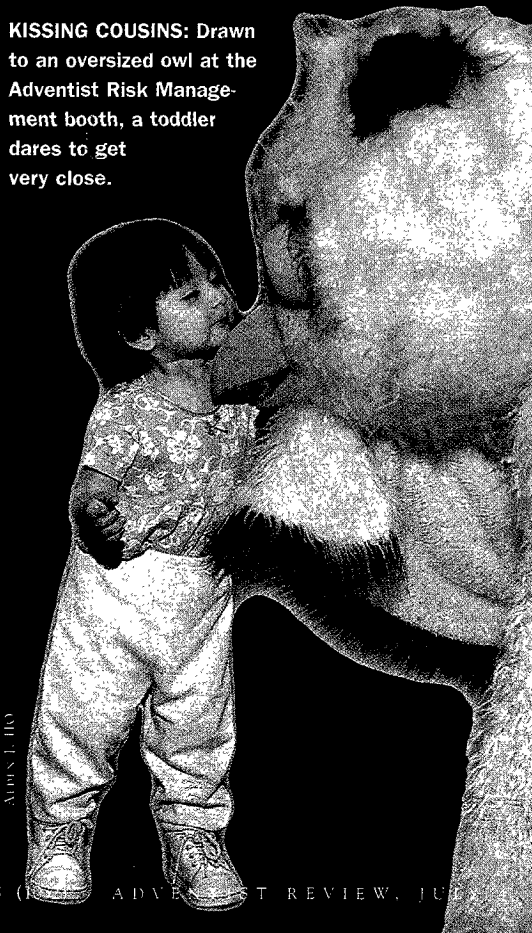
DRAWING OUT FAITH: Children tried many hands-on activities to express spiritual concepts during Sabbath programs.



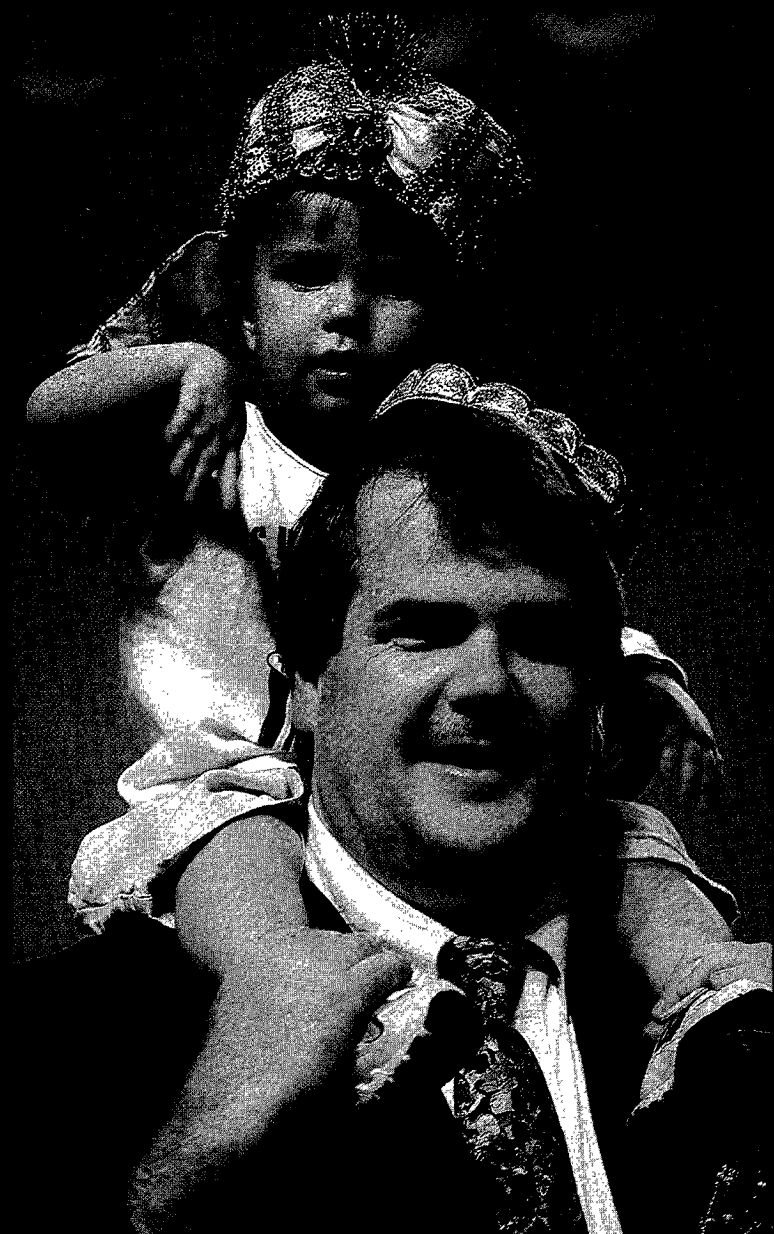
JOEL D. SPRINGER

Images From Toronto

KISSING COUSINS: Drawn to an oversized owl at the Adventist Risk Management booth, a toddler dares to get very close.



ALLEN J. HO



ALLEN J. HO

THE BEST VIEW IN THE HOUSE: All eyes were on this energetic boy as he waved to the delegates and tilted his father's hat during the Euro-Asia Division report.



DIFFERENT DRUMMERS: The Maryland-based Metropolitan Symphony Steel Orchestra performs for one of the NAD 15-minute minicampmeeting segments at the Global Mission stage.

ALLEN J. HO



A GREETING IN COLOR: Northern Asia-Pacific Division representatives paraded their region's many cultures during the Monday evening report.

ALVIN J. HO



A TIME TO SPEAK: Africa-Indian Ocean Division delegate Emmanuel Abbey expresses an opinion during the business session.

JOE D. SEBASTIAN



YOU CAN SMILE: When children sing (and smile), the congregation responds enthusiastically.

ALVIN J. HO



STRINGS OF PRAISE: A focused young cellist performs with the New England Youth Ensemble.

ALVIN J. HO



UP TO THE EDGE: The YouthNet eXtreme team presents a skit on the Global Mission stage.

Sinful Saint

Devotional message presented Monday morning, July 3, 2000

This morning we are invited to recall the mercies of the Lord, especially in His relationship with David.

David is mentioned hundreds of times in the Bible. And indeed we say “David,” and dozens of stories come to our mind. We say “David,” and hundreds of quotations, images, symbols and prophecies, emotions, and hopes flood our soul.

David is unique among biblical characters by virtue of being fully known to us both from the outside (as subject of extended narrative) and from the inside (as writer of lyric poems). The stories of David’s life, the facets of his character render him most lifelike. He is depicted as one of the most complex and many-sided human characters in Scripture. His life is full of variety, impulse, genius. He is exactly that mixture of good and evil that is in us. The Scripture narrative does not exaggerate and does not extenuate. The wise and impartial history sets before us without fear or favor, in all its brightness and in all its darkness, the life of David.

God’s Sovereignty

Of such a controversial person, God Himself speaks, “The Lord has sought for Himself a man after His own heart” (1 Sam. 13:14, NKJV). Usually this is explained in terms of David’s superiority of character, especially when contrasted to that of Saul. But there is a stronger contrast here. In Saul God has given to Israel a king after *their* own heart. As Samuel said: “Behold the king whom ye have chosen, and whom ye have desired!” (1 Sam. 12:13; see also *Patriarchs and Prophets*, p. 636). Saul’s election as a king was a clear rejection of the lordship of God over Israel.

At the time of God’s statement about David—“The Lord has sought for Himself a man after His own heart”—David was either very young or even unborn. This leaves no room for the idea of personal merit. The beauty of David’s hymns, his mighty exploits in God’s wars, his generous gifts for the Lord’s house are not merits. David is reminded several times that his call to the throne of Israel is God’s call, based on His grace, not on human works or value. “Thus says the



Adrian Bocaneanu
President,
Romanian Union,
Euro-Africa Division

Lord of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel” (2 Sam. 7:8, RSV).

Davidic Covenant

In spite of his insignificant beginnings, Yahweh placed David in the position of leadership over His covenant people.

The promise of an everlasting kingdom for the house of David became the focal point for many later prophecies and enriched the development of the Messianic hope in Israel. David was amazed that God would make such commitments to him and his descendants. But he also acknowledged that what God pledged to him was for Israel’s sake, that its purpose was the fulfillment of God’s covenanted promises to His people.

“Who am I, O Sovereign Lord,” prayed David, “and what is my family, that you have brought me this far? And as if this were not enough in your sight, O Sovereign Lord, you have also spoken about the future of the house of your servant” (verses 18, 19, NIV). David couldn’t resist such amazing mercy. He wholly dedicated himself to love, obedience, and service.

The Davidic covenant is based on God’s unconditional promise and has its ultimate end in the coming of Messiah, the Redeemer, from the house of David. It is a confirmation of God’s covenant. Even when Israel sins and is to be severely punished, God intervenes to help because He will not “break His covenant” (Lev. 26:44, NKJV).

Awesome Relationship

The Davidic covenant brings incredible privileges: unrestricted relationship with the King of the universe and the love, devotion, and fidelity of the nation. But entering this covenantal relationship is demanding. Speaking about David’s offspring, the Lord says: “I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. But my love will never be taken away from him” (see 2 Sam. 7:14, 15).

Disobedience is still possible, but as long as the covenant stands—and this is forever—this inescapable father-son rela-

tionship stands too. With a firm hand God pursues His beloved children and administers discipline. There is pain and occasionally protests, even attempts to escape. But, praise the Lord, there is no way out of God's firm grasp.

In fact, there is so much discipline to be administered that the human being cannot bear it and survive. In the end, it is the great Son of David, God's only Son, who takes upon Himself the iniquities of us all, and experiences the "chastisement of our peace" (Isa. 53:5).

The Handwriting on the Wall

Now we come to 2 Samuel 11. It looks as though the author has allowed David to rise to glory, with only subtle hints of his darker side, only to lay aside any subtlety in favor of bold disclosure.

Until now David was happy with what God gave him, but now he begins to take: he takes Bathsheba, he takes the life of Uriah, and he takes his subjects to serve his smoldering desire.

"But the thing that David had done displeased the Lord" (2 Sam. 11:27). Such is the solemn qualification that the Holy Scriptures appends to a record of successful wickedness. We have a testimony of the perfect insight of God into our hearts and lives, His concern in them, and His judgment upon them. Every single thing that we say or do either pleases or displeases God.

To David, God became distant, almost unreal. After isolating himself from God, he isolates himself from his servants. David disregards the subtle warning of the man who inquired about the woman: "She is Bathsheba, the daughter of Eliam, the wife of Uriah." In other words, "The lady's married." But it doesn't seem to register. David disregards the unintentional reproof in Uriah's refusal to go home and to seek the comfort of his wife's embrace after weeks and months of camping and battling.

We are here in a special gathering of leaders—men and women of a high calling and considerable power and influence, and we are not immune to the prevailing attitudes in our society. Let's

pause and think on some of these perils.

Privacy. Charles Swindoll has written: "One of the things that accompanies promotion of individuals to higher positions of authority is an increase of privacy. This closed-door policy maintained by those in high office brings great temptation for things to be done in secret" (*David*, p. 196). Once we start pursuing secret goals, a hidden agenda, we will discover that many things are better done secretly—at least for a while. The idea of separating the private life from the public function is as futile as separating the character from the ministry.

Unaccountability. Our organization is constantly striving to develop better policies, statements of ethical conduct, and auditing procedures. But real protection comes from self-imposed disclosure and transparency. How important is it to recognize the Lord's presence in our life, especially when we are doing His work.

Institutional cover-up. There has to be a certain organizational protection for decisions and actions taken in fulfillment of the mission of the church. Sometimes we tend to think that we are to be protected for everything we do, as we always are God's representatives. We expect God to protect us from the consequences of our sins. But rather than covering David's private actions, God took the initiative to bring all his actions into the open.

Irresponsible lifestyle. Perverted ideas of love, corrupted imaginations, misinterpretation of the Scriptures, the popularity of situational ethics, the sexual revolution, rejection of premarital chastity and marital fidelity; and the "Me Generation" lead many Christians to take liberties that contradict the principles of God's Word.

Persons in leadership positions represent a strategic target for Satan's temptations. Ellen White wrote: "[Men and women] in responsible positions, teaching the claims of God's law, whose mouths are filled with arguments in vindication of His law, against which Satan has made such a raid—over such he sets his hellish powers and his agencies at work and

overthrows them upon the weak points in their character" (*The Adventist Home*, p. 327).

Reluctant Prophetic Ministry of the Church

We have a lesson to learn from the courage, faithfulness, and skill of Nathan.

Charles Swindoll writes: "If God called you to be His messenger, then do it skillfully and do it humbly. Do it right or don't do it. If God calls you to be a confronter, confront. People still long for, hunger for the message of God. When you encounter an individual who has willfully stepped onto the wrong path, face it with him. Call it what it is. Certainly at the right time and in the right way, but do it! Don't hedge. Don't try to redefine it. Don't explain it away. Call it sin. And in doing so, remember that you, too, have sinned. So, stay humble and full of compassion . . . but speak the truth in love . . . yes speak the truth!" (*David*, p. 204).

The Redemption of David

There is a moment of truth in the life of every person called to serve God, a moment when they can confirm their uncompromising commitment and obedience to God. The consequences shape the eternal destiny.

Noah is asked to build a boat, and his whole life is dedicated to this project. Abraham is called to sacrifice his son, Isaac. Jacob tells a lie to his father and grabs the blessing. David the fugitive finds Saul the pursuer in the cave. Elijah confronts hundreds of priests of Baal on Mount Carmel. The three young Israelites do not bow before the huge idol in Babylon. Esther goes to the king in a fateful meeting. Jesus meets the master tempter in the wilderness. Pilate asks of Him who is the truth ("What is truth?"), but leaves before being answered. Saul, the fiery persecutor, surrenders to Jesus and becomes His mighty ambassador.

At other times a man or a woman is tested in a very inconspicuous manner. There is no hint that this may be the turning point of a life. Nobody sees the

flames; nobody hears the penetrating sound of the heavenly trumpets. In fact, that hour is made out of the usual material of life.

It doesn't require a saint to introduce one's wife as one's spouse. But it was a great man of God who deliberately introduced his wife as his sister. It doesn't take a scientist to find your way to Nineveh. But it was a prophet with a perfect record who bought a ticket for Tarshish instead. It doesn't take a degree in mathematics to count the money resulting from selling a piece of land. But there was a man and his wife who reported the same (incorrect) price. It doesn't take a king with the unique label "man after God's heart" to refrain from pursuing a woman, from taking her to his bedroom, from staging a hero's death for her husband, from delivering the scenario to his commander. But there was such a king.

In the whole history of humanity only Jesus left a perfect record, both in His daily conduct and in the momentous encounters with fallen Lucifer. His uninterrupted chain of victories redeemed His illustrious ancestor David and remains our only foundation for assurance and hope.

The early history of David is a history of humble beginnings; growth and drawbacks; love; faith; and painful mistakes. God was fully able to take him through all of that and use him in a marvelous way. He made him victorious in impossible circumstances as long as David recognized his dependence on God.

Then stunning losses, heartaches, and moral paralysis marred David's midcareer history. Could this be a description of my life too? Could this be a description of the course of God's beloved church?

If yes, then more aggressive evangelism, better technology, advanced leadership methods, as valuable as they are, will not redeem us from this critical period in our existence, as long as what the True Witness says—"For you say, I am rich, I have prospered, and I need nothing" (Rev. 3:17, RSV)—continues to be true about us.

The life of David, the sinful saint (is there any other kind?), is recorded to declare "that sin can bring only shame and woe, but that God's love and mercy can reach to the deepest depths, that faith will lift up the repenting soul to share the adoption of the sons of God. Of all the assurances which His Word contains, it is one of the strongest testimonies to the faith-

fulness, the justice, and the covenant mercy of God" (*Patriarchs and Prophets*, p. 754).

Repentance doesn't spare us from the consequences of our sins, but it appropriates for us the bounties of God's grace. In the words of David: "Deliverance belongs to the Lord; thy blessing be upon thy people!" (Ps. 3:8, RSV).

(*believe.*)

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Making History in Southern Africa

Presented Monday evening, July 3, 2000

The passing quinquennium will go down in history as an exciting period in the history of the Seventh-day Adventist

Church in Southern Africa. Evangelism has been a priority in the union's operation.

Southern Africa was the third area, after North America and Brazil, to launch an evangelistic campaign that was uplinked, and benefited the whole of sub-Saharan Africa. It was a time for the greatest excitement in the church in southern Africa. The Spirit of the Lord used the

Jamaican lay evangelist Fitz Henry in a marvelous way. Pentecost 98, as the campaign was known, resulted in a baptism of 8,121 souls in the union and 23,000 in other divisions in Africa. The church grows much slower in the Southern Africa Union than it does in other parts of the continent, but in 1998 the percentage of membership increase was 8.51 and was second only to Southern Asia, which had an increase of 13.39. It is for this reason that we are preparing for another Pentecost 2000 in the month of September.

One of the biggest challenges that we face in the southern Africa Union is to unite people who have been separated for hundreds of years by government policies operating in the region. We have made some progress, but we have not yet attained our goal. In the southern area, along the Atlantic and the Indian oceans, we had three conferences for three racial groups, covering the same geographic territory. We have managed to put two racial groups

together into one conference, and we are still negotiating to bring the third group in. In Namibia where we had two fields that were also largely divided along racial lines, we have merged into one field.

One of the exciting events in the passing quinquennium has been the attainment of conference status by two of our mission fields, namely Lesotho and Swaziland. We are now a union of seven conferences and one mission, which will soon be a conference.

Global Mission has played a significant role in opening up work in unentered areas. It is exciting to go to areas where there were no Seventh-day Adventists at all two years ago and find 50 members worshipping under the leadership of a Global Mission pioneer. There are many groups like that throughout our union that have sprung up as a result of Global Mission. A group that has attracted interest even from overseas is the San people. Historically the San were hunters and never built permanent residences. Modern governments that are trying to conserve nature do not allow them to live on hunting. Life becomes extremely difficult for them. We have found San people open to the message of the gospel.

With donations from Global Mission, we have been able to construct a mobile evangelistic truck that can be parked anywhere we want to hold a campaign.

The majority of our membership is in the country of South Africa, which after the apartheid era is in the process of democratization. This evolving

democracy had to revamp educational policies, labor laws, welfare policies, etc. All those changes impact the church. We have had to restudy some of our policies in order to meet the demands of the state.

The church in the Southern Africa Union has a great future, because the laypeople are catching the vision. In such areas as Cape Town, Soweto, Windhoek, and other places, they organize and finance campaigns. All over our union, there are people working in conjunction with our Bible correspondence school and conducting Bible classes in prisons. Although the laws of the state have no room for proselytizing in prisons, yet the use of our Bible correspondence lessons has been approved. As a result of the activities of our laypeople, we have baptized hundreds of people in prisons.

A visit to a few of our churches will convince you that the Seventh-day Adventist Church in the Southern Africa Union is a church of young people and women. In political circles the government has made big strides in addressing discrimination against women. Now it seems that the South African government has a higher percentage of women in the cabinet than any other country. The church is also addressing the need for women to be active in the church. Although it has made some progress, there is still a lot of work to be done. There will need to be a greater involvement of young people and women in critical decisions affecting the church in the next quinquennium.

We are grateful for the way the Lord has blessed His church in southern Africa during this passing quinquennium. We continue to pray for even greater blessing in the coming quinquennium.



Velile S. Wakaba
President

Five Strong and Difficult Years of Mission

Presented Monday evening, July 3, 2000

During the 1995 General Conference session in Utrecht the delegates of the Euro-Africa Division (EUD) identified, in the survey conducted by the General Conference, two top priorities for the next five years. Both of them relate to the fundamental mission of the Seventh-day Adventist Church: training lay members for missionary outreach, and investing financial resources in missionary outreach.

The following report gives information about the fulfillment of this mission during the past five years.

But first of all, let us briefly look at some factors that had an impact on the vision and the strategy of our churches.

Complexity of the EUD in a Global World

When we look at our division, we are struck by the diversity of the nations and peoples that make up its churches and shape its mission.

The EUD consists of six union conferences, two union missions, and five unions of churches. Its territory covers 31 countries spread over Eastern Europe, Western Europe, Africa, and the Middle East, representing different religious majorities.

The Vatican, Spain, Portugal, France, Belgium, Luxembourg, the Czech Republic, Slovakia, Austria, and several smaller areas are predominantly Roman Catholic. Germany and Switzerland are partly Protestant, while the churches in Romania and Bulgaria face major Orthodox populations. In addition, we have work in Muslim North Africa, Turkey, Iran and

Afghanistan, as well as in Angola and Mozambique.

Despite this diversity, our division is united in the common goal of bringing the good news of Jesus Christ and His soon return to every people and family within our territory. Ever since M. B. Czechowski and J. N. Andrews set foot on this continent, mission has been our reason for existence. But in recent decades the countries in Western Europe have struggled with slow growth.



Ulrich Frikart
President

Today the total population in this area is 584,314,000 inhabitants, with only 516,613

Seventh-day Adventists.

These 31 countries range from secular Western Europe, where the Adventist Church originated on this continent, to the Eastern European countries, with the largest concentration of European Adventists; and the Islamic nations in Northern Africa, with the countries of Morocco, Algeria, and Tunisia as well as Turkey, Afghanistan, and Iran. Farther south, Mozambique, Angola, and the islands of São Tomé and Príncipe are the countries with the highest number of baptisms.

In order to reach this immensely diversified population, the EUD is currently publishing materials in 22 main languages.

Sharing the gospel in many of these countries represents a big challenge, not only because of their cultural diversity and language barriers. The growing indifference toward religion in the secularized countries of Western Europe, the social unrest in some African countries, and the strictly fundamentalist societies of the Muslim countries add

heavy burdens that, without God's help, could prove unsurmountable obstacles to preaching the gospel.

But with God on our side, everything is possible.

Let us take a closer look at several areas.

Europe

Germany, with only one main language, has more than 11 ethnic groups and eight main religions.

In Switzerland, there are three official languages: French, German, and Italian. But besides these, the population speaks several others. There are 57 Adventist churches, divided into two conferences.

Belgium, a small country nestled between France, Germany, and the Netherlands, has significant parts of its population that speak the three languages of its neighbors. Ninety percent of the population are Catholics, and Protestants are outnumbered by atheists by 7 percent.

Romania, a former Communist country, has seven ethnic groups and seven different main religions. Romania trains Hungarian-speaking pastors; publishes Hungarian books, five editions of Sabbath school study guides in Hungarian, and a Hungarian version of the monthly *Adventist Herald*. There are more Hungarian-speaking Adventists in Romania than in the whole Hungarian Union Conference. These difficulties have not stopped or even slowed down Adventism. With hundreds of baptisms each year, this union has 70,978 church members.

Ten percent of Bulgaria's population is Turkish, 85.7 percent of the people are Orthodox, while the other major religion is Islam. The Adventist Church has some 93

churches in this country and 6,683 members.

Africa

Rapid growth in Mozambique and Angola has continued, with 3,200 baptisms during the first quarter of 1998. These two African countries highlight the diversity of our division.

The official language in Angola is Portuguese. Adventism is spreading in this country with its more than 11 ethnic groups. Likewise, Mozambique has more than nine ethnic-linguistic groups.

Angola, Mozambique, and São Tomé and Príncipe have among them 1,496 churches, with 316,778 members, which is 66 percent of the total for our division.

The Trans-Mediterranean Territories

In the Trans-Mediterranean Territories, we have four churches, with 89 members, in a population of 226,400,000. This is the biggest challenge for the Euro-Africa Division. For political reasons, the church is not allowed to function in many of these countries.

In the A.D. 50s the apostle Paul created the Christian communities of Europe in Turkey. Today, almost 2,000 years later, Turkey is once again opening to Christianity. The Euro-Africa Division has two ordained ministers in Turkey, with one church and 19 members. For each Adventist there are about 3.5 million non-Adventists.

Through the work of ADRA, the Adventist name is becoming known, which opens up pathways for the church to become officially established.

The work of ADRA throughout the division is phenomenal. One has only to recall the massive earthquake in Turkey and the political crises in Bosnia, Kosovo, Croatia, and Macedonia.

AWR's Contribution

Adventist World Radio (AWR), for

its part, has continued its strong support for the radio ministry in the Euro-Africa Division since its first broadcasts from Portugal in 1971.

Shortwave broadcasts in Arabic continue to be very successful, generating thousands of responses each year. AWR broadcasts 10 hours in Arabic for the Arabic world of the Middle East and North Africa each day. Programs in Farsi, Romanian, Bulgarian, Italian, and German are also aired on shortwave.

The new digital radio satellite network initiated by AWR for Europe is an important venture linking together local

achieve the goal indicated by Ellen White: namely, to have a training center for Christian workers in each church. This system started last year with the following strategic plan: establishing at least one training center in each union during the year 1999; at least one training center in each conference during the year 2000; at least one training center for 10 churches during 2001; at least one for three churches or groups of small congregations during 2002; and one in each church or small group of congregations by 2003.

By adopting this ambitious training program, we hope to fulfill our goal to have at least 25 percent of our lay members involved in active soul-winning programs.

Global Mission and Hands Across the World Projects

The Global Mission program plays a big role within the EUD. From 1995 through 1999, an amount of about US\$3.4 million was spent in this area, with the support of the General Conference. The following list shows our major projects.

Bulgaria: Evangelistic campaigns in various cities, especially among Gypsies.

Germany: Work among different people groups, mainly in Berlin and Hamburg (Ghanaians, Koreans, Russians, Tamils, etc.).

Italy: Work among Ghananian people.

Malta Island: Work in unentered territory. A church has been established.

Portugal: Work among Gypsies and African people groups. One Gypsy and one African church have been established.

"Hands Across the World" is a program that has been of great help to several countries within the EUD to establish churches and to construct church buildings. The program has been very effective in Angola and Mozambique. Five churches have also been built in Romania, and a bigger one in Sofia, Bulgaria. This program will help give newly baptized members



ALDEN J. HO

Euro-Africa Division delegates caucus in a Thursday evening session.

Adventist radio stations in mission and providing greater exposure of the church in the field of modern media.

The Institute of Christian Ministries

The International Institute of Christian Ministries (IICM) is a lay-training system that allows each union to develop its own programs and to achieve its own objectives. It is a very professional training at volunteer level, covering six curricular alternatives that represent the main needs for the training of our church members. Areas of concentration include courses in local church leadership, personal evangelism, public evangelism, and adult, children's, and youth education.

This concept, consisting of training our members to train other members, has been adopted by our division to

the needed home for their church services.

Satellite Evangelism

Another miracle is the welcome development of satellite evangelism. We were inspired by the vision of North American leaders, and 500 churches, particularly in Romania, participated in NET '96. For the NET '98 campaign more than 1,300 churches participated, representing the Unions of Eastern and Western Europe, Angola, and Mozambique.

In 1999 Bucharest was the broadcasting center for the ACTS 2000 campaign with Mark Finley. Using the broadcasting facilities, we conducted a stewardship seminar. During six days

Ben Maxson addressed live from Bucharest hundreds of pastors and thousands of church members gathered in 391 downlink sites throughout the division territory. The

German unions

have produced their own satel-

lite campaign, broadcast from the Marienhoehe church, Darmstadt. The speaker, Hans Gerhardt, a teacher at the Friedensau Theological Seminary, enthused the church members and visitors from more than 500 churches of several countries of our division.

The statistical report on baptisms for the period before and after NET '98 gives us a gleam of hope for our European unions. At the end of the first three quarters of 1998, we had 19,120 baptisms, 15,063 of which were in Angola and Mozambique, and 4,057 in our European unions. During the first three quarters of 1999, we had 22,368 baptisms, 15,993 of which were in Angola and Mozambique, and 6,375 in our European unions. Why these 3,248 baptisms more than during the same period of the previous year?

There is only one explanation: NET

'98 with Dwight Nelson. The fruits of that campaign were gathered during the first three quarters of 1999. Praise the Lord for it!

Let me report two stories, two miracles, among many others, resulting from satellite evangelism. Martin was a Lutheran pastor. Yet, for many years, he and his wife, Valika, had been striving to understand the biblical truths better. They visited every church in Bratislava, but the Seventh-day Adventist church was not on their list. They did not know it existed. When an Adventist colporteur visited them, they started to study the book of Daniel, and discovered that they had finally found the church they had longed to belong to. They attended

Dwight Nelson's meetings during NET '98, and at the end of the campaign Martin and Valika were baptized.

Today Martin is an Adventist colporteur, and he and his wife are sharing the joy of reaching many people with the message that transformed their lives.

In Maputo, the capital of Mozambique, a minister of another denomination has been baptized through NET '98, and now his whole congregation (more than 130 members plus children and youth) has been handed over to the Adventist church to care for, and they are all attending the baptismal class.

Conclusion

Sharing the gospel in the Euro-Africa Division territory is a tremendous challenge. To fulfill it, we must face secularism, Islam, war, and the scars of Communism. But we have nothing to fear. God is with us. He started this work, and He will have the

last word.

As we enter the twenty-first century, I have a threefold vision for our churches.

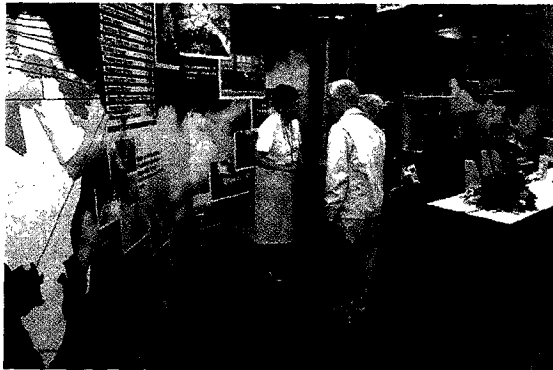
First, we need leaders and pastors with a vision for the harvest (John 4:35). NET '96 allowed many churches to participate in a new form of public evangelism. The enthusiasm for this type of evangelism in many of our churches caught some leaders by surprise. Despite cross-cultural divergences, NET '96, NET '98, and all other satellite evangelistic campaigns achieved good results. But no program can be successful without churches that are motivated by the compassionate vision of a ministry to people who need the Lord. To develop such a vision at all levels of our church must be the first task of our pastors and leaders.

Second, I see an immense need in our division to continue to mobilize the gifts and talents of our lay members. The EUD has set as a goal for the year 2000 and the years beyond to have 25 percent of its membership actively engaged in the dynamic sharing of their faith.

Third, as the Euro-Africa Division is facing heavy financial challenges, and as the needs are greater than our capacities, the time has come to measure plans, activities, and even organizational structures by their contribution to the unique end-time message and the total mission of the Adventist Church. What does not fit these criteria must be discarded. When we look at anything our church does, we must use three evaluation questions:

- Does it uphold the message God entrusted to us?
- Does it help fulfill the mission God has given us?
- Does it promote the growth of our members and strengthen their confidence in the church and its organization?

I have the vision of a church that will be active and in full bloom as it searches to fulfill its mission. And that mission is to spread the message of redemption to all peoples, nations, tribes, and languages.



JOEL D. SPRINGER

EUD booth hostess Conchita Bagenas talks with Ernst and Ann Gissler from Ontario, Canada.

Fourth Business Meeting

57th General Conference Session, July 2, 2000, 9:30 a.m.

SHARON CRESS: Good morning, and welcome to this first business session of the new week. Elder Philip S. Follett, general vice president of the General Conference, will be chairing our session; Harold Baptiste, the secretary of the North American Division, will be the secretary for the session; Walter Carson, from the Office of General Counsel, will be the parliamentarian; and the recording secretary is Carol Rasmussen. Ruth Wittwer, from the Euro-Africa Division, will be giving our invocation, and then Bert Beach and John Graz, from the Public Affairs and Religious Liberty Department, will be introducing Ambassador Bien Tejano. Hezekiel Mafu, from the Eastern Africa Division, will be giving our benediction.

RUTH WITTWER: [Prayed in German.]

JOHN GRAZ: Brothers and sisters, distinguished guests, dear friends, we have the privilege of welcoming His Excellency Bien Tejano, ambassador from the Philippine Islands to Papua New Guinea. Ambassador Tejano is an ordained Seventh-day Adventist pastor. How can a Seventh-day Adventist pastor become an ambassador? I asked him this question, and he answered, "Work for the poorest of the poor, and you meet the top leaders." Before becoming ambassador, Pastor Tejano worked with prisoners in the Philippines who have addictions. His ministry attracted the interest of the prison authorities of his country. Last week Ambassador Tejano received a high award from the president of the Philippines for rescuing 440 Philippine citizens in the Solomon Islands.

BIEN TEJANO: Thank you very much. I would like to thank the General Conference for inviting me here. I am so blessed to witness this session. Unfortunately, I have to cut short my attendance here. A few weeks ago I received instructions from my president to go back immediately to the Solomon Islands and continue the rescue missions. In our conversation I told him about the meetings that are going on right here. He asked me to convey to you his heartfelt greetings to all the Seventh-day Adventists in the whole world. I shall be going back tomorrow. I would like to request your prayers. I shall also meet our church members in that island and continue to encourage them to hold on, because we are almost home. Thank you very much.

JOHN GRAZ: Pastor Tejano, we thank you so much for what you have just said and for what you are doing. We wish you could have had the time to tell us about all you are doing in the Solomon Islands for the cause of Christ and the protection of humanity,

but we are delighted that you are lifting up Christ, your nation, and your church. We have a little gift that will remind you of this meeting.

BIEN TEJANO: Thank you very much.

PHILIP S. FOLLETT: I would like to call to order our business session for this Sunday morning. I hope you brought your agenda booklets with you. I would like our secretary to lead us into the first item, please.

HAROLD W. BAPTISTE: Brother Chairman, this agenda item has to do with the Health and Temperance Department name change. The recommendation reads as follows: "Recommended, To change the name of the Health and Temperance Department to the Health Ministries Department." Brother Chairman, I move the recommendation. [The motion was seconded.]

NEAL C. WILSON: Brother Chairman, I think a little further explanation ought to be given to this assembly of leaders on this particular item. It is almost like pulling down the flag. Seventh-day Adventists have been known worldwide for their strong emphasis on temperance. The word "temperance" is not an easy word to translate into some other languages. In fact, in the world we live in today, "temperance" may not be a highly accepted word. My concern is that we do not ever become ashamed to speak about the matter of temperance, including alcohol, tobacco, and drug dependency. In fact, temperance is needed more in the world today than it has ever been needed. And let me tell you, it is needed in the Seventh-day Adventist Church. My concern is, Brother Chairman, that we are not lowering the flag, diluting the emphasis that we are going to be giving. Many health experts today never think about temperance as we think about it, and they may feel that we have just now melted into the atmosphere of the world, which is a little more acceptable. I would simply like to have some statement made to this group that in spite of the change of the name there will be no deemphasis—in fact, it may increase our emphasis. I understand the background of it, but many will sort of feel that we have lost one of those great characteristics that identified us worldwide these many years. That is my appeal, Brother Chairman.

ALLAN R. HANDYSIDES: I am very appreciative of the words that we heard from Elder Neal Wilson. I think the history of the Health and Temperance Department is one of which we can all be proud, especially when we think of the work that has been done throughout the world in the name of temperance. I think we can be very

proud of that history. Sometimes words do change in meaning. There is a very prominent Adventist family who changed their name because of the change in meanings given to their name. The work of the Adventist Health Ministry Department is to minister to the whole person, and we cannot minister to the whole person, especially in the presence of the enormous deluge of substance abuse that we see. The very fabric of society is being torn apart by alcoholism and drug dependency. I would like to see our department give redoubled effort to work against the abusive substances that are so prevalent in society. Friends, we need to establish national branches of the International Commission for the Prevention of Alcoholism, so that we can generate enthusiasm in the churches. My plea is that the nations here represented take upon themselves the burden of working together with us so we can make Health and Temperance our focus. I am pleased that we have the word "ministry" in our name change. It is unfortunate that the world is using and has usurped the use of the word "temperance." To the world it does not mean what it means to us. We mean "abstinence," and I pray that that message is taught to our young people in ever-strengthening tones. I would give you the pledge that those of us who are promoting health want to see ourselves as ministers to the needs of the world and to the church.

KATHLEEN KUNTARAF: I just want to assure Elder Wilson that even if the name is changed from Health and Temperance Department to Health Ministries Department, we will continue to work together with other departments in promoting temperance work around the world.

THOMAS S. NESLUND: Many of us have been involved in health and temperance work for a long time. Nearly 30 years of my life have been spent in this type of activity. Since the merger of the Health and Temperance Department at the General Conference it has been a cumbersome effort to make the two united and work together. There have been strides made, obviously. But I think by this name change we have finally found a home for temperance. At least now we have something not as an add-on but as a part of a ministry that is a part of the church. The world—specifically, the alcohol industry—has stolen a march on us in terms of the moderation concept. As I travel worldwide for the ICPA as their executive director I find that the word "abstinence" works much better than the word "temperance." And from that I can talk about self-control, which is really one of the

gifts of the Holy Spirit.

So, Mr. Chairman, I strongly recommend that we find a home for this component. It has been wandering around like a child without a place to settle. I move the action before us.

PHILIP S. FOLLETT: Thank you. There is a motion and second, and the action is on the floor. The chair recognizes Dr. Albert Whiting, a former health and temperance director.

ALBERT WHITING: I fully support this action. I'd like to give a little background to it. We had a meeting several years ago of all division health and temperance directors, and all except one voted in favor of this change, realizing that it was needed because the word "temperance" is translated all over the world as "moderation." This church does not accept moderation when it comes to drugs and alcohol. The word "ministry" implies organization. It implies service and is very appropriate. I plead for you to support this recommendation.

PHILIP S. FOLLETT: Thank you very much, Dr. Whiting. I believe I see no one else standing to speak, and so we will place the

issue on the floor. [The motion was moved, seconded, and voted.] Harold Baptiste, would you introduce the next item?

HAROLD W. BAPTISTE: The next item, Brother Chairman, is a resolution on the gift of prophecy. Do you want me to read the entire document, Brother Chairman?

PHILIP S. FOLLETT: Would you like the document read? It may be well to do so.

HAROLD W. BAPTISTE: [Read the resolution.] Brother Chairman, I move the recommendation.

PHILIP S. FOLLETT: Thank you. Is there a second? I hear a second. [Motion was made and seconded.]

JURRIEN DEN HOLLANDER: Brother Chairman, I have a question that I would very much like to have clarified. Is there any similar resolution coming before us dealing with the Bible? Could you please clarify this for me?

[The chair consulted with Harold Baptiste.]

PHILIP S. FOLLETT: I believe the answer is no.

JURRIEN DEN HOLLANDER: I am just asking advice from you concerning a

motion that deals with the Bible in a similar manner.

PHILIP S. FOLLETT: I would imagine that this body, after discussing this particular motion, could refer to the Plans Committee a recommendation that such a motion be prepared. ~~We couldn't write it on the floor very well, but we have set up a Plans Committee to which we may refer recommendations for preparing new resolutions.~~

VIOLETO F. BOCALA: I am very happy, Mr. Chairman, that we have this recommendation on hand. I think we need to give more emphasis to the Spirit of Prophecy. Our people sometimes forget that the church is guided by the writings of the Spirit of Prophecy, without which I think we will likely fragment. In the Southern Asia-Pacific Division we have just taken an action that for the next five years we will promote Spirit of Prophecy reading just as we do Bible reading, promoting a different book of the Conflict of the Ages Series each year.

KENNETH H. WOOD: Kenneth Wood, chairman of the E. G. White Estate board. Mr. Chairman, believe it or not, my first General Conference session was in 1927. I

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wasn't voting at that time, but I understood from the very beginning that this church had its origins in Bible study. That has never been under question. I see this recommendation here as recognizing the uniqueness of Seventh-day Adventism, which has been built on the Bible. I feel that this resolution is very important because we have seen in recent times that the devil is making unusual efforts to undermine confidence in what the Lord says to us in these latter times. Ten years ago I began working with computers, and today when I turn my computer on and access the Internet I am appalled at the Web sites that are attacking this church and the Spirit of Prophecy. Now, as this recommendation comes to us, the real question is not whether we agree with what it says, but rather if we vote it what we will do about it. I find that many recommendations get lost at the General Conference. I wonder whether we will do everything we can to support all divisions in their efforts and give them the tools to make the Spirit of Prophecy more effective.

MELVIN LOPEZ: I am from the Southern Asia-Pacific Division. I would like to urge the number for recommendation to all church administrators, including those in education and health-care institutions, to give careful heed to the wise counsel given to Seventh-day Adventists through the writings of Ellen G. White concerning the health message.

JUAN CARLOS VIERA: This particular item is referring to such institutions as colleges, universities, hospitals, and clinics. We are urging them to heed the counsel from Ellen White. I think the church as a whole knows quite well the counsels from Ellen White, but we are concerned in this particular item that our institutions follow the counsel from the inspired pen.

PHILIP S. FOLLETT: Thank you, and I believe that as this resolution was being prepared it was requested that it be broken into two parts—the first a statement of our convictions, and the second that we include ways to make these writings more available in practical steps. The intention of the action is that it be followed up and not, as Elder Wood said, lost in a pile of shuffled papers. I believe, brother, that your own division is taking some steps toward this, and the counsel of this body is that each division find ways of accomplishing this in their own field.

BERT HALOVIK: I am not proposing an amendment, Brother Chairman, but I would suggest that while the "Gift of Prophecy" or the "Spirit of Prophecy" has been used quite a bit, that we perhaps add "Through Ellen White," because we do have the gift of prophecy through the Scriptures. We are not talking about the Scriptures at this point, but at least it would clarify the assumption that we seem to be making that the gift of prophecy always pertain to Ellen White.

PHILIP S. FOLLETT: Maybe you need to make a motion so we can consider it.

BERT HALOVIK: I feel strongly enough on it, Brother Chairman, that I would suggest amending the title to "Resolution on the Gift of Prophecy Through the Ministry of Ellen White." [The motion was made, seconded, and voted.]

JOHN R. JOSIAH: Mr. Chairman, I started to register my support of this resolution with the hope that it will bring to an end, or almost to an end, what I consider to be the use of Ellen White as an ecclesiastical football, as it were. Over the years we have been wrestling with how Ellen White ought to be perceived in the church. She spoke of her writings as the lesser light leading us to the greater light. Some of us perhaps cannot properly appreciate the difference she puts there.

My concern is that something be done from the level of the General Conference so that this resolution will not spawn a problem with academia. Others will still be free to propound the idea that Ellen White is not a theologian and that therefore the Bible and the Bible only must be emphasized. That is my concern.

KIT WATTS: I speak in favor of the motion. And I also want to thank the Ellen G. White Estate for the steps that have been taken to make Ellen White more accessible to young people, particularly those who speak English, and to make the devotional book this year with inclusive language so that it is not just the young men of the church who feel called of God, but young women as well. I encourage the White Estate to continue this effort and make a difference. We're to the point where the language of 150 years ago in English is not sufficient for young people today.

GILBERT CANGY: I speak in support of the resolution; however, I wonder whether it will be useful. As I look in my field and realize that there is a certain degree of confusion regarding the position of the writings of Ellen White, I wonder, in terms of helping the process here, whether we could add something to the effect of an educational process whereby this could be clarified. The nature of the writings of Ellen White versus the Scripture. And maybe something to the effect of contextualizing the counsels of Ellen White. I think that would strengthen the resolution here.

JAMES NXUMALO: I am for the resolution, but in addition I want to say that the idea that we should be doing something about the critics of Ellen G. White is a very important issue. I have learned that this issue touches young people. I am talking here about my family, for example. My son told me that his wife had expressed the view that critics of Ellen G. White on the Internet tend to pose a threat, especially to young people of the church. And my view is that we perhaps need to make a deliberate

attempt to counter these critics.

JOHN M. FOWLER: Mr. Chairman, I rise to support the motion. We have gathered here at a very crucial time in the history of our church, and we have already celebrated in many ways the remarkable growth the church has registered worldwide. And we all give thanks to the Lord for leading the church to this point. However, as we seem to grow in many areas, I also sense an increasing lethargy, an indifference when it comes to the counsels given by the Spirit of Prophecy. In fact, it has become fashionable in some circles, particularly in some academic circles, to consider the use of Ellen G. White's writings as intellectually embarrassing. This is a very sad situation. If we are to preserve the unity of this church, the worldwide thrust of its mission, and the vision that God has given to our pioneers to take the gospel to the entire world and hasten the coming of the Lord, we need to have an increasing focus on the use of the counsels of the Spirit of Prophecy both in our individual lives and in the community life of our church, so that every church hears the same trumpet sound. It is true, and we must not forget, that we stand rooted in the Word of God; but it is also true that the lesser light is no less important. And so I support, and I trust that this body will overwhelmingly vote, this motion.

JAMES ZACKRISON: I rise to support the motion, Mr. Chairman, and to take this opportunity to assure the representatives of the world church that in the development of the Sabbath school curriculum materials in every age group and the Sabbath school program in general, they can rest assured that we are dedicated followers of the writings of the Spirit of Prophecy and that while they may not find statements from Ellen White on every page, the material developed to be studied in our churches around the world reflect what the Seventh-day Adventist Church believes regarding the Spirit of Prophecy. So when you study your Sabbath school lesson on Sabbath morning, please rest assured that it has been carefully worked through and studied in the light of what we understand in the Spirit of Prophecy.

MANIRA ALEJANDRA FERNANDEZ NAZAR: I want to support what is being said on the floor and the importance of the Spirit of Prophecy for this church. I would like to move that as we take this important point into account, we can also include the importance of reading the Bible. As a Sabbath school director, I recognize that my members are not really reading the Bible as they should. I suggest to this conference that we include a clause in which emphasis will be placed on Bible reading.

PHILIP S. FOLLETT: Thank you very much. After this action has been voted, we have invited one of the brothers to place a motion on the floor to move toward what

you are suggesting.

MANUEL TORNILLA, JR.: I am in favor of the resolution, with the inclusion that we emphasize that primarily the Bible will be the basis of our faith. However, I hope that the General Conference or the Ellen G. White Estate will address this matter after we have taken action on the motion. My concern is with the information on the Internet that downgrades or attacks the writings of Mrs. White. One evening when I was in my study, my oldest son was surfing his computer, and in a few minutes he brought me a document attacking point by point the teachings or writings of Mrs. White. I scanned the document. After I scanned it I kept it, so that it would not get into the wrong hands. So my concern is that after we have taken the resolution, what can the White Estate do to address such Internet attacks on the writings of Mrs. White?

ENOCH DARE: I fully support the recommendation. For those of us who live in parts of the world in which we have lost our educational institutions, one can only support the present recommendation, because our young people have lost the privilege of access to the books of Ellen G. White in their studies. And I as a youth leader and an educationist from my division feel very concerned about how we can really encourage our young people to get involved in under-

standing the principles in the writings of Ellen White.

JOSHUA OYINLOYE: I am here to plead with our leaders to make these books cheaper. In Nigeria, as a result of the Global Mission program thousands of people are brought into the church daily. And they don't know our stand regarding the Spirit of Prophecy. Cheaper books would help us in implementing this resolution.

CARMEN SCHULZ: I would like to ask if a similar resolution already exists.

PHILIP S. FOLLETT: Yes, for the past 100 years actions have been taken at General Conference sessions regarding this; however, the wording this time is a little different.

CARMEN SCHULZ: I do not support the motion as it is presented to us, because I come from a country in which I have been educated to fear God as presented to us by Martin Luther—a view of God that is built on freedom of thought. I am against this kind of pressure that I feel put on me by this resolution and put on churches in my country. I am not against the Spirit of Prophecy, but I am not sure that Ellen G. White herself would have wanted this kind of pressure.

PHILIP S. FOLLETT: All right; we appreciate your comments. We have a speaker at microphone 1. I believe you have a question of privilege; is that what you wish?

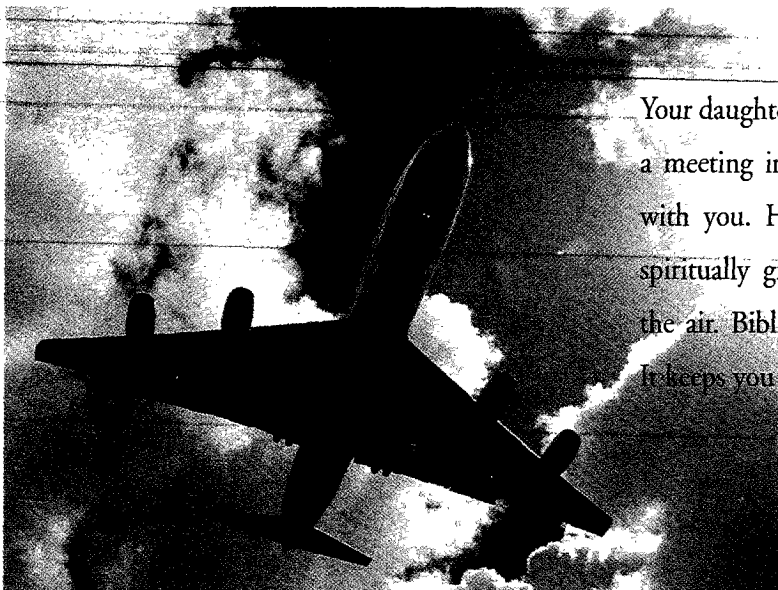
ROBERT J. KLOOSTERHUIS: Yes, I

have the impression that almost everyone has heard quite a wide variety of observations, and we are ready to vote. Therefore, Brother Chairman, I would like to move the previous question.

PHILIP S. FOLLETT: This motion requires a two thirds favorable vote. The motion now is to stop debate. [Motion was seconded and voted.] We now take the vote on the original motion that was read earlier by our secretary. [Motion was voted.] Thank you very much. We had promised an earlier speaker a chance to bring a motion from the floor. Please present your motion now.

JURRIEN DEN HOLLANDER: I would like to make a similar motion concerning the Bible. The reason for this motion is that we as Adventists intend to be very biblical. We support our existence from the Bible. We hold very purely Jesus Christ as proclaimed in the Bible. We even have a prophet that in every way says that she is the lesser light pointing toward the greater light, which is the Bible. The Bible is the core of our existence as Adventists. Therefore, I would like to move that the same resolution that has just been moved be stated about the Bible. [It was moved and seconded.]

PHILIP S. FOLLETT: As I explained earlier, our instructions on the opening night were that those items that come to the



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floor that have not been prepared and written and studied in advance be referred to the Plans Committee. If you will allow us to adjust the motion in that way, we will invite you to prepare a proposal and bring it to the Plans Committee. [It was voted.]

[A summary explanation of item 207 as voted by the 1995 General Conference session was provided.]

ATHAL H. TOLHURST: Item 208 is an amendment that suggests that there be elected at a future General Conference session an auditing board composed of 17 members instead of 15, approximately two thirds of whom must be nondenominationally employed in professions that were listed five years ago and who represent the world field. This recommendation provides for the chairman of the board to be the General Conference president. It also provides, Brother Chairman, that one of the responsibilities of the General Conference Auditing Service board would be to recommend to the General Conference, each regular session Nominating Committee, the name of an individual to serve as director of the General Conference Auditing Service. It also recommends that a quorum for the General Conference Auditing Service board be 11 members.

The second recommendation that is associated with that is to approve a General Conference Auditing Service board, with terms of reference and membership. You have before you the terms of reference, which I shall not choose to read at this point, Brother Chairman.

Then on line 16 of page 46, you have the suggested membership—that the General Conference president be chair; a General Conference vice president be vice chair; the director of the General Conference Auditing Service be secretary. The members include the General Conference secretary, the General Conference treasurer, and qualified Seventh-day Adventist auditors or other knowledgeable professionals in related fields who are not in denominational employment—one in each world division. That is a total of 12.

And the terms of reference recommend that the associate directors of the Auditing Service be recommended to the Nominating Committee of the General Conference session by the divisions. Since that has not been done in time for this session, the final recommendation was to request the 2000 Annual Council to have this session recommend or request the 2000 Annual Council of the General Conference Committee to elect members of the General Conference Auditing Service board other than ex officio—in other words, to elect the 12 that will be recommended from the division. [It was moved and seconded.]

BRIAN BULL: My concern is that in going from 15 to 17 you end up with a number for which two thirds can be either five or

six. Also, I think it is unwise to have the General Conference president as the chair of the Auditing Service board. As a consequence I would move to refer this back to the Constitution and Bylaws Committee for further consideration. [The motion was seconded.]

KENNETH J. MITTLEIDER: I want to say that we have always declared the Auditing Service as independent of the church. The way this is recommended reads here I question that it would be an independent audit. Therefore, I am much in favor that this be referred back.

ISRAEL LEITO: I stand to speak against the motion to refer, because I believe we should debate this here and finish with it. If I understand the former speakers correctly, the premise on which they base the referral is that this board of the General Conference Auditing Service will be reporting to the persons whom they audit, and that's wrong. The General Conference Auditing Service does not audit the General Conference. This is a good recommendation, and we should stick with it, and I am against referring it back to the committee.

PHILIP S. FOLLETT: Thank you, Elder Leito. I think the earlier discussion indicated that "two thirds" is not as clear as might be, and even on that one issue it would have to be referred back, but there are other issues you want to talk about, and if you choose to refer, those who have concerns will be able to meet with the Constitution and Bylaws Committee.

ERIC KORFF: Just a point of clarification, Brother Chairman. Is it only the composition of the board that is being referred back, or this entire section?

PHILIP S. FOLLETT: The entire document is being referred back.

ERIC KORFF: Including the election or the appointment of the associates?

PHILIP S. FOLLETT: The entire document. Thank you. Our parliamentary notes that when we refer a document, we must refer the entire document, and anyone who has concerns about any issue in the document is welcome to meet with the Constitution and Bylaws Committee. The other alternative is to vote down the motion to refer and then discuss it further here, but a motion to refer must be voted on before we continue discussing the main body of the motion. [The motion to refer was voted.]

HAROLD W. BAPTISTE: Brother Chairman, I think we go to the *Church Manual* agenda now.

LOWELL COOPER: Brother Chairman, if you would allow an introductory statement about the *Church Manual* items, then we can proceed with the individual items after that. The *Seventh-day Adventist Church Manual* is one of the instruments that we have used in the church to express our worldwide oneness. It is for that reason that every General Conference session has items

on the agenda concerning the *Church Manual*. We have a long list of them at this time. Many of the items are recommendations for amendments that clarify terminology or help make the meaning of a passage a little clearer or perhaps reorganize the order of the presentation of material. The only place, the only time, we can make changes to a *Church Manual* is at a General Conference session, and so we have all kinds of changes coming before this body during this week. I suppose that we need to view the *Church Manual* something like a baptismal robe. It is made to fit everybody, and therefore, in any one particular situation it may not seem to fit very comfortably, but it is one of the instruments by which we affirm and express our worldwide oneness. We do want to point out that all of the items that come here for deliberation by the session have come by way of Annual Council recommendation. We have, Brother Chairman, organized these items basically in a sequential pattern, as they might appear if one were reading the *Church Manual*. This is not particularly the order in which we would like to deal with them, since some of the items on the first page relate to substantive issues that we will deal with later on in the agenda.

[A series of actions that were editorial changes followed. Their content can be found in the minutes.]

MARIO VELOSO: We now have a recommendation to add a new chapter in the *Church Manual* entitled "Church Manual Authority." This defines the authority that we have all accepted in the past but that was not written in the manual.

HAROLD W. BAPTISTE: This new chapter reads as follows: "The content of the *Church Manual*, based on biblical principles, is the expression of the Seventh-day Adventist Church's understanding of Christian life and church governance and discipline. It expresses the authority of a duly assembled General Conference session. 'God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority.'—*Testimonies*, vol. 9, p. 261. This covenanted authority of the *Church Manual* makes its content binding for every local church/company and every level of its organization throughout the world." I move it, Brother Chairman.

PHILIP S. FOLLETT: Is there a second? There is a motion and a second. I will wait a moment to see if anyone comes to the microphone.

LESLIE POLLARD: Brother Chairman, just in terms of clarification. What happens when a church does not honor the fact that we are now codifying the official authority of the *Church Manual*? What is the consequence, then, for departure from this action?

PHILIP S. FOLLETT: Elder Cooper, would you like to address that? I don't know that it is addressed in the manual.

LOWELL COOPER: Brother Chairman, the issue of the discipline of a church becomes a matter for the constituency to which it belongs. I think that is perhaps the shortest answer we can give you.

PHILIP S. FOLLETT: That certainly is true, and the manual does describe how a conference can exercise authority within the sisterhood of churches that form that conference. The authority comes from the conference to that individual church. Does that answer your question?

LESLIE POLLARD: I suppose it begins to. Obviously we do not have anything that specifies what happens when a departure occurs. It also illustrates the seriousness of the action we are considering.

PHILIP S. FOLLETT: I believe there is a provision that if a church is not in harmony with the denomination, the conference in session has the authority to disband that church.

DAN JACKSON: As I have read through the material presented by the *Church Manual* Committee to this session there is one thing that concerns me increasingly as I read the information. While I am in favor of the majority of the information presented in this document, the use of terms that make the manual's content binding upon every local congregation, etc., concerns me. This church has always stood in opposition to the idea of congregationalism. I believe that in making the contents of the *Church Manual* binding on every congregation we may inadvertently be promoting congregationalism. While I am not in favor of congregationalism, I believe we need to acknowledge that local congregations, guided by the Holy Spirit, have the ability to make decisions and in various ways differ. So even though voting against the motion is like voting against apple pie and ice cream, I have to say that I am in opposition to the motion on the basis that it does not reflect the ability of the local congregation to exercise discretion. Thank you.

ANDRE VAN RENSBURG: I am in favor of the intent of this motion. But I believe that there is something that we need to clarify. When we speak about authority, we must be very careful what we actually put into place.

GERHARD PFANDL: I am from the Biblical Research Institute. Brother Chairman, the first line reads "the content of the *Church Manual*, based on biblical principles." There is not a single text in this whole paragraph. I believe it will be helpful to have an introductory paragraph or first paragraph outlining the biblical principles of church authority. And then the line in question would read "the content of the *Church Manual*, based on these biblical principles, is the expression of the Seventh-day Adventist Church." Second, on line 19 the last sentence begins "this covenanted authority of the *Church Manual*." Most members will have

only a hazy understanding of what covenanted authority means, and certainly the world field will have difficulty translating this into the various languages unless we clearly spell out what we mean by covenanted authority.

LEX NELSON: Thank you, Mr. Chairman. I am from the South Pacific Division. I'd like to speak against this motion. I have a problem with us now voting on a binding motion that does not allow some level of flexibility if we also accept some of those future motions to be voted in the next few days. So, Mr. Chairman, I wonder how we should handle this, whether we should defeat this motion and leave it more open, or in some way allow this to proceed and allow a little more flexibility in how we handle some of the more detailed issues to be debated in the next few days.

PHILIP S. FOLLETT: At the moment I would have to say this motion does need to be defeated. Thank you so much. Elder Cooper, did you want to comment about the detailed items?

LOWELL COOPER: Thank you, Mr. Chairman. Included in this set of agenda items will be a proposal concerning the reformatting of certain chapters of the *Church Manual*, particularly those chapters that deal with the most precise detail of local church procedure. It is the intent of the recommendation concerning reformatting that there be a little room for flexibility in a number of the local church procedures. And I'm not sure that this is the time that we should debate, Mr. Chairman, but it does perhaps address the comments raised by the previous speaker about the ability of a local church to be faithful to the *Church Manual* and at the same time have some degree of room to address its particular size or membership configuration. We think that the proposal that will be coming to us does provide for that.

WOLFGANG MEYER: My understanding is that the biblical principles are binding for us, and not the wording of the *Church Manual*. If all regulations are to be binding, we would have many difficulties. We live in different systems of law in this world. If the *Church Manual* wording were to be made binding, we could not abide by certain German laws. Therefore I am against this recommendation.

RICK REMMERS: I certainly stand in the support of this proposal, and I'm concerned that even were it to pass here on this floor, a number of the concerns that are expressed would leave us with a *Church Manual* that would create frustration in a number of congregations. I would move that we refer this recommendation back to the *Church Manual* Committee to give consideration to the biblical principles that were mentioned earlier, as well as making the content binding to every local congregation. I would move that we refer this back.

PHILIP S. FOLLETT: All right, that is a

motion for referral to the *Church Manual* Committee. Is there a second? It's been seconded. The debate now should be on referral, not on the content. Our brother here has spoken on the motion; do you want to speak on referral?

ONACLAPO AJIBADE: I feel that we should debate it right here. Now, it has rightly been said that one of the instruments of unity in our church is the *Church Manual*, and if the provisions of the *Church Manual* are not binding on churches in the world, then that spells disunity. The only way we can have unity is to continue to have a *Church Manual* with provisions that are binding on all congregations all over the world. Thank you.

PHILIP S. FOLLETT: I understand that you are not in favor of referring the motion.

JOHN M. FOWLER: Mr. Chairman, I speak in favor of referring this motion back to the *Church Manual* Committee. While the intent of this resolution is understandable and is good, there are certain phrases and words that are being referred that have meanings and implications that will make discipline and church organization and implementation of those principles difficult.

HAROLD PETERS: Mr. Chairman, I believe that it would be appropriate to refer this back for an examination of some of the wording.

PHILIP S. FOLLETT: All those in favor of referral, please raise your voting cards. [Motion to refer was voted.] We will ask Elder Cooper to tell when and where and how you can meet with his committee. And we certainly encourage you to come before that committee and express your concerns there so that they have the benefit of your statements. [The next two items, 408 and 409, concerned minor changes in the *Church Manual* and were moved, seconded, and voted.] Let us now look at agenda item 410, entitled "Membership on a Spiritual Basis."

HAROLD W. BAPTISTE: I read the suggested change as follows: "While there is no stated minimum age for baptism, it is recommended that children who express a desire to be baptized should be recognized and encouraged by including them in Bible study classes which may lead to baptism, when appropriate." I move it, Brother Chairman.

PHILIP S. FOLLETT: Is there a second? Moved and seconded. That certainly sounds reasonable.

SAMUEL KORANTENG-PIPIM: Mr. Chairman, can you clarify why there is a need to include this section for the baptism of children who so desire? There is a clear statement on the procedure for those who desire baptism. They need to be instructed before baptism. This proposal, it seems to me, would open the door for those who for whatever reason would like to baptize children. I need some clarification before we can vote on this issue.

MELVIN LOPEZ: The practice of baptism of children would require attendance in

Bible study classes. Sometimes small children are baptized because they are children of ministers, or are born of Adventist parents. Now with this provision that they should be included in study classes, it will be compulsory to have a certificate even for children of ministers or who were born Adventist.

VIRGINIA SMITH: It frequently happens that in evangelistic meetings or other settings, when a minister calls for those who would like to give their life to Jesus and be baptized, we have little children who may be as young as 5 or 6 who are listening. They say "Yes, I love Jesus; I want to give my life to Him" and they come forward to request baptism. There has been a tendency for us to pat them on the head and say "You come back later; you are too young now." We have discouraged many people by not recognizing that they are old enough to understand what is happening. They are making a personal commitment to Jesus. And so the recommendation here is that we not turn them away, but that we have Bible classes that they can attend on a regular basis, so that they feel that the church is approving and supporting them. And then in every part of the world, whatever is an acceptable age for baptism can then be applied in their case. In the meantime they are studying toward that fulfillment, and then when an appropriate age has been reached, they can be baptized.

PHILIP S. FOLLETT: Thank you. I believe that the intent is that they should



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study and prepare and not be overlooked.

VIRGINIA SMITH: I think that currently our baptismal classes generally run for maybe three months. What we are recommending here is that we need ongoing opportunities for children to be learning

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God's Word. We are not asking for a certificate. We want the children to grow in their spiritual experience and at the same time feel good that the church is affirming them in their desire for baptism. We are not suggesting baptizing them earlier or younger than the local authorities believe that they should be baptized. So we are not talking just about three months, but an ongoing Bible class that happens more or less once a week through the years. Children can come and go in that class until they reach the appropriate age for baptism.

COLLIN LYONS: I understand pretty clearly what we are trying to do. I would just like to point out one danger that I am seeing in the word "minimum." If there is no stated minimum age, the proposal could result in children being baptized at the age of 2 or 3.

[There was considerable discussion regarding the word "minimum" that resulted in an amendment by Calvin Rock that was approved. The original motion as amended was voted and is found in the minutes.]

PHILIP S. FOLLETT: A motion to adjourn would be in order so we can go to lunch. [The motion was made, seconded, and voted.]

HEZEKIEL MAFU: [Benediction.]

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