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ABSTRACT

THE ESTABLISHMENT OF ASI CHAPTERS IN TANZANIA

by

Israel Mangore Magesa

Adviser: Bruce Bauer

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE ESTABLISHMENT OF ASI CHAPTERS IN TANZANIA

Name of researcher: Israel Mangore Magesa

Name and degree of faculty adviser: Bruce Bauer, D.Miss.

Date of completion: July 1994

Statement of Project

The purposes of this project were first, to study the multifaceted aspects and the importance of ASI (Association of Privately Owned Seventh-day Adventist Services and Industries) in the United States of America, and second, to develop an approach for the establishment of ASI chapters in the Tanzania Union Mission of Seventh-day Adventists.

Method

To accomplish the above purposes, primary sources of information were consulted, such as a survey of ASI and other relevant literature including ASI audio and video tapes in order to discover the historical background and

cultural setting of ASI. The development of the self-supporting movement of the Seventh-day Adventist church from 1904-1947 and the recent trends from 1947 to the present have been described using the primary sources and supplemented through interviews and discussions with ASI leaders. Furthermore, the contributions of ASI to the Seventh-day Adventist church in the areas of home and mission projects and denominational structure (the means of revival) have been investigated.

The second part of this study outlines the national and church conditions that justify the establishment of ASI chapters in Tanzania. Study has been given to the ways ASI chapters in Tanzania could help the Global Mission of the Seventh-day Adventist church. Such areas include health projects, improvement of the Tanzania Seminary and College, creation of scholarship funds by businessmen, improving small farms, nutrition seminars, training of lay people in witnessing techniques, and developing appropriate social centers.

Summary, conclusions, and recommendations complete the whole study.

Expectations from the Project

The foremost expectation of this project was, is, and will be (1) the development of ASI chapters in Tanzania, (2) the involvement of more members in Global Mission projects and activities, giving Adventist lay people a sense of identity outside of their usual business associations and

clubs, (3) increasing the public's awareness of the Seventh-day Adventist church, and (4) the development of another resource for the furthering of God's work in Tanzania. And last, but not least, this project has helped me to develop and refine my skills, making me a resource person to help with the development of ASI chapters in the Tanzania Union Mission.

Andrews University
Seventh-day Adventist Theological Seminary

THE ESTABLISHMENT OF ASI CHAPTERS IN TANZANIA

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Israel Mangore Magesa

July 1994

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This study is dedicated to the people of the Tanzania Union, particularly the prospective ASI-Tanzania members. Not only did the Union president, Elder Lamech Mwamukonda, encourage me to go on with the study, but several individuals whom I contacted in Tanzania were supportive.

I wish to express my gratitude to all my teachers in the Seminary, especially those in the World Missions Department. They taught me various disciplines in Missions emphasis. Such subjects as Spirituality in Ministry, Strategies for Church Growth, Applied Anthropology, Pastoral Nurture and Religious Education, and Principles and Practice of World Mission were very enriching and stimulated me to take up this study.

I am grateful to Dr. Bruce Bauer, my chairman, for his guidance in writing this dissertation. His practical suggestions, constructive criticisms, and insights were helpful in the development of this study.

Special thanks are due to Dr. Jon Dybdahl, who helped me greatly in developing this paper at the appropriate time.

My very sincere thanks go to Dr. C. Raymond Holmes, the Director of the Doctor of Ministry program, who taught me how to preach sixteen years ago at the Far East Theological

Seminary, Manila, Philippines. It was my delight to again sit in his two classes two years ago at this Seminary.

Dr. James North, Jr., the Seminary Chaplain, has always been my encouragement on this campus, for which I am very grateful, for I wrote this paper under unfortunate circumstances.

I must mention also the generosity of former ASI Executive Secretaries, Elder Reid, Esq., and Kenneth H. Livesay, who led me to the source materials for this study. By the same token, I must thank the Lake, Pacific, and Canadian Union ASI Executive Secretaries, William Jones, R. Ernest Castillo, and Claude Sabot, as well as Emmanuel Denteh, ASI Secretary of the Ghana Conference, who provided extra documents for this study.

I am indebted to my own children--Biseko, Rehema, and Fares--for their moral support and prayers. I'm grateful to Rehema and Bonnie Beres who worked hard in typing this paper for me; and Dr. Leona Running and Bonnie Proctor for editing the whole paper.

Above all, my hearty thanks cry out to my Heavenly Father for seeing me through and providing all my needs at the Andrews University Seventh-day Adventist Theological Seminary. Praise and glory be unto Him forever.

LIST OF ABBREVIATIONS

ASI: Adventist Laymen's Services and Industries
International (formerly the Association of
Privately Owned Seventh-day Adventist Services
and Industries).

AU: Andrews University

AUC: Atlantic Union Conference

CUC: Canadian Union Conference

CUC: Columbia Union Conference

EAD: Eastern Africa Division

EGWRC: Ellen G. White Research Center

ETF: East Tanzania Field

LUC: Lake Union Conference

MC: Mara Conference

MAUC: Mid-America Union Conference

NAD: North American Division

NETC: North-East Tanzania Conference

NPUC: North Pacific Union Conference

PUC: Pacific Union Conference

SUC: Southern Union Conference

SNC: South Nyanza Conference

SWUC: Southwestern Union Conference

SWTF: South-West Tanzania Field

TASC: Tanzania Adventist Seminary and College

TU: Tanzania Union

TUCA: Tanzania Union Committee Administration

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CHAPTER 1

GENERAL INTRODUCTION

Problem

"At the 1984 Annual Council of the General Conference of Seventh-day Adventists it was voted for ASI to be an international Association."¹ Since that time, little has been done to effectively communicate and implement this action by either the Adventist Laymen's Services and Industries (ASI) or the General Conference (GC). As a result, a great resource that has been available to the North American Division since 1947 has not had the impact on other countries, such as Tanzania, that could greatly further the goals of this worldwide church. Although "Global Missions" has been promoted extensively by the GC, ASI has not enjoyed the same emphasis.

Purpose of the Project

The purpose of this project was, first, to study the multifaceted aspects and the importance of ASI in the United States of America. The second part of the project was to

¹Julia W. Norcott, "Interview with Kenneth H. Livesay," ASI News, September/October 1985, 4.

develop an approach for the establishment of ASI chapters in the Tanzania Union Mission of Seventh-day Adventists.

Justification for the Project

Having read the literature of ASI, I was impressed with the impact that ASI has had in the USA and other countries abroad. I am also convinced that establishing ASI chapters in the Tanzania Union Mission will have a positive impact and influence. There are a large number of lay members in privately owned enterprises and services in Tanzania who need to identify with a church organization such as ASI rather than just outside business clubs. This is because the non-Christian clubs' goals and objectives are strictly business and not religious. Such clubs are not interested in giving their time and means to the spreading of the gospel. Hence, it is expected that if Adventist business people join ASI-Tanzania their efforts will contribute much more to God's work. ASI-Tanzania will allow the ordinary lay member to witness as he or she interacts courageously with his or her own employees on the job.

In order to do so effectively, each member needs to be equipped not only with sound Christian doctrines and professional skills for doing ministry, but also with deep spirituality which coordinates every ASI function or mission. The ASI lay members in Tanzania will joyfully gain the Christian experience portrayed in the book of Acts of witnessing for Christ in their marketplaces as they learn

new skills of witnessing from the ASI convention seminars and testimonies. Chapter 5 of this report gives a descriptive study of Tanzania, justifying the establishment of ASI chapters in the Tanzania Union Conference.

This project, therefore, is the result of the writer's deep desire to establish a needed organization not only for fellowship, but also to help the laymen of the Tanzania Union gain a vision of a new way of witnessing for the Lord by and through ASI chapters in Tanzania.

Limitations of the Project

While the survey covers all the multifaceted aspects in the United States of America, this study was limited to the importance of ASI that deserves special interest. Each Union's chapter in the North American Division has been studied for the purpose of knowing how the ASI functions are important to them. Some of the Union chapters are highly progressive and successful, while a few are still struggling with the implementation of ASI projects. The importance of ASI in the USA therefore becomes the prime factor for developing an approach for establishment of ASI chapters in the Tanzania Union. The Tanzania Union was chosen because it is my country.

This study is also limited by the fact that I have had no experience in ASI administration. The project was therefore pursued not just for the sake of others in Tanzania who will experience ASI leadership, but that I by

faith will reach to the highest administrative skills and spiritual blessings of the ASI operations.

While it seems difficult to some church leaders to comprehend the totality of ASI spirit and function, the project has been prepared exclusively for the lay business men and women who will be needed to implement the goals and objectives of the ASI association in Tanzania. Such goals and objectives will be patterned after the ASI constitution of the North American Division.

Description of the Project

Part One of this report consists of historical study of the background, development, and contribution of the ASI movement in North America. It includes: (1) a survey of ASI and other relevant literature with the use of ASI audio and video tapes to discover the historical background and the cultural setting of ASI; (2) the development of the self-supporting movement in the Seventh-day Adventist church from 1904-1947, and 1947 to the present, supplemented with interviews and discussions with ASI leaders; and (3) the contribution of ASI to the Seventh-day Adventist church, in the areas of home and overseas mission projects, and denominational structure--the means of revival. These have been investigated by my observation of ASI meetings, seminars, and conventions, and its officers.

Part Two consists of a suggested approach leading to an ASI organization in Tanzania. It includes:

1. The national and church conditions that justify the establishment of ASI chapters in Tanzania. National factors are: resources, climate, business and trade, religious freedom, and the sense of community; while the church conditions include: the history of the SDA church and its laypersons, the present number of members, tithe and earnings, number of prospective members, educational system, and present church leadership.

2. A study of the areas and ways that ASI chapters in Tanzania can help the Global Mission of the Seventh-day Adventist Church (such areas include health projects, improvement of the Tanzania Seminary and College, creation of scholarship funds by lay businessmen, improving small-farm crops, nutrition seminars, training of lay people in witnessing techniques and developing appropriate social centers)

3. A suggested model for the constitution and by-laws of ASI in Tanzania patterned after those of ASI- USA

4. Summary, conclusions, and recommendations of the whole study.

Definition of Terms

Division: A part of the General Conference as an organizational entity but covering a region or geographical section of the world field, comprised of unions.

Union: A smaller entity of the Division comprising a number of fields or conferences or missions.

Field/Mission: An entity consisting of a number of local churches.

PART ONE

**AN HISTORICAL STUDY OF ASI INCLUDING
ITS BACKGROUND, DEVELOPMENT, AND
CONTRIBUTION IN NORTH AMERICA**

CHAPTER 2

THE SURVEY OF LITERATURE AND HISTORICAL BACKGROUND ON ASI

Definition of ASI

This chapter serves as an introduction to the study of the multifaceted aspects and importance of ASI. The abbreviation ASI stands for Adventist Laymen's Services and Industries. ASI is "a church-sponsored organization for the promotion of the interests of SDA privately-owned and operated self-supporting enterprises in North America."¹ Several key people in ASI have defined this organization in broader terms. Wesley Amundsen (Executive Secretary of ASI for sixteen years from 1951-1967) defined it as

An organization of loyal laymen of the church who have discovered the value of co-operatives endeavor in the cause of Christ. It is dedicated to the service of every consecrated person engaged in the operation, or conduct of an acceptable private enterprise for God, who desires to look beyond the ordinary pursuits of life and engage his facilities in such a way as to broaden his horizon for Christian service.²

Elder Neal C. Wilson, former president of the General

¹SDA Encyclopedia, 1976 ed., s.v. "Association of Privately Owned SDA Services and Industries (ASI)."

²Editorial, "What Is ASI?" ASI News, July/August 1962, 3, Heritage Center, Andrews University, Berrien Springs, MI.

Conference and one of the supporters of this organization, describes it this way:

At present, this unusual organization has about 700 members. These members are Seventh-day Adventist lay persons whose goal is to witness to the great love of Jesus Christ and His soon coming to all with whom they come into contact not only on Sabbath but every day throughout the week in their businesses and professions. Some of these memberships are individual ones, but many represent large organizations, institutions, industries, business ventures, commercial enterprises and professional services.¹

From the above descriptions, it is clear that ASI is composed of individuals who are self-supporting in order to support the work of God on this earth. Their logo, adds Wilson, is "Laborers Together with God,"² or to put it another way, "Sharing Christ in the Marketplace."³ These people hold several characteristics in common. Each of them has, according to W. D. Frazee, pioneer of the Wildwood movement, "a vision that leads to prayer . . . a prayer that leads to an effort . . . an effort that leads to a sacrifice . . . a sacrifice that leads to the miracles of God."⁴

¹Neal C. Wilson, "Cooperation and Interaction," Adventist Review, March 5, 1981, 3.

²Ibid.

³ASI Executive Office, "Sharing Christ in the Market Place," leaflet (published by General Conference of SDA, Washington, DC).

⁴Alexander Shand Currie, "Observations and a Personal Evaluation of Wildwood Concept of a Self-Supporting Ministry" (Term paper, Andrews University, 1976), 69 EGWRC-AU, Document File 357-D.

ASI members, unlike some independent ministries, are supportive of the Seventh-day Adventist church. "Most independent ministries are members of the Adventist-Laymen's Service and Industries. Their annual convention throbs with enthusiasm, ideas, energy and nonstop talk,"¹ says Joe Engelkemier, retired instructor from Andrews Academy and presently working as a free-lance writer. ASI members work within the "Guidelines for Acceptable Independent Ministries" which were voted by the North American Division Annual Council of October 30-November 2, 1988.²

Relationship Between ASI and
the Adventist Church

Several prominent Adventists describe below how they view the relationship between ASI and the official church. Elder Robert S. Folkenberg, President of the General Conference of Seventh-day Adventists, remarks:

Questions about ASI organization and its relation to the Adventist Church seem to come up on a fairly regular basis. In fact, strange as it may seem, this organization, established back in 1947, is still relatively unknown by many of our Adventist church members. . . . Everywhere you look, ASI is making an impact on the North American Division--and even the world field--for great good. Only the Lord knows the

¹"'Independent Ministries' Articles reprinted from the Adventist Review, Dec. 7, 14, 21, and 28, 1989," Issues: The Seventh-day Adventist Church and Certain Private Ministries (Washington, DC: North American Division), 90.

²"Actions of General Interest from the 1988 NAD Year-End Meetings," Adventist Review, March 2, 1989, 34.

total result for good as He sees the influence of these entrepreneurs in business and in witnessing.¹

Ray Hamblin, ASI President, when interviewed by Myron Widmer on this issue, responded that there was a close relationship between ASI and the church, for the ASI Executive Secretary was a North American Division employee who managed the ASI administrative office at the world headquarters in Silver Spring, Maryland. He added that both the president and his executive secretary were members of the North American Division and the General Conference committees, "representing the interest of and input from ASI."²

Unfortunately, Elder Ed Reid, the present ASI Executive Secretary/Treasurer, has been called to serve as Director of Stewardship for NAD, as voted at the year-end NAD committee meeting, 1993. To replace him, the ASI president has notified ASI members to become involved in the selection process of the new ASI Executive Secretary by sending their recommendations to the appointed ASI Search Committee before 1994 ends. In his letter of notification to ASI members, the president wrote:

To provide opportunity for the entire ASI membership to have input in the selection process for the new secretary/treasurer, you are encouraged to submit the name of any individual--church employee or ASI lay member--any name recommended by ASI executive committee

¹Kenneth Livesay, Seizing the ASI Spirit (Fallsbrook, CA: Hart Research Center, 1993), ix.

²Editorial, "SDA Business Professional Members Boost Church," Adventist Review, February 6, 1992, 19.

for this position will be submitted to the NAD committee for final approval.

Traditionally the person serving as secretary/treasurer has been an ordained minister of the church. However, this is not to say that a qualified lay person will not be considered. The secretary/treasurer works with the president and reports to the executive committee and the board along with Elder Alfred McClure, president of NAD. This is important for you to know because ASI, while being a lay organization, is unique in that it also has church employees on the payroll and works closely with the church leadership. The job of secretary/treasurer is to implement and coordinate assignments and programs requested by the ASI officers and board. The secretary/treasurer also manages the ASI office at NAD headquarters, along with supervising the ASI staff and day-to-day business of ASI. This person also serves on various committees and carries out assignments as requested by Elder McClure. The NAD ASI secretary/treasurer is paid by the church, as this person is a full-time church employee.¹

I would like to suggest that the ASI Tanzania chapter should maintain the tradition followed by the North American ASI of appointing only an ordained minister of the church to the position of ASI Executive Secretary.

The ASI in the North American Division is organized in nine Union Conferences--the Atlantic, Canadian, Columbia, Lake, Mid-America, North Pacific, Pacific, Southern, and Southwestern Union Conferences. Each of these has its own Union ASI chapter except the Canadian Union Conference, which has two, making ten ASI chapters in the North American Division. The ASI Executive Secretary of each chapter is also a Union Conference employee, and its president is a

¹Raymond J. Hamblin, ASI President, to ASI members, November 29, 1993. See appendix H.

layman. The local conferences have no ASI presidents, but each maintains an ASI Executive Secretary employee.

The ASI Board in the North American Division consists of twenty-nine members as of August 26, 1993. These board members are: eight ASI officers (President, General Vice-President, Executive Secretary/Treasurer, four Vice-Presidents, and one Missions Incorporation Chair); six North American Division board members (NAD President, Vice-President, Treasurer, Pacific Union Conference Secretary, North Pacific Union Conference Treasurer and Columbia Union Conference Publishing Director); ten Union Chapter presidents (Atlantic, Eastern Canada, Western Canada, Columbia, Lake, Mid-America, North Pacific, Pacific, Southern, and Southwestern); and five members at large, including the past ASI president.¹

Every Union Conference ASI chapter has its own Executive Committee members. For instance, the Lake Union ASI Executive Committee membership (1993-1995) is made up of fifteen individuals as follows: president, general vice-president, vice-president/finance, vice-president/public relations, vice-president/membership, vice-president/special

¹Ralph Blodgett, ed., "1300 Attend ASI Convention in Toronto," ASI News, October 1993, 1, 3.

projects, eight board members; and seven ex-officio board members that include the past president as well as the Illinois, Indiana, Lake Region, Michigan, Wisconsin, and Lake Union secretaries.¹ It should be noted that the territory of the Lake Union ASI chapter covers the states of Illinois, Indiana, Michigan, and Wisconsin, and comprises the Illinois, Indiana, Lake Region, Michigan and Wisconsin conferences.²

Factors Contributing to ASI's Growth

There are several factors that encourage or discourage church laymen and laywomen in business to join ASI. The positive ones include: fellowship and inspiration, assistance in witnessing, opportunities for service, and faith in ASI and the SDA church. The negative factors are (according to William Jones, ASI Lake Union Executive Secretary) selfishness, ignorance, retirement, and no vision.³ To gain more understanding of these factors, a brief discussion of each follows below.

Fellowship and Inspiration

"ASI local area chapters, Union chapters, and Division organizations conduct meetings and conventions that offer

¹List from Elder William Jones, ASI Executive Secretary, Lake Union Conference.

²Seventh-day Adventist Yearbook 1993 (Hagerstown, MD: Review and Herald Publishing Assn., 1993), 201.

³William Jones, interview by author, Lake Union Conference, December 7, 1993.

great fellowship and tremendous inspiration," says Ed Reid. "The real highlights of these meetings are testimonies of our peers who have shared their faith and those who have been won to the cause of God."¹ I have attended one of those conventions and Elder Reid's statement is true.

Irene McCary of Irene's Drive-in in the Pacific Union says more clearly why she likes to go to ASI conventions:

First of all, I love to be with people. I love to witness. At the ASI conventions I get to hear the very best speakers and fellowship with the members as they share with me how they have found Jesus. They are on fire. Then I'm on fire too and I use that witness to take back to my church to let them know how I was blessed at the ASI meetings.²

Assistance in Witnessing

The assistance in witnessing is given to the ASI members by the ASI officers in the form of sharing witnessing ideas, information, tracts, and books that are being used successfully by others.³ I attended a few seminars and received such materials given by the ASI officers and other convention speakers at the Palm Springs Convention in California. It should be remembered that "from the beginning the work of the lay members in the Seventh-day Adventist Church had counted as greatly as had the work of the preachers, in bringing the light of the

¹Ed Reid, "Why ASI?" ASI News, October-December 1991, 2.

²Editorial, "Why We Believe in ASI" ASI News, January-February 1983, 9.

³Reid, 2.

gospel to the world and increasing the membership of the church."¹

Opportunities for Service

The ASI fellowship . . . provides avenues of service in short-term mission trips, building programs, and large projects which are funded by ASI which would otherwise not be carried out. Working together on these projects offers many rewards.²

Chapter 4 of this report illustrates the ASI services that members have been involved in, such as those of Maranatha Flights International. Such services of ASI, according to Charles E. Bradford, former NAD president, bring "denominational leaders and church members who are in business and professions together in fruitful dialogue and effective working relationship."³

Faith in ASI Association and in the SDA Church

The ASI members have unique faith in their organization and in their church. That is why they regard themselves as a group of supporting ministries to their church. They believe that regardless of the weakness of some of the leaders in their administrative tasks, the church "is still the special object of God's supreme regard,"⁴ as Calvin B.

¹Livesay, 23, 24.

²Reid, 2.

³"Why We Believe in ASI," 8.

⁴Calvin B. Rock, "Independent Ministries," in Issues: The Seventh-day Adventist Church and Certain Private Ministries, 142.

Rock, General Vice-President of the General Conference, said.

Wayne Dull, former president of Eden Valley Institute, answers the question, "Which people are the true self-supporting workers?" this way: "They accept the challenge to minister as self-supporting missionaries, they are willing to sacrifice; they unite their efforts with the church, they help carry God's last message, . . . and they will bring all the tithe into God's storehouse."¹

The ASI president's interview by Myron Widmer, mentioned earlier in this section, touched on the question, "Do any ASI member institutions accept tithe funds?" The president said, "No, . . . ASI will not accept into membership any person or independent ministry that accepts tithe. We also support the recently voted Perth Declaration, calling for reaffirmation of our church's beliefs and for unity."² (See Appendix A--Perth Declaration.)

Factors Contributing to ASI's Decline

Five negative factors discourage or cause ASI membership to decline: (1) selfishness, (2) ignorance, (3) retirement, (4) no vision, and (5) other independent ministries.

¹Ibid., 143.

²"SDA Business Professional Members Boost Church," 19.

Selfishness

Those who do not like to give their means to ASI projects or programs are not ready to share Christ in the marketplace. Instead of asking what they can do for ASI, they have in mind what ASI will do for them.¹ Those who stay in the Association focus on those opportunities for involvement in the church at any level, be it Sabbath School teacher, deacon, fund raiser, or building contractor.

Ignorance

Many church members are ignorant of the ASI movement within the church. Jones compared them to people in the community who surround any given church yet are not aware of its beliefs and witnessing. This reasoning blends in with Kenneth Livesay's testimony in the introduction of his book, Seizing the ASI Spirit:

Many in the Adventist Church know little about the ministry and mission of Adventist Laymen's Services and Industries (ASI). I find it interesting to discover how some Adventists perceive the organization. Recently I asked a professional man, "What comes to your mind when you hear the acronym 'ASI'?" He thought for a moment and said, "I think about some rich Adventists--a bunch of do-gooders with their money." A building contractor said, "I can't take time now to go build churches."

¹William Jones, interview by author, Lake Union Conference office, December 7, 1993.

²Jones, December 7, 1993.

³Livesay, xiii.

Retirement

Retirement is sometimes given as a reason for discontinuing one's membership in the ASI organization. According to Jones, people retire because of old age. Thus their business stops functioning, or they sell their firms to someone else or they go bankrupt. Some people move their business to places where there is no ASI membership chapter or functions.

No Vision

Some church members have no vision whatsoever. Without vision, people perish. "There is something inspirational about hearing first-hand how women and men are sharing Christ in their spheres of influence in such unique and diverse ways."¹ Anyone who misses the opportunity of that something which is inspirational in sharing Christ has no vision for the Great Commission of Matt 28:18-20.²

Other Independent Ministries

Unfortunately, there are other independent ministries which are not supportive of the church.

In a few cases however private ministries have worked at cross-purposes with the organized church, have become destructively critical of the leadership of the church, have undermined the confidence of members in

¹"SDA Business Professional Members Boost Church," 19.

²Jones, December 7, 1993.

the organized body and have drained away funds from the mission of the Church.¹

Specific examples of those ministries are Hope International, Hartland Institute, and Prophecy Countdown. Hope International and Hartland Institute have joined together in criticizing the church. They insist "that the leaders, members and ministers must agree with them or be charged with heresy and that viewpoints that differ from theirs are evidence of apostasy in the church."² Though there is no evidence that they may break out as a separate denomination, Hope International and Hartland Institute are unfortunately organizing another church within the main church of the Seventh-day Adventists. The Prophecy Countdown ministry has also discredited the church leaders and institutions through its videos.³

The Spirit of Prophecy urges such groups to "walk in unity with their brethren. Do not seek to give the world occasion to say that we are extremists, that we are disunited, that one teaches one thing and one another. Avoid dissension."⁴

It is my hope that ASI-Tanzania members would remain faithful to the beliefs and teachings of the Seventh-day

¹Issues: The Seventh-day Adventist Church and Certain Private Ministries, 7.

²Ibid., 13; see also 11-19.

³Ibid., 21-34.

⁴Ellen G. White, Testimonies to Ministers (Mountain View, CA: Pacific Press Pub. Assn., 1923), 57.

Adventist church, and that none of the independent ministries that may arise in Tanzania would become unsupportive or antagonistic towards the programs and leaders of the church. I will encourage the ASI members in Tanzania to review the prophetic counsels in favor of their own supportive stand with the church, like the one expressed in Gospel Workers: "Those who follow the example of Christ will not be extremists. They will cultivate calmness and self-possession. The peace that was seen in the life of Christ will be seen in their lives."¹

The Spirit of Prophecy Counsels

Spirit of Prophecy counsels have played a major role in the development of ASI units since the beginning. This section quotes a few of those counsels that apply specifically to self-supporting institutions and services.

Nearly every self-supporting institution in the United States of America started small. "Those who first led out in this cause had to trust in God. They were penniless, and so were nearly all who first embraced the message. They went forth in the fear and strength of God among strangers and bitter determined opponents."² In other words, those institutions "were entirely supervised by God. They were

¹Ellen G. White, Gospel Workers (Washington, DC: Review and Herald Publishing Assn., 1915), 317.

²James White, "Go into All the World and Preach the Gospel," Advent Review and Sabbath Herald, April 15, 1862, 156.

established in sacrifice and only in sacrifice can their work be successfully carried forward."¹ They were small and simple--small mission schools, sanitariums, and treatment rooms with their simple methods of treating diseases. There were simple food factories, restaurants, and industries established in the cities and rural areas.

To those in the cities, Mrs. Ellen G. White appealed to them to work the cities from outposts. "It is God's design that our people should locate outside the cities, and from these outposts warn the cities and raise in them memorials for God."² To those in rural districts, she made this appeal: "In many states where there are settlements of industrious well-to-do farmers who have never had the truth for this time, such places should be worked."³ She also advised that a few people should feel the burden to work in the neglected cities. Here are two of her counsels: "There ought to be thousands of laborers at work in the cities, laboring intelligently. Not all these workers should look to the conference for support. They should seek to make their work self-supporting."⁴ "The Lord has shown me that

¹Ellen G. White, Counsels on Health (Mountain View, CA: Pacific Press Pub. Assn., 1951), 316.

²Ellen G. White, Evangelism (Washington, DC: Review and Herald Pub. Assn., 1946), 76.

³Ellen G. White, The Publishing Ministry (Washington, DC: Review and Herald Pub. Assn., 1983), 309.

⁴Ellen G. White, Manuscript Releases (Silver Spring, MD: E. G. White Estate, 1990), 6:329.

there is a work to be done in the cities that is scarcely entered upon. This question of the work in the cities is to become a living question with us."¹ She urged families to move to dark places where people are still in spiritual gloom, so that the light of the gospel could shine over them and a great work could be accomplished.² These appeals and principles of self-support were followed strictly by the pioneers and the founders. As a result, today we have institutions established everywhere. Each of these institutions has its particular prophetic set of instructions. A few of these instructions are cited below.

Sanitariums and Hospitals

"The plan to provide instructions for the proper care of the sick originated with God. He has instructed his people that these institutions should be established. With them are to be connected intelligent, God-fearing physicians."³ In Testimonies for the Church, Mrs. White spells out the four objectives of such Christian physicians: "1. To relieve the sick and afflicted, 2. To awaken the spirit of inquiry, 3. To disseminate light, 4. To advance reform."⁴

¹Ibid. (1993), 17:37.

²Ellen G. White, Adventist Home (Washington, DC: Review and Herald Pub. Assn., 1952), 489.

³White, Counsels on Health, 213.

⁴Ellen G. White, Testimonies for the Church (Mountain View, CA: Pacific Press Pub. Assn., 1948), 7:104.

Schools

There are two powerful statements from the Spirit of Prophecy regarding school institutions of the self-supporting system. First, "True education is the inculcation of those ideas that will impress the mind and heart with the knowledge of God the Creator and Jesus Christ and Redeemer."¹ The second is also powerful: "The Lord has instructed us that in our institutions of education we should ever be striving for the perfection of character to be found in the life of Christ. . . . Our aim must be to reach the highest standards in every feature of our work."²

Industries

"He will impress business men who are Sabbath keepers to establish industries that will provide employment for His people."³ Those with talent in farming or building or banking and other crafts she urges to "go to neglected fields to improve the land, to establish industries, to prepare humble homes for themselves and to give their neighbors a knowledge of the truth for this time."⁴

¹Ellen G. White, Fundamentals of Christian Education (Nashville: Southern Pub. Assn., 1923), 543.

²Ellen G. White, Medical Ministry (Mountain View, CA: Pacific Press Pub. Assn., 1932), 78-79.

³Ellen G. White, Testimony Studies on Diet and Foods (Washington, DC: Review and Herald Pub. Assn., 1867), 23.

⁴White, Testimonies for the Church, 9:38.

Health Foods

Many people are interested in improving the health food area. "The Lord will teach many in all parts of the world to combine fruits, grains and vegetables into foods that will sustain life and will not bring disease."¹ In the same volume, the instruction regarding restaurants is clear: "Whenever medical missionary work is carried on in our cities, cooking schools should be held, a hygienic restaurant of some sort should be established which shall give a practical illustration of the proper selection and the healthful preparation of foods."² One of my favorite quotations is the counsel mentioned in the book Health Food Ministry: "The health food business should be established here. It should be one of the industries connected with the school. God has instructed me that parents can find work in this industry and send their children to school."³

Biblical Counsels

There is such an enormous amount of literature from the Spirit of Prophecy regarding self-supporting institutions that it is impossible to include all the counsels in this study. However, this section cannot be complete without making mention of the reasons why self-supportive

¹Ibid., 7:124.

²Ibid., 7:55

³Ellen G. White, The Health Food Ministry (Washington, DC: Ellen White Publications, 1970), 45.

institutions emerged. The Holy Scriptures give the definitive reason in the Gospel of Matthew, 24:14: "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (NIV).

This biblical reason is clarified further in the writings of Ellen G. White in regard to those who preach the gospel or carry on the commission.

Not upon the ordained minister only rests the responsibility of going forth to fulfill this commission. Everyone who has received Christ is called to work for the salvation of his fellow men. . . . The charge to give this invitation includes the entire church.¹

Ellen White gives an additional strong warning: "It is a fatal mistake to suppose that the work of soul-saving depends on the ministry--but it is the privilege of every Christian not only to look for, but to hasten the coming of the Lord."² I have taken this to heart and urge every dedicated Christian to memorize the following statement Mrs. White spoke in the year 1903. "By giving the gospel to the world, it is in our power to hasten our Lord's return."³

There is another verse that illustrates the united involvement of the whole church in finishing the gospel

¹Ellen G. White, The Faith I Live By (Washington, DC: Review and Herald Pub. Assn., 1958), 308.

²Ellen G. White, Christian Service (Washington, DC: Home and Missionary Department of the General Conference of SDA, 1947), 68.

³White, Evangelism, 696.

commission, and demonstrates the real reason why ASI institutions are so vital: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of the ministers and church officers."¹ The underlined words are powerful and the word rally sums up ASI's goal. Thus, to every new church member added to our ranks, the Spirit of Prophecy says that such a person is "one more agency for carrying out the plan of redemption."² Every individual throughout the generations down to the present day must demonstrate in his or her own character the missionary spirit mentioned above.

Chapter 3, "The Development of ASI in the SDA Church in North America," highlights the beginnings of ASI and mentions in detail the experiences of Drs. Sutherland and Magan, the founders of ASI, and those who helped to bring about this unique movement of the self-supporting concept.

¹White, Christian Service, 68 (emphasis added).

²White, Manuscript Releases (1993), 17:163.

CHAPTER 3

THE DEVELOPMENT OF ASI IN THE SDA CHURCH IN NORTH AMERICA

As noted in chapter 2, the pioneers of Madison College and Sanitarium in the South were Dr. Edward A. Sutherland and his best friend, Dr. Percy Magan. This chapter details how these two people started their work at the beautiful Madison Farm and how the influence of Madison College led to the establishment of many self-supporting institutions in the South. These early self-supporting institutions became the charter members of the ASI organization in 1947.

From Its Roots 1904-1947

Kenneth Livesay, in the Adventist Review, narrates the beginnings of the ASI story as follows: Sutherland and Magan resigned from their denominational work at Emmanuel Missionary College in Berrien Springs for the purpose of going to the South, where they wanted to find a location in the rural highlands in order to begin work among the poor rural Whites. They both made a trip to Nashville, where they met Mrs. E. G. White. She had paid a visit to her son, Edison, who was also in search of a place where he could establish a school to train Black students. All of them

later decided to board Edison's Morning Star, and cruised up the Cumberland River from Nashville, Tennessee. Because of a mechanical problem, the boat landed at a place where Mrs. White noticed a large farm for sale. It was not an attractive site and was too large, spanning approximately 414 acres, with an asking price of \$12,700.¹ The following morning, according to Arthur W. Spaulding, Mrs. White mentioned to Sutherland and Magan, "There is a farm here which the Lord wants you to have to start your school."² Since they considered the site to be too large, too rocky, and generally unpleasant, Sutherland and Magan protested, "It is out of the question. . . . We have no money to purchase such a place nor to improve it. Besides, we do not want to start a big school."³ However, Mrs. White insisted that the place was the Lord's choice for them. Though they were both discouraged, in the end they decided to follow Mrs. White's counsel. The land was finally purchased for \$12,723.⁴

¹Kenneth H. Livesay, "History of ASI," ASI News, March/April 1983, 3:8-9. Heritage Center, AU, Berrien Springs, MI.

²Arthur W. Spaulding, Origin and History of Seventh-day Adventists (Nashville: Southern Publishing Assn., 1962), 3:171.

³Ibid.

⁴Livesay, "History of ASI," 10.

Madison School

The school on that property was started on October 1, 1904, the day teachers and students arrived on the farm. By the following year, there were fifteen students planting fruit trees as part of a self-supporting mission outreach. The school's enrollment grew as students came from far and near. Many of them came without any money at all, but by faith and hard work they succeeded in financing their education. After their schooling, most of them started new self-supporting missions or institutions; a few were employed by the church administrations.¹ This pleased Dr. Sutherland, the president, who was proud of the success of his students at Madison School. He had tried to implement the same principles of education at the Emmanuel Missionary and Battle Creek colleges, but with little success.

Gish and Christian in their book God's Beautiful Farm describe Dr. Sutherland's principles of education in detail. Sutherland believed that the principles of self-sacrifice and self-support were the best preparation for his students to be self-supporting missionaries (like the Apostle Paul). He also believed in being very economical. Third, he allowed each student to work part time in one of the school's industries, while attending school. The students were also encouraged to rotate through the various industries in order to develop their skills. Last, but not

¹Ibid.

least, Sutherland believed in the principle of self-government. Each student and every staff member at Madison school was taught how to work corporately, executing power as a body. This helped them to discover true Christian democracy.¹

In addition to these principles, other aspects of the Madison lifestyle developed deep self-supporting attitudes. These included farming, learning to live in unheated buildings, working with simple tools, and working hard while eating a simple diet. These principles helped students at Madison to feel no handicap when starting their own small schools and institutions in other poor areas.² Madison grew and prospered as students joined the school from every corner of the earth. Each student caught the vision of the sacrificial lifestyle that was anchored in faith and prayer. In return, these students were well prepared for mission outreach.

Gish and Christian recounted Mrs. White's visit to Madison two years later. She counseled that the school was a good spot for a sanitarium. The people were puzzled by the counsel, so she strongly encouraged them again: "You say you have no money, but you need to have faith. . . . Get

¹Ira Gish and Harry Christian, Madison: God's Beautiful Farm (Mountain View, CA: Pacific Press Pub. Assn., 1979), 119-122.

²Arthur W. Spaulding, The Men of the Mountains (Nashville: Southern Pub. Assn., 1915), 153.

your people together and get a horse and mark out the site even though you don't have the money to begin."¹ They did so after prayer in the chapel, and the place for the sanitarium was well marked. It was not long thereafter when a businessman came to seek treatment. Though they were unprepared, he was nursed to full health on the house porch of the farm. On his return home, he spread the good news about Madison School and its health treatments. People responded by visiting Madison for their health needs. Two years later a sanitarium was built and dedicated with Dr. Lilian Magan as its first medical director.² Meanwhile, the president and his friend Magan, while continuing as school administrators, also attended medical school at the University of Tennessee (nine miles away from Madison School). They commuted by motorcycle until they transferred to Vanderbilt University in Memphis, where they received their degrees in 1914.³

The school and the sanitarium expanded each year. By 1914, graduates from Madison had already started their own schools after the Madison pattern.⁴ In 1918, according to Magan and Spaulding, a large food factory was established in

¹Gish and Christian, 126-127.

²Ibid., 127-128.

³Merlin L. Neff, For God and C.M.E.: A Biography of Percy Tilson Magan (Mountain View, CA: Pacific Press Pub. Assn., 1964), 151-154.

⁴Gish and Christian, 143.

response to the 1907 prophetic counsel that "it would be a great advantage to the school in Madison if a food factory was put in operation in connection with the work of the school."¹ William C. Sandborn, former president of Madison College, says that it was not until 1937 that Madison Farm was officially called Madison College, and in the same year it opened a post office on the campus--the Madison School Post Office. The previous name of the college was Nashville Agricultural and Normal Institute.²

Livesay thinks that the golden years at Madison College were the 1930s, when students applied from places such as Africa, India, Turkey, China, and Russia. This was partly due to the Reader's Digest publicity about the Madison influence. The New York Times also sent its photographer and reporter to the college. The governor of Tennessee admired Madison College's self-supporting operation and stated that the whole state of Tennessee needed more schools like Madison College.³

¹A. W. Spaulding and Percy Magan, M.D., Spaulding and Magan's Unpublished Manuscript Testimonies of Ellen G. White (Payson, AZ: Leaves of Autumn Books, 1915-1916, Reprinted 1975-1983), 402. (See also Madison College, 42.)

²William C. Sandborn, "History of Madison College" (Ed.D. thesis, George Peabody College for Teachers, Nashville, 1983), 63.

³Kenneth H. Livesay, "Forty Years (and More) of ASI" Adventist Review, March 26, 1987, 164:13:15.

Self-Supporting Institutions

Since the original plan of the founders of Madison School was to prepare students to start their own schools patterned after the image of Madison College, there were many that emerged as reproductions of the Madison College. This was also in harmony with the counsel from Mrs. E. G. White: "Every possible means should be devised to establish schools of the Madison order in various parts of the South."¹ "By 1910, 50 small schools or health units in seven southern states operated as self-supporting mission stations. The first convention of self-supporting institutions had met at Madison in 1908."² These units continued to meet once a year at Madison for forty years under the name of Laymen's Extension League. Then in 1946, the Southern Union Conference together with the College started a cooperative movement with the laymen of these institutions. The General Conference supported the movement by including the laymen in the list of church-sponsored missionary activities. This vision of cooperation between laymen and church organization has lived on through the decades in the church of the North American Division.³

Another remarkable event of 1946 was the call of Dr. Edward A. Sutherland to the General Conference office to be

¹Spaulding and Magan, 423.

²Livesay, "Forty Years (and More) of ASI," 15.

³Ibid.

the first secretary of the Commission on Rural Living and Self-Supporting Work. Dr. Sutherland accepted the call and thus ceased to be the president of Madison College after more than forty years of service there. Later, the new commission he chaired for the General Conference became known as the Association of SDA Self-Supporting Institutions and was organized on March 4 and 5, 1947, in Cincinnati, Ohio, with only twenty-five charter members.¹

Madison College's Influence

Before finishing this section of the chapter, it is necessary to emphasize the Madison influence during the forty years leading up to the establishment of ASI. Elder Kenneth Livesay, former ASI Executive Secretary and Treasurer at the General Conference ASI office (1981-1985), commented: "The story of Madison College and the pioneers fills pages and volumes to show in detail the providence of God. Only eternity will reveal the impact of Madison influence on the South and the world."² Robert Pierson, in his book Miracles Happen Every Day, stressed,

Madison deserves a chapter in any book on self-supporting work. Robert Ripley, of Believe It or Not fame, called it the only self-supporting college in the United States. Mrs. Eleanor Roosevelt devoted a whole "My Day" column to Madison College, its concepts of

¹The Madison College Alumni Association, Madison College (Clarksville, TN: Jostens Printing and Pub. Company, 1986), 245.

²Kenneth H. Livesay, unpublished MS (Redlands, CA). Personal copy.

education and the contribution this institution has made to current American education.¹

The Madison College Alumni Association cites a few people who also noted the Madison influence: "After religion, the students are taught the most important thing in life is to determine God's will and they go do something about it"--Richard Develrail, L.G. in Commonwealth, 1939.

"I regard the whole plan and enterprise as most unusual in its educational and character building scheme no less than in its work for physical and well-being"--E.G. Frost of Berea College.

"You have become an important member of our college group that has brought to Nashville the title 'The Athens of the South'"--Parker Armistead, Press, First American National Bank.

"I know the great services that it has rendered in the fields of education, medicine, religion, and community betterment. I know of no institution which has accomplished more in these fields than Madison"--Attorney Cecil Sims.

"There are today eleven standard colleges in and about Nashville. One of the most unique and serviceable of these institutions is Madison College. It has for years set high patterns of devotion, of music, of healthful living, and of industry"--the Peabody Reflectors, 1952.

¹Robert H. Pierson, Miracles Happen Every Day (Mountain View, CA: Pacific Press Pub. Assn., 1983), 36.

"And the influence of Madison has been felt throughout the world."--Editorial, The Nashville Tennessean, October 7, 1954.¹

Lastly, A. W. White, grandson of E. G. White, confirmed to a group of leaders of ASI at Loma Linda University on September 16, 1959, that "the Madison College was given strong support in order to train young people in self-supporting work in the South who in turn established schools and sanitariums."²

Layman's Foundation, 1924

One of those young people was Mrs. Lida F. Scott, the daughter and heir of Dr. Isaac K. Funk of the Funk and Wagnalls Publishing Company. She came down from the North in 1914 to visit Madison and was extremely moved with the work she saw there. Two years later she joined the college and remained until her death in 1945. She became the founder of the Layman's Foundation in 1924 together with Dr. Edward A. Sutherland and his second wife Mary Bessie DeGraw. This organization sponsored most of the Madison Units which emerged after the Madison pattern. Their building and equipment needs with which to carry on the work were taken care of by Mrs. Scott and her organization. Madison College itself was also helped greatly by the Layman's Foundation,

¹The Madison Alumni Association, 130.

²Pierson, 82.

and it is said that the amount of money donated by Mrs. Scott to Madison and other self-supporting institutions was more than a million dollars.¹

Wildwood, 1941

The Madison influence did not stop with Mrs. Scott and her Layman Foundation only. In another connection, Ellen G. White wrote: "God has His workmen in every age. The call of the hour is answered by the coming of the man."² This was also true of Wildwood.

Elder Pierson narrates the story of Wildwood this way. While attending the Madison College Convention Center for Self-supporting Institutions, Elders W. D. Frazee, Neil Martin, and George McClure were moved by the sacrificial spirit at Madison and together decided to study the counsels of E. G. White dealing with the Madison and Loma Linda campuses, especially the one in Medical Ministry, which said: "It would be well to secure a place as a home for our mission workers outside the city."³ It did not take long for this to be visualized. Neil Martin was directed to a like-minded physician in Chattanooga, Tennessee, who had purchased an extensive, beautiful piece of property in the scenic Lookout Valley of northwest Georgia. Nearing

¹The Madison Alumni Association, 226, 227.

²Ellen G. White, Colporteur Ministry (Mountain View, CA: Pacific Press Pub. Assn., 1953), 13.

³Ellen G. White, Medical Ministry, 308.

retirement and delighted to find a group with a similar vision, Dr. O. M. Hayward made his property available to them. As a result, a nonprofit corporation, The Wildwood Corporation, was chartered early in 1942 by Neil Martin, George McClure, and W. D. Frazee.¹

Wildwood Sanitarium and Hospital was built (500 acres, ten miles from Chattanooga) by prayer. "This Sanitarium in which we are meeting this morning is indeed a house of prayer," Elder Frazee declared years later when the sanitarium building had become a reality. "Not only is it a place where prayer is offered, indeed it is a place built by prayer."² From both stories, the Wildwood Historical Sketch notes a few similarities between the Madison and Wildwood farms. Each of them was within ten miles of the nearest city outreach (a prophetic counsel). Each one was found because of machinery breakdown (Madison Farm due to the Morning Star breakdown at Edgefield Junction, and for Wildwood, a car that blew a gasket in Chattanooga). Both farms became local and international centers for training self-supporting workers. Both came into being by faith and have become united with the ASI organization. Their earlier lifestyles were characterized by "hardship and toil, years when real sacrifice was a way of life: when the work went

¹Pierson, 1.

²Ibid., 3.

slowly and money came hard, necessities were all that could be expected, and luxuries were few."¹

The Madison influence on these organizations (Layman's Foundation and Wildwood Corporation) was tremendous and still continues to have an impact around the world from each of their outpost centers. Unfortunately, Madison College closed in 1964 when the conference took over its administration,² but the Madison spirit--the missionary spirit--lives on.

From 1947 to Present

After the initial organizing of ASI in 1947, the ASI executive committee met at least once a year to continue to shape the new organization of SDA lay members. This section mentions a number of important counsels, recommendations, and actions of the above committee, as well as those taken by the General Conference committee which advanced the ASI organization from its beginnings to the present.

A New Constitution, 1951

By 1951, a new ASI constitution and bylaws were recommended and adopted. This year also saw the restructuring the close affiliation between the General

¹Wildwood Historical Sketch (Wildwood, GA: Wildwood Sanitarium, 1974), 2-4, EGWRC-AU Document File 357d.

²The Madison Alumni Association, 245.

Conference and ASI. The following action was taken in 1951 at the Autumn Council:

We recommend that in order to ensure a very close affiliation between the General Conference and the Association of Self-Supporting Institutions, the following changes in policy and constitution be made and become effective on November 1, 1951.¹

Nine changes were recommended by the Autumn Council of October 19-29, 1951, of the General Conference that met at Cleveland, Ohio. The office of ASI Executive Secretary/Treasurer was established at the General Conference headquarters. The person appointed was made a full-time worker of the Association, and his financial accounts were to be audited by the General Conference.

The 1951 Autumn Council called the attention of church elders and pastors to private solicitors who, even though being duly credentialed representatives of SDA-sponsored organizations in good and regular standing, were not to solicit funds from ASI members. Such solicitation could be regarded as a violation of the ASI regulations until the present day. These policies were made in order to guard the ASI members' liberality and their funds from being diverted into unauthorized enterprises or personal business projects.² The actual wording concerning these policies said:

¹General Conference of SDA, Recommendations and Policies of ASI (Washington, DC: ASI 1968), GC10, EGWRC, File 357D.

²Ibid., GC 11-12.

Questions have arisen from time to time with reference to fund-raising activities in our churches and among Seventh-day Adventists by persons not authorized to undertake such solicitation. This problem is well covered by existing policies and we have therefore called the attention of our elders, pastors and conference workers to the policy on the solicitation of funds as found on pages 152, 153 of the Working Policy, and on pages 189-191 of the Church Manual.¹

Also in 1951, the ASI convention report by the ASI Executive Committee was very constructive. It recommended various types of institutions that would be eligible for membership in ASI, such as: "a. sanitariums and hospitals, b. clinics, c. rest homes, d. convalescent homes, e. homes for the aged, f. treatment rooms, g. vegetarian cafeterias and health food stores, h. health food factories, i. children and orphan homes, j. schools."² Depending on the inspection report by the delegated representative of ASI to the Executive Committee, institutions were given provisional membership in ASI for one year with full membership rights. If successful in that year's operation, they were accepted into full membership.³

The following year, 1952, the ASI Executive Committee set up a procedure for accepting ASI applicants. There were eight stages an application had to go through before its final acceptance and these stages are still followed today.

¹Ibid.

²Ibid., ASI-1.

³Ibid.

The next item that the ASI Executive Committee voted on was the annual membership fees.

Voted, that the basis of annual membership dues in the ASI be based on the number of full-time personnel employed by an institution, including physicians and management, as follows: A minimum of \$5.00 a year, 10-25 persons employed, \$15.00, 26 or more workers, \$25.00. Revised Aug. 18, 1965.

Delinquent members were discussed and recommendations in favor of or against them were passed. The most vital action in the session of 1952 involved the calling and transferring of workers between the various institutions and enterprises within the North American Division.

The ASI convention in 1953 was significant because it marked the emergence of the missionary industrial institutions (see quotation below). The ASI Executive Committee recommended that such institutions be included in the list of eligible members of ASI. This resulted from the study of the Spirit of Prophecy passage on industries as found in Testimonies for the Church, vol. 9, that says:

Those who are wise in agricultural lines, in tilling the soil, those who can construct simple, plain buildings, may help. They can do good work, and at the same time show in their characters the high standard to which it is the privilege of these people to attain. Let farmers, financiers, builders, and those who are skilled in such various crafts go to neglected fields

¹Ibid., ASI-3.

²Ibid., ASI-6.

to improve the land, to establish industries, to prepare humble homes for themselves, and to give to their neighbors a knowledge of the truth for this time.¹

Another passage similar to the above counsel reads,

Attention should be given to the establishment of various industries so that poor families can find employment. Carpenters, blacksmiths, and indeed everyone who understands some line of useful labor should feel a responsibility to teach and help the ignorant and the unemployed.²

The 1954 convention dealt with the exchange of workers. The ASI Executive Committee realized the need for self-improvement through continuous training activities, a broader utilization of talents, and the chance to observe someone else's methods and practices in order to stimulate creative thinking and job interests. It was therefore recommended

1. That, whenever possible, each ASI unit send its key personnel to visit a similar institution to observe methods and practice and to discuss mutual problems;
2. That, whenever possible, ASI members attend conventions, conferences, and refresher courses whose purpose is to provide new ideas, principles, and methods;
3. That individual ASI institutions which can and wish to do so work with sister institutions in a program of exchanging workers to broaden the experiences and training of these employees;
4. That, if a formal program of training by exchange of workers is desirable, the president of ASI appoint a committee to study the ways and means of carrying on such a

¹White, Testimonies for the Church, 9:36.

²Ellen G. White, Ministry of Healing (Boise, ID: Pacific Press Pub. Assn., 1937), 194.

program and present its recommendation at the next annual meeting of the ASI.¹

Major Changes in the Constitution
and Bylaws 1955

There were again some changes in the ASI constitution and bylaws in 1955. The major change was a recommendation for the general meeting of ASI "to be held every two years for the purpose of hearing reports, electing officers and the members of the Executive Committee, and to conduct such other business as may be brought before the convention."² Other changes included specifying the four desirable geographical divisions where ASI meetings would take place in rotation, for travel convenience to be equalized. Treatment rooms or health institutions were directed to publish their articles through the ASI news editor. The Health Food Workshops and nutritional educational programs were studied keenly, and the ASI secretaries from both the union and local conferences were asked to promote the work of ASI in the ASI News.³

By 1961, the long-term care facilities (or nursing homes) were accepted for ASI membership. The Youth's and Children's school homes for rehabilitation of the handicapped were operated by ASI conference administrations.

¹General Conference, Recommendations and Policies, 7-8.

²Ibid.

³Ibid., ASI 8-10.

Hospital chaplain's offices were also accepted, following the counsel of Ellen G. White:

The Lord has brought us into possession of our health institutions that we may learn to bring the sick in the most attractive way truths of heavenly origin. We must never lose sight of the fact that these institutions are instruments in the hands of God for bringing the light of truth to those who are in darkness.¹

The 1961 Convention Council

The 1961 convention discussed extensively the general work of the church members and their institutions--the medical work, educational institutions, and the missionary business enterprises. It is important to note the action regarding the expanding scope of ASI.

Whereas, the development and growth of many business and service enterprises by laymen of the Seventh-day Adventist church have been stimulated and greatly benefitted from the guidance and counsels of the Association of the Seventh-day Adventist Self-Supporting Institutions in North America, and whereas, this service has not been made available in an organized way to similar enterprises in overseas divisions of our world-wide work, and whereas, it is evident that these auxiliary enterprises are a source of strength and value to the work of the church, when operated in harmony with denominational policies and standards it was voted, that the Executive Committee in counsel with the officers of the General Conference, give study to the possibility of broadening the scope of the Association so as to include ASI organizational operations in overseas division of our world work. This would include the plan of encouraging overseas divisions to set up their own divisional organizations patterned after the North American Division plan.²

¹White, Medical Ministry, 194.

²General Conference, Recommendations and Policies, 18, emphasis added.

This is the core reason for the present study--the establishment of ASI chapters in the Tanzania Union.

A motion picture with sound track depicting ASI in motion was one of the 1963 convention projects. It was voted "to make selection of institutions and enterprises to photograph in order to provide a cross section of enterprises and institutions included in the ASI membership."¹ By the year 1965, the annual membership fees increased by \$10, "minimum, up to 9 employees--\$15, second stage, 10-25 employees--\$25, maximum, 26 or more employees--\$40."² The following year the ASI Executive Committee dealt with labor-relation problems, and it was voted that a small representative committee be appointed to deal with this subject at the 1967 biennial convention. Elder H. E. Rice, an attorney, as well as an officer from the Religious Liberty and Labor Relations Department of the General Conference, was invited to be a part of this committee. In the same year, Dr. L. A. Senseman, M.D., president of ASI since 1951, was extended lifetime membership in the Association with all voting rights.³

In 1967, Wesley Amundsen resigned after having served as the Secretary/Treasurer of the Association for the past seventeen years. He was also granted lifetime membership in

¹Ibid., 19.

²Ibid., 22.

³Ibid.

the ASI. Elder Amundsen had this to say in his retirement speech: "The years 1951 to 1967 have been for me years of challenge and opportunity. The Lord has been my guide and counselor. The work has been strengthened and the ASI has made a definite place among the many departments of the denomination."¹

The successors of the two top officers of ASI were Allan R. Buller following Dr. L. A. Senseman, M.D., as president,² and Elder Caris H. Lauda as Executive Secretary/Treasurer. "Executive" was added to the title in the amendment to the constitution and bylaws.

Other amendments in 1967 were the retaining of the requirements for personal membership, and the members' right of appeal.³

The Twentieth ASI Anniversary

The year 1967 marked the twentieth anniversary of ASI Self-Supporting Institutions. Elder H. T. Elliot, who had attended all the anniversaries from the beginning, gave this counsel at the 1967 Biennial Convention:

My counsel is that we shall make every one of these self-supporting units a contribution to the aims and

¹Wesley Amundsen, "Vaya con Dios," ASI News, June/July 1968, 18:6-7:4, Heritage Center--AU, Berrien Springs, MI.

²"Allan R. Buller New President," ASI News, June/July 1968, 2.

³General Conference, Recommendation and Policies, 23-24.

objectives of the cause of God. If a self-supporting institution has as its objective merely the development of itself, it has lost its way as far as the relationship to the cause of God is concerned.¹

These encouraging words must have meant much to the new ASI administrators, Allen Buller, President, Caris H. Lauda, Executive Secretary/Treasurer, R. R. Laing, M.D., and Carl E. Home, Vice-Presidents.² The president, answering the question "What can the ASI do for me?" said,

ASI is a coordinating agency and it is only when the member becomes infused with the spirit for the ASI and shares what he can with others he or his institution will benefit. We gain from that which we willingly share, and lose that which we try to hold on to for ourselves.³

The conventions of the 1970s (starting with the one in 1969) were very remarkable in mission outreach. They featured missionary tours outside the United States of America. The members who attended these tours felt the missionary zeal of the Apostle Paul in depth. They sensed that in order to increase awareness of and offerings for overseas needs, their conventions had to be held in many different locations. Though chapter 4 discusses in detail some of the ASI contributions to the Seventh-day Adventist church, it is appropriate to mention briefly the highlights

¹General Conference of SDA, "Forward," Convention Reports 1967 (Washington, DC: 1967), 3, EGWRC-AU File DF 357-a-1.

² Editorial, "Introducing New ASI Secretary Caris Lauda," ASI News, June/July 1968, 18:6-7:1-4.

³Editorial, "Greetings," ASI News, November 1967, 1.

of a few conventions in the 1970s and 1980s since ASI-Tanzania will benefit from these highlights that emphasize a strong outreach orientation.

The years 1969 through 1974 were given a strong missionary emphasis by the ASI Executive Committee:

1. A convention was held in Miami Beach, Florida, November 12-18, 1969, with a mission tour to Haiti and Jamaica.

2. A convention was held in San Diego, California, November 24-30, 1970, with a mission tour to Mexico City. During this convention, members voted to change the name of the association and to revise the membership qualifications.

3. A convention was held in Boston, Massachusetts, September 28 to October 5, 1971, with a mission tour to Bermuda.

4. A convention was held in Calgary, Alberta, Canada, August 15-19, 1972.

5. A convention was held in Miami Beach, Florida, November 13-19, 1973, with a mission tour to Haiti and Puerto Rico.

6. A convention was held in Honolulu, Hawaii, November 4-12, 1974.¹

¹Source: Editorial, "Our ASI Conventions," ASI News, January/February, 1970, 3,4, 9; Allan Buller, "Memories of Our 1970 Conventions," ASI News, June 1971, 2:6:1 and "The Coming ASI Conventions," ASI News, October 1970, 16; editorial, "4 DK Programs in Bermuda," ASI News, March 1972, 2; Herb Larsen, "More on ASI Convention in Calgary," ASI News, December 1972, 5; editorial, "Haiti Sends Thanks for

In the six conventions noted above special events took place that ASI-Tanzania could use as its model.

1. The ASI-Tanzania Constitution and Bylaws should be amended, when necessary, during the convention business sessions.

2. ASI conventions could be held in various regions of the country so as to provide easy access to members from the various regions of Tanzania and to allow members to see interesting areas of their own country. Such places include the Serengeti and Ngorongoro national parks (largest animal parks in the world), Kilimanjaro (the world's second-highest mountain), and Lake Tanganyika (the lowest spot below sea level in Africa).

From 1975 to 1993 the ASI conventions were held in the contiguous United States except for 1979 and 1989 when they were held in Honolulu and Kona, Hawaii, and 1988 and 1993 when they were held in Calgary and Toronto, Canada. My suggestion is that ASI-Tanzania should also move its annual conventions around and hold its meetings in the twenty-eight regions of Tanzania.

3. ASI-Tanzania's yearly conventions should be well planned, interesting and enlightening, with the focus on sharing Christ in the marketplace.

ASI Gifts," ASI News, June 1974, 1; editorial, "Reporting Hawaii ASI Convention in Campion, Colordao Sabbath School," ASI News, March/April 1975, 2.

Other Notable Convention Stories

Other notable stories during the conventions of the years of two decades ago are listed below for the sake of interest:

During 1971, the ASI Executive Secretary/Treasurer, Caris H. Lauda, made his first trip overseas prior to the convention of the same year. He extended the ASI spirit and activities outside the American world, visiting Hawaii, Japan, Korea, Taiwan, Hong Kong, the Philippines, Vietnam, Singapore, Indonesia, India, Kenya, Ethiopia, Switzerland, and England.¹

During the 1973 ASI Executive meeting held in Miami Beach, Florida, the first ASI Union chapter was born in the Pacific Union Conference, and Dr. Roger Goodge was elected the new ASI National president.²

By 1982 there were already seven ASI Union Conference chapters: Atlantic Union Conference (AUC) with its president Lilian Price; Columbia Union Conference (CUC), Richard Mayer; Lake Union Conference (LUC), Fred Boothby; Mid-America Union Conference (MAUC), Paul Robberson; North Pacific Union Conference (NPUC), Henry Martin; Pacific Union Conference (PUC), Tom Zapara; and Southern Union Conference (SUC), Edward Martin. The ASI National president was still

¹Editorial, "C. H. Lauda's Trip to Far East," ASI News, April 1971, 2:1.

²Editorial, "National ASI Convention," "ASI Retreat in the Pacific Union," ASI News, July 1973,

Harold Lance, the General Vice-President was Philip Winstead, and the Vice-Presidents were Herbert E. Coolidge, Paul Damazo, Barbara Randall, and Warren Wilson.¹

In 1984, the ASI convention was held at Andrews University from September 5 to 8. Dr. Richard W. Schwartz directed the tour to Battle Creek on September 9.² Earlier that year, on May 15, the first ASI Conference Chapter was organized in Southern California at Loma Linda University. Marianne Fitzgerald was elected president, Richard Pershing Vice-President; Judith Gillespee and Carol Miller, Secretaries; and Don Franklin, Treasurer.³ "At the 1984 Council, it was voted for ASI to become an international association."⁴

In 1989, the Convention went back to Hawaii, where the current ASI president, Ray Hamblin, was elected.⁵ The 1991 convention was in Denver, Colorado, where the former Executive Secretary/Treasurer, Ed Reid, was elected.

¹Kenneth H. Livesay, "Welcome to ASI Convention," ASI News, August 25-28, 1982, 1-11. ASI National Convention Program PUC, 25.

²Editorial, "1984 ASI Convention," ASI News, July 1984, 14.

³Ibid.

⁴General Conference of SDA, Leaflet Pamphlet (1984); ASI News, September/October 1984, 7.

⁵Editorial, "Experience an ASI Convention and Meet the New Officers," ASI News, September/October 1989, 2-15.

The next ASI Convention was in 1992, August 5-8, in Palm Springs, California. I attended this convention under the direction of my project chairman, Dr. Bruce Bauer. I observed the convention activities and programs, and on the last day I was invited to sit with the ASI convention planning committee that met to plan for the 1993 convention, which was held in Canada, August 25-28. (A list of all conventions, and places where they were held, appears in Appendix B.)

¹Ed Reid, "Convention Story," ASI News, October/December 1991, 3-13.

²Editorial, "Convention Story," ASI News, ASI Post-Convention Issue, August 1992, 3-13.

CHAPTER 4

THE CONTRIBUTIONS ASI HAS MADE TO THE SEVENTH-DAY ADVENTIST CHURCH IN NORTH AMERICA

ASI has made numerous contributions to the Seventh-day Adventist church in North America. ASI members, using their various talents and means as Christian physicians, nurses, educators, financiers, builders, mechanics, engineers, farmers, skilled craftsmen, businessmen, and others, have played a very important role in the global mission of the church. ASI members have dedicated their talents, means, and services to God, uniting with the ministers to hasten the Lord's coming.

This chapter looks at three broad areas where ASI has made significant contributions to the church. First, ASI has helped develop an increased public awareness of Seventh-day Adventists. The industries and ministries owned by ASI members have become centers of positive influence in their communities. Each one, according to Robert H. Pierson, is "expected to abide by the ethical, professional, financial, and spiritual standards of the Seventh-day Adventist Church."¹

¹Pierson, 67, 68.

Second, ASI has promoted member-giving to church projects. Perhaps this is the most exciting contribution ASI has made to the Seventh-day Adventist church. The ASI members have through the years given an ever-increasing amount to the church's mission projects by special ASI offerings. On this thought, Kenneth H. Livesay comments, "Not only are they among the most active leaders and witnesses in the church, they also routinely pool their resources to launch major new faith-sharing ventures."¹

Third, ASI has increased member awareness of overseas needs. One of those overseas needs, says Ed Reid, is for ASI members in North America "to assist the other divisions in getting organized."² This chapter points out how ASI members have increased their commitment to the overseas work through their mission trips, volunteer services, and special mission offerings.

Increased Public Awareness of the Seventh-day Adventist Church

ASI has increased public awareness of the Seventh-day Adventist church through its medical, health and school programs. As noted in chapter 3, the earliest ASI institutions were hospitals, sanitariums, treatment rooms, and schools. These institutions created health lifestyle

¹Livesay, Seizing the ASI Spirit, back cover.

²Ed Reid, "ASI in South America," ASI Magazine, August 1993, 3.

modification programs that were coupled with an evangelistic outreach. Ellen G. White counseled that such "institutions should be missionary agencies in every sense of the word,"¹ and to a large degree they have been.

Health Lifestyle Modification Programs

Hospitals, sanitariums, and treatment rooms under ASI have developed health-conditioning programs for their patients and those who need to learn lifestyle modification. The patients come to ASI medical and health centers with poor lifestyle habits that have led to degenerative conditions such as cancer, heart disease, diabetes, etc. Some of the strongly promoted health programs offered by ASI members include five-day stop smoking seminars, obesity control seminars, cardiovascular problems lectures, and live cooking demonstrations featuring natural-food entrees.

Five-day Stop Smoking seminars teach patients and visiting students the dangerous effects of tobacco smoking, caffeine, and other drugs, and how they could use simple vegetarian diets, hydrotherapy, rest, and plenty of exercise to eliminate toxins from their blood systems.

¹E. G. White, Medical Ministry, 182.

Obesity Control¹ seminars have stressed basic healthful principles of nutrition and given continuous counseling to help the participants overcome eating disorders that commonly cause high blood pressure and other chronic diseases.

Likewise, Cardiovascular Problems lectures showing patients how to lessen risk factors through exercise and a good vegetarian diet are also held. The health programs at the Preventive Health Center in Banning, California, included a wide variety of programs:

The Banning Preventive Health Care and Educational Center of Banning, CA is helping people to regain better health. This health service is reaching out to the public in different ways. They have three active programs: a hydrotherapy program, a gym and exercise program, and an ever-growing educational program. Some of the educational courses that are offered are massage therapy, hydrotherapy, and Home Health Aid courses. The gymnasium program with its exercise therapy is attracting people from all walks of life in their growing community. They are also regularly offering free stress tests on the treadmill, free advice on how

¹"Obesity is the largest health problem in the United States today. Not only because of the number of those it affects, but because of the myriad of diseases caused or aggravated by it. There are more than ten different problems which have been linked to obesity--heart disease, hypercholesterolemia, hypertension, diabetes, arthritis, breast cancer, varicose veins, digestive diseases, gout, liver disease, and coronary athero-sclerosis. . . . The cause of obesity is not totally agreed upon. However, none can dispute the role of overeating, the intake of more calories than are needed for metabolism, in extreme overweight. Other factors are heredity, stress, hormones, emotional state, and environment. Whatever the cause is, the treatment is lifestyle change--permanent, constant alteration of habits" [emphasis added]. Editorial, Self-Supporting Worker, January 1988, 7.

to lose weight, lectures on how to have abundant health, and cooking schools.¹

As the doctors, nurses, and other personnel show personal interest in their patients or students, they often are able to have positive missionary contacts with them.

We try to practice the golden rule and show love and understanding and friendliness to these elderly people." "Took several patients to an evangelistic effort held last winter. We bring taped programs of church to those who cannot attend." "We take nurses to church." "We give relatives of deceased patients the book Life After Death, and send Signs to the family. Also send Life and Health and Liberty to important people in the community." "We don't forget the power of prayer. We pray with patients, both for their physical and spiritual problems." "Over \$400 in free literature distribution in doctor's waiting rooms in twelve months. Doctors give Bible studies to patients. When we needed to borrow money to finish building the church, the banker said, 'I'm not worried about your church paying back this money.' We like to feel our institution helped create this good impression among the businessmen of the community."²

Giving ASI Health Institutions to the Church Operation

Another way that ASI has increased public awareness of the Seventh-day Adventist church is by giving a few of its medical and educational institutions to the church. "Other institutions operated today," says Pierson, "were once self-supporting projects--Madison Hospital, Lawrenceberg

¹Editorial, "Banning Center Helps People Regain Health," Self-Supporting Worker, June 1989, 10, emphasis added.

²Editorial, "Mission Contacts," ASI News, October 1967, 5, 2.

Hospital, Takoma Hospital, and many others."¹ Shawnee Mission Medical Hospital Center in Johnson County, Kansas, became denominationally owned in 1971 with total assets worth \$5,032,375 and adjusted gross income of \$6,071,716.² On giving up this institution to the Union Conference, ASI stated: "ASI is sad to lose this fine member, but we are proud that the church is receiving an institution so well-managed and with such an excellent reputation."³ Note that the ASI becomes proud of the church receiving its best institutions. This is because ASI's objective for its existence is to rally together with the ministers and church officers in finishing God's work on earth.

Battle Creek Sanitarium and Hospital was another fine institution that was given to church operation after seventeen years of ASI membership. "This historical event occurred in October 1974 when [the] Lake Union Conference, after extended study, accepted Battle Creek San. into the circle of Medical Institutions in its territory."⁴ It is unfortunate that the church recently lost this historical institution, but there are many active medical centers that

¹Pierson, vi.

²Editorial, "Shawnee Mission Medical Center Becomes Denominationally Owned," ASI News, August/September 1972, 22:8/9:5.

³Ibid.

⁴Editorial, "Goodbye, Battle Creek," ASI News, January/February, 1975, 3.

ASI has given to the church that are still having an impact in their communities.

ASI School Programs

The ASI School Programs have followed the Spirit of Prophecy's definition of true education, "the harmonious development of physical, mental, and spiritual powers,"¹ and have, to a large measure, followed the principles of education as developed and practiced by Dr. Sutherland. As a result, the influence of Madison College played an important role in helping the public become aware of many programs of the Seventh-day Adventist church. In recent years, the ASI Schools have emphasized self-discipline and self-esteem and have stressed the development of a missionary spirit and spiritual renewal among their youth and laymen.

1. Self-discipline and Self-esteem Programs. The American Youth Ranches, Inc., Adventist Home, Bridge Fellowship, Inc., Miracle Meadows School, etc., are just some of the ASI schools whose programs have been geared to develop self-discipline and self-esteem. The schools have provided homes for young people of all races who lack such disciplines or are drug addicts. The programs at these schools have been constructed to teach students self-discipline, responsibility, and to help drug addicts

¹Ellen G. White, Education (Mountain View, CA: Pacific Press Pub. Assn., 1952), 13.

overcome the drug habit. For instance, the Adventist Home, led by Dr. Blondel E. Senior, has become famous for educating delinquent youth around the country, providing programs of consultation and counseling for both the youth and their parents.¹ Graduates of these schools have rejoined their homes with Christian values and many of them have been admitted into regular schools for further educational pursuits. Schools with results like these have increased public awareness of Seventh-day Adventists across North America.

2. Missionary and Spiritual Renewal Programs. ASI schools have also emphasized the development of a missionary spirit and spiritual renewal among their youth and laymen. Such schools include Prepare Our Youth, Inc. (P.O.Y.), a full-time love ministry that is "involved in the evangelism of the youth."² Eden Valley Institute also provides training for service, offering "classroom instruction and field experience in Bible work and conducting of community health programs."³ Mount Missionary Institute has helped "with laymen's work in Europe,"⁴ and the Wildwood Sanitarium,

¹Blondel E. Senior, "Problem Teenagers in the Adventist Home," Self-Supporting Worker, February 1990, 4.

²Nancy C. Poist, "ASI Special Projects--1990," ASI News, July/August 1990, 5.

³Ken Miller, "Eden Valley Education With a Purpose," ASI News, March/April 1985, 8.

⁴Editorial, "Mountain Missionary Institute Reports on Work in Europe," ASI News, June 1981, 2.

Yuchee Pines, and Black Hills Health and Education Institutes have all had wellness programs and services which have been duplicated in many nations around the globe. ASI agricultural schools have also increased public awareness of the Seventh-day Adventist church through their modern missionary farming programs. For instance, Kim Busl, the manager of Riverside Farm Institute in Zambia, gave a report of the activities of their farm:

They are enjoying an excellent relationship with the government officials who appreciate the down-to-earth training that 25-30 indigenous students are receiving. They appreciate the amount of food that is being grown there and the farmers that are being trained.¹

The ASI medical and health centers and school programs discussed above have increased public awareness of the Seventh-day Adventist church in North America and abroad. Through their various methods of soul-winning such as seminars, lectures, and cooking demonstrations, the public has gained confidence in the church positions on health, education, and religion. The ASI has also made major contributions to the SDA church by giving some of its fine medical and health institutions to the church operation. This has stimulated both the public and church members to inquire more about the cooperation between ASI and the Adventist church.

¹Editorial, "Riverside Farm Institute," Self-Supporting Worker, January 1986, 4.

Has Promoted Member-Giving to Church Projects

The pooling together of ASI members' resources in order to launch major new faith-sharing ventures is another positive aspect of the ASI spirit. Some of the leaders and members of the Adventist church have witnessed an exciting ASI spirit at the ASI conventions when special offerings are taken for ASI missions projects and other ASI ministries.

Special Convention Offerings

Yearly conventions have been a major reason for the increased giving to ASI special offerings. The increased giving trend begun during the 1970s was most likely the result of the missionary-oriented convention programs noted in chapter 3. The ASI spirit of missionary giving was also promoted and encouraged in those who attended the missionary trips. Below is a brief report of the ASI-promoted church projects in the 1970s.

At the 1972 convention in Calgary, Canada, an offering of \$2500 was collected to assist the work in Yellowknife, Northwest Territories. Another \$4000 was pledged by an ASI member in order to help feed the 200 Maranatha volunteers who built a mission complex there in ten days. Two years later, ASI members gave \$5000 for the Honolulu school building in Hawaii.¹

¹Editorial, "More on ASI Convention in Calgary," ASI News, December 1972, 5.

As ASI member attendance increased at the conventions, the giving also increased for the special mission projects. At the 1977 convention, \$16,000 plus other pledges was raised and distributed proportionally between Maranatha Flights and the Southern institutions.¹ Many felt that this was "a good place to invest your money in the self-supporting work this church is doing on behalf of young people."²

During this time, Maranatha Flights International was constantly being asked to build more churches and schools. As more church buildings were built and as other needy projects appealed for help, ASI giving also increased. In 1981, Elder Aitken, ASI Executive Secretary, reported a \$100,000 convention offering given to the special mission projects.³

By 1992, the special convention offering had doubled that given in 1981. I was able to personally witness the ASI spirit of member-giving, when at a banquet held in Palm Springs, California, \$250,000 was collected within less than half an hour. Later other pledges raised the amount to \$260,000. The money that year was given to various ASI and church projects and included Yuchee Pines Academy, Global Mission work in Sudan (\$20,000), Country Haven Academy, New

¹Editorial, "Gatlinburg ASI Convention Brings Special Blessings to Southern Institutions," ASI News, February 1978, 15.

²Ibid.

³Editorial, "Secretary/Treasurer's Report," ASI News, October 1981, 9.

York Van Ministry, Black Hills Health and Educational Center, Mountain State Academy, and Oachita Hills Academy. After witnessing the generosity of the ASI members, Elder Folkenberg remarked that the church leaders counted on the ASI family to help support the church.¹

One year later at the ASI convention held in Toronto, Canada, the offering amounted to \$1.2 million, a fourfold increase over 1992.² That special offering was distributed among twelve ASI and Church projects that included:

Staff housing at Holbrook India School; Funding for AND's "Rejoice With Me" reclamation program; Staff housing at Adventist Home Youth Ranch; Downlink radio station in Jacksonville, Florida, for 3ABN; Maranatha school project in Guatemala; Equipment for Quiet Moments Radio Ministry; Used van for Weimar Institute; Operating Expenses for Prepare Our Youth; Special issue of the Journal of Health and Healing; Airplane and one-year salary for 14 OCI missionary families; Funds for the Adventist Evangelistic Association; Megabook project--the special student literature program for North America will receive the largest portion of the offering.³

ASI Mission, Inc., Projects

ASI-promoted member giving to church projects has been enhanced by ASI Mission, Inc., a new corporate organization

¹Robert Folkenberg, 1992 ASI Convention, Palm Springs, California, August 8, 1992.

²Ralph Blodgett, "The ASI Banquet," ASI News, November/December 1993, 4.

³Ibid.

within ASI. This "new baby" began in 1980 with the following primary objective:

To assist the Seventh-day Adventist Church and self-supporting institutions in development, sponsorship, and funding of special, challenging projects to assist in the spread of the Gospel to all the world and to hasten the soon coming of Christ.¹

It is interesting that this new idea began in the mind of one ASI member who determined in his heart to "have a goal of \$10,000,000 for funds to meet new and special challenges facing the Adventist Church," of which he promised to contribute the first \$1,000,000 if the new organization was formed.²

The ASI committee accepted the proposal during the 1980 convention at Concord, New York, with the result that the yearly ASI giving to church projects continued to increase. Dottie Davidson, a board member of ASI Mission, Inc., notes a few of the recent special projects: The Happiness Digest project, costing \$374,000, was promoted by the ASI Mission, Inc., out of which \$171,000 was personally donated by three board members.³ The project grew to ten million copies the next year, which the board sponsored.⁴ Another project

¹Editorial, "A New Baby: ASI Mission, Inc.," ASI News, March/April 1982, 3.

²Ibid.

³Dottie Davidson, "A Thrilling Experience at the ASI Missions Inc. Board," ASI News, May/June 1989, 4.

⁴Dottie Davidson, "ASI Mission, Inc. What Does It Do?" ASI News, 10.

printed the five books Desire of Ages, Ministry of Healing, Christ's Object Lessons, The Great Controversy, and Bible Readings for the Home and sold a package of these books for only five dollars.¹ Another exciting project was the printing of one million copies of Happiness Digest that were given to the Russian SDA seminary. This resulted in a twofold blessing for the seminary: food for the soul, and bread on their tables, since the students sold the books to help develop the agriculture program at the school.²

The ASI spirit of giving through the ASI Missions, Inc., is a fantastic story. The board not only sponsored Happiness Digest and other books for distribution, but it has also helped other supporting ministries to grow. The Three Angels Broadcasting Network received two donations; the evangelistic effort in Detroit, Michigan, was given a large grant; Adventist Frontier Missions sent out their first missionary to the Philippines partially through the help of ASI Missions, Inc.; and the list continues.³

The ASI spirit of giving has motivated and encouraged ASI members to give to other Seventh-day Adventist Church projects. The following section elaborates on a few

¹Ibid.

²Ibid., 11.

³Ibid.

ministries that illustrate the varied ways ASI members contribute to their church.

ASI Ministries

Almost all ASI members are supportive and active in giving to church projects or in making a major contribution to the work of the church. Below are some examples:

1. Maranatha Flights International. Maranatha Flights International is worthy to mention in this section because of its worldwide church-building ministry:

Recently, Elder Robert S. Folkenberg, president of the General Conference of Seventh-day Adventists, paid a tribute to the 22,512 volunteers of MFI who have traveled to 186 countries worldwide to help in construction of buildings for the church. During the years of MFI's outreach, 6,000 youth have participated in almost 500 projects. There has been 1,369,241 hours of donated labor to construct churches on almost every continent and on many islands of the sea.¹

Maranatha means "Lord come," a phrase which carries a special mission emphasis. The MFI changed its name to Maranatha Volunteers International (MVI) when it moved its headquarters to Sacramento, California, in 1989. As of 1993, Maranatha Volunteers International has completed 700 projects valued at over \$27,000,000.²

2. Three Angels' Broadcasting Network (3-ABN). The beginning of 3-ABN is another exciting story. It was started small in 1984 by Danny and Linda Shelton and is the first and

¹Livesay, Seizing the ASI Spirit, 45, 46.

²Ibid.

only satellite network in the Seventh-day Adventist church. "3-ABN has the unlimited potential to stretch the reach of the gospel AROUND THE WORLD by up-linking to international satellites."¹

This network operates in Illinois, Michigan, Wisconsin, Montana, Washington, Oregon, California, and Arizona, and has over twenty stations with plans for constructing another twenty to thirty downlink stations in the U.S., and abroad. Stations have already been built in Russia and Romania.²

3. McKee Food Corporation. The McKee Bakery in Collegedale, Tennessee, is important to mention because of its generosity in financially supporting not only other ASI institutions in their ministries, but also because it helps thousands of students who seek a Christian education.

Their blessings are multiplied when these students graduate and go out into the field to witness for the Lord. The success that God has given McKee Bakery has enabled them to further the work through financial support. They have helped build over twenty-six churches.³

There are numerous other ministries that cannot be listed here which have also given generously to church programs. However, the ministries mentioned above are well known. The three ways in which ASI has promoted member-giving to church projects are: (1) the special convention offerings that

¹Ibid., 123.

²Three Angels' Broadcasting Network TV Videos, Berrien Springs, Michigan.

³Livesay, Seizing the ASI Spirit, 116.

increased gradually in proportion to yearly attendance, (2) the ASI Mission Inc., a new organization within ASI that supported the funding of ASI projects, and (3) other ASI ministries that have been active in both funding and managing various church projects within and outside North America such as Maranatha Volunteers International, 3-ABN, and McKee Food Corporation.

The following section describes how ASI members have increased member awareness of overseas' needs through their mission trips, appointments, ASI officers' trips, and the creation of overseas ASI chapters.

ASI Increased Member Awareness of Overseas Needs

Mission Convention Trips

ASI has increased member awareness of overseas' needs through the yearly missionary trips held in connection with the ASI conventions. For instance, at the 1973 convention held in Miami Beach, Florida, the missionary tour visited Puerto Rico and Haiti. The 180 members were requested to take extra clothing with them as donations to the people of Haiti. In response to that request, the members took 500 lbs. of clothing plus food.¹ In his report, the ASI Executive Secretary/Treasurer, Caris H. Lauda, commented that the results of giving on the missionary tours were twofold. The members were blessed as givers to the needy, plus their home

¹"Haiti Sends Thanks for ASI Gifts," ASI News, June 1974, 1.

church members were subsequently impressed to give more for Sabbath school and missionary projects as they heard firsthand of the overseas needs. This was a blessing not only to the fields visited, but also to the generous givers.¹

ASI Member Appointments

ASI also increased member awareness of the overseas needs through member appointments to overseas work by the General Conference. The first ASI lay families to receive such an appointment (in 1950) were Theo Williams to Baghdad (Iraq), Gerald Turnbull to Nigeria, and Edward L. Collins to the Gold Coast (Ivory Coast). Williams worked as an X-ray technician and his wife as a registered nurse at Dar es Salaam Hospital. Turnbull worked in the Jungle Hospital, and Collins at Bekwai Training School.² Ever since that time, other laymen have been called to overseas mission service and hundreds of Maranatha volunteers have served as short-term volunteers. To date, 22,512 Maranatha members have helped build church buildings in 186 countries.

Ed Reid, former ASI Executive Secretary/Treasurer, reported that the Santo Domingo project in 1992 was the largest project in the history of Maranatha with twenty-five

¹Ibid.

²Editorial, "Madison College Alumni and Workers Answer Call of Mission," ASI News, February 1957, 4.

churches being built in just ten weeks and with each costing \$24,000.¹

Like the Apostle Paul, ASI members answer the "Macedonian Call": "Come over to Macedonia and help us" (Acts 16:9, RSV). While utilizing their talents and means overseas, ASI members feel a spiritual satisfaction in being part of the Great Commission of Matt 28:19--"Go therefore and make disciples of all nations" (RSV). The twenty-five churches built by ASI-Maranatha in ten weeks brought a deep satisfaction that was celebrated nationwide in the Dominican Republic. "At the end of this project the president of the General Conference, Elder Robert Folkenberg, witnessed the closing events where he spoke to more than 20,000 people who came from the 205 churches in and around the capital. He also witnessed 631 people be baptised by 52 pastors."²

ASI Officers' Overseas Trips

ASI officers have made several overseas trips for various reasons. Besides giving in response to a call for help, officers usually go with the purpose of evaluating specific mission projects. Dr. L. A. Senseman, former ASI

¹Editorial, "ASI/Maranatha Building Project in Santo Domingo," ASI News, January 1992, 1.

²Editorial, "GC President Celebrates with Members of the Dominican Republic," ASI News, March 1992, 1.

president, visited nineteen countries, traveling over 20,000 miles, to evaluate Adventist workers in the medical field.¹

I wish to express my thanks to Ray Hamblin, ASI president, for his recent trip to evaluate OCI (Outpost Centers Inc.) Kibidula Farms in Tanzania. The evaluation team included Harold Denzil McNeilus, president of McNeilus Companies; Patrick McNeilus, owner of McNeilus Steel, Inc.; and Edwin Martin. After visiting Kibidula Farms and seeing their many needs, ASI decided to help by donating a plane and a computer.²

Creation of ASI Chapters Overseas

Another exciting ASI development is the creation of ASI chapters in foreign lands. Helping to organize such chapters in overseas divisions is one of the goals of ASI that will help finish God's work on earth. The overseas divisions have from time to time expressed their desire to have ASI-USA visit to help them set up ASI chapters. In 1987, a member of the African-Indian Ocean Division, Paul K. Yeboah, M.D., who

¹L. A. Senseman, "A Thrill of a Lifetime," ASI News, September 1956, 1.

²"Funding to cover a recently-installed, solar-powered, battery-operated computer system has been requested from ASI. This system up-links messages to a satellite which are then beamed to downlink in Virginia and sent by modem to OCI headquarters in Dunlap, Tennessee. . . . This same outpost also needs an airplane which can take off and land in very tight places . . . The movement of personnel and supplies will be greatly facilitated when such an aircraft is available." Elaine Trumbo, "ASI Special Projects Report . . . 1993," TMs from Lake Union ASI Office, Berrien Springs, Michigan.

became the first African to join ASI in North America,
commented:

As one of the steps, we would like to set up branches of ASI and encourage the people (in Africa) to see how they can pull their resources together to meet their particular needs. We would like to appeal to ASI International to set up branches in the third world to train us and provide us with tools. By God's help we will be faithful workers.¹

It did not take long before that cry was answered. On February 2, 1991, an ASI chapter in Dr. Yeboah's conference, Ghana, was established in West Africa with 120 charter members. According to Elder Emmanuel Denteh, chapter Executive Secretary, the membership increased to 140 in 1992 and to 180 in 1993. Contributions made to the Ghana Conference by this ASI chapter include:

Some ASI members have been sponsoring evangelistic campaigns; Conference Bakers, which was running at a loss has been handed over to ASI management and the bakery is now a viable project; the conference guest house is also handed to ASI to manage; ASI wants to reach the "big men" in society. Plans have been made to reach/witness to the professionals and business persons in Kumasi City.²

This section has described the methods that ASI has used in increasing member awareness of overseas needs. First, the ASI-USA members saw the needs firsthand on their mission trips overseas. Second, the General Conference appointed and expected them to respond to the "Macedonia Call" abroad. Third, on their mission trips, the ASI officers evaluated

¹Paul K. Yeboah, "Do You Have Any Ideas?" ASI News, January/February 1987, 6-7.

²Emmanuel Denteh, Central Ghana Conference, to Israel Magesa, February 6, 1994, Berrien Springs, Michigan.

various mission projects and detailed the proper response to overseas needs, and finally ASI has assisted in the creation of ASI chapters abroad.

Conclusion

In summary, the contributions of ASI to the Seventh-day Adventist church are limitless. This chapter has mentioned three: (1) ASI has increased public awareness of the Seventh-day Adventist church through its health and lifestyle modification programs and educational centers, (2) ASI has promoted member giving to church projects through special convention offerings, and (3) ASI has increased member awareness of overseas' needs through the overseas appointment of some ASI members, through ASI officers' overseas trips, and through ASI helping to create new ASI chapters abroad.

The research revealed how ASI grew and progressed over the past forty-five years. First, membership increased because of the promotion and recruiting practices of the ASI leadership. Second, the contributions of ASI to the Seventh-day Adventist church were enhanced by the conduct and efforts of the committed ASI members themselves as home missionaries. ASI could not have grown in the Seventh-day Adventist church without its committed home missionary members. Below, I have listed some of the reasons why ASI was effective in supporting the church with its missionary endeavors:

1. The ASI members regarded themselves as ordinary people¹ who live in ordinary communities.

2. They believed that though they were ordinary people, they also belonged to a special organization within the Seventh-day Adventist church that required each of its members to be

--a bonafide member of the Seventh-day Adventist Church,-
-received no subsidies or other help from the denomination,--are not employed by the denomination,-- support themselves in any industry or business or profession that is acceptable to the church organization."²

3. They believed in their organization. In their own words they said, "We have great confidence in the leadership of ASI, the president, the committee, the secretary/ treasurer and all those that co-operate in this organization."³

¹They are, for instance, the owners of nursing homes, or schools of all categories, doctors, dentists, lawyers, salesmen, health spas, pharmacies, welding companies, CPAs, contractors, plumbers, dressmakers or boutique owners, service stations, horse farms, farmers, ranchers, logging companies, insurance agencies, automobile agencies, interior decorators, health-food stores, cabinet makers, credit unions, bakeries, pet shops, veterinarians, restaurants, funeral homes, recording studios, plastics factories, publishers, retired persons of all categories, printers, optical services, trucking companies, body shops, travel agencies, aviation sales, services, instruction, signing groups, radio stations or programs, real estate firms of salesmen, boarding homes, barbers, beauty shops--you name it if we have forgotten you.

²Ibid.

³W. R. Beach, "The Spirit of Service," ASI News, January 1960, 2.

4. They set up and believed in their organization's ultimate goal--soul winning.¹

5. They cherished the cooperation between ASI and the Seventh-day Adventist church leadership. They believed that cooperation was the key theme of their organization, and this cooperation had grown over the years.² Thus they noted keenly the instruction of the Spirit of Prophecy that says, "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."³

6. They were therefore inspired to witness with great love. As they sacrificed their numerous talents, means and time, they said, "True sacrifice is giving ourselves; for that is all we really possess."⁴

¹In the 1980 ASI business session held at the General Conference, "it was agreed that the first and foremost goal of the ASI convention should be a spiritual thrust and individual witnessing. It was also decided that the convention would be greatly enhanced by having speakers who could lecture on business ethics, insurance, tax problems, communications, food and time management, motivation leadership and other topics that would be of interest to the general audience." ASI News, January 1980, 6.

²"The Story of ASI," Madison College, A School of Divine Origin 1904-1964 (Clarksville, TN: Josten's Printing and Publishing Company, 1986), 245.

³Ellen G. White, Testimonies for the Church, 9:221.

⁴Editorial, "True sacrifice is giving ourselves; for that is all we really possess," ASI News, March 1981, 9.

7. Last, but not least, ASI members stepped out in faith to reach the unreached for Christ because the truth was in them. Almost all of them accepted the challenge by Ellen G. White to live in the truth in order to be real committed home missionaries.

Did the believers in the truth live the truth, they would today all be missionaries. Some would be working in the islands of the sea, while others would be serving Christ as home missionaries. . . . They may show to the world that business may be conducted on religious principles, that businessmen may live in strict fidelity to the truth. They may be Christian lawyers, Christian physicians, Christian merchants. Christ may be presented by all lawful callings.¹

ASI Growth Prompted by ASI Administrators

The following paragraphs list various methods used by ASI administrators of each period to further ASI's motto, To Share Christ in the Marketplace. It is hoped that ASI-Tanzania will make use of some of these methods that would be appropriate to the furthering of its membership and goals.

1. 1947: Initial number of ASI members was 25, who were influenced by Madison College and its leader, Dr. Edward A. Sutherland.

2. 1951-1967: Dr. L. A. Senseman, ASI president, and Wesley Amundsen administration's methods: Madison College influence; General Conference approval and support for ASI

¹Editorial, "Christ's Prayer for Us," Signs of the Times, March 3, 1898.

executive officer and his offices at GC headquarters; Layman Foundation's support to ASI units and institutions.

3. 1968-1975: Allan Buller, ASI president, and Caris H. Lauda, ASI Executive Secretary/Treasurer: exciting missionary trips and workshops overseas; interesting conventional fellowships; Lauda's overseas mission trip with emphasis on educating businessmen overseas about ASI Association.

4. 1975-1981: Roger F. Goodge, Harold Lance, ASI presidents, and James J. Aitken, Secretary/Treasurer, urged each ASI member to recruit new members for ASI.

5. 1982-1985: Harold Lance and Philip Winstead, ASI presidents, and Kenneth H. Livesay, Executive Secretary/Treasurer: visited every ASI member once a year; encouraged and recruited students and young people into the ASI Association. ASI voted to go international.

6. 1985-1991: Philip Winstead, Henry C. Martin, and Ray Hamblin, ASI presidents, with W. Conn Arnold, Secretary/Treasurer: Encouraged members to talk each with one person a month, share a copy of the News with them, and invite them to ASI meetings; Martin recruited ASI members in Paris, Norway, and England; Hamblin encouraged overseas chapters to organize.

7. 1991-1993: Ray Hamblin, ASI president, with Ed Reid, Executive Secretary: prayer very essential; overseas evaluation trips to encourage new ASI chapter creation; stimulating ASI Fellowships, committed to "Stewardship in ASI Association."

Hope for Tanzania

The ASI contributions to the Seventh-day Adventist church cited in this chapter are great challenges to the Seventh-day Adventist church in North America. Though it is believed that the North American Division membership growth rate is declining, yet through ASI contributions and sacrificial effort of soul winning, North America is still leading in monetary giving through the ASI missionary spirit. The church is alive and well.

It is my hope that the ASI missionary spirit will penetrate the hearts of Tanzanian businessmen and women who will uphold and take seriously the concepts and principles of ASI: winning souls for Christ in cooperation with church administrators and ministers. ASI-Tanzania will increase public awareness of the Seventh-day Adventist church, will promote member giving to church projects, and will increase member awareness of other countries' needs within the continent of Africa.

PART TWO
A SUGGESTED PLAN FOR DEVELOPING ASI
CHAPTERS IN TANZANIA

CHAPTER 5

A DESCRIPTIVE STUDY OF TANZANIA JUSTIFYING THE ESTABLISHMENT OF ASI CHAPTERS

Chapter 5 deals with a descriptive study of national and church conditions or factors that justify the establishment of ASI chapters in Tanzania. National factors include resources, climate, religious freedom, business and trade, and a sense of community or national spirit. On the other hand, church conditions are: the history of the SDA church and its laypersons, the present number of members, tithe and earnings, number of prospective ASI members, educational system, and present church leadership.

National Conditions

The national factors listed above are important and could enhance the establishment of ASI chapters in Tanzania.

Resources

ASI needs the nation's resources to succeed. Perhaps the United Republic of Tanzania's most beneficial resources to ASI establishment are its people, land, and products.

People. The people of Tanzania are generally friendly and united. Their unity and friendship have brought peace

and stability to the nation since its independence on December 12, 1961. Tanzania has not experienced tribal or civil wars that sweep almost every country in Africa. ASI chapters in Tanzania can count on the unity and friendship among the people of Tanzania as a special blessing.

Another factor related to the peoples' unity in Tanzania that ASI will rely on for its development is the national language--Swahili. Swahili is the base of smooth communication that brings unity and friendship among the people in Tanzania. Another official language in Tanzania, second only to Swahili, is English. The two languages are also widely spoken in the neighboring countries of Somalia, Kenya, Uganda, Rwanda, Burundi, Zaire, Madagascar, and Mozambique.¹

English and Swahili, therefore, are the two languages that will be used by prospective ASI members in their communication and transportation projects. It is hoped that the ASI-Tanzania functions will easily spread to various neighboring countries that speak both languages.

Land. The land of Tanzania, like that of the United States of America where ASI developed, is beautiful and proportionally large with favorable sites for ASI-Tanzania functions. Tanzania has several rivers, lakes, and an ocean. It shares common boundaries with Kenya, Uganda,

¹[J. V. Minde], Karibuni Tanzania (Arusha: Laltolyia Tourist Safari Limited), 3.

Rwanda, Burundi, Malawi, Mozambique and Zaire.¹ Tanzania has a "total of 945,000 square kilometers, one third larger than the state of Texas or Denmark, France, the Netherlands, Ireland, and the United Kingdom of Great Britain and Northern Ireland combined."²

With such a vast land area, one would think that Tanzania also has a large population, but according to PC Globe listings, the population in 1991 was 26,869,000, with a population density of only 74 people per square mile.³ This implies that Tanzania is not overpopulated and that the prospective ASI members could establish various agricultural developments with less tension on land distribution in the country.

ASI members will have the privilege of generating tourism centers to the many boundaries with other countries mentioned above, and/or such centers could be located inward in tourist zones such as Kilimanjaro (the highest mountain in Africa, 5895 meters high) and other high mountain ranges in Tanzania; the Serengeti and Ngorongoro plains, constituting the world's largest animal parks; and Lake

¹Sean Moroney, ed., Africa, vol. 1 (New York: Facts on File, 1989), 525.

²Investor's Guide to Tanzania (Vienna: United Nations Industrial Development Organization, 1992), 5.

³PC Globe, Tempe, AZ, 1994.

Tanganyika, the lowest point in Africa (358 meters below sea level).¹

Therefore, according to Kurtz, "one of the greatest attractions for visitors is the abundant wildlife and geological formations in Tanzania. Mount Kilimanjaro attracts the mountain climber, and the National Parks draw the nature lover."² Below the various mountain ranges scattered in the north, south central and southwest of the country is a dense tropical forest which prospective ASI members could develop in forestry and paper industries. Furthermore, the national waters in the form of the Indian Ocean (far east), lakes (Victoria, Tanganyika, Nyasa, Rukwa, Natron, Manyara, and Eyas), and rivers (Rufiji, Ruchwa, and Ruvu) could be sites for ASI fishery enterprises. I know many Adventist fishermen around Lake Victoria, my home place, who could be expected to join ASI-Tanzania.

Natural (agricultural and industrial products). Besides the landscape, there are natural resources, agricultural, and industrial products that ASI members could be involved within production and development. National natural resources include hydroelectric power, tin, phosphates, iron ore, coal, gold, gems, natural gas, nickel, and fish. Agricultural products include cassava, corn, bananas,

¹Investor's Guide, 5.

²Laura S. Kurtz, Historical Dictionary of Tanzania (Melachen: Sacrecross Press, 1978), xxviii.

plantains, sugar cane, rice, sorghum, coconuts, sweet potatoes, millet, cotton, dry beans, potatoes, mangoes, ground nuts, cashews, and cloves. Major industrial products include cement, meat, fertilizer, iron, hides and skins, aluminum, textiles, lumber, foodstuffs, light manufacturing, and petroleum products.¹

The land and its products as described above are therefore one of the valuable resources that ASI could count on as a blessing in the process of establishing ASI chapters in Tanzania.

Climate. The tropical climate of Tanzania adds to the quality of favorable sites for ASI chapter development. The coastal beaches along the Indian Ocean absorb the sun's heat; the daily average temperature is 30° C. The sea breezes make the weather very tolerable and pleasant in the months of July through September. The rainy months are March, April, May, and June with the rest of the months of the year being dry and hot. The central part of Tanzania, with an elevation of 1200 meters, is usually hot during the day and cold at night, whereas the rest of the high hill areas enjoy a pleasant climate from January through September.²

¹PC Globe, Tempe, AZ.

²[J. V. Minde], 3.

This means that ASI-Tanzania could hold its annual conventions not only in summer months, as in the USA, but rather in any month of the year throughout the country. ASI communication and transportation activities could be carried on with maximum efficiency because of the favorable climate in Tanzania.

Religious Freedom. ASI-Tanzania will be thankful for the religious freedom that Tanzania offers. "Tanzania does not eliminate religion, but rather encourages its existence realizing that religion does not interfere with itself."¹ According to J. V. Minde in his book Karibuni Tanzania, the ratio of the people adhering to traditional beliefs is 40 percent, while 30 percent are Muslim, and the remaining 30 percent consists of Christians and a small minority of Hindus. However, Islamic influence has spread rapidly since 1985, when President Mwinyi, a Muslim, took office.²

It is interesting to note that of the religions that make up the Christianity percentage, the Seventh-day Adventist church is the fourth largest denomination, whose first missionaries arrived from Germany in 1903.³ The foremost denomination is the Roman Catholic Church that was

¹Kurtz, xxix.

²Minde, 3.

³Alvin Rocero and Leilah Rocero, "The Tanzania Experience," Term paper, Loma Linda University, 1984, Heritage Center, AU, Berrien Springs, Michigan.

established in the seventeenth century, followed by the Lutheran Evangelicals and the Anglican church in the 1860s.

Business and Trade. The socioeconomic factors of any given country are the bases of its development and success. Likewise, development and success of ASI-Tanzania could depend on its prospective members utilizing Tanzania's socioeconomic bases, such as agriculture.

As noted before in this chapter, ASI businesses and trade could largely be in various regional cash crops such as wheat, sisal, cloves, etc. In years past, Tanzania was the world's largest producer of sisal, while Zanzibar and Pemba (Tanzanian islands) are still the world's largest producers of cloves.¹ The mining industries that ASI could develop include diamond mines in Mwadui and gold mines in various places. Some textile, leather, and hide industries are well developed in almost every region in which ASI members could advance in modern technology.

ASI members in Tanzania could also involve themselves in national trade enterprises. Tanzania's trade consists of imports and exports of various goods. Major imports are "machinery vehicles, industrial goods, consumer goods, building materials, fuel, metals, and chemicals. The major exports are coffee, cotton, sisal, cashews, meats, teas,

¹The Encyclopedia of Africa, 1978 ed., s.v. "Tanzania."

cloves, and tobacco."¹ The major markets for Tanzania are the United Kingdom, France, Japan, Singapore, and Italy; while the major suppliers of imports are the United Kingdom, France, Japan, and the United States of America.²

There are four conclusive implications of this section: (1) Tanzania has the potential to advance into both the agricultural and industrial economies, which ASI-Tanzania could possess; (2) Tanzania trades with wealthy countries, including the United States; (3) the people in Tanzania are the main aim of its development (thus ASI-Tanzania could help develop the nation as it shares Christ in the marketplace); and (4) the various socioeconomic factors cited above dictate the free market of ASI businesses.

Tanzania's Sense of Community. ASI-Tanzania could be benefited greatly by the national spirit, "Ujamaa" (familyhood), that describes the type of communal cooperation in Tanzania. Since independence, the Tanzanian goals were set forth in more conventional socialist terms in the national ruling party's constitution that enunciated the principles of socialism and self-reliance. Though such principles of socialism are phasing out, the sense of community, Ujamaa (familyhood), is still intact in most

¹PC Globe, Tempe, AZ, 1992.

²United States Department of State Bureau of Public Affairs, "Tanzania," Background Notes (Washington, DC: Government Printing Office, July 1986), 1.

people in Tanzania. The common slogan- address title-word "ndugu" (brother or sister) has had an impact on brotherhood not only among Christians but in the nation at large. Since national spirit has brought lasting peace and unity among all Tanzanians, it will be a blessing and privilege for any members of ASI to continue communicating to all people in the same national spirit.

The national factors described above have justified beyond doubt the establishment of ASI chapters in Tanzania. Other national facts¹ about Tanzania are listed in an appendix for the sake of young prospective ASI members who need to know the history of their country in order for them to be able to minister effectively. The next section deals with the church conditions that will also justify their establishment.

The Church Conditions

History of Laypersons Working

This section points out how ordinary persons could be encouraged to witness for the Lord through the pioneer missionary story era in Tanzania.

As recorded in the Seventh-day Adventist Encyclopedia, two German missionaries were sent by the German Union, led by R. Conradi, to evangelize Tanzania. They landed in the capital city of Dar es Salaam in December, 1903, and decided

¹See Appendix D for the Tanzania Historical Data.

to push forward into the highlands of Pare, where they established their first mission station. In five years, they were able to baptize their first six people. One year after that baptism, the missionaries traveled far north to Lake Victoria, where they established another station called Busegwe Mission. Three years later, more missionaries joined them, including a medical doctor (F. W. Vasenius of Finland, the first Adventist missionary physician in Tanzania). More mission stations were added to the north and west of Lake Victoria, such as Majita, Mwagala, and Ntusu stations were opened before the First World War. However, the German missionaries were forced out by the British Army during the war, and for six years afterward most work ceased and most stations were closed. During these unfortunate years, four ordinary native elders, though unsupported and only partially educated, maintained the church and some of the church schools in Usukuma.

The missionaries were allowed to come back after 1919, when Tanzania was assigned to the British Union Mission. In 1921, S. G. Maxwell arrived and found many fully prepared candidates who had been waiting for baptism for six years and that out of the 277 members in 1914, 246 were still practicing SDAs.¹

¹Seventh-day Adventist Encyclopedia, 1976 ed., "Tanganyika."

Three implications could be extracted from the above historical data that may be helpful to ASI members. First, the pioneer German missionaries and their brave activities should give encouragement and hope to the pioneer ASI members in Tanzania.

Second, such missionaries were ordinary people with different talents. Some were pastors, physicians, nurses, housewives, etc. They were all joined together with the common goal of evangelizing Tanzania for Christ. Likewise, ASI members in Tanzania will be unique in their united mission of sharing Christ in the marketplace. They will also be from various backgrounds, possessing various talents. As noted in chapter 2 of this study, ASI-Tanzania, like the ASI in the USA, will rally together with the ministers and church administrators to finish God's work on earth.

The organization of the Seventh-day Adventist church in any given country is supportive to the laypersons who work side by side with the church. This very cooperation will be expected to flourish between the Tanzania Union and ASI-Tanzania.

Present Number of Seventh-day Adventists in Tanzania Union

Before establishing ASI chapters in Tanzania, it is necessary to know the number of Seventh-day Adventists in Tanzania. According to the SDA Yearbook, 1994, there are

669 churches with a membership of 139,550 in a population of 27,800,000.¹ This gives a proportion of one Seventh-day Adventist to every two hundred people. This implies a positive ministry of the laity working together with the church in Tanzania. However, ASI-Tanzania methods and projects would multiply such efforts of the laypersons and the church that the proportion of Adventists in the nation could reach one in fifty people or less.

Tithe and Earnings Report

The tithe and earnings report of the Tanzania Union is necessary for the valuation of its monetary power regarding the establishment of ASI chapters in Tanzania.

According to the record in the 129th Annual Statistical Report, 1992, the Tanzania Union annual tithe and offering figures are listed in U.S. dollars and the Tsh value equivalent is given in brackets. One dollar equals Tsh 400.

Total churches in 1992 were 626; membership 123,509; Total tithe \$447,572 [Tsh 179,028,800]; Tithe per capita \$3.70 [Tsh 1,480]; Total offering for world mission funds including Sabbath School \$102,157 [Tsh 40,862,000]; World mission fund per capita \$0.84 [Tsh 336]; Operation to other General Conference fund \$5,427 [Tsh 2,170,800]; Contribution to interdivision fund \$1821 [Tsh 728,400]; Total tithe and contributions \$556,977 [Tsh 222,790,800] and total tithe and contributions per capita \$4.60 [Tsh 1840].

My evaluation of the above figures is positive. Since the given membership of the Tanzania Union includes young

¹"Tanzania Union Mission," Seventh-day Adventist Yearbook (Washington, DC: Review and Herald Pub. Assn., 1994), 65.

adults and women who, though many in number, are rarely employed, thus the figures posted indicate less than half of the salaried membership, which means that salaried people earn higher than the reported figures. There must be prospective ASI members who earn more and therefore give more in tithes and offerings.

Second, my evaluation is positive because the total tithe of Tsh 179,028,800 indicates that the Tanzania Union members' total earnings in 1992 alone were in the amount of 1.79 billion Tanzania shillings ($179,028,800 \times 100/10\%$). It is my hope that such earnings will increase much more, once the ASI members have been introduced to the numerous projects to make them give more money to the Master's cause.

Number of Prospective ASI Members

Though the specific number of prospective ASI members in Tanzania is not known at present, the information gained from the Tanzania Union and conference administrators indicated that there were several such members in every conference and field of the Tanzania Union. Those who responded suggested that the actual number of those to join ASI will be known after the Tanzania Union's decision to establish ASI chapters is carried, and ASI application forms are distributed to the interested members in each conference and field. Chapter 6 discusses some of the responses regarding the prospective ASI members from Mara Conference

who have already organized themselves to help students through college.

The fact that the Eastern Africa Division approved the Tanzania Union's three conferences to be organized in 1990 indicates that Tanzania has a sufficient number of business persons to establish ASI chapters. Furthermore, in his letter, Edwin Dysinger of Kibidula Farm in the Iringa region desired that the outpost center farm of five thousand acres become a member of ASI-Tanzania.¹

According to Grace Momadi, a prospective ASI member and member of the Magomeni SDA Church in Dar-es-Salaam and a former student at Andrews University, there are many able Adventist business persons who own various local, national, and international enterprises. Such people have supported their churches with their means. Many worship buildings have been constructed by them. The ten churches in the capital city of Tanzania have flourished because of the prospective ASI members. The churches are, Magomeni (membership 3000), Ilala, Tabata, Ukonga, Manzese, Kilondoni, Luguruni, Kibaha, Mwange, and Chuo Kikuu (the University of Tanzania church).² Similar members are found in every city in Tanzania as well as in rural areas.

¹Edwin Dysinger to Israel Magesa, Berrien Springs, Michigan (Mafinga: Kibidula Farm Institute, October 7, 1992), 2.

²Grace Momadi, interview by author, June 4, 1994, Andrews University, Berrien Springs, Michigan.

Educational System

The education system of the prospective ASI members is another vital factor for the development of ASI chapters in Tanzania. The Seventh-day Adventist church has administered several primary and secondary schools in the country since its beginning. These schools have educated ASI members who have joined other Adventist colleges and universities in other countries for their advanced studies. However, since 1980, the Tanzania Union has operated a junior college and seminary to catch up with this educational need. Therefore, it is good to know that most of those expected to join ASI are educated or have some formal college or graduate education. For instance, some of these wealthy SDA members in Dar es Salaam that built churches, according to Grace Momadi, are medical doctors, lawyers, certified teachers, insurance company dealers, hotel managers, and nurses.

It is the aim of ASI-Tanzania to help as many members as possible to gain formal education in various skills, as is elaborated in chapter 6 of this study.

Church Leadership

Last but not least of the church conditions for establishing ASI chapters in Tanzania is the present church leadership. First, the present church leadership is all native¹ and most of whom I know personally. This has a

¹See Appendix E for the current officers of the Tanzania Union, Field, and Conferences.

favorable implication towards the expected Union, Conference, or Field decisions of granting the establishment of ASI chapters.

Second, most of the present leadership are graduates of either Seventh-day Adventist colleges or national university systems. As noted before, these leaders will use their educational background in enhancing the establishment of ASI chapters.

Third, many of these leaders have worked for the church at least twenty years. Their denominational experience will enlighten many areas where such wisdom is needed in ASI functions and projects.

Fourth, without exception, all the present leaders are parents of at least two children. This means that they will pass on the ASI torch to this generation sooner or later.

Summary

Chapter 5 has described a study that justifies the establishment of ASI chapters in Tanzania. It has listed and explained the national and church conditions that could be valuable in establishing the proposed ASI chapters.

The national conditions included resources, such as people of Tanzania, land, and its products, which were all valuable and necessary for the establishment of ASI chapters. Other factors were the favorable climate, religious freedom, business and trade, and the national sense of community or the national spirit.

The church factors dealt with the history of laypersons working in the church since the pioneer missionary times at the turn of the century, the number of present church members, their tithe and earnings, number of prospective ASI members, their educational system, and lastly, the present leadership of the church. Several implications have been drawn out of these factors that prove beyond doubt that establishing ASI chapters in Tanzania is valid and necessary, if not urgent.

CHAPTER 6

AREAS AND WAYS ASI CHAPTERS IN TANZANIA CAN HELP THE GLOBAL MISSION OF THE SDA CHURCH

After a short description of Tanzania in chapter 5, it is now necessary to discover ways and means in which ASI-Tanzania should assist the church in its global mission outreach. This chapter lists seven mission projects that ASI members can become involved in, thereby playing a meaningful role as they witness for Christ. These projects include: Health projects--better hospitals and patient care, improvement of the Tanzania seminary and college, raising of scholarship funds by lay businessmen, improving small farm crops, holding nutrition seminars, training lay people in witnessing techniques, and developing appropriate ASI-operated enterprises.

Health Projects--Better Hospitals and Patient Care

In view of the health statistics listed by PC Globe, Inc.,¹ the health condition of Tanzanians is poor. Life

¹Life Expectancy (m) 50 years, Life Expectancy (f) 50 years, Crude Birth Rate 50/1000, Crude Death Rate 12/1000, Infant Mortality 105/1000, Hospital 3,032, population/hospital 8,862, Hospital beds 22,800, population per hospital bed 1,178, physicians 1065, population/dentist 1,492,722, pharmacists 25, population/pharmacist 1,074,760,

expectancy is too short for both males and females. The infant mortality rate is very high, hospitals are scarce, and physicians and dentists are in very short supply. Modern hospitals, trained medical personnel, and modern equipment are all desperately needed in order to provide better patient care. The Seventh-day Adventist church operates several clinics and dispensaries all over the country plus one small ninety-seven-bed hospital in the west called the Heri Adventist Hospital. Dr. Alvin Rocero, former Missionary-Medical Director of this institution, says it "has only one doctor, one missionary nurse, one midwife, plus about 50 national workers. The buildings are worn out and need repair, but due to lack of funds and construction materials, these old buildings remain the same."¹ The church, in other words, needs help to improve its only hospital. Otherwise Heri Adventist Hospital will probably remain in its present rundown state.

The ASI-Tanzania chapter members could do much to help improve such urgent health care problems. The Tanzania Union needs the ASI missionary spirit to spread to its businessmen who can assist the church in various aspects of spreading the gospel. If this happens, it will not take

Nurses 8,291, population/nurse 324,129. "Health," PC Globe, Tempe, AZ, 1992.

¹Rocero and Rocero, 5, 6.

long before we have better hospitals and qualified workers for these institutions.

Perhaps at this point I need to define what a better hospital means. Having worked in hospitals and clinics half of my life, I believe it means a facility which includes a sanitarium. A sanitarium is an institution that promotes health, while a hospital primarily treats diseases. In other words, a sanitarium prevents diseases from occurring, whereas a hospital treats diseased people. So an institution that contains both a hospital and sanitarium is best for patients and visitors. In a sanitarium, health programs are taught. These include nutrition seminars, cooking schools, five-day stop-smoking plans, exercise programs, stress prevention, blood-pressure testing, evaluation of heart conditions, maternal (pre- and postnatal) care, natural remedies, water treatments, and many others. The Seventh-day Adventist sanitarium programs also teach the three angels' messages. This is due to the counsel of Ellen G. White who says, "Our sanitariums are to be established for one object--the advancement of the present truth. And they are to be so conducted that a decided impression in favor of the truth will be made on the minds of those who come to them for treatment."¹ In another

¹White, Testimonies for the Church, 7:97.

book she confirms, "Our sanitariums are one of the most successful means of reaching all classes of people."¹

ASI-Tanzania, therefore, will make it their responsibility to build both the hospital and sanitarium for the purpose of sharing Christ and providing professional patient care to all. Regarding trained personnel, P. W. Dysinger, M.D., while relating his story on June 27, 1993, at the 90th Year's Celebration of the Adventist Message in Tanzania, held June 25-27, 1993, at Andrews University, affirmed that there were many Adventist medical workers in secular employment who desired to work for the church but did not know how. As a consultant, he helped a few medical doctors who today are very successful in God's work, in both denominational and non-denominational employment.² ASI-Tanzania will meet these kinds of people and offer them membership.

Improvement of Tanzania Adventist Seminary
and College (TASC)

The Tanzania Adventist Seminary and College (TASC) is the only Adventist institution of higher learning in the Tanzania Seventh-day Adventist church. The Yearbook

¹White, Counsels on Health, 212.

²P. W. Dysinger, M.D., was the former missionary consultant of the Ministry of Health in Tanzania years ago, and at present he is an ADRA consultant at the General Conference of the SDA church.

categorizes TASC as "T-4"¹ (a three-year junior college) in the church's educational institutions. It is situated on a farm of nearly one hundred acres, an outpost of Arusha Regional Township headquarters. TASC is the only Adventist junior college in the country and serves six to eight large secondary church schools. Like Heri Adventist Hospital, the school started small in 1979, and has remained small. The members of ASI could consider helping TASC expand. Every Seventh-day Adventist in Tanzania feels the need to upgrade TASC because the youth have a difficult time going to neighboring countries for their college education. Due to Tanzania's shilling devaluation, one college year at the University of East Africa, Baraton, Kenya, now costs a million Tshs. The students cannot afford that.

ASI-Tanzania could learn from ASI-USA various sacrificial methods of giving to colleges. The Black Hills Missionary College's story is cited below as an example:

Black Hills Missionary College, Box 1, Hermosa, SD. In June 1985, we announced the official ground breaking of our first girls' dormitory. The dorm is a two-story structure, costing \$90,000 worth of material. With \$10,000 cash in hand we stepped forward in faith that the remaining \$80,000 would become available by faith. ASI takes on a special missionary project each year and this year we were pleased to have them select our school as their special project. During a Saturday night banquet, they raised a total of \$70,000 for missions. We are pleased to announce that through the special offering taken at the National ASI convention, a total of \$50,000 was pledged towards the Black Hills

¹"Educational Institutions T-4," Seventh-day Adventist Yearbook (Washington, DC: Review and Herald Pub. Assn., 1993), 434.

Missionary College dormitory building. We are confident that the balance remaining will be supplied.¹

ASI-Tanzania could be encouraged to do the same for the TASC. In the near future, ASI could help the Tanzanian Union expand TASC into university status. We need to see everyone reach their highest potential at this institution so that they can forward the Master's work in Tanzania and in other parts of Africa.

Creation of Scholarship Funds by Lay Businessmen

One of the most needed ways to help needy students enter TASC is the creation of various scholarship funds. The ASI businessmen could see to it that such funds are available for most of the needy students. Samuel Mirengo stated in a letter that there are already such people in the Mara Conference who recently sponsored one seminary student at TASC with a full scholarship. Mirengo wrote:

About your project entitled "The Establishment of ASI Chapters in Tanzania," it is a good idea to have a chain link with our Fellow Seventh-day Adventist Organization abroad. As Mr. Amos told you, we have got various organizations or corporations of individuals . . . We have also TAEDO (Tarime Adventist Education Development Organization). It is a society for sponsoring ministerial as well as academic students in institutions, colleges, and universities. We started just recently and so far only one person has gone through ministerial training at Arusha Seminary and College.²

¹Editorial, "Black Hills Missionary College Dormitory Under Construction," Self-Supporting Worker, January/February 1985, 3.

²Samuel Mirengo to Israel Magesa, Berrien Springs, Michigan (Tarime, Tanzania, Jan. 17, 1993), 1, 2.

While the laymen (TAEDO) are giving special assistance to students, the Tanzania Union has also caught the missionary spirit. In his letter, Elder Lamech Mwamukonda, President of the Tanzania Union, desiring to attend the ASI 1993 convention in Toronto, Canada, stated,

I would like to attend and if possible make a presentation about the Tanzania Adventist Seminary. We have started a Revolving Fund. The primary purpose is to raise funds for building TASC. We need your contribution and the contribution of your friends.¹

Our 90th Year's Celebration of the Adventist Message in Tanzania, held at Andrews University June 25-27, 1993, brought an offering of \$200 which was allocated for the Heritage Center at Tanzania Adventist Seminary and College. Here the church officers and laymen joined together to support the Tanzania Seminary and College even before ASI-Tanzania's inauguration!

A similar kind of scholarship to be created by TASC faculty, staff, and students is a "Worthy Student Fund," to assist struggling students to get through school. This method was tried by Fountainview Farms Secondary School in British Columbia. It happened as follows:

Previously, the school allowed the students to continue their education when their lack of funds had caused tremendous debts to pile up for the students as well as for the school. Rather than sending students away, Frank Fownier, the school Bible teacher, preached a sermon on Sabbath on the subject of giving and presented the immediate need for raising money to take care of students whose parents could not pay. No

¹Lamech Mwamukonda to author, Arusha, Tanzania, January 20, 1993), 1.

offering was taken on this day, but students and a guest living in his house contributed \$97 to start the Fund. There is a total of \$10,000 in the Fund at present.¹

TASC could follow the same example, (annually it takes a few worthy students), which could help poor students solve their monetary problems. At the same time, the TASC administration can use other school projects to enhance donations. For instance, the agricultural and industrial products can be sold in nearby towns, and after the deduction of the expenses, the income can help both the administration and the Worthy Student Fund. Here is an illustration: 100 bags of beans produced by the state farm in three months, sold at Tsh. 200 a kilo, equals 100 bags x 100 kilo of each bag x Tsh. 200 per kilo; that yields a total of Tsh. 200,000. If the expense for production is Tsh. 50,000, the income is Tsh. 150,000. If Tsh. 75,000 is taken for administrative purposes, the other half of the quarterly income should be put into the Worthy Student Fund to aid the poor students. Other vegetables or poultry products can be treated likewise, allowing continual financial support for the needy students.

When I was at the college in the 1980s as TASC business manager, a program was initiated to raise over half a million Tshs. for a multipurpose building. In my letter to all SDA churches, I expressed the need for the building and

¹Editorial, "Farm School Establishes a Worthy Student Fund," Self-Supporting Worker, March 1987, 11.

thanked everyone in advance for their abundant giving. In three months' time, we had enough money to start the building and today it is the largest building on campus. TASC can do a lot for itself and for its students. But ASI-Tanzania could help to upgrade the college to university status in a few years.

Small Farm Crops

ASI-Tanzania could not only be involved in advancing TASC but farms and crops could be improved as well. Most Tanzanians, as seen in chapter 5, are subsistence farmers who depend on agricultural products in order to survive. It is therefore necessary to see ASI-Tanzania promote the production of crops, and to give educational seminars.

ASI-Tanzania will adopt from ASI-USA special farming programs in the prospective ASI Tanzanian agricultural schools. For example, in 1988, the Stonecave Farms in Dunlap, Tennessee, established a program called Agricultural Missionary Work Update. Their objectives were

to teach apprentices practical business skills in intensified agricultural enterprises such as nursery, greenhouse, small fruits, vegetables, and landscape. The training period will be two years, and suited to those applicants who possess the conviction to commit themselves to the Lord in the agricultural missionary work.¹

The graduates of Stonecave Farms were appointed to various places and gave "dedicated services to small

¹Editorial, "Agricultural Missionary Work Update," ASI News, August 1988, 5.

churches, rural communities, individuals, and institutions."¹ ASI-Tanzania could search for similar special programs.

It goes without saying that in African communities there exists a grave problem. Men usually do not work on farms with their wives. As a result, women on these small farms can produce only a limited amount of food for their families. Rural women produce more than half the crops in Africa.² The agricultural missionary program discussed above should teach Tanzanian women advanced horticultural methods. ASI-Tanzania could study ways to train rural women in horticulture, agricultural technology, and other agricultural business skills in order to ease their difficult role as mothers and farmers. In addition, ASI-Tanzania will continue to encourage men to take more responsibility in the country's farming.

Already the Tanzania Union has played a significant role in advancing two farming institutes, the Kibidula and Utimbaru. The 5,000-acre Kibidula Farm, as noted before in chapter 5, is the larger of the two. It is being developed into a school for scientific gardening, health, and evangelism. The project is being modeled after the

¹Ibid.

²Irene Mbugua, "Women's Time, A Typical Rural Woman's Day in Kiambu, Kenya," term paper "Forgotten Farmers? Women and Food Security in Africa," Andrews University, December 15, 1992.

successful Riverside Farm Institute in neighboring Zambia.¹ Each year, Riverside Institute conducts "two 14-week scientific gardening seminars, a 3-week Health and Bible seminar, a 10-week Health Evangelism Seminary, a two-week educational seminar, and at least one Nutrition seminar."² Indeed, ASI-Tanzania will have many such schools patterned after the Eden Valley Institute, which has mothered many international self-supporting institutions. The purpose of ASI-Tanzania will be to educate the many subsistence farmers in Tanzania in the areas of food production of poultry, small-animal husbandry, and crop farming. Each ASI farmer will remember the counsel from the Word of God that it is He who instructs and teaches a farmer how to sow seeds the right way, for He is excellent in wisdom, and every inch of soil belongs to Him.³ The Spirit of Prophecy also confirms that "if the managers of this farm and the teachers in the school will receive the Holy Spirit to work with them, they will have wisdom in their management, and God will bless their labors."⁴

Since the majority of the population live on a small portion of land, and the food supermarkets are limited,

¹Daniel Butler, "Kibidula, A Little Closer to Heaven," Self-Supporting Worker, October 1990, 5.

²Gayle Osborne, "Riverside Supporting Ministries," Self-Supporting Worker, February 1991, 6.

³Isa 28:23-29 (NIV).

⁴White, Testimonies for the Church, 6:185.

there is a need for each farmer to be skilled in gardening. ASI-Tanzania should conduct seminars and communicate the necessary information of modern organic gardening skills to each community that seeks such information. During ASI conventions, gardening seminars could be modeled for the attendees.

Nutrition Seminars

Before going further on this topic, it is necessary to know the goal or importance of healthful food in general. It is essential that we understand that the food we eat and the manner in which it is eaten largely determines our health. The Spirit of Prophecy says:

To keep the body in a healthy condition . . . should be the first study of our life. To neglect the body is to neglect the mind. It cannot be to the glory of God for His children to have sickly bodies or dwarfed minds. To indulge the taste at the expense of health is a wicked abuse of the senses.¹

The life is in the blood. Thus for one to maintain a pure, healthy bloodstream, one must have the proper nutrients. Ellen G. White further says in another book,

The eating of food that does not make good blood is working against the laws of our physical organism and is a violation of the laws of God. The cause produces effect. Suffering, disease and death are the sure penalties of indulgence.²

¹Ibid., 3:486.

²White, Evangelism, 266.

The holding of nutrition seminars by ASI-Tanzania members should definitely include the eight principles of health which are often called natural remedies, and are highlighted by the acronym NEW START--Nutrition, Exercise, Water, Sunshine, Temperance, Air, Rest, and Trust in God. Each one of these contributes to the perfect health originally designed by God for humanity. The description of each of these remedies could fill a book; it is impossible to elaborate on them in this paper. However, it is necessary to write a few lines on nutrition.

Nutrition, according to Webster's Ninth New Collegiate Dictionary, is "the act or process of nourishing or being nourished. It is the sum of the processes by which an animal or plant takes in or utilizes food substances."¹ The nutrition seminars that ASI-Tanzania could sponsor may deal with taking in and utilizing the various foods found in Tanzania. There is a popular saying that states, "We are what we eat." It is therefore crucial that Tanzanians learn how to eat well in order to live longer. In these seminars, the people will be taught the importance of eating a good breakfast, a good lunch and a light, well-balanced meal in the evening. It is unfortunate that women, even those nursing mothers who work very hard on their subsistence

¹Webster's Ninth New Collegiate Dictionary (1990), s.v. "Nutrition."

farms, hardly eat any breakfast since at breakfast time they are already working in the fields.

Another very important subject in nutrition is proper cooking. The Spirit of Prophecy warns, "Many souls are lost as the result of poor cookery."¹ Ellen G. White says, "The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet."² Thus, regarding the balanced diet that each wife or mother should consider while cooking and preparing a meal, Mrs. White gives a choice of nutritional sources:

Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet.³

Regarding other essential components of such a diet, Mrs. White's counsel is directed to each woman: "It is a religious duty for every Christian girl and woman to learn at once to make good, sweet, light bread from unbolted wheat flour."⁴ Although bread is used, especially in the cities, it is not usually "White bread from unbolted wheat." The diet of Tanzanians consists of cornmeal, rice, and sweet

¹Ellen G. White, Ministry of Healing (Mountain View, CA: Pacific Press Pub. Assn., 1937), 302.

²Ibid., 295.

³Ibid., 296.

⁴Ellen G. White, Counsels on Diet and Health (Washington, DC: Review and Herald Pub. Assn., 1938), 262.

potatoes, as well as some vegetables and fruits. However, a component of diet most women in Tanzania ignore is salad dishes. They should be taught by ASI-Tanzania that a well-balanced diet includes a good-sized raw salad every day. Greens, lettuce, and sprouted alfalfa seeds are all good for salad dishes. Other places of the country rarely produce a variety of fruit; therefore it is necessary to teach those people elementary skills in planting vegetables, grain crops, and also fruit cultivation. The nutrition seminars ASI-Tanzania could teach may need to be very comprehensive. Nathan J. Smith, M.D., in his book Food for Sports, explains "what the food is, what it does and how it can be chosen selectively to maximize physical performance."¹ It is my expectation that most people who will come into contact with these teachings will benefit from them and change their eating habits. Thelma Barer-Stein makes an interesting comment about our people in East Africa: "Despite the availability of plentiful game, most of the people are vegetarians living mostly on dairy products, grains, legumes, vegetables, and fruits."² Food preparation of raw and cooked vegetables is therefore needed for the sake of educating people about a balanced diet, and the ASI seminars could provide it. Regarding nutrition education, Dorothea

¹Nathan J. Smith, M.D., Food for Sports (Palo Alto, CA: Bull Pub. Co., 1976), Foreword.

²Thelma Barer-Stein, You Are What You Eat (Toronto, Canada: McClelland and Steward, 1981), 21.

Van Gundy Jones of International Nutrition Research Foundation states, "Some years ago through our General Conference Medical Department, plans were worked out for holding nutrition and cooking classes on a larger scale than ever before."¹ The ASI conventions could teach and demonstrate such classes every year. As a result of these nutritional seminars, ASI-Tanzania could bring back the days when agriculture was the ABC of education.

Training of Lay People in Witnessing Techniques

What I have mentioned so far in this chapter are several means by which ASI-Tanzania could share Christ in the marketplace. Since it cannot be taken for granted that every member knows how to skillfully evangelize, this section tries to point out some techniques that have been used, or need to be used, in witnessing by the ASI-Tanzania members. In every convention, these techniques could be taught and illustrated. Those working in hospitals should be encouraged to sing or witness to their patients and invite them to go to church. In the absence of a church building, there should be a special room within the facility dedicated to church services. Then the pastor could conduct such services in this room for the interested patients.

Other general techniques of witnessing are distributing religious and health tracts, magazines, and books to non-

¹Dorothea Van Gundy Jones, "Human Nutrition in SDA Health Education," ASI News, April 1964, 1.

Adventist employees, patients, or friends. The reading racks in every office or public place should always be kept full of free literature. Distribution of Voice of Prophecy, It Is Written, or Amazing Facts cards should be done daily by ASI members. Radio, video, and Bible tape programs should be made available to each listener, and where sponsorship is needed to bring in such programs, the ASI member should be ready to take the financial responsibility. The ASI member should always remember to practice the golden rule and show love, understanding, and friendliness to everyone. How to witness through prayer, Bible studies, and testimonies could be illustrated by the ASI members in Tanzania. Lastly, the ASI missionary spirit of giving and sharing ideas could stimulate those ASI-Tanzania members to give more from their businesses.

In order to gain the skills and techniques discussed above, each ASI member needs to know where to start. Mrs. White confirms that "many would be willing to work if they were taught how to begin. They need to be instructed and encouraged."¹ The purpose of the yearly conventions and retreat seminars is to teach the members how to gain and use these techniques in their Christian services. "Let the teachers lead the way in working among the people."² The Seventh-day Adventist church is rich in skilled ASI Bible

¹White, Ministry of Healing, 149.

²Ibid.

teachers. One of the giants in the field is Elder Mark Finley. His book on Studying the Bible Together is excellent for giving Bible studies. ASI-Tanzania could use this book as an introduction. They could also use other outstanding sources for health lectures and seminars.

Developing Appropriate Social Centers

Finally, ASI members could help with the development of various types of social centers. Throughout this study, I have admired the good report of the ASI-USA outpost centers. Though Tanzanian life is simple and lacks sophisticated equipment, a few social activity centers would help ASI-Tanzania to promote the sharing of Christ in the marketplace.

Transportation Centers

One of the social centers in Tanzania could help people efficiently travel to and from their destinations. ASI-Tanzania could have a few of its members deal with this serious need. They will need trucks, buses, minibuses, and landrovers to move from one location to another. For instance, ASI-Tanzania trucks could transport food crops from Kibidula Farm in Iringa to the Mara Lake regions where wheat cannot be grown. The ASI members in the Mara regions could in return load bags of rice into the trucks for the Tabora and Dodoma regions where again rice is a very special commodity. With God's guidance, the ASI transportation

centers could begin immediately. Because of the shortage of publicly available food, supermarkets, and public transportation, these centers could bring relief to many hungry and troubled people in Tanzania.

Youth Social Centers

Perhaps youth social centers are needed in Tanzania more than in any other place in Africa. Youth social centers in this case mean temporary vocational training centers for young people. According to the P.C. Globe report, our youth rarely enter college. We have only two public universities which take 5,070 students yearly with a ratio of one university teacher to 430 students!¹ ASI-Tanzania will not only build schools to help meet such a demand, but will also see to it that those students are educated in a trade of their choice. These centers will also offer youth ministry programs like those of the "Prepare Our Youth" Center in Washington, D.C. "Prepare Our Youth," in the Washington, D.C., metropolitan area, is actively involved in youth evangelism. Through this program, youth become mentally sound (education), emotionally balanced (counseling), socially adjusted (teen hot-line), physically well (health education), and spiritually alive (outreach evangelism).²

¹PC Globe, Tempe, AZ, 1992.

²Poist, "ASI Special Projects, 1990," 5.

Retreat Centers

Tanzanians have few private places to go for leisure. Those few places are known as tourist areas and foreigners pay a great deal of money to go there. ASI-Tanzania could encourage its members to operate private retreat areas with special holistic programs for the guests who visit. These places could have health programs designed to heal and evangelize the participants. People change their lifestyles as a result of what they learn. They could stop smoking, lose weight, control stress, taste vegetarian meals, learn about water treatments (hydrotherapy), and enjoy the spiritual atmosphere in the facility.

Retirement Centers

Those who are much older may not be able to go to retreat centers. Yet they too need a place to go in their old age. There is a real need for retirement centers especially for our own Seventh-day Adventist workers, because currently Tanzania has no geriatric facilities. I have sympathized with several retired pastors who cannot afford to rent a decent home. When they worked, they were paid only a small monthly salary and lived in church housing. It is also unfortunate that the church administration cannot help such individuals once they retire. ASI-Tanzania could encourage its members to build attractive and comfortable homes for all our church elders and other needy individuals in the communities. The homes

will have a complete Christian atmosphere with spiritual services and fellowship for retired people. There will be natural-health stores, and ASI transportation centers will provide transportation for the elderly.

Volunteer Builders

In order for ASI-Tanzania to develop continually, some of its members who are skilled in building will have to lend their talents for ASI building projects. Subsequently, the cost of such buildings will be diminished. It is amazing what the ASI mission church builders in the Pacific Union, California, have done. The ASI builders center in Tanzania could be very successful because even before introducing ASI memberships, church members had already independently built several churches in various cities and rural areas. In addition, advice, ideas, and consultations from the ASI-USA mission church builders and Maranatha International Inc. will help ASI-Tanzania to flourish.

Centers for Troubled Youth

Centers for troubled youth are geared towards helping wayward Adventist youth. There are thousands of Adventist young people in Tanzania who are enslaved by drugs, alcohol, smoking, and other social sins. Many were reared in a Christian home, but have strayed away and do not know how to come back to the church. Since many angry Adventist parents do not tolerate their children's rebellious behavior, other

church members are reluctant to reach out to these troubled youth. My younger brother is one of these wayward people, and for thirty years we have tried to bring him back, with little success. ASI-Tanzania could have such centers run by dedicated members to help these youth through well-devised programs. Added consultations from similar centers or organizations will also be very helpful. One of these organizations in North America is "Bridge Fellowship, Inc." of Bowling Green, Kentucky. It is helping Adventist youth who want to kick the drug habit.¹ Another such team is the Cliff and Freddie Harris Drug Free Company in California. Cliff, a fourth-generation Adventist, spent twenty years behind bars for taking drugs. Today he is a warrior for Christ, recapturing our fallen youth and adults from drugs and alcoholism through his television outreach program.² When I met this couple at the Palm Springs ASI convention, I was amazed by their wonderful testimony. Through ASI-Tanzania restoration youth centers, our diseased youth can be made whole!

¹Ed Reid, "Adventist Youth on Drugs Can Get Help from Bridge," Self-Supporting Worker, February 1987, 10.

²Jocelyn Fay, "Couple Helps People End Involvement with Drugs," ASI News, July/August 1990, 9.

UM3-Tanzania (3ABN) Center

My hope for ASI-Tanzania is to establish an extension or branch of the 3ABN (Three Angels Broadcasting Network) station in Tanzania.

The media of television is a powerful tool God has provided to reach the hurting, lonely, and searching hearts that are seeking answers today. Through satellite communications the gospel can be made inexpensively and effectively available in even the most remote areas of the world and in the privacy of the home.¹

It is my desire and vision that these stations, once constructed, will reach the mass of people in Tanzania with the gospel truth. The 3ABN sermons, health and educational classes with their demonstrations, and wonderful music will also help to enhance the centers discussed above. I have decided to offer my own property (eight acres) to be used for an initial station of the UM3-Tanzania branch. Already, arrangements have begun with the 3ABN officials in North America to implement this program. There will be many centers to follow the ones listed above, but these seven are crucial for a beginning.

A suggested model for Constitution and Bylaws of the Association of Adventist Laypersons Industries and Services in Tanzania has been included in appendix G.

¹"3-ABN PROJECTS," Catch the Vision, leaflet (West Frankfort, IL: Three Angels Broadcasting Network), 3, personal copy.

CHAPTER 7

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The final chapter of this dissertation contains the summary, conclusions, and recommendations. The summary states the principal concepts found in the research. The conclusions are based on the facts the researcher observed and the recommendations are derived from both the summary and the conclusions.

Summary

This study has surveyed the history of ASI in the United States of America. It has discussed the multifaceted aspects and the importance of ASI in the North American Division. The study has also suggested an approach for establishing ASI chapters in Tanzania patterned after the ASI-USA model. In this study the writer discovered the following:

1. ASI is an unusual church-sponsored organization for Adventist laymen and women who have discovered the value of cooperative and united endeavors for the sake of Christ.
2. The ministries of ASI members are supportive of the Seventh-day Adventist church and operate within the

Guidelines for Acceptable Independent Ministries voted by the NAD Annual Council in 1988.

3. There is a very close relationship between ASI-USA and the church as supported by the fact that the ASI Executive Secretary/Treasurer is a North American Division employee and manages the ASI administrative office at the world headquarters in Silver Spring, Maryland; and both the ASI President and Secretary/Treasurer are members of the North American Division and General Conference Committees, representing the interest of and input from ASI.

4. Out of the twenty-nine ASI board members in the North American Division, there are six NAD board members (North American Division president, vice-president, and treasurer included).

5. The growth of ASI has been achieved because of four major factors: the fellowship and inspiration offered by and through the organized ASI meetings and conventions; assistance in witnessing that is given to ASI members by ASI officers in the form of sharing witnessing ideas, information, tracts, and books; opportunities for service which provide avenues of services in short-term mission trips, building and funding of ASI programs; and faith in the ASI Association and in the SDA church.

6. On the other hand, negative factors such as ignorance, retirement, no vision and non-supportive,

critical ministries have hindered the progress of the ASI organization in the United States of America.

The study revealed that the ASI organization has both a biblical and prophetic base. General and specific prophetic counsels were reviewed concerning the existence of ASI and its institutions, industries and services. Matt 24:14, the missionary command, has become the biblical theme for ASI members, as their motto is "Sharing Christ in the Marketplace." A Spirit of Prophecy quote often used by ASI is found in the book Christian Service by Ellen G. White, p. 68: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of the ministers and church officers" (noted in chapter 2, p. 27).

The history of ASI and its early development are intricately dependent on Drs. Edward A. Sutherland and Percy Magan as founders of self-supporting institutions and Ellen G. White who gave much counsel concerning those institutions. The leadership of Dr. Sutherland was vital in organizing the early self-supporting institutions and setting down the needed principles. Likewise, the work of Mrs. Lida F. Scott, of the Layman Foundation, and Elder W. D. Frazee, Neil Martin, and George McClure, of Wildwood Corporation, should be remembered as partners with Dr. Sutherland in developing self-supporting institutions in the South.

The organization of an association of self-supporting institutions (ASI) in 1947 at Cincinnati, Ohio, with only twenty-five chapter members is of great significance. The General Conference recognized the efforts of the laymen in self-supporting work and structured a close affiliation between the G.C. and ASI. Rapid growth of ASI membership resulted from the combined leadership of the General Conference and ASI executive committee.

During the 1970s, missionary tours were conducted in connection with the annual conventions, thereby allowing the ASI delegates to visit other countries and see first-hand the needs of people in mission fields.

The study looked at three broad areas where ASI has made significant contributions to the church:

1. ASI has helped develop an increased public awareness of Seventh-day Adventists through its health and school programs.
2. ASI has promoted member-giving to church projects through routinely pooling resources to launch major new faith-sharing ventures.
3. ASI has increased member awareness of overseas needs and has helped establish new ASI chapters overseas that also have as their goal the sharing of Christ in the marketplace and around the world.

A suggested approach to establishing ASI chapters in Tanzania was also recommended:

1. The national and church conditions or factors that justify the establishment of ASI chapters in Tanzania were studied. National factors included resources, climate, religious freedom, business and trade, and a sense of community or national spirit. The church conditions were the history of the SDA church and its laypersons, the present number of members, tithe and earnings, number of prospective members, educational system, and present church leadership. These factors proved beyond doubt that the establishment of ASI-Tanzania was appropriate if not urgent.

2. The research discovered and suggested seven areas where the ASI chapters in Tanzania could help the Global Mission of the SDA church:

- a. Health Care Projects. ASI can help fund better hospitals and professional patient care within the SDA health-care institutions.
- b. Schools. ASI could help improve Tanzania Adventist Seminary and College by targeting projects on that campus.
- c. Scholarships. ASI could offer scholarships to help the needy students at the Tanzania Adventist Seminary and College.
- d. Farming. Due to the kind of farming that exists in Tanzania (subsistence farms), ASI-Tanzania members could promote the production of crops and hold seminars helping farmers improve production.

e. Nutrition Seminars. ASI could improve people's understanding of the link between nutrition and the prevention of diseases.

f. Witnessing Seminars. Since the main objective of ASI is sharing Christ in the marketplace, it was suggested in this study that lay people be trained in the techniques and skills of evangelism, such as giving Bible lessons and distributing religious and health tracts, magazines, and books to non-Adventist employees, patients, and friends.

g. Cooperative Businesses. Enterprises such as Transportation Networks, Youth Centers, Retreat Centers, Retirement Centers, ASI Volunteer Builders, Restoration Youth Centers, and UM3-Tanzania (3ABN) are possible enterprises for ASI-Tanzania involvement.

Finally, this paper suggested the creation of a possible Constitution and Bylaws for ASI-Tanzania.

Conclusions

The concepts narrated in this study have led the researcher to the following conclusions:

1. ASI is a unique and powerful organization in the Seventh-day Adventist Church, because:

a. It was created by the combined action of the General Conference and ASI executive committees. The General Conference has not only supported the ASI

organization, but has also, through the years, had full confidence in it.

b. ASI members have committed themselves to working in full and complete harmony with the standards and policies of the Seventh-day Adventist denomination.

c. ASI has strengthened the main body of the church through its various programs and offerings. Its institutions, services, and industries are vitally important to the church as well as to the communities they serve as described in this paper.

2. With its great enthusiasm in witnessing and sharing Christ in marketplaces, ASI's projects and advanced programs have ministered to some of the forgotten or neglected areas that the Seventh-day Adventist church has not reached.

3. Though ASI has been well established in the North American Division, it is not yet well known in some sections of the NAD. Many businessmen and women are yet to be informed about ASI and its purposes.

4. Little has been done to effectively communicate and implement the action of the 1984 Annual Council of the General Conference encouraging the establishment of international chapters of ASI. Many countries have not benefitted from an ASI organization and do not understand the role ASI could play in the Seventh-day Adventist church in their area of the world.

Recommendations

Much of this paper dealt with the interaction between the church and ASI in the United States listing methods of operation, benefits, and procedures. The writer offers the following recommendations:

1. The Tanzania Union should establish an ASI chapter. I am convinced that establishing ASI chapters in Tanzania will have a positive impact and influence much like that of ASI-USA.

2. Before establishing ASI-Tanzania chapters, time and effort must be put into educating the prospective entities and people in the Tanzania Union concerning the relationship of the laypeople's institutions, industries and services to the organized work of the Seventh-day Adventist church and to also outline the steps to be followed in recruiting and organizing ASI chapters in the Tanzania Union.

3. The prospective ASI members will have to be assured:

a. that the Tanzania Union has no plan and will never have any plan to absorb their institutions, businesses or services or take over the management of those enterprises.

b. that the Tanzania Union and its conferences/fields will provide office expenses and salaries for each ASI secretary and treasurer in order to encourage a close

working relationship between the denomination and the member-owned businesses and institutions.

4. I recommend the following steps for recruiting ASI-Tanzania members:

- a. Much time must be spent in prayer, seeking God's wisdom and His leading as the first step toward setting up an ASI organization in Tanzania.
- b. Information must be shared concerning the ASI organization and its role in the Seventh-day Adventist Church, pointing out its positive impact and influence in the United States of America in order to excite and win the confidence of both the prospective ASI members and the Tanzania Union administrators in establishing an ASI-Tanzania Association.
- c. Once the prospective members are informed and become interested, application forms will be given to each of them to consider membership in the ASI-Tanzania Association.
- d. At that point the Tanzania Union should be asked to authorize the organization of an ASI-Tanzania chapter, and to in turn recommend that the local conferences and fields do the same.
- e. The actual organization of Conference chapters will depend on the availability of prospective ASI members and their response to the membership application promotion. It most likely would be easiest to organize

the first chapter in the Mara Conference because of the larger concentration of potential members. As soon as the ASI-Tanzania chapter is organized, I hope to meet with the Mara Conference (my own conference) administration and help them organize the first ASI Conference chapter in Tanzania. It is my hope that the rest of the conferences and fields will follow with ASI chapters of their own.

5. The writer's final but not least recommendation is that ASI history should be taught in schools, colleges and even in Seminary programs for the following reasons:

- a. ASI history is more important today than ever before because, according to the words of Elder Robert Folkenberg, President of the General Conference, cited above at the Palm Springs convention of 1992, this church depends seriously on the ASI family for financial and moral support and for the excitement of spreading the gospel through various ways in their places of business.
- b. It is not the stories of 1888 nor those of Uriah Smith that count today for sharing Christ in New York and other places. It is the outpost centers of Country Life, Vegetarian Restaurants, and the Van Ministry that share Christ with lost people. It is the Happiness Digest in Russia and the 3ABN in the USA which have made the difference in present-day Adventism. Yes, and

the Riverside Missionary Farm in Zambia, and other outposts in China, Japan, the Philippines, Korea, England, Sweden, Norway, South and Central America, Canada, the West Indies, the ASI Missions Board, and the Missionary Church Builders in California, Maranatha Flights International, Inc., and many others urge this church to teach ASI history in the Adventist college and graduate programs. The Madison College and Wildwood institutions and their influence should be studied by every Seventh-day Adventist student.

We need to discover the importance of ASI in North America and the missionary spirit behind it. The writer is thankful to be a part of this special study and it seems as if he has just begun the discovery, and his dreams about establishing ASI-Tanzania chapters will, it is hoped, be realized soon.

It is my hope that ASI-Tanzania chapters will be established to give the prospective members the opportunities of sharing Christ in the marketplace and uniting their means and services with the Tanzanian Church administrators to promote and attend to the needs of the church and the public. Such needs could include health care projects, improvement of Tanzania Seminary and College, raising of scholarship funds for needy students, improving small farm crops, holding better food seminars, training lay people in witnessing techniques and developing appropriate

ASI-operated enterprises (e.g., transportation network, youth centers, retreat centers, retirement centers, volunteer builders center, centers for troubled youth, and UM3-Tanzania).

It is also my hope that ASI-Tanzania chapters will grow to include not only business persons in the churches, but also students in Adventist schools. I feel that someday ASI history and impact in the Seventh-day Adventist church will be taught in our schools, colleges, and universities.

APPENDICES

APPENDIX A
PERTH DECLARATION

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

PERTH DECLARATION

We representatives of the Seventh-day Adventist Church assembled in Annual Council believe that momentous social, economic, and religious developments now occurring signal the approaching fulfillment of events described by the Bible prophecies of the end-time. Being involved in the final struggle between Christ and Satan that we call the great controversy, we find the enemy of truth exercising every agency to subvert and keep the Church in a Laodicean condition. During this council we sense a special moving of the Holy Spirit that leads us to acknowledge our need for His outpouring of power to complete God's work on earth.

We reaffirm confidence in Christ our righteous Redeemer and in the fundamental truths that bind us together as a people. Among these are belief in Christ, the Lord of creation, in His mighty acts as recorded in Genesis 1 and 2, and in His atoning death at Calvary that made possible our salvation and final restoration in eternal life. We rejoice in full assurance of our salvation as a gift from God, and in victory over temptation and sin by His overcoming power. We accept the Scriptures as our teacher and final authority, and respond to His limitless love in grateful obedience. We affirm as well our confidence in His leading through the Spirit of Prophecy.

We believe the Seventh-day Adventist Church to be a prophetic movement more than an institution, the remnant people called of God to bear a unique message to earth's last generations, to announce the imminent return of Christ in power and glory. Being firmly convinced we live in the hour of His judgment, we are dedicated to the task of unitedly carrying Christ's final invitation to every inhabitant of the earth.

We note with regret that there are some among us who wish to participate in and be thought of as contributing to the Adventist work, while at the same time denying or ignoring fundamental components of our message and work. Their influence weakens efforts to build faith and unity. Others exercise a separatist spirit to present themselves as defenders of the authentic Adventist faith, the correctors of others, often elevating to importance issues not agreed upon by the body as vital. Still others advance speculative prophetic interpretations or organize meetings without consultation and in competition with those of the Church. Many circulate private publications and electronic media presentations among the believers in a manner to suggest they represent the authentic teachings of the body as a whole. Whatever the original intent, such activities are producing distrust and division that hinder the work of God.

We appeal to those who promote private programs to set aside divisive side issues and join with the organized Church in affirming the fundamentals of our message. In unity we can rededicate ourselves, our abilities, and our efforts in cooperative service to

October 14, 1991

God, pressing forward the work in the brief time that remains. We include in this appeal a call for personal spiritual renewal, for prayer, worship, Bible study, and committed lives. This means renewed preaching and teaching of the core truths with their timeless message of hope, and outreach in personal witness to those about us.

We call for a new commitment on the part of all members and every worker in the Adventist movement. We include writers and editors of our publications, pastors, administrators, boards, leaders, and staff members of our institutions, whether educational, health-care, or other, lay leaders and members of all our congregations—in short, every believer in the three angels' messages. We acknowledge that in the past we have not done all we could, but in the conviction that earth's time is short and much remains to be accomplished, a new dedication is imperative. Despite her weaknesses, we believe the church remains God's special agency on earth.

We challenge all leaders, especially our pastors as the primary spiritual leaders of our people, to lift high the fundamental truths of our message from the pages of the Scriptures. In pulpit discourses, in personal instruction, in ministers' meetings as guided by the Ministerial Association and administrators in every field, in presentations for the public, we must present Jesus in the setting of present truth as the answer to every human need. We must lay aside all traces of cynicism, self-advancement, party spirit, and distrust to unite as one people carrying the everlasting gospel to all the world.

We commit ourselves to this great purpose, praying that the Holy Spirit will use us as one dedicated people, together at work in preparation for Christ's return.

October 14, 1991

APPENDIX B
ASI CONVENTIONS

History of Convention Sites

ASI CONVENTIONS

1947 Official Organization Meeting in Cincinnati, Ohio (Organized March 4-5 with 25 chapter members.)

1	1948	Lake--Grand Rapids, MI
2	1949	Columbia--Takoma Park, MD
3	1950	Pacific--San Francisco, CA
4	1951	Lake--Grand Ledge, MI
5	1952	Mid-America--Loveland, CO
6	1953	Columbia--Washington, DC
7	1954	Southern--Madison College, TN
8	1955	Columbia--Washington, DC
9	1956	1st Sectional Penn.-Missouri-Calif.
10	1957	Columbia--Washington, DC
11	1958	Sectional (2nd sectional)
12	1959	Pacific--Loma Linda, CA
13	1960	3rd Sectional Midwest-Western-Southern-Eastern
14	1961	Mid-America--Kansas City, MO
15	1962	4th Sectional West-East-South
16	1963	Lake--Battle Creek, MI
17	1964	5th Sectional Ohio-Colordao-Calif.
18	1965	Mid-America--Denver, CO
19	1966	6th Sectional Washington-Tenn.-Mich.
20	1967	Mid-America--Minneapolis, MN
21	1968	7th Sectional Pennsylvania-Nebraska
22	1969	Southern--Miami, FL (Changed to Quadrennial elections)
23	1970	Pacific--San Diego, CA
24	1971	Atlantic--Boston, MA
25	1972	Canadian--Calgary, Alberta, Canada
26	1973	Southern--Miami, FL (quadrennial)
27	1974	Pacific--Honolulu, HI
28	1975	Pacific--Flagstaff, AZ
29	1976	North Pacific--Portland, OR
30	1977	Southern--Gatlinburg, TN (Changed to Biannual-elections)
31	1978	Southwestern--Galveston, TX
32	1979	Pacific--Honolulu, HI
33	1980	Atlantic--Concord Hotel, New York
34	1981	Mid-America--Colordao Springs, CO
35	1982	Pacific--Angwin, CA (Pacific Union College)
36	1983	Southern--Lake Guntersville State Park, Guntersville, AL
37	1984	Lake--Berrien Springs, MI (Andrews University)
38	1985	North Pacific--Big Sky, Montana
39	1986	Columbia--Williamsburg, Virginia

40	1987	Southwestern--Glorieta, New Mexico
41	1988	Canadian--Calgary, Alberta, Canada
42	1989	Pacific--Kona, Hawaii
43	1990	Southern--Gatlinburg, TN
44	1991	Western--Colordao
45	1992	Palm Springs, CA
46	1993	Toronto, Canada
47	1994	Dallas, TX

APPENDIX C
ASI-USA APPLICATION



ASI

Adventist-Laymen's Services and Industries



APPLICATION FOR MEMBERSHIP

(Before completing this application please read the explanatory information on pages 3 and 4)

A. Applicant Information

Name of Organization or Person joining Date

Contact Person

Spouse

Address Business Phone with Area Code

Home Phone with Area Code

Mailing Address if other than above

B. Church Membership Information

Home Church

Church Address

Pastor's Name

Local Conference Name

Union Conference Name

C. Type of Membership Being Applied for *(see page 3 for explanation)*

- Organizational
- Professional or Management
- International
- Personal
- Appointed

D. Type of Business, Profession, or Organization []for profit []non-profit

- [] Supporting Ministry
(describe) _____
- [] Health Related Organization or Profession
(describe) _____
- [] Educational Institution
(Position) _____
- [] Business or Industry
(describe) _____
- [] Professional Services
(Attorney, Real Estate, etc.) _____
- [] Other
(describe) _____

E. Statistical Information

1. Total employees including yourself _____
2. Total number of beds (health inst.) _____
3. Total number of students (Ed. inst.) _____
4. Year began operation _____

F. Description of Your Organizations Activities and Purpose

G. Reason for Seeking ASI Membership

COMMITMENT:Having read the purpose and objectives of ASI and having become acquainted with the membership requirements, and recognizing that my/our business or profession is a ministry, I/we desire and pledge to uphold the standards and goals of ASI. In witness thereof, I/we hereby affix my/our signature(s):

Applicant's Name	Title	Date
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Applicant's Name	Title	Date
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[] My Check for \$_____ is attached for first year dues.

Please send this application with dues check attached to your local conference ASI secretary for processing.

-----FOR OFFICE USE ONLY BELOW-----

[] Check Attached [] Recommendation Letter Attached

Local Conference ASI Secretary	Date	Union Conference ASI Secretary	Date
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MEMBERSHIP INFORMATION

Membership in ASI is available to any Seventh-day Adventist church member in good and regular standing who operates a business, provides a professional service, has a product to sell, or operates a supporting ministry, and whose business has been in operation for at least one year, or who is retired from such activity and agrees to order his or her life and business according to the ASI objectives and principles. Nominal dues vary as listed below.

MEMBERSHIP CATEGORIES

ORGANIZATIONAL membership is available to any organization (with at least two full time workers which may include the owner or applicant) owned and controlled by an SDA lay person/s, who do not receive any salary from any SDA denominational organization. Continued membership is contingent upon the current owner and/or CEO conducting its business in harmony with SDA principles and they personally remaining in good and regular standing with the SDA Church. Membership shall be in the name of the organization.

PROFESSIONAL or MANAGEMENT membership is available to any SDA person in an executive or managerial level of responsibility, other than a denominational employee, who does not qualify for any other membership and who shares in the goals and purposes of ASI.

INTERNATIONAL membership is available to any organization operating outside of the North American Division who has direct ties to a parent organization holding ASI membership.

PERSONAL membership is available to any SDA owner or CEO of an organization which formerly held membership in ASI for five (5) years or more and sells the business or leaves the organization.

APPOINTED membership is that held by individuals who have been elected by local or union conferences within the North American Division to serve as ASI Secretaries and those members of the Executive Committee who have been appointed by the North American Division Committee.

ANNUAL MEMBERSHIP DUES

(USA Dollars)

Organizational member with 2-9 employees.....	\$40
with 10-25 employees.....	\$85
with 26 or more employees.....	\$110
Professional or Management member.....	\$25
International member (same as organizational above)	
Personal member.....	\$25
Appointed member (no dues required)	

APPENDIX D
TANZANIA HISTORICAL DATA

Tanzania Historical Data

Long home to indigenous tribes, Arabs began slave trade here in the 8th century. The Portuguese explored the coasts in the 16th century.

1884-1885 Germans began the colonization of German East Africa (Tanganyika).

1890 Zanzibar Island named British protectorate.

1919 League of Nations grants mandate over Tanganyika to British.

1946 Tanganyika named UN trust territory under British administration.

1961 Independence granted to Tanganyika on December 12.

1962 Republic proclaimed in Tanganyika, keeps commonwealth membership.

1963 Zanzibar achieves independence (Dec. 10).

1964 Zanzibar revolution deposes sultan, expels Westerners (on Jan. 12); Tanganyika & Zanzibar unite to form Tanzania (on April 25).

1967 Government adopts socialism; settles rural people onto cooperatives; mandates use of Swahili (Kiswahili) for government business.

1977 New constitution calls for one-party state in April; closes border with Kenya after collapse of East African community.

1979 Tanzania forces invade Uganda, oust dictator Idi Amin (April).¹

1985 Ali Hassan Mwinyi was inaugurated president on November 5.²

¹Tanzania is known as one of the best military powers in Africa since 1979, when it defeated Idi Amin's regime in Uganda. The war lasted for nearly eight months before Idi Amin was overthrown by the Tanzanian armies.

²PC Globe, Tempe, AZ, 1992.

APPENDIX E
CURRENT TANZANIA UNION
NATIVE ADMINISTRATION

Current Tanzania Union Native Administration As
Listed in the Seventh-day Adventist Yearbook 1994.

The current Tanzania Union Mission officers are: L. Mwamukonda, president, W. Mutani, secretary, and David W. Kihogo, treasurer; East Tanzania Field: E. Mulwambo, president, F. Manento, secretary-treasurer; Mara Conference: Joshua Kajula, president, Albasha Hume, secretary, and S. Monata, treasurer; Northeast Tanzania Conference: G. G. Mbwana, president, M. M. Kabonda, secretary-treasurer; South Wyanza Conference: J. Gagi, president, Joseph Bulengela, secretary, and E. Mavanza, treasurer; Southwest Tanzania Field: J. Kuyenga, president, M. Masele, secretary-treasurer; and West Tanzania Field: M. Yohana, president, and Z. L. T. Rabieth secretary.¹

¹"Tanzania Union Mission," Seventh-day Adventist Yearbook (Washington, DC: Review and Herald Pub. Assn., 1994), 65-67.

APPENDIX F
ACCEPTABLE INDEPENDENT MINISTRIES
GUIDELINES

Acceptable Independent Ministries--Guidelines

VOTED, To approve the following guidelines for acceptable independent ministries:

GUIDELINES FOR ACCEPTABLE INDEPENDENT MINISTRIES

1. The leaders of the independent ministry are members in good and regular standing in the local Seventh-day Adventist Church.

2. The theological positions of the independent ministry are in harmony with the Statement of Fundamental Beliefs of the Seventh-day Adventist Church.

3. The leaders of the independent ministry, by words, actions, and publications, obviously support and cooperate with the pastors, elected leaders, and the policies of the Seventh-day Adventist Church at all levels of the church organization.

4. Independent ministry leaders who have been ordained as ministers of the Seventh-day Adventist Church but who do not hold current credentials from the church will not use their ministerial ordination to secure support for their independent ministry.

5. The result of the work of an independent ministry should encourage the growth, unity, and harmony of local Seventh-day Adventist churches. Among its fruits should be found the fruits of the Spirit as described in the Bible.

6. The independent ministry encourages its supporters to be faithful in the returning of their tithes and giving of appropriate offerings to the organized Seventh-day Adventist Church and does not knowingly accept tithe from Seventh-day Adventist members.

7. The independent ministry mission is essentially outwardly directed rather than inwardly directed. Its work positively supplements that of the church, carrying out the gospel commission.

8. Upon request, the independent ministry will make available a formal statement of mission, including plans and objectives by which it is willing to have its words, actions, and publications judged.

9. The leaders of the independent ministry will be careful in their use of Seventh-day Adventist terminology and of quotations from the Spirit of Prophecy so as not to mislead those less knowledgeable in those areas.

10. The independent ministry, if it accepts financial gifts, will be registered with the appropriate tax bodies as a nonprofit organization and will provide annual audited financial statements upon request.

11. The independent ministry will have on its guiding board or committee at least some individuals who currently represent the organized Seventh-day Adventist Church. They

may be employees of the church and/or laypersons who are elected or appointed to the church executive or governing boards or committees at the local conference or other levels of the church structure.

APPENDIX G

**A SUGGESTED MODEL FOR THE CONSTITUTION AND BYLAWS
OF THE ASSOCIATION OF ADVENTIST LAYMEN'S INDUSTRIES
AND SERVICES IN TANZANIA**

A SUGGESTED MODEL FOR THE CONSTITUTION AND BYLAWS
OF THE ASSOCIATION OF ADVENTIST LAYMEN'S INDUSTRIES
AND SERVICES IN TANZANIA

Introduction

Recognizing that "the work of God on this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of the ministers and church officers,¹ ASI-Tanzania in counsel with the committee of the Tanzania Union of the Seventh-day Adventist Church will accept and adopt the following constitution and bylaws. The ASI-Tanzania constitution will be patterned after that of ASI-USA.²

ARTICLE 1

NAME

The name of the Association shall be "Adventist-Laypeople's Services and Industries." The initial letters, "ASI," shall identify the Organization.

ARTICLE 2

OBJECTIVES

The objectives of the Association shall be:

¹Ellen G. White, Christian Service (Washington, D.C.: Home Missionary Department of General Conference of SDA, 1947), 68.

²General Conference ASI office, ASI Constitution (Washington, D.C.: Adventist Laymen's Services and Industries), 1-8. Heritage Center, AU, personal copy.

2.1 To encourage and promote the development and operation of privately owned institutions and enterprises owned or operated by Seventh-day Adventist laypeople throughout the Tanzania Union.

2.2 To encourage Seventh-day Adventist church members in privately owned enterprises of various types to unite their efforts with those of denominationally operated enterprises in the furtherance and extension of the gospel in their immediate communities, and to the ends of the African continent, according to their abilities and opportunities.

2.3 To encourage such enterprises to commit themselves to work in full and complete harmony with the standards and objectives of the denomination in their relationships with conference and church administrations, ministers, church members, and the people of their communities.

2.4 To provide a means by which members of the Association can become more effective in their work through exchange of information, coordination of objectives and effort, and the inspiration of Christian fellowship.

ARTICLE 3

MEMBERSHIP AND VOTING

3.1 Charter membership is that held in the original ASI organization by, or granted to, institutions or individuals on or before July 1, 1995.

3.2 Organizational membership is held by medical, educational, or charitable organizations and commercial enterprises operated by Seventh-day Adventist members and admitted to association membership in accordance with the Constitution. Such membership shall be in the name of the institution or enterprise. Each individual organization, or enterprise shall apply for membership in its own name, as distinguished from the name of any parent organization. Parent organizations may apply for membership, but such membership shall be for the parent organization only, and not for any subsidiary organization or enterprise.

3.3 Personal membership is open to those individuals who have previously held membership based upon their ownership or association in an organization that qualified for membership under 3.2 but are no longer qualified due to sale or retirement. Personal members shall have a definite interest in ASI and their membership will contribute to the work of ASI-Tanzania.

Personal membership is not available to persons who qualify for an organizational membership.

3.31 The designation "family membership" will be included in personal membership.

3.4 Honorary membership may be granted to select persons who by their contribution and past service are considered to merit this recognition upon recommendation of

the Executive Committee and by majority vote of the delegates at a business session.

3.5 Appointed membership is that held by individuals who have been elected by local fields or conferences within the Tanzania Union to serve as ASI Secretaries. Appointed membership shall also include members of the Executive Committee who have been appointed by the Tanzania Union Committee on Administration (TUCA).

3.6 Associate membership is a non-voting membership in ASI open to those persons who do not otherwise qualify for membership but who share in the goals and purposes of ASI.

3.7 Persons eligible to vote are:

3.71 Delegated at large, which shall include:

- 3.711 All members of the Association Executive Committee
- 3.712 Local fields and conference ASI Secretaries
- 3.713 Tanzania Union Committee members present

3.72 Regular delegates, which shall include:

- 3.721 Organizational delegates, appointed as follows: One delegate for each member organization, one delegate for the first six Seventh-day Adventist employees of the member organization, and one additional delegate for each additional ten Seventh-day Adventist employees or major fraction thereof. In no event shall an organization have more than five votes.

3.722 Personal members of the Association.

3.723 Delegates must be present to vote.

3.724 There shall be no voting by proxy.

ARTICLE 4

QUALIFICATIONS FOR MEMBERSHIP

4.1 Member organizations shall be controlled by Seventh-day Adventists in good and regular standing. Control must be either by ownership or by arrangement which provides that operating policy shall be under control of such Seventh-day Adventists.

4.2 Member organizations shall be engaged in offering a service or a product compatible with Seventh-day Adventist standards and policies.

4.3 Member organizations shall have:

4.31 A business name

4.32 At least one full-time employee other than the owner or operator.

4.4 All members shall adhere to ethical, professional, financial and spiritual standards representative of the objectives of the Seventh-day Adventist Church, and shall exert a positive Seventh-day Adventist influence in their communities.

4.5 All new members shall have been in business at least one year prior to applying for membership.

ARTICLE 5

APPLICATION FOR MEMBERSHIP

5.1 An "Application for membership" blank shall be completed in writing providing satisfactory evidence of qualifications for membership.

5.2 This application shall then be recommended by the local pastor and then be evaluated by the local district director, signed if approved, and forwarded to the field or conference ASI Secretary.

5.3 The application shall then be evaluated by the field or conference ASI Secretary and President, signed if approved, and forwarded to the ASI Executive Secretary in the Tanzania Union office.

5.4 If the local conference field or officers cannot recommend the applicant for membership, they shall forward their report and application to the Executive Secretary.

5.5 The ASI Executive Committee shall then evaluate the application and may grant membership by a two-thirds affirmative vote of the members present at a meeting, or by a unanimously affirmative mail vote of the Executive Committee members.

5.6 The applications received by the ASI Executive Secretary shall be forwarded bi-weekly to members of the Executive Committee. If any Executive Committee member disapproves of any applicant he shall advise the Executive Secretary in writing of such disapproval within fourteen

days, otherwise such applicant shall be deemed approved. All disapproved applications shall be reviewed by the Executive Committee at its next meeting.

ARTICLE 6

TERMINATION OF MEMBERSHIP

6.1 Membership may be terminated by (1) written request of the member, (2) removal from church membership, (3) default in payment of annual fees, (4) a two-thirds vote of the Executive Committee members present at any meeting, or by a mail vote in accordance with paragraph 5.6.

6.2 A member having been terminated from association membership according to paragraph 6.1 and desiring to be reinstated, shall make request of the Executive Committee for reinstatement, whereupon the committee shall re-evaluate the membership and all of the information pertaining thereto, and if the problems relative to association membership eligibility have been corrected, the member may be restored to membership by a two-thirds vote of the Executive Committee members present, or by a mail affirmative vote in accordance with paragraph 5.6.

6.3 A terminated member may reapply for membership by following the procedure listed in Article 5.

ARTICLE 7

MEETINGS

7.1 Regular business sessions of the Association shall be held biennially. Written notice shall be given to the members at least four weeks prior to the date of the business session.

7.2 Special business sessions of the Association may be called by the Executive Committee at any time, provided the purpose of the special session is stated in the call, and provided written notice of such meeting is given at least four weeks prior to the date of the special sessions.

7.3 Tanzania Union meetings of the Association may be held annually.

7.4 Local field or conference Association meetings may be called by the ASI secretaries involved.

ARTICLE 8

SELECTION OF COMMITTEES

8.1 At each biennial session of the Association, a special committee composed of one delegate from each institution holding membership, one personal member for each five personal members present selected by caucus of the personal members, and one delegate at large for each five delegated at large who are present shall nominate the members of the several standing committees of the Association. These nominations shall be voted upon by the delegates at the session.

8.2 Standing committee of the Association shall be elected as may be necessary for the conduct of the business that shall come before the session.

8.3 The Executive Committee and/or the officers shall have the power to appoint special committees for special assignments.

ARTICLE 9

ELECTIONS

9.1 There shall be elected at each biennial business session of the Association all of the officers and those members of the Executive Committee who are to be elected by the Association membership.

9.2 The nominating committee shall consist of nine (9) members, four to be appointed by TUCA and five to be elected by the membership of the Association upon nomination by the committee selected to nominate the standing committee at the biannual session of the Association. The ranking officer, or representative, of the Tanzania Union present at the meeting shall be the chairman of the nominating committee.

9.3 The procedure for nomination and election of officers and members of the Executive Committee shall be as follows:

9.31 The nomination committee shall nominate a President, two Vice-presidents, an Executive Secretary and a Treasurer for the ensuing biennium. Nominations for officers

shall be submitted to the delegates of the Association in session, and election shall be by a majority vote of the delegates present.

9.32 Following the election of officers, the nominating committee shall nominate Association members of the Executive Committee to bring the total up to the required number provided in Article 11, Section 11.1

9.33 Whereas, the Tanzania Union provides for the salary, travel, office expense and office space of the Executive Secretary and Treasurer, the election of the Executive Secretary and the Treasurer shall be subject to the approval of TUCA.

9.4 Vacancies in offices occurring between regular business sessions of the Association, or vacancies on the Executive Committee among members elected by the Association, shall be filled by the Executive Committee from among the institutional or personal members of the Association.

9.5 Vacancies occurring in the Executive Committee from among those members appointed by TUCA shall be filled by TUCA.

ARTICLE 10

OFFICERS

10.1 The officers of the Association shall be : A President, two Vice-presidents, an Executive Secretary, and a Treasurer. The last two offices may be held by one person.

10.2 Officers of the Association shall be elected by the members at a regular business meeting of the Association. Officers shall take office at the close of the business session in which they have been elected and shall serve until their successors are duly elected and take office.

10.21 The President shall preside at all meetings of the Association and of the Executive Committee. One of the Vice-presidents shall act for the President in the event of the absence of the President. In the event of the resignation of the President, or his incapacity to serve, the Executive Committee, upon call of the Executive Secretary, or any two members of the Executive Committee, shall meet and appoint one of the Vice-presidents to carry the office of the President until the time of the next regular business session.

10.22 The two Vice-presidents shall be chosen for the purpose of representing the concerns of

such major interest groups within the membership of the Association as may be recognized and defined by the delegates in regular business session.

10.23 The Executive Secretary shall promote the objectives and activities of the Association, shall be editor of the ASI-Tanzania NEWS, shall keep written records of all the meetings of the Executive Committee and shall have custody of all records of the Association. He shall notify members of all regular and special business sessions and meetings, and perform such duties as may come within the scope of his authority.

10.24 The Treasurer shall have custody of all funds of the Association and shall render an audited report to the membership in business session.

10.25 Unless otherwise requested by the membership, or the Executive Committee, all officers of the Association shall carry those responsibilities normally associated with their respective offices.

ARTICLE 11

EXECUTIVE COMMITTEE

11.1 There shall be an executive committee to administer the affairs of the association. The executive committee shall consist of not more than 14 members as follows: four Officers: President, and two Vice-presidents, and the Executive Secretary-Treasurer; six ASI field or conference officers (laypersons); and four denominationally employed workers to be appointed by TUCA.

11.2 The Executive Committee shall meet at least once a year for the purpose of reviewing the affairs of the Association and transacting such business as may come before it.

11.3 Meetings of the Executive Committee may be called at any time by the ranking officer of the Association and such officer shall serve as chairman.

11.4 A quorum of the Executive Committee shall consist of half of the Executive Committee plus one.

11.5 TUCA shall appoint advisors to the Executive Committee from the Departments of Education, Health and Treasury.

11.6 The Executive Committee shall make all arrangements for the Tanzania Union Sessions and meetings and/or local field or conference meetings of the Association.

ARTICLE 12

FEEES AND FINANCIAL RECORDS

12.1 An annual membership fee shall be voted by action of the Executive Committee, and ratified by the membership at its next business session.

12.2. All financial accounts of the Association are subject to the audit by the Eastern Africa Division.

ARTICLE 13

CHAPTERS

13.1 Conference, inter-conference, field, or inter-field conference chapters of the Association may be established in counsel with the officers of the Association and the ASI Secretaries of the local or union conference or conferences involved.

13.2 Conference, inter-conference, field conference, or inter-field conference ASI group shall become a chapter of the Association upon adoption of a constitution and approval by majority vote at a meeting of the Executive Committee of the Association.

13.3 Chapter officers, except the Executive Secretary, shall be elected by the delegates to chapter business sessions for terms not exceeding two years. Chapter officers shall be a President, a Vice-president, an Executive Secretary and a Treasurer. The last two offices may be held by one person. A local or union conference ASI Secretary, designated and appointed by the Executive

Committee of the Association, shall be the chapter Executive Secretary. The duties of chapter officers shall be generally similar in all applicable respects to the duties of comparable officers of the Association.

13.4 The Executive Committee of any chapter shall include all chapter officers and shall consist of at least eight members, other than the officers, and shall include representatives of ASI organizations and the local field and conferences.

13.5 Chapter membership shall be open only to those persons and organizations holding membership in the Association.

13.6 Chapters may assess dues in addition to those dues assessed by the Association.

13.7 Chapters may adopt constitutions embracing provisions compatible with the purpose of this Association as set out in this Constitution.

ARTICLE 14

WORKING RELATIONSHIPS

14.1 The Association shall work in close counsel with the Union and local field or conference committees and with their ASI Secretaries to foster and encourage the work of all member organizations and to assist and encourage other privately owned Seventh-day Adventist operated enterprises and Seventh-day Adventist individuals to qualify for membership.

ARTICLE 15

AMENDMENTS

15.1 Changes in, or amendments to, the Association Constitution may be made by a two-thirds vote of those members present and voting at any regular business session of the Association or at any special business session provided the members are advised in the call for the special session of the nature and subject of the changes or amendments to be considered. All changes in the Constitution shall be subject to the approval of TUCA.

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