

# Adventist Review

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May 8-15, 1980

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Newly elected General Conference department heads are (from left to right): Top row: B. B. Beach, Public Affairs and Religious Liberty; Saleem Farag, Health and Temperance; H. F. Rampton, Sabbath School. Center row: G. E. Knowles, Lay Activities; L. A. Ramirez, Publishing; Leo Raizzolin, Youth. Bottom: C. B. Hirsch, Education; J. E. Chase, Communication; J. R. Spangler, Ministerial Association and Stewardship.

# Time to repent

Sabbath morning  
sermon presented  
April 26, 1980.

By NEAL C. WILSON  
*President  
General Conference*



We have had a wonderful week together, a week of precious fellowship and a host of spiritual blessings. The devotionals have been of a personal and helpful nature and have focused on true practical godliness. The music has been inspiring and has brought a marvelous oneness among us. I listened to the testimonies and to the prayers—how much these have encouraged me! You should know that the prayers of my brothers and sisters bring immeasurable strength. The evening reports telling of God's providences and victories have produced a spontaneous declaration of thanks for the workings of the Holy Spirit in every part of the world.

Last night's message and stirring appeal was a most fitting beginning to this special Sabbath—the last day of the spiritual feast that we have enjoyed together.

What a beautiful family this is—brothers and sisters in Christ. This fact will come to mean more and more to us in the days in which we live when we need to feel the strength of one another. Many times during this past week my soul has been burdened. I have reached Heavenward for strength and wisdom. I have asked the Lord to search my heart, to try me and see if there is anything that could hinder the outflowing of His grace or that would stand between me and my brothers and sisters. I desire to be more than the elected president of the General Conference. I want to be a pastor and an example. I want to be used of God to speak words of courage and hope to each one of you this morning; words that will pierce the soul and help us to see ourselves and our need; words that will reveal Christ's love for the sinner, His forgiveness of sin, and His power to keep us from falling.

I have asked my Lord for help because I know it is not always the most learned presentation of God's truth that convicts and converts the soul. It is not eloquence or logic that reaches men's hearts, but rather it is the sweet influence of the Holy Spirit that often operates quietly yet surely, to soften, transform, and develop one's character. I want to exalt my Lord and Saviour, the Lamb of God which taketh away the sin of the world. He alone is

worthy to receive power, and glory, and wisdom, and might, and honor.

In spite of the atmosphere of this meeting, the size of the congregation, the unusual and extra features, the excitement and happiness of being together—unless this morning Christ is exalted as the Lamb of God, we will not have experienced true worship. It is in God's Word, the Bible, and through the ministry of the Holy Spirit, that Christ is revealed and magnified. It is in this same way, through the Bible, that the secret things of our lives are exposed, and even our thoughts and intentions are made known. The writer of the book of Hebrews tells us that "the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart" (Heb. 4:12, R.S.V.).

Thank God for this Book—it may be old historically, but it is full of contemporary meaning and eternal truth. It speaks a universal language, but it also speaks a language that my heart and soul can respond to. We each need to study more closely the Word of God and search the Scriptures text by text to discover the strong evidences that sustain the fundamental doctrines, such as the sanctuary and the three angels' messages, that have brought us to where we are as a people and made of us a winsome presence for God in a rebellious world. This is the Book from which we must preach and from which our teachers must give their instruction.

An experience that took place at the 1909 General Conference session, held in Washington, D.C., has a message for us. It was a gathering very much like this, but, of course, much smaller. It was the last time that Ellen White met with world leaders in that particular kind of setting. At the close of the days of conference Ellen White came to the platform to bid farewell to the workers with whom she had associated so many years. After encouraging them to be faithful and true to their sacred trust and to carry the gospel to all the world, she gave a few words of parting appeal. She then started to return to her chair, but before being seated she slowly turned around and went straight back to the pulpit, and lifted from it the Bible lying there.

Opening the Book, she held it forth on hands that trembled with age, and with moving conviction and visible emotion, she said to the audience, "Brethren and sisters, I commend unto you this Book." The incident was recorded by Elder W. A. Spicer, who said, "Laying the Book of books upon the pulpit, she turned from the pavilion. Her last personal message to the world delegates sounded the keynote of all her life and testimony." She consistently exalted Christ and the Bible.

My message this morning is a theme that runs all through the Word, and has been the theme of every true prophet since the world began. I want to build on the stirring sermon of Elder Bradford's last Sabbath, and the fine devotional study presented by Elder Fraser last Wednesday morning.

It is not the most popular subject, but since sin is still

our greatest problem, we must seek for, and be willing to accept, Christ's solution.

In the second chapter of Joel, verses 12 and 13, God says, "Turn ye even to me with all your heart, . . . and rend your heart, and not your garments." This is a call for humiliation coupled with repentance. Joel, the revival prophet, also indicates who should take the lead in bringing this experience to God's people. "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord" (verse 17). This is the kind of experience that must precede the genuine revival that will come among God's people.

Look through the Bible; go through the pages of sacred history. In every instance where the Old Testament or the New Testament records a great revival, it was invariably preceded by God's people turning to Him in repentance and asking for a change in their lives, so that they could come into harmony with His divine will.

In 1887, God's special messenger to this church wrote the following words in the *Review and Herald*, which we have read many times: "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."—*Selected Messages*, book 1, p. 121.

In the time of Ezra there was great concern over the spiritual condition of the people. Leadership took the initiative and acted. Ezra confessed the sins of the people in humiliation and repentance. Ellen White says, "The sorrow of Ezra and his associates over the evils that had insidiously crept into the very heart of the Lord's work, wrought repentance. Many of those who had sinned were deeply affected."—*Prophets and Kings*, p. 622.

### **A great disorganizer**

Sin cuts us off from God's choicest blessings. Sin is a disorganizer, sin is a deranger of lives and thoughts, and sin is a disrupter of happiness and peace. Sin hinders the church in its mission and prevents the falling of the latter rain and the reaping of the harvest. Sin makes true fellowship with Christ impossible and mars the relationships between Christian brothers and sisters. Sin gives a feeling of superiority and deadens our sensibilities to the fact that we often discriminate on the basis of language, color, ethnic background, and nationality. Thus we are prevented from growing to the point where we can express true love, true worth, and true respect for one another as full brothers and sisters in God's family of faith.

For this reason, the apostles Mark and Luke preached the baptism of repentance and used the words of Isaiah the prophet: "'Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God'" (Luke 3:4-6, R.S.V.). This voice crying in the wilderness exalted Christ, denounced sin, and warned of judg-

ment to come, but remember—it also cost John the Baptist his head!

The first chapter in the book of Mark deals with the beginning of the gospel of Jesus Christ and emphasizes repentance. In commenting on this scripture the Open Bible edition reminds us that repentance was preached in the Old Testament before the birth of Christ, as well as during His life and ministry. It was preached on the day of Pentecost, and in the book of Acts after Pentecost. Repentance is taught in the Epistles and in the book of Revelation. Repentance is a doctrine to be preached and practiced in all dispensations.

It seems strange that so few preachers today talk about repentance. More than 60 times in the New Testament alone we are told to repent. The message to five of the seven churches was to repent. The first recorded sermon of Jesus was on repentance.

Peter urged that everyone repent and be baptized in the name of Jesus Christ for the remission of sins. Repentance seems to be so important that Paul declared, God "commandeth all men every where to repent" (Acts 17:30). Paul did so on Mars Hill in his defense of the gospel before the court of Areopagus, the highest tribunal of intellectualism. Our voices and witness should be heard in similar places today. The results were threefold: some mocked, some procrastinated, but, thank God, the record indicates some believed.

Men and women are more ignorant about the plan of salvation than they are about most other themes. Satan wants it that way. The thing that in the beginning separated our first parents from their heavenly Father, which shut them out of Eden, was sin. Disobedience, therefore, is the great problem. So long as sin rules in the heart, this separation will continue. The practical question, and the bottom line for you and me, is How can a sinner be reconciled to God, and how can God and the sinner ever get together?

The marvelous and simple truth is that Jesus loved us while we were yet sinners. He took the first steps in the direction of reconciliation. He offers free pardon and justification from all past sins so that, praise God, we can stand in His sight as though we had never sinned. In addition to pardon, He also offers cleansing and overcoming power to resist future temptation to sin.

Many think they cannot come to Christ unless and until they repent. The Bible does not teach that the sinner must repent before he can come to Christ. Jesus alone can give repentance. Just as a person cannot be forgiven without coming to Christ, so a person cannot even repent without coming to Christ and allowing the Holy Spirit to bring conviction and to awaken the conscience.

Our first need, then, is not for sorrow or even repentance, but for a Saviour.

"Repentance is as much the gift of Christ as is forgiveness, and it cannot be found in the heart where Jesus has not been at work. We can no more repent without the Spirit of Christ to awaken the conscience than we can be pardoned without Christ. Christ draws the

sinner by the exhibition of His love upon the cross, and this softens the heart, impresses the mind, and inspires contrition and repentance in the soul” (RH, April 1, 1890).—*The SDA Bible Commentary*, vol. 6, p. 1056.

“The Lord desires His servants today to preach the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel. The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God’s law, and shall exercise repentance toward God and faith toward the Lord Jesus Christ.”—*Evangelism*, pp. 179, 180.

The message to repent is a message for individuals, but also for God’s church throughout the world. It is a message for the preachers and for the leaders. It is a message for local churches, it is a message for the General Conference staff, and it is for the fifty-third session. It is a message that touches the lives of those who are lukewarm, those who are backsliders, and those who are lost. As we realize the comprehensive nature of sin and rebellion, we understand better why God has in love entreated men and women everywhere to repent and to turn to Christ, that they may be delivered and rejoice in His great salvation.

### The invitation to repent

The invitation to repent is not only for Pergamos and Laodicea, as specifically identified in the book of Revelation, but also for Washington, D.C., Bern, Brasilia, Cyprus, Miami, Moscow, Poona, Salisbury, Shanghai, Singapore, St. Albans, and Wairoonga.

It is for *all*, everywhere!

So important is this subject that the Lord has told us about it over and over again. Turn to Second Peter, chapter 3. I will read from the Revised Standard Version, and as we read let us remember that while First Peter is a beautiful Epistle of joyful hope in the face of suffering, Second Peter seems to be an Epistle describing faithful truth in the face of falsehood. It is most appropriate for our times. It warns against false teachers who will try to substitute human words for the Divine Word. It concludes with the assurance of Christ’s love for His church and the reality of the Second Coming to destroy sin, and to bring new heavens and a new earth.

Let us read 2 Peter 3:1-4: “This is now the second letter that I have written to you, beloved, and in both of them I have aroused your sincere mind by way of reminder; that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles. First of all you must understand this, that scoffers will come in the last days with scoffing, following their own passions and saying, ‘Where is the promise of his coming? For ever since the fathers fell asleep, all things have continued as they were from the beginning of creation’” (R.S.V.).

Now let us read verses 8 and 9: “But do not ignore this one fact, beloved, that with the Lord one day is as a

thousand years, and a thousand years as one day. The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance” (R.S.V.).

Now, verses 11 through 14: “Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be kindled and dissolved, and the elements will melt with fire! But according to his promise we wait for new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you wait for these, be zealous to be found by him without spot or blemish, and at peace” (R.S.V.).

I want to recapture and reenforce the emphasis of verse 9. In His inexpressible love God is not willing to see one person perish. Christ’s longsuffering is not salvation, but it makes salvation possible. He wants to give us a chance and is waiting for us to give others a chance to repent.

Repentance is more than sorrow. Sorrow leads to repentance, but it is not repentance. Repentance is not penance, or payment, or bigger plans, or working harder, or even sacrificing more. God calls for us to repent, not to do penance. Repentance is not the same as reformation.

Reformation is often brought about by the efforts of man for his own self-glory. We can give up a bad habit, we can turn over a new leaf, we can make restitution for criticism or damage that we may have done to someone’s name and reputation. Judas reformed, but it did not save him.

The parable of the prodigal son is a perfect illustration of repentance. He had a change of *mind*, a change of *heart*, and a change of *will*.

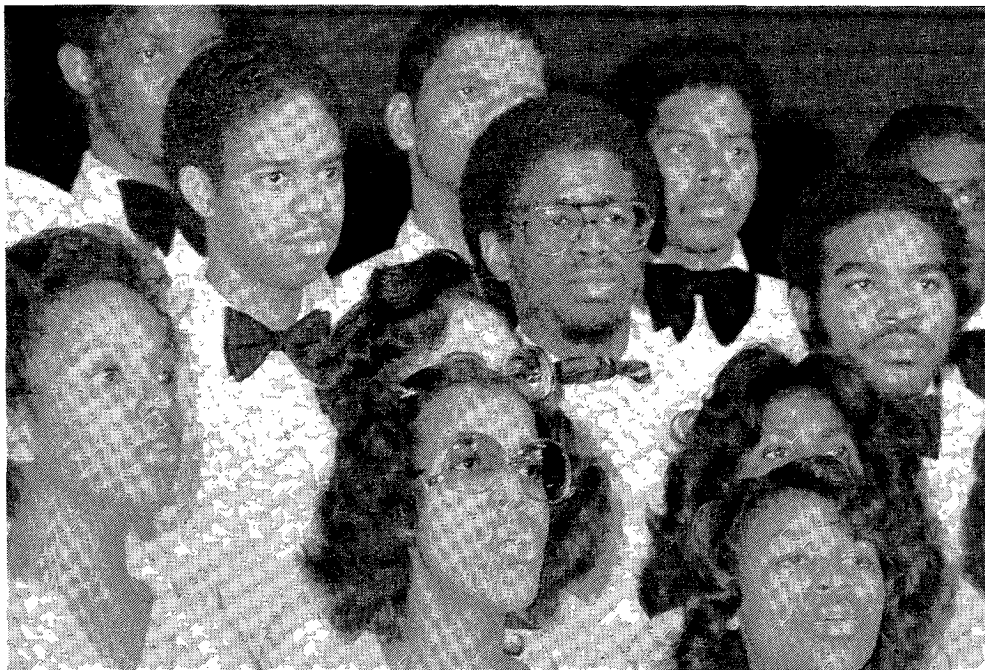
Repentance is not conviction or feeling. There are many who are convicted, but who never repent. And repentance is not stopping a few of the worst sins—it is not stopping some sins or doing them less often.

Repentance is godly sorrow for sin and involves putting out of the life all known sins—and the unknown sins as rapidly as the Holy Spirit reveals them. Repentance is not only stopping what is wrong, it includes doing what is right.

Repentance is the result of accepting the invitation of Jesus to become a child of God.

The natural inclination is to put things off, to look for a more convenient time, to wait for circumstances that are more favorable. But you may never have more time, you may never grow old, you may never have another tomorrow. Remember, today is all we have. Now is our only sure opportunity. We cannot predict about tomorrow or even be sure of this afternoon. I appeal to you, in the name of my Lord, repent and be ye reconciled. Accept this invitation of your Saviour, “And let him that is athirst come. And whosoever will, let him take the water of life freely” (Rev. 22:17).

Peter felt a sacred and awesome responsibility for



Oakwood College choir members performed during the afternoon musical program held on the final Sabbath of the General Conference session. They also formed part of the mass choir that sang during the weekend.

other souls. He made repeated appeals. He urged that we not become confused by people who talk of a delayed advent, and those who point to the world we live in as evidence of a uniformitarian concept in which nothing has changed, and that all things have continued as they were since Creation. The apostle Peter urges us to reject this kind of philosophy and to accept and recognize God's hand in history. He is in control—the scripture we just read confirms that. There was a flood, and it was to be a token of the final judgment and cleansing, and doing away with sin, which would result in total restoration. For this reason the apostle speaks of new heavens and a new earth.

I am thankful for his emphasis on heaven, where God's people will find a home, where there will be pure communion with holy beings and a harmonious social life with angels and the faithful of all ages, devoid of any caste system or race prejudice. All will be bound together by love in the New Jerusalem, the city of God. There immortal minds will contemplate the wonders of creative power and the mysteries of redeeming grace. In heaven study and research will not weary our minds or exhaust our energies. The grandest enterprises can be carried on and the loftiest aspirations and highest ambitions reached. All the treasures of the universe will be open to our study, and all will reveal the greatness, and the character, of Jesus Christ, our Lord and Saviour. It is now, this very moment, that we can have this blessed assurance. It is now that we can claim the promises of our God and by faith be just as assured of these things as though the substance was in our hands.

The apostle Peter further urges us to trust God, to take Him at His word, not to doubt even if some do try to

wrest the truth and expound error. Caviling and contention with believers or unbelievers is not the work God has given us to do. We are guaranteed that the Lord is not slack nor slow concerning His promises. He hasn't changed His plans. He is trustworthy and sure. Human beings will try to confuse you by tying things down to a time frame and by trying to predict God's plans and actions on the basis of man's limited understanding. I believe Jesus is coming. I believe He is coming soon. How is it with your soul this morning? It is not enough merely to be a part of this great gathering of God's people in Dallas. Can you truly say, It is well with my soul—all to Jesus I surrender, all to Him I freely give?

### **Make it more personal**

This morning we have done a little Biblical exegesis with reference to repentance. We have introduced a touch of theology. We have established the doctrinal aspect, we have generalized about God's goodness, forgiveness, mercy, and restoring grace, but we must make this more intimate, specific, and personal.

I have read many stories to illustrate godly repentance. I have personally observed cases of men and women who have shown a spirit of repentance. I have experiences within my own immediate family that demonstrate how God leads to repentance through humiliation and how He forgives and restores.

This morning, however, I have chosen to use the section in God's Word that I consider to be the most graphic illustration on record of personal repentance. It has prompted and encouraged thousands of individuals who have been betrayed into sin and who were ready to give up in despair. They have been given strength to



Dressed in national costumes, delegates from around the world participated in the Mission Pageant, among them these two from Greece.

repent, to take God at His word and walk again in the way of obedience and salvation.

Many have wondered why God would permit this dark passage in the life of David to be recorded in the Bible. Some have even dared to use this story in derision against God, some have hardened in unbelief and under a cloak of piety have become bold in sin, but still others have found the path of repentance, forgiveness, pardon, purity, and great peace. The story of David is told in all its hideousness. Not a single ugly detail is spared. Holy obligations were scorned, resulting in lust, adultery, murder, hardened conscience, contempt for spiritual values, and torment of soul. But we must bless God for this record that shows how divine love can extract the sweet perfume of penitence and praise out of the filth of sin, and offer hope to tear-stained faces and sin-tortured hearts.

David's encounter with the prophet Nathan is a perfect example of God's way of convincing you and me of sin. The words "Thou art the man" seem terribly direct and were followed by the question, "Wherefore hast thou despised the commandment of the Lord, to do evil in his sight?" David's answer was likewise brief. God knew the situation. There was no need for many words or a lengthy outpouring of self-reproach. All that was necessary was contained in one short, agonized sob, "I have sinned against the Lord." Nathan's response was just as brief. "The Lord also hath put away thy sin." The long estrangement is ended. Full and unconditional blessing and restoration calls forth expressions of joy and shouts of praise.

The Holy Spirit may be saying to you this morning, "Thou art the man," or "Thou art the woman." Why have you rebelled and been disobedient to the Lord? If He does, go all the way with God. Make things right in your own life, in your home, in the church. Let this be a day of repentance, confession, forgiveness, and of rejoicing in the salvation of our Lord. Today can be a day of victory for God's people, and we can experience revival and receive the power of the Holy Spirit.

Remember that God is not willing that any should

perish but that all should reach repentance, be justified by His grace, and receive salvation through Jesus Christ. We can have freedom from sin's penalty, from sin's power, from sin's presence. Jesus is coming again. He has made our salvation secure. He paid the price Himself.

My dear brethren and sisters, my fellow ministers, my colleagues in leadership—lift up your heads and rejoice. With such comforting news, we should be filled with joy unutterable. This is the good news that should electrify every soul. It should be repeated in our homes and be retold to those whom we meet on the street, in offices, or in school. We should shout it from the housetops.

"Time is rapidly passing into eternity. Let us not keep back from God that which is His own. Let us not refuse Him that which, though it cannot be given without merit, cannot be denied without ruin. He asks for a whole heart; give it to Him; it is His, both by creation and by redemption. He asks for your intellect; give it to Him; it is His. He asks for your money; give it to Him; it is His. 'Ye are not your own, for ye are bought with a price.' . . . He asks us to be absolutely and completely for Him in this world as He is for us in the presence of God."—*The Acts of the Apostles*, p. 566.

Is it well with your soul this morning?

My sister-in-law, Meryl, is going to sing the beautiful and challenging hymn, "It is well, it is well with my soul." This hymn was written by Horatio Gates Spafford, who as a Chicago lawyer in 1873 sent his wife and four young daughters on a holiday trip to Europe. The ship on which they were traveling collided with another ship off Newfoundland and sank within a half hour. Mrs. Spafford was rescued, but all her children were drowned. Her youngest was actually washed to sea from her arms. Ten days after that horrifying experience she landed in Cardiff, Wales, and sent a cable to her anxious husband. The message was just two words—"Saved alone."

He sailed across the Atlantic to meet his wife. Dwight L. Moody, the great evangelist, comforted them in their sad bereavement, but he was surprised by their expressions of trust and confidence in God in spite of such deep personal sorrow. Spafford told Mr. Moody, "It is well, it is well with our souls." He was moved to put these thoughts into verse.

The theme recalled the question put by the prophet Elisha to the Shunammite woman, "Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well" (2 Kings 4:26).

Is it well with you this morning? with your husband? with your wife? with your children? with the flock over which God has given you responsibility? Listen as Meryl sings this beautiful gospel appeal, and don't resist as the Holy Spirit speaks to your soul. My prayer is that we will all be able to join in the spirit of the last verse: "And, Lord, haste the day when the faith shall be sight, The clouds be rolled back as a scroll, The trump shall resound, and the Lord shall descend; 'Even so,' it is well with my soul." □

# Location Dallas: en route to heaven

By MARYE TRIM

“They come from the east and west,  
They come from the north and south,  
Invited to join with Jesus as guests,  
And dwell in their Father’s house.”

Here at Dallas, Texas, April, 1980, the words of the Sabbath school song reflect every phase of the fifty-third General Conference session. I heard echoes when this song was sung—memories of a group of New Hebridean Adventist boys, years ago. Strange how I saw again the same shining eyes, that born-again look, in the faces of thousands of Seventh-day Adventist Christians in our Dallas Sabbath school. Of course, the skin pigmentation varied, as did the English pronunciations, yet each shared the same fundamental heritage of Biblical truth and personal trust in the Lord of the Sabbath.

To be present at a General Conference session is, for many of us, the fulfillment of a dream. For me, it began 30 years ago as a young graduate teacher from Avondale College. At that time, however, the Lord indicated that “Ye shall not go out with haste, nor go by flight: for the Lord will go before you” (Isa. 52:12). So I contented myself for many General Conference sessions with reading the daily Bulletin produced by the REVIEW: “A Day at San Francisco” or “A Day at Detroit, . . . Atlantic City . . . Vienna.” Through the words of skillful writers I shared all.

As the years passed, however, I grew impatient to realize my dream. Surely *now* would be the time to visit the headquarters of our world church, to see for myself the birthplaces of Adventist history, of which I had read in A. W. Spalding’s *Captains of the Host*. But, above all, I wanted to see my denomination in the process of deliberation and decision at a General Conference session.

In 1979, stories of a proposed session in Dallas, Texas, appeared in our church papers. Once again I longed to savor Canaan’s milk and honey and to glimpse, in miniature, the gathering of the saints.

And now was the time! Money available for the fare? Yes! Time and opportunity? Yes! Dallas, here we come! (By “we” I mean my husband, J. B., director of health and temperance for the Trans-Tasman Union Conference of the Australasian Division, our 10-year-old son, David, and myself.) Thus, at Sydney on March 27, we waved goodbye to our four older children, two sons-in-law, and baby grandson.

Autumn’s orange and brown behind us, we headed toward springtime in the Northern Hemisphere, arriving in San Francisco on March 27, on the same day, two hours earlier than our departure time! Then we traveled eastward by bus, eventually turning west again.

Leaving behind South Dakota’s snow and Washington, D.C.’s, snow-petaled cherry blossoms and perky yellow crocuses, we approached Dallas. Aboard the bus we noticed a middle-aged couple of distinctive bearing—that clean, clear-eyed, at-peace-with-God-and-man look that characterizes bound-for-heaven passengers. They introduced themselves as Canadian Adventists, en route to the General Conference session.

Farther along I overheard, from the seat behind, a kind and intelligent explanation about the values of overcoming the smoking habit, with a testimony relating how the speaker’s own life had been changed by Christ. Then a tired voice insisted, “I sure could do with a steaming hot cup of coffee.” The gentle voice of the first speaker replied, “I don’t drink it myself.”

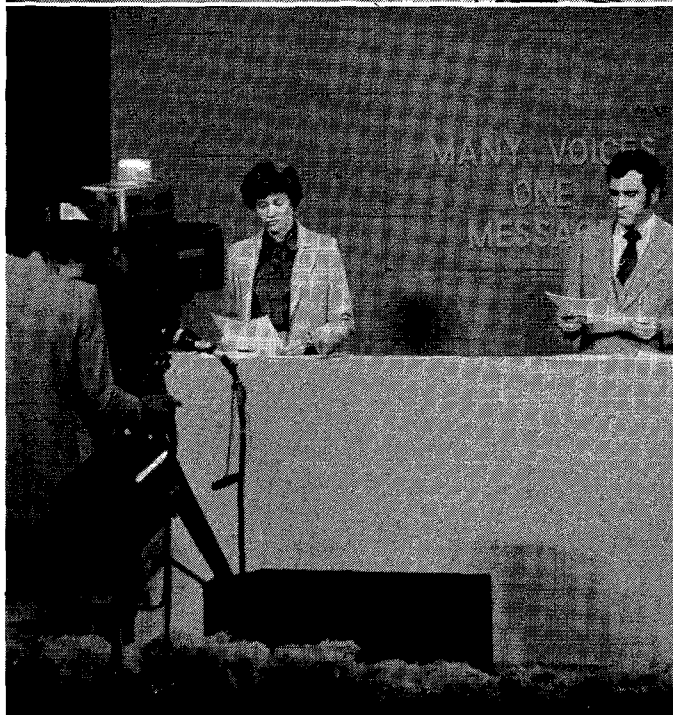
The mounting evidence added up quickly when I observed the first speaker studying her Bible with a Sabbath school quarterly. I also observed the interest of her weary-faced seatmate, who hung upon the words of Christian testimony. Now I knew, indeed, that this lady from Jamaica was my sister, bound for the same destination.

At another town along the way some fellow Aussies joined us. They were West Australians from the city of Perth, 3,000 miles from our own eastern state home. So we, and thousands of others, by land, sea, and air, came from the East and the West: destination Dallas, en route to heaven.

“The best part of the General Conference session is



For the first time in 22 years, delegates from the Burma Union attended a General Conference session. From left to right are Ba Hla Thein, treasurer; Thein Shwe, secretary; and Kyaw Balay, president.



Top: Winton H. Beaven, dean of Kettering College of Medical Arts, recorded for an Adventist Radio Network broadcast in the WGTS (Columbia Union College) mobile van. Bottom: A television camera zeroes in on Allen and Andrea Steele, narrators of the Mission Pageant.

people," one union conference president assured me. "The meetings are the icing on the cake, but it's *people* that make it." Like my more extrovert brethren I can say Amen to that! Our son, David, discovered it early in the session. "This isn't just a general conference," he commented, "it's a general reunion!"

So with joy we reunited with friends, as though the intervening years were but a moment, for even after ten years' separation there was no strangeness or hesitation: Elder and Mrs. W. F. Storz, formerly of the Sabbath school department in Southern Asia; John and Joan Curnow, now of Christian Record Braille Foundation. Eagerly we exchanged family photographs; (Joan: "Sally's in third-year medicine." I: "So's Heather. She was married in December." We soon tuned out the men's exuberant conversation.) With shining eyes David greeted Pastor V. P. Muthiah, a family friend, who dedicated him to Jesus in infancy in India. People, people . . . from the East and the West.

### A hug or a handshake

On the first Sabbath of the session the song leader encouraged us to greet our seatmate neighbors with a hug or a handshake. To my right sat a group from Japan; in front sat saints from Inter-America; behind us were African believers. What a beautiful moment as we greeted one another, then sang, "I'm so glad I belong to the family of God!"

To sit high in the balcony of the Arena at an evening meeting was an unforgettable experience. To the right and left and far below stretched a mosaic of faces. Soon ten thousand voices were singing in eight-part harmony: "There's a land that is fairer than day, and by faith we can see it afar." I wept in the darkness—not tears of sadness, but tears of gratitude for a glimpse of heaven's silver spires. I remembered my mother, now resting until resurrection day, for that hymn was one of her favorites. She missed out on Dallas—and San Francisco and Detroit—but in faith she journeyed toward heaven.

Delegates sat in their appointed places on the ground floor of the Arena. Some of us in the balcony focused binoculars on them, as well as upon the stage proceedings. My eyes meandered over the banners and the people seated beside them: U.S.S.R., North American Division, Far Eastern Division, Australasian Division, Northern Europe-West Africa Division . . . From the east and west . . . from the north and south . . . same destination. Delegates arrived at meetings shortly before the appointed hour, but upstairs where we sat it was different! Even at 6:00 p.m. the best seats were taken as crowds awaited the evening program.

Children of all ages were here with their parents. Juniors and earliteens were well provided for each day with activities that included roller-skating, visiting the zoo, and ice-skating—an excellent idea, for as David reminded me, juniors grow tired of just sitting.

As I watched the adults and children I became aware of frequent demonstrations of affection. Especially was this evident between husbands and wives of all ages as they were arm in arm or hand in hand. One speaker suggested that a happy home needs at least four hugs a day. From what I saw, many were following this prescription!

Food was vital to all, so frequently we entered the



cafeteria. As an overseas observer, I was amazed at the range of choices, including meat substitutes that I had not previously encountered—wieners, turkey, chicken—or would I try Mexican food, or Italian, or a tossed salad, or hot vegetables? Dessert, yea or nay? David said Yes to pie on Monday while eyeing strawberries with interest.

Vacant tables were difficult to find at peak hours, but we found seats with the K. J. Moses family, of Spicer College. They shared rice with David, who, having been born in Bombay, has affinity for Indians and their food. From east and west to Dallas, sharing . . .

I wandered about the various displays, not so intent upon minutiae as on absorbing an overall impression. Each division had captured its own character and mystique through picture and color. The Far Eastern's golden, glittering Buddhist temple highlighted its need for Christian evangelism; Inter-America was dramatic with the crimson and gold of a word that summarized its evangelistic thrust: "Explosion."

I especially enjoyed the display sponsored by the Ellen White Estate, glad to collect a brochure that listed tapes and books about the prophetic gift, as well as leaflets that are available on various topics. I noticed that for 15 cents one can purchase a summary of Ellen G. White statements concerning "Fat and Free Fat," or, for 30 cents, a leaflet about "Dramatic Productions in SDA Institutions."

The Adventist Woman display interested me. I started an analysis of the homelands of the many women whose notable exploits were listed. Most were from North America, but there were also outstanding women from Argentina, Australia, Denmark, Finland, Fiji, Germany, India, Japan, Jamaica, Kenya, the Middle East, and South Africa. (I may have missed some, for a crowd milled about me.)

### Cab drivers noticed

Dallas cab drivers were well aware of the current invasion of Adventists. One black driver told me, "Lovely people, having a fine time at their conference." Another driver told my husband, "The city is full of Seventh-day Adventists."

On the bus from our motel traveled an international group. I talked to Dr. and Mrs. Jaime Romero, from Peru. Their English was less limited than my Spanish, but we still managed to achieve happy communication.

In an attempt to write this story I tried to find a quiet corner. I found it, after much searching, near the prayer room, where continual intercession ascended. Soon after, I inadvertently lost part of this manuscript; thus I was glad for their prayers! In my search I met Mrs. V. P. Muthiah, from Poona, India, who had found my papers. She told me she had asked the Lord to help her to find me right in that very place! So, story and writer were reunited. Just one of the manifold evidences of the Spirit's guidance at this great feast.

Perhaps the delegates noticed my limp as we passed the display booths. A swollen, sprained knee and ankle



Wilfred Billi, of the Central Pacific Union Mission, spoke during the Australasian Division report. Behind him is L. L. Butler, former treasurer of the Australasian Division and newly elected GC treasurer. Mr. Billi demonstrated pidgin English during the Mission Pageant.

were difficult to disguise, but I was thankful to be in Dallas, limp or not. A Humpty Dumpty fall soon after arrival in the United States could well have swiftly ended my "dream." One Australasian visitor died en route. Others suffered illness and hospitalization. So I was indeed thankful, "faint, yet pursuing" (Judges 8:4).

One of the best demonstrations of God's care to our family came to us as we approached Dallas. Aboard the bus I discovered that our hotel bookings, made a year ago, would be canceled if not confirmed by 6:00 P.M. on the seventeenth of March. This revelation came at 11:00 P.M. on the seventeenth!

At three, six, and ten o'clock the following morning, at appropriate bus stops, we endeavored to telephone Dallas to confirm accommodations, without success. So, as we traveled along, the three of us concentrated on prayer, asking our heavenly Father to find a solution to our dilemma. Our problem seemed compounded by the fact that we carried what could turn out to be prepaid vouchers for nine days of canceled hotel reservations.

At Dallas the problem vanished. "Yes, ma'am, come right over!" A comfortable room awaited us and our vouchers were accepted. Thank You, Lord! In Your promise of long ago, Isaiah 52:12, You promised to go before.

So here I am in Dallas, Texas, April, 1980, with a song underlying all I have heard and seen, and a parable flowing from my pen. This is not the Celestial City. Too many aspects declare that! Nevertheless, we are en route: heavenbound.

To gaze at His lovely face,  
And clothed with His purity,  
Join with Him in song and joy  
Throughout eternity. □



# SEVENTH-DAY ADVENTIST WORLD CONFERENCE

53rd Session  
Convention Center  
Dallas, Texas

World Headquarters:  
6840 Eastern Ave. N.W., Washington, D.C. 20012  
(202) 723-0800

## FINANCIAL REPORTS of the General Conference of Seventh-day Adventists

General Conference of Seventh-day Adventists  
Sustentation and Retirement Funds

General Conference Corporation of  
Seventh-day Adventists

General Conference Association of  
Seventh-day Adventists

North American Conference Corporation  
of Seventh-day Adventists

For the years

1975	1978
1976	1979
1977	

presented by

**K. H. EMMERSON, Treasurer**  
**M. E. KEMMERER, Undertreasurer**



MANER, COSTERISAN & ELLIS, P.C.  
Certified Public Accountants

Walter P. Maner, Jr.  
Floyd L. Costerisan  
Leon A. Ellis  
Jack E. Powers  
Roger R. Promer  
Lawrence C. Kowalk  
Gary W. Brya  
Henry W. Woicott IV  
Jerome V. Wittkoski  
Daniel L. Popoff

February 22, 1980

To the Delegates of the Fifty-Third  
General Conference Session  
General Conference of Seventh-day Adventists  
Dallas, Texas

We have examined the balance sheets of the General Conference of Seventh-day Adventists combined Tithe and Specific Purpose, Retirement, Corporation Current and Plant funds and the Association as of December 31, 1979, 1978 and 1977 and the related statements of activity and fund balances for the years then ended. Our examinations were made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances. In addition to the funds enumerated above, there are other funds and/or subsidiary organizations which are owned or controlled by the General Conference of Seventh-day Adventists. The terms of our engagement and the opinion expressed herein applies only to the specific funds mentioned.

In our reports dated February 23, 1979 and March 10, 1978, respectively, our opinions on the 1978 and 1977 financial statements were qualified as follows: Tithe fund - measurement of pension expense because an actuarial evaluation of the General Conference Retirement Funds covering non-hospital employees had not been performed; Retirement Funds - omission of certain actuarial information for the reason stated above; Corporation Current and Plant Funds - determination of the carrying value of an investment and the outcome of certain litigation. As disclosed in Note 5 an actuarial evaluation has been completed and pertinent information is now available; in Note 7 the carrying value of the investment has been adjusted retroactively and in Note 11 the litigation is no longer considered material. Accordingly, our present opinion on the 1978 and 1977 financial statements, as presented herein, is different from that expressed in our previous reports.

As disclosed in Note 5 the provision for pension expense in accordance with denominational policy has not complied with generally accepted accounting principles.

In our opinion, except for the effects on the combined Tithe and Specific Purpose Fund financial statements of the matter referred to in the preceding paragraph, the financial statements mentioned present fairly the financial position of the named funds of the General Conference of Seventh-day Adventists as of December 31, 1979, 1978 and 1977 and the activity and changes in fund balances for the years then ended in conformity with generally accepted accounting principles applied on a consistent basis.

*Maner, Costerisan & Ellis P.C.*  
Certified Public Accountants



*General Conference Auditing Service*

WORLD HEADQUARTERS: 6840 EASTERN AVENUE, N.W., WASHINGTON, D.C. 20012 TEL. (202) 723-0800

February 22, 1980

To the Delegates of the Fifty-Third  
General Conference Session  
General Conference of Seventh-day Adventists  
Dallas, Texas

We have examined the balance sheets of the General Conference of Seventh-day Adventists combined Tithe and Specific Purpose, Retirement, Corporation Current and Plant Funds and the Association as of December 31, 1976 and 1975 and the related statements of activity and fund balances for the years then ended. Our examinations were made in accordance with auditing standards generally accepted by the Seventh-day Adventist denomination and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances. In addition to the funds enumerated above, there are other funds and/or subsidiary organizations which are owned or controlled by the General Conference of Seventh-day Adventists. The opinion expressed herein applies only to the specific funds mentioned.

In our reports dated February 11, 1977 and February 11, 1976, our opinions on the 1976 and 1975 financial statements of the General Conference Corporation Current and Plant Funds were qualified because of borrowings by the General Conference Corporation on behalf of certain subsidiary organizations which were not reflected in the financial statements. The matter has now been resolved. Accordingly, our present opinion on the 1976 and 1975 financial statements, as presented herein, is different from that expressed in our previous reports. As discussed in Note 7, the carrying value of an investment in an affiliate has been adjusted and restated retroactively.

In our opinion, as auditors of the General Conference of Seventh-day Adventists, the financial statements referred to above present fairly the financial position of the named funds of the General Conference of Seventh-day Adventists as of December 31, 1976 and 1975 and the activity and changes in fund balances for the years then ended in conformity with accounting principles generally accepted by the Seventh-day Adventist denomination applied on a consistent basis.

*David D. Dennis*  
David D. Dennis  
General Conference Auditing Service

**GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS**  
**Combined Tithe Fund and Specific Purpose Fund**  
**Comparative Balance Sheet**  
**December 31**

ASSETS	1979	1978	1977	1976	1975
<i>Current Assets:</i>					
Cash and Banks	1,770,695	692,452	644,427	417,651	272,908
Investments & Securities	80,460,923	73,397,508	69,562,286	58,991,376	46,455,178
Accounts Receivable	18,934,591	19,061,165	18,168,381	16,546,052	13,568,053
Notes & Loans Receivable	335,380	178,262	713,512	1,375,697	472,318
Inventories	567,888	478,753	425,383	148,433	118,930
Prepaid Expenses	71,669	605,724	56,263	54,214	33,569
<b>Total Current Assets</b>	<b>102,141,146</b>	<b>94,413,864</b>	<b>89,570,252</b>	<b>77,533,423</b>	<b>60,920,956</b>
<i>Assets:</i>					
Long Term Receivables	8,336,219	8,531,106	8,750,298	12,055,978	8,080,202
<b>Total Assets</b>	<b>110,477,365</b>	<b>102,944,970</b>	<b>98,320,550</b>	<b>89,589,401</b>	<b>69,001,158</b>
<b>LIABILITIES</b>					
<i>Current Liabilities:</i>					
Accounts Payable	18,815,290	18,219,382	14,602,746	11,825,023	8,289,489
Trust Funds	10,079,982	9,483,975	9,834,820	10,393,224	8,991,393
Deferred Income	138,493	125,165	105,455	95,437	81,705
<b>Total Liabilities</b>	<b>29,033,765</b>	<b>27,828,522</b>	<b>24,543,021</b>	<b>22,313,684</b>	<b>17,362,587</b>
<b>FUND BALANCES</b>					
<i>Tithe Fund:</i>					
Unrestricted Undesignated	19,177,673	18,656,863	17,450,728		
<i>Specific Purpose Fund:</i>					
Unrestricted Undesignated	39,661,736	35,800,001	37,033,514		
Unrestricted Designated	22,604,191	20,659,584	19,293,287		
<b>Total Fund Balances</b>	<b>81,443,600</b>	<b>75,116,448</b>	<b>73,777,529</b>	<b>67,275,717</b>	<b>51,638,571</b>
<b>Total Liabilities &amp; Fund Balances</b>	<b>110,477,365</b>	<b>102,944,970</b>	<b>98,320,550</b>	<b>89,589,401</b>	<b>69,001,158</b>

See accompanying notes to financial statements.

**GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS**  
**Combined Retirement Funds**  
**Comparative Balance Sheet**  
**December 31**

ASSETS	1979	1978	1977	1976	1975
<i>Current Assets:</i>					
Cash & Banks	193,624	258,579	169,473	128,600	236,265
Investments & Securities	77,660,256	65,652,354	57,288,019	51,739,269	39,501,351
Receivables	5,483,830	4,029,785	3,273,844	3,250,465	2,395,849
<b>Total Current Assets</b>	<b>83,337,710</b>	<b>69,940,718</b>	<b>60,731,336</b>	<b>55,118,334</b>	<b>42,133,465</b>
<i>Other Assets:</i>					
Long Term Receivables	355,742	328,650	303,622	1,365,263	1,739,000
<b>Total Assets</b>	<b>83,693,452</b>	<b>70,269,368</b>	<b>61,034,958</b>	<b>56,483,597</b>	<b>43,872,465</b>
<b>LIABILITIES</b>					
<i>Current Liabilities:</i>					
Accounts Payable	1,311,064	39,306	1,031	477,585	189,765
<b>FUND BALANCES</b>					
Fund Balances	82,382,388	70,230,062	61,033,927	56,006,012	43,682,700
<b>Total Liabilities &amp; Fund Balances</b>	<b>83,693,452</b>	<b>70,269,368</b>	<b>61,034,958</b>	<b>56,483,597</b>	<b>43,872,465</b>

See accompanying notes to financial statements.

**GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS**  
**Combined Tithe Fund and Specific Purpose Funds**  
**Comparative Statement of Activity and Fund Balances**  
**Years Ended December 31**

	1979	1978	1977	1976	1975
<b>INCOME:</b>					
Tithe	65,458,060	59,526,531	58,115,734	64,499,979	59,835,036
Offerings	36,624,921	33,302,120	31,634,673	34,900,303	33,305,467
Other	33,929,953	28,708,110	27,752,562	30,930,161	28,031,601
<b>Total Income</b>	<b>136,012,934</b>	<b>121,536,761</b>	<b>117,502,969</b>	<b>130,330,443</b>	<b>121,172,104</b>
<b>EXPENSE:</b>					
Appropriations to World Field	119,301,819	111,172,208	102,578,588	107,378,156	106,476,921
General Conference Operating	10,383,963	9,025,634	8,422,569	7,315,141	6,469,577
<b>Total Expense</b>	<b>129,685,782</b>	<b>120,197,842</b>	<b>111,001,157</b>	<b>114,693,297</b>	<b>112,946,498</b>
<b>Excess Income Over Expense</b>	<b>6,327,152</b>	<b>1,338,919</b>	<b>6,501,812</b>	<b>15,637,146</b>	<b>8,225,606</b>
<b>FUND BALANCES:</b>					
At Beginning of Year	75,116,448	73,777,529	67,275,717	51,638,571	43,412,965
At End of Year	81,443,600	75,116,448	73,777,529	67,275,717	51,638,571

See accompanying notes to financial statements.

**GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS**  
**Combined Retirement Funds**  
**Comparative Statement of Activity and Fund Balances**  
**Years Ended December 31**

	1979	1978	1977	1976	1975
<b>INCOME:</b>					
Contributions	36,100,046	32,187,140	27,782,090	24,035,909	20,836,896
Investment Earnings	5,193,227	4,213,572	3,290,355	2,663,462	2,248,271
Interest	2,033,392	253,201	65,328	194,636	163,616
Miscellaneous	-	231,122	57,901	190	96
<b>Total Operating Income</b>	<b>43,326,665</b>	<b>36,885,035</b>	<b>31,195,674</b>	<b>26,894,197</b>	<b>23,248,879</b>
<b>EXPENSE:</b>					
Benefit Payments	29,754,431	25,844,623	23,000,497	20,156,255	17,242,922
Administrative Expense	254,251	237,693	197,181	137,892	100,733
<b>Total Operating Expense</b>	<b>30,008,682</b>	<b>26,082,316</b>	<b>23,197,678</b>	<b>20,294,147</b>	<b>17,343,655</b>
<b>Total Operating Income over Expense</b>	<b>13,317,983</b>	<b>10,802,719</b>	<b>7,997,996</b>	<b>6,600,050</b>	<b>5,905,224</b>
<b>NON-OPERATING:</b>					
Income	-	-	413,672	5,723,465	6,022,998
Expense	1,165,657	1,606,584	3,383,753	203	3,001
<b>Excess (Deficiency) Non-Operating Income over Expense</b>	<b>(1,165,657)</b>	<b>(1,606,584)</b>	<b>(2,970,081)</b>	<b>5,723,262</b>	<b>6,019,997</b>
<b>Net Excess Income over Expense</b>	<b>12,152,326</b>	<b>9,196,135</b>	<b>5,027,915</b>	<b>12,323,312</b>	<b>11,925,221</b>
<b>FUND BALANCES:</b>					
At Beginning of Year	70,230,062	61,033,927	56,006,012	43,682,700	31,757,479
At End of Year	82,382,388	70,230,062	61,033,927	56,006,012	43,682,700

See accompanying notes to financial statements.

**GENERAL CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS**

**Combined Current Fund and Plant Fund  
Comparative Balance Sheet  
December 31**

ASSETS	1979	1978	1977	1976	1975
<i>Current Assets:</i>					
Cash and Bank	2,349	31,109	54,785	51,050	171,250
Investments and Securities	1,554,442	1,527,265	822,890	797,344	350,857
Accounts Receivable	8,380	17,076	2,982	22,661	51,562
Notes and Loans Receivable	264,899	-	869	151,111	20,986
Prepaid Expense	17,417	19,559	26,536	18,562	4,145
<b>Total Current Assets</b>	<b>1,847,487</b>	<b>1,595,009</b>	<b>908,062</b>	<b>1,040,728</b>	<b>598,800</b>
<i>Other Assets:</i>					
Long Term Receivables	268,374	658,930	1,203,862	902,002	1,212,940
Real Estate Investments	8,103,566	1,341,364	1,341,464	1,377,995	1,338,317
Investment in Affiliates	4,252,460	4,252,460	4,252,460	4,252,460	4,252,460
<b>Total Other Assets</b>	<b>12,624,400</b>	<b>6,252,754</b>	<b>6,797,786</b>	<b>6,532,457</b>	<b>6,803,717</b>
<i>Fixed Assets:</i>					
Land	825,943	553,942	556,942	556,942	507,378
Land Improvements—Net	45,876	46,613	50,424	53,053	56,636
Buildings—Net	6,435,659	6,357,593	6,209,844	6,263,814	6,050,773
Equipment—Net	1,127,732	1,035,132	930,000	823,958	789,618
<b>Total Fixed Assets</b>	<b>8,435,210</b>	<b>7,993,280</b>	<b>7,747,210</b>	<b>7,697,767</b>	<b>7,404,405</b>
<b>Total Assets</b>	<b>22,907,097</b>	<b>15,841,043</b>	<b>15,453,058</b>	<b>15,270,952</b>	<b>14,806,922</b>
<i>Current Liabilities:</i>					
Accounts Payable	22,804	13,627	23,396	105,728	63,833
Installment Contracts Payable, Current Maturities	49,123	-	12,000	12,000	12,000
Trust Funds	25,000	-	7,808	-	-
<b>Total Current Liabilities</b>	<b>96,927</b>	<b>13,627</b>	<b>43,204</b>	<b>117,728</b>	<b>75,833</b>
<i>Long Term Liabilities:</i>					
Installment Contracts Payable, less Current Maturities	6,202,822	-	140,000	152,000	164,000
<b>Total Liabilities</b>	<b>6,299,749</b>	<b>13,627</b>	<b>183,204</b>	<b>269,728</b>	<b>239,833</b>
<b>FUND BALANCES</b>					
Unrestricted Fund Balance	7,493,638	7,024,075	6,722,253	6,506,045	6,323,201
Net Investment in Plant	8,435,210	7,993,280	7,747,210	7,697,767	7,404,405
Unexpended Plant Fund	678,500	810,061	800,391	797,412	839,483
<b>Total Fund Balances</b>	<b>16,607,348</b>	<b>15,827,416</b>	<b>15,269,854</b>	<b>15,001,224</b>	<b>14,567,089</b>
<b>Total Liabilities &amp; Fund Balances</b>	<b>22,907,097</b>	<b>15,841,043</b>	<b>15,453,058</b>	<b>15,270,952</b>	<b>14,806,922</b>

See accompanying notes to financial statements.

**GENERAL CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS**

**Combined Current Fund and Plant Fund  
Comparative Statement of Activity and Fund Balances  
Years Ended December 31**

	1979	1978	1977	1976	1975
<b>INCOME:</b>					
Rentals and other operations	611,957	559,630	567,102	661,101	743,132
<b>EXPENSE:</b>					
Depreciation, maintenance, utilities, and other operations	666,535	559,505	520,494	478,257	479,398
<b>Excess Operating Income (Expense)</b>	<b>(54,578)</b>	<b>125</b>	<b>46,608</b>	<b>182,844</b>	<b>263,734</b>
<b>NON-OPERATING INCOME AND (EXPENSE):</b>					
Investment income	185,358	169,518	145,648	28,848	5,544
<b>Lease:</b>					
Income	320,874				
Interest and depreciation	(297,819)				
Capital Donations	549,151	426,478		116,789	399,096
Sale of Assets and other income	126,953	20,277	91,852	214,771	79,735
Securities Valuation Adjustment	(45,007)	(57,583)	(15,478)	-	-
Other Appropriations and expense	(5,000)	(1,253)	-	(109,117)	(111,695)
<b>Net Non-Operating Income</b>	<b>834,510</b>	<b>557,437</b>	<b>222,022</b>	<b>251,291</b>	<b>372,680</b>
<b>Excess Income over Expense</b>	<b>779,932</b>	<b>557,562</b>	<b>268,630</b>	<b>434,135</b>	<b>636,414</b>
<b>FUND BALANCES:</b>					
At beginning of year as previously reported					10,148,215
Adjustment					3,782,460
At beginning of year as restated	15,827,416	15,269,854	15,001,224	14,567,089	13,930,675
At end of year	16,607,348	15,827,416	15,269,854	15,001,224	14,567,089

See accompanying notes to financial statements.

**GENERAL CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS**

**Comparative Balance Sheet  
December 31**

ASSETS	1979	1978	1977	1976	1975
<i>Current Assets:</i>					
Due from General Conference Corporation	916	926	936	951	961
<b>FUND BALANCE</b>					
At Beginning of Year	926	936	951	961	971
Deduct Filing Fee	10	10	15	10	10
At End of Year	916	926	936	951	961

See accompanying notes to financial statements.

**GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS**

**Notes to Financial Statements**

*Note 1—Summary of Accounting Policies*

*Basis of Accounting*

The financial statements of the various funds are prepared on the accrual basis of accounting.

*Fund Accounting*

To facilitate observance of certain limitations on the use of resources for particular purposes the General Conference has adopted the principles of fund accounting utilizing the following fund groups:

**Current Operating Funds**—Beginning in 1977 current operating funds were segregated into the Title and Specific Purpose Funds.

Resources available to the General Conference from the constituent members in accordance with the Biblical principle of tithing are accounted for within the Title Fund. The title is to be used for the work of the ministry and Bible teaching, including the carrying forward of the denominational administration in the care of the church and of field missionary operations. The title is not to be expended upon other lines of work such as church or institutional debt-paying or building operations.

Resources available from sources other than title are accounted for within the Specific Purpose Fund. Similarly, expenditures which do not meet the criteria to be paid from the title income are recorded in the Specific Purpose Fund.

**Plant Funds**—Land, buildings and equipment used in the operation of the General Conference and certain affiliated organizations are accounted for in the Current and Plant Funds of the General Conference Corporation of Seventh-day Adventists.

**Retirement Funds**—Assets accumulated to provide retirement, medical and certain other benefits are accounted for in the Retirement Funds.

*Investments*

Investments are recorded at the lower of aggregate cost or current value with cost being determined by the average method. The difference between current value and cost is reflected in the statement of activity. Realized gain or loss on investments represents the difference between the proceeds received and the cost of investments sold. The cost of investments is recorded in U.S. dollars at the exchange rate prevailing on the date of purchase. The current value at the financial statement date represents the foreign currency market price multiplied by the exchange rate on December 31.

*Property, Equipment and Depreciation*

Property and equipment owned directly by the General Conference is recorded at cost. Depreciation is computed over the estimated useful lives on the straight-line method.

*Real Estate Investments*

Investments in real estate are recorded at cost. (See above regarding depreciation policy.)

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

Notes to Financial Statements

Investments in Affiliated Organizations

Investments in affiliated organizations are carried at original cost or, in the case of certain securities obtained by gift, at the fair value at date of gift.

Trust Funds

Specific donations from individuals or organizations for identified projects and funds not fully at the disposition of the Executive Committee are classified as "Trust Funds". Ingathering donations, which represent the largest amount, are accumulated until the close of the campaign in January of each year at which time they are reflected as income of the Specific Purpose Fund.

Designated Fund Balances

Amounts designated by the governing board for specific purposes which have not been expended at year end are classified within fund balance as "Designated".

Gifts and Bequests

Income from matured trusts and estates in which the General Conference is a beneficiary is recorded at the time of receipt. Amounts remaining under the control of the trustee or executor, including the General Conference Trust Services, are not reflected as assets/donations.

Retirement Plan

The General Conference has a non-contributory defined benefit retirement plan covering substantially all employees. Contributions are based on a percentage of title income, or basic remuneration subject to change from time to time to meet the requirements of the Retirement Plan.

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

Notes to Financial Statements

Note 2—Investments

Investments consist of the following:

	1979	1978	1977	1976	1975
<b>Tithe &amp; Specific Purpose Funds</b>					
General Conference Unitized Funds	59,342,923	50,108,295	46,007,422	40,372,077	32,728,865
Certificates of deposit, bankers' acceptances, commercial paper and similar short-term items	20,447,200	18,785,939	21,480,450	16,122,056	12,248,766
Obligations of U.S. Government & Agencies	---	3,685,687	1,253,250	1,616,906	663,562
Other	670,800	817,587	821,164	880,337	813,985
Current Value	80,460,923	73,397,508	69,562,286	58,991,376	46,455,178
Cost	87,609,875	79,998,379	75,346,632	61,698,261	53,936,771
Unrealized Depreciation	7,148,952	6,600,871	5,784,346	2,706,885	7,481,593
<b>Retirement Funds</b>					
General Conference Unitized Funds	47,905,708	62,309,682	52,971,326	46,788,394	35,473,729
Certificates of deposit, commercial paper and similar short-term items	20,657,205	1,892,672	2,356,723	2,948,813	2,063,810
Obligations of U.S. Government & Agencies	4,300,625	---	509,970	552,062	513,812
Other	4,796,718	1,450,000	1,450,000	1,450,000	1,450,000
Current Value	77,660,256	65,652,354	57,288,019	51,739,269	39,501,351
Cost	84,172,540	71,939,668	61,968,749	53,036,246	45,877,769
Unrealized Depreciation	6,512,284	6,287,314	4,680,730	1,296,977	6,376,418
<b>Corporation Current &amp; Plant Funds</b>					
General Conference Unitized Funds	1,514,052	1,490,469	757,988	---	---
Commercial Paper and Passbook Savings	40,390	36,796	64,902	797,344	350,857
Current Value	1,554,442	1,527,265	822,890	797,344	350,857
Cost	1,672,510	1,600,325	838,368	797,344	350,857
Unrealized Depreciation	118,068	73,060	15,478	---	---

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

Notes to Financial Statements

1979 1978 1977 1976 1975

Note 3—Notes and Loans Receivable

Details of notes and loans receivable follow:

Specific Purpose Fund

Loma Linda University:

Long Term Advance Acct Funds are advanced, as needed, from the long term advance account to facilitate principal payments on security agreement. Interest at 8% is payable semi-annually, unsecured

Security agreement: Part A—Int. @ 6% plus principal amts rec'd on trust deeds payable monthly; collateralized by real estate trust deeds

Part B—payable \$550,000 on 6/30/82 and \$770,000 on 6/30/87; interest @ 6% payable monthly; unsecured

Foundation Interest @ 6½% plus principal payments rec'd on trust deeds payable monthly, collateralized by real estate trust deeds

Adventist Media Center

Ephesus SDA Church (NY): Payable \$7,920 per mo. incl interest @ 8½%

Loma Linda Foods: Loan repaid 1-4-78

Other: Doctors in residency, payment deferred; Doctors & dentists in repayment status; All others

Total

Current

Long-Term

Retirement Funds & Corporation

Amounts due from Riverside Hospital (a division of the General Conference Corporation) are as follows:

Corporation Current Fund	348,840	598,930	1,143,862	991,132	1,116,132
Retirement Funds					
Principal	280,500	280,500	280,500	280,500	275,000
Accrued Interest	75,241	48,150	23,122	---	---
Total	704,581	927,580	1,447,484	1,271,632	1,391,132

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

Notes to Financial Statements

Note 3—Notes and Loans Receivable continued

In 1977 an agreement was reached between the General Conference of Seventh-day Adventists and the General Conference Corporation of Seventh-day Adventists ("Conference") and the Riverside Hospital which included the following provisions:

The rights to the Hospital and its assets and operations were transferred to the Southern Adventist Health and Hospital System, Incorporated ("System") for a term beginning February 1, 1977 and ending June 30, 1982. If it is agreed by the parties that the operation of Hospital by System during the period has been successful and at System's option, the following shall occur:

Conference will transfer Hospital, including all assets and liabilities pertaining thereto, to System and will forgive the note and accrued interest after applying the proceeds of certain bonds which are owned by Hospital and are presently being collected by Conference. Hospital or System will repay in forty-eight monthly payments including interest at 8% beginning July 31, 1982, the balance of \$280,500 on a note owed to the General Conference Retirement Funds. Accrued interest on this note through June 30, 1982, will be forgiven.

In the event System exercises its option to acquire Hospital and the amounts owed are forgiven, such amounts forgiven, including accrued interest, are to be reimbursed to the Corporation Current Fund and Retirement Funds by the General Conference Specific Purpose Fund.

The Specific Purpose Fund appropriated \$250,000 in 1979 and \$500,000 in 1978 to apply against the note due to the Corporation. An additional \$159,000 was appropriated in January, 1980.

Note 4—Trust Funds

Trust funds are summarized as follows:

	1979	1978	1977	1976	1975
Ingathering	7,285,880	7,409,947	7,269,037	7,121,714	7,321,571
SAWS (Cambodia)	746,807	---	---	---	---
Benghazi Hospital	690,359	690,359	1,119,359	1,258,320	---
International Health Foundation	268,620	314,920	486,920	729,000	779,000
Other—27 to 31 individual accounts with balances ranging to approximately \$500,000	1,088,316	1,068,749	959,504	1,284,190	890,822
Total	10,079,982	9,483,975	9,834,820	10,393,224	8,991,393

Note 5—Retirement Plan

Pension costs accrued are funded currently.

Significant Provisions of the Plan

The Retirement Plan of the General Conference of Seventh-day Adventists is a non-contributory defined benefit plan which covers substantially all employees of the General Conference, General Conference institutions and all Conference organizations in the North American Division and which provides retirement, disability and survivor benefits. The participating organizations have agreed to contribute such amounts as necessary to provide assets sufficient to fund the benefits to be paid to plan members.

Contributions on behalf of hospital employees include amortization of past service liability over forty years. Contributions on behalf of other ("church") employees, are based on a percentage of title income or a percentage of basic remuneration, subject to change from time to time as determined by the North American Division Committee on Administration. Denominational policy requires, in general, assets, at original cost, equivalent to three times the amount of the latest complete year's plan benefits and expenses.

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

Notes to Financial Statements

Note 5—Retirement Plan continued

Benefits

Under the Plan, employees with 15 or more years of full-time service are eligible for benefits beginning at normal retirement age (65) or at age 60 if the employee has thirty-two years of service with the denomination. Basic retirement benefits range from 18% to 48% of the regular 100% salary level for 15 to 40 or more years of service, respectively. The family rate for eligible participants is 150% of the basic rate. The Retirement Plan Committee may grant an additional allowance of 10 to 35 percent above the regular benefit to participants who have carried major responsibility in Conference or institutional leadership.

In addition to retirement benefits, participants are eligible for medical assistance in an amount equivalent to three-fourths of such expenses. If hospitalization is required, the Plan will pay up to 90% of the cost, including doctors and related expenses, on expenses of up to \$7,500 annually per family. Catastrophic health-care coverage paying 100% of hospital, doctor and related costs is provided for any expense above \$7,500 annually per family.

The Plan also provides funeral and child allowances.

Actuarial evaluations for both the church and hospital sub-funds reflect the following as of June 30, 1979:

	Church	Hospital
Estimated unfunded accrued liability for current retirees and beneficiaries and active participants	401,421,041	102,906,828
Estimated assets	52,250,000	22,000,000
Unfunded accrued liability	349,171,041	80,906,828

Calculations were not made to determine the present value of vested benefits.

The more significant assumptions underlying the actuarial computations are as follows:

Actuarial cost method	Unit Credit with unfunded past service liability amortized over 30 years
Assumed rate of return on investments	5 1/2%
Mortality	1971 Male Group Annuity Mortality Table set back 6 years for females
Turnover	Hospital Sub-Fund.
	Annual Non-vested Terminations per 1,000 Active Employees
	25 300
	35 200
	45 100
	55 10
	60 —
	Church Sub-Fund—Turnover rates for the Church Sub-Fund age are one-half those of the Hospital Sub-Fund.
Annual rate of increase:	
Pension factor	3% compounded
Benefit rate factor	1% compounded

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

Notes to Financial Statements

Note 6—Real Estate Investments continued

The Corporation borrowed \$6,275,000 from the General Conference Investment Fund for the acquisition of the above property. The loan balance of \$6,251,945 (current maturity \$49,123) is payable \$144,750 quarterly including interest at 8 1/2% through June 30, 1984, at which time the interest rate is subject to renegotiation. Final maturity 2009.

Note 7—Other Assets

Other Assets consists primarily of stock (representing 100% ownership) of Harris Pine Mills.

The carrying value of \$4,157,460 represents the fair value, as appraised, of the underlying net assets at the date the stock received as a donation.

The company's books (unaudited) reflect stockholders' equity of approximately \$16,500,000 at December 31, 1978.

Prior to 1979 the investment was carried at \$375,000. Upon further investigation it was determined that this did not reflect the fair value of the stock at the date it was received as a gift. Accordingly, the financial statements for 1978 and earlier years have been adjusted retroactively.

Note 8—Fixed Assets

Required information with respect to depreciation follows:

	Accumulated	Charged to Operations
1979	3,127,156	332,673
1978	2,965,354	306,350
1977	2,730,603	284,231
1976	2,480,372	266,644
1975	2,667,130	263,986

Note 9—Related Party Transactions

Essentially all transactions, other than certain investments and the purchase of goods and services, are with related funds and organizations.

Note 10—Income Tax Status

The General Conference and its affiliated organizations are exempt from Federal, State and local income taxes under provision of Section 501 (c) (3) of the Internal Revenue Code.

Note 11—Commitments and Contingencies

Commitments:

The General Conference Specific Purpose Fund is committed to the General Conference Corporation and to the Retirement Funds in the event certain notes receivable from Riverside Hospital, together with accrued interest thereon, are forgiven in accordance with the terms of an agreement entered into in 1977. (See Note 3.)

The Specific Purpose Fund is also committed to provide certain subsidies in connection with Loma Linda Foods (a division of General Conference Corporation) amounting to \$50,000 per year for the years 1980-1983 plus an amount equivalent to interest on certain Loma Linda Foods debt aggregating approximately \$3,412,700.

The General Conference Corporation has entered into a contract of approximately \$1,525,000 for the construction of a new house facility for SAWS.

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

Notes to Financial Statements

Note 5—Retirement Plan continued

Tax Status/ERISA:

Action has been initiated by the General Conference to structure a separate "qualified" retirement trust for church operated hospitals in the United States. This action was prompted by a ruling by the U.S. Department of Health, Education and Welfare that contributions to the plan by participating hospitals are ineligible for reimbursement under the Medicare rules and regulations because the Plan assets are not in a Trust Fund. Based upon subsequent meetings of HEW and General Conference officials, HEW has notified intermediaries to suspend its instructions regarding the ineligibility of contributions to the plan until further notice. Further, HEW has indicated that, assuming the terms of the hospital trust fund meet Medicare requirements, it is anticipated the provisions of the plan will be applied retroactively. The Trust and new Hospital Retirement Plan documents were submitted to the Internal Revenue Service in December 1979 for their approval.

In the opinion of management, the church sub-fund is not subject to provisions of the Internal Revenue Code pertaining to tax exemption nor have any reports been filed under provisions of the Employee Retirement Income Security Act of 1974 (ERISA).

On the basis of the actuarial evaluation completed in 1979 as it pertains to Church participants, contribution to the plan in accordance with generally accepted accounting principles should have been approximately \$650,000 higher in 1979 than the amount funded in accordance with denominational policy as it pertains to the Tithe Fund.

It is anticipated that the present Plan will be divided into separate Church and Hospital Plans effective January 1, 1981. Net assets available for plan benefits at December 31, 1979 are:

Church	54,792,350
Hospital	27,590,038
	<u>82,382,388</u>

Note 6—Real Estate Investments

Real estate investments consist of:

	1979	1978	1977	1976	1975
Rental property (Loma Linda, California)					
Cost (Land-\$518,575)	6,793,576				
Less Accumulated depreciation	31,374				
Net book value	6,762,202				
Other real estate including property with a carrying value of \$529,500 which at 12/31/79, is subject to an option to sell for approximately \$1,500,000.	1,341,364	1,341,364	1,341,364	1,377,995	1,338,317
Total	<u>8,103,566</u>	<u>1,341,364</u>	<u>1,341,364</u>	<u>1,377,995</u>	<u>1,338,317</u>

The California rental property has been leased for a period of 30 years (to December 31, 2009) for \$53,479 per month, or \$641,748 per year. In addition, the lessee pays taxes, insurance, utilities and other operating expenses.

The lease is accounted for as an operating lease.

In connection with this property the Corporation received a capital donation of \$400,000 from Loma Linda University. (The amount of \$400,000 had been appropriated to the University by the Specific Purpose Fund in 1978.)

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

Notes to Financial Statements

Note 11—Commitments and Contingencies continued

Contingencies:

Loan Guarantees—The General Conference is contingently liable on loans of other funds and/or affiliated organizations amounting to approximately \$9,200,000 at December 31, 1979.

Litigation—The General Conference is a defendant in a case involving personal injuries resulting from a plane crash in which plaintiffs are seeking \$1,000,000 damages. The liability is being vigorously contested. However, the ultimate outcome cannot be reasonably estimated at the present time.

The Pacific Press Publishing Association (an affiliate of the General Conference) is a defendant in certain litigation arising out of allegations of sex discrimination in employment. In the event the plaintiffs should prevail it is estimated the liability could approximate \$450,000. While the General Conference is not a defendant in the case, it is possible that the General Conference would provide financial assistance to Pacific Press in the event of an unfavorable outcome.

Damages, if any, assessed against the General Conference would be paid from the Specific Purpose Fund.

NORTH AMERICAN CONFERENCE CORPORATION  
OF SEVENTH-DAY ADVENTISTS

The North American Conference Corporation of Seventh-day Adventists, organized under the laws of the District of Columbia, has no known assets or liabilities. The Corporation is being continued in order to care for wills, legacies, or bequests which may have been written in favor of this organization; and to adjust property interests which may still exist in the name of the North American Conference Corporation of Seventh-day Adventists.

  
Treasurer

  
Secretary

# We stand at a milepost

Report of the North American Division presented Thursday, April 24, 1980.

By C. E. BRADFORD  
President



At the beginning of this new decade for God's church, it is my happy privilege to bring to the delegates of the fifty-third session of the General Conference the good tidings of what the Lord has done through His people in the North American Division during the past quinquennium.

North America stretches from Florida's Keys to Alaska's Bristol Bay, from the oil-bearing Gulf of Mexico past the polar-bear capital in Hudson Bay to the frigid fingers of the North Pole, from Hawaii's green volcanic mountains to Newfoundland's thermal-warming tundras, and on to beautiful Bermuda's isle of rest. It comprises nearly 7 million square miles—some sparsely settled, some with habitations stacked high one upon another—and includes 50 States, ten provinces, two uncharted territories, one British colony; it is divergent by soil and sky, custom and culture, language and literature, education and economics, tastes and tongues. This division is multicultural, multiracial, multilingual, yet one in the hope of Christ's coming and a finished task. Only the message of the three angels could bring unity out of such diversity.

As we stand at this great milepost—the doorway to a new decade—glancing back for a moment, we must from this vantage point also look forward. Human eyes cannot pierce the future, but God's prophetic word is quite clear: time is not on our side. It may well be that during this new quinquennium God will say, "It is finished," and begin those final events that will forever blot sin from His great universe.

Our first responsibility, our reason for existence, is evangelism. "This gospel of the kingdom shall be preached" is our mandate. It is being preached, and what we have seen happening in the last years of this quinquennium is most encouraging.

In October of 1978 Neal C. Wilson, then vice-president of the General Conference for North America, called upon union and local conference leaders to take a careful, new look at the church. He called for a summit meeting of these leaders to study ways of increasing church growth.

The summit convened in April, 1979, at Glacier View Youth Camp in Colorado. North American leaders examined the church's outreach activities, clarified the mission of the church, set division-wide targets and objectives, and mapped strategies to accomplish the desired results.

Objectives were set for accessions to the church (6.25 percent increase and the reduction of the loss rate to 2.75 percent), for new growth (to 3.5 percent), and for working toward a tithe increase (9 percent). Year-end reports for 1979

reveal that 33,946 new members were added to the church (95.9 percent of the objective). Losses were 15,349 (98.5 percent of projection), which resulted in a growth rate of 3.28 percent (or 92.8 percent of the goal). The tithe increase was 11.29 percent (or 125.4 percent of the goal). Although we did not quite reach the projected goal for accessions, there was an increase over 1978 of 3,524.

We must, however, recognize that these encouraging changes are the result of every department in the church working hand in hand with church members and leadership. No one entity in the organization can ever bring success in church growth and evangelism.

## Quinquennium statistics

The quinquennium figures are also encouraging: 162,379 were added to the church by baptism and profession of faith. North American Division membership now stands at 585,000 (Dec. 31, 1979). The liberality of God's people is evidenced by the return of \$943,318,572 in tithes and \$122,818,746 in world mission offerings (1975-1979).

Sharing through the offering plate, however, is only one way the members of this division have supported the world church program. From these shores, the mothers and fathers in North America have sent 1,951 of their sons and daughters to work in lands around the world. Such stewardship will surely hasten the day of our Lord's return.

## Developments in educational work

The greatest heritage of this church is its children and youth. To strengthen the bulwark protecting this heritage, the church has several agencies at work. One of these agencies is the K-12 Board of Education, of which C. B. Hirsch serves as executive secretary.

To provide a closer relationship between the field and the Department of Education, and to build a barrier against government intrusion into private schools, this board was implemented during the past quinquennium. Its chief goal has been to make our schools distinctively Seventh-day Adventist Christian schools.

Plans have been made to increase the thrust of Adventism—our beliefs and practices—in our classrooms and on our campuses, keeping before us the goals for Seventh-day Adventist education as outlined in the counsel given in the Holy Scriptures and the writings of Ellen G. White.

Working hand in hand with the Department of Education since the years of 1970 and 1971, the North American Board of Higher Education, directed by F. E. J. Harder, who serves as its executive secretary, provided overall planning and supervision to help eliminate duplication of programs and costs for the church's institutions of higher learning. Here, again, the church is doing its best to provide quality education in a Christian atmosphere and to develop leadership for the days ahead. We shall miss the guiding hand of Dr. Harder as he retires at this session.

## North American Missions

More than 35,000 Adventists from 27 different ethnic cultures in North America are included in North American Missions, directed by R. A. Wilcox. These believers are formed into 315 churches and served by 300 pastors. Two thirds of this large group are from the 19 million Spanish-speaking people in this division. A record 12,000 baptisms came from ethnic cultures during this quinquennium.

A new aid in the work for these many ethnic groups is a church directory for non-English-speaking churches published by the Department of North American Missions.

Another first for this division during the past five years came in August, 1978, when a council for native Americans was held at Glacier View Youth Camp in Colorado. A. L. Moore

was named coordinator for this ministry. The purpose is to stimulate a spiritual outreach to the many Indian tribes and to establish a church presence on reservations.

It is reported that more than 6 million persons of Jewish descent live in North America. During this quinquennium 15 seminars were conducted to aid in reaching this large and important segment of our population.

### **Work for the handicapped**

Through the years our church has made special provisions for the handicapped. The Christian Record Braille Foundation has provided a real service to the sightless people of our continent. Christian Record has extended its services recently to include the hearing-impaired. North American Missions has joined with Christian Record to provide a budget for a coordinator to implement work for hearing-impaired persons. A number of local conferences are also making provisions for fostering this ministry in their fields.

### **Large-city evangelism**

Mobile health-screening vans have moved from the experimental stage to a fully organized tool of evangelism and public relations. In large cities and in suburban areas their presence has helped thousands to a better way of life and has opened many doors for the church. A sampling of these efficient units has worked in five large shopping malls in the Dallas area prior to this session. Four have been stationed outside the Dallas Convention Center for delegates to see. They have served both delegates and local citizens as attendants have checked blood pressures.

### **Office of Human Relations**

The Regional Department served the church with distinction for more than 70 years, 1909 to 1979. In its place the Office of Human Relations was formed in 1978 to meet the needs of all racial, cultural, ethnic, and other minority interests in the church. W. S. Banfield was named director, and Elias Gomez was elected associate director. From 1973 to 1979 the Regional Department, under the direction of W. W. Fordham,



**Bekele Heye is newly elected president of the Afro-Mideast Division.**

supervised the distribution of \$428,220 to students in scholarship funds. An additional \$2,145,000 was also distributed to North American conferences for inner-city ministry from 1970 through 1979.

### **North American Health Services Board**

At the 1976 Annual Council a North American Health Services Board was formed. W. H. Wilson was named executive secretary of this new board. Because the complexity of operating hospitals is so immense, the new board has already proved its value. During the past five years hospital purchasing programs have saved our medical institutions more than \$25 million. There have also been marked savings in the risk-management area, with a reported \$9 million already saved and more savings projected for the future.

In the North American Division there are 65 hospitals owned and/or operated by five Adventist health-care corporations. These hospitals represent 9,500 beds and 30,000 employees. Assets of these institutions amount to more than \$645 million. During 1979, 1.6 million inpatients and outpatients received treatment in these institutions. It is apparent that the right arm of the message is strong and active. But to keep it strong demands constant and competent supervision.

### **Adventist Laymen's Services and Industries (ASI)**

Over the past five years ASI, guided by James J. Aitken and laymen Roger Goodge and Harold Lance, has focused its mission on making every business and professional office, institution, service, and industry in ASI an outpost for evangelism. During this period membership in ASI has more than doubled. The 300 membership in 1975 had more than doubled by January, 1980. An estimated 20,000 employees serve in ASI health- and educational-care facilities. There are 15,000 patient beds and a more than \$50 million annual payroll.

Adventist laymen have also sparked many extra help projects, such as the Guatemala radio project in Inter-America. Maranatha Flights volunteers have built more than 200 churches, clinics, and educational institutions for the church, valued at more than \$3 million.

One ASI member, the Quiet Hour radiobroadcast, has sent more than 50 aircraft into mission service and helped provide jeeps and village chapels with an estimated value of more than \$2 million. The people and the work of ASI members communicate to the world in a believable way who and what Seventh-day Adventists really are.

### **Oakwood College**

Oakwood College is a General Conference institution oriented to the black youth of North America.

For Oakwood College, under the direction of President C. B. Rock, the past quinquennium has brought continued growth and development. The determination of the General Conference to maintain a widely diversified and qualitative program at our college in Huntsville, Alabama, has been richly rewarded with students, buildings, faculty, industry, curricula, and a strong acceptance throughout a broad constituency in America and around the world. The quinquennium, which began with 1,035 students (September, 1975), closed with 1,301 students (September, 1979).

During the past five years two new buildings were added to the campus: an attractive new religion-education complex and (now being completed) a new science complex. The religion-education structure provides the campus with its first church building.

The new science complex, with 84,000 square feet, will house chemistry, biology, physics, mathematics, nursing, and home economics. It replaces a facility built in 1954 when the school's science program was less than half its present volume.

The present natural-science faculty at Oakwood assumes a





The board of trustees of the Ellen G. White Estate met for two hours on Thursday afternoon, April 24. In addition to discussing routine items, the board elected officers and replaced trustees whose terms were expiring. New trustees include C. E. Bradford, L. A. Ramirez, J. R. Spangler, F. W. Wernick, and Robert W. Olson, secretary of the Ellen G. White Estate. The trustees carry out the provisions of Mrs. White's will.

leading position in terms of academic preparation. In this division there are 326 students: 146 in biology, 36 in chemistry, 90 in nursing, 24 in mathematics and physics, and 30 in home economics and nutrition for the 1979-1980 school year. This division has 22 instructors, nine holding the doctorate degree.

Industry had a high priority at Oakwood during the latter seventies. A large Harris Pine Mills plant and a thriving printing press have been added. New industries now include: a laundry, dairy, store, farm, and a literature-sales program. Students can earn money while learning valuable skills.

### Adventist Youth Taskforce

Since its inception in 1973, the Adventist Youth Taskforce has grown steadily. Last year there were 150 Taskforce calls sent to our colleges and youth directors—89 youth responded.

The variety of these calls is interesting. In next year's group are included volunteers for secular campus ministry; for assistant deans in academies; for assistant pastors, usually for youth ministries; for assistants in evangelistic work; for assistants in conference youth departments; and for many other types of work.

Thrilling things are happening among Taskforce workers. Besides making a real contribution, many volunteers are finding direction in career choices. Others are inspired by soul-winning contacts. One newly converted college graduate wanted to become involved. For several months he has been assisting a conference evangelist, but soon plans to take up work as instructor in the new, first-of-its-kind-in-the-States, English Language School in Brownsville, Texas.

Thus a new dimension has been opened for college-age youth in volunteer service in North America through Adventist Youth Taskforce.

### Decade of the eighties: focus on the local church

We are now into the eighties, the decade when the local church, the congregation, must come into its own. During this decade this word must move out of the seminaries, conference offices, and committee rooms into the pews and into the hearts and lives of the people who are, in fact, the church.

The eighties must, and will, see the revitalization of the fellowship, the *koinōnia*, the body of Christ in its basic manifestation where our Lord exists as community. The eighties will be the consciousness-raising decade when every organization and institution comes to a vital, new understanding of its relationship and responsibility to the congregation and begins to act on the basis of that vital, new realization. Leaders and administrators on every level will grasp afresh their role as enablers and equippers whose major function is to prepare the members for kingdom-building service. As medicine has come to realize the value of family practice and has raised it to a recognized specialty, so the pastoral function will once again assume its role as pivotal.

Administrative and departmental ministries will truly become servant to pastoral and people concerns. Programs, policies, and plans will be configured to meet the felt needs of the communities of faith that they are called upon to serve. We are already beginning to recognize that the so-called higher organizations are no stronger than the churches of which they are constituted and upon which they are founded.

During the eighties let every activity, program, organization, and ministry be evaluated on the basis of its contribution to the body. So we will "grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love" (Eph. 4:15, 16, R.S.V.). □

**“With Jesus  
in the  
song book...”**



**happy, happy child!”**

HAVE YOU BEEN LOOKING for something new for your Cradle Roll and Kindergarten divisions? The Sabbath School Department of the General Conference had you in mind when they brought together these new songs and exercises for boys and girls. Mothers and fathers, as well as Sabbath School departmental workers, will want these new books to aid in the training of young Christians.

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# The Pageant in pictures



The traditional Mission Pageant, held on the final Sabbath of General Conference, is always a highlight of the session. Although the church has no organized work in China, two people born in that country represented the many members who live and worship there.

# Behind the scenes at Dallas

By RAYMOND H. WOOLSEY

I am confused! Well, disoriented, at least. After seven days of looking into nearly every nook and cranny of this convention center (to get this story) I still don't know my directions. Where is the Ballroom, where the children have their Sabbath services? I saw it once; I know it is around here somewhere.

I have taught orienteering to Pathfinders, but here I am buffaloeed (is that an appropriate Texas term?). This center is Texas-sized! I grew up on what our family called a farm, all of five acres. Why, the Grand Hall, site of the final weekend services, covers more than four and one-half acres! It can hold 28,000 chairs, but eventually the city will add 50 percent more floor space.

Not only the size but the layout tends to keep one alert lest he be lost in the labyrinth. There are four main architectural entities, more or less joined to one another—the Arena, Grand Hall, Theater, and Ballroom. Come to think of it, I believe the Ballroom is right above where I am writing this, but don't ask me how to reach it. I don't think you can get there from here.

From the floor of the Arena, where most of the delegates are seated, to the loges and the balcony, where some of the delegates and all visitors are seated, there is no direct access. You have to go out of the Arena and up a ramp. But the ramp changes directions halfway up, and when you find a balcony entrance it probably is not the one you wanted.

The convention center administrator tells me that there are four levels to the complex. This does not include the

circle of windowed cubicles that ring the ceiling of the Arena.

Then there are 58 rooms for offices, committees, and services at the disposal of the conventioners. Some large, some small, they are scattered on various levels of the four main buildings. All of this highlights the complexity of organizing a convention of this size.

A delegate on the floor of the Arena who is conscientiously following the proceedings and taking part in the voting may have little concept of the beehive of activity that hums in the offices and halls. An excellent example is the distribution of working papers. These include departmental reports, recommendations from various committees, and of course, the *ADVENTIST REVIEW*, which constitutes the official minutes and is distributed daily.

On any given day, up to a ton of paper may be handed out on the floor. With the exception of the *ADVENTIST REVIEW*, which is printed in Washington, and a few departmental items that were printed prior to the session, most of this reading matter is produced here at the center.

In a large room on the second level (which is one level below the Arena level) near the presidential and secretariat offices, June Vogt oversees the reproduction of working papers. A Kodak Ektaprint machine, loaned and operated by Southwestern Color Graphics, of Keene, Texas, prints 70 copies a minute. It also collates, staples, and counts each order.

Four electric golf carts have been rented for the moving of supplies. Bert Haloviak and Milo Sawvel are in charge of this part of the operation. By using a devious route they can drive right up to the rear of the Arena stage. There the supplies are laid out on a long table according to delegate sections. Harry Johnson presses a button that lights up a green signal out near the stage. This alerts ushers from each delegation to come and pick up their share of the supplies for distribution.

A session of this kind may be seen as a large factory.



Left: R. M. Reinhard, session manager, was assisted by Roberta Beck and Bette Bertochini. Center: Also assisting him was Karl Bahr. Right: Corinne Russ, secretary to the editor of the *Adventist Review*, transmits Bulletin copy from Dallas to Washington, D.C., on a 3M Facsimile Transceiver.

Reports and recommendations constitute the raw material; actions (the recommendations as voted) and elections are the final product. Martha Horn, as recording secretary, gets all the official business down on tape; then it is transcribed and edited for the permanent records.

At this point a new procedure has been introduced at this particular session. Heretofore, much of the editing was done by the staff of the REVIEW; this time associate secretaries of the General Conference are doing the work. Maurice Battle and William Bothe edit the actions, while Don Roth and David Baasch edit the proceedings (the matrix of discussions within which the actions are couched).

Edited and retyped pages are rushed to the REVIEW editorial office around the corner. Here again a new procedure—or, in this case, new technology—has been instituted.

The REVIEW staff goes to extra effort to get each day's business into print and into the hands of the delegates on the next working day.

Typed pages from the secretariat are processed by the REVIEW editor, then are fed into a 3M Facsimile Transceiver, which is connected by two direct telephone lines to a similar machine in the home office. At a rate of 22 seconds a page the manuscript reproduction rolls out of the Washington machine, ready for copy-editing and typesetting.

“Meanwhile, back at the ranch,” or rather, at the convention center, photographs are being readied. Byron Logan and William Clendaniel range the center all day and evening, taking some pictures on order and others as opportunity presents. They have their own darkroom set up on level 3. (There is no lock on the door, and sometimes they have had inadvertent intruders.) From contact prints, Jocelyn Fay, a REVIEW assistant editor, makes selections, and the photographers make enlargements. These are rushed to the airport late each afternoon, to be flown to Washington.

By midnight everything is on hand for the making of press plates, and by 3:30 in the morning the huge web press begins to roll. Three thousand copies are trucked to Dulles International Airport to catch a 7:35 plane bound for Dallas. By 11 o'clock they are being distributed to delegates on the Arena floor.

(That's what is supposed to happen, and usually does. One day mechanical difficulties scratched the flight of the scheduled plane and the REVIEWS were late.)

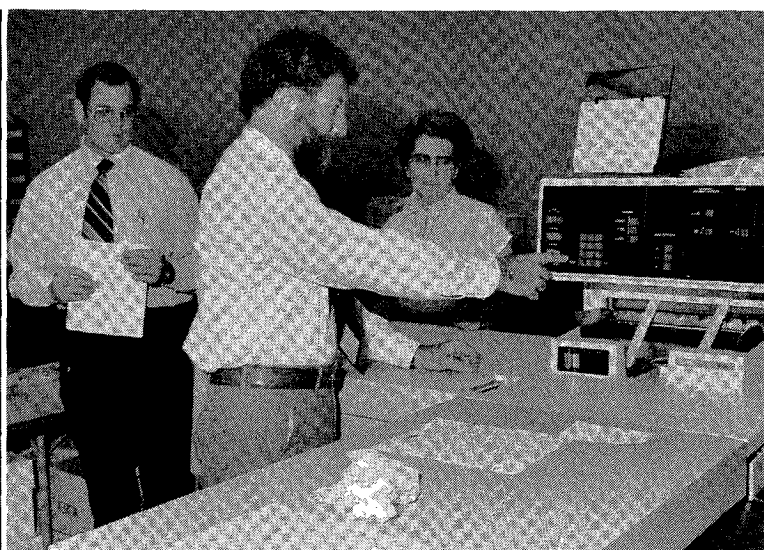
Communication is the name of the game at a General Conference session. Two Telex machines are in constant use. One is devoted almost entirely to contact with denominational centers—institutions, conference, union, and division offices. The other Telex sends reports to wire services and other news agencies.

Herb Ford, Franklin Hudgins, and others skillfully select and write stories of interest to various media in specific areas. Pictures of delegates are sent to hometown papers. Interviews with interesting personalities—and delegates in colorful costumes—are arranged for radio, television, and newspaper reporters.

Two WATS (800 numbers) lines are available to provide toll-free information to any editor anywhere in the United States. Recorded messages include the numbers of hot-line telephones, and a bank of ten phones stand ready.

On the other side of the convention complex representatives of the Adventist Radio Network sit in front of tape recorders. Direct lines from the Arena floor feed speeches, discussions, and actions onto tape. These are edited, together with interviews and special features, into half-hour daily programs.

The programs are transmitted by telephone to ten Adventist broadcast stations around the country, and copies of the tape are sent to two additional stations. My wife, who was not able to accompany me to Dallas, has appreciated hearing these broadcasts over WGTS-FM, the station operated by Columbia Union College.



**Left:** Recording secretaries were among the most hard-working staff members at the session. It was their responsibility to transcribe tapes of the official business of the session for printing in the *Review Bulletins*. **Right:** Two Xerox representatives work with Daphne Reeder in the secretarial pool.



Shortwave radio station K3LJP operated from the Ramada Inn, a block from the Dallas Convention Center. Shown operating the station are the three officers of the AARN—Ed Peterson, president; H. M. S. Richards, Jr., public relations officer; and Melvin Northrup, secretary.

Don't confuse the Adventist Radio Network (ARN) with the Adventist Amateur Radio Network (AARN). This latter group also is active at the session. In a room not far from the popular bookstand, delegates are invited to send messages to friends and relatives at home—even on the other side of the world—via shortwave or ham radio.

The transmitter, operated by Mel Northrup, of Lincoln, Nebraska (KA0CBZ), is on the tenth floor of the Ramada Inn a block away. During the session, he has made contact with stations in Europe, Central and South America, the South Pacific, and even in Singapore and India. Most messages were filial greetings, but in a couple of instances they bore information for church officers attending the session.

At a hamfest held Sunday, 75 enthusiasts heard William Liversidge tell how, as pastor of the Las Vegas church, he was surprised when a traffic officer strode into his office and announced his determination to be baptized the following Sabbath. The officer had become convinced of the truth of the Seventh-day Adventist message by listening to Adventist hams discussing Bible topics on the air.

One more item to demonstrate the communications situation at the Dallas Convention Center: To augment the 80 pay telephones permanently installed at the center, Southwestern Bell Telephone Company brought in 60 portable pay telephones.

But internal communication must come before that with the world at large. On a large, specially built platform across the Arena floor from the stage, technicians control 38 microphones. Several are for the platform speakers; others pick up the large Baldwin organ and the platform piano. Twelve microphones stand ready for use by speakers on the floor. Also at hand are a movie projector and tandem slide projectors.

Delegates and guests may have observed a web of wires that completely encircle the Arena, just below the log level. These are the antennae for four AM broadcast

transmitters. Yes, AM broadcast transmitters! Operating at low power and thus low range, each transmitter beams out the signal from one of the language translators who sit in cubicles near the public-address operators.

Anyone who wishes to understand the proceedings in Spanish, Portuguese, French, or German may go to the cashier's office and for \$16 purchase a headset radio. These compact instruments contain a radio receiver inside the earphones. The receiver's antenna is in the band that crosses the head. A thousand sets were ordered, and all have been sold.

A small projection screen hangs beside the large screen on which movie and slide programs are shown. The small screen is for spot announcements. Unscheduled and special meetings, identification of platform personnel, announcement of lost children, and urgent emergency information are typed onto plastic sheets. These, set into binders, are projected at such times as will not distract from important business on the floor.

Money is not an unknown item at a General Conference session. At the book counter alone \$50,000 will change hands. Most of the purchases are by overseas delegates, who do not have the opportunity of dropping into an Adventist Book Center. I watched one man purchase four sets of the Seventh-day Adventist Bible Commentary Reference Series. It took him some time to sign all the traveler's checks required.

Then there are the offerings received on weekends and at each evening meeting. Except for the Sabbath school mission offering, all go to help offset the expense of the session. Rowena Rick and her associates straighten, count, and wrap the bills, and send the coins to the bank to be counted. First, however, they must pick out the keys, gum, candy, and foreign coins that show up in the collection. Much of the foreign money is sold to numismatists here at the session.

Keeping watch over the whole operation, to help ensure that no hitch interrupts the serenity of the delegates and staff, is a contingent of Pinkerton security guards. Those posted at the entrances to the Arena floor see that only delegates enter. But there are others in the halls and near the book counter—up to 25 strong and for the most part not in uniform. And most of them are women. They do a better job than their male counterparts, according to their supervisor.

But their calls to action have been few. One delegate walked through a glass wall and was taken to the first-aid station. Fortunately damage was minor (to him, that is; the glass had to be replaced). Another delegate purchased a bottle of lemon-flavored ammonia down in the city and drank it, thinking it was a soft drink. Unable to communicate in English, he was rushed back to the center for help.

But such incidents have been few. Indeed, by the grace of God and as a result of careful advance planning and efficient work behind the scenes, this has been a smooth and fruitful General Conference session. Now, the same elements must implement the plans voted. □

# The night in Washington

By AILEEN ANDRES SOX

If we were to call the production of the *General Conference Bulletins* the Olympics of Seventh-day Adventist publishing, then I know scores of people who should get gold medals for their outstanding performances. In his article "Behind the Scenes at Dallas" (see page 20) Raymond Woolsey has briefly explained how the daily Bulletins were produced. I am going to flesh out his story a bit by telling about some of the terrific people on the Washington, D.C., end of the production. I'm not going to mention many names here for fear of leaving out someone very important, but in the note at the end of this article, the names of all the Review and Herald people involved in the work are mentioned.\*

At the head of my list is Herbert E. Douglass, who was an associate editor of the ADVENTIST REVIEW for six years (1970-1976) and is now an associate book editor at Pacific Press Publishing Association. After Don F. Neufeld's sudden death, we needed someone to help us who knew our process and who had been involved with previous Bulletins. Dr. Douglass was both qualified and willing to help.

He jumped right into the swing of things as if he had never been gone, immediately planning what we would, tentatively, put on each page of the first three Bulletins. By the time he left for Dallas, trading places with REVIEW associate editor Leo R. Van Dolson on Tuesday, he had helped establish a pattern for the rest of the week.

Every person who worked on the Bulletin production was just as eager to be helpful and do his or her job well. Everyone from the plant superintendent to our secretaries ran errands between the editorial offices and the typesetting, composing, proofreading, and photo-offset departments. One supervisor sat in the hall just outside my office so as not to make me nervous, yet to be right there to do anything I might request.

The pressure mounted when we could see that we weren't making the midnight deadline by which we were to have all the camera-ready pages in the photo-offset department, but people still remained cheerful. The women doing pasteup put in corrected lines when they could hardly focus their eyes, they were so tired. Copy editors and proofreaders checked, double-checked, and triple-checked copy to make certain that no errors crept into the finished product. Typesetters patiently reset each correction requested.

We felt like cheering when the final pasteup and all the pictures had gone downstairs to photo offset. But there was still a lot of tedious, time-consuming work to do before plates could be made and we could go to press.

Believe it or not, one morning the press began to run the Bulletins at 4:55, and 20 minutes later the 3,000 copies for the delegates in Dallas were boxed and delivered to the loading dock, ready to be trucked to Dulles Airport.

Perhaps some notes that I wrote around three o'clock in the morning to the REVIEW staff in Dallas and sent through the 3M Facsimile Transceiver would give a flavor of what happened and how we felt about our work.

"We're late again tonight. I've decided that every night is going to be difficult and so I might as well get used to it. I

hope, however, that my heart doesn't stay in my throat for the rest of my life."

"Things went much better tonight! If it hadn't been for a mistake that I made on page 30 that had to be corrected, we would have cleared all the pasteup by 1:30. As it was, we cleared by 2:15 and it looks as though the press can roll on time. What a relief. Maybe we'll get to sleep before the birds wake up."

"We ran out of space in Bulletin No. 5 and will have to continue the Proceedings of the eighth business meeting in No. 6. In spite of that, half of the magazine is full of Proceedings and Actions. I had put an ad in, but had to take it out to get more space."

"In the evening we've been having a good time just before the copy really starts flowing in. Cee Cee [Celia Fike, editorial secretary] made taco salad for us. We ate in your office, Elder Wood. I told you we are camping in there."

"My main thought right now is that we have a fantastic group of workers here at the Review. When the crunch comes they are ready to do their best. Many bonds of affection have been forged this week."

The many happenings and accomplishments of the General Conference session in Dallas have been recorded faithfully in these ten Bulletins. But there was one benefit that I didn't quite expect: Many miles away from Dallas a group of people set out to do a difficult job. In the process they learned a lot about one another and found new joy in working together in God's vineyard.

And while most of us involved in publishing the Bulletins are very glad to get back to a more normal routine (which includes sleeping nights), we had a great time and wouldn't have missed our experience for anything.

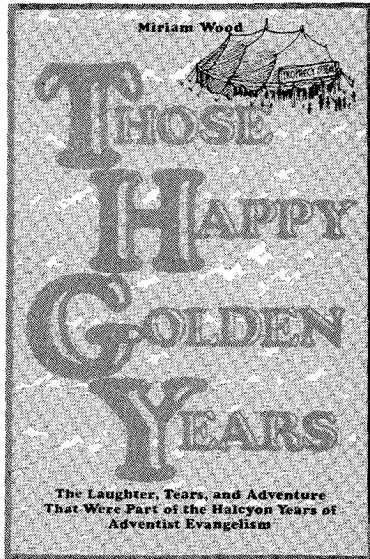
\* Those in Washington, D.C., involved in the production and mailing of the *General Conference Bulletins* were: Mary Abe, Edith Ackerman, Vesta Adams, Keith Alexander, Walter Arkebauer, Presy Balay, Chitra Barnabas, Siegfried Bohlmann, George Bowen, John Brown, Gert Busch, Tom Carey, Esther Clark, Jerry Conley, Bob Conway, Robert Cunningham, Mike Dawson, Doug DeLong, Nora DeVore, Mary Donachy, Herbert E. Douglass, Eugene Durand, Rob Ellis, Celia Fike, Suzanne Fowler, Vern Franklin, John Gank, Ken Garey, Marcia Harris, Jim Herrera, Rosa Katrib, Gene Krenrich, Ellen Latta, John Lawrence, Clarence Leister, Shirley Lewis, Paul Mackey, Alan Martin, Delma Miller, Maruja Nedrow, Marvin Nedrow, Hans Niewiadomsky, Jr., Carl Olson, Sharon Orem, Bruce Pierce, Curtis Pritchett, Carol Proctor, June Reifsnyder, Annie Robinson, Warren Rood, Muriel Rudge, Wendell Sayler, Ken Schneider, Gordon Shockey, Gwen Shockey, Jo Anne Shockey, Charlene Shores, Delight Sigilman, Larry Smith, Aileen Andres Sox, MariLynn Spencer, Barry Strang, Jerry Sterner, Kurt Straudenhous, Glenn Swan, George Tatum, Sam Tipton, Elizabeth Tucker, Leo R. Van Dolson, Leonard Wallace, Arthur Ward, Larry Ware, Beulah Wilt, Gary Wold, Jerry Wolfinger, Hilda Woods, and Dale Young.

## Additional Bulletins available

Additional copies of the ten *General Conference Bulletins* can be obtained in a package for the nominal price of US\$3.95. This price includes the postage for mailing the package via surface mail. If those ordering desire air-mail service the total price will be US\$7.95. Orders can be placed through local Adventist Book Centers or overseas agencies.

If you know someone who wishes to obtain the Bulletins but has not received them because he or she does not subscribe to the weekly REVIEW, please share this information.

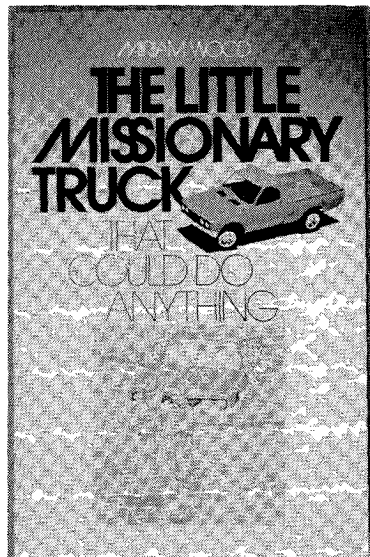
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REVIEW AND HERALD PUBLISHING ASSOCIATION



# Adventist youth view Dallas

By F. DONALD YOST

"This is my church; I belong to these people," exclaimed Twila Leiske, of Walla Walla College. Her eyes shone as she glanced over the Arena of the Dallas Convention Center. As an officially chosen youth observer attending the session, she was struck by the spirit of fellowship pervading the great circular hall. A church of story and textbook had come to life before her very eyes.

A sizable number of the 11 youth observers listed by the General Conference Youth Department are currently presidents or officers of Student Associations in North American colleges and universities. In addition, Rob Schwindt, past president of the Adventist Intercollegiate Association, was present. With them as youth observers were about ten student missionaries, each of whom spent a few days at the General Conference session.

In addition to these senior youth, about 750 young musicians performed at various times and in various groups, adding inspiration to devotional and inspirational meetings. These groups ranged in size from vocal and instrumental soloists to the 350-member combined choir and orchestra that we heard on the final Sabbath. And throughout the session other Adventist youth helped as couriers, haulers, and general assistants.

"I had no idea what to expect when I came here," said Brenda Martin, student observer from Atlantic Union College. "I guess I thought this would be a glorified camp meeting—evangelistic preaching and all the rest. I didn't think about church business. Really, it's all new to me."

I could sense considerable restlessness within the group of youth observers when I met with them for a group interview on Wednesday. Two of the young men were especially perplexed about what their role was at the session. They felt separated from the ongoing affairs of the session, not only because they were seated at a far edge of the Arena—a good distance away from the General Conference section, where their sponsors were seated—but also because they assumed (incorrectly) that a great deal of subcommittee work was going on behind the scenes.

Rob Schwindt offered the thought that as a group the youth might very well possess more expertise regarding youth work and some aspects of higher education than many delegates, but, he said, "we have no opportunity to provide input."

## The youth-observer plan

The youth-observer plan has worked well during a number of General Conference sessions. Planning for youth observers to come to Dallas this year began about two years ago when the General Conference Youth Department initiated the recommendation that campus ministries youth—the religious vice-presidents, for example—be student observers at the 1980 session. Before final approval was arranged at the General Conference in Washington, other college and university student leaders became interested. As a result the Adventist Intercollegiate Association last fall sent a request to General Conference president Neal Wilson. The General Conference chose to invite Student Association presidents, or their designates, as observers. Financial arrangements were shared by the General Conference and the schools.

Some of the youth observers may have come with the preconception that a General Conference session is obviously the ultimate event in the church, the ultimate place where someone can cause things to happen. (Most



Among the youth observers at the session were four former student missionaries from the Far Eastern Division: Jerry McKay, Canadian Union College; Kim Ihrig, Union College; Joyce Runnals, Atlantic Union College; and Mark Driskill, Southern Missionary College. The Far Eastern Division paid these young people's way to the session, asking that in return they spend part of each day staffing the division's booth.

adult members probably share this concept.) By midsession the youth could begin to see that the work channeled onto the agenda of a General Conference session falls within rather narrow bounds. They were told that most recommendations that come to the floor have evolved over a period of time and have to do with the General Conference Constitution and Bylaws, the *Church Manual*, and major organizational matters. A few so-called plans are submitted, but more commonly these are handled at Annual Councils.

Youth observers who were present or who had planned to come were: Pagie Isaac, Andrews University; Brenda Martin, Atlantic Union College; Colin Mercer, Canadian Union College; Daryl Jackson, Loma Linda University; Jay DuNesme, Pacific Union College; Les Musselwhite, Southern Missionary College; Stan Sicher, Southwestern Adventist College; Beth Vercio, Union College; Twila Leiske, Walla Walla College; Marcella Howard, Oakwood College; and Brian Show and Rob Schwindt, Columbia Union College.

Student missionaries not included in the list above were Ray Pichette, Milton Blackmon, Paul Bray, Marcia Rider, Heidi Wetmore, Kim Ihrig, Joyce Runnals, Brian Klatt, Carl Bartlett, Jerry McKay, and Mark Driskill.

On-the-ground orientation for the youth observers was conducted by Dick Barron and Charles Martin, of the General Conference Youth Department. It involved explanations of the way things work at a session, as well as a sample of the work of standing committees in action. The group spent a few minutes with the Nominating Committee, a privilege that is available to no other delegates or visitors. They enjoyed dialoguing with Kenneth Wood, editor of the *ADVENTIST REVIEW*, and F. W. Wernick, a general vice-president. These men gave them full opportunity to ask any questions about the mechanics and "politics" of the session.

No generalization can be made about the attitudes of the youth observers or the impact the session made on them. For some it was a highly rewarding experience—one to share with friends and classmates back on campus. For others it was a partial disappointment, perhaps because it did not conform to preconceived ideas or did not offer a forum for the discussion of challenges facing the church in its ministry to youth and in its educational program.

Still other youth at the session were young workers who were delegates representing their fields of church employment. I detected a vast difference between these young adults and the youth observers from our North American colleges. To tap this difference I met with a small group of young delegates from the Inter-American Division. Although not of college age, these workers definitely had a youthful outlook on life and saw the General Conference session through more critical eyes than did many of their older fellow delegates.

Perhaps the youngest member of the Nominating Committee was 30-year-old Ismael Castillo Osuna, principal of Colegio Linda Vista (Linda Vista College) in

Chiapas, Mexico. Commenting on his anticipations about the session, he said, "I imagined that the session would consist largely of reports. Of course, there were reports, but there was also inspiration.

"It has been a great privilege for me to serve on the Nominating Committee. I never thought that would happen. Because we met almost continually, I missed many programs and business sessions, but I had an opportunity to perceive our church's manpower needs as we worked to fill various positions. I also appreciated learning Elder Wilson's convictions and his guidelines for proceeding with our work."

Gilbert James, 33, treasurer of the East Jamaica Conference, said he supposed that this General Conference session would be similar to a conference session. He found that in one way it was—many of the same issues and concerns that local church officers deal with were discussed here in connection with revisions of the *Church Manual*. However, at local conference sessions in his part of the world, almost all delegates speak. At this session, only a few did.

### Not cut and dried

"I thought that the work of the session would be more cut and dried," commented Mrs. Faye Reid, 36, administrative assistant to the secretary of the Inter-American Division, Jose Figueroa, Jr. "But my view has changed. I see that despite the preliminary work, not all matters are fully settled ahead of time. I appreciate the free discussion and the way the chairman led out. For example, in our division caucus in connection with Nominating Committee work, many votes were close and several matters had to be worked through more than one ballot."

Alain J. D. Cidolit, 39, treasurer of the Martinique Conference, was able to understand the questions I posed as I talked with the group, but he preferred to reply in French. His translator was Garry O. Gregory, stewardship and communication director of the East Venezuela Conference. Alain told how deeply impressed he was with the evident unity of the church. Citing the Trans-Africa Division as an example, he gave the opinion that significant differences in culture and political viewpoints among the nations of Africa, along with tribal differences, do not destroy unity in faith and practice.

Despite the fact that all business sessions of a General Conference session are open to all visiting Adventists and even to the general public, the youth observers, younger delegates, and other youth present at this fifty-third session of the General Conference recognized that there is something special about being able to attend such a large and significant meeting of the church as an observer or delegate. Not only do they become acquainted with church leaders they've only heard about but they also build a foundation of understanding, inspiration, and respect for their church. Yes, it is, after all, their church. They will be members and leaders long after the present generation of leaders is gone. Their hands cradle the destiny of the remnant church. □

# Fifteenth business meeting

Fifty-third General Conference session  
April 25, 1980, 1:30 P.M.

## Session actions

Continued from  
Bulletin 9

### Reasons for Which Members Shall Be Disciplined—Church Manual Amendment

*Voted,* To amend the section Reasons for Which Members Shall Be Disciplined, CM 247, 248, as follows:

7. The use, manufacture, or sale of alcoholic beverages.
8. The use of tobacco.
9. The misuse of, or trafficking in, narcotics or other drugs.

### Organizing, Uniting, Disbanding, and Expelling Churches—Church Manual Amendment

*Voted,* To amend Chapter 14, Organizing, Uniting, Disbanding, and Expelling Churches, CM 256-263, as follows:

1. The section Organization of a Church (CM 256, par. 3) as follows:

The baptized believers being assembled, it is well to present a brief review of the leading principles of our faith, such as belief in the Godhead with the personhood of God the Father, God the Son, and God the Holy Spirit, salvation by grace through faith, the new birth, the priesthood of Christ, the Second Advent, the Law of God, the Sabbath, the nature of man, the state of the dead, the judgment, the Church, baptism, the communion service, spiritual gifts, Christian stewardship, health and temperance, the oneness of the human family in Christ Jesus, and Christian social standards. Two or three representative texts should be cited in support of each teaching.

2. The section Organization of a Church (CM 257, lines 8-12) as follows:

If, however, there are none present who have such membership elsewhere, then three members (preferably established Sabbathkeepers among those present) should be selected as a nucleus.

3. The title Disbanding Churches (CM 260) as follows:

#### Disbanding or Expelling Churches

4. The section Disbanding Churches, p. 261, par. 1, and sections Loss of Members, Disciplinary Reasons, and Apostasy (CM 261-263) as follows:

Churches may be disbanded or expelled from the sisterhood of churches for the following reasons:

**1. Loss of Members.**—There are occasions when, in spite of endeavors to preserve a church, so many members are lost by removal from its neighborhood, or by death, or by apostasy that the existence of the church is threatened. Under such circumstances the conference/mission committee should take action recommending to the church concerned its disbandment.

Before a church takes final action to disband, remaining members shall be invited to transfer their membership to other churches.

If enough members remain this may be done by the calling of a meeting to be presided over by the conference/mission president or by a minister designated by him. At such a meeting letters of transfer may be voted to all remaining members who are in good and regular standing to unite with other churches. In this way the church disbands itself upon recommendation of the conference/mission committee. The way will thus be opened for the conference/mission committee to take action recording the disbandment of the church.

If, in the judgment of the conference/mission committee, there are too few members available for the calling of such a meeting, the conference/mission committee shall have the authority to recommend such members as are in good and regular standing to other churches or to the conference church. In this way the church is disbandment.

If at the time of disbandment there are members who are under discipline, or who cannot be granted letters saying they are in good and regular standing, their membership shall be provisionally held in the conference/mission church while conference/mission administration ensures that every effort is made as soon as possible to help such

members to a satisfactory Christian experience. If the effort is successful, their membership may be then confirmed in the conference/mission church, or letters may be granted to them for transfer to other churches. If they cannot be helped and reclaimed, they should be dropped by vote of the conference/mission committee.

**2. Disciplinary Reasons.**—Occasions for disbanding churches for disciplinary reasons are fortunately rare, for the mission of the church is to seek and to save. Where serious problems persist earnest efforts should be made to avert the need for disbandment. The pastor should seek to deepen the spiritual life of the church through his preaching and personal visitation ministry. With conference cooperation, a series of revival meetings should be held to lead the members to renew their covenant with their Lord. If these efforts are not successful, the pastor, in cooperation with the conference/mission committee, should counsel with the church and its leadership, seeking to bring healing and reconciliation and to preserve the church as a witness for God and His saving truth.

The spirit of Christ should permeate all efforts to help an erring church and all aspects of any discipline that may be applied. That spirit is beautifully and persuasively portrayed in Ephesians 5:25-30:

“Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. . . . For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones.”

Such remedial measures are preferable to permitting the deterioration of relationships which could lead to disbandment of the church.

However, if all efforts to preserve the church fail, the conference/mission committee should give careful study to the question of disbandment of the church. If such action is decided upon, there should then be recorded in its minutes a recommendation for disbandment, with a statement of supporting reasons. This in turn should be presented to the union committee for its study and recommendation. Following this,

since a church may be disbanded for disciplinary reasons only by its own decision, the matter is referred to the church itself. The action to disband should be by a majority vote of the church in business session. The authority of the conference/mission committee in such cases is limited to recommending that a church be disbanded; it has no authority to disband a church.

**3. Apostasy or Rebellion.**—Where a conference/mission committee has determined that a church or the majority of its members has apostatized, or where a church refuses to submit to order and discipline, or is in rebellion, it is the duty of the conference/mission committee to counsel that church concerning the seriousness of its conduct. If conciliatory efforts fail, the conference/mission committee should seek the counsel of the union committee. Following this, if the church refuses to disband itself on recommendation of the conference/mission committee, the conference/mission committee will then present a statement of the facts to a regular or special session of the conference/mission. After careful consideration the conference/mission in session may, by a majority vote, expel the offending church from the sisterhood of churches. The expelled church then ceases to exist.

**Care of Members.**—In the membership of a church disbanded or expelled for disciplinary reasons, there may be loyal members who desire to remain with the Seventh-day Adventist communion. To ensure their welfare, the membership of the expelled church shall be provisionally held for up to ninety days in the conference church to allow opportunity for those who desire to do so to have their membership in the conference/mission church confirmed or to transfer to another church of their choice. Their standing shall be evaluated by the conference/mission committee, and, if satisfactory, such may be recommended for membership in the conference/mission church or the church of their choice. The church membership of all other persons is lost as a result of the disbandment or expulsion of the church from the sisterhood of churches.

The names of members of a disbanded or an expelled church who are under discipline shall be referred to the conference/mission secretary for early attention by the conference/mission committee as set out in section 1 above regarding disbandment of

churches because of loss of membership.

**Conference or Mission Session to Act in All Cases.**—In any case of disbandment of a church, for whatever reason, a statement of the facts shall be presented at the next session of the conference or mission and action shall be taken to drop the

church from the list of constituent churches.

**Church Assets, Funds and Records.**—On disbandment of a church for loss of members or for disciplinary reasons or on the expulsion of a church from the sisterhood of churches, all offerings, financial accounts, and all property real or personal,

whether held in the name of the local church or the conference/mission or other denominational legal association, are held in trust for the conference/mission. The conference/mission therefore has the right, the authority, and the duty to administer, protect, or dispose of said property and funds. All books

and records of such a church are to be held in the custody of the conference/mission secretary and/or treasurer.

*Church Manual*, page 68, shall have the following paragraph added after the third paragraph of the section "Not to Vote Letter Without Member's Approval":

## Roster of Officers and Departmental Secretaries

### General Conference

**President:** Neal C. Wilson.  
**General Vice-Presidents:** L. L. Bock, C. E. Bradford, Alf Lobne, Enoch Oliveira, Max Torkelsen, F. W. Wernick.  
**Secretary:** G. Ralph Thompson.  
**Undersecretary:** A. E. Gibb.  
**Associate Secretaries:** D. H. Baasch, M. T. Battle, J. W. Bothe, D. R. Christman, D. A. Roth, C. D. Watson, R. F. Williams.  
**Treasurer:** L. L. Butler.  
**Undertreasurer:** W. L. Murrill.  
**Assistant Treasurers:** G. O. Bruce, R. R. Drachenberg, F. L. Jones, R. E. Osborn, E. M. Stiles, L. Delmer Wood.  
**General Field Secretaries:** J. J. Aitken, W. S. Banfield, C. D. Brooks, K. H. Emmerson, Joseph Espinosa, D. S. Johnson, W. R. Leshner, R. L. Woodfork.  
**Auditing Service Director:** D. D. Dennis.  
**Associate Auditors:** R. B. Caldwell, L. C. Strickland.  
**Area Directors:** O. R. Caldwell, C. M. Laue, T. P. Miller.

### Departments, Associations, and Services

**Archives and Statistics:** F. D. Yost.  
**Communication:** J. E. Chase; **Associates:** V. H. Cooper, Tulio Haylock, M. H. Reeder, O. A. Troy.  
**Education:** C. B. Hirsch; **Associates:** G. P. Babcock, V. S. Griffiths, Marion L. Hartlein, R. L. Reynolds, Fred Stephan, C. R. Taylor.  
**Health and Temperance:** Saleem Farag; **Associates:** E. E. Carman, S. L. DeShay, R. E. Klimes, R. F. Mattison, R. L. Pelton, M. C. Sawvel, F. A. Soper, E. H. J. Steed, Ruth M. White, A. S. Whiting, W. H. Wilson.  
**Lay Activities:** G. E. Knowles; **Associates:** R. W. Bates, Norman Doss, S. F. Monnier, P. F. Pedersen.  
**Ministerial Association and Stewardship and Development Department:** J. R. Spangler; **Associates:** D. E. Crane, Ron Halvorsen, S. D. Meyers, W. C. Scales, A. E. Schmidt, P. G. Smith.  
**Public Affairs and Religious Liberty:** B. B. Beach; **Associates:** G. O. Engen, R. R. Hegstad.  
**Office of Human Relations:** W. S. Banfield; **Associate:** E. G. Gomez.  
**Publishing:** L. A. Ramirez; **Associates:** R. H. Henning, J. N. Hunt, J. C. Kinder, C. M. Willis.  
**Sabbath School:** H. F. Rampton; **Associates:** T. M. Ashlock, G. J. Bertochini, C. L. Brooks, G. M. Hyde, Alice Lowe, R. Maureen Luxton.  
**Trust Services:** Alva Appel; **Associate:** G. Tom Carter.  
**Youth:** Leo Ranzolin; **Associates:** R. E. Barron, D. B. Hills, C. D. Martin, L. H. Pitton, Michael Stevenson.

### Divisions

#### Afro-Mideast

**President:** Bekele Heye.  
**Secretary:** F. G. Thomas.

**Treasurer:** E. J. Gregg.  
**Auditor:** Hans Sakul.  
**Ministerial Association Secretary:** R. C. Connors.  
**Communication:** John Minassian.  
**Health and Temperance:** J. Omwega.  
**Lay Activities:** Solomon Wolde-Endreas.  
**Public Affairs and Religious Liberty:** Bekele Heye.  
**Publishing:** R. C. Thomas.  
**Sabbath School:** Solomon Wolde-Endreas.  
**Stewardship and Development:** Yohana Lusingu.  
**Youth:** John Minassian.

#### Australasian

**President:** K. S. Parmenter.  
**Secretary:** R. W. Taylor.  
**Treasurer:** W. T. Andrews.  
**Auditor:** S. H. Macfarlane.  
**Ministerial Association Secretary:** A. N. Duffy.  
**Communication:** G. A. Lee.  
**Education:** G. F. Clifford.  
**Health:** R. J. Swannell.  
**Lay Activities:** H. C. Barritt.  
**Public Affairs and Religious Liberty:** R. W. Taylor.  
**Publishing:** J. T. Knopper.  
**Sabbath School:** H. C. Barritt.  
**Stewardship and Development:** G. A. Lee.  
**Temperance:** R. J. Swannell.  
**Trust Services:** O. L. Speck.  
**World Foods Service:** F. C. Craig.  
**Youth:** J. H. Harris.

#### Euro-Africa

**President:** Edwin Ludescher.  
**Secretary:** Jean Zurcher.  
**Treasurer:** Erich Amelung.  
**Field Secretary:** Oldrich Sladek.  
**Auditor:** Albert Jordan.  
**Ministerial Association Secretary:** Gottfried Oosterwal.  
**Communication:** Heinz Hopf.  
**Education:** Pietro Copiz.  
**Health:** Herbert Stoeger.  
**Lay Activities:** Harald Knott.  
**Public Affairs and Religious Liberty:** Pierre Lanates.  
**Publishing:** Edouard Naenny.  
**Sabbath School:** Harald Knott.  
**Stewardship and Development:** Heinz Hopf.  
**Temperance:** Herbert Stoeger.  
**Trust Services:** Erich Amelung.  
**World Foods Service:** Erich Amelung.  
**Youth:** Nino Bulzis.

#### Far Eastern

**President:** W. T. Clark.  
**Secretary:** A. C. Segovia.  
**Treasurer:** D. F. Gilbert.  
**Field Secretary:** F. M. Arrogante.  
**Auditor:** R. E. Green.

In the case of a church expelled from the sisterhood of churches by the action of a conference/mission session, it is necessary in order to safeguard the church membership of loyal members to transfer all members of an expelled church to the conference/mission church on a provisional basis except those who

refuse to be thus transferred. Such individual memberships will be considered dropped upon the expulsion of the church. The conference/mission church is empowered then to issue letters of transfer to loyal members as requested and to deal with other memberships as may be necessary. (See pp. 256-263.)

### **GC Institutional Representation—GCS Nominating Committee—Constitutional Amendment Directive**

*Voted*, To amend the General Conference Bylaws, Article II, Standing Committees, Section 2-a-2, by deleting the provision for Loma Linda Foods, Riverside

Hospital, and Southern Publishing Association to have membership on the Nominating Committee, and to provide that the Christian Record Braille Foundation and Home Study Institute will have one member each on the Nominating Committee rather than be on a rotating basis as now provided for.

## **Elected to Serve 1980-1985**

*Ministerial Association Secretary*: J. H. Zachary.  
*Communication*: M. G. Townend.  
*Education*: O. C. Edwards.  
*Lay Activities*: M. T. Bascom.  
*Public Affairs and Religious Liberty*: P. G. Wick.  
*Publishing*: Richard McKee.  
*Sabbath School*: R. B. Grady.  
*World Foods Service*: Masao Uruma.  
*Youth*: B. U. Donato.

### **Inter-American**

*President*: G. W. Brown.  
*Secretary*: J. H. Figueroa.  
*Treasurer*: R. H. Maury.  
*Field Secretary*: Robert Folkenberg.  
*Auditor*: T. G. Sample.  
*Ministerial Association Secretary*: C. E. Aeschlimann.  
*Communication*: Fred Hernandez.  
*Education*: L. H. Fletcher.  
*Lay Activities*: Sergio Moctezuma.  
*Public Affairs and Religious Liberty*: Jose Campos.  
*Publishing*: J. B. Benson.  
*Sabbath School*: Sergio Moctezuma.  
*Trust Services*: Fred Hernandez.  
*World Foods Service*: Alejo Pizarro.  
*Youth*: Israel Leito.

### **North American**

*Vice-President of the General Conference for North America*: C. E. Bradford.  
[For list of General Conference staff elected to serve North America see page 23 of Bulletin 8.]

### **New Africa**

*President*: R. J. Kloosterhuis.  
*Secretary*: G. S. Valleray.  
*Treasurer*: J. J. N. Nortey.  
*Field Secretary*: Nyembo Mwema.  
*Communication, Public Affairs, and Religious Liberty*: J. B. Kio.  
*Education*: Joseph Nkou.  
*Lay Activities and Sabbath School*: E. Ntakirutimana.  
*Ministerial Association and Stewardship and Development*: Sam Appave.  
*Publishing*: H. J. Matussek.

### **Northern Europe-West Africa**

*President*: W. R. L. Scragg.  
*Secretary*: Jan Paulsen.  
*Treasurer*: J. Muderspach.  
*Field Secretary*: Odd Jordal.  
*Auditor*: T. J. Karkkainen.  
*Ministerial Association Secretary*: D. E. Lawson.  
*Communication*: H. J. Smit.  
*Education*: Jan Paulsen.  
*Lay Activities*: Pekka Peltonen.  
*Public Affairs and Religious Liberty*: H. J. Smit.

*Publishing*: R. E. Appenzeller.  
*Sabbath School*: Pekka Peltonen.  
*Stewardship and Development*: J. Muderspach.  
*Temperance*: R. H. Surridge.  
*World Foods Service*: W. R. L. Scragg.  
*Youth*: R. H. Surridge.

### **South American**

*President*: Joao Wolff.  
*Secretary*: Daniel Nestares.  
*Treasurer*: Ruy Nagel.  
*Field Secretaries*: W. J. Streithorst, Mario Veloso.  
*Auditor*: P. J. Sanchez.  
*Ministerial Association Secretary*: Daniel Belvedere.  
*Communication*: A. S. Valle.  
*Education*: Nevil Gorski.  
*Health and Temperance*: Anthony Rockwell.  
*Public Affairs and Religious Liberty*: W. J. Streithorst.  
*Publishing*: N. N. Viegas.  
*Sabbath School*: Itanel Ferraz.  
*Stewardship and Development*: R. R. Roncarolo.  
*Trust Services*: R. R. Roncarolo.  
*World Foods Service*: G. W. Bokenkamp.  
*Youth*: Assad Bechara.

### **Southern Asia**

*President*: G. J. Christo.  
*Secretary*: E. A. Hetke.  
*Treasurer*: H. G. Halliday.  
*Ministerial Association Secretary*: D. R. Watts.  
*Communication*: A. M. Peterson.  
*Education*: John Fowler.  
*Health*: R. N. Baird.  
*Lay Activities*: L. C. Cooper.  
*Public Affairs and Religious Liberty*: M. E. Cherian.  
*Publishing*: D. R. L. Astleford.  
*Sabbath School*: D. S. Ariyaratnam.  
*Youth*: J. S. Singh.

### **Trans-Africa**

*President*: K. J. Mittleider.  
*Secretary*: Alf Birch.  
*Treasurer*: R. E. Clifford.  
*Field Secretary*: F. A. Botomani.  
*Auditor*: E. A. Korff.  
*Ministerial Association Secretary*: D. W. B. Chalale.  
*Communication*: P. J. Salhany.  
*Education*: T. Nkungula.  
*Health and Temperance*: V. W. Foster.  
*Lay Activities*: John Evert.  
*Public Affairs and Religious Liberty*: Alf Birch.  
*Publishing*: P. R. Cordray.  
*Sabbath School*: John Evert.  
*Stewardship and Development*: G. E. Smith.  
*Trust Services*: G. E. Smith.  
*World Foods Service*: V. W. Foster.  
*Youth*: P. J. Salhany.

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## He shared more than his room

By F. C. WEBSTER

On Thursday evening, after the first meeting of the fifty-third General Conference session had closed, Leonardo Pinedo, a delegate from the Inca Union of the South American Division, was standing outside the Convention Center watching the sea of delegates proceed to their hotel rooms—some on foot, some on the buses that had been provided. He saw two young men whose faces showed the strains of concern. When he asked, "Is something wrong?" they replied, "We don't have any place to spend the night."

He learned that one of them was an Adventist young man from Venezuela, the other, a young Pentecostal minister who was in Dallas awaiting a message from his wife in Puerto Rico. Elder Pinedo invited the two to share with him the little efficiency apartment he had found in the suburbs of Dallas. The two grateful young men were pleased to accept his offer. Elder Pinedo shared not only the room but also food and clothing with the young Pentecostal minister—and, most important, he shared his hope in the soon-coming Saviour.

Each day the three went together to the meetings in the Arena. When night came they returned to their little apartment. There Elder Pinedo studied the Word of God with his Pentecostal friend. On that first Friday evening it seemed appropriate to study the Sabbath truth. At the seminary he had attended, the Pentecostal minister received some rather warped concepts of the Sabbath. However, when Elder Pinedo explained to him the Sabbath truth, the light dawned in his mind, and, as he was urged to keep the next day as his first Sabbath, the Holy Spirit worked on his heart, leading him to decide to walk in the truth.

Each night during the session the ministers studied together until the wee hours of the morning. By the time the last Sabbath came, Cesar Robles Vasquez, the Pentecostal minister, was a committed Seventh-day Adventist. As the last Sabbath program unrolled before his eyes in the Grand Hall, he remarked, "This must be the people of God. How wonderful it is to be here. Not only is this message perfect but the organization seems perfect also."

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### Corrections

In Bulletin No. 4 (April 22), page 26, column one, the last sentence of the section, which begins, "LELAND YIALELIS," should read: "This tradition comes from the Western church. In the Eastern church where I now live, this traditional practice takes on an entirely different meaning."

In Bulletin No. 7 (April 25), page 12, column four, "Constitutional Provision—Delegates to Session—Constitutional Amendment Directive" appears incorrectly. This action was not voted until the fifteenth business meeting. It appears in its entirety in Bulletin No. 9 (May 1), page 28, column two.

**"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20).**



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