

Review

ADVENT REVIEW AND SABBATH HERALD ♦ GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



The truly international character of the Seventh-day Adventist Church is symbolized by these delegates to the General Conference session, pictured in their national costumes and ornamentation. From left to right are Mrs. A. Scholsberg, from Surinam; the Ocavi Kari-Coskinen family, from Sudankula, Finland (he is a physician who often helps to conduct Five-Day Plans to Stop Smoking); and Mrs. V. Watung, from Indonesia.

The Third Angel's Message

Bible study
presented
Friday morning,
July 18, 1975.

BY E. DENKERT, *President*
West German Union



And another angel, a third, followed them, saying with a loud voice, "If any one worships the beast and its image, and receives a mark on his forehead or on his hand, he also shall drink the wine of God's wrath, poured unmixed into the cup of his anger, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up for ever and ever; and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name." Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus (Rev. 14:9-12, R.S.V.).

"The third angel of Revelation 14 is represented as flying swiftly through the midst of heaven crying, 'Here are they that keep the commandments of God, and the faith of Jesus.' Here is shown the nature of the work of the people of God. They have a message of so great importance that they are represented as flying in the presentation of it to the world. They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them. This is the last message. There are no more to follow, no more invitations of mercy to be given after this message shall have done its work. What a trust! What a responsibility is resting upon all to carry the words of gracious invitation. . . . Every one who heareth is to say: Come. . . . They are made trustees for the world, executors of the will of One who has bequeathed sacred truth to men. Would that all could feel the dignity and glory of their God-given trust."—*Testimonies*, vol. 5, pp. 206, 207.

Our fathers in the Adventist faith believed that God had commissioned them to proclaim the three angels' messages. This commission is still valid today. From signs around us, we see more clearly than ever that "the hour of his judgment . . . [has] come."

The preaching of the gospel and the announcement of the judgment must become as clearly connected as Jesus connected them. No one ever spoke as forcefully as Jesus did about the judgment day and the impending eternal damnation, because no one loved people as much as He did. That's why He showed such anxious and loving concern for them. Whenever our Lord looked at a person He must have been deeply moved, knowing that eternal damnation would be this person's fate if he or she did not accept salvation. Ellen White said, "The third angel's message is truth, and light, and power, and to present it so that right impressions will be made upon hearts should be the work of our schools as well as of our churches,

of the teacher as well as of the minister."—*Ibid.*, vol. 6, p. 131.

The words of the third angel are personal and solemn. John heard them resound "with a loud voice," as he had heard the message of the first angel. The third angel's message warns against the worship of the beast and its image. As bearers of the "eternal gospel" we should recognize the terrible danger to which those are exposed to whom we must proclaim the message. How can we give the warning in the right manner if we do not fully sense the danger? Our age tends toward making light of everything that has to do with judgment and eternal damnation. Because "cheap grace" is widely preached today, people find it difficult to take the judgment seriously. Nevertheless, the truth expressed in Psalm 7:11 is valid: "God is a just judge," (N.E.B.), "and God is angry with the wicked every day" (K.J.V.).

Jesus wept over the city of Jerusalem in view of the danger that threatened it: "Would that even today you knew the things that make for peace! But now they are hid from your eyes" (Luke 19:42, R.S.V.). When someone gives a warning he does so because he wishes to shield someone from harm. Since God wanted to protect man from death, He warned him, saying, "In the day that you eat of it you shall die" (Gen. 2:17, R.S.V.). But the serpent made light of the warning and talked deceptively, saying, "You will not die" (chap. 3:4, R.S.V.). The serpent's message sounded good, as good as a gospel. But the deceiver's role was not to warn and protect, rather to destroy. Love that doesn't know about the judgment and warn against it is blind.

That's why we who proclaim the judgment message must beware of the consequences of rejecting that message. Our love and concern for our hearers must move our hearts and shape our words. "The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them. Prophecy declares that the first angel would make his announcement to 'every nation, and kindred, and tongue, and people.' The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread."—*The Great Controversy*, pp. 449, 450.

The Right and the Wrong Kind of Worship

Our God and Father in heaven will not be satisfied if in an objective, distant, and impersonal way we regard Him merely as the Creator and Origin of all things. He expects more of us. He wants us to worship Him. "Worship him who made heaven and earth, the sea and the fountains of water" (Rev. 14:7, R.S.V.). "The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him" (John 4:23, R.S.V.).

Satan too desires worship. This desire came to the surface in the story of the temptation of Jesus, when the devil said to Him: "All these I will give you, if you will fall down and worship me" (Matt. 4:9, R.S.V.). Jesus turned the tempter away, saying, "You shall worship the Lord your God and him only shall you serve" (verse 10).

The beast, which has its origin in Satan and which is Satan's instrument on earth, demands worship, as well. And it will be successful in its efforts to get it. Revelation 13:8 says: "All who dwell on earth will worship it, every one whose name has not been written before the foundation of the world in the book of life of the Lamb that was slain" (R.S.V.).

Thus, during the final religious conflict, only two groups of people will be left: Those who worship the beast and those who follow the Lamb. During the time of decision that is

coming soon, the inhabitants of the earth will be called upon to make a choice between worshiping the true God or the beast and its image.

"And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Sodom and Gomorrah were destroyed by fire and brimstone. One aspect of the damnation depicted for the worshipers of the beast is that it takes place "in the presence of the holy angels and in the presence of the Lamb." Concerning the ministry of the good angels we are told: "Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?" (Heb. 1:14, R.S.V.). And the Lamb had come "to seek and save the lost." Instead of "joy in heaven" over each person who returns to the Father's house, we witness the inexpressible heartbreak that God, the angels, and the Lamb experience over people who are lost.

It is especially painful for the condemned to have to suffer in the presence of those whom they had mocked and scoffed. It is their eternal separation from God that puts the lost into this situation. Paul said in 2 Thessalonians 1:7-9, "When the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance upon those who do not know God and upon those who do not obey the gospel of our Lord Jesus. They shall suffer the punishment of eternal destruction" (R.S.V.).

"The smoke of their torment." Where there's fire there's smoke. No night's rest will interrupt the suffering of the wicked. It will continue until they are annihilated. Their punishment will be their separation from God forever.

"If any one" (Rev. 14:9, R.S.V.). It is the individual—"any one"—whom we are confronting with the Advent message. It is the individual person who must be warned and rescued from having to drink "the wine of God's wrath, poured unmixed into the cup of his anger" (verse 10, R.S.V.). We must have a deep burden for this individual—the "any one"—who is addressed in the third angel's message. The blood of the Lamb was poured out for him. But he doesn't know it. When we meet this person, the "any one," with the Advent message, we must pray that our words may touch his heart so that he will be prompted, while probation lasts, to allow himself or herself to be saved by the Lamb of God, who takes away the sin of the world.

This introductory "if" in the third angel's message should be considered carefully. While on one hand the angel announces irrevocable judgment, on the other hand he addresses people who are still able to make a decision.



Members of the Polish choir intently follow their director's beat.

Thus, even while judgment is announced, the sound of God's mercy can be heard; it seeks to shelter and protect. Just as it is comforting to speak of God's mercy, so it is difficult to proclaim His anger and His judgment.

"Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus" (Rev. 14:12, R.S.V.). In spite of the terrible apostasy and the ensuing ruin, the "everlasting gospel" bears its precious fruit: people who have dedicated their lives to God, people who are steadfast, who obey God's commandments, and who have faith in Jesus. The keeping of the commandments and the faith in Jesus is contrasted with the worship of the beast. The commandments are a reflection of God's will and, thus, of His character.

The Message Is Justification

"The great Center of attraction, Jesus Christ, must not be left out of the third angel's message."—Ellen G. White, in *The Review and Herald*, March 20, 1894.

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—*Ibid.*, April 1, 1890.

"The Lord has a people on earth, who follow the Lamb whithersoever He goeth. He has His thousands who have not bowed the knee to Baal. Such will stand with Him on Mount Zion. But they must stand on this earth, girded with the whole armor, ready to engage in the work of saving those who are ready to perish. Heavenly angels conduct this search, and spiritual activity is demanded of all who believe present truth, that they may join the angels in their work."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 14:4, p. 978.

I began my work as a minister of the Seventh-day Adventist Church in Germany 41 years ago, in 1934. This was the time of the Hitler regime, when it took a lot of courage to be a Seventh-day Adventist in our country. In certain areas of Germany the denomination was not permitted to exist. During a certain period this was true in almost all of the Reich. The ministers of our church were often harassed by the Gestapo, the secret police.

In the city of Oldenburg, Brother Harress was working as a pastor. He was 53, a man of sober thought who foresaw the catastrophe of World War II. On one of the Sabbaths of the Week of Prayer in 1941 three Gestapo officers came to his apartment. Two of them often had come to the evangelistic meetings as spies. One of them also had come to Brother Harress' home Bible studies. They had reported everything Brother Harress had said and done.

The Gestapo interrogated Brother Harress for hours concerning his faith. Cynically they asked him about the difference between National Socialism and Christianity. Brushing aside Brother Harress' explanation, the Gestapo officers countered with their Nazi ideology, "In Christianity one died for all, in National Socialism all are dying for one." How tragically these words were fulfilled!

The people's court sentenced Brother Harress to hard labor. He was taken to various camps and prisons. After seven months, in July 1942, an urn containing his ashes was given to his wife, evidence that he had remained steadfast and faithful to his God even to death.

To our minister, Brother Harress, a victim of National Socialism, and a witness of Jesus, and to all others who remain faithful to the Lord, even to death, applies the promise of the third angel's message: "Blessed are the dead who die in the Lord henceforth" (Rev. 14:13, R.S.V.).

The cause God has entrusted to us will not end in some corner. The voice of the third angel will swell into the message of the angel of Revelation 18, the angel who will come down from heaven with great authority, "and the earth was made bright with his splendor." Then the people of God still in Babylon will be called out, and God's work will move to its glorious conclusion.

Morning Devotionals at the General Conference

A summary of the seven messages presented at eight o'clock each day.

By R. D. VINE
Editor
Stanborough Press



The most prominent display at the General Conference was the large motto that dominated the platform: "JETZT IST DIE ZEIT ("Now Is the Time")," with its implication of urgency and immediacy in the area of spiritual needs. Morning messages reminded us of our spiritual priorities, and the fact that now, as never before, is the time to recognize and practice them.

1 Friday, July 11. Speaker: W. J. Hackett, vice-president, General Conference.

Repentance is at the very center of the Christian message. The call to repentance was never more needful than today. Repentance is basic in restoring and maintaining that filial relationship with God without which cherished hopes of heaven can never be realized.

None need reminding that we live in a supremely evil age, envisaged and described by God's ancient prophets. Prevailing evil can so easily numb moral sensibilities and awareness. So much that is spiritually erosive is today accepted without question. Evil concepts and influences are countenanced at every level and in every sphere of society. For their spiritual darkness, debased morality, their condoning and rationalizing of even the most degrading sins, our times have plumbed ultimate depths.

The message of John the Baptist is therefore needed today. John fearlessly spelled out the bleak and mortifying nature of sin. With uninhibited frankness he urged people to repent.

His Jewish hearers had yielded to the spiritually soporific effect of their mistaken belief that as descendants of Abraham they were assured of heaven. They believed that solely through Abraham's enormous treasury of merit, they could confidently anticipate the eternal glories to come. Hence the need for John's ministry—affirmed by Jesus in His teachings.

In both Old and New testaments, repentance is a basic theme. Without it there is neither reconciliation with God nor inheritance of heaven. Hence God's call to His people to renounce sin, to make a clear break from all things evil, and to return to Him with all their hearts.

Ezekiel's message is typical of the oft-repeated divine entreaties: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Eze. 33:11).

Happiest of parables is that of the prodigal son. The story emphasizes not only the son's complete repentance but the father's yearning love and desire for reconciliation. It also underlines the need to repent—that includes us in these last days. As never before, there is need to be clean, to live in harmony with the whole truth; to be done with lethargy and worldliness, selfishness and hypocrisy, and thus help fulfill the mission committed by God to His remnant church.

2 Sunday, July 13. Speaker: Theodore Carcich, retired vice-president, General Conference.

For spiritual health the basic elements of the gospel must be kept in balance. The privileges of God's saving grace are linked with moral obligations. Grace and law are not opposites. In their inseparable togetherness they are the means of bringing us into a living relationship with God. Divine love calls for a practical human response.

The privilege of adoption into God's family obligates God's children to behave in a Christlike manner.

Imbalance in belief and teachings is part of Satan's blueprint for annulling truth. He cares not which element we emphasize—provided it is only one. Exclusive emphasis on God's infinite love serves Satan's purpose as verily as does exclusive emphasis on keeping the commandments of God. Being truly redeemed by the blood of the Lamb must be evidenced by living in harmony with His royal law.

Recently thousands of Protestants joined Catholics in Rome in a unity of charismatic ecstasies. With effervescent exuberance they declared: "Christ is Lord." A good motto—but there was no change in life-style, no recognition that spiritual grace was in any way related to God's law.

As surely as there is a crown of life for God's followers, there is a yoke of obligation, too.

Justification is God's act of grace: our response of faith is sanctification. We have nothing to do with God's action, but a great deal to do with our response.

"The grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world" (Titus 2:11, R.S.V.).

3 Monday, July 14. Speaker: E. Pereyra, field secretary, South American Division.

The threefold appeal based on Romans 13:11-14 was presented with irresistible earnestness and clarity. It was disturbingly yet compassionately frank and unambiguous. The inspired call from God through Paul for spiritual vigilance, for practical holiness "without which no man shall see God," and for uninhibited identification with Jesus Christ, was presented to us in the challenging context of the here and now.

Watchfulness must characterize us more than any other Christians; and even more than earlier Adventists, for "salvation is nearer to us now than when we first believed" (Rom. 13:11, R.S.V.). Especially in these days of Satan's intensified efforts to erode our faith, spiritual sleepwalking can but nullify our hopes of heaven. The victorious life, said the speaker, is not a sleep or a dream. It is an inescapable battle demanding unflinching vigilance.



The Singing Stewarts, a family group from Great Britain, sang two songs during the musical program on Sabbath afternoon, July 12.

Those who are "at ease in Zion" jeopardize their own eternal welfare and that of others. If the trumpet blows soporific lullabies or is altogether silent, "who shall prepare himself for battle"?

It is equally vital that we renounce and shun the desolating blight of sin; that we call sin by its right name; that we avoid condoning, rationalizing, excusing, or sampling it. Three major categories of sin are listed in Paul's clarion call: intemperance, impurity, and unkindness.

Although we hope that the Ellen G. White comments (which were read to us) would apply mainly to her time—for example, that "Bible religion is very scarce, even among ministers," and that "sleeping preachers [are] preaching to a sleeping people"—we sense her timeliness today.

The order to cleanse our body temples is as imperative as was that of Jesus when cleansing Jerusalem's ancient Temple from rogues and robbers.

Finally, and most important, the speaker appealed: "Put ye on the Lord Jesus Christ"—or, as the J. B. Phillips version has it: "Let us be Christ's men" (Rom. 13:14).

The infinite and immaculate God greatly honors us in requiring our total loyalty, trust, and love. But nothing less will suffice to please Him, or to implement our hopes of heaven.

4 Tuesday, July 15. Mrs. H. Jemison, assistant secretary, Ellen G. White Research Center, Andrews University.

If for no other reason, this presentation was unique for the fact that the speaker was the first woman to present a General Conference devotional message since Ellen G. White more than 60 years ago. It was particularly appropriate since the United Nations Organization has designated 1975 as Women's Year.

But the speaker's message on "Victorious Living" was far more than a "museum piece." It was a reminder that we are required by a holy God to live triumphantly. In so obligating us, the Saviour has not involved us in an impossibility. To do so would be incompatible with His character of love.

Mrs. Jemison's main formula for victory was that of total surrender to Jesus Christ. We do not normally equate surrender with victory, but spiritual victory in our lives is directly related to our degree of surrender.

Well known and cherished assurances from the Word and the writings of Ellen White were restated. They refreshed our souls. And the affirmation by Paul that nothing—repeat, nothing—can nullify victory in a surrendered life, was restated with enheartening clarity (Rom. 8:37-39). God is willing "to do exceeding abundantly above all that we ask or think" (Eph. 3:20). "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3).

"When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own" (*Christ's Object Lessons*, p. 69) became the speaker's challenge to the congregation. Demonstrations of God's all-sufficient grace in assuring personal victory are eloquently evident, especially in the world's benighted areas. God's "experiments on human hearts" are indeed effecting "transformations so amazing" that all heaven, as well as humans, rejoice in our Lord's all-conquering power.

Victorious saints will soon share the superlative joy of the heavenly "welcome home." "Thanks be unto God, which always causeth us to triumph in Christ" (2 Cor. 2:14).

5 Wednesday, July 16, 1975. Speaker: M. S. Nigri, general vice-president, General Conference.

Once again the selected theme was that of "Victorious Living." In view of the intensifying conflict to which we are exposed, and from which we cannot detach ourselves—except by caving in, and giving up—the timeliness and relevancy of such a theme can never be validly questioned.

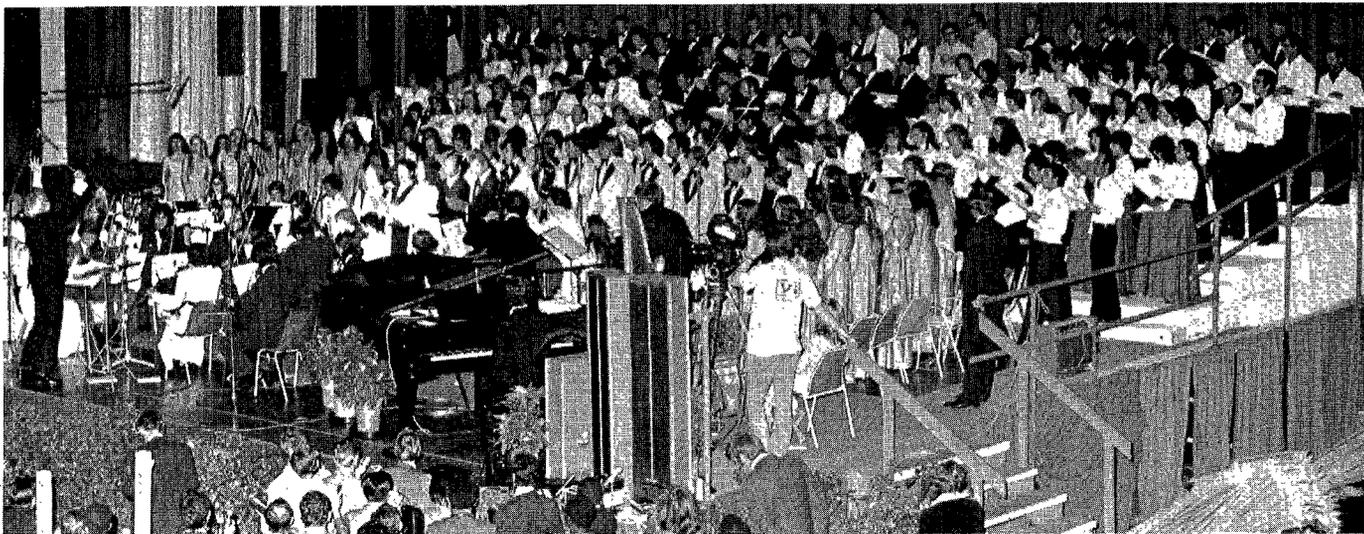
The erosive spirit of criticism and disgruntlement flourishes in a time of frustration and stress. One's own soul is thus damaged, and the cause of God is weakened through disloyalty.

Such was the case among the newly emancipated ancient Israelites. At the Red Sea, and in subsequent times of crisis and anxiety, they became embittered, critical, and disloyal to their leaders. As a result, and particularly because of their rebellion at Kadesh Barnea, most of the adults never got through to the Promised Land. They died in the desert. They suffered defeat, despite the fact that God never failed to do the "impossible" in the area of their basic needs.

God has not changed since those distant days. His power and interest, His willingness and love, have not diminished in the slightest. He is the same yesterday, today, and forever.

Two major means of victory through Christ were emphasized by the speaker: Bible study and prayer. God's people are interested in victory. Life more abundant, here and hereafter, depends on victory over every evil element that would sap our spiritual vitality and wreck our hopes of heaven.

Elder Nigri was therefore most earnest and probing as he considered the vital themes of personal Bible reading and personal prayer. Today there is a "crisis of confidence in the Word of God." In our daily program, therefore, we must give the Bible its proper place. Paul points out that needed transformation of life is achieved by renewing the mind (Rom. 12:2). For this, personal daily Bible reading is essential (see *The Desire of Ages*, p. 172).



For "The Great Conflict," the last program of the General Conference session, many singers joined the New England Youth Ensemble on stage for a music-and-slide presentation of the conflict of good and evil. Among the singers were the Hungarian choir, the Vienna choir, the Takoma Academy Chorale, the Italian choir, the Polish choir, and the Marienhoehe Missionary Seminary choir. Francisco de Araujo directed.

Ellen White affirms that Bible study and thoughtful contemplation of the life of Christ will assure spiritual enrichment and victory—power in the life (*The Desire of Ages*, p. 83).

Statistics show there is a depressingly large minority of Seventh-day Adventists who have no consistent personal program of Bible study and prayer. The times, our soul's welfare, and our desire for life eternal, demand such. It is supremely tragic that such items as social involvement, hobbies, and pleasures—especially TV—should be allowed to thrust completely from our program the practices of family and private prayer, and of Bible reading.

The Bible is as a pillar of fire by night and a pillar of cloud by day—giving illumination, shelter, comfort, and guidance.

One of the significant texts quoted was Psalm 119:11: "I have laid up thy word in my heart, that I might not sin against thee" (R.S.V.).

Are we bothered by failure, by lack of victory over some "irresistible" sin? Daily Bible study, devoutly done, will mercifully correct the situation. The sheer joy of victory is impossible without it.

6 *Thursday, July 17, 1975. Speaker: Jere Webb, pastor-evangelist, Texas, U.S.A.*

Too many earnest Christians, anxious to achieve the satisfaction of victorious living, make the mistake of "fighting the fight of sin instead of the fight of faith." This thought epitomizes the stimulating morning message by Pastor Webb.

For the Christian, life is a battle. Paul makes this clear in Ephesians 6. In Satan we face a malevolent foe. The mark of the mature Christian life will be that of victory over sin. Victory is vital. Without it none can realize eternal bliss. The joys of eternity are for "him that overcometh."

Human power alone, no matter how resolute, is inadequate to conquer sin. Here is where so many fail. Noble indeed is the concept of human will power personally battling against daunting odds. But on the spiritual level the ultimate verdict against human heroics could but be either that "he died fighting" or that "frustration and failure eventually sapped his spiritual morale."

The trouble is that too many would-be victors look inward instead of upward. They look too much at sin as the foe to be conquered, and too little at Christ as the source of victory. They are more impressed with their own sinfulness and the power of evil than with Christ's righteousness and His limitless strength.

"We must put our trust," said the speaker, "on the objective rock of God's Word, instead of depending on the subjective quicksand of our own experience." Heavenly power working in man, not human performance as the result of heroic will power, must be our main trust.

Our major concern throughout life must be to get right and to keep right with God through Jesus Christ, so that His power can freely operate in us. Of course, human effort in the sin encounter there must surely be. But the inspired formula stresses the order of priorities: "Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw near to God and he will draw near to you" (James 4:7, 8, R.S.V.). Here we have it—clearly, unmistakably: submit, resist, draw near.

National crisis under good King Jehoshaphat illustrates the principle (2 Chronicles 20). Faced by the superior military power of a triple alliance intent on liquidating God's people, the king looked heavenward (verse 12). His first thought was not to make more weapons, but to lean on God. His was the fight of faith. God honored him in the most remarkable way. The prophet assured him: "The battle is not yours, but the Lord's" (R.S.V.).

A happy thought, this. It applies to all God's saints. Our concerns are God's concerns. We are not alone in wanting to live victoriously. He shares this concern on our behalf; and today, as always, urges us to look "unto Jesus the author and finisher of our faith" (Heb. 12:2).

Here must ever be the main focus of our fight for victory—

not in personal power, but on trustful submission to the all-powerful Saviour, who promises to provide all the power necessary to overcome sin.

7 *Devotional study, Friday, July 18. Speaker: F. M. Arrogante, Philippine Union president.*

This concluding devotional study in the series on victorious living was a positive affirmation of victory for the remnant church. Ultimate triumph is assured. Such assurance enhances the will and power to endure hardship. It helps to sustain spiritual morale.

Although constrained by "great wrath" in pursuit of his aim to extinguish truth, Satan is doomed to fail. The saints are destined to triumph because, as Jesus declared, "the gates of hell" would never prevail against the dedicated custodians of truth. The prospect of victory is firmly enshrined in the prophecies of God's infallible word.

We were reminded: "Ours is not a movement of men, but of God. We are not here by accident. The church is here by divine appointment."

For triumph God has provided the power, the plan, and every provision. Everyone born of God is born to conquer.

But ultimate triumph is not achieved by an arbitrary act of God. It results from the steadfast faith of God's people who have demonstrated John's assurance: "This is the victory that overcometh the world, even our faith" (1 John 5:4).

Faith, courage, firm resolve, and self-discipline are all elements in victorious living. Such living, said the speaker, is somewhat like cycling. You must keep pedaling or you tumble. It is also like shaving. Yesterday's perfect shave will not suffice for today. You have to keep at it, undeterred by seemingly irrepressible forces.

In a world where sin is now rationalized, commercialized, and popularized, victory is for those who call sin by its right name—whose concepts of right and wrong, righteousness and iniquity, are clear cut and unambiguous.

The cases of the three Hebrews and of Daniel were cited. Terrifying as a fiery furnace and a lions' den most surely were, these men held fast their faith. Their attitude: "Our God is able." So uncompromising and courageous was their stand that it brought kings to their knees in recognition of the all-conquering power of the true God.

Ellen White declares that God's children must live the loyal life, regardless of consequences. There may sometimes be a price to pay, and not all may be granted such spectacular power of deliverance as were Daniel and his godly colleagues. But a life of spiritual victory, which all may have through the power of the Holy Spirit, is a life that will enjoy the triumphant and eternal glories of the kingdom to come.



Schillings, dollars, deutsche marks, francs, guilders, liras—all together about 60 different kinds of currencies—were dropped into session offering baskets and later counted by treasury personnel.

Final Report of the Plans Committee

[At the fifteenth business meeting, 3:00 P.M., July 18, the following items were submitted to the delegates and were approved.]

Home and Family Service

Recommended. To establish a Home and Family Service in the General Conference in harmony with the plans presented in the following report:

1. Rationale for a Home and Family Service.

Each department of the church is deeply involved with its specific area of interest, while at the same time many, if not all, departments are concerned with the Adventist home in at least some of its aspects. A service to meet the specific needs of the Adventist home should not be integrated with nor confined to any one department, but should be so structured that it can work effectively and harmoniously with all departments and the administration of the church.

2. Assignment of Responsibility.

The needs of the family shall be the specific assignment of the new Home and Family Service.

3. Administrative Structure.

The administration of the new service shall be as follows:

a. Director—A general field secretary of the General Conference shall be designated whose primary responsibility shall be to direct the Home and Family Service.

b. Standing Committee, Home and Family Service—

(1) Chairman—A general vice-president

(2) Secretary—The general field secretary assigned to the Home and Family Service

(3) A treasurer

(4) A secretary

(5) Three departmental directors

(6) Two professional persons from the Washington, D.C., area.

c. Specialized Personnel—The standing committee shall be empowered with appropriate approval, to co-opt persons with specialized training and expertise to assist with special projects and studies.

d. Channel of Authority—The channel of authority for communicating the plans and programs of the Home and Family Service shall be through the division, union, and local conference administrations to existing departments or other channels as the administration on the respective levels shall decide.

4. Terms of Reference.

a. Plan and organize training programs for ministers, teachers, and laymen, such as:

(1) Special seminars for ministers

(2) General seminars for churches, colleges, and academies.

b. Prepare materials for use by ministers in conducting pre- and post-marriage counseling programs.

c. Develop and coordinate viable programs to strengthen Adventist homes.

d. Work for all categories of church members, taking into consideration groups and socio-economic levels.

e. Develop suitable techniques and methods to reach the different "publics."

f. Represent the interest of the General Conference Home and Family Service on selected departmental advisories and other committees.

5. Media of Communication.

As a means of communication with Seventh-day Adventist homes, and in the absence of a full-time journal for this purpose, existing publications shall be used, such as:

a. *Ministry Magazine* to reach pastors with special material

b. *Review and Herald*

c. *Insight*

d. Division and union papers to reach the general membership.

Study of the Word of God

Seventh-day Adventists believe that the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, are the only unerring rule of faith and practice (see *Church Manual*, p. 32), and are therefore "to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience."—*The Great Controversy*, p. VII.

Satan's greatest deterrent to a strong Christian experience is to keep our minds occupied with anything and everything but the Word of God. "We need to understand more fully the value of the truths of the word of God and the danger of allowing our minds to be diverted from them by the great deceiver."—*The Ministry of Healing*, p. 451. We are admonished to "turn away from a thousand topics that invite attention. There are matters that consume time and arouse inquiry, but end in nothing. The highest interests demand the close attention and energy that are so often given to comparatively insignificant things. Accepting new theories does not in itself bring new life to the soul. Even an acquaintance

with facts and theories important in themselves is of little value unless put to a practical use. We need to feel our responsibility to give our souls food that will nourish and stimulate spiritual life."—*The Ministry of Healing*, p. 456.

Since the source of spiritual food is the Scriptures,

Recommended. To appeal to our ministers and members all over the world,

1. To make it their first work each day to prayerfully and diligently study God's Word and to so saturate their lives with it that they shall be continually under its influence.

2. To hide God's Word in their hearts through memorization of significant portions of Scripture.

3. To encourage every church member to read the Bible through each year.

4. To spend some time each day in the earnest study of the Sabbath school lesson.

5. To make the morning and evening worship a time when the whole family joins in reading the Word of God.

6. To call upon our ministers to "preach the Word" faithfully, and not to follow the popular trend so prevalent elsewhere to expound on the philosophies of men.

7. To appeal to our ministers to organize small prayer, study, and outreach groups in all of our churches so that in the setting of group study and discussion the Word of God shall be made more meaningful in their daily lives. Also to request the General Conference Committee to make provision for special aids to be prepared and made available to our pastors and through them to our people to assist and guide them in such study.

8. To encourage more specific study of the Biblical principles which offer solutions to the problems of modern living and the difficulties encountered in human relationships, so that such solutions might be understood and applied by church members in their own living and in helping the wider community. Specific areas of study should include such topics as:

a. Marital and family relationships

b. Child training

c. Cross-cultural relationships

d. Single living

The Church and Its Institutions

The early Christian church was a body of believers called into existence by the great commission which Christ gave to those who accepted His personal invitation to be His followers, and to those in turn who received from them the same invitation and commission. Under the guidance of the Spirit of Christ, the church grew

rapidly in numbers and was swiftly organized by the apostles for worship, for sustenance of the members, for service to others, and for the gospel outreach to all the world.

The apostle Paul was inspired to describe the church as Christ's body, of which the Lord was head, thus indicating its unity, organization, and mutual interdependence.

Similarly, after the Seventh-day Adventist Church came into existence, it found organization increasingly vital to the broad mission it felt called upon to fulfill. Institutional, church, conference, and legal corporate organizations were needed for such purposes as holding property, publishing its message, licensing ministers, receiving and dispensing offerings, determining standards of membership, and authorizing letters of transfer. From the time of the organization of the General Conference in 1863, there was rapid growth in many directions. Numerous churches, conferences, associations, and institutions were added, and in the early years of the twentieth century the denomination was reorganized along lines similar to those of today.

Christ's apostles, in carrying out the gospel commission, had followed their Lord in communicating His message, in performing works of mercy and healing as an integral part of His concern and theirs for the restoration of the whole man—body, mind and spirit—and in training new believers and workers in this same line of service.

So, also from their early beginnings Seventh-day Adventists have seen in the gospel commission and the example of the Lord and His apostles, the responsibility of followers of Christ to serve the whole man. In their world outreach they have therefore followed the pattern of their beginnings in the development of publishing, educational, health-care, and other institutions. As a result, today such Seventh-day Adventist church institutions are found in all countries around the world in which the Seventh-day Adventist Church has established its work.

In Seventh-day Adventist theology and philosophy of church operation such institutions have, from their inception, been integral parts of the church, direct instruments in the carrying out of its divine commission. Those who serve in these institutions of the church, whether in the fields of publishing, health, education, or any other, have been and are considered as workers of the church who have voluntarily dedicated their service to the church's mission.

The multiple units of the world

church, whether congregations, conferences, schools, publishing houses, hospitals, clinics, or other organizations, all find their organizational unity in the General Conference of Seventh-day Adventists in which they have representation, and through which they reach out to meet the needs of a distraught world.

In consideration of the great task that the Seventh-day Adventist Church has been given of bearing a saving message that makes men whole,

Resolved, That the 52nd session of the General Conference of Seventh-day Adventists reaffirm: Seventh-day Adventist denominationally operated institutions such as schools, hospitals, and publishing houses are the church fulfilling its teaching ministry, its health ministry, its literature ministry; therefore they are indispensable to, and indivisible from, the church's total ministry in carrying the gospel to all the world; and further

Resolved, That we as a church in session pledge ourselves and call upon institutional leaders and employees to maintain the high moral standards that have characterized these institutions and to resist tendencies toward secularization and worldliness whether they come from within or from without.

The Spirit of Prophecy

For more than a century, succeeding sessions of the General Conference of Seventh-day Adventists have affirmed the abiding confidence of the remnant church in, and continued gratitude for, the gift of the Spirit of Prophecy manifested in the writings of Ellen G. White.



A delegate from West Africa demonstrates how a "talking drum" talks during the Northern Europe-West Africa Division's report.

Ninety years have now passed since Ellen G. White came in 1885 to visit the emerging church in Europe. Today, the world session of the General Conference meets for the first time on this continent. On July 16, 1915, her tireless pen was laid down and her entreating voice stilled. Thus 60 years have already elapsed since she spoke and wrote as the Lord's messenger. Times have changed since Sister White wrote her inspired counsel from the United States, Europe, and Australia. The world of the past quarter of the twentieth century is a very different one from that which existed at the turn of the century. However, in reading the books, testimonies, and articles written by Mrs. White—now increasingly available also in non-English languages—we discover a quality of timelessness, and we sense that her writings come to grips in a realistic and contemporary way with the issues confronting God's people at this time.

The fundamental principles set forth in the Spirit of Prophecy writings do not shift back and forth with the passage of time. The teachings and instructions given in the early days of this movement are safe counsel to follow in these its latter days. Though the Advent Movement has now spread out from North America and Europe to the ends of the earth and is truly a worldwide family of believers, as delegates coming from all continents and scores of lands we recognize that the principles so vigorously and so clearly enunciated by Sister White apply, with equal value and consistency, to God's church around the globe. These writings lift up Christ and His Word, foster Biblical doctrines and standards, encourage personal piety, devotion and sacrifice, spiritual and physical health, church unity and effectual methods of work, provide a clearer understanding of our times and coming events, and offer needed warnings, admonitions, and reproof.

Recommended, 1. To record that we, the delegates attending this 52nd session of the General Conference, as did the delegates attending the fifth session in 1867, express our gratitude to God for the perpetuity of spiritual gifts during the gospel dispensation, and for the Spirit of Prophecy that means so much to the remnant church in these last days.

2. In order to more fully understand the Scriptures and God's purposes for His people, to call upon all Seventh-day Adventists throughout the world to prayerfully study these writings, together with the Scriptures, for the spiritual uplift and guidance they provide in daily life and in preparation for the Second Advent. "Believe in the Lord your God, so



Recording secretaries transcribe minutes of the business sessions.

shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20).

It was further, *Recommended*, To adopt the following proposals concerning the Spirit of Prophecy writings:

1. That editors of our church papers regularly draw the attention of the church members to the need and privilege of reading the writings of the Spirit of Prophecy with a view to preparing a people to meet their coming Lord.

2. That all church members, and especially those whose training and profession bring them in close contact with the scholarly and academic worlds, be made still more aware of the value of the writings of Sister White by greater familiarity with those concepts that are receiving increasing scientific corroboration.

3. That our church and institutional administrators, in their leadership roles, give even more careful heed than heretofore to the counsel received through the Spirit of Prophecy.

4. That special plans for the purchase of Ellen G. White books by denominational workers be continued and promoted; as well as plans to continue offering to our members the lowest prices possible at camp meetings and other special meetings.

5. That the Spirit of Prophecy committees in the overseas divisions should, with the support of the E. G. White Estate, the publishing houses, and the various conference organizations, take an interest in having the major writings translated and published, even in the language areas where the membership is small.

6. That students and workers be encouraged to make active use of the rich research materials being gathered at the E. G. White SDA Research Centers established in different parts of the world. This will facilitate and stimulate useful research and keep alive and strengthen confidence

in the Ellen G. White writings, especially among the younger generation.

Laymen's Evangelistic Thrust 1975-1980

Now, in this unprecedented hour for a world filled with wickedness and for its people for whom Christ died to save them from destruction,

Recommended, To call the great army of Adventist laymen around the world to:

1. A recognition of the desperate spiritual need of people today, the lateness of the hour, the extreme urgency of our God-given task, and the unique role and mission given to Adventist laymen as bearers of Christ's last message.

2. Unreserved dedication of life and resources for the speedy consummation of God's work in the earth.

3. Proclamation of the gospel of Christ to every creature without delay in cooperation with the ministry and by the fullest use of every God-given means to fulfill the great commission and to hasten the coming of the Lord, including:

- a. Personal witnessing.
- b. Community Services ministry to the whole person.
- c. Literature distribution in person, through libraries, hotels, motels, reading racks, and the mails.
- d. Ingathering in every home, shop, and office to search for souls.

e. Enrolling students in Bible correspondence study.

f. Lay preaching efforts.

g. Giving Bible studies.

h. Visiting with those who have shown interest in Bible truth.

4. To request each division to set goals in harmony with these minimum objectives in the laymen's evangelistic thrust for the coming quinquennium:

Annual: 120 million pieces of literature; quinquennium, 600 million.

Annual: 20 million hours of

Community Service; quinquennium, 100 million.

Annual: 18 million Bible studies; quinquennium, 90 million.

Annual: \$15 million Ingathering; quinquennium, \$75 million.

Annual: \$1 million SAWS offering; quinquennium, \$5 million.

Annual: 20,000 lay preaching efforts; quinquennium, 100,000.

Annual: 200,000 baptisms; quinquennium, 1 million.

5. To unite in daily prayer in seeking the outpouring of the Spirit of God to empower the church to complete its mission now.

Literature Emphasis Year—1976

WHEREAS, The 1974 Annual Council voted to designate 1976 as Literature Emphasis Year for the purpose of bringing before the church the unique role of the publishing ministry in the history of the evangelistic work of the church, and its potential as an important aid to the finishing of the work by bringing people to a decision,

Recommended, To bring to God's people in all the world the timely challenge:

1. To build around themselves a wall of protection, and to "guard the avenues to the soul" through a prayerful study of the Scripture and the counsels of the Spirit of Prophecy, especially in the light of the deceptive influences in the world today.

2. To become diligently and devotedly involved in the use of literature that all may have an experimental knowledge of the prediction, "God will soon do great things for us if we lie humble and believing at His feet. . . . *More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications.*"—*Colporteur Ministry*, p. 151. (Italics supplied.)

Witnessing for Christ Program

WHEREAS, the time of the end demands urgency on the part of every Seventh-day Adventist to give the final witness to everyone, everywhere; and whereas it is imperative that every church member be fully equipped to give a winsome witness that will eventually swell into the loud cry; the Witnessing for Christ program, based on the Holy Scriptures and the Spirit of Prophecy, has been prepared and field tested to train our laity in more effective personal witnessing.

Recommended, 1. To launch the Witnessing for Christ program as outlined in the new manual, in every division, union, and local conference/field as a part of the MISSION '76 evangelistic thrust.

2. To request administration, the Lay Activities, Youth, and

Sabbath School departments, and the Ministerial Association to be responsible for the implementation and follow-up of the Witnessing for Christ program, urging continuous witnessing training programs beyond 1976.

3. To request the General Conference Lay Activities Department and the Ministerial Association to prepare general guidelines for the launching of the Witnessing for Christ training program, and to ask divisions using these guidelines to develop a program that will first include training sessions for ministers and departmental directors on all levels of administration.

Sabbath School Evangelism Plans

WHEREAS, before the Seventh-day Adventist Church there lies

the challenge of preaching the gospel to all the world, and many still have not heard the good news; and recognizing the urgency of this task in the light of the exigencies of wars and general world conditions; and

WHEREAS, Ellen G. White counsels that "the Sabbath school should be one of the greatest instrumentalities, and the most effective, in bringing souls to Christ" (*Counsels on Sabbath School Work*, p. 10),

Recommended, To develop in the Sabbath schools of the world field a vibrant program of evangelism during the quinquennium 1975-1980, with a goal of one million new Sabbath school members, by

1. Better organization and utilization of Sabbath school

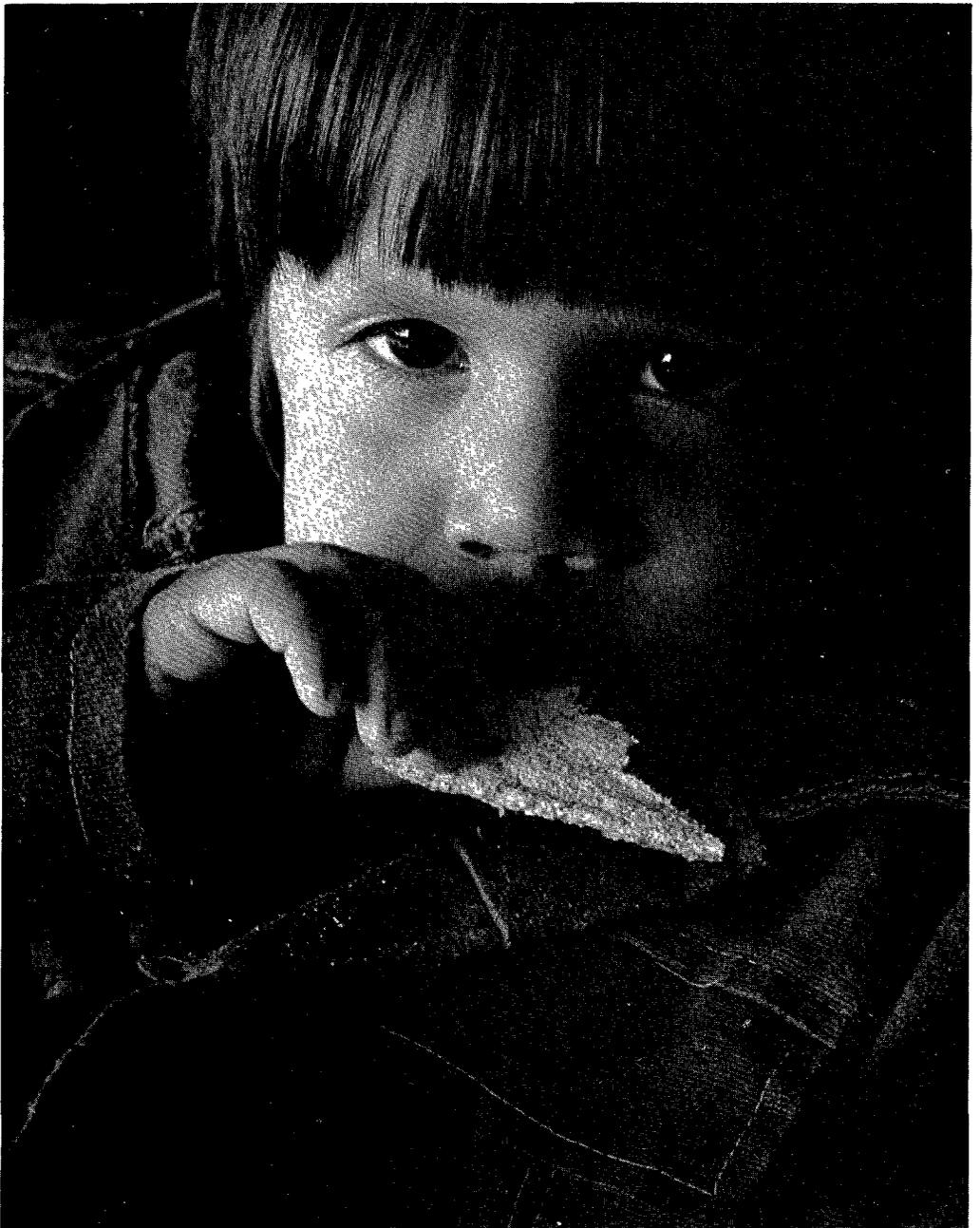
classes to make them dynamic evangelism action units.

2. Development of effective methods for attracting guests to Sabbath school, emphasizing especially Community Guest Days and Sabbath School Enlargement Month.

3. Appeals to pastors, Sabbath school officers and teachers, to seek to reclaim missing members by personal contacts until every church member is an active Sabbath school member.

4. A new impetus, by promotion, to all forms of branch Sabbath schools and Vacation Bible Schools.

5. Encouraging the presentation of gospel-centered Sabbath school programs, and the development of a well-trained, spiritually motivated teaching ministry.



A European youngster, spotted up in the balcony by a "Review" photographer, munches on a cracker.

The Citizen of Two Worlds

Sermon presented Sabbath
morning, July 19, 1975.

By C. O. FRANZ
General Conference Secretary

Text: Titus 2:11-15.

These words of admonition, of counsel, of hope, were written many years ago—more than 1900 years ago—by the great apostle Paul. They were addressed to “Titus, mine own son after the common faith.” They represent the words and counsel and encouragement of an experienced missionary addressed to a young missionary in an island field. Titus was at this time assigned to the island of Crete and to a missionary ministry among the Christian churches on that island.

Paul’s letters to the churches and to individual leaders such as Timothy and Titus are models of clarity and directness. In all of them he sought to build up the church of Jesus Christ, and to strengthen its leaders. He was a father, a teacher, and more than anything else “a servant of God, and an apostle of Jesus Christ.” We assume that the letter was meant to be shared with the churches and that Titus shared it.

It is not surprising, therefore, that immediately following the salutation Paul repeats the charge that he had undoubtedly given to Titus in verbal form at an earlier time, “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee” (Titus 1:5).

Evidently the good news of salvation had found fertile soil on the island of Crete. There was continuing need for organization and for the strengthening of the new members in this family of God. And, as is usually the case where the work of God is moving forward, there were those who were trying to tear down the work that Paul had begun and that Titus now carried forward. Paul dedicates a few verses in the first chapter of the letter to these “unruly and vain talkers and deceivers.” They are men who “profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (verses 10, 16).

These false teachers are motivated by the desire for financial gain. In pursuit of their goal they teach “things which they ought not.” Their “mouths must be stopped,” Paul says.

Use Positive Approach

Perhaps Titus wondered how he was to stop the mouths of these false and evil teachers. Paul did not leave him long in doubt. In chapter 2, verse 1, we read, “But speak thou the things which become sound doctrine.” Here is the positive approach and a lesson for the church today. The world is perishing for the lack of sound doctrine. There is “a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord” (Amos 8:11).

Paul then proceeds to outline for Titus the sound doctrine that will build up the believers and thwart the plans of those who would tear down and destroy the church. His counsels are practical, and directed to all age groups beginning with the aged men and women, including the young men, the young women, the “keepers at home,” and the servants of slaves.

It is not easy to categorize adequately these truths that Paul recommends as antidotes for the teachings of evil and false teachers. A complete classification would be long, indeed, but let us reduce his counsel to three sections: first of all, the redemptive grace and power found in Jesus Christ and available

to all men; second, the responsibility of Christian citizens in this present world; and finally, the blessed hope of citizenship above. First the power, then the present result, and finally the hope of all the ages.

In Titus 2:13, 14 Paul speaks of “our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity.”

This was the central theme of Paul’s preaching—Jesus Christ on Calvary’s cross, the Saviour of the world, the one and only source of salvation. To the Corinthians he wrote, “But we preach Christ crucified . . . Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men” (1 Cor. 1:23-25). He was “determined not to know any thing among . . . [the Corinthians], save Jesus Christ, and him crucified” (chap. 2:2).

What happened on the hill of Golgotha that day so long ago? Was it simply that three men died on three crosses? No! No! No! The glorious news of the gospel tells us that on that dark day one Man died that all men might live.

God at Calvary

What happened at Calvary? God was there. God the Son, yes, but also God the Father. His presence was not revealed at that time. But He was there. (See *The Desire of Ages*, pp. 753, 754.) Holy angels were there and witnessed the Saviour’s despairing agony with amazement, then veiled their faces from the fearful sight (*ibid.*, p. 753). The disciples were there, their minds “shrouded in uncertainty and doubt” (*The Great Controversy*, p. 346). Calvary “brought them a cruel disappointment” (*ibid.*, p. 348). They did not yet realize that “the ‘kingdom of God’ which they had declared to be at hand was established by the death of Christ” (*ibid.*, p. 347). “The kingdom of grace, which had before existed by the promise of God, was then established” (*ibid.*, p. 348).

Satan was there, and with his fierce temptations wrung the heart of Jesus. “When Jesus came into the world, Satan’s power was turned against Him. From the time when He appeared as a babe in Bethlehem, the usurper worked to bring about His destruction. In every possible way he sought to prevent Jesus from developing a perfect childhood, a faultless manhood, a holy ministry, and an unblemished sacrifice. But he was defeated.”—*The Desire of Ages*, p. 759.

What happened at Calvary? God’s character was vindicated before the universe. God the Father and God the Son were justified in their dealing with the rebellion of Satan (see *Patriarchs and Prophets*, pp. 68, 69). What happened at Calvary? The perfect Lamb of God took upon Himself the sins of the world—your sins and mine—and paid the penalty for them. But “the forgiveness of sins is not the *sole result* of the death of Jesus. He made the infinite sacrifice, not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God.”—*Testimonies*, vol. 5, p. 537.

Yes, all of this happened at Calvary! And Paul reminds Titus, “The grace of God that bringeth salvation hath appeared to *all men*” (Titus 2:11). The Christ of Calvary “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (verse 14). Calvary settled it all. The debt was paid, the enemy was defeated forever and eternally. Man was given a sure and certain choice. Here it became certain that every trace of sin will be removed from the universe—removed by blood or removed by fire. To every man and to every woman is given the choice. Your sins may be covered by the blood of Jesus Christ, resulting in everlasting life. Or your sins will be burned up with you in the fires of that last great day—everlasting death.

This was the message of Pentecost. “Repent, and be baptized every one of you in the name of Jesus Christ *for the remission of sins*, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God

shall call" (Acts 2:38, 39). This is still the gospel truth for today.

Power in the Cross

There is power in the cross of Calvary. That power is sufficient to see us through. There is salvation in the cross of Jesus Christ—salvation sufficient for all who will accept. How much we owe to Calvary—to the Father and the Son who both suffered so much at Calvary! With Paul, we glory in the cross, even though at best we faintly understand its cost.

The frail old man lay in a hospital bed day after day. Life was almost gone. In his prime he had been a powerful force in the business world. His fortune was immense. He had started life in poverty—a true "rags to riches" story. His sons and his grandchildren now benefited from the great fortune he had amassed.

Now his only diversions were the memories of past exploits and the occasional visits of his grandchildren. There were a dozen of them. And always before entering his room they were gathered around their mother for last-minute instructions, which were on this order. "Children," she would say, "you are now going to visit your grandfather for a few minutes. You must be quiet and well-mannered. And one thing you must always remember. Everything you have in this world you owe to this man—everything!"

But you and I are children of the King. We owe everything we have in this world and in the world to come to Him. What a privilege! How much we owe Him. Everything we have, everything for which we hope, comes from Him.

Peter spoke of the transitory nature of this world, of the day when the "heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10). This is a serious message for serious times. Those who understand will be a different kind of people. Peter challenges them with a serious question. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (verse 11).

In his letter to Titus, Paul also speaks of this present world and how the Christian will relate to it. "The grace of God," he said, teaches us "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11, 12).

What Does God Expect Today?

The admonition of Peter's and Paul's counsel brings us to the question that should be uppermost in our minds as we meet together here in Vienna in the mid-1970's. The question is, What does God expect of His church and of His people individually in this end time, in this climactic day when every sign shouts that the kingdom of grace will soon merge with the kingdom of glory? What kind of message should such a people be living and preaching "in this present world"?

First of all, it must be a message calling men to repentance. This is the message that Jesus preached, for the inspired record tells us, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17).

Repentance was the message of the apostolic church. Under the powerful preaching of Peter and the other apostles 3,000 souls were baptized in one day. Repentance is still an important part of the message that must be given today.

But repentance alone is far from sufficient. The sinner turns his back on the old ways, but he must find new ways. He discards the old habits and practices. He must have a new life-style patterned after the example of his Lord.

Another part of the message that the church must carry to the world today was emphasized by the servant of the Lord: "Justification by faith and the righteousness of Christ are the themes to be presented to a perishing world."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 3:15-21, p. 964.

When this great truth is understood and received it will

have the same effect today that it had on Martin Luther when a voice like thunder seemed to say to him, "The just shall live by faith" (Rom. 1:17). Christ has paid the penalty, and no man, no woman, has fallen so low or wandered so far that his sins may not be forgiven and blotted out when he confesses them and accepts the pardon so freely offered.

Linked closely with the message of justification by faith is that of sanctification. "Sanctification means habitual communion with God."—ELLEN G. WHITE, *Review and Herald*, March 15, 1906. Sanctification, it has been said, is the work of a lifetime, but it is not something that we can do in our own strength. The power must come from the spiritual powerhouse of the universe. Habitual communion with God is the formula, the means, the way. Here also in the message of sanctification we find one of the great truths for which the world is perishing.

Still "Present Truth"

There is still another message that has tremendous meaning to Seventh-day Adventists. It is a threefold message designed for the end time of history and linked with the great prophecies of Scripture. We refer to the three angels' messages of Revelation 14. These messages are still present truth. They must be proclaimed to the world. They have lost none of their importance. Many years ago the servant of the Lord wrote: "The messages of this chapter constitute a threefold warning which is to prepare the inhabitants of the earth for the Lord's second coming. The announcement, 'the hour of his judgment is come,' points to the closing work of Christ's ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour's intercession shall cease and He shall return to the earth to take His people to Himself."—*The Great Controversy*, pp. 435, 436.

These great truths point us to the culmination of all things earthly. The sinner who accepts them, who rearranges his life in harmony with them, is transformed from sinner to saint, even though he is still an earthly saint. Like the patriarch Abraham, he sojourns "in the land of promise, as in a strange country, dwelling in tabernacles. . . ." And like Abraham, he looks "for a city which hath foundations, whose builder and maker is God" (Heb. 11:9, 10).

This is the blessed hope, and Paul in writing to Titus strongly admonishes him—and us—to look forward to that blessed hope. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." This is the ultimate hope, the final hope, the valid hope. This is the answer to all the ills and problems of mankind. This also is a part of the message for today, the message entrusted to the church of God.

Let us make no mistake about it, brethren and sisters, the Lord is not just coming "someday." He is coming *soon*. It is as real as the brightness of the noonday sun. It is as close as moments to midnight. We are almost there. This is no time to become discouraged and give up. We are almost home.

A young soldier had returned from the wars. He had been in the center of several actions. More than once he had despaired of his life. Now he stood beside the jet plane that had brought him to his hometown. His aged father was by his side. A large crowd of his friends and fellow townsmen were there to welcome him home.

Turning to his father, he said, "Dad, I thought I would never see you or my friends here at home again. When the battle was raging all around me and my buddies were dying, I thought of you and longed for home. I prayed and God answered my prayers. Finally it was all over and they told me I could come home. I boarded a troopship and I said, 'Praise God! I'm going home!' Then we arrived at the disembarkation port and I said, 'Now I'm closer home.' At last I boarded this airplane and then I said, 'Now I'm really going home.' I sat there in the plane and I said, 'Now I'm almost home.' Finally the plane touched down. Then I said, 'Now I'm home.' "

Someday soon you and I are going to say that. What a glorious day it will be.

“Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry” (chap. 10:35-37).

This is one of the most wonderful promises to the remnant church. We need its message of courage and hope today. Notice two very special thoughts in this passage. First, “Ye have need of patience.” As Paul wrote these words to the Hebrew church, he probably did not fully understand how much patience would be required. He undoubtedly expected the “recompence of reward” in his day, or at least in a comparatively short time.

It was our privilege to live and labor among the Spanish-speaking people of Inter-America for several years. Hundreds of times we heard fathers say to their sons and daughters, “*paciencia.*” Patience! The message to the motorist in too much of a hurry was “*paciencia.*” The minister who chafed at committee delays was advised by his brother minister, “*paciencia.*” It was perhaps more a reminder than an admonition. And you and I need it today as we wait for this blessed hope.

Too often we read these words of Paul to the Hebrews and we are thankful for the promise; our confidence grows; we are reassured. But we ignore the important message in the middle of the passage. The promise will be received, Paul says, “After ye have done the will of God.”

God’s promises are conditional. He will fulfill His part of the contract. The real question is, Will I fulfill *my* part? Will the church, collectively and corporately, keep faith with the terms of this heavenly contract. God is far more eager to fulfill His part of the contract than we are to receive the great benefits that will accrue to us from its fulfillment. And the contract is heavily weighted in our favor. We contribute so little. God has promised to supply benefits beyond human calculation and comprehension. All He asks is that we do His will and accept the salvation offered so freely by our Saviour.

Christ, as our Example, was subject to His Father’s will. He prayed in the Garden of Gethsemane, “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt” (Matt. 26:39).

In this day when every sign points to the nearness of the blessed hope, we should daily ask the question, What is

God’s will for me? Like Paul on the Damascus road, our cry should be, “Lord, what wilt thou have me to do?” (Acts 9:6).

God delights to answer such prayers. Paul was not left in doubt regarding the will of God for him. Nor will you and I.

Divine revelation makes clear that there are *two parts* to the fulfillment of the will of God in connection with the consummation of the blessed hope.

First of all, it is a personal matter. I must be involved internally. “For this is the will of God, even your sanctification” (1 Thess. 4:3). Various translations illuminate this word “sanctification.”

“... that you should be *holy*” (N.E.B.).

“... that you should be *pure*” (T.C.N.T.).

“... that you should be *consecrated—separated and set apart* for pure and holy living” (Amplified).

Second, it is the will of God that this message of holiness, sanctification, be given quickly and immediately and with urgency to every living person on the face of the earth. It is not a message for the favored few. It is for every man, every woman, every child. “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matt. 24:14). It is a message of love. But it is also a message of judgment. God is depending on His saints in this last time to take it to “every nation, and kindred, and tongue, and people” (Rev. 14:6).

Dear brethren and sisters, you who represent a family of 2.5 million saints, what is your response to this great commission? Are you satisfied with your own experience in the Lord? Are you *satisfied* with your church and its outreach to the world in 1975? God grant that we may never be satisfied! Thankful for the rich blessings of God to us personally and to the church? Yes! But satisfied with things as they are? No! Joyful in the service of the King? Yes! Looking forward to another hundred years of progress for the church here on this earth and under present circumstances? Decidedly not!

“*Now is the time*, while the four angels are holding the four winds, to make our calling and election sure.”—*Early Writings*, p. 58.

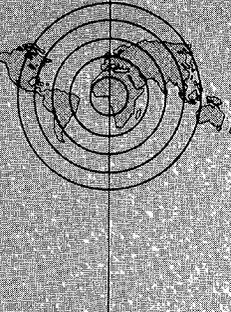
“*Now is the time* to lay up treasure in heaven and to set our hearts in order, ready for the time of trouble.”—*Ibid.*

“*Now is the time* for the law of God to be in our minds, foreheads, and written in our hearts.”—*Ibid.*

NOW IS THE TIME! MARANATHA!



The Italian choir, top, sang several times during the session, as did the Hungarian men’s choir, bottom, which is led by Stephan Halasz.



General Conference of

Seventh-day Adventists

FINANCIAL REPORTS of the

General Conference of Seventh-day Adventists

General Conference Corporation of
Seventh-day Adventists

General Conference of Seventh-day Adventists
Sustentation and Retirement Funds

General Conference Association of
Seventh-day Adventists

North American Conference Corporation
of Seventh-day Adventists

AUDITOR'S STATEMENT

To the Constituency of the
General Conference of
Seventh-day Adventists

The Auditing Department staff of the General Conference has examined the balance sheets of the General Conference of Seventh-day Adventists as of December 31 for the calendar years of 1970, 1971, 1972, 1973, and 1974, and the related statements of operations and retained net worth for the five years then ended. Our annual audits 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 were considered necessary in the circumstances.

The annual financial reports for the five years referred to above were presented to the Executive Committee of the General Conference at its annual Spring Meetings, with the statement of the General Conference auditors appended thereto. Each of these annual audited reports was formally accepted by the Executive Committee.

In our opinion, as staff auditors of the General Conference of Seventh-day Adventists, the accompanying balance sheet and notes appended thereto, showing a total net worth of \$43,412,964.60 as of December 31, 1974, and the comparative operating statements and comparative balance sheets for the quinquennium 1970-1974, present fairly the financial position of the General Conference of Seventh-day Adventists as of December 31, 1974, and the results of its operation for the five years then ended, and in conformity also with the applicable policies of the Seventh-day Adventist denomination in all material aspects.

R. M. DAVIDSON, Auditor
General Conference of
Seventh-day Adventists

Takoma Park
Washington, D.C.
April 2, 1975

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS Comparative Balance Sheet For Years Ending December 31, 1970 to 1974

ASSETS	1970	1971	1972	1973	1974
Current Assets					
Cash and Banks	511,592.98	612,945.34	639,196.13	451,552.23	767,232.21
Bonds and Securities (Net)	25,911,313.82	29,526,550.55	33,677,287.52	34,928,467.22	36,725,983.07
Accounts Receivable	9,931,744.40	12,991,953.82	12,397,751.56	14,713,049.19	14,405,622.80
Notes and Loans Receivable	357,739.31	423,038.49	442,302.66	473,382.45	455,406.30
Inventories	300,699.19	563,122.51	292,711.15	365,435.73	161,096.08
Prepaid Expense	50,472.67	381,383.50	553,834.99	618,559.62	161,394.85
Deposits	2,251.15	1,645.95	1,645.95	1,645.95	425.00
Total Current Assets	37,065,813.52	44,501,039.06	48,003,929.58	51,522,292.39	52,177,079.31
Other Assets					
Long Term Receivables	5,897,554.42	5,627,577.97	5,098,383.35	4,648,228.85	5,748,273.72
Fixed Assets					
Office Equipment	1.00	—	—	—	—
TOTAL ASSETS	42,963,368.94	50,128,617.03	53,102,312.93	56,170,521.24	57,925,353.03
LIABILITIES					
Current Liabilities:					
Accounts Payable	6,300,171.63	8,045,648.53	5,231,056.05	7,267,264.96	5,366,638.59
Trust Funds	5,193,906.83	6,183,398.11	7,690,660.71	7,732,841.84	9,062,262.27
Deferred Income	36,702.07	45,285.27	53,656.99	63,777.05	83,497.57
TOTAL LIABILITIES	11,530,780.53	14,274,331.91	12,776,273.75	15,063,883.85	14,512,398.43
NET WORTH					
Regular Net Worth					
Balance, January 1	11,479,356.20	12,421,729.60	13,593,337.29	15,345,305.82	19,114,114.17
Increase (Decrease) during year	942,373.40	1,171,607.69	1,751,985.53	3,768,808.35	(1,185,172.20)
Regular Net Worth, December 31	12,421,729.60	13,593,337.29	15,345,305.82	19,114,114.17	17,928,941.97
Net Worth Reserves					
Balance, January 1	19,977,319.85	19,010,858.81	22,260,947.83	24,980,933.36	21,992,523.22
Increase (Decrease) during year	(966,461.04)	3,250,089.02	2,719,985.53	(2,988,410.14)	3,491,499.41
Total Net Worth Reserves, December 31	19,010,858.81	22,260,947.83	24,980,933.36	21,992,523.22	25,484,022.63
TOTAL NET WORTH	31,432,588.41	35,854,285.12	40,326,239.18	41,106,637.39	43,412,964.60
TOTAL LIABILITIES & NET WORTH	42,963,368.94	50,128,617.03	53,102,312.93	56,170,521.24	57,925,353.03

Note: The General Conference of Seventh-day Adventists, cosignatory of an agreement for financing of the Loma Linda University Medical Center, is contingently liable to the New York Life Insurance Company as of December 31, 1974, in an amount of \$7,385,170.94 and to the Security Pacific National Bank of Loma Linda, California, in an amount of \$720,803.53.

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

**Comparative Statement of Operations and Retained Net Worth
For Years 1970 to 1974**

INCOME	1970	1971	1972	1973	1974	TOTAL
Tithes:						
Overseas	281,209.96	352,119.59	414,451.86	519,291.68	725,309.17	2,292,382.26
North America	31,871,246.97	35,036,829.36	36,792,851.57	46,447,620.01	55,139,700.54	205,288,248.45
Total Tithes	32,152,456.93	35,388,948.95	37,207,303.43	46,966,911.69	55,865,009.71	207,580,630.71
Offerings:						
Overseas	8,073,817.33	8,756,742.94	9,885,371.14	11,275,187.32	14,551,186.50	52,542,305.23
North America	18,944,931.35	19,972,228.05	21,276,283.82	23,599,801.84	25,896,143.11	109,689,388.17
Total Offerings	27,018,748.68	28,728,970.99	31,161,654.96	34,874,989.16	40,447,329.61	162,231,693.40
Miscellaneous:						
Interest and Dividends	1,792,193.34	1,634,636.26	1,669,391.00	2,207,697.67	3,306,091.28	10,710,099.55
Other	284,068.02	288,867.93	362,983.76	685,769.68	1,079,259.90	2,700,951.29
Total Miscellaneous	2,076,261.36	1,923,504.19	2,032,374.76	2,993,467.35	4,385,351.18	13,410,960.84
TOTAL OPERATING INCOME	61,247,466.97	66,041,424.13	70,401,335.15	84,835,368.20	100,697,690.50	383,223,284.95
EXPENSE						
Appropriations:						
Regular:						
Overseas	20,781,148.42	22,106,325.29	23,230,314.16	25,154,167.65	29,393,651.72	120,665,607.24
North America	7,061,671.05	7,347,515.38	4,461,276.15	2,356,627.85	6,195,466.27	24,443,894.21
General			3,433,347.96	6,155,997.66		15,784,811.89
Total Regular Appropriations	27,842,819.47	29,453,840.67	31,124,938.27	33,666,793.16	38,805,921.77	160,894,313.34
Reverible:						
Overseas	3,454,560.75	3,696,244.36	4,029,165.73	3,731,710.20	4,555,419.14	19,467,100.18
North America	18,639,771.79	20,214,228.93	19,954,799.33	27,183,580.66	33,247,407.05	119,239,787.76
Total Reverible Appropriations	22,094,332.54	23,910,473.29	23,983,965.06	30,915,290.86	37,802,826.19	138,706,887.94
Miscellaneous and Fixed:						
Overseas	604,593.47	782,171.71	966,940.42	1,288,848.13	1,557,655.91	5,200,209.64
North America	920,840.84	1,109,401.54	1,235,558.62	1,321,353.25	1,404,726.69	5,991,880.94
General	560,869.00	444,100.98	785,979.61	965,173.12	592,510.26	3,348,632.97
Total Misc. & Fixed Appropriations	2,086,303.31	2,335,674.23	2,988,478.65	3,575,374.50	3,554,892.86	14,540,723.55
General Administrative & Departmental Operations	4,150,662.24	4,483,974.71	4,900,240.12	5,461,076.55	6,057,524.79	25,053,478.41
TOTAL OPERATING EXPENSE	56,174,117.56	60,183,962.90	62,997,622.10	73,618,535.07	86,221,165.61	339,195,403.24
NET OPERATING GAIN	5,073,349.41	5,857,461.23	7,403,713.05	11,216,833.13	14,476,524.89	44,027,881.71
NON-OPERATING						
Income	420,615.53	2,132,973.90	2,139,225.87	759,579.66	365,087.30	5,817,482.26
Expense	31,958.46	116,767.60	35,494.33	5,604,947.12	6,916,315.24	12,705,482.75
Net Non-operating Gain (Loss)	388,657.07	2,016,206.30	2,103,731.54	(4,845,367.46)	(6,551,227.94)	(6,888,000.49)
Net Increase (Decrease) Before Transfers	5,462,006.48	7,873,667.53	9,507,444.59	6,371,465.67	7,925,296.95	37,139,881.22
TRANSFERS						
Transfers In		9,033.65		5,604,942.12	3,494,923.21	9,108,898.98
Transfers Out	4,519,633.08	6,711,093.49	7,755,476.06	8,207,599.44	12,605,392.36	39,799,194.43
Net Gain (Loss) on Transfers	(4,519,633.08)	(6,702,059.84)	(7,755,476.06)	(2,602,657.32)	(9,110,469.15)	(30,690,295.45)
NET INCREASE (DECREASE) TO REGULAR NET WORTH	942,373.40	1,171,607.69	1,751,968.53	3,768,808.35	(1,185,172.20)	6,449,585.77

AUDITOR'S STATEMENT

To the Constituency of the General Conference Corporation of Seventh-day Adventists

The Auditing Department staff of the General Conference has examined the balance sheets of the General Conference Corporation of Seventh-day Adventists as of December 31 for the calendar years of 1970, 1971, 1972, 1973, and 1974, and the related statements of income and expense and the analyses of the changes in fund balances for the five years then ended. Our annual audits 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 were considered necessary in the circumstances.

The annual financial reports for the five years referred to above were presented to the Board of Trustees of the General Conference Corporation of Seventh-day Adventists at its annual Spring Meetings, with the statement of the General Conference auditors appended thereto. Each of the annual audited reports was formally accepted by the Board of Trustees.

Three notes payable with balances totaling \$3,194,415.83 as of December 31, 1974, have been made in the name of the General Conference Corporation of Seventh-day Adventists on behalf of certain subsidiary organizations as outlined in the Balance Sheet Footnotes No. 1. These notes are entered as liabilities on the records of the subsidiary organizations only. Principal and interest payments are made directly to the lender by the subsidiary organizations.

In our opinion, as staff auditors of the General Conference of Seventh-day Adventists, with the exception noted above, the accompanying balance sheets of the Owned and Non-owned Funds as of December 31, 1974, and notes appended thereto, and the comparative statements of income and expense and the comparative balance sheets for the quinquennium 1970-1974, present fairly the financial position of the General Conference Corporation of Seventh-day Adventists as of December 31, 1974, and the results of its operations for the five years then ended, and in conformity also with the applicable policies of the Seventh-day Adventist church in all material aspects.

R. M. DAVIDSON, Auditor
General Conference of
Seventh-day Adventists

Takoma Park
Washington, D.C.
April 2, 1975

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

Balance Sheet Footnotes
December 31, 1974

1. Three notes were made in the name of the General Conference Corporation of Seventh-day Adventists on behalf of subsidiary organizations. These notes are entered as liabilities on the records of the subsidiary organizations only. Principal and interest payments are made directly to the lender by the subsidiary organization. Balances as of December 31, 1974, are as follows:

For Riverside Hospital: New York Life Insurance Company	\$1,704,415.83
For Oakwood College: Henderson National Bank of Huntsville, Alabama	150,000.00
For Bella Vista Hospital, Mayaguez, Puerto Rico: First National City Bank, New York Authorized maximum \$1,400,000.00	1,340,000.00
Total	\$3,194,415.83

Contingent Liabilities

2. The Corporation has signed as guarantor at the Security Pacific National Bank, Glendale and Wilson Branch, Glendale, California, on a loan authorization of \$2,500,000.00 for the Seventh-day Adventist Communications Center, Newbury Park, California. As of December 31, 1974, the amount drawn against this authorization totaled \$2,500,000.00.

3. The Corporation has signed as guarantor on equipment lease contracts for Riverside Hospital, Nashville, Tennessee, the following amounts as of December 31, 1974:

U.L.I. Leasing, Inc.	\$117,450.00
U.S. Leasing	223,693.30
Total	\$341,143.30

4. The Corporation has signed as guarantor with the Security Pacific National Bank for an open line of credit of \$200,000.00 for Loma Linda Foods Company. As of December 31, 1974, \$200,000.00 of this line of credit was in use.

The Corporation has also guaranteed the following lease agreements for Loma Linda Foods Company, Riverside, California:

Security Pacific Leasing Corp., San Francisco, Calif.	\$50,000.00
Total authorized \$250,000.00	
Security Pacific National Bank, La Sierra Branch, Riverside, California	4,670.00
Original amount \$18,900.00	

5. The Corporation has signed as guarantor with the following organizations for loans to Loma Linda University, Loma Linda, California, with balances as of December 31, 1974, as follows:

New York Life Insurance Company	\$7,385,170.94
Security Pacific National Bank, Loma Linda, California	720,803.53
Total	\$8,105,974.47

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

Comparative Statement of Mission Offerings Income

BY CATEGORY	1970	1971	1972	1973	1974	TOTAL
Sabbath School:						
Overseas	3,848,939.49	4,258,376.89	4,879,813.72	5,918,868.68	7,740,300.37	26,646,299.15
North America	10,533,388.09	11,132,420.34	12,077,975.27	13,410,895.02	15,052,268.25	62,206,946.97
Total Sabbath School	14,382,327.58	15,390,797.23	16,957,788.99	19,329,763.70	22,792,568.62	88,853,246.12
Ingathering:						
Overseas	3,421,712.79	3,601,579.86	3,927,624.03	4,145,111.28	5,251,651.92	20,347,679.88
North America	7,176,439.18	7,327,977.81	7,325,528.67	7,776,346.91	8,178,537.13	37,984,829.70
Total Ingathering	10,598,151.97	10,929,557.67	11,453,152.70	11,921,458.19	13,430,189.05	58,332,509.58
Other:						
Overseas	803,165.05	896,786.19	1,077,933.39	1,211,207.36	1,559,234.21	5,548,326.20
North America	1,235,104.08	1,511,829.90	1,672,779.88	2,412,559.91	2,665,337.73	9,497,611.50
Total Other	2,038,269.13	2,408,616.09	2,750,713.27	3,623,767.27	4,224,571.94	15,045,937.70
GRAND TOTAL	27,018,748.68	28,728,970.99	31,161,654.96	34,874,989.16	40,447,329.61	162,231,693.40
BY SOURCE						
Overseas:						
Sabbath School	3,848,939.49	4,258,376.89	4,879,813.72	5,918,868.68	7,740,300.37	26,646,299.15
Ingathering	3,421,712.79	3,601,579.86	3,927,624.03	4,145,111.28	5,251,651.92	20,347,679.88
Other	803,165.05	896,786.19	1,077,933.39	1,211,207.36	1,559,234.21	5,548,326.20
Total Overseas	8,073,817.33	8,756,742.94	9,885,371.14	11,275,187.32	14,551,186.50	52,542,305.23
North America:						
Sabbath School	10,533,388.09	11,132,420.34	12,077,975.27	13,410,895.02	15,052,268.25	62,206,946.97
Ingathering	7,176,439.18	7,327,977.81	7,325,528.67	7,776,346.91	8,178,537.13	37,984,829.70
Other	1,235,104.08	1,511,829.90	1,672,779.88	2,412,559.91	2,665,337.73	9,497,611.50
Total North America	18,944,931.35	19,972,228.05	21,276,283.82	23,599,801.84	25,896,143.11	109,689,388.17
GRAND TOTAL	27,018,748.68	28,728,970.99	31,161,654.96	34,874,989.16	40,447,329.61	162,231,693.40

GENERAL CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Comparative Consolidated Statement of Income and Expense—Non-Owned Funds For Years 1971 to 1974 *

INCOME	1971	1972	1973	1974	TOTAL
Interest Income—All Sources	8,089.88	18,800.47	10,604.85	8,537.11	46,032.31
Dividend Income	91,605.00	91,705.00	95,845.00	110,940.36	390,095.36
Earned Income—GC Investment Fund	136,497.72	143,796.88	144,878.63	109,389.54	534,564.77
Subtotal	236,194.60	254,302.35	251,328.48	228,867.01	970,692.44
Subtract Income to Fund Balances	42,299.30	38,119.11	77,444.43	52,239.66	210,102.50
Net Operating Income	193,895.30	216,183.24	173,884.05	176,627.35	760,589.94
EXPENSE					
Interest Expense	104,262.29	77,797.96	84,838.63	68,668.73	335,567.61
Specifically Invested Dividends	14,201.78	83,946.78	87,586.78	93,861.63	279,596.97
Annuity Expense	20,916.86	23,700.66	25,613.45	27,522.49	97,752.86
Subtotal	139,380.93	185,444.80	198,038.86	190,052.85	712,917.44
Subtract Expense to Fund Balances	35,118.64	42,523.64	47,204.46	44,362.26	169,209.00
Net Operating Expense	104,262.29	142,921.16	150,834.40	145,690.59	543,708.44
NET OPERATING GAIN (LOSS)	89,633.01	73,262.08	23,049.65	30,936.76	216,881.50
NON-OPERATING					
Income:					
Capital Gains Distribution	77,405.61	117,671.80	86,512.88	3,163.37	284,753.66
Gain Value of Marketable Securities	213,851.38	49,271.06	—	—	263,122.44
Subtotal	291,256.99	166,942.86	86,512.88	3,163.37	547,876.10
Subtract Income to Fund Balances	11,085.02	13,000.72	10,441.04	3,163.37	37,690.15
Net Non-Operating Income	280,171.97	153,942.14	76,071.84	—	510,185.95
Expense:					
Loss on Sale of Securities	—	1,146.06	216,619.57	18,391.53	236,157.16
Prior Year Adjustment	—	—	37,274.86	—	37,274.86
Subtotal	—	1,146.06	253,894.43	18,391.53	273,432.02
Subtract Expense to Fund Balances	—	—	35,765.31	7,604.98	43,370.29
Net Non-Operating Expense	—	1,146.06	218,129.12	10,786.55	230,061.73
Net Non-Operating Gain (Loss)	280,171.97	152,796.08	(142,057.28)	(10,786.55)	280,124.22
TRANSFERS					
Transfers In:					
From Reserve for Security Fluctuation	—	649,158.41	257,679.42	—	906,837.83
Transfers Out:					
To Reserve for Gains & Losses/Security Fluctuation	369,804.98	11,996.20	—	—	381,801.18
Net Transfers In (Out)	(369,804.98)	637,162.21	257,679.42	—	525,036.65
Income (Decrease) to Surplus	—	863,220.37	138,671.79	20,150.21	1,022,042.37

* 1970 is not compared here because of change to Fund Accounting System on January 1, 1971.

GENERAL CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Comparative Consolidated Statement of Income and Expense—Owned Funds For Years 1971 to 1974 *

INCOME	1971	1972	1973	1974	TOTAL
Interest Income—All Sources	32,596.23	126,954.97	145,580.90	225,843.23	530,975.33
Rental Income	246,422.47	338,028.82	385,151.96	561,707.17	1,531,310.42
Miscellaneous Income	13,859.17	13,262.83	13,262.89	21,762.95	62,147.84
Total Operating Income	292,877.87	478,246.62	543,995.75	809,313.35	2,124,433.59
EXPENSE					
General	669.03	1,472.45	1,158.02	2,525.75	5,825.25
Interest	2,819.18	10,449.55	129,443.03	196,086.42	338,798.18
Legal	11,090.00	12,722.50	13,688.35	13,114.00	50,614.85
Salaries and Related	8,320.81	7,056.14	5,478.00	5,748.60	26,603.55
Depreciation	156,915.74	189,896.12	244,992.09	268,049.16	859,853.11
Grounds	2,215.89	2,294.01	1,756.45	3,131.08	9,397.40
Insurance	9,703.70	14,201.15	20,440.18	18,246.18	62,600.21
Maintenance	41,254.15	118,939.51	258,934.19	137,526.46	556,654.31
Rentals	14,119.62	12,029.00	7,098.00	12,896.06	46,142.68
Taxes	8,488.21	14,741.03	13,747.88	12,299.76	49,276.88
Utilities	4,478.87	4,503.24	5,345.37	6,165.33	20,492.81
Total Operating Expense	260,075.20	388,214.70	702,090.56	675,788.77	2,026,169.23
Net Operating Gain (Loss)	32,802.67	90,031.92	(158,094.81)	133,524.58	98,264.36
NON-OPERATING					
Income:					
Equipment Sales	—	10,356.78	4,687.63	37,634.74	52,679.15
Prior Year Adjustments	—	6,637.07	750.62	3,861.80	11,249.49
Capital Donations	1,261,179.62	549,064.68	612,802.67	438,281.29	2,861,328.26
Gain on Sale of Property	—	—	11,790.62	46,721.95	58,511.97
Equipment Donations	—	—	—	2,210.58	2,210.58
Excess Depreciation from Current Fund	—	—	—	3,062.70	3,062.70
Total Non-Operating Income	1,261,179.62	566,058.53	630,030.94	531,773.06	2,989,042.15
Expense:					
Prior Year Adjustments	81,535.62	36,873.24	11,669.47	17,490.46	147,568.79
Sale of Assets	22,934.85	4,806.26	3,559.50	202,724.04	234,024.65
Total Non-Operating Expense	104,470.47	41,679.50	15,228.97	220,214.50	381,593.44
Net Non-Operating Gain (Loss)	1,156,709.15	524,379.03	614,801.97	311,558.56	2,607,448.71
TRANSFERS					
Transfers In:					
Transfers Out	6,730.15	4,829.63	—	—	11,559.78
Net Transfers In (Out)	(6,730.15)	6,730.15	—	1,036.03	1,036.03
Net Gain or (Loss) to Surplus	1,182,781.67	621,141.10	456,707.16	446,119.17	2,706,749.10

* 1970 is not compared here because of change to Fund Accounting System on January 1, 1971.

GENERAL CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Comparative Consolidated Balance Sheet—Non-Owned Funds For Years Ending December 31, 1971 to 1974 *

ASSETS	1971	1972	1973	1974
Current Assets:				
Cash and Bank	—	—	—	39,359.36
Securities and Investments	5,160,404.64	5,480,144.38	4,466,683.43	3,688,888.89
Accounts Receivable	—	346,124.15	127,517.02	125,584.76
Notes and Loans Receivable	—	—	3,860.81	91,505.83
Estate Debit Balance	—	—	—	347.23
Total Current Assets	5,160,404.64	5,826,268.53	4,598,061.26	3,945,686.07
Other Assets:				
Notes and Loans Receivable	—	—	37,397.80	54,933.57
Real Estate Investments	42,796.18	42,796.18	90,800.18	90,799.18
Trust Properties—Nominal Value	—	—	—	7.00
Intangible Assets	—	—	5.00	5.00
Total Other Assets	42,796.18	42,796.18	128,202.98	145,744.75
TOTAL ASSETS	5,203,200.82	5,869,064.71	4,726,264.24	4,091,430.82
LIABILITIES				
Current Liabilities:				
Accounts Payable	81,998.75	1,122,542.15	63,071.91	171,176.25
Notes and Loans Payable	14,001.20	—	1,733.25	—
Liabilities—Estate Balances	1,496,683.34	603,667.94	350,415.06	112,652.15
Liabilities—Revoeable T/A Trustees	1,250,236.38	1,470,537.73	1,723,378.52	1,866,067.28
Total Current Liabilities	2,842,919.67	3,196,747.82	2,138,598.74	2,149,895.68
Long-Term Liabilities:				
Notes and Loans Payable	—	—	8,398.14	—
Liabilities—Irrevocable T/A Trustees	704,408.30	704,429.30	697,629.30	765,489.69
Liabilities—Annuity Group Balances	619,420.27	705,376.85	700,910.09	800,274.27
Total Long-Term Liabilities	1,323,828.57	1,409,806.15	1,406,917.53	1,565,763.96
TOTAL LIABILITIES	4,166,748.24	4,606,553.97	3,545,516.27	3,715,659.64
SURPLUS AND SURPLUS RESERVES				
Reserve for Gains and Losses	1,036,452.58	1,262,510.74	1,180,727.97	375,771.18
TOTAL LIABILITIES AND SURPLUS	5,203,200.82	5,869,064.71	4,726,264.24	4,091,430.82

* 1970 is not compared here because of change to Fund Accounting System on January 1, 1971.

GENERAL CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Comparative Consolidated Balance Sheet—Owned Funds For Years Ending December 31, 1971 to 1974 *

ASSETS	1971	1972	1973	1974
Current Assets:				
Cash and Bank	15,093.72	5,555.09	3,198.67	1,872.41
Securities and Investments	50,000.00	113,000.00	115,000.00	115,000.00
Accounts Receivable	109,417.25	1,047,336.99	36,823.94	60,000.00
Notes and Loans Receivable	1,043,743.63	4,986.00	1,527.00	21,251.63
Accrued Interest Receivable	7,581.38	10,669.99	39,157.21	—
Prepaid Expense	8,996.12	15,201.72	13,417.97	10,145.45
Total Current Assets	1,234,832.10	1,196,749.79	209,124.79	208,269.49
Other Assets:				
Notes and Loans Receivable	120,348.04	1,014,775.84	2,219,424.70	2,742,394.29
Real Estate Investments	1,489,385.86	1,489,888.86	1,478,412.46	1,408,946.83
Other Assets	375,000.00	375,000.00	375,000.00	375,000.00
Total Other Assets	1,984,733.90	2,879,664.70	4,072,837.16	4,526,341.12
Fixed Assets:				
Land	447,002.63	447,002.63	447,002.63	509,377.96
Land Improvements—Net	22,537.44	50,981.91	47,584.55	53,290.36
Buildings—Net	5,743,546.27	6,273,082.47	6,390,502.40	6,166,716.50
Equipment—Net	515,236.16	781,368.38	857,507.71	790,272.69
Total Fixed Assets	6,728,316.50	7,552,435.39	7,742,597.29	7,519,657.51
TOTAL ASSETS	9,947,882.50	11,628,849.88	12,024,559.24	12,254,268.12
LIABILITIES				
Current Liabilities:				
Accounts Payable	1,265,869.00	2,375,265.99	2,071,427.63	1,917,997.47
Installment Contract Payable	—	7,159.44	12,000.00	12,000.00
Deferred Income	—	—	—	55.90
Total Current Liabilities	1,265,869.00	2,382,425.43	2,083,427.63	1,930,053.37
Long-Term Liabilities:				
Deferred Income	50,000.00	—	50,000.00	—
Installment Contract Payable	—	—	188,000.00	176,000.00
Total Long-Term Liabilities	50,000.00	—	238,000.00	176,000.00
TOTAL LIABILITIES	1,315,869.00	2,382,425.43	2,321,427.63	2,106,053.37
SURPLUS AND RESERVES				
Surplus:				
Unappropriated Surplus	2,106,284.96	2,200,402.57	2,086,303.65	2,268,300.21
Net Invested in Plant Fund	6,728,316.50	7,552,435.39	7,742,597.29	7,519,657.51
Reserves	7,766.18	1,036.03	1,036.03	—
Unexpended Plant Fund	(210,354.14)	(507,449.54)	(126,805.36)	(360,257.30)
Total Surplus & Reserves	8,632,013.50	9,246,424.45	9,703,131.61	10,148,214.75
TOTAL LIABILITIES & SURPLUS	9,947,882.50	11,628,849.88	12,024,559.24	12,254,268.12

* 1970 is not compared here because of change to Fund Accounting System on January 1, 1971.

AUDITOR'S STATEMENT

To the Constituency of the
General Conference of
Seventh-day Adventists

The Auditing Department staff of the General Conference has examined the balance sheets of the General Conference of Seventh-day Adventists Sustentation and Retirement Funds as of December 31 for the calendar years 1970, 1971, 1972, 1973, and 1974, and the related statements of operations and retained net worth for the five years then ended. Our annual audits were conducted 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.

The annual financial reports for the five years referred to above were presented to the Executive Committee of the General Conference at its annual Spring Meetings, with the statement of the General Conference auditors appended thereto. Each of these annual audited reports was formally accepted by the Executive Committee.

In our opinion, as staff auditors of the General Conference of Seventh-day Adventists, the accompanying balance sheet and notes appended thereto, showing a total fund balance of \$31,757,479.56 and the comparative operating statements and comparative balance sheets for the quinquennium 1970-1974, present fairly the financial condition of the General Conference of Seventh-day Adventists Sustentation and Retirement Funds as of December 31, 1974, and the results of its operation for the five years then ended, and in conformity also with the applicable policies of the Seventh-day Adventist church in all material aspects.

R. M. DAVIDSON, Auditor
General Conference of
Seventh-day Adventists

Takoma Park
Washington, D.C.
April 2, 1975

**GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS
SUSTENTATION AND RETIREMENT FUNDS**

**Comparative Consolidated Balance Sheet
For Years Ending December 31, 1970 to 1974**

ASSETS	1970	1971	1972	1973	1974
<i>Current Assets:</i>					
Cash and Banks	37,139.52	76,284.53	146,677.86	93,902.78	106,088.72
Investments (FMV)	20,419,323.13	25,570,028.63	30,106,502.74	30,297,131.49	29,295,781.82
Accounts Receivable	1,689,743.51	1,565,988.32	2,057,411.53	2,285,205.55	2,252,293.01
Total Current Assets	22,146,206.16	27,212,301.48	32,310,592.13	32,676,239.82	31,654,163.55
<i>Other Assets:</i>					
Long-Term Receivables	---	---	---	---	161,000.00
Total Assets	22,146,206.16	27,212,301.48	32,310,592.13	32,676,239.82	31,815,163.55
<i>LIABILITIES</i>					
<i>Current Liabilities:</i>					
Accounts Payable	331,344.54	99,558.45	248,989.64	70,955.48	57,683.99
FUND BALANCES					
Balance, January 1	18,093,354.79	21,814,861.62	27,112,743.03	32,061,602.49	32,605,284.34
Increase (Decrease) During Year	3,721,506.83	5,297,881.41	4,948,859.46	543,681.85	(847,804.78)
Balance, December 31	21,814,861.62	27,112,743.03	32,061,602.49	32,605,284.34	31,757,479.56
TOTAL LIABILITIES & FUND BALANCES	22,146,206.16	27,212,301.48	32,310,592.13	32,676,239.82	31,815,163.55

Note: Investments in the General Sustentation Fund include \$1,300,000.00 with the McNeill Pacific Investment Plan which is represented by shares in a real estate limited partnership. Inasmuch as there is no market quotation available on this investment, this figure represents the original cost.

**GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS
SUSTENTATION AND RETIREMENT FUNDS**

**Comparative Consolidated Statement of Operations
and Retained Net Worth
For Years 1970 to 1974**

INCOME	1970	1971	1972	1973	1974	TOTAL
Sustentation Receipts	12,203,485.92	13,388,500.69	15,070,774.45	16,654,206.54	18,722,812.42	76,039,780.02
Earned Income from Investments	932,108.58	1,070,483.43	1,247,038.03	1,620,996.03	2,107,870.46	6,978,496.53
Bank Interest	1,620.70	287.55	526.47	4,178.53	42,259.93	48,873.18
Miscellaneous	2,080.41	1,260.58	2,270.51	560.00	3,055.02	9,226.52
Total Operating Income	13,139,295.61	14,460,532.25	16,320,609.46	18,279,941.10	20,875,997.83	83,076,376.25
EXPENSE						
Sustentance Payments	9,738,564.91	10,991,996.85	12,131,335.88	13,350,854.09	14,792,103.75	61,004,855.48
Administrative and Office	66,956.64	75,950.22	79,908.22	97,086.72	94,846.56	414,748.36
Total Operating Expense	9,805,521.55	11,067,947.07	12,211,244.10	13,447,940.81	14,886,950.31	61,419,603.84
Operating Gain	3,333,774.06	3,392,585.18	4,109,365.36	4,832,000.29	5,989,047.52	21,656,772.41
NON-OPERATING						
Income	387,732.77	1,932,545.40	856,778.12	682,550.39	240,229.46	4,099,836.14
Expense	---	27,249.17	17,284.02	4,970,868.83	7,077,081.76	12,092,483.78
Net Non-Operating Gain (Loss)	387,732.77	1,905,296.23	839,494.10	(4,288,318.44)	(6,836,852.30)	(7,992,647.64)
Net Increase (Decrease) to Fund Balance	3,721,506.83	5,297,881.41	4,948,859.46	543,681.85	(847,804.78)	13,664,124.77

AUDITOR'S STATEMENT

To the Constituency of the
General Conference Association
of Seventh-day Adventists

The Auditing Department staff of the General Conference has examined the balance sheets of the General Conference Association of Seventh-day Adventists as of December 31 for the calendar years 1970, 1971, 1972, 1973, and 1974, and the related statements of operations and retained net worth for the five years then ended. Our annual audits were conducted 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.

The annual financial reports for the five years referred to above were presented to the Executive Committee of the General Conference at its annual Spring Meetings, with the statement of the General Conference auditors appended thereto. Each of these annual audited reports was formally accepted by the Executive Committee.

In our opinion as staff auditors of the General Conference of Seventh-day Adventists the accompanying balance sheet and notes appended thereto, showing a total fund balance of \$971.05 and the comparative operating statements and comparative balance sheets for the quinquennium 1970-1974, present fairly the financial condition of the General Conference Association of Seventh-day Adventists as of December 31, 1974, and the results of its operation for the five years then ended, and in conformity also with the applicable policies of the Seventh-day Adventist church in all material aspects.

R. M. DAVIDSON, Auditor
General Conference of
Seventh-day Adventists

Takoma Park
Washington, D.C.
April 2, 1975

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

**Comparative Balance Sheet
For Years Ending December 31, 1970 to 1974**

ASSETS	1970	1971	1972	1973	1974
<i>Current Assets.</i>					
Accounts Receivable	58,011.05	58,001.05	57,991.05	991.05	971.05
<i>Fixed Assets:</i>					
Real Estate	200.00	200.00	200.00	200.00	200.00
Less: Reserve	200.00	200.00	200.00	200.00	200.00
Total Fixed Assets	---	---	---	---	---
TOTAL ASSETS	58,011.05	58,001.05	57,991.05	991.05	971.05
LIABILITIES	---	---	---	---	---
NET WORTH					
<i>Regular Net Worth:</i>					
Balance, January 1	58,026.05	58,011.05	58,001.05	57,991.05	991.05
Increase (Decrease) for Year	(15.00)	(10.00)	(10.00)	(57,000.00)	(20.00)
Balance, December 31	58,011.05	58,001.05	57,991.05	991.05	971.05

Note: The General Conference Association of Seventh-day Adventists, cosignatory of an agreement for financing of the Loma Linda University Medical Center, is contingently liable to the New York Life Insurance Company as of December 31, 1974, in an amount of \$7,385,170.94 and to the Security Pacific National Bank of Loma Linda, California, in an amount of \$720,803.53.

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

**Comparative Statement of Operations and Retained Net Worth
For Years 1970 to 1974**

INCOME	1970	1971	1972	1973	1974	TOTAL
None	---	---	---	---	---	---
EXPENSE						
Filing Fee	15.00	10.00	10.00	---	20.00	55.00
Appropriation to General Conference Corporation	---	---	---	57,000.00	---	57,000.00
TOTAL EXPENSE	15.00	10.00	10.00	57,000.00	20.00	57,055.00
Net Increase (Decrease) to Net Worth	(15.00)	(10.00)	(10.00)	(57,000.00)	(20.00)	(57,055.00)

**NORTH AMERICAN CONFERENCE
CORPORATION OF
SEVENTH-DAY ADVENTISTS**

To Whom It May Concern:

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.

K. H. EMMERSON, Treasurer

J. C. KOZEL, Secretary

Washington, D.C.
December 31, 1974

Attested by:

R. M. DAVIDSON, C.P.A., Auditor
General Conference of
Seventh-day Adventists

Overview of Services and Institutions

Andrews University

By RICHARD HAMMILL, *President*

Andrews University offers its graduate and professional training in two graduate schools: The Seventh-day Adventist Theological Seminary and the School of Graduate Studies.

The Theological Seminary

The Theological Seminary offers four curricula designed to fulfill specific functions in the education of the ministry of the Adventist Church.

1. *The Master of Divinity curriculum*: designed to produce pastor-evangelists who can lead out in the soul-winning activities of the church.

2. *The Doctor of Ministry curriculum*: designed for the ministers who need to study for specialized leadership roles within the church. Prerequisite is the completion of the Master of Divinity curriculum, evidence of successful ministerial experience, and the definite probability of a leadership role in the Adventist Church.

3. *The Doctor of Theology curriculum*: designed to help alleviate the shortage of highly trained Seventh-day Adventist ministers who can serve the church as Bible teachers and teachers of religion. Prerequisite is the successful completion of the Master of Divinity degree with a high level of scholarship.

4. *Continuing education of Seventh-day Adventist workers*: offered at Andrews through two avenues:

a. A Missionary Orientation Program helps the missionary successfully to preach or teach the Adventist message to people of a different culture from his own and to enable him and his family to make the necessary adjustments in living and thinking as related to different cultural settings.

b. The Andrews University Extension School programs are operated in various overseas mission fields by members of the Andrews University faculty with the assistance of various personnel from the General Conference headquarters.

The School of Graduate Studies

1. *The Master of Business Administration*: designed to train Adventist youth in the areas of business to serve as church treasurers, business managers, hospital administrators, industrial superintendents, and other business-leadership positions in the church.

2. *The Master of Arts curriculum*: offered in areas designed to train teachers of biology, education, English, history, mathematics, music, and religion.

3. *The Master of Arts in Teaching*: offered in art education, business education, chemistry, communication, elementary education, English, family-life education, French, history, home economics, industrial education, mathematics, physical education, and physics.

4. *Master of Music curriculum*: provides a concentration in music education or for specialization in organ, piano, and voice: also concentrations for teaching wind or string instruments.

5. *Educational Administration programs*—on the Master's degree level: provide concentrations in school administration, counseling and guidance, educational psychology, and religious education.

6. *Doctor of Education curriculum*: provides specialized training for higher level of responsibilities, such as educational leaders or administrators of the church.

All of these programs are fully accredited and recognized by educational systems throughout the world. The faculty are committed to the mission of the church and are chosen for their spiritual maturity and their specialized training and skills that provide for the youth a high quality of education.

The Theological Seminary enrolls each term more than 300 persons; the School of Graduate Studies enrollment varies from about 300 during the school year to 600 to 700 during the summer term. More than 400 students come to Andrews University each year from outside the United States, and they represent 70 countries of the world. When they finish their studies they go out again to all the world.

Association of Privately Owned SDA Services and Industries

By CARIS H. LAUDA, *Executive Secretary*

The Association of Privately Owned Seventh-day Adventist Services and Industries is composed of consecrated Adventist business and professional men and women who, while earning their own living in private enterprises, also witness for Jesus and help others prepare for His soon coming. The aim of the A.S.I., as it is commonly known, is "Service for God and Service to Man."

We have 385 members, all in North America, almost double the membership at the last session, in 1970. Of these, 33 are hospitals, 83 are nursing homes, and 23 are retirement centers. We list 8 centers for the retarded. There are 92 businesses or industries, and 14 educational institutions. A.S.I. can count 1,000 more beds than are in denominationally owned institutions, counting all medically related businesses in North America. A.S.I. has 11,556 beds and 12,865 workers; 172 teachers and nearly 1,000 students. Remember, these are privately owned institutions. We have 55 kinds of businesses represented. There are also 38 clinics, or medical and dental groups, with scores of SDA medical and dental personnel banded together in professional practice.

Of special interest is the Liga International, based in California, with more than 500 members, mostly physicians and dentists, who fly once a month in about 20 private planes to Mexico to donate medical skills and supplies to the needy. From donated funds they translate filmstrips into Spanish, build up schools, and help victims of earthquakes and tornadoes.

Maranatha Flights International is a unique organization that has about 875 members who fly to mission fields in North America and elsewhere to help build special projects, such as the Holbrook Indian School for Navajos in Arizona, a hospital in Guatemala, a church in Hawaii, et cetera. Thanks to Maranatha and A.S.I., we now have a mission center in Yellow Knife, the capital city of Northwest Territories in Canada. A mission program among both the Indians and the Eskimos of that cold northland is now in progress.

Christian Record Braille Foundation

By F. G. THOMAS, *General Manager*

Believing that the unsighted millions of earth are included in the plan of salvation, the Christian Record Braille Foundation has been dedicated to fulfilling the gospel commission for the past 76 years.

There are many organizations that supply reading matter to blind people, but the Christian Record Braille Foundation

plays a unique role in that it provides only materials that are of a high spiritual note. It is believed that *The Christian Record* braille magazine has the longest continuous publication of any inspirational brailled magazine in the world.

Of particular interest is the fact that while we do not know of more than 500 blind Seventh-day Adventists in North America, the circulation of *The Student*, which is the regular Sabbath school lessons produced in braille and on long-playing records, exceeds 4,500 each month. This means that our lessons are being read by many non-Adventists.

Recent technological advances in the development of inexpensive cassette players has called for a rapid expansion of recorded materials. The ease with which a cassette player can be carried and moved about has led blind people to make use of this equipment. Accordingly the Foundation has sought to develop its cassette library very rapidly to meet the demands. A 400 per cent increase was noted in this area alone in 1974.

While endeavoring to give readers a wide choice of good reading material, the Foundation has actively pursued a policy of producing Ellen G. White books, the most recent being—*The Ministry of Healing*, *The Acts of the Apostles*, and *Prophets and Kings*.

Personal visits in the homes of blind people continue to be the foundation of the ministry to the visually impaired. A comparison between 1969 and 1974 will be helpful:

	1969	1974
Blind persons visited	18,220	28,343
Prayer in homes	3,790	8,446
Services provided	6,775	29,078

The Foundation is distressed by the fact that it can offer services only in English. Plans were laid during the quinquennium to begin services in Spanish, and it is hoped that this will become a reality in 1975. In all probability Spanish will be the first foreign language to be used.

The pilot program that began in 1967, when blind children were invited to a week of summer camping, has now grown in 1974 to almost 1,000 children attending 20 camps.

The Bible correspondence school served 3,141 blind and physically handicapped people in 1974, with 16 baptisms being reported. It is in this area that the real evangelistic potential of the Foundation lies.

The Foundation has always operated on the basis that all of its services are provided on a nondiscriminatory basis. All funds sought from the general public are used for general, nonsectarian services, while the annual offering received in all churches of the North American Division provides the funds for the production of the sectarian services of the church.

Faith for Today

By W. A. FAGAL, *Program Director and Speaker*

Public acceptance of Faith for Today over the years has been seen in increased station coverage and mail response. The 66 response letters from the first telecast have increased today to between 8,000 and 10,000 pieces weekly! Presently carrying the program are some 250 stations, which include about 100 cable TV outlets that receive tapes of the telecast. Overseas the program is viewed in Australia, Guam, the Philippines, Nigeria, Puerto Rico, Brazil, and Bermuda.

Faith's Bible Correspondence School is a significant aspect of the organization's ministry of bringing God's truth to thousands. Besides the basic, full-message course, Faith for Today offers eight other courses for various interests and age groups. Since Faith's Bible School began, 9.5 million lessons have been recorded, 25,000 are currently active students, and graduates number nearly 200,000. Records indicate that more than 25,000 persons have been baptized since 1950.

Faith for Today's department of evangelism has assisted

the field in providing reaping crusades throughout the U.S. Director Everett E. Duncan, and field evangelists Philip Knoche and J. Reynolds Hoffman each conduct several evangelistic crusades annually. In addition, Pastors W. A. Fagal and Roy C. Naden conduct public efforts as their busy schedules allow. Since our last General Conference session report, more than 8,795 have been baptized through the work of Faith's evangelists.

As to the future, Faith for Today programmers have launched into experimental waters with new ideas to attract attention of the unchurched masses. Soon a pilot program will be completed and beamed at boys and girls to teach them Bible principles during their most formative years. Successfully piloted 30- and 60-second spot television messages on subjects like heart attack, marriage, and life and death are offered for sponsorship by local churches. One of Faith's biggest program undertakings is two 30-minute episodes on the trial of Reformer John Huss. Along with possible exposure as two 30-minute telecasts and through film rentals to churches, we look forward to the possibility of funds being made available to place the Huss show on major TV outlets as a prime time one-hour special.

Home Study Institute

By D. W. HOLBROOK, *President*

Home Study Institute was established in 1909 to provide Seventh-day Adventist educational services wherever and whenever possible to all members of the church. HSI does not compete with other schools of the church, but rather seeks to serve, augment, and add another dimension to the educational system that Seventh-day Adventists offer around the world. Beyond its service for the church, HSI also offers its facilities and regularly serves elementary, high school, and college students of many faiths, who, because of peculiar family situations, are unable to attend a regular resident school.

Today Home Study Institute enrolls approximately 6,200 students and offers 163 courses, such as: Kindergarten: The two courses, Preschool Child Activities I and Preschool Child Activities II, offer a variety of activities, including Bible stories, body movement coordination, singing with cassette tapes, music, and prereading skills. These courses are an effective aid to mother and child, allowing the child to have a complete kindergarten experience while staying at home. Elementary: Complete through grades 1-8. Secondary: Four full years of typical secondary work leading to a certificate.

College: Approximately 60 college courses in fields ranging from religion through education, science, history, mathematics, business, et cetera.

HSI Branch Schools are located in Sydney, Australia; São Paulo, Brazil; Berne, Switzerland; Entre Rios, Argentina; Bracknell, England; Poona, India; and Gwelo, Rhodesia.

Home Study Institute is developing a growing list of special noncredit courses to aid church members, such as Sabbath school teachers, elders, literature evangelists, and specialized courses for aiding the pastor to continue to grow.

International Temperance Association

By E. H. J. STEED, *Executive Secretary*

Recognizing intemperance as a major challenge to the preaching of the three angels' messages and the carrying out of the gospel commission given by our Lord, the Seventh-day Adventist Church has in these modern times provided a

means by which temperance can be promulgated both within the church and to the entire world.

The International Temperance Association was organized by the General Conference for this express purpose. Its constitution was adopted by the Autumn Council in 1947, thus setting up a world framework through which an effective educational program could be developed.

The program of the International Temperance Association takes four main channels, the first being a revivalistic emphasis. An awakening of the church to the principle and program of temperance is considered the first duty, as noted by the Spirit of Prophecy: "In all our large gatherings we must bring the temperance question before our hearers in the strongest appeals and by the most convincing arguments."—*Temperance*, p. 239.

Second, the temperance program is of an educational nature. "Educate, educate, educate, is the message that has been impressed upon me."—*Ibid.*, p. 245.

The next main thrust of the temperance program has to do with reformation, the helping of the victims of intemperance. "Every effort should be made in behalf of those who are in bondage to evil habits."—*Ibid.*, p. 126.

Another important aspect concerns legislation, the passing of laws to help protect society, especially young people, from the ravages of intemperance. "What can be done to press back the inflowing tide of evil? Let laws be enacted and rigidly enforced prohibiting the sale and the use of ardent spirits as a beverage."—*Ibid.*, p. 194.

In the implementation of the charter of the International Temperance Association, 11 area societies have been organized in the various world divisions. In turn, these have set up national societies in the countries within their divisions. Some 67 of these national societies have been organized, all of which are affiliated with the international organization.

The church's educational thrust has been carried on with the development of publications in the form of periodicals and other literature, films and other visual aids, in the formation of chapters in our schools to sponsor teams of youth to present programs in other schools in the community.

The International Temperance Association cooperates with the International Commission for the Prevention of Alcoholism in developing and conducting seminars and institutes of scientific studies.

Loma Linda University

By V. N. OLSEN, *President*

This year, Loma Linda University celebrates its seventieth anniversary. On May 9, 1905, Ellen G. White authorized the purchase of the property that is now Loma Linda University; a little more than two weeks later on May 26, John Burden, one of the church's leading officials at that time, signed an option to purchase the property.

Since the University's founding 70 years ago, Loma Linda University has graduated nearly 19,000 students. Loma Linda University was founded to provide health personnel for the work of the Seventh-day Adventist Church throughout the world; its emphasis was then, as it still is, on service.

Nearly 1,800 Loma Linda University graduates have served overseas since its founding in 1905. Today approximately 470 alumni are in mission service. Of course, hundreds of other alumni are serving mankind in the cities and small towns of the United States.

Enrollment at Loma Linda University has increased by more than 1,000 students in the past five years. In 1970, 3,334 students were enrolled on the University's two campuses; today the enrollment is approaching the 4,500 mark.

Students who attend Loma Linda University are enrolled in a variety of programs. The University provides opportuni-

ties for students to study medicine, nursing, dentistry, public health, occupational therapy, physical therapy, medical technology, medical-record administration, radiological technology, nutrition, teacher training, and a variety of liberal-arts subjects. In addition, the University offers graduate programs in 20 areas.

In 1967, a 516-bed medical center was built on the Loma Linda campus, not only to serve the surrounding communities but as a training center for physicians, nurses, and allied health professionals. Innovative in its circular-unit design, the medical center employs more than 3,200 people.

As part of its total health concept, the hospital is now flying two large helicopters to speed patient transfers from one hospital to another and to provide quick ambulance service for people injured in remote areas. Loma Linda University is one of the few medical centers in the world to provide such a service.

One of the best-known missionary outreach programs conducted by Loma Linda University is the Overseas Heart Surgery Team. This specialized team has traveled to Pakistan, India, Thailand, Taiwan, Greece, and South Vietnam doing surgery over the past 12 years.

The Loma Linda faculty instills a spirit of mission service in its students. A full 40 per cent of the University's full-time faculty—or 180 professors—have served overseas in some form of mission capacity. The University, with the assistance of church members from around the world, will continue to provide the best-trained personnel to serve the worldwide work in its global vision—global mission.

North American Missions Committee

By CARIS H. LAUDA, *Secretary*

The North American Division has a "little United Nations" in our Seventh-day Adventist work. In North America we are conducting work in at least 22 other languages, such as: Chinese, Czechoslovakian, Eskimo, Estonian, Filipino, French, German, Hungarian, American Indian, Indonesian Dutch, Italian, Japanese, Korean, Polish, Portuguese, Russian, Samoan, Spanish, Ukrainian, and Yugoslavian. In addition, we have work among the Jews and evangelize the deaf in sign language.

There is a total of 23,393 church members who speak other languages than English. These meet in 228 churches under the guidance of 196 pastors. We try to follow the counsel of the Spirit of Prophecy, which says, "There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church."—*Testimonies*, vol. 8, p. 36.

More than a million and a half deaf persons in North America learn to read and to use the sign language. We now have a series of 12 doctrinal films in the sign language, and we are glad to report that we now have a deaf-mute, Arthur Griffith, who is an ordained minister.

There are more than 860,000 native American Indians in North America, who unfortunately have often been neglected by the general public. We are helping now to establish schools and hospitals among them, such as Monument Valley Mission Hospital, in Utah, where consecrated physicians, dentists, and nurses from Loma Linda, California, come to help those in residence in caring for the physical needs of the Navajo Indians.

On the western shores of Canada there are also many Indians who are being reached by the mission launch, the *North-ern Light*. In southern Alaska there are many Eskimos who welcome the visits of the mission boat *Messenger III*.

Oakwood College

By C. B. ROCK, *President*

This review of the past five years is not simply a résumé of events, but a testimony to the glory of God and hopefully encouragement to all the believers. The statistics tell the story:

<i>Enrollment</i>	<i>Faculty</i>	<i>Graduating Classes</i>
1970-1971— 651	1970-1971—42	1970-1971— 94
1971-1972— 684	1971-1972—45	1971-1972— 94
1972-1973— 854	1972-1973—47	1972-1973—124
1973-1974— 988	1973-1974—52	1973-1974—136
1974-1975—1,035	1974-1975—60	1974-1975—170

Capital Improvements

1971-1972—Library
1972-1973—Dormitory annex
1973-1974—Academy building natatorium
1974-1975—Staff offices (4)
Total building costs—\$2,115,179

Dates of significance during the quinquennium were:

July, 1971—Added office of development.
September, 1971—Added Bachelor of General Studies degree.
July, 1972—Added director of media and audio visual aids.
March, 1973—Dedicated new Eva B. Dykes Library.
July, 1973—Added office of chaplain.
July, 1973—Added office of counselor.
September, 1973—Added director of special programs.
September, 1974—Added social-work major.
September, 1974—Reached 1,000 enrollment for first time in school history.
October, 1974—Added AM radio station WOAK.
December, 1974—Reaffirmation of accreditation by the Southern Association of Colleges and Schools.

Other special programs added during the quinquennium are:

Inner College (Special program for disadvantaged students.)
Library Archives (Contains rare collections of pictures, documents, et cetera, detailing history of black American Seventh-day Adventists.)
Student Development Center (Special services for student campus life.)
Literature Industry (Program established to provide financial assistance, scholarships, and salesmanship training for matriculated students.)

Special appreciation is also due our parent body, the General Conference, for their sympathetic response to our needs; the black conferences of North America who give freely to the college; to all of North America and the world for your prayers and support by way of finance (i.e., gifts now being received for our church building—the first in our seventy-nine-year history); and to the students who now come from 40 States in the Union and many countries around the world.

Ellen G. White Estate, Inc.

By ARTHUR L. WHITE, *Secretary*

More changes have been made in the past five years than in any similar period in the 60-year history of the White Estate. A major face lifting has been accomplished in the Washington offices, with space nearly doubled. The staff of men has also doubled from three full-time to six. Four women serve as secretaries to keep the large amount of correspondence and other business flowing smoothly. Expansion includes appointment of Spirit of Prophecy representatives and committees in each of the world divisions of the church.

A branch of the White Estate has been in operation at An-

draws University since near the beginning of the Theological Seminary. This branch is now operated full time under the direction of Mrs. Hedwig Jemison. This quinquennium has witnessed the opening of an Ellen G. White Seventh-day Adventist Research Center for Europe at Newbold College, in England, in April, 1974. Another center is to be opened in Australia in November, 1975. Loma Linda University will expand from a limited to full research-center status in January, 1976. Still another center will open in South America, in December, 1977.

The board of trustees itself has undergone major changes. Expanding from 9 to 11 members in 1970, it has taken on a more international character as the needs of the world church membership become more apparent.

Devotional books continue to be produced by the White Estate at three-year intervals from the writings of Ellen White, as they have since 1947. Two more have appeared in this period. In 1971 *Conflict and Courage* was produced, and in 1974, *God's Amazing Grace*. Plans have begun for a book on the theme of Christ's second advent, for 1977.

Two compilations have been printed during this period. They are *Revival and Beyond*, a book specially tuned to youth, and *Christ in His Sanctuary*. Facsimiles have been made of the four volumes of *The Spirit of Prophecy* and *Sketches From the Life of Paul*, originally appearing almost one hundred years ago.

Several books have been prepared in our offices that deal with the Spirit of Prophecy. They include *Medical Science and the Spirit of Prophecy* (revised), *The Ellen G. White Writings*, *What's in Your Clothes Closet?* and *Ellen White in Europe*. Another book prepared at the Review and Herald as a collection of statements of faith by church leaders is titled *What Ellen White Means to Me*. Rene Noorbergen, a Seventh-day Adventist free-lance writer, has also produced a book for popular sale titled *Ellen G. White, Prophet of Destiny*. Five major book projects are in preparation at the present time.

Several innovative programs have originated in our offices. They include the highly successful Testimony Countdown prayer meeting program, soon to be followed with Countdown II; large newsprint editions of *Steps to Christ*, *The Desire of Ages*, *The Great Controversy*, and *The Ministry of Healing*; a videotape series for youth prepared in cooperation with Home Study Institute; *Steps to Christ* as a Sunday supplement in large city newspapers; and the Big Issues program for evangelistic presentation of the Spirit of Prophecy. Also in the preparation of Bible textbooks for elementary classes, writers have depended heavily on Spirit of Prophecy quotations, and have worked with the White Estate in adapting quotations in simpler language for younger children.

SDA Radio, TV, and Film Center

By ALVIN G. MUNSON, *President*

A 70,000-square-foot production facility, the initial phase of the new Seventh-day Adventist Radio, Television, and Film Center, is the first of a complex of buildings to be erected on 19 acres of land in the Janss Industrial Park, Thousand Oaks, California.

The master plan is composed principally of five buildings: a service center, a Voice of Prophecy radio building; a Faith for Today television building, a staff chapel, and a food-service building for employees.

A number of advantages led church leaders to consider and adopt this total program, such as:

1. One printing department instead of three.
2. One centralized mailing department instead of three.
3. One centralized accounting department.

4. One radio recording facility with several studios for recording voice and music, and a centralized tape-duplication department.

5. One film and video tape studio for production of films and video tapes.

6. One postproduction department with all the required electronic equipment. (This is for the various procedures involved in completing a program and preparing it for release after the original filming or taping.)

7. A new home for Faith for Today.

8. A new home for It Is Written—which in its nearly 20 years has never had its own home or facilities.

9. A centralized home for the Audio Visual Services of the church, which have been scattered around in various places with much duplication of personnel and facilities.

10. A larger and more adequate place for the Voice of Prophecy to carry on its growing and expanding activities.

11. A place where, in the future, additional radio and television programs can be created, produced, and released by the church.

All those involved were assured that they would not lose their well-known names and identities so far as their listening and viewing audiences were concerned. They would carry on with their respective operating boards and management, with separate budgets, and with their Bible and multi-interest correspondence schools. And all would benefit by using the merged facilities of the production service center.

World Foods Service

By E. W. HOWSE, *Director*

At the 1968 Autumn Council favorable consideration was given to setting up a service that would coordinate the activities of the expanding food industries of the Adventist Church around the world. The World Foods Service was organized to serve in a coordinating and consulting capacity, to assist in developing a more effective food ministry that would complement the health message of the church.

The food industries of the church are operating in 23 countries. Combined manufacturing and marketing organizations are located in 20 of these countries, while in the remaining three countries marketing activities have been organized to market the food products imported from our industries in neighboring countries.

Products manufactured include vegetable-protein meat alternatives, extruded textured soy granules, breakfast cereals, nut and yeast-extract spreads, soy milk, fruit juices, canned legumes, and a variety of special dietetic foods.

So far as these existing industries are concerned, the main function of this office is to serve in counseling and evaluating developmental plans relating to a more efficient production and marketing program.

There are also areas within many of the world divisions where new food industries are needed, not only to provide our traditional types of vegetable-protein foods but also to produce special foods to meet particular nutritional needs in some countries. These new food programs require very careful investigation; therefore, this office provides assistance in the development of new industries.

The World Foods Service complements the work of the Health Department through its food industries, in providing foods that can adequately take the place of meat in the diet, and in actively participating with other departments of the church in organizing and conducting cooking and nutritional classes for both church members and the general public.

During the period under review a total of \$9,240,961 was appropriated by various food companies to the direct evangelical work of the church. This represents on a world basis an average of 2 1/2 per cent approximately of sales. As the

developmental phase of many of our industries is completed they also will be in a position to make regular appropriations for the general work of the church.

At the close of the quinquennium 2,514 workers were directly associated with the food program of the church. As our worldwide group of companies expands and develops, using more modern and sophisticated equipment, we will need to bring into our ranks more young people who can be trained to do specialized work in food processing, engineering, accounting, and many other skills associated with the development, production, and marketing of a wide variety of food products.

The seventy-fifth anniversary of five food companies was celebrated during the past quinquennium, namely: Phag Food Company, of Switzerland, in 1970; Nutana Food Company, of Denmark, and the Sanitarium Health Food Company, of Australasia, in 1971; Granose Food Company, of England, and De-Vau-Ge, of West Germany, in 1974. These fine institutions of the church have been pioneers of the health-food business, and their products are now enjoying substantial sales increases each year, due largely to the general acceptance of the fact that vegetable proteins are adequate in the human diet.

Voice of Prophecy

By H. M. S. RICHARDS, JR., *Program Director and Speaker*

The Voice of Prophecy is more than a broadcast. Less than a year after going coast-to-coast, the Bible correspondence school was launched. In the next 33 years, 6 million people applied for enrollment in the English-language courses offered by the Voice of Prophecy; 549,280 have been graduated from these Bible courses; and of these there is documented evidence of 53,094 baptisms in North America alone, 4,135 in 1974.

Evangelism runs in the Richards family. Son, H. M. S. Richards, Jr., born the year before his father began the radio ministry, joined the Voice of Prophecy staff as an assistant to his father on June 1, 1960. It was under his guidance that the Voice of Prophecy Evangelistic Association was organized. This was formed so that there might be more efficient follow-up of the broadcast and Bible school interests. Before a Voice of Prophecy evangelistic campaign opens in a city a saturation program of daily broadcasts bombards the target area for at least a year in advance, and volunteers from the local churches conduct a door-to-door campaign to enroll the people in one of the Bible courses. The community becomes "Voice of Prophecy aware" and ready for the evangelistic campaign that follows. This preparation program not only assists in bringing immediate results but plants seeds that result in a continuing harvest.

The staff of Voice of Prophecy evangelists is completely booked for 1975 and 1976 with 48 crusades. There are already seven requests for 1977.

The Voice of Prophecy is not resting on its laurels of success. People change. Their listening habits change. Four years ago a 15-minute daily program was initiated to catch the ear of the fast-paced working society. This broadcast was not designed to replace the 631 30-minute Sunday broadcasts, but to augment it. It is heard 134 times every day across North America.

A few months ago, another step was taken to keep pace with the times. An experimental series of 60-second and 30-second spot announcements was prepared. It was the hope that perhaps 1,000 radio stations would play these spots on a free public-service basis. Because of attractive packaging and imaginative writing and production, more than 2,000 stations reported playing the spots in the first four months. The value of this donated radio time is estimated at more than \$2 million.

The Significance of the Session

By RAYMOND F. COTTRELL

What impression did the General Conference session in Vienna make on those who were there? What did it say about the church, and what does it mean to the church? Those who conceived of convening this session outside of North America evidently believed that the results would justify the effort and expense. Only time can tell what the ultimate impact of Vienna will be, but one thing is certain—the church will never be quite the same again. Perhaps some future historian will divide Seventh-day Adventist history into two parts—before and after Vienna.

Looking for clues during the last two days of the session, I explored the reactions of three groups of people. I found their reactions interesting, and present them here as more or less representative of all who were there.

Newly Elected Leaders of the Church

ROBERT H. PIERSON, *president of the General Conference*: It is my firm conviction that the decision to hold the 1975 General Conference session in Vienna was a wise one. It has brought the leadership of the church closer to the great peoples of Europe and other areas of the world, which are more generously represented this time than ever before. It is my sincere prayer that our intercession, our fellowship, and our plans here in Vienna will mean a great forward movement toward a finished work.

CLYDE O. FRANZ, *secretary of the General Conference*: How can we describe this first session held in Europe? One delegate, who speaks only a few words of English, describes every meeting as "unforgettable." And he is right! They all are. But for me the most unforgettable experience of all was when, on the opening night of the session, we found that there were two delegates present from Bulgaria, a country that has never before been represented at a General Conference session. And there were seven delegates from the U.S.S.R., which has not been represented for 57 years. What high drama when the delegates from these countries took their places and were officially recognized. Unforgettable indeed!

KENNETH H. EMMERSON, *treasurer of the General Conference*: The 52d General Conference session in Vienna has made a greater impact on the world church than anything else we have done in modern times. The Lord's leading has been apparent, for instance, in the fact that a large number of our brethren from the socialist countries have had the opportunity to fellowship with believers from around the world, some for the first time in many years. This has had a very positive influence on delegates and visitors. The session will doubtless prove to be a tremendous factor for unity within the church.

WINSTON T. CLARK, *president of the Far Eastern Division*: The first General Conference session outside of North America, attended by our brothers and sisters from nearly every country in the world, is a thrilling foretaste of the reunion we look forward to when God finishes His work in all the earth. The leaders of our division are committed to inspiring our people by personal example to a higher level of Christian living and witnessing. We are pledged to a new sense of urgency in the division-wide program of evangelism, Target '80.

R. S. LOWRY, *president of the Southern Asia Division*: In previous General Conferences any language but English was just a name in someone's report. This time, hearing people speak, pray, and participate in the discussions in many tongues has highlighted the cosmopolitan, international composition of the church and the fact that ours is truly a world church. It reinforces the realization that this is *our* church and helps us to identify in a more personal way with its objectives and programs. All of this cannot but result in greater progress in the future!

EDWIN LUDESCHER, *president of the Euro-Africa Division*: This large meeting in Vienna is a historic event whose influence is certain to be felt on the European continent and in Africa. The international character of this great meeting is a tremendous inspiration for all of us in the Euro-Africa Division. The thrilling reports have brought encouragement to our believ-

ers, who here in Vienna realize more vividly than before that they belong to a fine Adventist family. We go forward with new zeal and determination to finish the work. The greatest days of our church are not in the past, but in the future. We promise to do our part in the Euro-Africa Division.

CHARLES D. WATSON, *president of the Afro-Mideast Division*: I have been especially impressed by the international flavor evident in this successful meeting. Many friends and associates of former years here in Europe have expressed to me their appreciation at being able to see a General Conference session in action and to witness firsthand how the various committees work. This has brought great strength to our brethren in this part of Europe. In the Afro-Mideast Division we walk in the footsteps of Abraham, Moses, and Paul. In many places there is encouraging progress. The future is bright, and our workers are optimistic. It is our purpose to press forward with the same faith that inspired Caleb and Joshua.

ENOCH DE OLIVEIRA,

Leaders Elected by GC Committee

When the nominating committee submitted its final report on Friday, July 18 (see Bulletin No. 8, p. 3), it recommended that the General Conference Committee fill the offices that remained vacant. In harmony with this recommendation the General Conference Committee, meeting in Vienna Sunday morning, July 20, elected the following persons:

General Conference

Director, Communication Department: M. Carol Hetzell.
Associate director, Temperance Department: R. F. Mattison.

Afro-Mideast Division

Director, department of education: Joseph Estephan.

Australasian Division

Director, communication and Sabbath school departments: Kenneth Gammon.

Euro-Africa Division

Director, World Foods Service: Erich Amelung.

Far Eastern Division

Auditor: Lloyd C. Strickland.

Northern Europe-West Africa Division

Director, publishing department: R. E. Appenzeller.

president of the South American Division: This session in Vienna is a historic reunion between a happy mother, the church in North America, and her thankful children, the church around the world. The Advent Movement has reached amazing dimensions—an eloquent demonstration of the work of the Holy Spirit fulfilling the prayer of Jesus, "that they all may be one." For more than 80 years we have been proclaiming the blessed hope in South America, and thanks to God and to the dedication of our workers and laymen, the Advent Movement has put down deep roots and reached a remarkable vitality. Under God's guidance we in South America are confident that through and by Him great things will be accomplished during the next five years.

R. R. FRAME, *president of the Australasian Division*: This month marks the ninetyeth anniversary of the preaching of the third angel's message in Australia. Today we follow in the footsteps of the pioneers, dedicated to preparing a people to meet the Lord. The church is 90 years closer to its glorious inheritance. We in Australia are completely dedicated to the further, rapid spread of God's Word, and with you we pray for a completed work—for the day when the saints of God will inherit the eternal kingdom.

Delegates From the Socialist Countries

One immediately apparent result of the choice of Vienna as the site of the 52d session of the General Conference has been the presence of official delegates from the Union of Soviet Socialist Republics and from all of the countries of Eastern Europe—a truly historic first of major proportions. Believing that they would appreciate an opportunity to greet their fellow Adventists around the world, and that church members everywhere would appreciate hearing from them, I asked each of the delegations for a brief greeting.

MIKHAIL KULAKOV, *speaking for the delegation from the Union of Soviet Socialist Republics*: We came to the 52d session of the General Conference in Vienna with great expectations, and we are not disappointed. Our hearts are thrilled at seeing so many of our fellow believers from all the world united in Christian

love, in one blessed hope, and in dedication to one definite purpose. We have witnessed undeniable evidence that this church is an effective agency for God in witnessing to this world about His wonderful love. To give ourselves to this blessed work with new consecration following this inspiring meeting is our greatest desire. With hearts full of love to the Lord's dear people everywhere we convey our own, and our people's most cordial greetings.

JOVAN SLANKAME-NAC, *president of the Yugoslavian Union Conference*: We from Yugoslavia send greetings to members of the Seventh-day Adventist Church throughout the world, with whom we are united in Christian love and fellowship. I am greatly impressed with the amazing progress of the church and with what is being done for the salvation of the lost. I admire the pioneers and our young people who have voluntarily left their comfortable homes to work in far lands for the benefit of the needy, regardless of color, race, or nationality. I am also impressed with the democratic manner in which the election of leaders is conducted, and how our leaders work together in committees. This session has given the 800 church members from Yugoslavia who have had the privilege, for the first time, to visit a General Conference session, an excellent idea of the big family of God, of the progress of the Advent message around the world, and a realization that we are all united in love and in the task committed to us.

OLDRICH SLADEK, *president of the Czechoslovakian Union Conference*: In the name of our Czechoslovakian delegation we greet you and say, Now is the time to open our hearts for the out-

pouring of the Holy Spirit and for a new dedication to the work. This session has provided an impressive and colorful picture of the progress of our work and of the leading of the Holy Spirit in our day. We really are a world church, well organized, united, and working at the task our Lord has assigned us. This session in Vienna has encouraged and influenced us, and we are ready with our Lord's help to do all we can to finish the work.

JOZSEF SZAKACS, *president of the Hungarian Union Conference*: In the name of the delegates from the Hungarian Union, now in existence for 77 years, we greet the worldwide church. We feel very happy that a good number of representatives could come from the socialist countries. From this historical milestone we shall press toward the goal of meeting the requirements of our mission. We are full of hope for the future, and pray that there may be peace on earth.

DUMITRU POPA, *president of the Romanian Union Conference*: It is both a privilege and a happy opportunity for me to extend hearty and loving greetings to all of our beloved Adventist brethren all over the world. The 52d session of the General Conference has been a tremendous experience and a wonderful demonstration of love. We have been, as it were, on the very threshold of heaven. We have seen a demonstration of divine love in action, and hope that God will soon fulfill His promises and answer our burning prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Maranatha!

NICOLA T. IWANOF, *president of the Bulgarian Union Conference*, and **CHRISTO KIROV**, *pastor of the Sofia church*: We come

from Bulgaria, the land of roses. In this world our dear Lord also has His garden of roses—His church. We are happy and inspired by what we have seen and heard during this General Conference session, and thank our Lord for His wonderful work of salvation. We shall convey our impressions to our believers in Bulgaria, for a new revival and for service. We are a people full of hope. We pray that during the next five years the work of peace and mutual understanding among the nations will grow, in order to finish the work of proclaiming the gospel and preparing a people to meet the Lord.

EWALD OESTREICH, *for the German Democratic Republic Union Conference*: We thank God for the great privilege we have had to meet with many fellow believers, a remarkable body of representatives of churches from all over the world. We are happy to know that we belong to this great family of like faith on all continents, regardless of color, race, and tongue. In the name of Jesus we extend greetings to them all, east and west, south and north. We were gripped by the report that within the past five years nearly one million souls accepted the Advent message. We are eager to return to our country and tell what great things God has wrought. This message is our message, this faith is our faith, this hope is our hope. We believe that God will soon accomplish even greater things, and to this end we shall go forward in faith.

The Youth Delegates

With the desire to involve their young people in the life and work of the church, several of the world divisions appointed youth to serve as delegates. Several of these youth delegates responded to my request for a brief statement of their impressions.

REGINA CHAVES CENTTI, *Peru*: I feel most grateful to God for the opportunity to assist at the 52d world congress of the General Conference. I know that the Lord has a work for me, and I desire to go where He wants me to go. I have appreciated the impressive meetings of this congress, and I have been impressed by God's great family I have met here. We speak different languages, but we have one language of love. I praise God for all that I have heard, and seek His blessing on all who have gathered here.

DAVID HANSEN, *Denmark*: As a young man I am

very much impressed by this session of the General Conference. I have received so many new and interesting impressions that have helped to a better understanding of how my church organization works. I feel I have received the greatest blessing from reports of the progress of the church in the far-flung fields of the earth, especially information concerning the work that youth are doing in other parts of the world. This encourages me to attempt even more for the cause of God when I return home.

NONIE HEDGES, *Australia*: Having the General Conference session outside of the United States has made the church seem much more as it really is—a world church. There is urgent need to listen to the people from each of the countries and to benefit by their unique contributions—if we are, as we say, a world church. From now on, other countries should have the opportunity of hosting a General Conference session. It has been a humbling experience to be in a country where English is not the main language. God gave me this trip to teach me many things, both on the way and here. It has been of lasting benefit to understand how the church functions, to begin to comprehend its needs as a worldwide whole, and to be aware of the small part I can play in helping to meet these needs. I want to share with others what I have learned from my experience here—the importance of every lay person and worker being involved in the church in a meaningful, thinking way.

GORDON HOWARD, *Scotland*: What can I say in a few sentences about this General Conference session in Vienna? First of all, God's presence has been here, guiding and instructing our leaders. Second, all seem earnestly to desire spiritual revival, a closer relationship with our Lord. We have seen, from the division reports, that personal revival leads to church revival, and thus to the enlargement of God's church. Finally, I believe it is the prayer of all attending this General Conference, young and old, to take this spirit of revival back to their churches and thus to set in motion the final sowing of God's Word. Now is the time. I thank God that I have had the privilege of being a delegate to, and part of, this General Conference.

DEBBIE BROWN, *United States*: As I reflect on the



Several division delegations to the General Conference session included young people. Pictured from left to right are Gunther Machel, of Germany; David Hansen, of Denmark; Debbie Brown, of the United States; Gordon Howard, of Scotland; and Roald Jarl Gulenz, of Norway.

meetings of the past week I think of the wonderful musical presentations, the Bible study hours each day, the foreign yet familiar sound of prayers in different languages. All of these have been enriching. To have been able to observe and to participate in the business sessions has been fascinating. Hours of careful study and prayer have been evident in all the matters presented, and still more discussion, thought, and input has been required before final approval. I have appreciated the hard work, the listening ears, and the patience of our church leaders throughout the session. It has also been good to witness the opportunity each delegate has had to express his or her opinion on various topics and issues. We are far from being a perfect organization, but this is not discouraging. Rather, I look forward to the day when I will be actively engaged in the work of our world church. Finally, as a youth, I pray that the hope we now cherish will soon become a reality, and that sessions in future years will be held not only outside of North America, but outside of this world—in heaven. To attend this 52d session of the General Conference has been a real privilege, and I look forward to serving our God in years to come.

ROALD JARL GULENZ,
Norway: It has been interesting and inspiring to get better acquainted with the beloved worldwide family of the church. I get the impression of a dynamic, well-organized, rapidly-growing church. The evangelistic breakthrough in several areas of the world is highly encouraging. May this period in our history be only the beginning of a glorious, worldwide symphony of victory. The presentation of magnificent working programs, our many hospitals, schools, publishing houses, et cetera, made me feel both very glad and a little worried. Never must the feeling arise, "I am rich and lack nothing." Sometimes I had to ask myself, Are we too establishment-centered and not enough God-centered? Do we give too much honor to men and too little to God? This General Conference session has strongly impressed me that *now is the time* to fall on one's knees in praise to God for what He has done and, as we face the challenging future, to surrender humbly to His leading. May His name, not ours, be honored in every place, now and forever.



Choirs, so many of them, sang for the delegates. From top to bottom: the Portuguese choir sings "My Lord" during the Sabbath afternoon program July 19; the Hungarian choir, with their accordion accompanist, Mr. Nabe, rehearses informally; the Marienhoehe Seminary choir from Germany, directed by Horst Gehann, sings "Praise the Lord"; the Takoma Academy Chorale (Maryland) sings Sabbath morning.

Honored Women of the Church

During a special service at the General Conference session, Tuesday, July 15, the following women were honored. Those whose names are accompanied by an asterisk were presented with certificates during the morning business meeting. The women included in this list were mentioned as representative of hundreds of others, living and dead, who have served the denomination around the world. Note was taken of the fact that the United Nations has designated 1975 as International Women's Year.

In Bible Instruction

Ana Rose Alvarado
Mercedes Castro
Ethel Guntrip
Louise Kleuser
Thelma Smith
Mary Walsh

Bible instructor, Cuba
Bible instructor, Colombia
Bible instructor, British Union
Coordinator of Bible instructors, General Conference
Bible instructor, China and Taiwan
Specialist in Catholic-Adventist relationships on several continents

In Communication

* Carol Hetzell
Communication administration, authoress, General Conference

In Education

Fukazawa Ai
* Natelkka Edythe Burrell
* Eva Beatrice Dykes
* Olga Monnier
Mariabai Pandit
* Margarete Pieringer
Marion Simmons
Ruby Visser
* Ethel Young

Teacher, translator, and church leader, Japan
Teaching and educational administration, United States
Teaching and educational administration, United States
Missionary, teacher, and Bible instructor, Switzerland
Elementary teacher and headmistress, Spicer Memorial College, India
Preceptress and teacher, Germany and France
Teacher and teacher-trainer in North America and the Far East
Elementary teacher, Angola, Africa
Educational administration, General Conference

In Evangelism

Anita Lehtovaaraz and Elsa Luukkainen
Evangelists and community service leaders, Finland

In Health Administration

* Ella May Stoneburner
Health administration, General Conference; nurse, Southern Asia

In Home

Victoria Abdulmessih Haddad
Emilie Levidis

A noble mother and grandmother, serving her family and the church, Middle East
Lifetime supporter in Athens, Greece

In Literature and Research

Ester Peverini Alberro
Julia Neuffer

Writer, poetess, and teacher, Argentina
Editor, chronologist, research expert, Washington, D.C.

In Literature Evangelism

Betty Jean Beamesderfer
* Liisa Helevara and Eila Pikkariainen
* Lydia Ngaruya

Literature evangelist, North America
Literature evangelists, Finland
Literature evangelist, Kenya

In Medicine

* C. Joan Coggin
Margheurita Freeman
Elizabeth Hiscox
* Elizabeth Larsson
Welda Jemandres Sevilla
Ruth Temple

Cardiologist, Loma Linda University
Pioneer physician, Sydney Sanitarium and Hospital
Clinician and teacher, Giffard Memorial Hospital, India
Obstetrician and teacher, Sweden and North America
Obstetrician in Africa, Taiwan, and the Philippine Islands
Founder and director, Community Health Association, Los Angeles

In Music

Del Delker
Virginia G. Shankel Rittenhouse
Kathleen Joyce Watson

Vocalist, Voice of Prophecy
Concert violinist, conductor, and composer, North America
Vocalist, England

In Nursing

Della Hanson
* Mazie Herin
Mary Mathews

Nursing administration, Ethiopia
Health and nursing administration, General Conference
Dean of women, Spicer Memorial College

Phyllis Naude

Elisabeth M. Redelstein
Alma Wiles
* Hannelor Witzig

In the Office

Katie Farney
Alice McDonald
* Rosa Muderspach
* Gloria Thomas
* Maimu Vali
Lottie Ziprick

* Alice Zorub

In Welfare Service

Tillie Kleist
Naomi Taganekalon
Erna Kruger

Deceased

Matilda Erickson Andross

Marion Hulda Belchamber
Tancrede Belotte
Gertrude M. Brown
Lora E. Clement
Belle Wood-Comstock
Eugenia Isabella Cunningham
Nellie Helen Drullard

Emma Elizabeth Romero Faulkhead
Malama Head
Sarepta M. Irish Henry
Anna Knight
Lauretta Eby Kress

Rose LeMeme
Dorita Thomann Lessard
Kate Lindsay

Alma E. McKibbin

Mary McReynolds
Mary Martin

Kathryn Jensen Nelson
L. Flora Plummer

Ligaya Reyes
Mimi Scharffenberg
Ana Christina Carlsen Stahl
Sojourner Truth
Anne Visser
Ellen Gould Harmon White

Preceptress, Helderberg College, Africa, and director of nurses, Manila Sanitarium
Missionary nurse, China
Pioneer nurse and mission worker, South Pacific
Nursing administration, Central Europe

Office secretary, General Conference
VOP Bible Correspondence Schools, Africa
Office administration, on three continents
Sabbath school administration, Southern Asia
Secretary-treasurer, Estonian Conference
Administrative secretary and assistant, Loma Linda University
Office secretary, accountant, and treasurer, South Brazil Union

Dorcas Federation and Welfare Service pioneer
Welfare worker, Fiji
Mother to Cairo orphans

Editor and youth worker, North America and the Caribbean Islands
Treasurer, Southern Asia
Literature evangelist, Haiti
Physician, Scotland
Editor, *Youth's Instructor*
Physician and authoress, Glendale, California
Dean of women, Oakwood College
Founder, Riverside Sanitarium; missionary, South Africa
Pioneer in SDA education, Australia
Teacher and evangelist, South Pacific
Temperance leader, United States
Educator, United States
Physician and medical missionary, North America, Australia, and New Zealand
Bible evangelism, Mauritius
Teacher, Kamagambo, Africa
Physician and founder of first SDA nurses' training school, North America, Africa, and Europe.
Teacher and textbook writer and editor, North America
Physician and teacher, Pacific Union College
Operated an orphanage and leprosarium for children, South Africa
Consultant in nursing, around the world
Sabbath School administration, General Conference
Nursing, Philippine Islands
Editor, teacher, and translator, Korea and Japan
Missionary nurse, South America
Early social worker, United States
Nurse and dean of women, Helderberg College
Special messenger of the Lord, and cofounder of the Seventh-day Adventist Church

"Together We Sing With Joy"

At the meeting in the main auditorium Monday night, July 14, the Czechoslovakian choir sang several special numbers. The words and music of a song of farewell, sung just before the choir left the hall, were composed by Petr Chroust. The audience responded with applause. The words follow:

"Regardless of other languages and customs,
Only one truth rules our hearts.
Together we sing with joy,
Looking forward to that beautiful day
When our Lord will come!

"We're meeting here from many lands
With a united longing in our hearts
To reach that heavenly city
Where God Himself will be our Father.
Oh, do come, Lord!

Refrain: "Hallelujah, sings the whole world;
Hallelujah, rings in our hearts.
Hallelujah, we sing in unison;
Hallelujah, the Lord will soon return!"



On July 15 these women received certificates of honor from the church in general session. Others also receiving awards were not present.

A Youth Looks at the Church Through European Windows

By CONNIE VANDEMAN

For me, the prospect of traveling with my parents to the General Conference session in Vienna promised all the excitement of seeing the world through European windows. I was looking forward to eating croissants at an outdoor cafe in Paris and watching sunlight stream through the kind of stained glass windows found only in Europe's gorgeous Gothic cathedrals. I had dreams of seeing Swiss chalets with red-geranium flower boxes nestled against the majestic Alps and of listening to Strauss waltzes in Vienna.

Along with my enthusiasm about traveling through Europe, I was looking forward to sharing in the cross-cultural exchange with youth and adult church members from all parts of Europe and the world. Five years ago in Atlantic City I was just old enough to be classified as a youth. I was impressed by the mission pageants and reports and imagined that the General Conference session here in Vienna would be similar.

But not until the opening meeting last Thursday evening did I begin to see the thrilling experience that was in store for me and thousands of others as we, for the first time in church history, had the opportunity of meeting as a world church in Europe.

I wish all the youth of the church could have heard Theodore Carcich welcome the first delegates from the Soviet Union to attend a General Conference session in 57 years. It was the most moving moment of the evening for me as I joined with the entire delegation in giving a standing ovation that echoed throughout the Stadthalle. I unashamedly wiped tears from my eyes as these seven dedicated men and one woman walked to the front of the auditorium while Brad Braley, on the organ, played "What a Fellowship, What a Joy Divine."

There also were two delegates introduced from Bulgaria—the first time Bulgaria ever has been represented. I began to realize that for many people being able to attend a General Conference session is the fulfillment of a dream of a lifetime.

For me, this 1975 session has been a priceless oppor-

tunity—to see my church in terms of the cultural universals that make the Seventh-day Adventist Church not simply the American church I had known, but a *world* church of more than 2.5 million members, with their own unique music, customs, and languages, bound together in the unity of one faith and one hope.

Several things have impressed me deeply about this Vienna session. Among them is the extremely organized and democratic way in which the church conducts its business. I witnessed the seating of delegates from all parts of the world in numbers proportionate to their constituency. Also, the freedom with which discussion, both pro and con, was encouraged through microphones placed strategically throughout the auditorium. The church is willing to examine all sides of an issue.

It has been interesting for me in the past few years to witness the progress of the status of women and their work within the church. On Tuesday, July 15, the women of our church were honored. President Robert H. Pierson paid tribute to several outstanding women from all parts of the world by recognizing and honoring them as those who "represent the hundreds of thousands of women in the church who are contributing to the work of God." One of these deserving women, in fact the first to receive her certificate of award, was Joan Coggin, of the Loma Linda University heart team. She has distinguished herself by her unselfish dedication to the work of medical evangelism.

Musical Contributions

Being somewhat of a musician, I think what has impressed me most at this world gathering has been the outstanding musical talent. It has ranged from Adolf Dallapozza, a tenor soloist from the Vienna Opera, to the colorfully dressed choirs from Yugoslavia and Czechoslovakia. Since the songs have so often been sung in different languages, much of the time I haven't understood the words. But whether it was Icelandic or German, the richness of the sound, the blend of



The Oslo, Norway, church school marching band performed several times. This young band member's director is Finn Feiring Gruber.

the voices, and the sincerity of each person involved have all contributed to one of the richest musical experiences of my life.

One of my favorites was a young Polish girls' trio (the youngest couldn't have been more than 7 years old) whose voices blended perfectly. They sang for the youth Sabbath school last week, along with an enthusiastic group of black young people—the Singing Stewarts. It seems appropriate that here in Vienna, the musical capital of the world, we should be privileged to enjoy such a varied and delightful musical feast.

I've been talking with several other young people to discover whether their experience here has been similar to mine. One young Austrian said that what he has loved the most is the music and the early morning devotionals. Danielle Beach, a good friend of mine who has lived in Europe most of her life and who has just graduated from Loma Linda University, said that she's been greatly impressed by the work that has gone into making the evening reports from the different divisions so interesting.

"In Europe," she said, "for the most part the churches are small, and this is the only opportunity many have had to be with such a large mass of Adventists. It gives them the chance to see themselves as an important part of a large world movement rather than only as members of small

churches. Also, I've been surprised to see so many young people here from all over Europe. The youth programs have been a real advantage because they are planned especially for the young people, and filled with lots of good music and interesting speakers."

There have been so many other things I've appreciated during these past several days—the colorful booths and exhibits from different divisions, the competent translators, and the youth who are so willing to communicate despite language barriers. Unfortunately, my German vocabulary is limited to about eight words, but I've found that my 12 college quarter units of French have been a great help in communicating, especially while working in the Information Booth.

During the past several weeks of traveling, I've had the opportunity to see and do many of the things I had looked forward to in Europe. I ate delicious croissants in Paris, saw beautiful stained glass windows, and listened to Strauss and Mozart concerts in Vienna. Most importantly, though, I'm leaving this 1975 General Conference session in Vienna with precious memories of people I've met and songs I've heard, with a renewed confidence in the leadership of my church, and with a renewed desire to accept the challenge that "now is the time" to prepare to meet my Lord.



1

The Vienna Bulletins: A Look Behind the Scenes

By JOCELYN FAY

The story of this set of General Conference Bulletins is a complicated one. Where to begin? I asked myself on the plane home from Vienna. (The editor couldn't bear to think of my having nothing to *do* on my way home, although I thought resting might be appropriate!)

Work on these Bulletins began four years ago, in 1971, when the editor visited Vienna, surveyed several printing establishments, and decided that Druckerei Bruder Rosenbaum, a Vienna printing establishment with 200 employees, was most likely to meet the demanding schedules and get the Bulletins on time to delegates each day. The General Conference had chosen Vienna as the site of its 52d business session and had requested the REVIEW to continue its tradition of printing daily Bulletins, which would serve as the official minutes of the session. (Printing the Bulletins at our own publishing house in Washington, D.C., and getting them back to Vienna in time to distribute them to delegates was out of the question.)

In April of 1974, in connection with an editorial council and speaking appointments in Europe, the editor visited the printing plant again and discussed with its youthful (then 27) manager and owner, Herr M. Schmutzer, the details involved in printing the Bulletins. Approximately half the copy would be brought camera-ready from Washington, D.C. This would include the devotional messages and division reports. Type for the remainder of the Bulletins—"The Day in Vienna," session proceedings, and committee reports—would be set in Vienna, where 3,000 copies of the Bulletin

would be printed each day for session delegates.

In Bulletin No. 1, page 10, the story was told of the actual production of the Bulletins and how the negatives for the first seven were flown to Washington, D.C., where more copies were printed and mailed to regular REVIEW subscribers. (The remaining three Bulletins were produced and published in Washington.)

The Vienna phase of the Bulletin production went as smoothly as a moon landing. As Herr Schmutzer said, "This has gone so well it's absolutely *frightening!*" "Story of the Day" writers met their deadlines; the General Conference Secretariat, whose office at the Stadthalle adjoined the REVIEW office, faithfully fed edited copies of the proceedings into the editor's "in" box on the table by the door; REVIEW photographers shot photos almost recklessly (75 rolls in all); we found our way from the Stadthalle to the printers most nights without getting lost (I was the navigator: "Left on Gumpendorferstrasse, right on Pilgramgasse," et cetera); computers at the printers set the type rapidly and efficiently; the proof-



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readers, who spoke not a word of English, did a laudable job of spotting the errors they could be expected to spot and checking each computer-hyphenated word with Webster; and, most important, the printer delivered the Bulletins to the Stadthalle by 7:30 each morning. (Once, when the van driver didn't report for work, Herr Schmutzer delivered the Bulletins himself!) And delegates were so surprised that the REVIEW could be published in Vienna that one even remarked, "It's supernatural!"

As I said before, the story of these Bulletins is complicated, but I hope the accompanying pictures will give readers a feeling of "I was there."

1. Months before the General Conference session was to begin in Vienna, the editor gathered all of the staff, the REVIEW and Herald management, and the heads of the departments involved in the Washington end of Bulletin production to discuss details of the operation.

2. One of the first items of business in Vienna was to visit the printer to finalize on the financial arrangements. With Herr Schmutzer, right, are E. M. Peterson, REVIEW and Herald periodical department manager, the editor, and K. W. Tilghman, REVIEW and Herald general manager.

3. The REVIEW office in the Stadthalle—Room No. 27—was too small for so many people (editors, typists, log keepers, friends, question askers, et cetera), but it was conveniently near to the stage and the Secretariat. An office across the hall—Room 29-C—provided space for "overflow" workers, story writers, typists, and storage. REVIEW photographers worked in Room 164, which they had transformed into a dark-room.

4. "The name of the game is survival," the editor's wife announced as she returned from the grocery store loaded down with

crackers, raisins, nuts, paper towels, and yellow plastic cups. She put our names on the cups, and we put all the provisions under our sink. We supplemented these supplies with sandwiches and drinks from the stand down the hall whenever we needed to work through a regular mealtime.

5. The editor looked through his magnifying lenses at contact prints to choose pictures to be enlarged.

6. At about six o'clock each evening except Friday (and after sundown the first Saturday night of the session) one of the REVIEW associate editors (they alternated), the editorial assistant, and the layout artist picked up copy and pictures and headed for the printers, a 10- to 15-minute drive from the Stadthalle. Herr Stadler, the composing-room foreman, graciously provided us table space and a typewriter, and did all he could to help us. It took a few nights for us to learn how Austrians do things and for them to learn how we do things, but soon all went smoothly.

7. Herr Stadler set correction lines on the printing plant's computerized typesetting system. Typesetters went home around

ten, when the Bulletin pasteup was taken up to the photo-offset department. By midnight the Bulletin printing plates had been made and the pressman had arrived to do his job.

8. When the Bulletins were delivered to the Stadthalle, Harry Johnson, right, General Conference assistant treasurer, was in charge of seeing that they were distributed to the delegates.

9. He helped lift the piles up onto the deck in the secretarial pool, and then secretaries divided them up, giving each delegation its allotted number of copies.

10. On Friday morning, July 11, the day the first Bulletins were distributed, the editor presented the first copy to Robert H. Pierson, General Conference president.

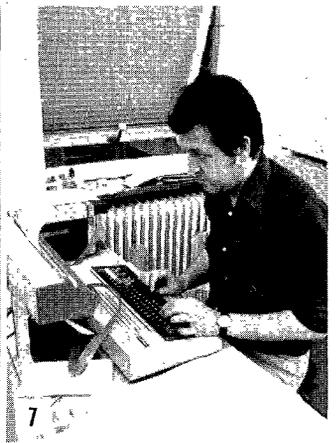
11. On Sunday, Tuesday, and Thursday mornings, E. M. Peterson flew with REVIEW negatives from Vienna to Frankfurt, where he put them on a Pan American jet for Washington, D.C. At 4:30 the same afternoon the negatives were rushed from Dulles airport to the REVIEW plant, which immediately swung into action to publish the Bulletins and mail them to subscribers around the world.



6



8



7

Index to the Bulletins

Explanation of Pagination

Example: (850) 5:14; (850) is the cumulative numbering in the Review; 5 indicates the bulletin number; 14 the page in the bulletin.

General Index

ASI. See Association of Privately Owned SDA Services and Industries

Advent Review and Sabbath Herald, 125th Anniversary, 1850-1975 (872) 7: 4

Adventist Collegiate Taskforce (830) 4:10

Adventist Radio Network (ARN) (912) 9:12

Adventure in Faith Offering (800) 2:12

Afro-Mideast Division, Delegates Officers (809) 3:5, (843) 5:7, (855) 6:3, (872) 7:4, (955) 10:23

President of the Division (809) 3:5, (844) 5:8, (958) 10:26

Alberro, Ester Peverini, Honored Alvarado, Ana Rose, Honored (958) 10:26

American Bible Society, Contribution to (866) 6:14

See also United Bible Society

Andrews University, Report (950) 10:18

Andross, Matilda Erickson, Tribute (958) 10:26

Antillean Union Mission Granted Union Conference Status (802) 2:14

Archbold, B. L., Challenge of a New Conquest, Inter-American Division (Report) (815) 3:11, (888) 8:4, (869) 7:1

Portrait (809) 3:5, (869) 7:1

Re-election (809) 3:5, (869) 7:1

Total Evangelism Now (Sermon) (888) 8:4

Archives and Statistics Department Director (872) 7:4

Artes, Walter, Producer, Breath of Life TV Program (824) 4:4

Association of Privately Owned SDA Services and Industries, Report (950) 10:18

Audio Visual Services, Report (825) 4:5

Audio Visual Services. See also SDA Radio, Television, and Film Center

Auditor (809) 3:5, (855) 6:3, (809) 3:5, (945) 10:13, (946) 10:14, (947) 10:15, (948) 10:16, (949) 10:17, (783) 1:11, (842) 5:6, (855) 6:3, (955) 10:23

President (809) 3:5, (890) 8:6

Report (890) 8:6

Beach, B. B., THE DAY IN VIENNA (821) 4:1

Portrait (821) 4:1

Beach, W. R., Fifty-second Session of the General Conference (774) 1:2

Portrait (774) 1:2

Retirement (900) 8:16

Beamesderfer, Betty Jean, Honored (958) 10:26

Belchamber, Marion Hulda, Tribute (958) 10:26

Belotte, Tancred, Tribute (958) 10:26

Bettle, Ronald A., Death, July 8 (804) 2:16

Bietz, R. R., Retirement (900) 8:16

Billington, Wendy, Student Missionary (858) 6:6

Binder, Emma, Sustentation Overseas Service (SOS) Worker, Portrait (859) 6:7

Bland, F. L., Retirement (900) 8:16

Boardman, Noland, Retirement (910) 9:10

Bradford, C. E., How Much Light Left? (Sermon) Portrait (818) 3:14, (810) 3:6, (825) 4:5

See also SDA Radio, Television, and Film Center

Brooks, C. D., Breath of Life TV Program (Report) (825) 4:5

Brown, Gertrude, Tribute (958) 10:26

Brown, Walton J., Department of Education (Report) (881) 7:13

Director (842) 5:6

Bureau of Public Relations. See Communication Department

Burrell, Natekka Edythe, Honored (958) 10:26

Burton, Shirley, THE DAY IN VIENNA (870) 7:2

Portrait (870) 7:2

Carcich, Theodore, Retirement (900) 8:16

Castro, Mercedes, Honored (958) 10:26

Central Union Conference, New President (858) 6:5

Cherian, M. E., Portrait (895) 8:11

The Second Angel's Message (Bible Study) (895) 8:11

Chrastek, Otto, Vienna—Paris on the Danube (775) 1:3

Christian Record Braille Foundation, Report (950) 10:18

Clark, W. T., Portrait (869) 7:1

President, Far Eastern Division (842) 5:6, (869) 7:1, (958) 10:26

Clement, Lora E., Tribute (958) 10:26

Coe, Wallace O., Elected President, Central Union Conference (858) 6:5

Coggin, C. Joan, Honored (958) 10:26

Communication Department

Director (955) 10:23

Associates (842) 5:6

Report (880) 7:12

Comstock, Belle Wood, Tribute Constitution and Bylaws. See Constitutional Revisions (962) 10:30

Corrections (962) 10:30

Corrections to Nominating Committee Reports (871) 7:3

Cottrell, Raymond F., THE DAY IN VIENNA (902) 9:2

Portrait (902) 9:2

THE SIGNIFICANCE OF VIENNA FOR THE CHURCH (955) 10:23

Cunningham, Eugenia Isabella, Tribute (958) 10:26

Cupertino Family (820) 3:16

Czechoslovakian Choir (Photo) (824) 4:4

Song of Farewell, "Together We Sing With Joy" (958) 10:26

Czechowski, M. B., Grave Discovered (963) 10:31

DAY IN VIENNA. See Story of the Day

Delegates, Corrections in Names (810) 3:6

Names of (783-786) 1:11-14, (810) 3:6, (826) 4:6, (796) 2:8

Seating of (958) 10:26

Delker, Del, Honored (958) 10:26

Denkert, E., Portrait (934) 10:2

The Third Angel's Message (Bible Study) (934) 10:2

Departmental Meetings

Ministerial Association (Pre-session) (780) 1:8

Devotional Meetings (936) 10:4

Dower, N. R., Ministerial Association, Departmental Meetings (780) 1:8

One Message, One Mission, One Movement (Pre-session sermon) (780) 1:8

Portrait (924) 9:24

Drullard, Nellie Helen, Tribute (958) 10:26

Dykes, Eva Beatrice, Honored (958) 10:26

Portrait (834) 4:14

Eckenroth, Melvin K., Death, July 12 (804) 2:16

Education, Department of, Director (842) 5:6

Associates (855) 6:3, (872) 7:4

Report (881) 7:13

Eldridge, P. H., Far East Heart-Beat, Far Eastern Division (Report) (864) 6:12

Portrait (864) 6:12

Ellen G. White Estate (Report) (953) 10:21

Emblem of the Session (Dove) (Jokkinen, Heikko, Designer) (778) 1:6

Emmerson, Kenneth H., God's Promises Are Sure (Report) (812) 3:8

Portrait (812) 3:8

Re-elected Treasurer (801) 2:13

Euro-Africa Division, Delegates (783) 1:11, (801) 2:13

Officers (842) 5:6, (872) 7:4, (955) 10:23

President of the Division (842) 5:6

Report (805) 3:1

Fagal, W. A., Faith for Today (Report) (951) 10:19

Faith Alive, Trilingual Session Souvenir (835) 4:15, (852) 5:16

Faith for Today (Report) (951) 10:19

Far Eastern Division, Delegates (784) 1:12, (801) 2:13

Officers (842) 5:6, (872) 7:4, (955) 10:23

President of the Division (842) 5:6

Report (864) 6:12

Farney, Katie, Honored (958) 10:26

Faulkhead, Emma Elizabeth Romero, Tribute (958) 10:26

Fay, Jocelyn, THE VIENNA BULLETINS: A Look Behind the Scenes (960) 10:28

Fearing, A. C., Retirement (900) 8:16

Figuhr, R. R., Portrait (773) 1:1

Welcome to the Fifty-second General Conference Session, Vienna, Austria (773) 1:1

Frame, R. R., Ninety Years of God's Leading, Australasian Division (Report) (890) 8:6

Officers (842) 5:6

Portrait (869) 7:1, (890) 8:6

President of the Division (809) 3:5

Franz, C. O., The Citizen of Two Worlds (Sermon) (942) 10:10

Portrait (792) 2:4

Secretary of the General Conference (801) 2:13

This Is Our Ebenezer (792) 2:4

Freeman, Marguerite, Honored French Voice of Prophecy Quintet (Portrait) (795) 1:7

Frohlich-Sandner, Gertrude, Vice-Mayor, Vienna, Greetings to the 52nd World Conference of Seventh-day Adventists (912) 9:12

Fukazawa, Ai, Honored (958) 10:26

General and Institutional Delegates (786) 1:14, (810) 3:7, (826) 4:6

General Conference Association, Financial Statements (949) 10:17

General Conference Bulletin, 1975 (782) 1:10

General Conference Committee Members Elected (872) 7:4

General Conference Corporation, Financial Statements (947) 10:15

General Vice-presidents of the General Conference (Sketches) (901) 9:1

Gibson, Jesse O., Measuring the Church's Progress, Statistical Report (916) 9:16

Portrait (916) 9:16

Greetings From: "Burma Brethren" (796) 2:8

Kirschschlager, Dr. Rudolf (796) 2:8

Moldavia Republic (796) 2:8

Southern Asia Division, Members (796) 2:8

Vice-Mayor of Vienna (912) 9:12

Walldheim, Dr. Kurt (796) 2:8

Guntrip, Ethel, Honored (958) 10:26

Haddad, Victoria Abdulmessih, Honored (958) 10:26

Hammill, Richard, Andrews University (Report) (942) 10:10

Hancock, John H., Youth Department (Report) (930) 9:30

Hanson, Della, Honored (912) 9:12, (958) 10:26

Harris Pine Mills, Report (814) 3:10

Hasel, Gerhard F., The Laodicean Message (Bible Study) (862) 6:10

Portrait (862) 6:10

Head, Malama, Tribute (958) 10:26

Health Department, Director (872) 7:4

Associates (872) 7:4

Report (883) 7:15

Hegstad, R. R., THE DAY IN VIENNA (789) 2:1

Portrait (789) 2:1

Helevaara, Liisa, Honored (958) 10:26

Henry, Sarepta M. Irish, Tribute Herin, Mazie, Honored (852) 5:16, (958) 10:26

Hetzell, M. Carol, Communication Department, Director (955) 10:23

Honored (852) 5:16, (958) 10:26

Higgins, W. A., Retirement (910) 9:10

High Lights of the Departmental Reports (880) 7:12, (924) 9:24

Hiscox, Elizabeth, Honored (958) 10:26

Holbrook, Betty, THE DAY IN VIENNA (847) 5:5

Portrait (847) 5:5

Holbrook, D. W., Home Study Institute (Report) (951) 10:19

Howe, W. A., Retirement (910) 9:10

Howse, E. W., World Foods Service (Report) (954) 10:22

Huguley Memorial Health Center, Fort Worth, Texas, Recipient of Foundation Gifts (804) 2:16

Hunter, D. W., Retirement (900) 8:16

"I'm Sorry Baby" (Temperance Film) (810) 3:6

Ingraham, Nicholas Lloyd, Breadbasket (Poetry) (863) 6:11

Inside Story of the Bulletin (782) 1:10

Insurance and Risk Management Service, Report (814) 3:10

Inter-American Division, Delegates (784) 1:2, (801) 2:13, (810) 3:7

Officers (809) 3:5, (843) 5:7, (855) 6:3

President of the Division (809) 3:5

Report (815) 3:11

International Temperance Association, Report (951) 10:19

It Is Written, Report (825) 4:5

See also SDA Radio, Television, and Film Center

Iversen, J. O., Audio Visual Services, Report (825) 4:5

"Jetzt ist die Zeit" (Now Is the Time) (Photo) (Motto) (865) 6:13

Jokkinen, Heikko, Designer (Dove) (Emblem of the Session) (778) 1:6

Kleist, Tillie, Honored (958) 10:26

Kleuser, Louise, Honored (958) 10:26

Kress, Loretta Eby, Tribute (911) 9:11

Kruger, Erna, Honored (958) 10:26

Larsson, Elizabeth, Honored (852) 5:16

(958) 10:26

Lauda, Caris H., Association of Privately Owned SDA Services and Industries, Report (950) 10:18

North American Missions Committee (Report) (952) 10:20

Retirement (910) 9:10

Lay Activities Department, Director (825) 4:5

Associates (855) 6:3

Report (871) 7:3, (882) 7:14

Lee, Elfred, Artist, General Vice-President's Sketches (901) 9:1

Legal Association and Trust Services, Meetings (Report) (850) 5:14, (851) 5:15

Legal Corporations. See Legal Meetings

Legal Meetings (850, 851) 5:14, 15 (898) 8:14, (958) 10:26

Lehtovaara, Anita, Honored (958) 10:26

Leiska, LeRoy J., Elected President, Northern Union Conference (900) 8:16

LeMeme, Rose, Tribute (958) 10:26

Lessard, Dorita Thomann, Tribute (958) 10:26

Levides, Emily, Honored (911) 9:11, (958) 10:26

Lindsay, Kare, Tribute (958) 10:26

Loewen, Marvin E., Public Affairs and Religious Liberty Department (Report) (925) 9:25

Retirement (910) 9:10

Lohne, Alf, Lengthening the Name, Rejoicing With Growth, Northern European West Africa Division (Report) (907) 9:7

Portrait (907) 9:7

Vice-President General Conference (825) 4:5

(901) 9:1

Loma Linda University (Report) (952) 10:20

Longway, Ezra L., Portrait (822) 4:2

Sustentation Overseas Service (SOS) Worker (822) 4:2

Lowry, R. S., Portrait (869) 7:1

President of the Division (825) 4:5, (869) 7:1

Stress and Progress in Troubled Lands, Southern Asia Division (Report) (828) 4:8

Ludescher, Edwin (Portrait) (869) 7:1

President, Euro-Africa Division (869) 7:1

Luukkanen, Elsa, Honored (958) 10:26

Notices

CORRECTIONS

Because of the unusual circumstances under which the Bulletin was produced—part in Vienna and part in Washington—inconsistencies in style and a few misspellings were unavoidable. These do not affect meanings. But inasmuch as the Bulletin is the official minutes of the General Conference session, we feel we should point out places where meanings are not clear, or where facts are wrong. To our knowledge, only six cases of this type occurred:

Bulletin No. 5, page 8, column 2. Instead of the statement, "she has been responsible for distributing more than 100,000 Bibles in Ethiopia," substitute, "she has been responsible for distributing about 13,000 Bibles and 351,000 Gospels."

Bulletin No. 7, page 11, column 3, lines 51 and 52. Though the general style followed in the Bulletin to indicate words to be deleted from the new *Manual* is to enclose them in parentheses, in this instance the expression, "ordained as minister or as elder," though enclosed in parentheses, is not to be deleted. It is to appear in parentheses in the new *Manual*.

Bulletin No. 9, page 31, column 3. The following words, as new material, should have been in italics: "the secretary and associate secretaries of the Ellen G. White Estate, the speaker of the Breath of Life, the speaker of Faith for Today, the speaker of It Is Written, and the speaker of the Voice of Prophecy."

Bulletin No. 9, page 31, column 4. The last three lines of Article II—Standing Committees should read: "no division have less than (two) eight members on the Nominating Committee."

Bulletin No. 9, page 32, column 1. Under Article (XIII) IX, Section 1, the italicized words "and the Officers" should have been deleted.

Bulletin No. 9, page 32, column 4, Line 12 from the top should read "Article (IX) XVIII, may be used."

Owing to the fact that Bulletins 1 to 7 contained only 16 pages each (an arrangement necessitated by printing them in Vienna), the departmental and services reports were condensed and some materials usually included in the Bulletins had to be eliminated. In the latter category was the sermon presented by George Brown at five o'clock Wednesday afternoon, July 16. The sermon, somewhat condensed, will appear soon in a regular issue of the Review.

BULLETIN MATERIAL

McAdams, D. A., Publishing Department (Report)	(926) 9:26
Retirement	(910) 9:10
McDonald, Alice, Honored	(958) 10:26
McKee, A. C., Trust Services, Director	(809) 3: 5
McKibbin, Alma E., Tribute	(958) 10:26
McReynolds, Mary, Tribute	(958) 10:26
Martin, Mary, Tribute	(958) 10:26
Mathews, Mary, Honored	(958) 10:26
Maxwell, Lawrence, THE DAY IN VIENNA	(885) 8: 2
Portrait	(885) 8: 2
Message of 52nd General Conference Session to World Field	(915) 9:15
Meyer, Reverend Hugo, United Bible Society Representative (Statement)	(866) 6:14
Middle East Division. See Afro-Mideast Division	
Mills, Merle L., Doors Open Wide in Africa, Trans-Africa Division (Report)	(892) 8: 8
Portrait	(869) 7:1, (892) 8: 8
President of the Division	(825) 4: 5
.....	(869) 7: 1
Ministerial Association, Departmental Meetings (Pression)	(780) 1: 8
Report	(924) 9:24
Secretary of the Association	(809) 3: 5
Associates	(825) 4: 5
Mission Pageant. See Parade of Missions	
Missionary Volunteer Department. See Youth Department	
Monnier, Olga, Honored	(958) 10:26
Portrait	(859) 6: 7
Sustentation Overseas Service (SOS) Worker	(859) 6: 7
Montalban, V. M., Retirement	(900) 8:16
Morning Devotionals at the General Conference	(936) 10: 4
Mossley, C. E., Retirement	(900) 8:16
Muderspach, Rosa, Honored	(852) 5:16
.....	(958) 10:26
Munson, Alvin G., SDA Radio, TV, and Film Center (Report)	(953) 10:21
Murdoch, W. G. C., Lessons From the Sanctuary (Bible Study)	(838) 5: 2
Portrait	(838) 5: 2
Naude, Phyllis, Honored	(958) 10:26
Necrology Listing	(791) 2: 3
Nelson, Kathryn Jensen, Tribute	(958) 10:26
Neuffer, Julia, Honored	(958) 10:26
New Union Conferences	(802) 2:14
.....	(852) 5:16
.....	(958) 10:26
No Hands but Ours (Loma Linda University Documentary)	(810) 3: 6

Nominating Committee Members	(797) 2: 9
Officers	(801) 2:13
Portrait	(807) 3: 3
North American Division Delegates (784) 1:12, (801) 2:13, (810) 3: 7, (830) 4:10	
Report	(825) 4: 5
Vice-President for North America	(952) 10:20
North American Missions (Report)	
North American Regional Department, Director	(855) 6: 3
Associates	(871) 7: 3
Report	(924) 9:24
Northern Europe-West Africa Division, Delegates (785) 1:13, (801) 2:13, (826) 4:16	
Officers	(842) 5:6, (843) 5:7, (855) 6: 3, (871) 7:3, (955) 10:23
President of the Division	(842) 5: 6
Report	(907) 9: 7
Northern European Division. See Northern Europe-West Africa Division	
Northern Union Conference, New President	(900) 8:16
"Now Is the Time," Session Motto	(824) 4: 3
Oakwood College, Report	(953) 10:21
Observers	(897) 8:13
Oliveria, Enoch (Portrait)	(869) 7: 1
President of the South American Division	(825) 4: 5
.....	(869) 7: 1
Olsen, V. Norskov, Loma Linda University (Report)	(952) 10:20
Pageant (World Mission Pageant). See Parade of Missions	
Pandit, Mariabai, Honored	(958) 10:26
Parade of Missions, Reaching the Unreached Now	(801) 2:13
Photo	(805) 3:1, (823) 4:2, 3
Pedersen, E. W., Conglomeration of Contradiction and Fascination; Afro-Mideast Division (Report)	(844) 5: 8
Portrait	(844) 5: 8
Retirement	(900) 8:16
Pieringer, Margarete, Honored	(958) 10:26
Pierson, Robert A., "Now Is the Time" (Sermon)	(905) 9: 5
Portrait	(773) 1:1, (777) 1:5, (795) 2: 1
President's Report, To God Be the Glory	(777) 1: 5
President's Welcome	(773) 1: 1
Re-election	(789) 2: 1
.....	(801) 2:13
.....	(958) 10:26
Pikkariainen, Eila, Honored	
Plubell, Dennis, Student Missionary	(858) 6: 6
.....	(958) 10:26
Plummer, L. Flora, Tribute	
Powers, C. L., An Era of Innovations, Euro-Africa Division (Report)	(805) 3: 1
Portrait	(805) 3: 1
Welcome to the Fifty-second General Conference	(773) 1: 1
Presidential Department Officers	(825) 4: 5
.....	(842) 5: 6
Presidents of the World Divisions	
Portraits	(869) 7: 1
President's Report (General Conference)	(777) 1: 5
Program of the Session	(788) 1:16
Public Affairs and Religious Liberty Department, Director	(872) 7: 4
Associates	(887) 8: 3
Report	(925) 9:25
Public Relations, Bureau of. See Communication, Department of	
Publishing Department, Director	(825) 4: 5
Associates	(855) 6: 3
Report	(926) 9:26

Radio-Television Department. See Communication, Department of	
Read, Bill, Paintings	(800) 2:12
Redelstein, Elisabeth M., Honored	(958) 10:26
Regional Department. See North American Regional Department	
Retiring Workers, Farewell to	(900) 8:16
.....	(910) 9:10
Retzer, Fernon, Sabbath School Department (Report)	(927) 9:27
Reyes, Ligaya, Tribute	(958) 10:26
Reynolds, L. B., THE DAY IN VIENNA (Preview) Portrait	(780) 1: 8
Richards, H. M. S., Jr., Voice of Prophecy (Report)	(954) 10:22
Rittenhouse, Virginia G. Shankel, Honored	(958) 10:26
Rock, C. B., Oakwood College (Report)	(953) 10:21
Roth, Don, THE DAY IN VIENNA	(799) 2:11
Portrait	(799) 2:11
Runge, Kathy, Student Missionary	(858) 6: 6
Sabbath School Department, Director	(843) 5: 7
Associates	(871) 7: 3
Report	(927) 9:27
Scharffenberg, Mimi, Tribute	(958) 10:26

Grave of M. B. Czechowski Is Discovered

Minutes before adjournment of the General Conference session word reached the REVIEW AND HERALD office in the Stadthalle that the grave of the church's first missionary has been officially located. Michael Czechowski was a citizen of Poland who learned the Sabbath truth in America and asked the Seventh-day Adventists to sponsor him as a missionary to Europe. Such a step required more faith than the fledgling denomination had in 1864, and they turned him down. He sought other sponsorship, and finally the first-day Adventists agreed to support him. Returning to Europe, he preached the Sabbath and the return of Christ and established several congregations.

According to the copy of the official statement received in the REVIEW office, Pastor Czechowski died of exhaustion in his fifty-seventh year, on February 27, 1876, and was buried in the Central Friedhof (cemetery) in Vienna.

Heretofore it was known that he had been buried in Vienna, but this is the first time the cemetery has been accurately located.

Schoen, V. W., Lay Activities Department (Report)	(882) 7:14
Scragg, Walter R. L., Department of Communication (Report)	(880) 7:12
President of the Northern Europe-West Africa Division	(869) 7: 1
SDA Radio-TV, and Film Center, Report	(825) 4:5, (953) 10:21
Secretariat Officers	(809) 3: 5
.....	(825) 4: 5
.....	(842) 5: 6
.....	(872) 7: 4
Secretary's Report (General Conference)	(792) 2: 4
Session Motto, "Now Is the Time"	(824) 4: 3
Seton, Bernard E., The Gifts of the Spirit (Bible Study)	(832) 4:12
Portrait	(832) 4:12
Seventh-day Adventist World Service (SAWS), Report	(814) 3:10
Sevilla, Welda Jemandres, Honored	(958) 10:26
THE SIGNIFICANCE OF VIENNA FOR THE CHURCH (955) 10:23	
Comments:	
Delegates from the Socialist Countries	
Newly Elected Leaders of the Church	
The Youth Delegates	
Simmons, Marion, Honored	(911) 9:11
.....	(958) 10:26
.....	(959) 10:27
Singing Stewards	(821) 4:1, (958) 10:26
Singleton, H. D., North American Regional Department (Report)	(924) 9:24
Retirement	(910) 9:10
Smith, Thelma, Honored	(958) 10:26
"Sound of Now" (GC Color-Slide Production)	(809) 3: 5
South American Division Delegates (785) 1:13, (801) 2:13	
Officers	(825) 4:5, (843) 5:7, (855) 6: 3
President of the Division	(825) 4: 5
Southern Asia Division, Delegates (786) 1:14, (801) 2:13	
Officers	(825) 4:5, (842) 5: 6
President of the Division	(825) 4: 5
Report	(828) 4: 8
Spinarova, Ester, Director Czechoslovakian Choir	(824) 4: 4
Stadthalle (City Hall) Photo	(801) 2:13
Stahl, Ana Christina Carlsen, Tribute	(958) 10:26
Stanley, C. R., God's Last Desperate Bid (Bible Study)	(873) 7: 5
Portrait	(873) 7: 5
Starks, Walter M., Stewardship and Development Department (Report)	(928) 9:28
Statement of Peace, Goodwill, and Understanding Between All Men (Resolution)	(913) 9:13
Statistical Report	(916) 9:16
Steed, E. H. J., Director, International Temperance Association (Report)	(951) 10:19
Temperance Department (Report)	(929) 9:29
Stewardship and Development Department, Director	(825) 4: 5
Associates	(871) 7: 3
Report	(928) 9:28
Stoneburner, Eila May, Honored	(852) 5:16
.....	(958) 10:26
.....	(877) 7: 9
Student Missionaries (Portrait)	(858) 6: 6
Student Missionary Program	
Summary of Missionary Appointments and Assignments, 1970-1974	(794) 2: 6
Taganekalon, Naomi, Honored	(958) 10:26
"Target 80," Far Eastern Division	(865) 6:13
Tarr, E. W., Retirement	(910) 9:10
Temperance Department, Director	(872) 7: 4
Associates	(887) 8:3, (951) 10:23
Report	(929) 9:29
Temple, Ruth, Honored	(958) 10:26
Theme Song, "We Have This Hope"	(795) 2: 7
.....	(904) 9: 4
Thomas, F. G., Christian Record Braille Foundation (Report)	(950) 10:18
Thomas, Gloria, Honored	(852) 5:16
.....	(958) 10:26
"Together We Sing With Joy," Czechoslovakian Choir (Song of Farewell)	(958) 10:26
Trans-Africa Division, Delegates (786) 1:14	(801) 2:13
Officers	(825) 4:5, (843) 5:7, (855) 6: 3
President of the Division	(825) 4: 5
Report	(892) 8: 8
Treasurer's Report	(812) 3: 8
Treasury Department (General Conference) Officers	(809) 3: 5
Tribute to Women	(852) 5:16
.....	(958) 10:26
Tributes to Retiring Workers	(910) 9:10
Trust Services, Director	(809) 3: 5
Report	(813) 3: 9
Truth, Sojourner, Tribute	(958) 10:26
Ubersax, Otto, Welcomes Delegates	(795) 2: 7
Portrait	(804) 2:16
Union of Soviet Socialist Republics (U.S.S.R.) Delegates	(790) 2: 2
.....	(796) 2: 8
.....	(790) 2: 2
United Bible Society	(859) 6: 7
Contribution to Society	(866) 6:14
Meyer, Hugo Reverend, Statement	(866) 6:14
Vail, Maimu, Honored	(958) 10:26
Vandeman, Connie, A Youth Looks at the Church Through European Windows	(959) 10:27
Vandeman, George, It Is Written (Report)	(825) 4: 5
Vice-Mayor of Vienna, Greetings	(912) 9:12
Vienna, Austria, Church Choir	(872) 7: 3
Vinc, R. D., Morning Devotionals at the General Conference	(936) 10: 4
Visser, Anne, Tribute	(958) 10:26
Visser, Ruby, Honored	(958) 10:26
Voice of Prophecy, Report	(954) 10:22
Waddell, Ralph F., Health Department (Report)	(883) 7:15
Retirement	(910) 9:10
Walker, John O., THE DAY IN VIENNA	(854) 6: 1
Portrait	(854) 6: 1
Walsh, Mary, Honored	(911) 9:11
.....	(958) 10:26
Watson, Charles D., Portrait	(869) 7: 1
President of the Afro-Mideast Division	(809) 3: 5
Watson, Kathleen Joyce, Honored	(958) 10:26
"We Have This Hope" (Theme Song)	(795) 2: 7
Words in Four Languages	(904) 9: 4
White, Arthur L., Ellen G. White Estate (Report)	(953) 10:21
White, Ellen Gould Harmon, Tribute	(958) 10:26
White, Herbert, Retirement	(910) 9:10
Wilcox, R. A., A Crusade on a Continent, South American Division (Report)	(856) 6: 4
Portrait	(856) 6: 4
Wilson, Alma, Honored	(958) 10:26
Wilson, Neal C., God and Man at Work, North American Division (Report)	(830) 4:10
Portrait	(830) 4:10, (869) 7: 1
Vice-President for North America	(825) 4: 5
Witzig, Hannelor, Honored	(852) 5:16
.....	(958) 10:26
.....	(952) 5:16
.....	(911) 9:11, (958) 10:26
Wood, Kenneth H., "Hear the Word of the Lord" (Bible Study)	(846) 5:10

Review

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Portrait	(846)	5:10
Wood, Miriam, THE DAY IN VI-ENNA	(808)	3: 4
Portrait	(808)	3: 4
World Foods Service, Director	(809)	3: 5
Report	(954)	10:22
Young, Ethel, Honored	(852)	5:16
	(958)	10:26
Young People's Missionary Volunteer Department. See Youth Department		
Youth Delegates	(956)	10:24
Youth Department, Director	(855)	6: 3
Associates	(871)	7: 3
	(872)	7: 4
Report	(930)	9:30
Ziprick, Lottie, Honored	(958)	10:26
Zorub, Alice, Honored	(852)	5:16
	(958)	10:26

Business Meetings of the Session

First Meeting, July 10	(795)	2: 7
Second Meeting, July 11	(802)	2:14
Third Meeting, July 11	(803)	2:15
Fourth Meeting, July 13	(811)	3: 7
Fifth Meeting, July 13	(811)	3: 7
Sixth Meeting, July 14	(835)	4:15
Seventh Meeting, July 14	(849)	5:13
Eighth Meeting, July 15	(850)	5:14
Ninth Meeting, July 15	(858)	6: 6
Tenth Meeting, July 16	(859)	6: 7
Eleventh Meeting, July 16	(855)	6: 7
Twelfth Meeting, July 17	(876)	7: 8
Thirteenth Meeting, July 17	(897)	8:13
Fourteenth Meeting, July 18	(900)	8:16
Fifteenth Meeting, July 18	(911)	9:11

Committees

Nominating Committee Reports		
Report—No. 1, July 11	(801)	2:13
Report—No. 2, July 13	(809)	3: 5
Report—No. 3, July 14	(825)	4: 6
Report—No. 4, July 15	(842)	5: 6
Report—No. 5, July 15	(843)	5: 7
Report—No. 6, July 16	(855)	6: 3
Report—No. 7, July 17	(871)	7: 3
Report—No. 8, July 18	(872)	7: 4
Report—No. 9, July 18	(887)	8: 3
Nominating Committee, Members	(797)	2: 9
Officers	(801)	2:13
Reports. See Separate Heading Under Nominating Committee Reports		
Standing Committees		
Calls for Workers	(787)	1:15
Church Manual	(787)	1:15
Constitution and Bylaws, Members Reports	(787)	1:15
	(803)	2:15
Credentials and Licenses, Members Reports	(787)	1:15
Plans, Members	(787)	1:15
	(803)	2:15
Seating of Additional Delegates and Additional Standing Committee Appointments, Members	(787)	1:15
	(803)	2:15
	(828)	4: 6

Constitutional Revisions

General Conference		
Constitution, Article III—Membership	(931)	9:31
Constitution, Article IV—Officers and their duties	(931)	9:31
Constitution, Article V—Election	(931)	9:31
Constitution, Article VI—Executive Committee	(931)	9:31
Bylaws, Article I—Division Sections	(931)	9:31
Bylaws, Article II—Standing Committee	(931)	9:31
Bylaws, Article II—Nominating Committee	(797)	2: 9
Bylaws, Article IV—Undersecretary and Associate Secretaries	(931)	9:31
Bylaws, Article V—Division Secretaries	(931)	9:31
Bylaws, Article (VIII) VI—Undertreasurer and Assistant Treasurers	(931)	9:31
Bylaws, Article (IX) VII—Division Treasurers	(931)	9:31
Bylaws, Article (IV) VIII—General and Division Field Secretaries	(932)	9:32
Bylaws, Article (XIII) IX—Departments—Directors/Secretaries, Associates and Assistants	(932)	9:32
See Correction	(962)	10:30
Bylaws, Article X—Departmental Advisory Committees	(932)	9:32
Bylaws, Article (VI) XI—(Assistant and) Division Departmental Directors/Secretaries, Associates and Assistants	(932)	9:32
Bylaws, Article (VII) XII—Archives and Statistics (Secretary)	(932)	9:32



Ingrid Schaub plays her Florentine piccolo for the delegates.

Bylaws, Article (X) XIII—Executive Committee	(932)	9:32
Bylaws, Article (XI) XIV—Division Committees	(932)	9:32
Bylaws, Article (XII) XV—Corporation Boards	(932)	9:32
Bylaws, Article (XIV) XVI—Auditors and Audits	(932)	9:32
Bylaws, Article (XV) XVII—Wages and Expenses	(932)	9:32
Bylaws, Article (XVI) XVIII—Funds	(932)	9:32
Bylaws, Article (XVII) XIX—Appropriations	(932)	9:32
Bylaws, Article (XVIII) XX—Finance	(932)	9:32

Legal Meetings

General Conference Association	(850)	5:14
	(851)	5:15
General Conference Corporation	(850)	5:14
	(851)	5:15
North American Conference of Seventh-day Adventists Corporation	(851)	5:15

Morning Devotionals

Hackett, W. J., Friday, July 11, 1975	(936)	10: 4
Wilson, Neal, Sunday, July 13, 1975	(936)	10: 4
Pereyra, E., Monday, July 14, 1975	(936)	10: 4
Jemison, Hedwig, Tuesday, July 15, 1975	(936)	10: 4
Night, M. S., Wednesday, July 16, 1975	(936)	10: 4
Webb, Jere, Thursday, July 17, 1975	(936)	10: 4
Arrogante, F. M., Friday, July 18, 1975	(936)	10: 4

Poetry

Ingraham, Nicholas Lloyd, Breadbasket	(863)	6:11
---------------------------------------	-------	------

Recommendations, Resolutions

Church Manual Revisions		
Change in Terminology	(811)	3: 7
Book and Bible House/Adventist Book Center Terminology		
Licensed Ministers	(811)	3: 7
Preparation for Baptism	(834)	4:14
Public Examination		
Baptismal Covenant		
Baptismal Vow		
Department of Communication	(850)	5:14
Temperance Department	(860)	6: 8
Trust Services	(861)	6: 9
Organizations for Holding Church Properties		
Department of Stewardship and Development	(867)	6:15
American Temperance Society	(867)	6:15
Department of Health	(868)	6:16
Rebaptism	(868)	6:16
Ordination	(868)	6:16
Baptismal Service	(868)	6:16
The Deacon	(879)	7:11
Auxiliary Committees	(879)	7:11
Communion Service	(879)	7:11
Nominating Committees	(879)	7:11
Church Manual Revisions (North American Supplement)		
Deacons and Ushers	(913)	9:13
Public Affairs and Religious Liberty Department	(913)	9:13
Litigation	(913)	9:13
Church Evangelism Council	(914)	9:14
Organization	(920)	9:20

Receiving Members Who Are Not Known		
Methods of Granting (Church) Letters of Transfer		
A Religious Leader of the Church	(921)	9:21
Longer Order of Worship Recreation and (Amusement) Entertainment	(923)	9:23
(Book and Bible House) Adventist Book Center Secretaries		
Plans Committee	(914)	9:14
	(939-941)	10:7-9
Establish Home and Family Service		
Launching Witnessing for Christ Program		
Laymen's Emphasis Thrust, 1975-1980		
Literature Emphasis Year, 1976		
Sabbath School Evangelism Plans		
Spirit of Prophecy (Resolution) Study the Word of God Worldwide Youth Emphasis and Involvement		

Reports

Andrews University, Richard Hammill	(950)	10:18
Association of Privately Owned SDA Services and Industries, Caris H. Lauda	(950)	10:18
Audio Visual Services, J. O. Iversen	(825)	4: 5
Australasian Division, R. R. Brooks	(890)	8: 6
Breath of Life TV Program, C. D. Brooks	(825)	4: 5
Christian Record Braille Foundation, F. G. Thomas	(950)	10:18
Education, Department of, Walton J. Brown	(881)	7:13
Ellen G. White Estate, Inc., Arthur L. White	(953)	10:21
Euro-Africa Division, C. L. Powers	(805)	3: 1
Faith for Today, W. A. Fagal	(951)	10:19
Far Eastern Division, P. H. Eldridge	(864)	6:12
Harris Pine Mills, Kenneth H. Emerson	(814)	3:10
Health Department, Ralph F. Waddell	(883)	7:15
Home Study Institute, D. W. Holbrook	(951)	10:19
Insurance and Risk Management Service, Kenneth H. Emerson	(814)	3:10
Inter-American Division, B. L. Archbold	(815)	3:11
International Temperance Association, E. H. J. Steed	(951)	10:19
It Is Written, George E. Vandeman	(825)	4: 5
Lay Activities Department, V. W. Schoen	(882)	7:14
Loma Linda University, V. Nor-skov Olsen	(952)	10:20
Ministerial Association, N. R. Dower	(924)	9:24
North American Division, Neal C. Wilson	(830)	4:10
North American Missions Committee, Caris H. Lauda	(952)	10:20
North American Regional Department, H. D. Singleton	(924)	9:24
Northern Europe-West Africa Division, Alf Lohne	(907)	9: 7
Oakwood College, C. B. Rock	(953)	10:21
President's Report, Robert H. Pierson	(777)	1: 5
Public Affairs and Religious Liberty, Department of, Marvin E. Loewen	(925)	9:25
Publishing Department, D. A. McAdams	(926)	9:26
Sabbath School Department, Fernon Retzer	(927)	9:27
SDA Radio, TV, and Film Center, Alvin G. Munson	(953)	10:21
Secretary's Report, C. O. Franz	(792)	2: 4
Seventh-day Adventist World Service (SAWS), Kenneth H. Emerson	(814)	3:10
South American Division, R. A. Wilcox	(856)	6: 4
Southern Asia Division, R. S. Lowry	(828)	4: 8
Statistical Report, Jesse O. Gibson	(916)	9:16
Stewardship and Development Department, Walter M. Starks	(928)	9:28
Temperance Department, Ernest H. J. Steed	(929)	9:29
Trans-Africa Division, Merle L. Mills	(892)	8: 8
Treasurer's Report, K. H. Emerson	(812)	3: 8
Trust Services, Kenneth H. Emerson	(813)	3: 9
Voice of Prophecy, H. M. S. Richards, Jr.	(954)	10:22
World Foods Service, E. W. Howse	(954)	10:22
Youth Department, John H. Hancock	(930)	9:30

Sermons—Addresses

Archbold, B. L., Total Evangelism Now (Friday Night Sermon, July 18, 1975)	(888)	8: 4
Bradford, C. E., How Much Night Left? (Friday Night Sermon, July 11, 1975)	(818)	3:14
Cherian, M. E., The Second Angel's Message (Bible Study Hour, July 17, 1975)	(862)	6:10
Denkert, E., The Third Angel's Message (Bible Study Hour, July 18, 1975)	(934)	10: 2
Dower, N. R., "One Message, One Mission, One Movement" (Pre-session Sermon), Key-note Address Ministerial Association Meetings	(780)	1: 8
Franz, C. O., The Citizen of Two Worlds (Sabbath Morning Sermon, July 19, 1975)	(942)	10:10
Hasel, Gerhard F., The Laodicean Message (Bible Study Hour, July 15, 1975)	(862)	6:10
Murdoch, W. G. C., Lessons From the Sanctuary (Bible Study Hour, July 14, 1975)	(838)	5: 2
Pierson, Robert H., Now Is the Time (Sabbath Morning Sermon, July 12, 1975)	(905)	9: 5
Seton, Bernard E., The Gifts of the Spirit (Bible Study Hour, July 11, 1975)	(862)	6:10
Stanley, C. R., God's Last Desperate Bid (Bible Study Hour, July 16, 1975)	(873)	7: 5
Wood, Kenneth H., "Hear the Word of the Lord" (Bible Study Hour, July 13, 1975)	(846)	5:10

The Story of the Day

Preview, L. B. Reynolds	(780)	1: 8
Friday, July 11, R. R. Hegstad	(789)	2: 1
Sabbath, July 12, Don Roth	(799)	2:11
Sunday, July 13, Miriam Wood	(808)	3: 4
Monday, July 14, B. B. Beach	(821)	4: 1
Tuesday, July 15, Betty Holbrook	(847)	5: 5
Wednesday, July 16, John O. Waller	(854)	6: 1
Thursday, July 17, Shirley Burton	(870)	7: 2
Friday, July 18, Lawrence Maxwell	(885)	8: 1
Sabbath, July 19, Raymond F. Cottrell	(902)	9: 2

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