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The Certainty of Our Salvation

DEVOTIONAL STUDY, JUNE 27, 1958, 8:30 A.M.

By F. L. PETERSON

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Here we have love expressed in its highest and truest sense. Love that is total, all inclusive, and sublime. Love that is of God.

These words are probably quoted more often than any other in the Bible. They may be found in the memory of practically every child of the Christian church. But this verse tells of the infinite, unchangeable, and eternal love of the Creator of the universe, of the incarnation of God the Son in a body of flesh and blood, and of His offer of salvation to sinners by His atoning sacrifice.

The essence of Christianity is love. The passion of the human heart is to be loved. Lost man was rescued from eternal death by the compassionate love of God, and now he can say, "Thanks be to God, I have been redeemed."

We are told by God's messenger: "The science of redemption is the science of all sciences; the science that is the study of the angels and of all the intelligences of the unfallen worlds; the science that engages the attention of our Lord and Saviour; the science that enters into the purpose brooded in the mind of the Infinite—'kept in silence through times eternal' (Rom. 16:25, R.V.); the science that will be the study of God's redeemed throughout endless ages."—*Education*, p. 126. It is said that "the plan of redemption is so far-reaching that philosophy cannot explain it. It will ever remain a mystery that the most profound reasoning cannot fathom."—*The Desire of Ages*, pp. 494, 495.

Mystery of the Incarnation

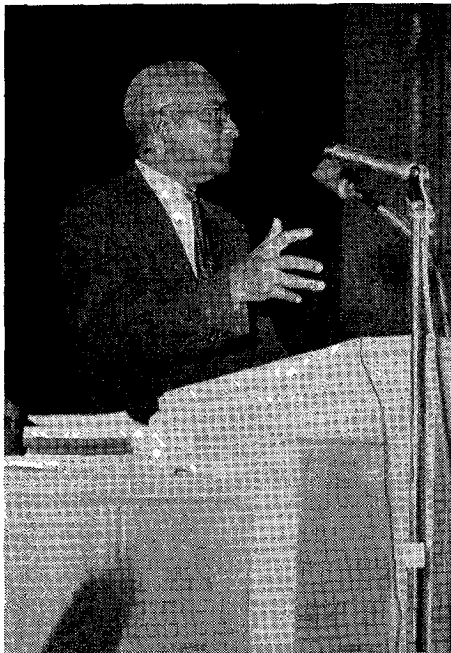
How the Son of God could come down to earth and tabernacle in human flesh is a great mystery. In the divine wisdom of God the plan of salvation was laid. It was determined that God's coequal, His only-begotten Son, should work out a righteousness for lost man that would meet the fullest demands of God's law and give to man complete deliverance from his fallen state. There was no other

way whereby man could be reconciled to God.

The apostle Paul says, "And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17).

Ellen G. White also states: "There are mysteries in the plan of redemption—the humiliation of the Son of God, that He might be found in fashion as a man, the wonderful love and condescension of the Father in yielding up His Son—that are to the heavenly angels subjects of continual amazement."—*Testimonies*, vol. 5, p. 702.



Each morning the devotional hour was well attended. F. L. Peterson, associate secretary of the General Conference, is shown conducting the study on Friday morning, June 27.

Further she says: "We cannot explain the great mystery of the plan of redemption. Jesus took upon Himself humanity, that He might reach humanity; but we cannot explain how divinity was clothed with humanity. An angel would not have known how to sympathize with fallen man, but Christ came to the world and suffered all our temptations, and carried all our griefs."—*The Review and Herald*, Oct. 1, 1889. In contemplation of God's plan for rescuing a ruined world, we can but exclaim with Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33).

Thus the plan of redemption, which brought about our reconciliation to God, and the way by which God made man's salvation sure and certain, is impossible for finite man to comprehend, but the means by which we may lay hold upon and realize in our individual hearts this great "mystery of godliness" is very simple. The Lord tells us through his servant: "The science of salvation cannot be explained; but it can be known by experience."—*The Desire of Ages*, p. 495.

The salvation of man had its origin in the all-embracing love of God, which included the entire world. No one is left out. All mankind has the right to rest in God's love.

The Curse of Sin

The world, the fallen human family, had come under the curse and enslavement of sin. Satan had captured the world and wrested it from under the control of Adam, to whom God had committed its care. Because of man's distrust, his failure to believe and to obey God, he plunged the world into the ruin of sin. As the result of sin, the sentence of death was pronounced upon earth's unborn millions, for in Adam "all have sinned," and God had decreed that "the wages of sin is death."

Man had been made in the image of God and after His likeness. His mind, though human, was full of divine wisdom, and in his heart was a passion for God. He was made a little lower than the angels, and the earth was given to him as an everlasting inheritance. Concerning man, David said that God had "crowned him with glory and honour" and made him "to have dominion over" the works of His hands (Ps. 8:5, 6).

At creation, this fair, perfect world was a thing of beauty and fulfilled the plan that God's eternal wisdom had conceived. At its completion "the morning stars sang

together, and all the sons of God shouted for joy." God the Creator, in looking back over the work of His hand, said, "Behold, it was very good."

With the entrance of sin came the first falling leaf and fading flower. Thorns and thistles made their appearance on the earth, and toil and labor and misery became the lot of man. Sinful man became more and more repulsive, and soon a murderer highlighted the news report. The world had lost its attractiveness and was exceedingly rebellious in its corrupt state. Justice demanded total annihilation, but God's divine mercy triumphed and saved the world from hopeless despair. God's justice is seen in the redemption of man.

In spite of the depth of degradation to which the human race had fallen, God, from whom man had willfully and deliberately turned and to whom he showed indifference and apathy, "so loved the world that he gave," not one son out of many, but His only Son, His only-begotten Son. One coeternal with Himself, and He gave Him as a sacrifice for sin.

To save the human race from the greatest of all calamities required the greatest of all gifts. In the plan of redemption we are shown what God has done for the world to retrieve it from under the control of Satan. The world needed a Saviour, and in all God's vast creation there was but one who could save man. Only one!

Mrs. E. G. White says: "The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God."—*Patriarchs and Prophets*, p. 34.

Infinite Love Manifested Toward Lost Mankind

All heaven was interested in God's love for fallen man and his restoration. The angels offered themselves to become man's sacrifice, "but an angel's life could not pay the debt; only He who created man had power to redeem him. Yet the angels were to have a part to act in the plan of redemption. Christ was to be made 'a little lower than the angels for the suffering of death.' As He should take human nature upon Him, His strength would not be equal to theirs, and they were to minister to Him, to strengthen and soothe Him under His sufferings. They were also to be ministering spirits, sent forth to minister for them who should be heirs of salvation. They would guard the subjects of grace from the power of evil angels, and from the darkness constantly thrown around them by Satan."—*Ibid.*, pp. 64, 65.

God's love for the lost world was perfect love. In the Greek language, which was the tongue in which the New Testament was written, there are three dif-

ferent words used to express the varying degrees of love. In John 3:16 we find the use of the form that expresses love in its truest, highest, and greatest sense. Love that is unbounded, utterly incomprehensible. Love that demonstrates the distance between God, the Architect of the universe, and His rebellious creatures, "children of disobedience" and also "children of wrath," and acts toward them as a loving, sympathizing Father.

The apostle John, in contemplating the manifestation of God's love for fallen man, in profoundest wonder and admiration exclaimed: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (1 John 3:1).

The immensity of God's love is seen in its height, its depth, its width, and its length, "which passeth knowledge" (Eph. 3:18, 19). Jeremiah expressed it in these words: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3).

God's messenger tells us: "Christ assured the angels that by His death He would ransom many, and would destroy him who had the power of death. He would recover the kingdom which man had lost by transgression, and the redeemed were to inherit it with Him, and dwell therein forever. Sin and sinners would be blotted out, nevermore to disturb the peace of heaven or earth. He bade the angelic host to be in accord with the plan that His Father had accepted, and rejoice that, through His death, fallen man could be reconciled to God."—*Ibid.*, p. 65.

Thank God, there was one who was willing to die for lost mankind. Christ opened the way. He is the Saviour of the world. He is our crucified, resurrected, ascended, coronated Redeemer.

The justice of God demanded sacrifice. Satan had challenged the sovereignty of God. This challenge defamed God's character and dishonored His name. "But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. . . . The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God, and would reveal the nature and the results of sin."—*Ibid.*, pp. 68, 69.

Sin had made a great gulf between God and man, and Satan was determined that man should forever remain under his satanic influence. But no might of the devil is stronger than the power of God's love. It was the love of God that loosened Satan's grip upon the world and set his captives free. It was the love of God that turned the heart of lost man back to God. It was the love of God that devised

a plan that would provide salvation for the whole world.

So great is God's love that "whosoever believeth in him should not perish, but have everlasting life." Whoever you are, wherever you are, and in whatever condition you may be, the divine plan of salvation is revealed through Jesus Christ for you. From His heavenly home Christ humbled Himself and took upon Himself the form of humanity and in the world was known as Jesus because of His saving power. The angel of the Lord that appeared to Joseph said: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

Wherever there is sin there is punishment. The claims of the law demand the death of the sinner.

To atone for man's sin Jesus left His throne in heaven and accepted man's cross on earth. The apostle Paul says of Him, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). Since the wages to be paid for sin is death, the cross of Christ is God's final answer to the sin problem. In His death on the cross Christ made it possible for God to pardon the sinner and adopt him into the divine family. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). That which no one else could do for fallen man, Christ has done. Mrs. White tells us, "The Sinless One has taken our place."—*The Ministry of Healing*, p. 71.

A Changed Relationship

At the cross God's relation to man is changed, and by God's act of justification man's relation to God is changed. Through repentance and faith in the atoning sacrifice of Jesus Christ man becomes a son of God. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

What a wonderful change has been wrought in the plight of the sinner. Christ "is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (1 John 2:2). We can be certain of our sonship. Paul says, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

As sons of God we are to serve and honor Him as dear children. Paul admonishes that we are to "be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (Phil. 2:15, 16).

In His life on earth Jesus demonstrated His power to save. He used His mighty power in healing the maladies of those who sought His help. En route from Judea to Galilee, and overcome with weariness, He sat down to rest by the



C. E. Moseley, Jr. (left), general field secretary of the General Conference, talks with Louis B. Reynolds (center), editor of *Message Magazine*, and F. L. Peterson, associate secretary, General Conference.

side of Jacob's well. Along came a woman of Samaria to draw water for herself, and from her He asked a drink to quench His thirst. When the woman recognized that Jesus was a Jew, and knowing the relationship between Jews and Samaritans, her utter surprise led her to question Jesus as to His reason for making the request of her. Jesus answered her by saying, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10). Truly He is God's gift to man, and today He offers to all "living water," which shall become a well of water springing up into everlasting life.

In order to win this soul from the family of Satan to the family of God, Jesus scaled the barriers of Judaism. Mrs. White tells us: "Walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obey the Word of God, which enjoins on them supreme love to their Maker and impartial love to their neighbors."—*The Review and Herald*, Dec. 17, 1895. Let us never forget that the kind of life we live and the kind of attitude we display will tell its own story.

The atoning sacrifice of Christ, His spotless life, and His imputed righteousness are effectual for everyone who will accept Him. In Him all middle walls of national distinction are destroyed, and His salvation provides the enabling power to reconcile all human differences. It is imperative that God's remnant church, with a world message, bear Christian witness to the power of God's redeeming grace, as it shares the loving intimacy that exists between God the Father and God the Son.

The cross of Christ symbolizes the extent to which Christ's love led Him to go for fallen man. "Greater love hath no

man than this, that a man lay down his life for his friends" (John 15:13).

The word *sin*, in the Greek, we are told, literally means "a missing the mark or way." When the first Adam sinned, he missed the way. Christ, the second Adam, said, "I am the way." To the hungry He says, "I am the bread of life." To the thirsty He says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1). Jesus Christ has become our all and in all.

Christ Triumphant Over Death

On the cross Christ purchased us with His own blood and reconciled us to God. On the cross Christ conquered Satan, "that through death he might destroy him that had the power of death" (Heb. 2:14).

To conquer means to win. On the cross Christ won the human family back to God. He says, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

A Christian prisoner was greeted by a Roman magistrate with these words: "I sentence you to death as a follower of the Nazarene." The prisoner looked unflinchingly into the magistrate's eyes and said, "Sir, death is dead. It no longer has power to make me afraid. Our divine Master has conquered death and the grave. He said to us, 'Be not afraid of them that kill the body, and after that have no more that they can do.'"

When our blessed Saviour yielded up His life a ransom for the human race, and cried out, "It is finished," the work of redemption was accomplished, our salvation was made secure. The instrument of death with which the devil had sought to destroy Christ was itself destroyed. The

death knell of Satan was sounded. Not only was the salvation of man made secure by the death of Christ, but "by shedding the blood of the Son of God, he [Satan] had uprooted himself from the sympathies of the heavenly beings. . . . The last link of sympathy between Satan and the heavenly world was broken."—*The Desire of Ages*, p. 761.

In the work of redemption God has done His part. He proved the majesty of His justice in the greatest sacrificial gift that He could make—the gift of His only-begotten Son. The certainty of our salvation is in God's gift to the world. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).

The world was at enmity with God and was reveling in the unrestrained indulgence of its own lust. It merited condemnation, but God "sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Christ has done His part. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). The apostle Paul adds, "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25).

Man has been emancipated from the slavery of sin, and he now has the eternal right to say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

The plan of salvation has provided for man the glorious privilege of a new birth that makes him a new creature in Christ Jesus—a new creature with new hopes, new aspirations, a new standard of living, a new moral tone, and a new destiny. I cannot tell you how it is done, but I can tell you it is a wonderful experience to have.

We are told in the Word of God, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Christ has offered Himself a sacrifice for the sins of the whole world and effected reconciliation for everyone who believes. Man must do his part by believing God's Word and receiving Jesus Christ into his heart by faith. All that is necessary for his salvation has been effected. The obedience of Christ magnified and made honorable the law of God, which man had violated. The righteousness of Christ is amply sufficient for the justification of all who will believe.

God's great love for man may also be seen in the fact that "the plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.' Rom. 16:25, R.V. It was an unfolding of the principles that from eter-

(Continued on page 207)

When Time Shall Be No More

SERMON, JUNE 27, 1958, 8 P.M.

By L. C. NADEN

There is coming a day in the not too distant future when time for this world will end. We read in Revelation 10:5, 6, of an angel that lifts up his hand to heaven and swears by Him that liveth forever and ever that there shall be time no longer.

We Adventists associate the end of time with the second advent of our Lord. We have all the evidence we need that we are standing right now on the very threshold of eternity, and that someday soon time for this old world will come to an end.

Time, of course, is the connecting link between the eternity of the past and the eternity of the future. We used to sing from the old hymnal—

“When the trumpet of the Lord shall sound, and time shall be no more,
And the morning breaks, eternal,
bright and fair;
When the saved of earth shall gather
over on the other shore,
And the roll is called up yonder, I'll
be there!”

When the roll of God's people is called, I sincerely pray that we may all be there.

What a glorious prospect is ours! Think of it. This is the generation that need not die. This is the generation that should behold the return of our Lord in all His glory. We read in Luke 19:10, “For the Son of man is come to seek and to save that which was lost.” This world was lost. The Edenic paradise was lost. You were lost. I was lost. But one day in the long ago, Jesus looked down over the battlements of heaven and saw the human race, doomed and damned and crushed. He beheld Father Adam, discouraged and despondent, being expelled from his paradise home, going forth to dwell upon the earth, where rested the curse of sin. He looked down the stream of time and saw the children of Adam struggling against terrific odds, bound in chains and ropes of sin. He carried out the great decision to come to this world and by His life and death win us back to God, and restore us to our heavenly home.

With what awe and admiration the angels must have watched His exit from the courts of glory! We can picture His stepping into His jewelled chariot; the opening gates; the farewells as He leaves His Father's home. We can visualize Him riding across the skies and stopping somewhere out from this world, throwing off His royal robes and, through the miracle of the incarnation, appearing as a babe in Bethlehem's manger.

For thirty-odd years His life was governed by time, and then He returned triumphantly. Having completed His mission, He approached once again the gates

of the heavenly kingdom, and as they swung open an anthem of praise rang from the lips of the heavenly beings as they sang, “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. . . . Who is this King of glory? The Lord of hosts, he is the King of glory” (Psalm 24:7-10).

Nineteen and a half centuries have passed by since Jesus promised that little band of sorrowing friends that He would come again and take His people to be with Him where He is. Fellow believers, are we saying by our lives, “My Lord delayeth His coming”? How much longer must we wait for His return? What would the prophetic clock reveal could we pull aside the curtain this evening and view its hands? Would we be surprised if we saw that they pointed to the midnight hour? In Matthew 25:1-13, in the parable of the ten virgins, which we are informed is applicable to this people, we have as solemn a picture of the Seventh-day Adventist Church when time shall be no more, as can be found anywhere in the Bible. This depicts a lamentable lack of preparation on the part of many who desire to see the Bridegroom when He comes.

Would it not be a great tragedy, dear friends, if we who know the signs of the times, we who talk and preach and write and pray so much about the Second Advent, should not be ready when the Saviour comes? And yet we are warned by the messenger of the Lord that the second coming of Christ will come as a surprise to the world, and by way of comparison, as a great surprise to the people of God. If there is one thing that the Lord emphasized above another in His parables, it is the need of being ready when He returns to claim His own. How often He admonished His people to watch and be ready. It would be an awful and terrible thing to be unprepared when Jesus comes and time shall be no more.

Weighed and Wanting

I would wish to remind you again this evening of Babylon's last night, when in the midst of her revelry and abandonment a hand appeared from the sleeve of darkness and wrote those words of doom, “Thou art weighed in the balances, and art found wanting.” God has dealt and will deal with nations that defy Him; there comes a time when He writes them off and they go down in the dust of time, as did Babylon of old. He likewise deals with individuals. He is longsuffering, not willing that any should perish. But there comes a day when man crosses the line,

and through the continual rejection of the appeals of God's Spirit he sins away his day of grace. We Adventists believe that the judgment has been going on for 114 years.

How shall we stand when we are placed in the balances? Not in the balances of our own opinion, nor of public opinion, but in the balances of God. Sometimes those who are highly esteemed among men are an abomination in the sight of God. We do well to have a look at the weights that shall weigh us when God places us, each one, in His balances.

We find these weights recorded in the twentieth chapter of the book of Exodus. The first says, you will recall, “Thou shalt have no other gods before me.” I suppose it is only natural to think of the heathen and their gods of wood and stone, and say, Well, that commandment doesn't affect me. Many of you, no doubt, have heard of the Chinese who, while visiting a museum in his own country, came across an American coin in a little showcase, and noticed the statement written across it, “In God We Trust.” He went home and told his friends that he had discovered the American God. Well, he may have unwittingly uttered the truth. I couldn't be sure, for I have not lived here long enough to know. But I do know that money is one of the Australian gods, and unfortunately many of our dear people are being blinded by gold dust. On the other hand, the average Australian is very much engrossed in sport. Most of our papers are given over to reporting and announcing sporting events. We have in our country Remembrance Day, when, once a year, we are asked by the powers that be to observe two minutes' silence in remembrance of those who gave their lives in the cause of freedom during the two world wars. I have never yet witnessed many observing Armistice Day in spirit. The majority forget to remember the two minutes' silence. But we do have a day when Australia is hushed into silence, the day our famous horse race, the Melbourne Cup, is being run. And it doesn't matter where you are on that day, you will see that Australia has come to a standstill. Streetcars, buses, automobiles, everything on wheels stops. People crowd into shop entrances and buildings to hear over the radio the running of the cup and are silent as Australia worships at her race-horse shrine.

You may say, Well, I'm not interested in sports! Ah, my friends, anything that crowds God out of one's life, anything that keeps one from church and prayer meeting, from family worship and personal communion with God, anything that takes the place of God in our lives has become to us a god. Your automobile can become your god. Your home can become your god. Your dress can become your god. There are so many things that absorb the time and attention of God's people these days and that crowd Him out of our lives.

We now look at the second commandment, “Thou shalt not make unto thee any graven image.” It would be difficult

to find an individual in the Adventist Church breaking this commandment.

But what about the next weight, which says, "Thou shalt not take the name of the Lord thy God in vain." This means more than taking an oath or cursing. How easy it is for us, His followers, to let down the standards and not live up to all the privileges that are ours. In so doing we let Him down and take His name in vain. May He always be proud to own us as His sons and daughters.

Let us now look at the commandment that forms part of our denominational name, "Remember the sabbath day, to keep it holy." You know, it is so easy to break the Sabbath. How careful we should be, for instance, about our conversation. I remember reading somewhere, years ago, of two men whose conversation one Sabbath got around to the subject of horses. One of the brothers said to the other, "You know, if it weren't for the Sabbath I'd be glad to tell you I have a horse for sale." The other replied, "Well, if it weren't the Sabbath I'd tell you that I'm interested in him." And in this way they continued until the horse was sold.

Some time ago I was speaking on this subject of Sabbathkeeping in my homeland. I was admonishing our people at a camp meeting to be careful about their conversation on the Sabbath, and tried to show them how easy it is to unwittingly sell a car on God's holy day. A doctor friend of mine was in the meeting, and he had to go out of the meeting just after I mentioned this particular point. He told me afterward that as he left the tent one of our members who was following the Lord afar off, a car salesman, met my friend and said, "Say, doctor, if you are interested in a Chev I think I can get you one." Those were the days when it

was difficult to buy an American car in Australia. Well, that's the way it goes.

I read over here in Isaiah 58:13: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." We should guard carefully the edges of the Sabbath. We need to make proper preparation for its observance. The messenger of the Lord informs us that our baths should be taken, the shoes cleaned, the clothes pressed, our food prepared, in plenty of time. Our homes should be ready, and above everything else, our hearts should be prepared. And what better way is there of doing the latter than by having the family gather together in worship, to sing and pray and usher in the Sabbath hours in quietness, without an atmosphere of rush and turmoil.

The Fifth Commandment

The next commandment reads, "Honour thy father and thy mother." The apostle reminds us of the fact that this is the first commandment with promise. You see, we have reached a day when young people seem to know more than their parents. We have skits such as "Bringing Up Father" that characterize the times in which we live. In many homes the old people are in the way, and there is a great deal of scheming and planning going on to have them placed in homes for the aged, or palmed off on somebody else, so that the young people can go on with

their gaiety and round of social appointments without hindrance. How much we owe to dear old dad and mother! Let us be kind to them in their declining years.

We come now to the sixth commandment, "Thou shalt not kill." Well, you say, I'm all right by that weight, I have never taken a gun and shot a person. I've never used a knife on someone else. Ah, there are many ways of killing; we don't need to take a gun and shoot somebody to break this commandment. There are many husbands and wives today who are dying slowly. There is many a dear old mother who is dying of a broken heart because of the waywardness of her children. Thousands are going to untimely graves because of the waywardness of their loved ones; let us be careful and not cause those who love us undue anxiety.

"Thou shalt not commit adultery." It does seem strange that one should even mention this in an Adventist gathering. Somehow, dear friends, we are getting a different outlook upon this terrible sin. Some would have us believe that this is a scarlet sin no longer; it's merely a detour from established customs. I want to say this evening that I believe that the meanest man or woman on earth is the man or woman who steps in between husband and wife, and no individual who is breaking this commandment can ever hope to enter the kingdom of God. Forgiveness will come if we repent in sorrow, but we need victory over these sins of the flesh.

We read on, "Thou shalt not steal." Well, you say, I would not put my hand into my neighbor's pocket and take any money from him. I wouldn't steal from him. My friends, you don't need to put your hand into his pocket to steal. If you sell goods under false pretenses, you have stolen. If you move back the speedometer of your car before you sell it, you have stolen from the man to whom you sell your car. If you do not give an honest day's work, you have stolen. If you take advantage of the poor, you have stolen. If you get more than you are due, you have stolen. These are but some of the ways in which we can steal from our fellow men, but what about God? I read over here in the third chapter of the book of Malachi, verse 8, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." You know, when I was in the radio work I often had people come to me and say, "Brother Naden, I want to make a gift to the radio work" and they'd come along with maybe a hundred pounds or more, and after talking with me for a while they'd say, "Well you know this really is tithe, but I don't have much faith in the present administration in our conference and so I want to put this money into the radio work. I know that it will be used to good advantage there." Friends, I always told such persons, "I cannot use your money, now that I know it is tithe," and I would inform them that I would be glad to put it into its proper channel. I believe that God has given this denomination a wonderful system of organization, and we should guard it jealously. He has stated specifically through His Word and through the Spirit of prophecy writings just how the tithe should be used, and I

(Continued on page 216)



The managers of the three publishing houses in North America bring their special mission gifts to C. L. Torrey, treasurer of the General Conference. Left to right: I. J. Woodman, Pacific Press; C. E. Palmer, Review and Herald; E. A. Moon, Southern Publishing Association; C. L. Torrey.

Proceedings of the General Conference

Forty-eighth Session, June 19-28, 1958

Legal Meetings

June 24, 1958, 10:30 A.M.

General Conference Corporation of Seventh-day Adventists

R. R. FIGUHR: The first item of business is to find out how many delegates and constituent members are here. The Executive Committee of the General Conference and all other accredited delegates to the General Conference of Seventh-day Adventists comprise the membership of this corporation. How many are here this morning who know themselves to be members of this constituency? Will you show the hand? This is much more than a quorum. Thank you. We will declare the meeting opened for business, and we will have the reading of the notice of this meeting by the secretary.

[This notice was read by R. H. Adair.]

R. R. FIGUHR: The next item is the report of the treasurer of this corporation.

C. L. TORREY will bring this report.

C. L. TORREY: The report of the General Conference Corporation of Seventh-day Adventists will be read by O. A. Blake, the undertreasurer of the corporation.

[The report was then presented. See financial tables on pages 209-212.]

R. R. FIGUHR: Now we should have the auditor's report.

[H. W. Barrows presented this report.]

R. R. FIGUHR: We should vote to accept the report and adopt the balance sheet for the year ended December 31, 1957. [Motion was made by O. A. Blake, seconded by J. I. Robison, and the vote declared by the chairman.]

R. R. FIGUHR: The next item of business is that of appointing the Board of Directors of the corporation. We usually follow the procedure of asking the Nominating Committee of the General Conference to present names to us. Do you wish to follow this plan? [C. L. Torrey moved that we ask the General Conference Nominating Committee to act for the corporation, L. K. Dickson seconded the motion, and it was duly voted.]

R. R. FIGUHR: I wonder if we could adjourn for a few moments until the Nominating Committee is ready to report. [Philip Moores moved it, and C. L. Torrey seconded it. Motion voted.]

General Conference Association of the Seventh-day Adventists

R. R. FIGUHR: Now we have two other legal associations: one is the General Conference Association of the Seventh-day Adventists and the other is the North American Conference Corporation of Seventh-day Adventists. These are old corporations. They go back into our history a ways, and are kept alive because of certain properties and legacies that must mature, so it is a matter of form largely, but a legal necessity to keep these alive. We will now call for a meeting of the General Conference Association of the

Seventh-day Adventists. The same constituency comprises this body as the former, and on the basis of the previous recognition of delegates present we will declare that a quorum is present to do business. We will ask the secretary to read the call of the notice of this meeting.

[This notice was read by R. H. Adair.]

R. R. FIGUHR: Our first item of business is a report from the treasurer of this association.

[O. A. Blake, the undertreasurer of the association, read the report and the balance sheet for the year ended December 31, 1957. These appear on pages 213, 214.]

R. R. FIGUHR: We will have the auditor's statement for this association presented now.

[H. W. Barrows read the auditor's statement. See page 214.]

R. R. FIGUHR: Is there a motion to accept the report and adopt the balance sheet for the year ended December 31, 1957? [It was moved by O. A. Blake, seconded by W. E. Murray, and the motion was voted.]

R. R. FIGUHR: We are ready now to present nominations for the Board of Directors of this association. The secretary will read the names.

R. H. ADAIR: The General Conference Nominating Committee present the following names of individuals for trustees for this association: R. R. Figuhr, W. E. Phillips, W. P. Bradley, W. B. Ochs, W. R. Beach, C. L. Torrey, O. A. Blake, V. G. Anderson, R. H. Adair.

R. R. FIGUHR: This is the report. What do you wish to do with it? Is there a motion to accept? [Moved by W. E. Murray. C. C. Weis seconded, and the motion carried.]

R. R. FIGUHR: We should approve the minutes of this meeting as recorded. Are you willing to move the approval of the minutes? Do you wish them read, or shall we waive the reading? [W. R. Beach moved approval of the minutes as recorded, G. D. King seconded the motion, and it was carried.]

R. R. FIGUHR: We should now have a motion to adjourn. [L. K. Dickson moved

adjournment, E. W. Dunbar seconded the motion, and it was carried.]

North American Conference Corporation of Seventh-day Adventists

R. R. FIGUHR: We will now call a meeting of the North American Conference Corporation, another organization we have to keep alive for a while. We will declare a quorum present on the previous expression. The constituency consists of the Executive Committee of the General Conference of Seventh-day Adventists and all other accredited delegates to the General Conference of Seventh-day Adventists. We will have the notice of the meeting read.

[R. H. Adair read the notice.]

R. R. FIGUHR: We will now have the treasurer's report.

R. H. ADAIR: We have just the one statement for the North American organization. It reads this way:

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 interest which may still exist in the name of the North American Conference Corporation of Seventh-day Adventists.

C. L. TORREY, *Treasurer*
R. H. ADAIR, *Secretary*

Washington, D.C.
December 31, 1957

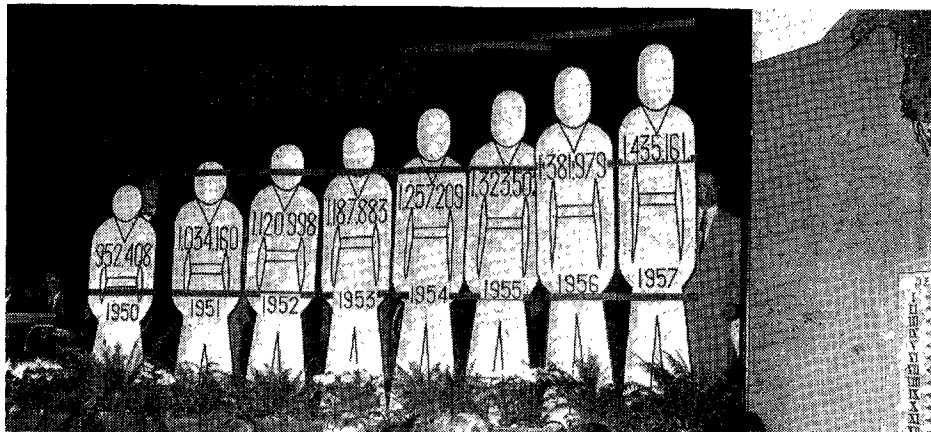
Certified by:

H. W. BARROWS, *Auditor*
General Conference of
Seventh-day Adventists

R. R. FIGUHR: Is there a motion for approval of the report? [C. L. Torrey moved it, seconded by E. W. Dunbar. The motion carried.]

R. R. FIGUHR: We will now call for a report of the Nominating Committee.

V. G. ANDERSON: Our report for the Board of Trustees of the North American Conference Corporation of Seventh-day Adventists.
(Continued on page 208)



During his report L. L. Moffitt displayed in graphic form the growth of Sabbath school membership from 1950 to 1957.

The Hebrew Scripture Association

By W. E. READ, *Chairman*

Our work for the Hebrew people is organized under what is known as the Hebrew Scripture Association. This organization was set up by the General Conference some time ago to give guidance and counsel in connection with the various activities we are carrying forward for the sons and daughters of Abraham. Some of these activities are known as the Hebrew Scripture Institute, which is our Bible correspondence course; the Hebrew Scripture Hour, the radio work; and *Israelite*, our quarterly journal.

At present the Jewish population in the world is 12,035,574, according to the latest figures compiled by the Jewish authorities. The Jewish population in North America is 5,433,000. By far the majority of these are in the United States, but there are 233,000 in the Dominion of Canada.

As we look back over the past few years we see much to encourage us in this phase of our missionary endeavor. During the past five or six years there has been quite a renewal of interest in this work for the Jewish people. Our leadership, as well as our workers and church members, are today showing a keen interest and cooperating nobly in the plans and arrangements that are made to foster and extend this aspect of the work of God. For this we are very grateful.

The subscription list of *Israelite* is constantly growing. A few months ago the subscription list stood at about 1,300. Today it has reached the 5,000 mark.

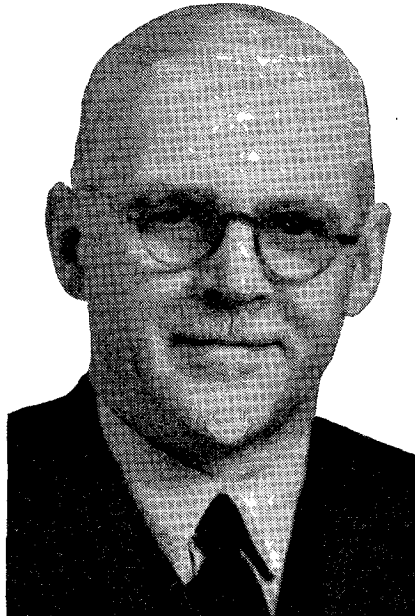
The Bible correspondence course has an active enrollment of about 2,000 at the present time. During the past few years 240 have graduated from the course of study, two of whom to our knowledge have accepted Jesus as Messiah and Lord. Others are deeply interested and are being visited by our slender force of workers. In New York and Miami at the present time between 250 and 300 families are being visited. Some of these come to church on Sabbath, and quite a number are very much interested in the message for this time.

Radio and Newspaper

The radio work in Florida, with broadcasts from stations in Miami and St. Petersburg, has done much to increase the enrollments in the Bible correspondence course. Carl Rafey has privately financed this venture, and it has proved a great blessing to the cause of God. His work has the full cooperation of the union and the local conference and the Miami churches, as well as of the brethren at the General Conference.

Last year a special experiment was tried in New York, where there are approximately two and one half million Jews in the city and immediate neighborhood. This experiment was in the form of a six-inch advertisement in one column of four of the New York daily papers. The advertisement called attention to one of our lessons entitled "The

Health Laws of Moses Vindicated by Modern Science." A copy was offered to those who requested it. This happens to be an eight-page quarto-size tract that constitutes the first lesson in the Bible correspondence course. This advertisement was put in on two occasions during



W. E. Read

1957, and the brethren received no less than 8,700 requests for this literature. This resulted in a large increase in the enrollments in the Bible course, and it accounts, in part at least, for the large number of Jewish people on our visiting list in that city.

A very encouraging development has been the Friday night meetings at the New York Center. Some weeks ago an invitation was sent to more than 200 of those who had graduated from the Jewish correspondence course. They were invited to a special meeting as indicated above. It was quite a surprise to the brethren to receive more than 70 requests for reserved seats. When the time came for the evening meeting, it was found that there were over 110 Jewish businessmen and professional men that were present. They showed a deep interest in the theme that was presented. The meetings are being continued, and a number are coming week by week. We are praying earnestly that God may bless this endeavor and that some, at least, may accept our blessed Lord as the true Messiah.

"The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit.

"The Jews are to be a power to labor for the Jews; and we are to see the salvation of God."—ELLEN G. WHITE in *The Review and Herald*, June 29, 1905.

The Certainty of Our Salvation

(Continued from page 203)

nal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, 'that whosoever believeth in Him should not perish, but have everlasting life.' John 3:16."—*The Desire of Ages*, p. 22.

Justified Through Christ

Before the foundation of the world God was in fellowship with His Son. Christ, the eternal Word, testified of God's love. He said: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:24).

We have not only been pardoned through faith in the atoning sacrifice of Christ but we have been justified—counted as righteous before a just God.

There is no charge against us now, and we have peace with God if we will only receive it.

The prophet Zechariah tells us, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1). Thank God today:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

Thank God for Jesus. Thank Him that He shed His precious blood for us. Thank Him that today He lives as our great high priest and advocate and intercedes in the sanctuary above for every soul who will humbly accept Him. Thank Him for the tie that binds His heart to ours, a tie that can never be broken.

With the unmerited and unbounded love that God has poured out upon mankind, with the inexhaustible fullness that Christ has to satisfy man's every need both in time and eternity, "how shall we escape, if we neglect so great salvation?" (Heb. 2:3).

The Seventh-day Adventist

Welfare Service

By C. W. BOZARTH, *President*

During the past four years there have been an ever-increasing number of calls coming to the General Conference Relief Committee for assistance, not only from the unions of the North American Division but from our overseas world divisions. We are thankful that during this time we have been able to come to the assistance and bring relief to some of the hungry people of the world, some of those that are poor in this world's goods; yes, some who are homeless, and still many more thousands who are in distress.

Surely as we look out upon the world today we become more and more concerned with the pressing calls that come to us because of natural catastrophes, political upheavals, and those things that we recognize as omens of Christ's soon coming, which will put an end to all the trouble, hunger, and distress of the people of God.

Our members throughout the world have contributed during this period in cash an amount equal to \$536,389.86. This is an increase of \$309,492.06 over the previous four-year period.

Overseas Activities

Because of the liberality of our church members throughout the world, we have been able to provide and bring relief to many, many thousands of those who are less fortunate than we. During this period the Relief Committee has been able to send out 24,188 CARE parcels, twenty and one-half tons of Multi-Purpose Food, 221 tons of powdered milk, and eighty-five barrels of shoes. With one hundred cases of lemon juice and a large amount of used clothing contributed by our churches here in the North American Division, this has amounted to 1,324,037 pounds. It is impossible for us to measure in dollars and cents the value of this to those who receive assistance in their hour of need.

It is not possible in a short report such as this to go into details of the various help that was given in different parts of the world field, but I feel that I should mention that we have been able to help Hungarian refugees in a very substantial way, and a large offering was taken and many thousands of pounds of clothing provided for those who suffered disaster in the Inter-American Division. The church was able to lend prompt assistance in such disaster cases as the Cali, Colombia, explosion, the Mexican hurricane, and the hurricane in British Honduras. I suppose something that will appeal to all of us in a special way is the help that we have been able to bring to orphanages that are operated by our people in Korea. There are now thirteen of these institutions caring for homeless children. Aside from the food and clothing sent to these orphanages, we were also able to supply some looms, at least one

loom for each orphanage, to provide them with some self-supporting activity.

In Libya the child milk program carried on by our Benghazi Hospital is the first and, I believe, only food program in operation in Libya. This is another example of the church's care for its fellow men.

The Eastern Warehouse

We now have our Eastern warehouse in New York City in full operation, and



C. W. Bozarth

when calls come to us from countries of Europe, Southern Asia, and places in Inter-America and South America, we can get the clothing directly from this warehouse instead of having to ship it all the way from the Western warehouse in Watsonville, California. We are truly thankful for the wonderful work these two warehouses are doing in supplying the many hundreds and thousands of bales of clothing that have been sent out to our overseas fields during the past four years.

We would not want to close this report without mentioning in a special way the wonderful help that John Brown has rendered the Welfare Service throughout the world in the years he has given to the Watsonville warehouse. We are sure that he will be missed now that he has requested that after the General Conference session he be allowed to retire from active service. We take this opportunity to thank Elder Brown for the faithful way in which he has carried on the work during the years he has been connected with it there in Watsonville. We pray that the Lord may continue to bless him in his years of retirement.

We also want to thank our dear church members throughout the world for the excellent support they have given in supplying the many thousands of dollars that have enabled us to carry on this wonderful work for those who are in need. Have you ever considered how many lives have been saved by this operation? Perhaps more important—how much suffering relieved, sickness avoided; how much comfort, joy, and hope has been born in the minds of the underprivileged of other lands? how many learned something of the love of Christ through the ministry of Christians who care unselfishly? We thank those who have been so faithful in sending in used clothing and other materials to our warehouses, and we pray that God will richly bless each one of you, and that you will continue to carry on this good service so there may be an ever-increasing flow of funds and clothing and food for those who are less fortunate than we.

Proceedings of the General Conference

(Continued from page 206)

day Adventists is as follows: R. H. Adair, W. R. Beach, O. A. Blake, W. E. Phillips, R. R. Figuhr, W. B. Ochs, C. L. Torrey.

[V. G. Anderson moved the adoption of this report, and it was seconded by E. W. Dunbar, and the vote declared.]

R. R. FIGUHR: Now we can approve the minutes of this meeting as recorded. [W. E. Murray moved it, and Nicolas Chai] seconded it, and the vote declared.]

R. R. FIGUHR: I believe a motion to adjourn this legal body is now in order.

[W. E. Battye made the motion, and R. E. Adams seconded it, and the meeting was declared adjourned.]

General Conference Corporation of Seventh-day Adventists

R. R. FIGUHR: We should like to call again a meeting of the General Conference Corporation of Seventh-day Adventists, the first of the three legal bodies we had in session, which was to be at the call of the chair, and receive the report of the Nominating Committee.

R. H. ADAIR: The trustees for the General Conference Corporation are presented as follows: R. R. Figuhr, W. E. Phillips, W. P. Bradley, W. B. Ochs, W. R. Beach, C. L. Torrey, O. A. Blake, V. G. Anderson, R. H. Adair.

I move the adoption of this report.

R. R. FIGUHR: Is there a second?

[J. Couset seconded the motion, and the vote was declared.]

R. R. FIGUHR: Now we should approve the minutes of this corporation meeting and the previous one, which was temporarily adjourned. Do you wish to have the minutes read?

[W. R. Beach moved the approval, seconded by L. H. Olson of South America. Minutes approved.]

R. R. FIGUHR: A motion to adjourn is now in order.

[Moved by C. L. Torrey, seconded by F. D. Nichol.]

R. R. FIGUHR: Meeting is adjourned.

General Conference Corporation of Seventh-day Adventists

BALANCE SHEET—DECEMBER 31, 1957

ASSETS

CURRENT

Banks	\$ 2,096.96	
Securities	2,374,529.35	
Notes Receivable	36,262.76	
Accounts Receivable	22,060.25	
Oregon Properties Investment	79,572.74	
Accrued Interest Receivable on Securities	14,571.04	
Unexpired Insurance	7,125.02	
Deferred Items	586.52	
Repair and Supply Inventories	4,537.96	
Total Current Assets		\$2,541,342.60

FIXED

Land	185,341.94	
Buildings less Depreciation	956,905.38	
Equipment less Depreciation	214,830.82	
Total Fixed Assets		1,357,078.14

Total Assets \$3,898,420.74

LIABILITIES

CURRENT

Accounts Payable	\$ 106,155.38	
Trust Funds	51,690.38	
Total Current Liabilities		\$ 157,845.76

LONG-TERM

Annuities	616,384.72	
Certificates of Deposit	197,272.78	
Notes Payable	1,372.50	
Trust Agreements	375,799.01	
Total Long-Term Liabilities		1,190,829.01
Total Liabilities		\$1,348,674.77

NET WORTH

REGULAR

Net Worth, December 31, 1957 \$1,735,499.26

RESERVES

Total Reserves 814,246.71

Total Net Worth \$2,549,745.97

Total Liabilities and Net Worth \$3,898,420.74

OPERATING STATEMENT

Year Ended December 31, 1957

REGULAR OPERATING

INCOME

Apartment Properties Net Gains	\$ 8,624.34	
Gain on Sale of Equipment	2,973.38	
Legacies and Matured Annuities	8,109.47	
Rents from Buildings and Equipment	84,240.00	
Rent from East Ridge Vacant Lots	60.00	
Total Regular Operating Income		\$104,007.19

EXPENSES

Apartment Properties Net Losses	\$ 310.23	
Depreciation Expense—Buildings	21,631.92	
" " —Equipment	33,671.52	
" " —Grounds Improvements	1,440.33	
Donations	559.29	
General	875.56	
Grounds	221.97	
Insurance	3,526.63	
Legal	5,552.55	
Repairs—Buildings	17,336.38	
" —Equipment	5,401.56	
Salaries	2,550.84	
Taxes	3,656.52	
Total Regular Operating Expenses		\$ 96,735.30
Net Gain from Regular Operating		\$ 7,271.89

INVESTMENTS

INCOME

265 Carroll Street N.W. Operating	\$ 1,549.61	
Interest Income Miscellaneous	2,438.60	
From Oregon Properties Operating	4,800.00	
Security Income—Dividends	81,794.13	
" " —Interest	48,176.02	
Total Investment Income		\$138,758.36

EXPENSES

Annuity Payments	\$ 25,366.07	
Interest Expense	9,963.63	
Investment Service	235.00	
Safety Deposit Boxes Rental	110.00	
Total Investment Expense		\$ 35,674.70
Net Gain from Investments		\$103,083.66
Add: Net Gain from Regular Operating		7,271.89
Total Gain for Year 1957		\$110,355.55

COMPARATIVE BALANCE SHEET—1954-1957

ASSETS

CURRENT	1954	1955	1956	1957
Banks	\$ 2,906.09	\$ 50,661.85	\$ 26,285.50	\$ 2,096.96
Securities	1,730,645.15	1,864,675.15	2,129,116.81	2,374,529.35
Accounts Receivable	93,146.73	52,713.01	38,021.90	22,060.25
Notes Receivable	66,414.29	55,145.84	49,031.61	36,262.76
Oregon Properties Investment	79,981.44	79,572.74	79,572.74	79,572.74
Accrued Interest Receivable	10,539.84	10,999.43	10,523.80	14,571.04
Unexpired Insurance	1,930.30	11,403.25	10,153.89	7,125.02
Deferred Expenses	1,020.07	150.00	—	586.52
Repair and Supply Inventories	3,430.38	3,159.15	4,170.13	4,537.96
Total Current	\$1,990,014.29	\$2,128,480.42	\$2,346,876.38	\$2,541,342.60
FIXED				
Land	\$ 179,478.06	\$ 173,541.31	\$ 173,641.31	\$ 185,341.94
Buildings	1,078,948.22	1,001,078.09	971,381.74	956,905.38
Equipment	249,095.60	238,142.27	233,452.49	214,830.82
Total Fixed	\$1,507,521.88	\$1,412,761.67	\$1,378,475.54	\$1,357,078.14
Total Assets	\$3,497,536.17	\$3,541,242.09	\$3,725,351.92	\$3,898,420.74

LIABILITIES

CURRENT				
Accounts Payable	\$ 93,721.48	\$ 75,912.00	\$ 83,659.89	\$ 111,414.26
Trust Funds	17,682.34	17,446.80	9,560.49	46,431.50
Total Current	\$ 111,403.82	\$ 93,358.80	\$ 93,220.38	\$ 157,845.76
LONG-TERM				
Annuities	\$ 613,712.49	\$ 627,043.83	\$ 626,312.34	\$ 616,384.72
Certificates of Deposit	242,949.00	219,397.99	207,519.54	197,272.78
Notes Payable	12,844.12	8,694.12	6,372.50	1,372.50
Trust Agreements	308,594.66	366,378.98	343,328.31	375,799.01
Total Long-Term	\$1,178,100.27	\$1,221,514.92	\$1,183,532.69	\$1,190,829.01
Total Liabilities	\$1,289,504.09	\$1,314,873.72	\$1,276,753.07	\$1,348,674.77

NET WORTH

REGULAR				
Net Worth, December 31	\$1,670,477.99	\$1,624,873.58	\$1,671,580.36	\$1,735,499.26
RESERVES				
Total Reserves	537,554.09	601,494.79	777,018.49	814,246.71
Total Net Worth	\$2,208,032.08	\$2,226,368.37	\$2,448,598.85	\$2,549,745.97
Total Liabilities and Net Worth	\$3,497,536.17	\$3,541,242.09	\$3,725,351.92	\$3,898,420.74

COMPARATIVE INCOME AND EXPENSE STATEMENT

For Years 1954-1957

INCOME

	1954	1955	1956	1957	Totals
Apartment and Property Income	\$ 13,365.40	\$ 10,791.07	\$ 11,934.27	\$ 14,973.95	\$ 51,064.69
Buildings and Equipment Rentals	70,800.00	78,000.00	84,240.00	84,240.00	317,280.00
Gain on Sale of Equipment	1,232.11	1,494.28	1,602.32	2,973.38	7,302.09
Interest and Dividends Earned	89,378.70	99,787.13	110,311.57	132,408.75	431,886.15
Legacies and Matured Annuities	17,919.35	143.16	24,223.52	8,109.47	50,395.50
Miscellaneous Items	90.19	61.00	62.50	60.00	273.69
Total Income	\$192,785.75	\$190,276.64	\$232,374.18	\$242,765.55	\$858,202.12

EXPENSES

Annuity and Interest Payments	\$ 36,715.89	\$ 35,099.15	\$ 35,746.67	\$ 35,329.70	\$142,891.41
Apartment and Property Losses	2,915.08	4,207.39	1,944.18	310.23	9,376.88
Depreciation on Buildings and Equipment	56,296.10	60,208.60	58,737.85	56,743.77	231,986.32
Insurance and Taxes	5,795.43	6,740.56	7,119.50	7,183.15	26,838.64
Miscellaneous Items	8,299.90	2,709.51	3,308.01	2,001.82	16,319.24
Repairs on Buildings and Equipment	23,952.39	16,605.05	13,663.04	22,737.94	76,958.42
Salaries	5,044.69	6,512.48	6,516.04	8,103.39	26,176.60
Total Expenses	\$139,019.48	\$132,082.74	\$127,035.29	\$132,410.00	\$530,547.51
Net Gain	\$ 53,766.27	\$ 58,193.90	\$105,338.89	\$110,355.55	\$327,654.61

AUDITOR'S STATEMENT

TO THE CONSTITUENCY OF THE GENERAL CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS:

I have examined the accounting records of the General Conference Corporation of Seventh-day Adventists covering the year ended December 31, 1957, and in connection therewith have checked vouchers representing the receipt and disbursement of funds, together with supporting evidence and authorization for payment.

The bank accounts were in reconciliation with the latest statements from the respective banks. Securities owned by this

organization were verified by actual inspection and are valued in the Balance Sheet at cost or market rates, whichever were lower at December 31, 1957.

In my opinion, based upon the examination made, the accompanying Balance Sheet, showing a total Net Worth of \$2,549,745.97, and the related Operating Statement, present fairly the financial position of this organization as of December 31, 1957, and the results of operating during the year then ended.

The General Conference Corporation accounting records were also audited for the years 1954, 1955, and 1956, and the financial reports with Certificates of Audit were presented to the annual Spring meet-

ings of the General Conference Executive Committee. The accompanying comparative condensed Balance Sheet and Operating Statement are true summaries of the annual reports covering the four-year period 1954-1957, and in my opinion present fairly the financial position of the General Conference Corporation of Seventh-day Adventists at the close of each of these years, and the operating results for the four-year period ended December 31, 1957.

H. W. BARROWS, Auditor
General Conference of Seventh-day
Adventists

Takoma Park, D.C.
April 11, 1958

General Conference Association of Seventh-day Adventists

BALANCE SHEET—DECEMBER 31, 1957

ASSETS

ACCOUNTS RECEIVABLE

Accrued Interest Receivable	\$ 395.83
General Conference Corporation	5,333.48
Securities	35,000.00
Real Estate	\$200.00
Less: Reserve	200.00

Total Assets \$40,729.31

LIABILITIES

None

NET WORTH

Net Worth January 1, 1957	\$39,029.14
Add: Net Gain for Year	1,700.17

Total Net Worth, December 31, 1957..... \$40,729.31

INCOME AND EXPENSE STATEMENT

Year Ended December 31, 1957

INCOME

Interest from Securities \$1,704.17

EXPENSES

Filing Fees to Michigan Corporation & Securities Commission \$ 4.00

Net Gain for Year \$1,700.17

COMPARATIVE BALANCE SHEET—1954-1957

ASSETS

	1954	1955	1956	1957
Accrued Interest	\$ 287.61	\$ 356.25	\$ 366.66	\$ 395.83
Accounts Receivable	395.64	1,989.48	3,662.48	5,333.48
Securities	35,000.00	35,000.00	35,000.00	35,000.00
Total Assets	<u>\$35,683.25</u>	<u>\$37,345.73</u>	<u>\$39,029.14</u>	<u>\$40,729.31</u>

LIABILITIES

None

NET WORTH

Net Worth, December 31, 1957	<u>\$35,683.25</u>	<u>\$37,345.73</u>	<u>\$39,029.14</u>	<u>\$40,729.31</u>
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COMPARATIVE INCOME AND EXPENSE STATEMENT

For Years 1954-1957

INCOME

	1954	1955	1956	1957	Totals
Income from Securities	\$ 2,215.43	\$ 1,664.48	\$ 1,685.41	\$ 1,704.17	\$ 7,269.49

EXPENSES

Filing Non-Profit Corporation Report	\$ 2.00	\$ 2.00	\$ 2.00	\$ 4.00	\$ 10.00
Net Gain	<u>\$ 2,213.43</u>	<u>\$ 1,662.48</u>	<u>\$ 1,683.41</u>	<u>\$ 1,700.17</u>	<u>\$ 7,259.49</u>

AUDITOR'S STATEMENT

TO THE CONSTITUENCY OF THE GENERAL CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS:

Having examined the accounts of the General Conference Association of Seventh-day Adventists as for December 31, 1957, it is my opinion that the accompanying Balance Sheet, showing a Net Worth of \$40,729.31, and the related Operating Statement present fairly the financial position of this organization as of December 31, 1957, and the results of its activities during the year then ended.

The accounting records of the General Conference Association of Seventh-day Adventists were also audited for the years 1954, 1955, and 1956. The Financial Re-

ports with Certificates of Audit were presented to the annual Spring meetings of the General Conference Executive Committee. The accompanying comparative condensed Balance Sheet and Operating Statement are true summaries of the annual financial reports covering the four-year period 1954-1957, and in my opinion present fairly the financial position of the General Conference Association of Seventh-day Adventists at the close of each of these years, and the operating results for the four-year period ended December 31, 1957.

H. W. BARROWS, *Auditor*
General Conference of Seventh-day
Adventists

Takoma Park, D.C.
April 11, 1958

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 interest which may still exist in the name of the North American Conference Corporation of Seventh-day Adventists,

C. L. TORREY, *Treasurer*
R. H. ADAIR, *Secretary*

Washington, D.C.
December 31, 1957

Certified by:
H. W. BARROWS, *Auditor*
General Conference of
Seventh-day Adventists

Sabbath School Lesson Help

By HARRY W. LOWE
Associate Secretary, General Conference Sabbath School Department

FOR SABBATH, JULY 26, 1958

The Christian Home

[This Lesson Help is a running comment on the lesson presented in the *Sabbath School Quarterly* and should be read in connection with it.]

When Jesus had compassion on the multitude He said, "If I send them away fasting to their own houses, they will faint by the way" (Mark 8:3). The Revised Standard Version says "to their homes," because Jesus used the word *oikon* with the preposition *eis*, meaning "to home," or "to a house." Similar instances are found in Mark 8:26; Luke 15:6 (literally, "into the house," meaning "home"). In 1 Corinthians 11:34 we find, "let him eat at home," where another preposition is used; and still another in Acts 2:46, "breaking bread from house to house" ("in their homes," R.S.V.).

1. When a House Becomes a Home.

Ps. 127:1: "Except the Lord build the house, . . . except the Lord keep the city." The texts in the preceding paragraph suggest that "house" and "home" were more nearly synonymous than they are in some modern lands where people work, eat, and relax away from home, which too often becomes, as a consequence, little more than a house in which to sleep. After the settlement in Palestine, the Hebrew home was largely the center of the family world.

Ps. 144:12: "That our sons may be as plants grown up in their youth; . . . our daughters . . . as corner stones, polished after the similitude of a palace." The results of careful training and discipline are in this beautiful picture. We know little of the home life of Jesus in Nazareth, but He grew up "in the sheltering care of a humble home."—*The Ministry of Healing*, p. 349.

Edersheim, a famous Christian Jew, adds that festive entertainments "with elaborate ceremoniousness of reception, arranging of guests according to rank, and rich spread of board, would but rarely, if ever, be witnessed in those quiet homes [of Nazareth]. The same simplicity would prevail in dress and manners. But close and loving were the bonds which drew together the members of a family, and deep the influence which they exercised on each other."—*The Life and Times of Jesus*, vol. 1, p. 251.

This holy atmosphere and training fulfilled in large measure the promise that the Lord would be "a wall of fire round about" His people (Zech. 2:4, 5).

2. The Home a Testing Ground of Moral Virtues.

Col. 3:18-20: "Wives. . . Husbands. . . Children." There is a subtle but vital balance in home relationships. When wives resent the counsel "be subject to

your husbands," perhaps they miss the next words: "as is fitting in the Lord" (R.S.V.). In God there is no abject slavery, but there is order, dignity, and control.

When a man is a dictator, he cannot grasp the beauty of these words: "Husbands, love your wives, and do not be harsh with them" (R.S.V.), nor does he know the meaning of: "even as Christ also loved the church, and gave himself for it" (Eph. 5:25).

When children do not obey parents "in all things," it is often because they have

The Sabbath School Lesson Help for August 2 will appear in the Review dated July 17.

not been disciplined in conduct which is "well pleasing unto the Lord." All the sad breaches of these ideals are evidence of our low-level living today.

"In whatever else we may fail, let us be thorough in the work for our children. If they go forth from the home training, pure and virtuous, if they fill the least and lowest place in God's great plan of good for the world, our life work can never be called a failure."—*Fundamentals of Christian Education*, p. 161.

Mal. 2:14-16: "And did not he make one? . . . And wherefore one? That he might seek a godly seed." This whole passage, addressed to the priests (verse 1), reveals a terrible lowering of marital standards in their turning from one wife presumably to take another. Even if, as some suppose, this passage is allegorical, its moral lessons remain. Any society that lightly regards marriage vows eventually pays a heavy price.

We need "to impress the mind with a sense of the weighty responsibilities involved in the marriage vow. This vow links the destinies of the two individuals with bonds which nought but the hand of death should sever."—*Testimonies*, vol. 4, p. 507.

3. Admonition, Promise, and Blessing.

Eph. 6:4, R.S.V.: "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." In the seminomad life of the desert, the tribe was the bond and protection of the smaller family units. In Palestine, especially under the deliberate policy of the early kings, the larger tribal unit meant less and the individual family meant more. It was based on what one author calls "the father's house," and "the stability of the family

was clearly founded on the absolute authority of the father."—E. W. HEATON, *Everyday Life in Old Testament Times*, p. 68. He held his authority by supervising the religious life, vocational training, and economic needs of the family.

Eph. 6:3: "That it may be well with thee, and thou mayest live long on the earth." This is from Exodus 20:12, with the omission of the words "which the Lord thy God giveth thee." The fifth commandment is the first bearing a specific promise, though a similar promise appears in later commands, and is applicable to the nation, and perhaps to the individual (Deut. 24:19; 25:15; compare chs. 4:40; 5:33; 6:2, 3; 11:8-12).

All this suggests Canaan as the primary meaning of "the earth." Paul applies the promise to all believers who, under the new covenant are promised abundant life, even "everlasting life, which the Son of man shall give unto you" (John 10:10; 6:27). In *Testimonies*, volume 1, page 497, Ephesians 6:2, 3 is definitely applied to the new earth. It should be noted that Paul applies this ancient promise, not to a nation, but to individual believers in every land.

The poet refers to "that unconquerable love of home, that burns even in the hearts of evil men" (F. Tennyson, *Andros*). Who better than members of Christian homes on earth should have an unconquerable yearning for the promised heavenly home? An earthly home "should be a little heaven upon earth, a place where the affections are cultivated instead of being studiously repressed."—*Testimonies*, vol. 3, p. 539. God "longs to fill human hearts with the peace of heaven. He desires that the families below shall be a symbol of the great family above."—*Christ's Object Lessons*, p. 290.

THE ADVENT SABBATH REVIEW and HERALD

General Church Paper of the Seventh-day Adventists

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When Time Shall Be No More

(Continued from page 205)

would not want to be party to directing the tithe out of its normal channels. If I did I know that I would have to answer to the Lord for that someday. If you do not pay your tithe you are not robbing the conference president or his committee. You are robbing God. Friends, let us not be guilty of stealing God's tithe or God's time.

The next commandment says, "Thou shalt not bear false witness." You say, I was never in court. No. But have you ever repeated a story that you didn't know was true? I read in Exodus 23:1 that you must never receive a baseless report, and in Leviticus 19:16 that you should not go up and down the land slandering people. A talebearer is defined as a meddling informer, a mischief maker; a scandal-monger; a news carrier who likes to pass on information of the rumor variety without any inquiry as to whether it is true or not. You and I are living in times when a great deal of mischief is being wrought in the church of God as a result of people bearing false witness. Many have no respect for leadership or organization. They would destroy the faith of God's people in His ministers if it were at all possible. They would have us believe that no matter who are the leaders in this work today, they are no good, simply because they occupy positions of leadership. My friends,

"If you are tempted to reveal a tale someone to you has told about another, Make it pass, before you speak, three gates of gold. Three narrow gates. First, is it true? Then, is it needful? In your mind give truthful answer. And the next is the last and narrowest. Is it kind? And if to reach your lips it passes through these gateways three, Then you may tell the tale, nor fear what the result of speech may be."

And finally we come to the weight which says, "Thou shalt not covet." Ah, friends, when we stop to think about these things I am sure that we must all acknowledge that we have broken the laws of God. You do not covet your neighbor's car, but you would not mind owning one like it. This sin of covetousness leads to a whole host of other sins. Of course, there are other weights too. We read in Matthew 7:12 about the golden rule, and how often when you are talking to people about their soul's salvation they tell you that they are as good as the next fellow. They pay twenty shillings to the pound and they don't do anybody any harm. They climax it all by saying that they believe in the golden rule. Here it is recorded in Matthew 7:12. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." I want to ask you this evening, Do you always treat others as you would like them to treat you? In all your dealings with your fellow men do you try to put yourself in the other man's place? Ah, friends, I am sure that we must

all confess this evening that we have sinned and come short of the glory of God.

Now I've been talking law, and I wish to conclude with grace. We thank the Lord for the precious promise that if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Back in Isaiah 53:4, 5 we read, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." I am so glad for the love and mercy of God. My heart is encouraged when I read that Jesus died on Calvary's cross and in so doing He paid in full the price for my every sin. God laid on Him the iniquity of us all, and with His stripes we are healed. We must all acknowledge that we have sinned and come short of the glory of God, and I am sure that we are anxious to get right with the Lord.

How long does it take for us to get right with God? Just a moment of time. That is justification. And if we repent and turn away from our sins, claiming by faith the righteousness of Jesus, we are declared righteous in His sight. The righteousness by which we are justified is imputed. The righteousness by which we are sanctified is imparted. The first is our

title to heaven. The second is our fitness for heaven.

How do we stand as the weights have been put on, one by one, this evening? We must admit that it is only the righteousness of Christ that tips the scales in our favor. Yes, "the only way in which he [the sinner] can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failures, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son."—*The Review and Herald*, Nov. 4, 1890.

Yes, "justification declares a man to be righteous, it does not make him righteous. Sanctification is what accomplishes this. Justification is our title to heaven. So long as we hold this title in our hands it matters not when we die. Heaven is assured us."

Fellow believers, will you take the righteousness of Christ with you as you step onto the balances of God this day? Will you be weighed and found wanting when time shall be no more?

I pray that God will make us all willing to put sin right out of our lives as far as He reveals it to us by His Spirit, forgiving and forgetting and dedicating our lives to Him for service. If we do this then we will find ourselves walking in the way of righteousness, delighting in His commandments, and receiving grace sufficient for our every need. And best of all, we shall have a home with Him in the glory land when time shall be no more.



Elder and Mrs. W. S. Hancock of Texas, are seen in the Home Commission booth reading the Bible and *Children's Hour* to their children.