

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

REVIEW and Herald

★ General Conference Report

Number 9

A Message From the General Conference in Session at San Francisco

DEAR FELLOW BELIEVERS IN ALL THE WORLD:

From the forty-ninth session of the General Conference in San Francisco we send you, one and all, our warmest greetings. Wherever you may be, whether in a busy city such as Tokyo, Calcutta, London, or New York, or on some lonely outpost in the African jungles, or amid the foothills of the Himalayas, or on some far Pacific island, we want you to know that we are thinking of you at this moment and praying for you, eager to share with you the blessings of this great gathering of God's people that we have been privileged to enjoy.

We could not possibly forget you, for every few moments a thousand lights flash out upon the huge world map beside the platform in the main auditorium. Each marks the location of some Adventist church or mission or institution and we know that somewhere *you* are there, bearing your faithful witness for the Lord. As all the lights blaze forth again and again, by day and night, we remember you in tender love and our hearts are warmed anew at thought of the glorious fellowship which binds our hearts as one.

We wish you could have been with us to hear the thrilling reports of the progress of God's work in all the world. As day after day, division leaders told their story of spectacular advances, of old barriers swept away, of new countries entered, it became overwhelmingly clear that something tremendous is happening in the world, something dramatic, dynamic, challenging, something that cries out to us all in trumpet tones, "This is the finger of God!"

People speak today of "exploding" nations and "exploding" populations, but we are witnessing a church with its schools and colleges bursting at the seams, with sanitariums, hospitals, and clinics overflowing with patients, with church buildings overcrowded with members, and with thousands upon thousands of honest-hearted people in many countries and communions flocking to join the remnant who "keep the commandments of God and have the faith of Jesus." Truly this is a great day to be alive, a day of marvelous possibilities for the church and for every individual member.

We are aware, of course, that we live in a time of troubles. Dark clouds loom on every horizon. Deadly dangers threaten. The perils of the last days are upon us. Yet they do not discourage us. We see in them signs of the soon coming of our Lord in power and glory.

At this moment God is mercifully holding the winds of strife. He is restraining the powers of evil. By so doing He is granting us what may well be the last brief time of peace we shall ever know on this earth, and our last opportunity to finish

His work. Let us make the most of it! Let us seize it while we may!

This is no time for doubt. Never was there so much evidence that God has been leading this movement from its inception a century ago, and that He is leading it today. All about us—in the happenings among the nations and in the expansion of the church—we see prophecy fulfilled and fulfilling, declaring to us and all mankind that the end is near and "the hour of his judgment is come." We have not followed "cunningly devised fables" but the truth of the living God. Let us cherish it with ever deeper affection, casting not away our confidence but declaring our faith and hope with glorious certainty.

At the climax of this great conference the assembled delegates—all of us—stood before God in silent dedication to Him and to His cause, praying for the enabling and unifying power of His Holy Spirit. We invite you to unite with us in this act of dedication. Wherever you may be at this moment, will you not close your eyes in prayer and say, "I too give myself to Thee, dear Lord, in this mighty hour. Use me as Thou wilt. Touch my heart with the live coal from the altar. Set me on fire for Thee!"

Before us, in the quadrennium ahead, lie the greatest achievements of the church. God is waiting to bless us beyond our greatest dreams. May His people everywhere be ready to move on with Him, our lives as open channels through which He, by His Holy Spirit, can pour Himself forth in blessing to mankind.

Let us lay aside everything that might hinder God's work in us—all selfishness and self-seeking, all foolish pride and vainglory, all unkind thoughts and cruel criticism. Everywhere let us "press together" in brotherly love and sympathy, humbly esteeming others above ourselves and happily upholding our leadership in our prayers and cheering them on in the discharge of their heavy responsibilities. May we be a truly Christian people, with every one of us seeking to be more and more like the Master, constantly whispering, "Let the beauty of Jesus be seen in me."

This is an hour for greatness. Great vision. Great thinking. Great planning. Great devotion. Great endeavor. God make us worthy of it and of the mighty task He has entrusted to us. Let us follow Him as He leads us on from victory to victory in unity and love.

Assuring you again of our affection and our prayers, we remain

Your brothers and sisters in the Advent faith,
The DELEGATES ASSEMBLED at the
GENERAL CONFERENCE SESSION

The Mark of God's True People

DEVOTIONAL STUDY, AUGUST 3, 1962, 8:30 A.M.

By A. GRAHAM MAXWELL

Nineteen hundred years ago there lived on this earth a group of the most religious people the world has ever known. They accepted all ten of the Ten Commandments. They paid a careful tithe. They scrupulously practiced health reform. They spent much time reading their Bibles. Particularly did they think that their observance of the seventh-day Sabbath marked them out as God's true people.

Yet when Christ came to dwell among them they hated Him and finally crucified Him.

Evidently one can be a seventh-day Sabbathkeeping, tithe-paying, health-reforming, Bible-reading Adventist and still not be a member of God's true people!

What then is the true mark?

This evening, as the sun sets over San Francisco, we too shall begin to observe the Sabbath of the fourth commandment. This has become one of our most distinguishing marks in the Christian world. We have even made it part of our denominational name—Seventh-day Adventist. Few other Christians join us in this. In fact, many of our devout friends rather doubt our acceptance of the Christian doctrine of salvation by faith because of our persistence in obeying this ancient commandment to the Jews.

Are we sure that we are doing the right thing? Does our Sabbathkeeping mark us as God's true people? Or is it instead the mark of a lingering trace of legalism?

Not Legalistic Basis

As Christians we rejoice in the knowledge that we are no longer under law but under grace (Rom. 6:14). How thankful we are for this, for were we under law, we would be reaping the legal consequences of having violated the law. And "the wages of sin is death" (verse 23). But our relationship with Christ is not on a legalistic basis.

We gratefully accept the Christian doctrine that righteousness is by faith and not by works of law. For Christ is the end of law, the termination of legalism as a way of being saved, that everyone who has faith may be justified (Rom. 10:4).

We believe, too, that love is the fulfilling of the law (Rom. 13:8). We gladly submit to the new commandment Jesus gave, that we should love one another as He has loved us (John 15:12).

But if righteousness is by faith, and Christ is the end of legalism, that all who have faith may be saved; and if the requirements of God's law may be met by love; why this evening will we begin once again to observe the fourth of the Ten Commandments?

We have been told that the seventh-day Sabbath will be the central issue in

the last great conflict between good and evil. But we also know that the central issue in this controversy is whether or not men will maintain their faith in Jesus Christ. If both are true, then the seventh-day Sabbath must be closely related to this question of faith.

As we all know, there is going to be something different about the last generation of Christian believers, something that will make it possible for them to pass undaunted through the time of trouble and be alive to see Christ come. I believe that one of the most important differences is that they will see the connection between the meaning of the seventh-day Sabbath and righteousness by faith and so keep this day accordingly.

First perhaps we should redefine righteousness and salvation by faith. As I like to describe it, righteousness by faith means righteousness by having enough confidence in God, based upon the overwhelming evidence revealed, to be willing to believe whatever He says, to accept whatever He offers, and to do whatever He wishes—without reservation—for the rest of eternity. Anyone who has such faith is perfectly safe to save. This is why faith is the only requirement for heaven.

I believe that the major purpose of the seventh-day Sabbath is to help us develop such unlimited confidence in God. It is no mere legal test of obedience, but rather a help to us. As Jesus said in Mark 2:27, "The sabbath was made for man, and not man for the sabbath."

How does the seventh-day Sabbath serve to strengthen our faith in Christ?

In the first place, the Bible tells us in Exodus 20 and 31 that the Sabbath is designed to serve as a reminder that God created us, that we are His creatures. But to be more specific, according to Colossians 1:16, the One who created us was none other than Christ Himself.

The seventh-day Sabbath reminds us that the One who came to save us is also the One who made us in the beginning. The gentle Jesus who died on Calvary is also the supreme, all-powerful Creator of the universe. God did not send some subordinate person to die for us. The Creator came Himself, One who is equal with God, for He is God. By keeping holy the seventh-day Sabbath we acknowledge our faith in Jesus as not only our Saviour but also our Creator.

Some of our Christian friends prefer to observe the first day of the week, as a memorial of Christ's resurrection. Surely it is a good thought on a Sunday morning to reflect, This is the day on which Christ rose from the grave. And on Friday would it not be well to reflect, This is the day on which Christ was crucified? And on Thursday evening, This is the

time when Christ met with His disciples in the upper room?

But the only Sabbath of which the Bible speaks is the one set apart to remind us that the Person who died for us is also the One who made us.

Further Significance of Sabbath

A second way in which the seventh-day Sabbath serves to strengthen our faith in Christ is mentioned in Exodus 31:13 and Ezekiel 20:12, 20. There we are told that the Sabbath serves as a reminder that God is the One who sanctifies us.

Our sanctification includes the harmonious development of our physical, mental, and spiritual powers, until the image of God in which we were originally created is perfectly restored in us. The observance of the seventh-day Sabbath is an acknowledgment that only the Creator can perform such a marvelous work of transformation. Just as He created us in the beginning, so He has the power to re-create us now. It is no less a miracle of creation to restore fallen human beings than it was to create them perfect in the beginning. No wonder David prayed as he did after his sad experience with Bathsheba, "Create in me a clean heart, O God" (Ps. 51:10).

We testify to this faith in Jesus Christ as our Restorer and Sanctifier by keeping holy the seventh-day Sabbath. There is no other day mentioned in Scripture that represents this confidence in our Creator.

A third way in which the Sabbath serves to strengthen our faith in Christ is mentioned in the fourth chapter of Hebrews. There the Sabbath is described as a type and foretaste of the final rest and restoration to come. Just as God rested from His labors at the end of Creation week, so there remains a Sabbath-like rest for the people of God. When the children of Israel marched into the land of Canaan, they failed to enter into God's rest because of lack of faith. But those who maintain their faith in Christ may begin to enjoy this rest even in this life. And they will enter into it fully when they are admitted to the heavenly Canaan, and Eden is restored.

By keeping holy the seventh-day Sabbath we acknowledge our anticipation of this Sabbathlike rest to come, our faith in the second coming of Christ, and the re-creation of all things.

These three purposes of the Sabbath attach great significance to our observance of the seventh day of the week.

All down through the years there have been three great questions that have stirred the minds of thinking people, the so-called three great quests of philosophy—Where have we come from? Why are we here? And where do we go after we die?

Sabbath Provides Answer

The seventh-day Sabbath has always provided the answers.

Where have we come from?

The seventh-day Sabbath has always reminded us that "in the beginning God created the heaven and the earth."

Why are we here? What is the great purpose of life? How do we attain to the greatest good in life?

The seventh-day Sabbath has always reminded us that the great purpose of life is our sanctification, our restoration to the image of God by faith in the One who made us perfect in the beginning. This is the purpose of life, and this is how we may attain to it.

Where do we go after we die?

The seventh-day Sabbath has always pointed forward to the second coming of Christ, the final rest and restoration to come.

Since the Sabbath is so important, it was only natural that the great adversary would seek to destroy it. Satan's whole purpose in the great controversy is to destroy faith in Christ, to undermine our confidence in Him as the Creator. But this he could hardly hope to accomplish so long as men continued to recognize all that is represented by the seventh-day Sabbath. Therefore, he lent his influence to the substitution of another day.

It was a day cleverly chosen. The first day of the week had long been observed as a pagan holiday, the great and holy day of the sun. It had even been observed by the descendants of Cain from the very gates of Eden. Cain had been unwilling to acknowledge his need of a Saviour, to express his faith in Christ as his Redeemer. But every week the seventh-day Sabbath reminded him of his true position. Consequently, as he gave up his faith in Christ he also gave up his observance of the weekly seventh-day Sabbath.

The first day of the week is also the day on which Christ rose from the dead. "And if Christ be not raised, your faith is vain" (1 Cor. 15:7). Besides, many early Christians were eager to dissociate themselves from the Jews. There was no more conspicuous mark of Judaism than the observance of the seventh day, and the substitution of the first day of the week was regarded by some as evidence that the Christian had made his break with the legalistic beliefs and practices of the Jews.

With this understanding, we can afford to be very sympathetic with our devout Christian friends who do not observe the Sabbath as we do. Many of them have a faith in Christ that is an example to us all, but until further evidence is made available to them, they cannot see the connection between this faith and the seventh-day Sabbath. It was on this basis that Ellen G. White could say in her day that the great body of Christ's true followers were still to be found in the other churches (*The Great Controversy*, p. 390).

But mankind has paid a heavy price for the substitution of another sabbath. For without the seventh-day Sabbath to provide the answers to the three great quests of philosophy, other solutions have been substituted.

Where have we come from?

Without the seventh-day Sabbath to remind us that in the beginning Christ created us, room has been left for the substitution of the erroneous theory of the evolutionary origin of the human race. Or, as others say more scientifically, We don't know where we've come from.

Why are we here? How do we attain to the greatest good in life?

Sabbath a Bulwark Against Error

Without the seventh-day Sabbath to remind us that righteousness and salvation come by faith in Jesus Christ, room has been left for the development of the fundamental theological error of righteousness by works. Or, as others have said more carelessly, We don't know why we're here. So let's eat, drink, and be merry, for tomorrow we die.

Where do we go after we die?

Without the seventh-day Sabbath to point forward to the second coming of Christ and the final restoration of all things, room has been left for the substitution of the fundamental theological error of the natural immortality of the soul. Or, as others prefer to say, We don't know where we go after we die. So again, let's eat, drink, and be merry.

This is why the seventh-day Sabbath is so vital a part of our last great message to the world. The main difference between the many religions of the world and true Christianity lies in the answers to these three great quests.

I was especially impressed with this when taking a course in philosophy of religion at a university some years ago. In this class we had reviewed some of the major systems of philosophical thought. At its close we were asked to write an evaluation of the course and a summary of what we had discussed. After considerable thought, I ventured to conclude my evaluation by observing that in our course we had apparently arrived at three definite conclusions: We don't know where we've come from. We don't know why we're here. And we don't know where we go after we die. When my paper was returned, there were these few words sincerely written in the margin: "Who does, anyway?"

There are many people in the world who do not know the answers to these three questions. And they deserve to have them. When we present the Sabbath aright, we are inviting men to accept the answers, we are inviting them to acknowledge Christ as their Creator, Sanctifier, and coming King.

I like the way Moffatt has interpreted Ezekiel 20:12: "I gave them my sabbath, to mark the tie between me and them, to teach them that it is I, the Eternal, who sets them apart." *

Most of the world has broken this tie, the seventh-day Sabbath. God's last message to the world is the restoration of this tie. It is not a message of legalism. It is not warning the world that they must keep the Sabbath and the other commandments of God or else they will be destroyed. It is, on the contrary, a message of love and faith. We preach Christ as the One who created us in the beginning, as the One who is working to recreate us now, and as the One who is coming again soon to restore all things. And when we preach this, we are preaching the seventh-day Sabbath.

This is why the seventh-day Sabbath is the central issue in the last conflict. The controversy is just not over a day, but over an eternal choice.

* From: *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

There will be two groups at the end of time. One group, unfortunately the smaller of the two, will accept Christ; and because of their faith in Him, their love and admiration for Him, they will have become like Him in character, and the character of Christ will have been perfectly reproduced in them (*Christ's Object Lessons*, p. 69).

The other group, regrettably the larger of the two, will be made up of those who have accepted Satan; and because of their faith in him, their preference for the kind of person he is, they will have become like him in character, and the character of Satan will have been perfectly reproduced in them.

When this time comes, the observance of a substitute sabbath will represent faith in a substitute christ, the one who said in the beginning, "I will exalt my throne above the stars of God: . . . I will be like the most High" (Isa. 14:13, 14).

At the same time the observance of the seventh-day Sabbath will be public acknowledgment—perhaps at the risk of our lives—of faith in the true Christ, of unlimited confidence in Jesus as our God, our Creator, and our Saviour.

Would it be correct then to say that our Sundaykeeping friends have already been blighted with the mark of the beast? Would it be correct to say that everyone who professes to observe the Sabbath of the fourth commandment has been blessed with the seal of God? When the gospel has gone to all the world, when the issues in the great controversy have been clearly seen and understood, then indeed the observance of a substitute sabbath may well serve as the mark of allegiance to the great adversary himself. At the same time the meaningful observance of the seventh-day Sabbath will serve as the mark and seal of allegiance to Jesus Christ.

Proper Way to Keep Sabbath

If the seventh-day Sabbath means so much, what is the proper way to keep it holy?

Our spiritual forebears, the Jews, tried hard to live up to every requirement of the fourth commandment. As a safeguard, they multiplied rules for its correct observance. Yet, when Jesus came to live among them, He found it almost impossible to convince them that their way of spending the Sabbath hours was in error. The trouble was that they had forgotten what the Sabbath represents. They were simply obeying an arbitrary command to refrain from work.

They had lost sight of the fact that the Sabbath is the memorial of God's great creative power, or they would have trusted Him more.

They failed to realize that the Sabbath is a type of the future rest and restoration to come. Instead they were looking for an earthly kingdom.

Above all, they had forgotten that the Sabbath is designed to serve as a reminder that God is the One who sanctifies us, that righteousness comes by faith and not by works of law, however good those works may be.

So confused were they as to the significance of the Sabbath that on Friday

(Continued on page 9)

Who Is on the Lord's Side?

[Youth Sermon Preached at the Civic Auditorium, Sabbath Morning, July 28]

By R. A. VINCE

In considering the responsibility of this service, it was impressed upon me to remember that I am to address fifth-generation Adventists for whom the old rallying calls of the first-generation Adventists can hardly be regarded as novel. Nevertheless, they must be sounded again with new urgency.

The Tide of Evil

Our youth today face a problem symptomatic of the times—not boredom, or emptiness of ambition, but an increasing involvement in the swirling currents of human activity. The focus of interest and importance is falling increasingly upon the younger generation. Youth are wanted in industry and commerce, research and exploration, politics and professions, peace and war. It is a credit card with the finest recommendations just to be young.

"This is a time of especial danger for the young. Temptations surround them on every hand; and while it is easy work to float with the current, the strongest effort is required to press against the tide of evil."—*Testimonies*, vol. 4, p. 421.

The relentless currents of human activity involve us all. Sooner or later we make a choice of some kind that puts us into a certain stream along which we are borne. Very often the final outcome is not what was anticipated. There is nothing more important to youth today than to be going in the right direction and not merely to be borne along by popular pressures.

Social Pressure

When Moses delayed to come down out of the mount, the people of Israel pressured Aaron into making a golden calf. "So they gave it me: then I cast it into the fire, and there came out this calf" (Ex. 32:24). When confronted with the return of Moses, Aaron sought to cover his own weakness by falling back upon the baseless defense that the people were to blame, and that a surprising miracle had occurred which he had not anticipated. Certainly Aaron had not realized the lengths to which his early compliance with popular pressure would lead.

Today, conformity is characteristic of the times. In a time of unions, common markets, worldwide fashions and patterns of living, the people have become the great criterion. "What are 'the people' doing, thinking, saying—even wearing?" too often is the vital question for many.

The warning of Jesus to us as recorded in Matthew 24 parallels the story of Aaron and the golden calf. Some will say, "My lord delayeth his coming; and shall begin to . . . eat and drink with the drunken" (Matt. 24:48, 49). For them there will be a sad surprise. "There shall be weeping and gnashing of teeth" (verse 51).

The Golden Calf

The wise man declared, "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel" (Prov. 20:17). Popularity is sweet, but its end result is oftentimes bitter. Aaron cast the gold into the furnace and there came out the infamous calf. Eve cast in the simple act of straying from her husband's side to listen to the voice of the tempter, and there came out a flaming sword that barred the way to the Garden of Eden. Adolf Eichman chose the popular plaudits of Nazism and there came out one of the greatest crimes of history. The popular stream carried him on its crest—and finally out of his depth.

Likewise, the gambler throws in the dice and there come out poverty and wretchedness. The drunkard throws in the "social glass" and there comes out social ostracism. Another person throws in a visit to the movies, or the dance hall,



Joseph Mave (left) from New Guinea and Simone Vula of Fiji stand with the pioneer missionary to the New Hebrides and later of New Guinea, Mrs. Norman Wiles.

or reads the unclean book—and there comes out a secret sin which grips like a vice.

How is it with you, young friend? Has the world made its inroads into your spiritual life? Are there any among us caught in the riptide of popular sin and fashionable worldliness and who is out of his depth today?

"When you've lost your way on a lonesome road,

When the course you do not know,
And your thoughts extend to the journey's end

But your progress there is slow;
If you're off the track, you can still turn back

To see what the signpost showed,
But the time to decide that you need a guide

Is just at the fork of the road."

—C. H. LUFBURROW

Separation and Consecration

Moses' call to the people of Israel is God's call to Adventist youth today. "Who is on the Lord's side? let him come unto me" (Ex. 32:26). "Consecrate yourselves to day to the Lord, . . . that he may bestow upon you a blessing this day" (verse 29).

"Those who stand under the blood-stained banner of Prince Immanuel should be faithful soldiers in Christ's army. They should never be disloyal, never be untrue. Many of the young will volunteer to stand with Jesus, the Prince of Life. But if they would continue to stand with Him they must constantly look unto Jesus, their Captain, for His orders."—*Messages to Young People*, p. 138.

The kind of consecration called for is not intellectual acceptance of the Advent message, neither is it a momentary response to an emotional appeal. It is dedicating one's life, in its whole flow, to the service of God. Says Paul, "Set your affection on things above, not on things on the earth" (Col. 3:2). This is real consecration. Affection is not superficial intellectualism or emotionalism. It is the controlling factor in life. It is a permanent attitude or habit of thinking. It reveals our true character, determines our influence, and decides our destiny. Therefore, our affection should be set—at the outset—on things above and not on things on the earth.

"One ship drives east, and another drives west

With the self-same winds that blow,
'Tis the set of the sails and not the gales
Which tells us the way to go."

Things of the Earth

There are two kinds of earthly things against which we should set our affections—the plainly sinful and the relatively sinful. With the plainly sinful, immediate renunciation is the only way (Rom. 13:12-14; Isa. 1:16). In the case of the relatively sinful, where perhaps no definite "thou shalt not" may be quoted in black and white, lie so often "the golden earrings" which once cast into the furnace



L. A. Skinner, associate secretary of the General Conference MV Department, interviews Robert L. Osmunson, Missionary Volunteer secretary of the Southern African Division, who holds a large, 47-pound Bible, every word of which was handwritten in nearly 40 languages by Missionary Volunteers throughout the Southern African Division.

This giant hand-written Bible was written by 600 Missionary Volunteers of the Illinois Conference. This task required more than 5,000 hours of work. Displaying the Bible are L. A. Skinner (left), of the General Conference MV Department; Frank Phillips, MV secretary of the Illinois Conference; and Ronald Lemmon, one of the youth who took part in this great project.

produce a sad result. Frivolity (Eccl. 10:13) and worldly fashion (1 Cor. 7:31) are of this sort. It is in these things, left outside the pale of prohibition, that the set of our affections is often revealed to us.

Things Above

Scripture gives us good counsel as to how we should go about setting our affection on things above.

This is, first, through a disciplined devotional life.

"Now set your heart and your soul to seek the Lord your God" (1 Chron. 22:19).

"There is an altar I must build,
Strong and foursquare of rough-hewn
stone,
With bitter labor shaped and laid,
And I must build it all alone.
No other hand but mine must rear
That altar in the secret place,
Remote, untrod, where even now
God waits to meet me face to face."

Second, we should recognize our need of the church and our obligations to its service. King David once said, "I have set my affection to the house of my God. . . . Who then is willing to consecrate his service this day unto the Lord?" (1 Chron. 29:3-5). God's need for laborers in His vineyard is greater than the world's need. To carry on the work of the church God can use only dedicated Christian lives. The world knows no such restriction for the accomplishment of its objectives. God is looking to consecrated youth today to take up the tasks involved in carrying the Advent message to all the world "in this generation." Will you be one who will consecrate his talents to the Lord today?

Third, and most significant of all, is our need to follow the example of the

psalmist who declared, "I have set the Lord always before me: because he is at my right hand, I shall not be moved" (Ps. 16:8).

Who is on the Lord's side? Who will be bold enough to declare himself this morning against the fashionable worldli-

ness of these perilous times, and will stand as a faithful soldier beneath the bloodstained banner of Prince Emmanuel?

Who will consecrate himself this day to the Lord to receive the blessing He is waiting to bestow?

The American Bible Society

By GERALD E. BOYCE

[This address by Dr. Boyce was given at the tenth meeting, Wednesday morning, August 1, 1962.]

It is a rare privilege for me to be able to bring you greetings from the staff of the American Bible Society. And, more importantly, to bring you greetings from all those people around the world who would never have had a copy of the Word of God in their own language and their own hands if it had not been for people like you.

We of the American Bible Society are particularly appreciative of the fine relationship that we have enjoyed with your church down through the years. One of my responsibilities with the American Bible Society is that of calling together the official delegates and executives of the 56 denominations that support us. They come together for two days each year during the month of November and each year you lend us two of your leaders. In recent years they have been Elders Bozarth and Roenfelt. These men have come to New York City; they have served with distinction and with great wisdom on the

Advisory Council of the American Bible Society. The function of this council is to hear the reports of the work of the Society, to go over proposals with respect to its program for the coming year, to scrutinize our budgets, and to make recommendations with respect to our work. We appreciate more than I can tell you the help that we have had from the wisdom of the men you have sent to us.

Then, too, we can always rely upon you for a share of the funds that are needed to carry on our work. Last year when we had to appeal for additional funds for the Indonesian emergency, the Seventh-day Adventist Church sent us an additional \$10,000 gift and stood beside us in that hour of great need. But above and beyond these considerations is your concern for the worldwide distribution and knowledge of the Word of God. I have visited your headquarters in Takoma Park, Washington, D.C.; I was in Atlantic City two years ago throughout your Festival of the Holy Scriptures; and I have sensed the vigor of this church.

The American Bible Society exists for



Dr. Gerald E. Boyce (right), representative of the American Bible Society, accepts a \$27,000 check from General Conference treasurer C. L. Torrey.

one reason, and one reason only, to bring about a wider circulation of the Scriptures. As I sat here I was thinking about all that has happened in the area of Scripture distribution and translation since your last quadrennial session met four years ago. The Bible Society was established 142 years ago, and was given the specific task of translating, publishing, and distributing the Word of God without note or comment and without profit. Four years ago we were celebrating the fact that in the field of translation some part or all of the Bible had been translated into 1,100 languages and dialects. But as we meet here today that figure stands at 1,181, and you will rejoice with me that on the average of 31 days, due to the work of the Bible Societies of the world, the Bible speaks to a new people in their own language. For the first time our staff of fourteen professional translators and linguists are constantly at work across the world. They consult with translators and with committees that are working upon translations. They produce and have published helps for translators, and so on.

You will be interested to know that we are called upon today to make more translations and more revisions of the Scriptures than has ever been the case at any time in history. The demand continues to grow, and the volume of need continues to rise. The aim, of course, is that every man will have the Scriptures in the language in which he prays. So far as we know there is something more than 1,000 languages in which the Word of God needs to be published. In the area of distribution you will, I know, rejoice with me that last year the American Bible Society distributed more than 24 million volumes of Scriptures in more than 300 languages in more than 100 countries through more than 58 agencies and offices. Four years ago when you last met, that distribution figure stood at about 15 million. I will have more to say about that particular figure in a moment.

In the area of publications there are, of course, parts of the world where we

cannot ship Scriptures. In some lands the Scriptures have to be produced by machinery and by skills that are found in the country where the books are going to be distributed and where they are going to be read. Thus our publication work expands beyond the presses that we own in this country and the contracts that we let in this country. It is spreading out across the world where other facilities in other nations are having to be provided if the Word of God is to be available there. So far as meeting the Scripture needs of the world is concerned I think you will be interested in knowing that four fifths of the population of the world are dependent on the Bible Societies for their Scriptures.

By the time you meet again in your 50th quadrennial conference the American Bible Society will be celebrating its 150th anniversary. And what do we hope to accomplish by that time? Well, for one thing we hope that the distribution of the Scriptures will rise to 50 million volumes per year, and if we rise to that figure believe me we will be simply meeting the population growth and the increase in literacy. This figure does not provide for much extension in the way of evangelism. If we were to meet the needs of new literates, by placing one item of Scripture into the hands of every one of them, it would take more than 50 million volumes of Scripture. So although our distribution last year reached more than 24 million, you can see that we are but scratching the surface. We hope that in the future we can come nearer to meet-

ing the need. In the future we hope to expand the budget. I think I may feel free to tell you that this year our budget is \$5,700,000 for the worldwide distribution and translation of the Scriptures. We hope that budget will increase to at least \$7,000,000 by 1966. Our goal for this year is \$1,100,000 from all the churches of the United States.

This coming year we are going to have a special emphasis upon meeting the Scripture needs of people of special need in this country. These persons of special need are in mental hospitals and hospitals of other kinds, and prisons and jails; they are migrants, and there are many hundreds of thousands of people that we would list as persons in special need. We are going to make a special attempt to reach them with free copies of the Scriptures at a cost of about \$450,000 to our budget. We are entering 20 new countries in the continent of Africa this coming year through the cooperation of the British and Foreign Bible Society.

I thought I would simply give you a touch of what the Bible Society hopes to be doing by the time you come together again in your 50th quadrennial conference. I ask you to remember that the Bible is the world's Book, that in its message and in its Lord lies the hope of the world, but that most of the world does not yet possess it. It must be distributed widely, continuously, immediately. Someone must make this his first business in life, and this your American Bible Society does. Thank you.

Roster of Officers, Departmental Secretaries, Etc., 1962-1966

[For the convenience of our readers we present here a consolidated report of the Nominating Committee.—Eds.]

General Conference

President: R. R. Figuhr.

General Vice-Presidents: M. V. Campbell, W. E. Murray, F. L. Peterson, R. S. Watts.

Secretary: W. R. Beach.

Associate Secretaries: W. P. Bradley, E. W. Dunbar, N. W. Dunn, Duane S. Johnson, F. R. Millard, A. F. Tarr.

Treasurer: C. L. Torrey.

Undertreasurer: O. A. Blake.

Assistant Treasurers: K. H. Emmerson, J. C. Kozel, W. L. Pascoe, W. E. Phillips.

General Field Secretaries: H. W. Lowe, E. L. Minchin, C. E. Moseley, Jr., F. A. Mote, G. E. Vandeman.

Auditor and Statistical Secretary: E. L. Becker.

Associate Auditors: Werber Johnson, R. J. Radcliffe.

Secretaries of Departments, Etc.

Educational: E. E. Cossentine; Associates, T. S. Geraty, Richard Hammill, G. M. Mathews.

Home Missionary: J. E. Edwards; Associates, A. A. Esteb, C. E. Guenther, V. W. Schoen.

Temperance: W. A. Scharffenberg; Associates, J. O. Gibson, J. V. Scully, F. A. Soper.

Medical: T. R. Flaiz; Associates, Mazie A. Herin, C. E. Randolph, H. E. Rice, Carl Sundin.

Ministerial Association: R. A. Anderson; Associates, E. E. Cleveland, A. C. Fearing, J. R. Spangler.

North American Regional: H. D. Singleton; Associate, F. L. Bland.

Public Affairs and Religious Liberty: M. E. Loewen; Associates, W. M. Adams, R. R. Hegstad.

Public Relations: E. W. Tarr; Associate, (-----).

Publishing: G. A. Huse; Associates, W. A. Higgins, D. A. McAdams.

Radio and Television: E. R. Walde; Associate, J. E. Chase.

Sabbath School: G. R. Nash; Associates, R. Curtis Barger, W. J. Harris, L. B. Reynolds.

Young People's Missionary Volunteer: T. E. Lucas; Associates, Lawrence Nelson, J. R. Nelson, L. A. Skinner, Clark Smith.

Other Members by Divisions

North American Vice-President: Theodore Carcich.

Australasian

President: L. C. Naden.
Secretary: R. R. Frame.
Treasurer: E. J. Johanson.

Departmental Secretaries

Educational and Religious Liberty: E. E. White.
Health Food: W. L. Kilroy.
Home Missionary and Sabbath School: (-----).
Medical: (-----).
Ministerial: G. E. Burnside.
Public Relations and Temperance: E. H. J. Steed.
Publishing: Herbert White.
Radio-TV: W. R. L. Scragg.
YPMV: R. A. Vince.

Central European

President: R. Dettmar.
Secretary: O. Gmehling.
Treasurer: K. Fleck.

Departmental Secretaries

Educational: W. Raecker.
Home Missionary and Temperance: O. Brozio.
Medical: G. Fenner.
Ministerial: O. Gmehling.
Public Affairs: W. Raecker.
Publishing: F. Hasel.
Radio and Bible Correspondence: Erwin Berner.
Sabbath School and YPMV: E. Fischdick.

Far Eastern

President: C. P. Sorensen.
Secretary: A. E. Gibb.
Treasurer: H. D. Johnson.

Departmental Secretaries

Educational and Temperance: B. E. Olson.
Home Missionary and Sabbath School: H. E. McClure.
Medical: R. F. Waddell.
Ministerial and Radio: (-----).
Publishing and Public Relations: E. A. Brodeur.
Religious Liberty: C. P. Sorensen.
YPMV: C. D. Martin.

Inter-American

President: C. L. Powers.
Secretary: D. H. Baasch.
Treasurer: C. O. Franz.

Departmental Secretaries

Educational and Public Relations: W. J. Brown.
Home Missionary: B. L. Archbold.
Medical: Ernest Pohle.
Public Affairs and Ministerial: D. H. Baasch.
Publishing: J. C. Culpepper.
Radio and Sabbath School: Fernon Retzer.
YPMV: G. E. Maxson.

Middle East

President: R. A. Wilcox.
Secretary: W. R. Leshner.
Treasurer: V. A. Fenn.

Departmental Secretaries

Educational and Radio: W. R. Leshner.
Home Missionary and Sabbath School: C. V. Brauer.
Medical: William Wagner.
Ministerial: W. E. Olson.

Public Relations and Public Affairs: R. C. Darnell.
Temperance and YPMV: A. A. Haddad.
Publishing: Durwood Chappell.

Northern European

President: E. E. Roenfelt.
Secretary: E. W. Pedersen.
Treasurer: Alf Karlman.

Departmental Secretaries

Educational and Sabbath School: B. B. Beach.
Home Missionary and Ministerial: Odd Jordal.
Medical: John Hyde.
Public Relations, Temperance, and YPMV: C. D. Watson.
Publishing: J. W. Nixon.
Public Affairs and Radio: E. W. Pedersen.

South American

President: J. J. Aitken.
Secretary: M. S. Nigri.
Treasurer: J. I. Hartman.

Departmental Secretaries

Educational and Temperance: Alcides Alva.
Home Missionary and Public Affairs: Juan Riffel.
Medical: (-----).
Ministerial: Enoch Oliveira.
Publishing: Nicholas Chaij.
Sabbath School and Radio: Mario Rasi.
YPMV: F. N. Siqueira.

Southern African

President: R. H. Pierson.
Secretary: W. Duncan Eva.
Treasurer: R. M. Reinhard.

Departmental Secretaries

Educational and Sabbath School: J. B. Cooks.

Home Missionary and Ministerial: T. M. Ashlock.
Medical: M. H. Schaffner.
Radio-TV: J. A. Birkenstock.
Publishing and Public Relations: J. N. Hunt.

Field Secretary and Religious Liberty: E. D. Hanson.
MV and Temperance: P. H. Coetzee.

Southern Asia

President: R. S. Lowry
Secretary: C. R. Bonney.
Treasurer: C. B. Guild.

Departmental Secretaries

General Field and Public Affairs: J. F. Ashlock.
Educational: R. E. Rice.
Home Missionary: G. W. Maywald.
Medical: P. S. Nelson.
YPMV: G. J. Christo.
Sabbath School: V. P. Muthiah.
Publishing: B. J. Williams.
Temperance and Public Relations: S. James.
Radio-TV: K. Gammon.

Southern European

President: Marius Fridlin.
Secretary: W. A. Wild.
Treasurer: B. J. Kohler.

Departmental Secretaries

Educational and Temperance: Paul Steiner.
Home Missionary: Leon Belloy.
YPMV: Herbert Stoeger.
Ministerial and Public Relations: Giuseppe Cupertino.
Publishing: Edouard Naenny.
Radio-TV: W. A. Wild.
Religious Liberty: Jean Nussbaum.
Sabbath School and Medical: B. E. Seton.



A Maya-Quiche Seventh-day Adventist woman carrying her child on her back as the women in Mayaland do.

Seventh-day Adventist Welfare Service

By C. W. BOZARTH, *President*

The role of the Seventh-day Adventist Welfare Service (SAWS) is that of man against the destruction of the elements—sometimes against the depredations made by man himself. Whether disasters are natural or man-made, it is the business of the Seventh-day Adventist Welfare Service, as representative of the Seventh-day Adventist Church, to lend a helping hand to those who may fall prey to the angry forces.

In fulfilling this assignment SAWS leans heavily upon the support of the individual members who make up the church. It must look to them for materials—clothing, blankets, and other items essential to the well-being of man. And it must look to them for the financial support that helps to place these materials and life-giving food in waiting hands, or, when necessity dictates, that makes cash possible where cash alone can ease a desperate situation.

In 1959 warmhearted Adventists contributed \$278,086 to this task through the Disaster and Famine Relief Offering. In 1961, two years later, when they again had opportunity to give to this special humanitarian project, the fund came to \$222,321. With other contributions, the total income to the Disaster and Famine Relief Fund for the quadrennium was \$528,091.

How was it spent?

During the four-year period beginning January 1, 1958, and closing December 31, 1961, Seventh-day Adventist Welfare Services dispensed U.S. Government surplus food, clothing donated by our church members, medical supplies, and cash appropriations totaling in value \$4,329,623. The largest amount of aid was sent out last year—a year, by the way, in which the smallest offering was received. This amount was \$1,844,170. It went to 24 different countries outside the United States. The preceding year, 1960, saw disaster aid valued at \$1,390,554 given also to 24 countries. Less than half this amount was handled for each of the two preceding years.

In allotting aid, the Disaster and Famine Relief Committee of the General Conference considers carefully each request received. It is a heavy responsibility, for the committee has been entrusted with the surplus foods given by the United States Government to people of other lands, as well as with the funds and materials contributed by its own church members. Whenever news of tragedy breaks, reporting human suffering somewhere in the world, it is certain to be followed soon by an S O S from the church's representatives in the stricken area.

In 1960 one of the world's worst tragedies shook Chile. Four major earth-

quakes destroyed life and property in 11 southern provinces. More than 200 lesser tremors followed in their wake, accompanied by the eruption of 11 volcanoes, and tidal waves that swept inland and also traveled clear across the Pacific. It is reported that more than 5,000 people perished in Chile, and nearly a million were left homeless in the dead of winter. The church immediately shipped more than 116 tons of clothing and blankets to Chile, and food valued at \$42,144. In addition, facilities to enable better handling and more efficient distribution of the emergency supplies were provided at a cost of \$13,549. Fortunately, some reserves of food and clothing were already



C. W. Bozarth

on hand in Chile and undamaged by the disaster.

Last year a cable from Bloemfontein, in South Africa, sent the Disaster and Famine Relief Committee into action. It read in part: "Thousands starving daily. Congo desperately needs monthly minimum 40 tons milk for children." Hard on its heels came a letter from the president of the Southern African Division: "Our men report firsthand experiences of seeing those who are suffering from want of food, little children with scarcely anything to eat, and many who are starving. The need is desperate. We simply must step in and help these poor people."

The response to these appeals was 6.5 million pounds, or 3,265 tons, of food. With it went 26 tons of clothing, for there were also many who had been deprived of all their possessions. In addition, medical supplies and vitamins valued at \$2,757 were consigned to the Congo.

In Peru, northern neighbor to Chile, an earthquake shattered the region of Arequipa, leaving scores of people homeless and without food. Promptly the church was on hand with temporary

kitchens. Lunches were prepared and distributed throughout the crude camps erected from the debris left by the quake. Working closely with the South American Division, Seventh-day Adventist Welfare Services helped make such material aid possible.

Typhoon Vera struck Nagoya, Japan, a tragic blow in 1959. When she subsided, there were some 5,000 dead and more thousands homeless. A letter from the Japan Union Mission described it as "the worst disaster of this kind in the history of Japan." Assistance to help relieve the desperate plight of the homeless was immediately forthcoming.

Neighbors to Japan are Korea and Hong Kong—two of the world's most distressed areas. Here literally millions live next to starvation daily. The disaster is a continuing one. Hong Kong, city of refuge for the multitudes who slip across the border from mainland China, cannot possibly support its population. In the four years just past, SAWS has shipped more than 1,275 tons of food to Hong Kong. In addition, some \$23,000 worth of vitamins and medical supplies went to that teeming city. Clothing and bedding likewise sent there added up to more than 800 tons.

Korea heads the list of countries that have received aid from the Seventh-day Adventist Welfare Services. And well it might. War and a divided country have left it an inheritance that it must live with for generations. In this land the Adventist Church lists 26 orphanages, six refugee villages, three leper colonies, two homes for cripples, two nurseries, and one tuberculosis sanatorium. Many of these are operated privately by Seventh-day Adventist laymen. But the church steps in to help meet the need.

Last year alone assistance valued at \$463,829 went out from SAWS to Korea. It went in the form of 133 tons of bedding and clothing, 5,321 tons of surplus food, and vitamins and medicines valued at \$170,800. In addition, cash appropriations were made for equipment to facilitate distribution of these materials. For the four-year period of 1958-61 Korea received through SAWS more than 12,691 tons of food and 376 tons of clothing and bedding.

The Philippines, too, have had their hours of tragedy. In the past four years SAWS has supplied these islands with 22 tons of clothing, 1,277 tons of food valued at nearly \$200,000, and vitamins and medical supplies worth approximately \$30,000.

The list of countries receiving aid stretches on—Brazil, Kenya, British Honduras, Morocco, Greece, Jordan, Bolivia, Ecuador, Puerto Rico, Taiwan, the Netherlands, Burma, Vietnam, Indonesia, Ceylon, Algeria, Colombia, Nicaragua, Libya, Panama, Denmark, and other lands.

In some very needy countries it is not yet possible to import relief supplies duty free. In such cases the Disaster and Famine Relief Committee, the division, and the unions and conferences concerned work together to supply cash to help meet the emergency.

During the past two years cash appropriations totaling \$87,700 were made

from the Disaster and Famine Relief Fund. In most cases the receiving divisions or conferences matched the gift with a similar sum. Occasionally the appropriation was earmarked for a specific purpose.

For example, provision was made to secure mobile aid units for Angola and East Pakistan. Funds for Haiti were designated "fuel," for in this disaster-stricken land the government and CARE had given Seventh-day Adventists the responsibility of feeding many thousands of Haitian children with cooked U.S. surplus foods served in temporary kitchens.

India received a cash appropriation earmarked "sewing machines," for with these machines supplied to Dorcas Welfare Societies in hard-hit areas it would be possible to establish something of a self-help program. Importation of the machines was out of the question.

The plight of Cuban refugees flooding the city of Miami, Florida, called for another cash appropriation, to enable the local conference to expand facilities there whereby these displaced persons could receive assistance.

The present East Coast warehouse in New York City is entirely inadequate. During the past two years it has been necessary for SAWS to rent additional space in which to store its relief materials before processing and distribution. In order to avoid this extra expense, an appropriation was voted to erect a larger, more efficient warehouse in New York. A convenient location has been secured, and it is hoped that the new warehouse will be ready for occupancy shortly.

SAWS is not operated for the benefit of overseas areas only. There have been a number of instances in North America when it provided help for disaster victims. Floods in Nebraska, Florida, Oklahoma, West Virginia; tornado or hurricane destruction in North Dakota, Missouri, Louisiana, Florida, Texas—wherever the need arises SAWS has added its assistance to the warmhearted ministrations of Adventist lay members who know the meaning of the Master's words: "Inasmuch as ye have done it unto one of

the least of these my brethren, ye have done it unto me."

Once every two years all Seventh-day Adventist church members have an opportunity to share in this humanitarian program. The next offering for Disaster and Famine Relief is scheduled for May 11, 1963. In no other way can so much be done for so many with so little investment. It is truly an investment in brotherhood.

The Mark of God's True People

(Continued from page 3)

afternoon some of the religious leaders went to Pilate and asked for permission to take down off the cross the body of their Creator, so that they might keep holy the seventh-day Sabbath in obedience to their Creator whom they had just murdered!

Do you think we are in the same danger? Are we just unthinkingly obeying a command not to work from sundown Friday to sundown Saturday? If this is all, no matter how careful we may be, we are not really keeping the Sabbath holy, and we are missing all the benefits of its true observance.

May we all enjoy this next Sabbath to the full, realizing that as we do so we are acknowledging to God, to our friends, and to ourselves, that we accept Christ as our Creator and our Sanctifier, who will come soon and restore all things.

As we begin to observe the seventh-day Sabbath this evening, in the midst of this great city, will our Sabbathkeeping be a mark that we are among the true people of God? Or will it be just a mark of our continuing legalism? It could be, if we make it so.

But as God designated it, the observance of the seventh-day Sabbath is to strengthen our faith in Jesus Christ. By it we also express faith in Christ.

It is this faith in Christ that qualifies a person as one of God's true people. And in the end the mark of this faith will be the meaningful observance of the seventh-day Sabbath.

Church Development Service

[Following is a summary of the facts set forth regarding the Church Development Service at the thirteenth meeting of the session, Thursday, August 2, 1962.]

W. J. Hubert, Church Development Service secretary for the General Conference, began his report by saying, "The pen of inspiration has written, 'The burden of urging and pressing individuals to give of their means was not designed to be the work of God's ministers.'—*Testimonies*, vol. 3, p. 411. 'Greater effort should be put forth by responsible men in the different churches to have all follow the plan of God's arrangement.'—*Ibid.*"

He continued, "In harmony with this counsel, the General Conference established the Church Development Service to organize and educate leading laymen of the church to guide their congregations in systematic sacrificial giving through the every-member canvass program.

Brother Hubert reported that there are 21 Church Development Service directors in 18 union and local conferences in the North American Division. Over a three-year period, these directors have led our people to dedicate in excess of \$15 million for new church and school construction.

During the church development report, W. J. Hubert interviewed five union conference directors, who in turn presented different aspects of this new endeavor.

Al Reynolds, Pacific Union Conference director, revealed the results of a statistical survey of the giving pattern in 53 churches where the every-member canvass has been conducted. In addition to raising large sums of money for capital improvement, in almost every case the tithe, missions offerings, and other local offerings increased substantially.

Southwestern Union Conference Director Cyril Miller explained the combined budget approach to local church finance. He reported that the congregations where the combined budget was operating would not think of going back to their previous method of promoting their local church finances. Elder Miller stated: "One very desirable feature is that Sabbath morning promotion for money to carry on the local church program has been removed from the worship service. All local needs for operating expenses, church school subsidy, evangelism, and building are placed in an annual budget. The congregation is invited to make one systematic, sacrificial gift to cover these expenses. The combined budget streamlines and strengthens the financial picture of the church by raising the individual's level of giving, thereby increasing his dedication to the cause of God."

Oscar Heinrich, Southern Union Conference director, announced that a recent survey among the churches of the Southern Union revealed that more than \$5 million is being dedicated to new-church construction. It was also discovered in the survey that there is an immediate need for an additional \$5 million for the building of new churches. Elder Heinrich reported that to meet this urgent

(Continued on page 16)



One of the most heartening reports was from the Jewish Department of the General Conference, which was concluded by a group of converted Jews singing, with real sincerity, "When Jesus Came Into My Heart."



This group of musicians, part of the Music Committee, was largely responsible for the soul-inspiring vocal and instrumental music that preceded each evening's service and brightened every program. Left to right: George Wargo, Pacific Union College; Bradford Braley, Voice of Prophecy; George Greer, Central California Conference; Charles Seitz, Northern California Conference; John Hancock, North Pacific Union; Charles Keymer, Southern California Conference, chairman of the committee. The theme song for the conference was written and composed by Wayne Hooper of the Voice of Prophecy quartet.

Harris Pine Mills

[A statement made at the business meeting, Monday morning, July 30, 1962.]

By CHARLES J. NAGELE, *President and Manager*

I bring you greetings from the more than 1,000 people who make up the Harris Pine Mills organization in nine States where branches are located, and in the 50 States, Canada, and Mexico where our sales organization sells our products.

It has been almost eleven years since Brother and Sister Clyde Harris turned this vast enterprise over to the General Conference to be operated in the interests of the world work of the church. Brother Harris envisioned a great and successful future for this industry, a future that would play an important part in the finishing of the work.

Operations over these years have been all that Brother Harris envisioned. It was a large undertaking, but the Lord was good to us, and capable men were impressed to join the company's staff as Mr. Harris retired from active management.

Sales in 1961, the last full year of operations, amounted to \$10,779,636. This brings the total sales since the General Conference took over operation of the industry to approximately \$83 million. Profits and growth in every division have been consistent and impressive. Sales figures alone at the current rate are running about two and one-half times what they were in 1951.

At that time our furniture division was composed of the Pendleton milling operation and two assembly plants—one at

Chicago, Illinois, and one at Alexandria, Virginia. By September of this year there will be ten, most of which are located so as to form cooperative units for industry to provide much-needed student labor for our educational institutions. Nearly 500 students and parents enjoy the financial benefits of these Harris Pine branches.



A happy moment with father and son, B. B. Beach, educational secretary of the Northern European Division, and W. R. Beach, secretary of the General Conference.

These branches are situated as follows: At Watsonville, California, within easy bus ride of Monterey Bay Academy. At Geneva, Illinois, which serves well the Broadview Academy. At Hamburg, Pennsylvania, which uses all available labor from Blue Mountain Academy. At Cicero, Indiana, near the Indiana Academy. At Valdosta, Georgia, which is not located near a school, but may someday be moved to fit into this program. At Cleburne, Texas, a large branch within five miles of Southwestern College.

A new building is nearing completion at Loveland, Colorado, near Campion Academy, and will be in operation soon. Also to be added September 1 of this year is the plant at Columbus, Wisconsin; and not far to the north of us here, at Lodi, near Lodi Academy.

Besides this, of course, there is our large Pendleton, Oregon, operation, with its many and varied interests and ramifications too numerous even to mention briefly. But all of these activities in the four divisions of the company—the furniture division, the lumber division, the box division, and the redwood division—add up to a successful operation of which we can all be proud. The company is not only making funds available for the advancement of the work but is of great help to the many educational institutions in providing labor for the students.

Of course, the furniture division is the spectacular one, with its many employees and branch plants. But nonetheless important are the other divisions. Lumber for many years has been an important market for a sizable percentage of Harris Mills manufacture. Our sawmills cut enough lumber annually, if cut into one-inch boards, to reach around the earth at the equator. We have our own lumber products brokerage company known as Pendleton Forest Products, a Harris Pine subsidiary, managed by Walter Bain. It is operating successfully and profitably. This entity also handles the redwood lumber that travels through our redwood division, which has its roots in California where most of the nation's redwood grows.

The redwood division is comparatively new with us, but is growing rapidly, and already has a volume in the millions annually. Prospects for the future look good, and could equal in volume within a few years our regular furniture lines.

The very ordinary and unspectacular box division is, of course, the old stand-by. Mr. Harris started the company some 50 years ago primarily as a box company—the Milton Box Company at Milton, Oregon. Twenty-three years ago the company moved to its present location and the name was changed to Harris Pine Mills. Today we still manufacture millions of fruit boxes, vegetable crates, and a wide variety of commercial cut stock.

These diversities have been the solid economic underpinning of the industry all through the years. It not only assures the company of a market for its production in one of many forms, whichever may be in demand, but perhaps even more important, it permits total usage of material from the lowest grade to the highest. Salvage and using of all materials, regardless of form, has long been a company policy. Waste wood is converted to

bark-free pulp chips for the manufacture of paper and/or ceiling tile and hard-board. Trim ends, and so forth, are finger-jointed and scarfed into furniture core for furniture. Even bark, sawdust, and floor sweepings find their way into conveyors, traveling to our power plant and the steam boilers, and, in turn, the steam generates electricity to be returned in energy to help operate and light our plant. These are not new innovations, just a continuation of policies and methods passed on to us by Mr. Harris.

Harris Pine Mills is unique in that it is one of the few fully integrated companies in the nation. It performs all of the functions in manufacture from the growing tree to market. It operates tree farms, builds roads and maintains them, logs, hauls with its own truck fleets, operates sawmills, seasons, surfaces, re-manufactures, and then makes bold to sell its own product nationally to more than 7,000 customers.

We invite you to visit our national

sales headquarters, and permanent showroom at 666 Lake Shore Drive, Chicago, Illinois (and certainly you can remember the number). This is a beautiful showroom containing more than 4,000 feet of space, and we are proud of it. Here you can see all of the products manufactured by our furniture division. We are known favorably and well among buyers everywhere. They refer to the owners of Harris Pine Mills as the church, and sincerely do so with respect for it.

We feel that we are a definite and important part of the world program of the Seventh-day Adventist Church, with as loyal a group of workers dedicated to a task as can be found anywhere.

It is a pleasure to work with our General Board, made up largely of General Conference officers with the General Conference president as chairman.

For everyday operations an executive committee of five local members of the board with C. A. Scriven, president of North Pacific Union, as chairman, makes

decisions. These brethren of the board have been with us almost since our beginning, and the rest for a number of years. This has permitted them all to become acquainted with the company's inner workings and to be in a position to guide management in their work.

We are indebted to those in management and supervisory positions within the company, our branch managers, and others that are carrying heavy responsibilities so well—T. A. Lorren, assistant general manager; Charles Fry, in charge of branch plants; E. G. Johansen, treasurer; Norman Thorgersen, administrative assistant; Walter Bain, of the lumber division; and L. A. Stephens, of the woods empire, to mention only a few.

It is a challenging work, and all the more so because of denominational connection. We trust as the years roll by that we may find it possible with the Lord's continued blessing to have an even greater part in the finishing of the work than we have had in the past.

A Charge to the New Missionaries

By R. R. FIGUHR

[This charge was given to a group of mission appointees as they stood on the rostrum at the close of the missions pageant in the Cow Palace, Sabbath afternoon, July 28.]

To our new missionaries that are just going out, we want you to know that we appreciate the fact that you have given yourselves to a difficult and noble cause and are willing to go where God leads the way, even at the cost of life itself. You are called not only to an adventure—it is much more than adventure. You are called to labor for God in places you have not yet seen. Thousands have gone before you. You are called to follow in their footsteps. In 1874 this denomination sent out Elder J. N. Andrews. We trust that the sentiments expressed by our first missionary

will move you also. Immediately after Elder Andrews arrived in Europe he wrote back as follows:

"I have sought the blessing of God continually in coming hither that I might be prepared to work for God. And since our arrival I have cried to him to fit me to labor here with acceptance and success. . . . But I did not come to please myself, and I trust, with God's help, that I shall be able to be faithful to the work, even though it shall be, as in America, attended with pain. I firmly believe that God has much people in Europe who are ready to obey his holy law, and to reverence his Sabbath, and to wait for his Son from Heaven. I came here to give my life to the proclamation of these sacred truths con-

cerning the near advent of Christ and the observance of God's commandments. I hope to walk circumspectly, and not to count my life dear to myself."—In the *Review and Herald*, Nov. 17, 1874.

May these sentiments move you, and a vision of that first missionary remain clear and sharp before you. As we look upon you we think of the great contribution our schools are making in the training of workers for God, who have not only trained you in the common branches but encouraged you to keep in view the vision of the world work. We appreciate also the sacrifice of your loved ones who are willing to bid you Godspeed in the work and service of God. May the love of Christ constrain you as you go forth to labor in your fields.

The large group of overseas missionary appointees on the rostrum Sabbath afternoon at the Cow Palace, July 28.



NEW SLIDES

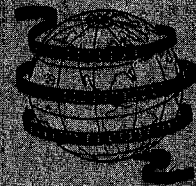
Good News for

- ★ Evangelists
- ★ Pastors
- ★ Bible Workers
- ★ Departmental Leaders
- ★ Educators
- ★ Lay Evangelists
- ★ Sabbath School Workers
- ★ Cooking-Class Instructors

The priceless Review and Herald library of original religious illustrations created by Harry Anderson, Russ Harlan, Jes Schlaikjer, N.A., and others has been drawn upon without reserve to give you the best slides possible to obtain.

Owing to economies in production and the reduction in cost when a product is in demand, we are able to announce drastic savings on the purchase of our new series of Kodachrome 2 x 2 cardboard-mounted slides.

Audio-Visual



Service to the World

Our giant inventory of 65,000 slides covering every phase of denominational endeavor assures you of our ability to supply your needs.

New Reduced Prices

1 or 2 slides	- - - - -	\$.40 each
3 for	- - - - -	1.00
3-99 slides	- - - - -	.33 1/3 each
100 or more	- - - - -	.25 each

Prices slightly higher in Canada.

**SEND NOW
FOR COMPLETE LIST OF NEW SLIDES**

ORDER FROM YOUR BOOK AND BIBLE HOUSE

Review and Herald Publishing Association
Periodical Department Washington 12, D.C.

Please rush the latest listing of 2 x 2 Kodachrome slides to:

Name _____
 Street _____
 City _____ Zone _____
 State _____

Please include latest Visual-Aid catalog.

Hebrew Scripture Association

By F. A. MOTE, *Chairman*

We are glad for the opportunity of bringing to you an encouraging report of the activities of the Hebrew Scripture Association during the past quadrennial period. It has been a time of expansion and growth, the interests covering a wider area than ever before; and more important than anything else, many of "the sons and daughters of Abraham" have found their way out of the dim shadows of Judaism into the glorious light of God's salvation in the person of Messiah Jesus.

We must ever bear in mind that we owe a great deal to the Jewish people. Of all peoples in the world, none have made a greater contribution to it than the Jews. They produced excellent literature and bequeathed it to the world long before most present-day nations were born. They had a flourishing civilization before Socrates became a teacher of philosophy, and centuries before Herodotus recorded history. The Jews gave us our Bible, for to the Jews "were committed the oracles of God." Since the days when they became a nation they have preserved the sacred teachings given by inspiration to their forefathers, and multitudes have forfeited their lives in order to guard the sacred treasures of God's Word, the Bible. They gave us also our blessed Lord, for He came as a descendant of David according to the flesh. They also preserved for us the principles of the only salvation by which man can be saved. Did not the Messiah Himself say, "Salvation is of the Jews" (John 4:22)?

So it is not at all surprising that God is still interested in the salvation of the Jewish people. Although as a nation they rejected the Messiah nearly two millenniums ago, yet God is still pleading for them, as individuals, to repent and give themselves fully to Him. We read:

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world. Many will by faith receive Christ as their Redeemer. To them will be fulfilled the words, 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.'"—*The Acts of the Apostles*, p. 381.

"When this gospel shall be presented in its fulness to the Jews, many will accept Christ as the Messiah. Among Christian ministers there are only a few who feel called upon to labor for the Jewish people; but to those who have been often passed by, as well as to all others, the message of mercy and hope in Christ is to come."—*Ibid.*, pp. 380, 381.

"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 Jews are to be a power to labor for the Jews; and we are to see



F. A. Mote

the salvation of God."—ELLEN G. WHITE in *Review and Herald*, June 29, 1905.

The work for the Jews, as outlined in the eleventh chapter of Romans, is a work that is to be treated with special wisdom. It is a work that must not be ignored. The wisdom of God must come to our people. In all wisdom and righteousness we must clear the King's highway.—Letter 96, 1910.

In seeking to implement this counsel, the General Conference a few years ago set up the Hebrew Scripture Association to give guidance and counsel in connection with the various activities that are being carried forward for the descendants of Abraham. Some of our conferences have special committees on Jewish work, and a few have a regular budget for their work for the Jewish people.

The Bible correspondence course, known as The Hebrew Scripture Institute, is being sponsored by Faith for Today. There are about 2,000 enrolled in this correspondence course. We have had radio broadcasts in a few of our larger cities, known as the Hebrew Scripture Hour. It is hoped that we can conduct more such broadcasts in different parts of North America. We have also the quar-

terly journal *Israelite*, which is prepared especially for the Hebrew people and published by the Pacific Press Publishing Association. Our subscription list for this special journal has a circulation of approximately 5,000. We hope to see this greatly increased. A special Ingathering leaflet prepared for use among the Jewish people is available whenever needed.

We have also completed the printing of 40 revised lessons that are being used in connection with the Hebrew Institute Bible course. These lessons have been bound in three volumes, which are available to our conferences and church members through the Hebrew Scripture Association at the General Conference. These three volumes deal with vital themes: volume 1 presents pre-Messiah truths, volume 2 presents the message concerning the Messiah, and volume 3 is calculated to lead the student into the truths of the Advent Movement.

While we are deeply grateful to God for the few facilities we have, and also the promise of more to come, our greatest joy and satisfaction is to see people from this ancient race coming into the light of God's last message to mankind. Baptisms have been reported to us from Australia, India, England, Canada, and various parts of Europe. The largest number baptized at one time and in one place was in the Transvaal, South Africa, when nine followed their Messiah in baptism. It is of interest to note also that the Florida Conference is planning a special effort in Jewish evangelism this fall.

One of the most promising evangelistic efforts we have seen is in progress in the great metropolitan area of New York City. For several months twice a week there have been attendances up to 400 people, fully two thirds of them Jewish. There has been a wonderful interest, and during the days of the week our slender corps of workers have been taxed to the limit, holding several small group meetings each day with interested people at our New York Center.

Let us all pray that this may be the beginning of a mighty revival, and that soon we shall see the Spirit of Prophecy forecast fulfilled, "when there will be as many converted in a day as there were on the day of Pentecost" (*Review and Herald*, June 29, 1905).

"Notwithstanding the awful doom pronounced upon the Jews as a nation at the time of their rejection of Jesus of Nazareth, there have lived from age to age many noble, God-fearing Jewish men and women who have suffered in silence. God has comforted their hearts in affliction, and has beheld with pity their terrible situation. He has heard the agonizing prayers of those who have sought Him with all the heart for a right understanding of His word. Some have learned to see in the lowly Nazarene whom their forefathers rejected and crucified, the true Messiah of Israel. As their minds have grasped the significance of the familiar prophecies so long obscured by tradition and misinterpretation, their hearts have been filled with gratitude to God for the unspeakable gift He bestows upon every human being who chooses to accept Christ as a personal Saviour."—*The Acts of the Apostles*, pp. 379, 380.

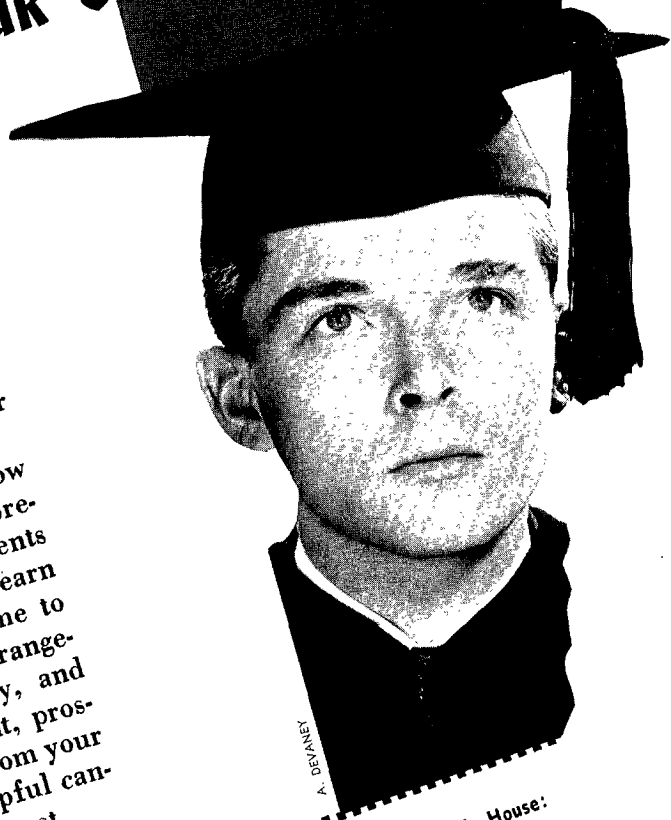
Students!

Let the Sale of Our Truth-filled Periodicals HELP YOU ATTAIN YOUR GOALS

OUR magazines offer the best possible means of taking the third angel's message to the hundreds of thousands who are on the go all day and cannot be reached in their homes.

Only a brief canvass is needed to sell **LIFE AND HEALTH** and other timely journals.

Your publishing secretary will show you how **LIFE AND HEALTH** representatives work and how students and other part-time workers earn extra money in their spare time to meet school expenses. Make arrangements with him for territory, and secure your Soul-winning Kit, prospectus, and other supplies from your Book and Bible House. Helpful canvasses will be sent upon request.



A. DEVANEY

ACT NOW!

To the _____ Book and Bible House:
 I am interested in using **LIFE AND HEALTH** to earn my way through
 school.
 NAME _____
 STREET _____
 CITY _____ ZONE _____ STATE _____
 Periodical Department
 Review & Herald Publishing Assn., Washington 12, D.C.

A NEW World of Adventure for Junior Youth

MV Pathfinder

FIELD GUIDE

by Lawrence Maxwell



29 Chapters
352 Pages
575 Illustrations

AN ABSOLUTE MUST FOR ALL

**Pathfinders—Leaders—Counselors—
Pastors—Church School Teachers—**

Price Only
\$4.75

**DIVIDED INTO FOUR
WONDERFUL SECTIONS—**

(1) OUTDOOR ACTIVITIES

- How to use a compass
- How to make a map
- What to take for camping
- How and what to cook outdoors
- What to do if lost
- How to swim—paddle a canoe
(These are just a beginning)

(2) NATURE

- Chapters on rocks and minerals
- Stars—Weather prediction
- Trees—Flowers
- Animals—Snakes—Spiders—Birds
(More than we can list here)

(3) PATHFINDER CLUB

- Activities, etc.

(4) EMERGENCIES

- What to do

Price slightly higher in Canada.
For postage and insurance please
add 15c first book, 5c each ad-
ditional book to one address.

ORDER YOUR COPY TODAY

ORDER BLANK

..... Church Missionary Secretary
..... Book and Bible House

Please send me

..... *MV Pathfinder Field Guide*
..... @ \$4.75 each
State Sales Tax where necessary
Postage and Insurance
Total enclosed

NAME
ADDRESS
CITY ZONE
STATE

**ORDER FROM YOUR
BOOK AND BIBLE HOUSE**

Church Development Service

(Continued from page 9)

need a professional service is being developed in their field to guide the local congregations in securing church-building plans that will be functional, reasonable in cost, and representative.

The spiritual principles upon which the every-member fund-raising canvass is conducted were reiterated by R. Remboldt, development director of the North Pacific Union Conference. He emphasized

that spiritual revival comes to our churches when the program is initiated.

Commenting on the spiritual impact of this type of fund raising, Brother Hubert quoted New York Conference Evangelist, Stanley Folkenberg, who said, "The program brought about one of the most tremendous spiritual revivals I have ever experienced in any church."

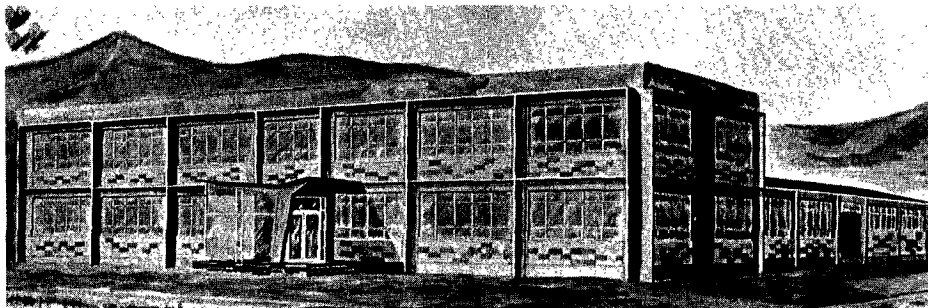
Several testimonial letters from conference administrators and pastors commenting upon the spiritual emphasis of creative fund raising were read by Horace

Beckner, church development director of the Georgia-Cumberland Conference. A letter from Roy B. Thurmon, pastor of the Collegedale, Tennessee, church stated, "I consider the spiritual by-product . . . of the fund-raising program to be of great value. Inevitably, when one gives his money, his heart is also drawn closer to God."

Another pastor, L. O. Coon, of Knoxville, Tennessee, wrote, "The spiritual impact is equal to an old-fashioned revival. Victories were gained, visions lifted, hearts transformed, and the whole church warmed by the Holy Spirit."

Elder Beckner underscored these thoughts by quoting from *Counsels on Stewardship*, pages 315, 316: "When the hearts of men are softened by the presence of the Spirit of God, they are more susceptible to the impressions of the Holy Spirit, and resolves are made to deny self and to sacrifice for the cause of God. It is when divine light shines into the chambers of the mind with unusual clearness and power, that the feelings of the natural man are overcome, that selfishness loses its power upon the heart, and that desires are awakened to imitate the Pattern, Jesus Christ, in practicing self-denial and benevolence."

Brother Hubert concluded the Church Development Service report by saying, "The servant of the Lord has told us that this work began in sacrifice and that it will end in sacrifice. One day soon the King of kings is going to appear arrayed in all His glory, and as it is written in Psalm 50:5, the call will go forth from His lips to His angels: 'Gather my saints together unto me; those that have made a covenant with me by sacrifice.' May this be our experience in that great day."



New Publishing Plant for Korea

Architect's drawing of the new Korean Signs of the Times Publishing House. With the growing membership of the church in Korea our publishing work has also increased. We now have 30 employees working in very crowded quarters. In a little more than a year the printing order of the Korean Signs has increased from 9,000 to 31,000. The first four months of 1962 showed an increase of 50 per cent in sales. Provision has been made for installing offset equipment. This project will benefit from the Missions Extension Offering to be received this fall.

ROBERT L. SHELDON, *Manager*



Toungoo, Burma, Church Dedication

Sabbath, June 30, the Paul-Myaing Memorial Church was dedicated in Toungoo, Burma. The cost was met in part by the Thirteenth Sabbath overflow offering of December, 1959. The children and grandchildren of two veteran Burmese workers, Thra Paul and Thra Myaing, who helped to establish the work in the Toungoo area, gave one fifth of the amount needed for construction. This new church is a fitting memorial to these faithful workers.

C. B. Guild, president of the Burma Union, gave the dedicatory sermon. Assisting at the service were B. H. Stickle, Southern Asia Division auditor; Peter, the present pastor; Chit Maung, principal of the Burma Union training school; and the writer.

P. A. PARKER, *President*
Central and Upper Burma Section

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH REVIEW and HERALD

In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath Herald*, now titled simply REVIEW AND HERALD. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

Editor: Francis David Nichol
Associate Editors: Raymond F. Cottrell
Kenneth H. Wood, Jr.
Consulting Editors: R. R. Figuhr, M. V. Campbell
W. E. Murray
Editorial Secretaries: Promise Joy Sherman
Idamae Melendy
Special Contributors: C. H. Watson, Frederick Lee
W. R. Beach, C. L. Torrey
W. B. Ochs, Presidents of all Divisions
Circulation Manager: R. G. Campbell

Subscriptions: United States, \$5.95 (slightly higher in Canada); other countries, \$6.95. When changing address, give both old and new address; allow four weeks for change.

TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be returned unless stamped self-addressed envelope is sent with them. The REVIEW does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.