

Resolution of Gratitude to God

Voted by the delegates at the fifteenth business meeting,
Friday afternoon, June 24, 1966.

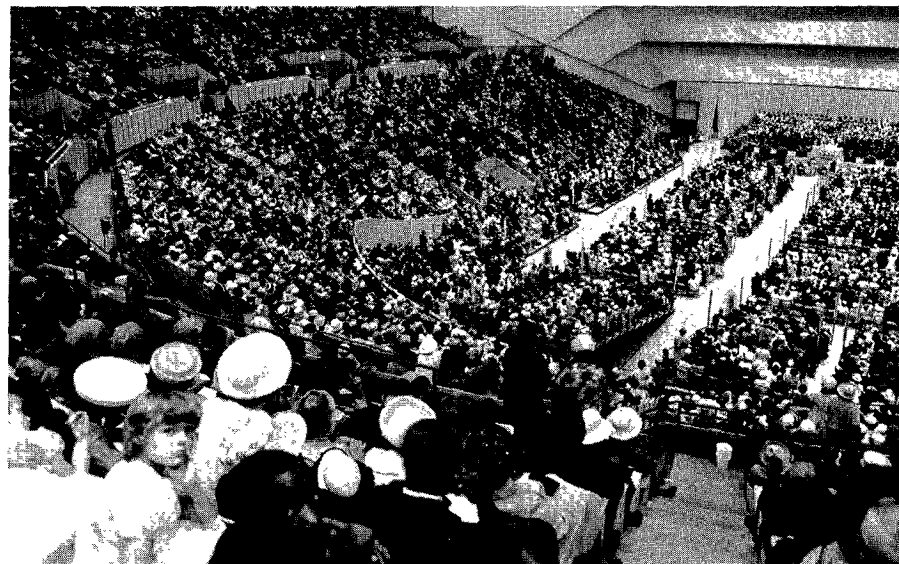
AS DELEGATES assembled in Detroit, Michigan, for the fiftieth session of the General Conference of Seventh-day Adventists, we express our united and profound sense of gratitude to God for His unfailing watchcare over the Adventist people during the past quadrennium. This providential care has been exercised by our heavenly Father in times marked by the perils of revolt and war in many lands and in the midst of a world made dangerous by worsening morality and the most violent crimes.

In spite of physical and spiritual perils and many hindrances, including our own limitations and human shortcomings, the gracious hand of God has been felt in the worldwide church as extensive efforts have been made to extend the gospel to all parts of the world. Not only in one country but in all the lands of the earth the triumphs of the cross of our blessed and conquering Lord have been seen. For these marked evidences of soul-winning success and missions advance we are profoundly grateful.

We have been keenly aware of the Holy Spirit's ministry in our church life prompting our people to increased faithfulness in the stewardship of material treasures. For these large gifts

of love and faithfulness we express gratitude to our benevolent Lord, and with even greater joy we praise God for the abundant evidences of spiritual life and vitality among the remnant people of God.

Seventh-day Adventists today are united in belief and organization. The church is keenly aware that the strength of this unity results from providential guidance provided through God's gift of the Holy Scriptures and the Spirit of Prophecy. For these treasures of truth—to which we steadfastly hold—we are deeply grateful to God. And for the joyful hope of the soon return of Jesus, which hope—in this age of confusion and uncertainty—we resolve to share in greater fulness with the world about us.



A balcony view of the great session in the Arena at Detroit.

WORLD WORK OF SEVENTH-DAY ADVENTISTS

BY DECADES
Showing Headquarters
Institutions and Major
Mission Stations



This large world map with its series of lights to represent the growth of our work by decades is always an object of great interest. Robert M. Eldridge, who designed and painted it, and Harry Lodge, who arranged the lighting system and from 1936 has added new lights, stand in front of it.

The Seven Brief Daily Devotionals

By WALTER T. CRANDALL

The capsheaf devotional message at the close of each morning business meeting was limited to ten minutes. But compressed into that 11:50-12:00 noon period, June 16 and each day, June 19 to 24, were concepts to stimulate faith, encourage growth, and improve the witness of delegates and visitors alike.

1 The first of the seven capsule devotionals came from E. L. Minchin. He began by mentioning the feeling of sadness that comes to church members as they think of changes in personnel that take place. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation," he quoted from Hebrews 13:7.

"It seems to me that the apostle Paul was speaking of the loss of the great leaders of the church and wanted to comfort the hearts of the believers," he commented. The next verse, affirming "Jesus Christ the same yesterday, and to day, and for ever," is assurance and comfort to believers in the unchanging objectives of the church.

"Without me ye can do nothing," he quoted from John 15:5, emphasizing the Source of strength from which all must draw in accomplishing the work of God.

2 An elaboration of this same theme came in the Sunday devotional. W. B. Ochs chose Psalm 32:8 on which to base his thoughts on the way in which God works. "God's way of doing things is always logical," he observed. The verse quoted revealed the sequence of instruction, teaching, and guidance.

Revealed in the psalmist's words is God's personal interest in His people. Living close to God, we can move forward safely, preserved in unity, facing trial with courage, and thus proclaiming to the world that it is the Lord who is guiding this people.

With "more prayer in the councils of those bearing responsibilities, more humbling of the heart before God, we should see abundant evidence of divine leadership, and our work would make rapid progress," the speaker affirmed.

3 Monday morning W. A. Nelson based his meditation on Isaiah 40, reading verses that promise the comfort and counsel and correction of the Lord to those numbered among His people.

Part of the responsibility of leadership, he felt, was to encourage the church to overcome the temptations that keep Christians from rightly reflecting the character of God before the world. Their work is

not to sit in judgment, but like a gentle shepherd to lead those who are struggling with sin, to the victory claimed in Christ.

In pointing out mistakes and failures and wrongs, the leader also encourages and inspires the member to clasp God's promises and continue forward to final triumph.

"If we will conscientiously uphold the promise of victory and triumph for the remnant church, its members will be led to the high standard of perfection God has set before His church," he concluded.

4 The danger of turning from the major purpose of the gospel ministry and becoming absorbed in necessary but secondary things to the weakening of the first, was the core of Tuesday's devotional. W. C. Webb used an experience of Peter to highlight the ease with which greater emphasis can sometimes be expended on secondary matters instead of on those of first importance.

In the words of Elder Webb, Peter exclaimed, "Men, I'm going fishing." Some of the other disciples responded, "We're going with you."

"These disciples had been called to the ministry. They had been chosen, ordained. They had been sent to labor. But when the outlook became bleak and doubtful,

they began to look for something secure. They wanted it right then.

"Let us beware lest the things behind keep us off balance."

Elder Webb's study was an illumination of the words of Jesus when He observed that "no man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

5 On Wednesday Don Gray wondered whether possibly the greatest need of the ministry today is to discover that one can be completely emptied of self and completely surrendered to Christ. His Wednesday morning meditation began with the account of a worker who had left the ranks of Adventist workers because of doubts that had been growing in his mind over church teachings.

The experience led Elder Gray to re-examine his own confidence in the particular truths the church sets forth.

"As I drove the next week making calls, I examined each of our beliefs. At the end of the week I could say with Peter that I had not believed cunningly devised fables."

The indwelling power to resist doubt and to become an intermediary for helping church members in real life problems, Elder Gray felt, could be found in a deeper and enlarged prayer life. Every worker can claim the pledge contained in the call to come out of Babylon, contained in Revelation 18.

6 "I know whom I have believed," S. P. Vitrano declared with conviction in his Thursday devotional. He emphasized that ultimately a knowledge of God rests upon "a personal, individual encounter and experience with God as a person."

"The Christian witness has always been, 'I know in whom I have believed.' Yet there is a greater witness to God today than the individual, personal, 'I know.' Over in the Fiji Islands is a savage, a devil worshiper, a man given to every despicable act known to man. But he too kneels in the quiet of his meditation, perhaps through the work of a gospel missionary, and he too comes to know God, able to say, 'I know.'"

To every Christian can come first the evidence of God's personal leading in his life, and second, the evidence of that same leading in other lives, reflected by wonderful changes of habit and by adoption of new objectives that are wholesome and heavenly.

7 The seventh and final ten-minute devotional message came Friday morning. Percy W. Manuel directed each of his listeners to reflect on the importance of keeping his Christian objectives straight and true.

"A man's life consisteth not in the abundance of the things which he possesseth," he quoted. "What is uppermost in our minds day by day? The things by which we live or the things for which we live?"

Elder Manuel set forth the concept that the prescription for abundant living is to be found in service. "If you wish happiness, head for service. If you wish the crown of joy, take up the cross of sacrifice. If life is to be yours, lose your life in the lives of others, and in the causes that have won your love.

"God so loved the world that He gave."

Reminiscences of A Veteran Missionary

By C. L. POWERS, President
Inter-American Division

[In connection with the Inter-American Division report, presented the night of June 18 at the General Conference session, C. L. Powers, the division president, interviewed Elder and Mrs. Peter Nygaard, veteran missionaries who have given 52 years of unbroken service "south of the border." The following report is taken from that interview.—EDITORS.]

"First, let me emphasize that I deserve no personal credit. Whatever was accomplished was God's working, and He alone deserves the praise." Elder Peter Nygaard's eyes sparkled as he probed his memory for outstanding experiences to inspire younger workers, to reassure faithful church members who have supported the mission programs throughout the history of Adventism, and to refresh fellow workers who like him can trace God's leading in their years of service to His cause.

"It is like looking for yesterday. There is so much from which to choose. I will remember that day in 1913, after working only six months in the Battle Creek Sanitarium and Hospital, when the department head called me aside to ask if I would be willing to go to Puerto Rico to assist Dr. J. F. Morse, a fine Christian Seventh-day Adventist physician and surgeon employed by the South Puerto Rican Sugar Company. When he assured me that it would be an excellent opportunity to do missionary work, I accepted. After all, I had left my native Norway to study and take the nurse's course at Skodsborg Sanitarium to prepare myself for service. Within a few days we were on our way.

"When we arrived in Ensenada and Guanica, there was no organized Sabbath school, only a home department class made up of the doctor's family and a few nurses. One day Dr. Morse said to me, 'I think it's time to start a Sabbath school. What would you think if we find a little house, fix it up like a church, and start some meetings?' Of course, I was enthusiastic about the idea, and that is how the work started there.

"Soon after that, the doctor went to the States for a few months and left Sanchez, a Puerto Rican who was interested in the message, and me in charge of that fledgling Sabbath school. We promised to do our best. God was with us. When the doctor returned three months later, he found more than 100 persons present the first Sabbath. How happily we watched that Sabbath school grow!

"After we were in Puerto Rico for three and a half years, the mission invited us to join the staff of regular workers; so in September, 1917, we went to Cayey to help finish the church building and to assist in holding cottage meetings at night.

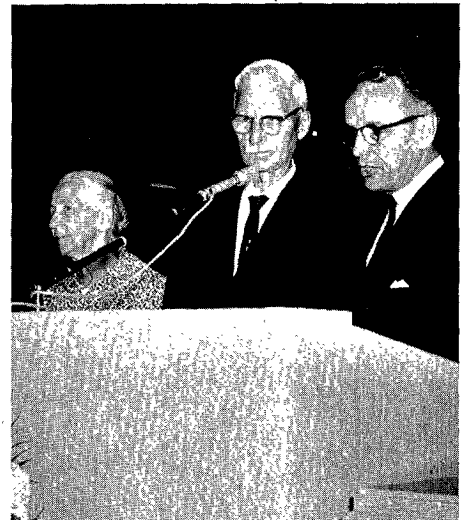
"From there we were sent to Aguadilla and Moca, two small churches struggling to get started. Duty called the former worker, C. E. Moon, elsewhere, and he left me in charge. In a short time we had eleven candidates ready for baptism. After D. D. Fitch, from Santurce, baptized them,

he asked, 'Where did you find these souls?' They were right there in the little town of Aguadilla, and there were also many more. We had only to seek them out.

"In 1919 we were transferred to the Dominican Republic, where we worked for more than 16 years. At that time the territory belonged to the Puerto Rican Mission, and supplies had to be ordered from the Book and Bible House in Puerto Rico. When we arrived in our new field of labor, we found about 60 church members in the whole country. There were two organized churches, one in Santo Domingo and another in La Romana, but Elder Moulton soon raised up two more, at Moca and Jababa.

"My first assignment was a trip to Hyguey, often called the Gibraltar of Catholicism and then known for its great fanaticism and adoration of the Virgin Altigracia. Some of our literature had found its way to Hyguey, and a few people had become interested. I was asked to visit them.

"We heard that when the evangelicals attempted to preach in the plaza, they were pelted with tomatoes, rotten eggs, and stones until they had to run away without even pronouncing an Amen. Because I did not want the same experience, I did my best to keep my visit a secret. En route a fellow traveler, the treasurer of the Sons of Altigracia, made me uneasy. He wanted to know who I was, where I was going, why I was going there. Although we had hours together on the bus and I had a hard time dodging his questions, he did not find out much from me before he had to get off, a few miles before reaching Hyguey.



C. L. Powers introduces Peter Nygaard, who, with Mrs. Nygaard, has devoted 52 years to active service in the Inter-American Division. Once, while Elder Nygaard was baptizing a group an avowed enemy held a machete threateningly over their heads.

"As I was stepping off the bus, however, I heard a woman's voice, clear and strong, saying, 'Look, there is the Adventist preacher from the capital.' I was no longer unknown! Without saying a word, I went to look for the families I wanted to visit. I found out later that the woman who recognized me had attended our church in Santo Domingo, but I had not noticed that she was on the bus.

"Just a mile outside of town I found the friends and interested people. We studied the Bible together all afternoon. When evening came, they suggested that we go into town to have a meeting. Although I did not think it prudent, I did not want to object if they had the courage. First, they visited their friends and quietly invited them to the meeting. When we were ready to start, they wanted to sing. Although I asked that they sing softly, their singing revealed all the joy and enthusiasm that the gospel gives to a hungry heart. I don't believe we had finished the first hymn when a shower of stones rained onto the tin roof. We stopped singing and had a good meeting. Nothing more happened, and for several years I went there to Ingather. The company continued to grow from that small beginning.

"A faithful church member in Santo Domingo felt a burden for his own family. One day Brother Canova Galvas told me that he felt it his duty to go to study with them. He felt sure they would accept the message just as he and his wife had done. Little did I realize what experiences were to follow his decision.

"A few months later we received a letter from Brother Galvas telling how God had blessed his efforts and that he had studied with a number of persons who were requesting baptism. He asked that I go to examine them. I was happy for the good news and immediately made plans to arrive there on Friday afternoon.

"We had a good meeting that first evening, and many attended. Later the candidates were examined, and I found 11 ready for baptism. The next morning we arose early and had a meeting of consecration before going down to the river for

the baptism. I went ahead of the rest to find a good place for the sacred ceremony.

"On my way to the river I saw two men sitting on a large stone. I greeted them politely and continued on my way. As I approached the river, I noticed 12 men in working clothes crossing the river. I observed that they all had bags hanging from their loins, but I did not pay any attention to them. I went about finding a suitable place for the baptism. In the meanwhile the candidates and the congregation assembled. As I came out of the water, I noticed a man with a large machete lifted high in the air, and suddenly we heard angry words: 'The first of you who enters the water to be baptized will lose his head. I am waiting here for you.'

"We paid no attention to him or to the threat. He remained there like a statue with his hand uplifted. One after the other the candidates entered the water. Then the 12 men with bags started to throw stones at us in the water. They continued all the time I was baptizing the 11 candidates, but not a single stone hit any of us. I heard people on the riverbank call to the men, 'Keep it up. Not one stone hits him.'

"Several friends told me later that many times the stones were about to hit my head when they changed direction. I did not see the stones for I was too busy. As the last candidate came out of the water, we dismissed the service with prayer. Then the statue man made a move. Silently and slowly he lowered the machete. If we ever felt God's presence in any meeting, it was then. We were reminded of the text: 'The angel of the Lord encampeth round about them that fear him, and delivereth them' (Ps. 34:7).

"We thanked the Lord for His protection and care. After dinner we went to see the chief of the bandits, if I may call them that. He was the second mayor of the city, a man named Pancho. As we approached him we greeted him kindly, trying to speak in a friendly manner, but he would not answer. Finally he looked up and said, 'Why do you think that you did

not lose your life today? It was you we wanted to harm. Those who were baptized are innocent lambs, but you have deceived them.' My answer was that perhaps God did not want it that way. He said, 'Maybe so, but it is not too late yet.' We politely said our good-bys and left.

"Shortly after midnight the friend with whom I was staying noticed a man outside our door with a large machete in his hand. He was obviously waiting for me. The friend and the owner of the house where we were staying asked some trusted friends to accompany me on my way toward the highway. Leaving by another door, four men went with me until I could proceed in safety.

"The story does not end there, however. Afterward at least six of those dozen men who stoned us accepted the message. Some of them became colporteurs, leaders in their churches. 'We can do nothing against the truth, but for the truth' (2 Cor. 13:8)."

After the work had been pioneered in other sections of the country, the Santo Domingo Mission was finally organized in 1924. Peter Nygaard was named as the first home missionary secretary of the mission. He worked in this capacity until he was invited to assume the presidency of the mission in 1928, which office he held for eight years. After a regular furlough in late 1935, he was called to work in the Central American Union, first as president of the Salvador Mission, then as president of the Honduras and Costa Rica missions. In 1950 he felt that it was time to lay down the burdens of administrative responsibilities, but he continued working as church pastor in the lands he had learned to love and call home until 1965, when he finally returned to the United States—after 52 years of unbroken service in *Inter-America!* Surely Elder and Mrs. Nygaard have left a record of selfless dedication that is an inspiration to those of us who still toil in the Master's vineyard!

Today Elder and Mrs. Nygaard look forward to another home-coming when God will come to take His chosen ones to their heavenly home. They say, "He cannot delay much longer!"

Left: The Bureau of Public Relations team from Washington, D.C.: M. Carol Hetzell, associate secretary; E. W. Tarr, director; and M. H. Reeder eagerly scan reports of the General Conference session appearing in the daily papers. Right: A group of public relations assistants in a council session.



Final Report of Plans Committee

Presented at the Fourteenth Business Meeting, June 24, 1966, 10:00 A.M.

Prayer for Peace

Resolved, That in this fiftieth world session of the General Conference of Seventh-day Adventists, Detroit, Michigan, June 16-25, 1966, we record our most earnest desire for world peace; we reaffirm our dedication to our Lord, who is the Prince of Peace; we turn to God in prayer that His work will not be hindered; we dedicate our service in the cause of peace, observing the teachings of our Lord, endeavoring always to promote good will and brotherly understanding among all peoples, as we fulfill the commission to preach the gospel to all men. [Voted.]

Appropriate Identification of Medical Institutions

We recommend to the boards of our medical institutions and others responsible that as far as possible the names of these institutions include appropriate identification of the unit as being Adventist sponsored.

Church Manual Revisions

[It was voted to refer the revision of paragraph 4, page 241, of the *Church Manual* to the General Conference officers for further study. This paragraph relates to reasons for disciplining members.]

Page 78

We recommend, That on page 78 in the paragraph titled "To Foster All Lines of Missionary Work" the words "and directing" in line 4 be deleted so that it shall read:

"To Foster All Lines of Missionary Work.—In the absence of a pastor, not only is the local elder the spiritual leader of the church, but he is responsible for fostering all branches and departments of the work. The Sabbath school . . ." [Voted.]

Page 121

We recommend, That the section title "Times of Meetings" on page 121 be revised as indicated by italics.

"Times of Meetings.—The first Sabbath of the month is generally recognized as Missionary Sabbath. *The worship service of this Sabbath is focused on lay evangelism.*" [Voted.]

Page 87

We recommend, That the section titled "The Care of the Sick and Poor" on page 87 be revised by the insertion of the italicized words.

"The Care of the Sick and the Poor.—Another important responsibility of deacons is the care of the sick, relieving the poor, and aiding the unfortunate. Money should be provided for *this work from the church fund for the needy*. The treasurer, on recommendation from the church board, will pass over to the deacons or the deaconesses whatever may be needed for use in needy cases. This work is the particular charge of the deacons and the deaconesses, but the church is to be kept fully acquainted with the work that needs to be done, in order to

enlist the membership in the work as necessity may require." [Voted.]

Page 121

We recommend, That the paragraph numbered 2 on page 121, be revised as indicated by italics.

2. *A midweek meeting combined with the weekly prayer meeting. On this occasion, the first part of the service may be given to a devotional message, followed by a season of prayer, remembering that worship is vital in spiritual growth and preparation for service. The remainder of the meeting time may then be devoted to a training period for lay evangelistic service. Instruction in soul-winning methods is presented and the members are given opportunity to present for general discussion problems they have met in lay evangelism.*" [Voted.]

Pages 93-96

We recommend, That the sections appearing on pages 93-96 titled "Church Treasurer the Custodian of all Funds," "Funds to be sent to the Conference," "Church Missionary Funds," "Dorcas Welfare Society Funds," "Church School Funds," and "Funds of Other Auxiliary Organizations" be replaced by the following sections:

"Church Treasurer the Custodian of All Church Funds.—The church treasurer is the custodian of all church funds. These funds are (1) conference funds, (2) local church funds, and (3) funds belonging to the auxiliary organizations of the local church.

"All funds (conference, local church, and local church auxiliary) are deposited by the treasurer in one bank checking account in the name of the church. This is a separate bank account which is not to be combined with any personal account. In some countries a postal account is more convenient. Surplus church funds may be deposited in savings accounts upon authorization of the church board. Where large balances are carried for building or other special projects, the church board may authorize separate bank accounts. Such accounts, however, shall be operated by the treasurer.

"**Conference funds** which include tithe, all regular missions funds, and all funds for special conference projects and institutions are trust funds. At the close of each month, at the time of mailing his monthly report to the conference, the church treasurer sends to the conference treasurer the entire amount of conference funds received during that month. The church may not borrow, use, or withhold such conference funds for any purpose.

"**Local church funds** include such funds as church expense, church building and repair funds, and the church fund for the needy. These funds belong to the local church and are disbursed by the treasurer only by authorization of the church board or church business meeting. However, the church treasurer shall pay from the church expense funds all bills for local

church expense authorized by the church board, such as rentals, janitor, water, light, fuel, insurance, paving assessments, et cetera. He should be careful to secure a receipt for all bills paid.

"**Auxiliary Organization funds** include such funds as church missionary, welfare, Missionary Volunteer, Dorcas Society, Sabbath school expense, that portion of the temperance funds belonging to the church, and may include church school funds. All monies received by and for these organizations are turned over promptly to the church treasurer by the secretary of the organization, or by the deacons. These funds belong to the auxiliary organizations of the church. They may be disbursed only by order of the auxiliary organization to which they belong. The Dorcas Society fund, for example, is held in trust for the Dorcas Society and is to be drawn upon only for Dorcas work by order of the society. The Missionary Volunteer Council authorizes disbursement from the Missionary Volunteer fund. The Lay Activities Council authorizes disbursement from the church missionary fund and the welfare fund. The Sabbath School Council authorizes the disbursement of the Sabbath school expense fund, and the church school board authorizes the disbursement of the church school fund.

"The treasurer shall give a receipt for all funds received including those deposited with him by any of the subsidiary organizations of the church. On receiving monies from the church treasurer, the secretary of such organization shall sign a proper receipt for the treasurer.

"**Safeguarding the Purpose of Funds.**—When an offering is taken for foreign missions or for any general or local enterprise, all monies placed in the offering plate (unless otherwise indicated by the donor) shall be counted as part of that particular offering. It is of the utmost importance that all offerings and gifts contributed by individuals to the church for a specific fund or purpose be used for that purpose. Neither the church treasurer nor the church board has the authority to divert any funds from the objective for which they were given.

"The funds of auxiliary organizations, a considerable proportion of which often represent donations given for specific purposes, are raised for that special part of the church's work for which the auxiliary organization is established. Such funds are held in trust by the church treasurer and therefore in regard to them also it is to be recognized that they may not be borrowed or in any way diverted by the treasurer or the church board from the objective for which they were raised.

"When an auxiliary organization is discontinued the church in regular business session may take action indicating the disposition of any remaining balance of funds in the account of such auxiliary organization.

Money for Personal Literature Orders.—Monies for personal orders of literature, books, pamphlets, magazines, and subscriptions for periodicals should be placed in an envelope, with the order properly filled out, and handed to the church missionary secretary. He then remits both order and payment for all such literature to the Book and Bible House or, where there is no Book and Bible House, to the publishing house. At the close of each quarter the missionary secretary will make a report to the church at its quarterly business meeting, of the standing of its account with the Book and Bible House, and shall provide a copy for the church treasurer. (See also pp. 122, 131.) [Voted.]

Page 104

We recommend, to revise the section on page 104 titled "The Sabbath Worship Service" by inserting the italicized words.

"The Sabbath Worship Service

"The Sabbath worship service is the most important of all the meetings of the church. Here the members gather week by week to hear the Word of God, to unite in worshipping God in a spirit of praise and thanksgiving, to gather strength and grace to fight the battles of life, and to learn God's will for them in soul-winning service. Promptness, reverence, and simplicity should characterize the whole service." [Voted.]

Page 105

We recommend, to revise the longer and shorter orders of worship as appearing on page 105 by the insertion of the italicized words.

"Longer Order of Worship

Announcements
Organ Prelude
Doxology
Invocation
Scripture Reading
Hymn
Prayer
Offertory
Hymn or Special Song
Sermon
Hymn
Benediction
Congregation Standing or Seated for a Few Moments of Silent Prayer
Organ Postlude

"Shorter Order of Worship

Announcements
Hymn
Prayer
Offering
Hymn or Special Song
Sermon
Hymn
Benediction
Congregation Standing or Seated for Silent Prayer" [Voted.]

Page 109

We recommend, That the first full paragraph on page 109 be revised by inserting the italicized words:

"If the church has no regular pastor, the elder is in charge of the service and should either conduct it or arrange for someone to do so. If an ordained minister is present, the elder naturally will defer to him and invite him to take the service. From time to time a meeting for testimony and praise may be conducted, or the time given to certain members to relate their

experiences in missionary work." [Voted.]

We recommend, That the term "Lay Activities" be substituted for the term "Home Missionary" throughout the Church Manual. [Voted.]

Page 103

We recommend, That in the section titled "Arrangements for Church Meetings" on page 103 be revised by substituting the word "service" for the word "meeting" in the 7th line.

"... the communion service, the prayer meeting, the Sabbath school, the young people's meeting, and the missionary service. Sessions for proper attention to the business affairs of the church are also essential." [Voted.]

Page 130

We recommend, That page 130 be revised as follows:

a. Paragraph 1. Delete the words indicated by italics.

"1. To arrange for the *home* missionary meetings of the church, to study its field of missionary activity, *in order* to counsel with the church board concerning the *home* missionary program of the church, and to enlist every church member in some definite line of service."

c. Paragraph 3. Delete the word "home" in 3a.

"3. To train members in missionary techniques by *a*. Conducting classes in how to give Bible studies and classes in other areas of missionary work." [Voted.]

Page 131

We recommend, That page 131 be revised as indicated by italics as follows:

Paragraphs 6 and 7

"6. *To cooperate with the local field in carrying out the plans of the conference lay activities secretary.*

"7. *To disburse the local church missionary funds.*" [Voted.]

Church Manual Revisions

Page 123

We recommend, To revise the third paragraph on page 123 in the section titled "Work of the Church Board" as indicated below:

"The church board is responsible for coordinating all departments of the church. The Lay Activities Council plans and promotes the missionary activities of the church. The church should elect a Lay Evangelism coordinator who will assist the pastor in coordinating plans that will unite all departments in a lay evangelism program for the year. These coordinated plans should be approved by the church board."

Page 125

We recommend, That the paragraph numbered 2 on page 125 be revised as follows:

"2. A report from the *lay activities leader*, giving a statement of missionary activities, *including health and welfare services*, together with any plans for future work."

Page 129

We recommend, That page 129 be revised as follows:

The paragraph titled "The Home Missionary Organization" and the one following be revised to read as follows:

"The Department of Lay Activities.—*This missionary organization embraces the entire church membership. Its purpose is to provide and assign to each member a definite line of missionary service. It is directed by the Lay Activities Council.*"

"Lay Activities Council.—This Council shall consist of the following: The leader (chairman), pastor, an elder, church missionary secretary, treasurer, Dorcas-Welfare leader, Dorcas-Welfare secretary, men's organization leader, director of the health and welfare center, and medical secretary."

Page 131

We recommend, That the section titled "Home Missionary Leader" be revised as indicated below:

"Lay Activities Leader.—At the time of the annual election of church officers a lay activities leader should be chosen. This office should be considered as one carrying heavy responsibilities, since the leader must play an important part in training and leading the church into active missionary service. *He is chairman of the Lay Activities Council which meets each month to plan the Sabbath missionary meetings, lay evangelism, health and welfare work, literature and visitation program, and the Ingathering crusade.*"

Page 131

We recommend, That the section titled "Missionary Secretary" be rewritten as follows:

"Lay Activities Secretary.—The Lay Activities secretary elected by the church serves as the representative of the Book and Bible House for all departments of the church. When cooperating closely with the lay activities leader, the secretary is able to render valuable service in the conduct and development of the missionary work of the church. The duties involved in this important office may be briefly outlined as follows:

"1. To assist in the direction of the missionary activities of the church; to be present at all missionary meetings, keeping the minutes and endeavoring in every way to cooperate with the *lay activities* in fostering missionary activity."

Page 132

We recommend, That paragraphs 4, 5, and 6 on page 132 be revised as indicated by addition of the italicized words below:

"4. To order at the *proper time* from the Book and Bible House all supplies such as *missionary tracts*, Sabbath school lesson pamphlets, Christian Home Calendars, Morning Watch Calendars, et cetera.

"5. To see that offerings are taken at suitable times to provide tracts and other missionary supplies for the members. *A church missionary offering* for this purpose is received usually on the first Sabbath of the month. If this offering does not provide sufficient funds, collections may be taken at the weekly missionary meeting. The disposition of such missionary funds shall be made by *action of the Lay Activities Council, or when this council is not functioning, by the church board.*

"6. To see that the receipts from all sources are sufficient to pay for that which is ordered, *and to make certain that the account with the Book and Bible House is settled each month.*"

We recommend, That paragraphs 8 and 10 on page 133 be revised as indicated by addition of the italicized words below:

"8. To keep record of the reports of work done by church members, to keep proper records of each service, and be prompt in sending a summary to the *conference lay activities* secretary at the appointed time."

"10. To maintain close touch with the *conference lay activities* secretary and to keep him informed with regard to the progress of the work. The *lay activities* secretary may do this by writing on the *reverse side of the quarterly church missionary secretary's report blank such information as the following:*

"a. A report of the condition and progress of the missionary organization.

"b. Any *outstanding* experiences the members may have had during the month.

"c. Interesting statistics concerning any missionary campaign the church may be conducting, such as Ingathering, et cetera."

d. [Delete the section.]

Add the following new paragraph:

"11. To give a report of church missionary activities to the church on such occasions as the monthly missionary services and business meetings."

Pages 133, 134

We recommend, That pages 133, 134 the section titled "Dorcas Welfare Society" be changed as follows:

1. Revise the section to read:

"The Dorcas Welfare Society is an important feature of the *lay missionary activities* of the church. The leader of this society and assistant leader if needed, together with the secretary-treasurer, are elected at the regular church election. This society is composed usually of the women of the church, who, banded together in this way, devote their time and talents to the gathering and preparing of clothing and supplies for the poor, needy, and unfortunate. This organization works in close cooperation with the deacons and deaconesses of the church. *Their ministry, however, includes more than the giving of material aid; it encompasses also adult education, visiting, homemaking, home nursing, and other services. The church Lay Activities Department and the Dorcas Welfare Society have primary responsibility also for community welfare services.* Referring to the work of Dorcas and other noble characters of the Bible, we read: 'Such patient, prayerful, and persevering fidelity as was possessed by these saints of God is rare; yet the church cannot prosper without it.'—*Testimonies*, vol. 5, p. 304."

Page 134

We recommend, That the section titled "Health and Welfare Center" on page 134 be revised as follows:

"Health and Welfare Center

"Where a church operates a Health and Welfare Center, the *Lay Activities Council* is the governing committee of the Center. *The director of the Center is appointed by the Lay Activities Council, and is a member of the Council.*

"Where a number of churches within a single district operate a Health and Welfare Center jointly, a governing com-

mittee for the Center should be appointed by the supporting churches of the district, with representatives from each church, the district leader serving as the chairman.

"Where a Center is operated by two or more districts of churches within a conference, the Center governing committee should be composed of representatives of the supporting churches, with additional representatives appointed by the conference committee. *They elect their own chairman.*"

Page 187

We recommend, That the section titled "Sabbath School Offerings" on page 187 be revised in line 1 by the deletion of the two words (suitable and) in italics:

"Sabbath School Offerings.—Our most

Justo Roman Toina and the conch shell that is used to call the Quechua Indians of Peru to special gatherings. He is wearing the clothing his father once wore as a witch doctor. He is now a geography and history teacher at the Lake Titicaca Training School in Juliaca, Peru.



suitable and widely used method of regular systematic giving is through our Sabbath schools . . ."

Page 188

We recommend, To revise the section "Assisting the Needy" on page 188 as follows:

"Assisting the Needy.—Offerings for the poor and needy are taken to assist the members of the church who may require help. *As far as possible a reserve should be kept in this fund for emergency cases. However, the church should take a benevolent attitude toward all in need, and the church board may make appropriations from the church fund for the needy to assist the health and welfare work carried on by the church for families in the community.*"

Page 189

We recommend, That in the Church Budget on page 189,

a. A final line be added under "Estimated Receipts" reading:

"Welfare Fund \$300.00."

b. That a final line be added under "Estimated Expenses" reading:

"Welfare Expense \$300.00."

c. That the totals of Receipts and Expenses be adjusted accordingly.

d. That the words "Poor Fund Offerings" under "Estimated Receipts" be changed to read "Church Fund for the Needy, Offerings" and the words "Poor Fund" under "Estimated Expenses" be changed to read "Church Fund for the Needy."

e. That the following new paragraph be added following the budget:

"Provision should be made in each church's budget for all receipts and expenses, including those relating to the various departments."

Education Department Revisions

Pages 124, 125

We recommend, To revise pages 124, 125 as indicated by the italicizing. (The main adjustment involves the change of the term "the Home and School Association" or "the Christian Home Council" to "the Home and School Fellowship.")

"Parents' Meetings

"An important work of the church is the education of parents for their duties and responsibilities. In the Spirit of Prophecy we read that 'the work of parents underlies every other,' and that parents must 'receive a training for their sacred responsibilities.' Such a training should be received by young men and women before ever the obligations of parenthood are assumed; but as this is too seldom the case, those who are already parents should exert themselves to remedy the lack. A course of training for parents is provided by the Department of Education of the General Conference and is carried on through the Home and School Fellowship organized in the local church, all lessons being made available through the *Book and Bible Houses*.

"The local Home and School Fellowship is organized very simply, with a leader and secretary-treasurer, and if necessary assistants. Meeting once or twice a month, this fellowship carries on the study under the direction and with the aid of the Department of Education.

Since 'the success of the church depends upon home influences,' every church should ensure the formation and maintenance of these parents' fellowships." Pages 154, 155

We recommend, That the section titled "Parents' Societies" commencing on page 153 be revised on page 154, as indicated by italics below:

"... Parent education is conducted by the Department of Education of the General Conference through the *Home and School Fellowship*.

"As the study and activities of these fellowships are of benefit to all parents, it is recommended that they solicit and receive non-Adventist as well as Adventist members, taking care at the same time that the plans and activities of the fellowship remain true to our ideals. Full information concerning organization and study may be obtained by addressing the Department of Education at General Conference headquarters or the division office."

We recommend, That the section titled "Home and School Association or Christian Home Council" on pages 154, 155, be revised as follows:

1. The caption be deleted and replaced with the following caption:

"Home and School Fellowship"

2. Delete the three sub-sections titled "Purpose," "Membership," and "Officers" and insert the following re-written section:

"Home and School Fellowship"

"Purpose.—The purpose of the fellowship is twofold: to provide parent education and to unite the home and the school in their endeavors to give an all-round Christian education to the children of the church. To these ends the fellowship shall devote itself—

"a. To conduct at least one Home and Parent study group each year.

"b. To maintain a good Home and Parent library.

"c. To establish in the home the atmosphere of love and discipline, of Bible study, prayer, and family worship, and of systematic, progressive instruction to develop our children's whole beings—body, mind, and soul.

"d. To cultivate the habit of being cheerful and courteous in the home.

"e. To bring the church school ever more fully into harmony with the principles of Christian education in spirit, content, and methods.

"f. To work to the end of securing the attendance of every child in our own church schools.

"g. To assist as possible in providing the school with necessary equipment to enable it to meet the highest standards.

"h. To furnish social and educational opportunities to the members of the church and the community through programs, social intercourse, and personal and group service.

"i. To see that any orphans and handicapped children are cared for properly.

"j. To provide work for the 12-15-year-olds during the summer.

"Objective.—To provide an agency by which greater cooperation may exist between child day-care centers, kindergartens, church schools, and academies



One hundred and forty-four years of service in China are represented by these four veterans (left to right): A. L. Ham, 29 years; G. J. Appel, 30 years; Dr. H. W. Miller, 37 years; and E. L. Longway, 48 years.

and the parents and guardians of the students in these institutions.

"Membership.—The adult members of the church and patrons of the school are members of the fellowship. Mature youth who desire the benefits of study offered by the fellowship may also be admitted.

"Officers.—The officers of this fellowship shall consist of a leader, an assistant leader, a secretary-treasurer, a librarian, and other officers as may be needed, all of whom shall be elected by the church."

Pages 155, 156

We recommend, That the following changes be made on pages 155 and 156:

a. In the paragraph titled "Leader and Assistant Leader" the first sentence be revised to read: "The leader of the Home and School Fellowship should be a parent . . ."

b. In the section titled "Secretary and Assistant Secretary" the changes indicated by italicizing be made:

"Leader and Assistant Leader.—The leader of the Home and School Fellowship should be a parent with experience and success in training children, one whose mind is open to new ideas, who is apt to teach, and who believes thoroughly in the importance of parent education. It is the leader's duty to promote interest in the work of training parents and to lead in the studies outlined by the Parent and Home section of the Department of Education and in all the activities which the society may undertake.

"It is well always to have an assistant leader selected, who should be given opportunity occasionally to carry the work of the leader, and who may be depended upon to carry on the work in case the leader becomes incapacitated.

"Secretary-Treasurer.—The secretary-treasurer is to keep the records of the fellowship and to make the specified reports of the superintendent of education of the conference at the beginning and close of the year.

"If the fellowship has any funds to

handle, the secretary-treasurer shall hand them to the church treasurer as custodian. It is well to arrange for an assistant secretary-treasurer, who can act in case of need. The officers of the society should be elected by the church in the regular way."

Missionary Volunteer Department Revisions

Pages 143-145, 147, 149, 150, 152, 153

We recommend, That the following revisions be made in the section "The Senior Missionary Volunteer Society," commencing on page 142:

a. On page 143 the section titled "Objectives" be revised by the deletion of the first four and a half lines and the addition instead of the italicized words:

"The Missionary Volunteer Department was organized in response to these inspired directives. Conference Missionary Volunteer departments operate a training and evangelistic program involving young people in a wide range of Share Your Faith activity. This has called for the organization of the young people in the churches into Missionary Volunteer Societies. The objectives set forth by the Spirit of Prophecy may be summed up as follows: (1) To work for other youth; (2) to help the church and 'those who profess to be Sabbathkeepers'; (3) to work 'for those who are not of our faith.'"

b. In the paragraph following the fourth line delete the word "bands" and insert instead the word "groups," thus reading:

"... (4) to act together in groups in carrying out well-laid plans."

c. On page 143 the words "Senior" and "Junior" and "Missionary Volunteer" in the first line of the final paragraph of the page will be replaced by "MV" and "JMV" thus reading:

"A brief outline of both the MV and the JMV organizations is given here as a guide to church officers in fostering this work."

d. The word "Senior" occurring in the phrase "Senior Missionary Volunteer Society" be deleted when it occurs as follows:

Page 144, lines 1, 3, 8, 13.

Page 145, line 11.

Page 142, line 6.

e. The word "Senior" on page 145, line 3, be deleted and replaced by the letters "MV," the caption thus reading:

"The Officers of the MV Society."

f. On page 144 insert the caption "**Associate Member**" at the beginning of the paragraph commencing, "In some churches there are young people with Christian ideals who, although not church members, are interested in missionary work and desire to help . . ."

g. On page 145, revise the second paragraph as indicated: "The officers of a Missionary Volunteer Society are leader, associate leader, secretary-treasurer, assistant secretary-treasurer, *servicemen's secretary*, music director, pianist or organist, sponsor, devotional secretary, educational secretary, fellowship or social secretary, librarian, publicity secretary, and band leaders. The leader, *associate leader*, secretary-treasurer, assistant secretary-treasurer, *servicemen's secretary*, sponsor, music director, and pianist or organist are elected by the church for a period of one year. All other officers and assistants are appointed by the society to serve for the same period. In smaller societies one person may be appointed to carry several responsibilities."

h. On page 145, at the end of the final paragraph revise by the inclusion of the italicized words:

". . . It [MV Society Executive Committee] is composed of those who are chiefly responsible for the welfare of the society, and includes the officers listed above, the JMV superintendent, the leader of the *lay activities* organization, and the *pastor or an elder.*"

i. On page 147 delete in the seventh line from the bottom of the page the first eight words so that the sentence will read:

"The secretary-treasurer keeps the minutes of all meetings of the society executive committee . . ."

j. On page 149 revise the section titled "Missionary Volunteer Features" as follows:

(i) as indicated by italics:

"Missionary Volunteer Features.—Distinctive features developed by the Young People's Department to help young people acquire attitudes, knowledge, and necessary skills, if they are to grow in grace and Christian service, are *such as the following:*"

(ii) Delete the paragraphs marked 1-4 and insert the following instead:

"1. Devotional and Educational—Morning Watch, Bible-reading plans, Character Classics, Prayer Band, MV Week of Prayer, Youth Bible Conference, Leadercraft Course, Pathfinder Course, MV Book Club, Master Guide, MV Honors, outdoor club, hobby club.

"2. Share Your Faith—MV Voice of Youth, Friendship Teams, Operation Fireside, MV Branch Sabbath School, MV congress, MV rally, Sunshine Band, Literature and Correspondence Band, MV

Community Service, and disaster aid.

"3. Fellowship—Society social gatherings, MV camps, society-sponsored hikes, camping, music festivals, nature exploration, other recreation provided by MV Honors."

k. On page 150 delete the paragraph titled "Junior Missionary Volunteer Pathfinder Clubs" and insert instead the following:

"Pathfinder Clubs.—*In a church-centered program the Pathfinder Club provides for the spirit of adventure, exploration, and construction that is found in every boy and girl. This includes more activity in outdoor living, nature exploration, and crafts than is possible in the average JMV Society. In this setting spiritual emphasis is well received, and the Pathfinder Club has well demonstrated its soul-winning influence.*"

l. On page 152 rewrite the paragraph on "MV Honors" as follows:

"MV Honors.—*The wide range of MV Honors in arts and crafts, household arts, mechanics, missionary endeavor, nature, outdoor industries, and recreational pursuits includes levels of achievement in all of these for both junior-age and senior-age youth.*"

m. On page 153 delete the note at the foot of the page and insert the following instead:

"(See the MV Handbook for more complete information on the JMV Society and the Pathfinder Club.)"

Bureau of Public Relations Revisions

Pages 264-266

Recommended. That the following revisions be made in the section titled "Public Relations" commencing on page 264:

a. That the whole section on "Public Relations" be transferred from the North American Supplement (pages 264-266) to Chapter 8 of the *Manual* following the section "Church School Board" which ends on page 159.

b. In the first paragraph of the section on page 264, line 4, delete the words "the work of" after the word "spreading" so that the line will read:

". . . communication in spreading the gospel."

c. In the paragraph titled "The Organization" on pages 264, 265 make revisions as follows:

"The Organization.—The organization of this work calls for the enlistment of support from every minister and worker in active public relations, the encouragement of every Seventh-day Adventist institution in the intelligent use of public relations methods, and also the election of a press relations secretary or public relations committee in every church."

d. On pages 265 and 266 delete the whole of the section titled "The Secretary and His Work" and rewrite as follows:

"The Press Relations Secretary and His Work.—The church press relations secretary is elected at the time of the annual election of officers. He is responsible for gathering information on church activities and getting it to newspapers and radio and television stations. As opportunity presents he will attempt to place persons of interest on interview-type programs on the air and to write or cause to be written news features on such per-

sons. He should be alert in sensing newsworthy events in the church program. He will watch news media closely for opportunities to present a true picture of his church to the public. He will make every effort to maintain a friendly, co-operative relationship with editors and other communications-media personnel.

"The Public Relations Committee.—

In a large church a public relations committee may more adequately handle the many facets of the public relations program of the church than a secretary working alone. This committee will be elected at the time of the general election of church officers. Members of the committee may have specific public relations responsibilities—one member dealing with the press, another with radio and television, another with the internal media of the church, and so on.

"Other public relations activities which fall within the sphere of interest of this committee include the preparation of church exhibits and floats, planning with the pastor for special church events and ceremonies, placement of church advertising, providing public libraries and other information centers with information on the Seventh-day Adventist Church. The division of responsibilities will depend largely on the abilities of those comprising the committee. All activities of the committee will be coordinated by the chairman.

"The pastor, who is primarily responsible for the public relations of his church will work closely in an advisory capacity with the press relations secretary or the public relations committee.

"Relation to Other Departments of Church.—

The cooperation of the pastor, local elders, and other officers and departmental leaders of the church in providing information and alerting the press relations secretary as to plans and scheduled events is essential to the success of the church's public relations program. Any unit of the church organization, as for example the Missionary Volunteer Society, may appoint an individual to furnish the press relations secretary or public relations committee news of that particular department's activities.

"In Large Adventist Centers.—If several churches in a city arrange for a central publicity committee, each press relations secretary or public relations committee chairman should be a member and should work in harmony with any general plan that will better coordinate the handling of news for the several churches. The establishment of this committee would be initiated by the conference public relations secretary. Meetings of such a central committee would be called and presided over by a chairman selected by the group.

"The General Conference Bureau of Public Relations and the division, union, and local conference public relations departments provide detailed instruction for press relations secretaries, and by their printed materials, correspondence, and other means give constant help and inspiration.

"Qualifications. — The press relations secretary plays a very important role in the delicate work of purveying the activities and beliefs of his church to the

public. He should be carefully chosen for his (1) ability rightly to represent the church, (2) sound judgment, (3) ability to put facts down on paper in good grammatical form, (4) willingness to carry out an assignment, (5) ability to meet people.

"The public relations committee chairman must have organizational ability in addition to the aforementioned qualifications."

Page 99

Recommended to add to the members of the church board the press relations secretary or the chairman of the public relations committee. The final part of the relevant paragraph on page 99 will then read: ". . . the Missionary Volunteer leader, the press relations secretary or public relations committee chairman."

Page 173

Recommended to add in the second last line the italicized words:

"Press Relations secretary or Public Relations Committee."

Page 230

Following the section, *Dropping a Member at His Own Request*.

"Notification to Disfellowshipped Members.—It is incumbent upon the church that disfellowships a member from its fellowship to notify the individual in writing of the action that was reluctantly taken with the assurance of enduring spiritual interest and personal concern. The erring member should also be assured that the church will always hope and pray that re-affiliation may take place in the future and that one day there may be eternal fellowship together in the kingdom of God."

Page 90

As part of the section titled, *The Church Clerk*.

"This Church Record book contains a place for recording the church membership, giving the columns necessary to show how and when members were received or dismissed. *This record must be kept chronologically, and supporting data for each entry should also be recorded in the section where minutes of membership actions are kept. The church membership record must be accurately and currently maintained in order to show the official standing of the membership.*"

(To take the place of the present reading: "This list must be kept accurate and up to date, in order to show at all times the standing of the membership.")

Page 229

In section titled *"Members Moving Away and Not Reporting,"* third from last line: ". . . The clerk should record in the proper column, 'Whereabouts unknown. Voted to designate as missing.'" (The present reading is: "Whereabouts unknown. Dropped by vote.")

On page 49, add the following italicized words to the last sentence under the section "Public Examination," first paragraph:

". . . If this should prove to be impracticable, then it should be before the church board or a committee appointed by the church board such as the board of elders."

(Resubmitted From the Plans Committee)
Pages 177, 221, 225

Recommended, a. That the section



Flower girls tossing *clavelitos* (carnations) to the audience following the benediction at the close of the program given by the South American Division.

titled "Self-appointed Organizations" on page 177 be deleted.

b. That the following re-written section titled "Self-appointed Organizations" be inserted on page 221 following the section title "Rules and Regulations Necessary" and preceding the section titled "Administering Discipline."

"Self-appointed Organizations"

"The Church in its organized capacity is God's instrumentality for preserving order and discipline among His people. Its God-given message is borne to the world not only by the personal testimony of the individual member but in the corporate witness of the church as the body of Christ. Such corporate witness requires the recognized administrative structure that has been established with all duly elected officers and all properly organized channels of work such as the Sabbath School, Lay Activities, Missionary Volunteer departments, et cetera. It also acknowledges such self-supporting institutions whose activities contribute to the attainment of the church's objectives. Therefore, although all members have equal rights within the church, no individual member or group of members should start a movement or form an organization or seek or encourage a following for the attainment of any objective or for the teaching of any doctrine or message not in harmony with the fundamental religious objectives and teachings of the Seventh-day Adventist Church. Such a course would result in the fostering of a factional and divisive spirit, in the fragmenting of the effort and witness of the church, and thus in hindering it in the discharge of its obligations to its Head and to the world."

c. That the paragraph numbered 5 on page 225 be revised by the addition of the italicized words below:

5. "*Adhering to or taking part in a divisive or disloyal movement or organization or persistent refusal to recognize properly constituted church authority or to submit to the order and discipline of the church.*" "(See page 221, 'Self-appointed Organizations.')

d. That the following new paragraph be inserted after the seventh point on page 225:

"The Seventh-day Adventist Church recognizes the need of exercising great care to protect the highest spiritual interests of its members and to ensure fair treatment."

From Missionary Volunteer and Lay Activities Departments

WHEREAS, The new reporting plan of

individual missionary activities adopted at this session eliminates a Share Your Faith report being taken during the regular Missionary Volunteer meeting,

Recommended, That the local MV Society secretary act as an assistant to the lay activities secretary in keeping an accurate record of MV Share Your Faith statistics for the local society and conference MV secretary.

Missionary Work for Blind and Visually Handicapped People

WHEREAS, We sense the need of placing emphasis on reaching the millions of blind and visually handicapped in all languages,

Recommended, That division committees consider the needs of blind and visually handicapped in their respective fields and lay plans for placing the truths of God's Word within their reach, using methods with which they are familiar, such as Braille, records, tapes, and large print.

Radio-TV Department

WHEREAS, The responsibility for giving the gospel demands that we make maximum use of all avenues of communication, including radio and television, and,

WHEREAS, Opportunities for broadcasting are frequently available to the ministers in our local churches,

We recommend, 1. That the theological departments of our educational institutions be requested to include in their curricula where practicable a course or courses which give basic instruction in the preparation and broadcasting of religious programs, and

2. That the Radio-TV Department be asked to prepare suggested syllabi to cover the instruction offered in these courses.

Shipboard Evangelism

WHEREAS, There are large numbers of officers and crews of ships sailing the oceans, rivers, and lakes of the world, whose way of life places them beyond the reach of the usual avenues of evangelism and since much of the leisure time on ships is given over to reading,

Recommended, 1. That we make every effort to reach this group by making available our missionary books and magazines to all libraries and reading rooms aboard the ships.

2. That each division, union, and conference/mission take steps to supply all ships calling in ports within their respective territories.

3. That the work of boarding the ships be recognized as particularly suited to the men of the church.

Resolution

Spirit of Prophecy Writings

Past experience has proven that to a great degree our prosperity as a people has been in proportion to the confidence we have in the Spirit of Prophecy. When we inform ourselves concerning the counsels given, accept and follow them, we prosper; when we neglect them, we suffer. We therefore

Resolve: 1. To express our thanks to God for the instruction, counsel, warnings, and reproof which He in His mercy has given to us through the testimonies of His Spirit, and show our appreciation of these

messages by humbling our hearts before Him, and letting these messages bear full fruit in our lives.

2. To urge our pastors and church officers everywhere to hold before our people the importance of earnestly studying the inspired counsel given to the church, encouraging them to accept the practical Christian instruction received from these counsels as guiding principles for daily living.

3. To encourage the observance of an annual Spirit of Prophecy Emphasis Week in our Seventh-day Adventist educational institutions.

4. To encourage our division leaders to continue to plan for more Spirit of Prophecy volumes to be translated into other languages for our growing world membership.

5. To encourage our evangelists, pastors, and lay preachers to make extensive use of Spirit of Prophecy books in their soul-winning endeavors, gift award programs, and follow-up ministry.

6. To continue to make use of the Prophetic Guidance Correspondence Course, especially among new believers; and that in major language areas, where the course is not available, to take steps to translate these lessons for such areas.

7. To encourage those engaged in literature production and sales to continue to give the message-filled E. G. White books their rightful place in the circulation of Seventh-day Adventist literature.

Teaching Device for Bible Evangelism

WHEREAS, Our missionary-minded laymen active in soul winning are in urgent need of additional and more effective illustration materials to aid them in their Bible study and lay preaching presentations,

Recommended, That the 1966 Fall Council give study to the preparation of a new Bible Evangelism Teaching Device and a subsidy plan to implement this program.

he was there, and that was the division secretary-treasurer. Elder Torrey, that made a deep impression on my heart in those days, and it created a love in my heart that has never wavered through the years. Brother and Sister Torrey have served with distinction in Southern Asia, in the Far East, in Inter-America, in the Southern California Conference. Since 1950 he has been our General Conference treasurer.

[The King's Heralds of the Voice of Prophecy then sang, "There's a Wideness in God's Mercy."]

M. V. CAMPBELL: At this time I would like to present to you an old colleague of mine, and his wife, Elder and Mrs. W. E. Murray. Elder Murray has served for 47 years in the work, 39 in the foreign field. In these 39 years he had only three furloughs. He was the first missionary among the Quechua Indians. Elder Murray served in South America as Missionary Volunteer secretary. A little later he was treasurer of the Brazil College, then president of the Juliaca Training School, and after that, president of the Austral Union. Called to Inter-America, he served as the secretary-treasurer first and later as secretary. Then he became president of the South American Division. Eight years ago he was called to the General Conference as vice-president.

Next I would like to ask Elder and Mrs. F. L. Peterson to come forward. Elder Peterson has served for 50 years in the cause of God. He began his work as a church school teacher and after one year went to Oakwood Junior College, where he taught for nine years. He then became assistant educational secretary of the Southern Union. As secretary of the Regional Department of the General Conference he served with distinction from 1930-1941. After pastorates in several churches he became president of Oakwood College. He returned to the General Conference and has been with us for 12 years, the past four years as one of the general vice-presidents.

Now, will Elder and Mrs. N. W. Dunn come forward. Brother Dunn has served for 47 years in the organized work of the cause of God. In Texas in 1909 he began his work as a church school teacher and then was educational and Missionary Volunteer secretary. In 1928 he went to

Farewell to Retiring Workers

[On Wednesday afternoon a farewell service was held in the Arena for 17 General Conference workers who were retiring from their heavy positions of leadership. The new General Conference president, Robert H. Pierson, expressed appreciation for the work done by Elder and Mrs. R. R. Figuhr and Elder and Mrs. C. L. Torrey. The general vice-presidents followed, each mentioning the faithful service of several workers. The workers made brief responses as corsages were presented to their wives (see end of this article). The following is a condensation of the program.]

R. S. WATTS: This afternoon we want to give honor to a large group of workers in the General Conference who are retiring, and as I read the names we invite these ministers with their wives to come to the platform: Elder and Mrs. R. R. Figuhr, Elder and Mrs. C. L. Torrey, Elder and Mrs. W. E. Murray, Elder and Mrs. F. L. Peterson, Elder and Mrs. N. W. Dunn, Elder and Mrs. E. W. Dunbar, Elder and Mrs. A. F. Tarr, Elder and Mrs. E. E. Cossentine, Elder and Mrs. G. M. Mathews, Dr. and Mrs. T. R. Flaiz, Elder and Mrs. R. A. Anderson, Elder and Mrs. W. J. Harris, Elder and Mrs. George Huse, Elder and Mrs. C. P. Sorensen, Elder E. J. Johanson, Elder and Mrs. O. O. Mattison, Elder H. W. Lowe.

We have some ladies who are to take part in this program, if they will come forward. Now I will ask our newly elected president of the General Conference, Robert H. Pierson, to make a statement.

ROBERT H. PIERSON: Thank you, Brother Watts. There is one group of workers in this church that I especially honor and revere. These are the men and the women who have borne the battle in the heat of the day and who laid the foundation upon which some of us who are younger build today. My heart goes out to them in gratitude for the work they have done through the years.

First, I'd like to ask Elder and Mrs. Figuhr to come to the microphone. Elder and Sister Figuhr went out to the Philippines in 1923—a long time ago. After they had served faithfully and effectively in the Far Eastern Division, they were called to

the South American Division, where they labored nine years. During that time the South American Division made great progress. In 1950 Elder Figuhr was invited to the General Conference to serve as a general vice-president. After his four years as a general vice-president, he was elected to the leadership of our world church. Elder and Sister Figuhr, we want to express to you our deep appreciation for your many years of faithful and effective dedicated leadership in the cause of God.

Now I would like to have Elder and Mrs. Torrey come to the microphone. There are not very many of our workers I have known longer or loved more than Elder and Mrs. Torrey. One thing made a deep impression upon me when I was a young pastor in Bombay, India. On one occasion I had a foot infection that kept me in bed for a while, and I had many callers come to see me, but there was only one man who had prayer with me while

Mrs. Robert H. Pierson pinning a corsage on Mrs. R. R. Figuhr.





Mrs. Robert H. Pierson pinning a corsage on Mrs. C. L. Torrey (left); and Mrs. R. S. Watts, on Mrs. T. R. Flaiz, with Robert H. Pierson (left) and Dr. T. R. Flaiz standing by.

Inter-America as a missionary. In that division he served as educational and Missionary Volunteer secretary, while also serving as an evangelist in the local and union conference. Then he went to the South American Division in 1946 and remained several years. He was educational and Missionary Volunteer secretary of the division at that time. Then he came to the General Conference, where he has been for 19 years.

Next we have Elder and Mrs. E. W. Dunbar. Elder Dunbar began his work in Michigan in 1922, and he has given 44 years of service. His wife was also a worker when he married her. She was teaching piano at Lodi Academy. After serving in Michigan for about two years Elder Dunbar went to Illinois, serving there successively as MV secretary, in pastoral work, and as principal of Chicago Academy. After a period in Southern California, as MV secretary, he moved back to the Lake Union. After that they called him back to the Pacific Union, where he was the union MV secretary. Then he came to the General Conference, and for many years as head of the Missionary Volunteer Department, Brother Dunbar became popularly known as "Mr. MV."

ROBERT H. PIERSON: It was over in Southern Asia quite a few years ago that I first met Elder and Mrs. A. F. Tarr. They had served in the South African Union Conference for many years. I believe that when you left there, Brother Tarr, you were president of the union. How many years have you been in the work?

A. F. TARR: Over 50 years.

ROBERT H. PIERSON: Isn't that wonderful! Brother and Sister Tarr have served not only in the South African Union Conference and the Pacific Union Conference but also in the Southern Asia Division where he was secretary-treasurer. Then for a long period of service, 12 years, he was head of the Northern European Division. For the past four years Brother and Sister Tarr have been with us in the General Conference secretarial department.

(Dr. and Mrs. T. R. Flaiz came forward): Dr. and Mrs. Flaiz have been friends of many years' standing too. We have been kindred spirits in that we have both served in the Southern Asia Division. Dr. Flaiz was out there as a young minister quite a few years before we arrived. After having served for some years in administrative work, he returned in 1932 to the homeland to study medicine. After that time he was on the faculty at Loma Linda for two

years as Dr. Magan's associate in administration, and from there he went to India, and then to the General Conference.

I believe, Dr. Flaiz, that you have been in the Medical Department of the General Conference since 1946, a period of 20 years, or 47 years of service in all.

R. S. WATTS: Now I am going to invite to the podium Elder and Mrs. E. E. Cossentine and Elder and Mrs. George Mathews. Brother Cossentine, we are going to miss you around the General Conference office. I should like you to tell these good friends how long you have been in the service of the Lord.

E. E. COSSENTINE: I have served 46 years.

R. S. WATTS: Of those 46 years, I believe 20 have been in the General Conference office. We certainly appreciate Brother Cossentine's work.

Brother and Sister Mathews, come over here. I have been working closely with Elder Mathews in a revision of textbooks, and I have been so happy to have been associated with him. Will you tell the brethren how long you have been in educational work?

G. M. MATHEWS: I began teaching in 1921.

R. S. WATTS: This means that you have been in the field of education 45 years.

F. L. BLAND: I am going to ask Elder and Mrs. R. A. Anderson, Elder and Mrs. George A. Huse, and Elder and Mrs. William J. Harris to come to the rostrum together because I feel they represent three of the greatest soul-winning agencies of the Seventh-day Adventist Church. Elder Anderson has given leadership in the Ministerial Association, Elder Huse in the Publishing Department, and Elder Harris in the Sabbath School Department. These three couples have a total of 146 years of service. They have done their job so well that when we think of the departments they represent, we automatically think of them. Brethren, we shall miss your timely counsel and cheerful countenances at the headquarters offices.

R. S. WATTS: I am happy that I can stand here by the side of Elder and Mrs. C. P. Sorensen. Brother Sorensen, you have done so much for the Far East that we want to let you know at this particular time how much we appreciate your efforts to enlarge and expand the work in all the countries comprising the Far Eastern Division.

THEODORE CARCICH: At this time I would like to call Elder E. J. Johanson to the microphone. Elder Johanson has been in the service of God nearly 52 years, much of it in the Australasian Division.

Thank you for the marvelous contribution you have made for the cause of God.

And now Elder and Mrs. O. O. Mattison will come forward, please. It's so nice to welcome these gracious people. I've known them for quite a few years, and there is quite a family of them. Just how many are there, Brother Mattison?

O. O. MATTISON: Seven.

THEODORE CARCICH: Elder Mattison, I recall that you have served in overseas fields, but where did you begin your ministry?

O. O. MATTISON: India.

THEODORE CARCICH: In India! Have you served all of your time overseas?

O. O. MATTISON: Up to the last four years, in Southern Asia.

THEODORE CARCICH: And during these last four years you have served as a field secretary of the General Conference—a total of 45 years.

And now we have one who is well known among us, Elder H. W. Lowe. Elder Lowe is a minister, a gentleman, and a Christian scholar. May I ask, Elder Lowe, where did you begin your ministry?

H. W. LOWE: In the British Union in 1918. I first went to Africa in 1920. Later I was president of the British Union for ten years. For the last 20 years I have been a missionary in the United States.

THEODORE CARCICH: Elder Lowe, you served in the Ministerial Association. What was your particular responsibility?

H. W. LOWE: I was managing editor of the *Ministry* magazine.

THEODORE CARCICH: Now, adding up all the years, how many does it come to?

H. W. LOWE: Forty-eight.

THEODORE CARCICH: Elder Lowe, God's blessing be upon you.

[As the retiring officers and their wives came forward, a corsage was pinned on each of the latter by the wives of the incumbent officers. The list follows.]

On Mrs. T. R. Flaiz, Mrs. R. S. Watts; on Mrs. E. E. Cossentine, Mrs. R. S. Watts; on Mrs. G. M. Mathews, Mrs. K. H. Emmerson; on Mrs. F. L. Peterson, Mrs. W. P. Bradley; on Mrs. N. W. Dunn, Mrs. W. R. Beach; on Mrs. E. W. Dunbar, Mrs. W. P. Bradley; on Mrs. C. L. Torrey, Mrs. Robert H. Pierson; on Mrs. W. E. Murray, Mrs. W. R. Beach; on Mrs. G. A. Huse, Mrs. M. V. Campbell; on Mrs. R. A. Anderson, Mrs. K. H. Emmerson; on Mrs. W. J. Harris, Mrs. M. V. Campbell; on Mrs. A. F. Tarr, Mrs. R. S. Watts; on Mrs. C. P. Sorensen, Mrs. M. V. Campbell; on Mrs. R. R. Figuhr, Mrs. Robert H. Pierson; on Mrs. O. O. Mattison, Mrs. Robert H. Pierson.

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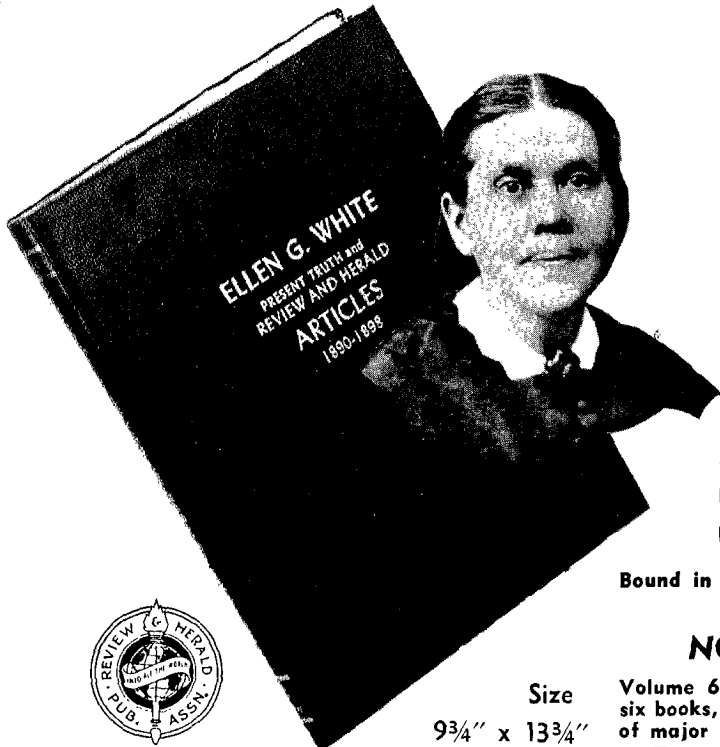
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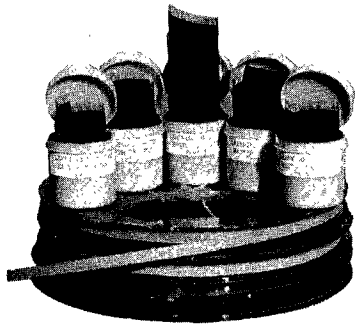
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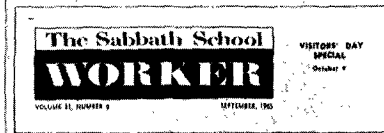
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The American Bible Society

[At the eighth business meeting, Tuesday morning, June 21, Dr. Robert T. Taylor, one of the general secretaries of the American Bible Society, made a statement, part of which we present here.—**EDITORS.**]

I come to you this morning as a partner, for we are partners in the Lord's work. There is no contract that makes that so. I don't think anyone ever sat down and wrote an agreement that Seventh-day Adventists and the American Bible Society should be partners. But we were partners long before most of us realize, because when the first Adventist missionaries went into Japan, the Bible was there in Japanese. When the first Adventist missionaries went to India, the Bible was there in Urdu and Tamil and Hindi and some 12 other languages. Wherever an Adventist missionary goes, almost anywhere in the world, the Bible is there waiting to help him, so that men may read and become wise unto salvation through faith which is in Jesus Christ.

So, you see, we are partners; not because we decided it, but because God decided it. God made us partners in the work of His kingdom.

In these days the Bible societies are becoming one world organization. We recently came from a meeting in Buck Hill Falls, Pennsylvania, with the United Bible Society. Brother J. P. Lobo [a delegate to the General Conference session] was there from Brazil. He saw our film of the American Bible Society and he thought it was so wonderful that he insisted we bring it here.

We are becoming one world organization. In September of this year we shall meet in Germany, where we will sit down and decide on the world budget for the distribution of the Scriptures throughout the world.

Some of you have been overseas and will say to me, "Well, in Portugal, I used to work with the British and Foreign Bible Society"; "In India, I used to work with the British and Foreign Bible Society." That's all gone. We work the whole world as a single operation, and praise God that there is no competition. Neither is there any competition between denominations in this country, because we all use the same Book and we all use the same pure translation of the text.

We are trying to move as rapidly as we can, because even at our expanded rate of distribution in trying to provide 150 million copies of Scriptures a year, in some 500 languages, it is going to be the end of this century before we can supply a Bible for every Christian home in the language of the people.

Now what are we trying to do? We are trying to translate the Scriptures into the languages of the people. We are trying to revise them until we speak in the current language. We are publishing the Scriptures in a new format. We are trying to make them attractive. We know that the ultimate test is the message itself, but we are trying to intrigue people into picking them up and reading.

Then, we are trying to distribute the Scriptures, and that is where you give us so much help. Time after time we are depending on Seventh-day Adventists to work with us in campaigns by which we go out through communities, talking to people and offering them Scriptures in their own language. We are selling the Scriptures at a price they can afford to pay, which is about one third of what they really cost.

After we translate, publish, and distribute, we must do something that we have learned from modern business, and which you have learned—we have not only to push the product to the people, we have to push the people toward the product. And so it is that we use all kinds of mass media, which no denomination can do by itself. We get editorial writers and others to write about the importance of the Bible. We are trying to get the Bible into the public schools. We know we can't teach the Bible in the public schools as a Christian book. But we believe that if the people in the public schools will read the Bible, even as literature, God will speak for Himself through His Word. We believe that there are enough people like you to follow up after the reading. We can get them to go only so far, and that is where we need you.

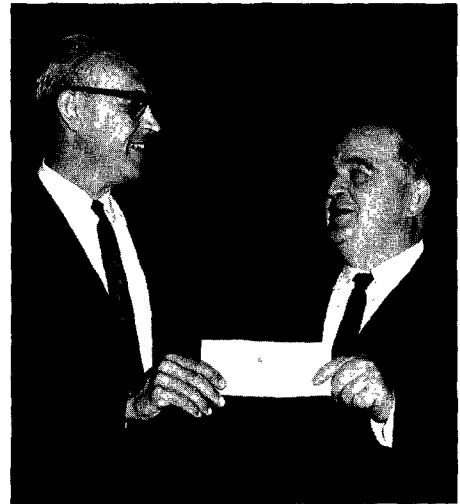
We are working together under the guidance of the Holy Spirit, and I thank God for the Seventh-day Adventists and for all the people throughout the world who believe enough in the printed Word of God to put it into the hands of the people and to follow it up with the Christian message, and to let the Holy Spirit work on human hearts throughout the world. Thank you.

Appreciation From Detroit

[Near the end of the afternoon business session, Thursday, June 23, John D. McGillis was introduced to the delegates by Marvin Reeder, associate secretary of the General Conference Bureau of Public Relations. Mr. McGillis, director of the Detroit Civic Center Commission, spoke briefly, as follows.]

Ladies and Gentlemen, I come for the purpose of making a personalized presentation to your past president and to your president-elect, but at the same time in doing so I want to tell you how much we have appreciated having you with us in Detroit. I think I would be remiss if I did not say a word with regard to all of your officers and to your professional staff. Detroit is a large convention city. We have a great many conventions here—hundreds of them throughout the year. My own staff at times is inclined to be a little bit blasé, but let me tell you that they have been very impressed by the work of your Mr. Forshee, Mr. Reeder, and all of the other fine staff people who are doing so much to make your world conference run smoothly for you.

As for all of you and for each of you as individuals, we have been happy to have you on our streets and in our hotels. We



As an expression of appreciation for the work of the American Bible Society around the world, the treasurer of the General Conference, Kenneth H. Emmerson (left), presents Dr. Robert T. Taylor of the Society a check for \$29,000.

hope that the beauty of our facilities has matched the beauty of your world conference, and, more importantly, the beauty we see in the individual hearts and souls of each of you who have come to Detroit from all over the world. We hope God will continue to bless your efforts, and we hope that you will come back to see us soon. Thank you very much.

Dr. Figuhr, I expect that it is with mixed feelings that you relinquish your office as president of this worldwide organization, which means so much to all of us in the world. We have for you, as a memento of your having been to Detroit and Cobo Hall, a punch-button telephone index, with your name on it, with the name of SDA, and with the year in which you were here. We hope that it will bring pleasant memories to you as you have occasion to use it. Please accept one also for Pastor Pierson as a memento of his having been elected president of the world conference here. To both of you I express the good wishes of all Detroiters. We are happy to have you here. Please come back and see us soon.

REVIEW and HERALD

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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.

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