

The Advent REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

The Story of the Day

Thursday, June 13

By R. B. THURBER

HARRY S. TRUMAN, President of the United States, unable to address our Conference in person, sent a special message of greeting which was read by the President, J. L. McElhany, at an electric moment as the delegates assembled Wednesday night. It was cordial, beneficent, hopeful of our fulfilling our commission for a better world.

Thrilling and vital as was this tribute from the Chief Executive of our host nation, it did not eclipse the thrill of a demonstration by the China Division. After an uncomfortably warm day, a cool breeze stirred the evening atmosphere as the Sligo Church again overflowed its capacity and the great congregation was led in bursts of song by dynamic D. E. Dirksen, of California. Trooping in under a huge map of the dragon republic, side by side with the sunburst of its tri-color flag, came a throng of missionaries to the Chinese.

Almost as many had to find seats on the main floor as could be accommodated "up front." Unfortunately, few nationals could be present; for China still bleeds.

The staid and stately silk costumes, in pronounced colors, worn by the Chinese gentry and ladies, set a strange contrast to the furred headgear and bulky coats of Mongolia and Tibet.

E. L. Longway, stalwart war-emergency president of the division, introduced such report-famous China veterans as feeble Mrs. I. H. Evans, white-maned J. N. Anderson, former presidents Griggs, and Brewer, and others. W. H. Branson was hailed as the newly elected president of the greater work in China now to begin.

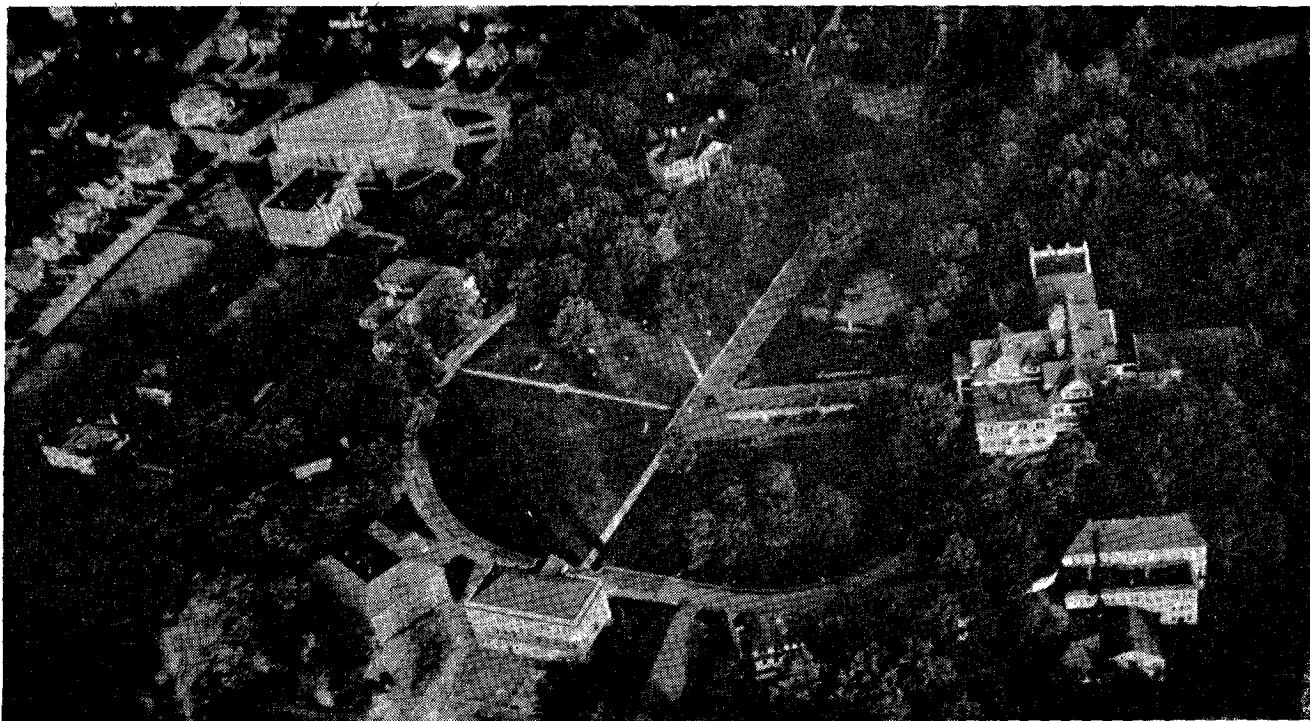
For two fleeting hours we were held entranced by the moving narrative of China's baptism of war, its undaunted stand through long years of suffering, and the exploits of its native and foreign

heroes. We were treated to a broadcast in Chinese by the Voice of Prophecy. (How our King's Herald's did wrap their tongues and teeth about those breathings and aspirates and sounds in their song!)

We escaped death by hairbreadths with S. J. Lee. We stood with the brave little figure of Miss Abbie Dunn as she carried on amidst the bombs, and refused to flee when she could. We hurried with Doctor Liu as he performed miracles of surgery in a welter of blood and blasts of bombs at Chungking, and moved his whole hospital in and out, in and out, of dugouts with every raid. We wept with Mrs. John Oss in her dramatic recital of internment camp horrors and glorious release.

Minnie Iverson Wood, accompanied by violist Prof. George Wargo, sang two selections with feeling and finesse, and Mrs. Raymond Hartwell brought us the "Holy City" on the marimba. With all it was a stirring portrayal of the glory and tragedy of missions—glory in the salvation by thousands of love-hungry people clamoring for truth; tragedy spelled in the names of a long list of martyrs to the faith during the war, and in the twenty who stood to their feet as witnesses of weary years in internment camps, threatened and starved for their faith. But hope for a rapid rehabilitation in China is now as radiant as the symbol on its flag.

Writing of statistics, with us they



Air View of Sligo Church (Upper Left), Washington Missionary College Buildings (Center), and Washington Sanitarium (Right)

seem to be always plural, plenty of them. Bare statistics are as difficult to endure as the word statistician is difficult to pronounce; but they may be dressed up. South America did it when its secretary, H. O. Olson, in the midst of his statistics, told of a certain government census which reported twenty-nine thousand Adventists in a district where we have only six thousand on the church books.

It is so in many parts of the world. "There are only a million of them in all the world," said one severe critic; whereas we can claim little over half a million. To many observers, "the woods are full" of Adventists. Of course we all know the reasons for this impression; but it illustrates a conclusion I have come to, that, disclaiming boastfulness, this is a great people. God said that when He gave the word great would be the company that published it. Psalm 68:11. We are not great in fame, worldly wisdom, riches, or numbers, but we have the greatest message for the greatest time to the greatest number.

Wasn't it the bard of Avon who said something to the effect that some people are born great, some achieve greatness, and others have greatness thrust upon them? Well, we are all three. We are born great by grace, the new birth; we have achieved greatness, for no other body has done so much per capita in so short a time; and even our enemies thrust greatness upon us, for they give us credit for much more than we have accomplished. Can it be that we are great? We might rise in our minds to match other people's estimation of us.

However, if in business sessions, replete with reports of great deeds, we are tempted to feel that we have arrived, we are returned to humility in

our devotional services every morning. There is a growing, expressed conviction among the delegates that our constricted and crowded and rapid program, seemingly inevitable in these times, is shouldering out the consciousness of our dependence on God and our need of a revival of individual and mass power. Our pace is sometimes productive of tart tempers and fuzzy thinking. Our power from God must alone save our time and speed our work.

This was the point of the searching message given by L. K. Dickson for Thursday morning's spiritual call-apart. His peremptory summons to a "lively hope," his denunciation of complacency now, his penetrating invitation to revival and reformation, were not lost on the delegates. They will spiritually energize the reader as well.

The regular sessions of the Conference close tomorrow, and the tempo speeds up greatly. Intensity takes hold of every Conference element. Both general and local committee meetings, reunions of long separated groups, and other gatherings, are announced by the score. The worst is that one man is often pulled half a dozen places at once. But haste is inevitable, and it is surprising how little confusion there is. Is it a forecast of those "last movements" that will "be rapid ones"?

Report is a feeble word for what the Ministerial Association put on this morning. It was surcharged with spiritual electricity. No wonder, for that group has at heart and in hand the association and inspiration and education of the evangelical elements of all departments, and what part of our work can be divorced from soul winning? I wish I could project to you the spirit of it

rather than send a few words in cold type.

Under the leadership of L. E. Froom and his associates, R. A. Anderson and Louise Kleuser, the Association has done much for the advancement and perfecting of our evangelistic methods in the past five years. Working indefatigably through the Theological Seminary, *The Ministry*, the Ministerial Reading course books, colleges and conference institutes, they have revolutionized for good our whole concept of world evangelization to meet the changing times.

Miss Kleuser has elevated Bible Instructor (the old-time Bible Reader) work to a desired profession for our young women, as a necessary adjunct to every evangelistic effort. Bible instruction in homes now takes its place with sermons from pulpits, largely as a result of her tireless work in dignifying this method of evangelism.

R. A. Anderson, just returned from evangelism institutes in Australia, made an impassioned plea for more power in persuading men to this message; and he illustrated it by his own fervor.

Besides canvassing the whole range of Association activities, Elder Froom took time to give an insight into the marvelous development of prophetic interpretation continued through the ages of the Christian Era, and he showed that ours is a heritage rather than a discovery as we reveal the meaning and significance of prophetic fulfillment. Elder Froom has made an outstanding contribution to the fundamental literature of this movement, the results of which are seen in his series of volumes now appearing in the Ministerial Reading Course.

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Air View of the General Conference, Theological Seminary, and Review and Herald Publishing House (Center Group of Buildings)

The College of Medical Evangelists

By W. E. MACPHERSON, M.D., President

APPROXIMATELY thirty-seven years have elapsed since the College of Medical Evangelists first opened its doors for the fundamental purpose of furnishing suitable and adequate facilities for the education of Christian men and women, whose primary interests in life revolve around the physical needs of their fellow men. The importance of the relationships between physical and spiritual health formed the basis upon which the College of Medical Evangelists was founded, and it is upon this foundation that the educational policies of the school have been developed during the years of its existence.

Including the graduates from Loma Linda School of Nursing between 1905 and 1909, the year in which the College of Medical Evangelists was officially born, the college has graduated a total of 3,447 doctors, nurses, dieticians, and technicians.

During the many intervening years alumni have been doing the things for which the school was founded. The paths of their errands of mercy have extended into most parts of the world. The gospels of truth and of health have gone, and are going, to those who need them, and as time goes on the graduates from the College of Medical Evangelists will have an increasingly important role to perform in this regard.

During a few years in the immediate past a number of things have happened which have been important to the college and to the denomination. I shall briefly mention some.

College Receives Large Farm

Through the generosity and sincere devotion of Brother and Sister Beasley, of Pomona, California, the College of Medical Evangelists became the recipient of a large farm, most of which is devoted to the production of walnuts. It is the desire of Brother and Sister Beasley that funds obtained from this farm be used for the development of the College of Medical Evangelists. With the recent sale of a considerable part of this property, certain of the proceeds will be set aside in a fund which will be used within the near future to assist materially in the development of more adequate teaching and hospital facilities within the school, particularly in the Los Angeles Division.

These needs are large and very pressing. We who are intimately connected with the college are most thankful for the interest and the co-operation of all our brethren as plans are made for the future of the college. We are thankful to those in the various departments of our organization for the financial assistance which was promised at the 1945 Autumn Council.

The study which has been given to the physical needs of the Los Angeles division has gradually convinced all of

us of the desirability of moving the clinical facilities to a new location.

I shall not take the time to describe the inadequacies of the present facilities, or the undesirability of the present location as it relates itself to the student body, the faculty, and the other employees. Suffice it to say that it would be extremely difficult and expensive to get a minimum amount of land on which to expand at our present location. Even though that were accomplished, many of the problems which are inherent in the present location would not have been solved.

In the interests of our school family and in the interests of the future of the college, we have recently purchased



W. E. Macpherson

a beautiful piece of land, one hundred acres in extent, on which we are planning to build, and which we sincerely believe will answer our existing problems.

To have been able to find and to purchase at a very reasonable price a semirural location within four miles of the City Hall and in the center of a heavily populated area, appears to be quite ideal. The various circumstances which have presented themselves in the purchase of this property convince us that this entire proposition is providential and a direct answer to prayer.

Of necessity we must be interested in land, buildings, and equipment, and we must accept the obligation of being good stewards as we are entrusted with the care of these material things. On the other hand, we must recognize that the College of Medical Evangelists is not entirely an inanimate creation. It is made up of a large number of people, and, to a considerable extent, it is fundamentally an abstract institution. It is an ideal. It is spir-

itual. Its purposes, plans, and goals are dictated by the fundamental principles of Christianity and by direct inspiration from heaven itself. It is an institution which has been established in these days of turmoil and insecurity for the purpose of assisting in the promulgation of the gospel of health and of salvation to a physically and spiritually diseased world.

At the present time the educational functions of the college consist of two schools of nursing, one affiliated with the Loma Linda Sanitarium and the other with the White Memorial Hospital, a School of Dietetics, a School of Physical Therapy Technology, a School of Clinical Laboratory Technology, a School of X-ray Technology, and a School of Medicine. It is well known that the School of Medicine is the largest division of the college and that it has produced the largest number of alumni. It is more complicated than the other schools and requires more financial assistance than do the others.

The only legitimate product of the College of Medical Evangelists is its alumni. It is the fundamental purpose of its faculty so to instruct and influence students that when they become alumni they will be qualified to perform the highest type of work as physicians, nurses, dieticians, and technicians. In order to accomplish these purposes and to reach these goals, the college in every respect must be adequately qualified to perform a superior type of work. These qualifications include such facilities as buildings and equipment.

Need of Adequate Faculty

The highest qualification, however, includes a faculty of adequate size, each individual member of which should have the professional training and ability to stimulate the students with a desire to learn and to excel professionally. Such men and women should also have high spiritual and professional ideals and should be morally qualified to inspire the students with a desire to be men and women of strong character and of superior attainments. In order to produce alumni with such qualifications one must also accept the principle that each student must have an inherent desire to reach these goals and to obtain these desirable qualities.

One function which assists greatly in the professional development of any medical school is an active interest in original scientific investigation. In the past the College of Medical Evangelists has been rather negligent in promoting this type of work.

However, during recent years the interest in research has been increased by the development of a department within the school which we call the Institute of Experimental Medicine. This department operates within the school for the purpose of giving technical assistance and advice to any faculty members who are engaged in investigative work, as well as to carry on certain research activities within the department.

Two reasons why research has been rather limited are the facts that it is rather expensive and that it has been difficult to obtain men who are trained investigators. We are happy to have with us a few such men and women, and their value to the college is well recognized.

Life and Health Research Fund

In order to assist the college in the development of its research program there was established a Life and Health Research Fund, generously offered by the Review and Herald Publishing Association, a major part of which is now being used in financing investigative work in medical subjects which are of particular interest to Seventh-day Adventists. We wish to state our thanks to the Review and Herald for its interest and generosity.

It is not our purpose to develop extensive research within the school but to carry on enough to give proper balance to the whole teaching program.

As a result of the emergency caused by war many changes were made in the operation of the college, particularly as it involved the School of Medicine. An "accelerated" curriculum was put into operation, the general results being the graduation of a class at the end of each nine-months period and the complete absence of any extended vacations. As part of the war program the size of classes, particularly in the School of Medicine and in the schools of nursing, was increased. At the same time the size of the faculty, particularly in the clinical division of the medical school, was diminished because of the fact that a large number of doctors entered military duty. Obviously this meant that those who remained on the job had an increase in teaching duties per day or per week, as well as the necessity of having to continue this busy program without interruption.

Connection With the Military

Early in the war joint agreements were made in which the Army, the Navy, the Selective Service, and the medical schools co-operated in the development of specialized training units. As a result of putting this plan into operation the College of Medical Evangelists has had a relatively large number of its students in uniform. Most of these have been in the Army, and a minority have been in the Navy. The purpose of this plan was to furnish to the respective armed forces the medical personnel which were required.

All of you should know that the College of Medical Evangelists, being the only Seventh-day Adventist educational institution in which Specialized Training units were established, received the utmost consideration and the complete co-operation of both the Army and the Navy in helping it to maintain the high standards of deportment and scholarship which are fundamental to the beliefs and educational policies of Seventh-day Adventists.

After V-J day, when it began to be apparent that the armed forces could

plan on the discontinuance of a large wartime Army and Navy, plans were eventually made for the dissolution of these Specialized Training units. The present first-year class, which began at Loma Linda in the fall of 1945, was the first to show signs of returning to a peacetime curriculum by having no students in uniform. In December and February, respectively, the students at Loma Linda and Los Angeles who were in the Navy were taken out of uniform and were transferred to the Enlisted Reserves. Those who are now seniors will be commissioned as medical officers in the Navy at the time of their graduation. On March 28, 1946, all second- and third-year medical students who were in the Army were either transferred to the Enlisted Reserves or were discharged. At the present time the only students in uniform are in the senior class. Upon graduation, on June 30, these men will receive their commissions as lieutenants in the Medical Corps Reserves of the Army. At that time the Specialized Training Unit number 3934 will have been dissolved.

As I report this in rather matter-of-fact way, I wish to convey to you my opinion, which is based upon our experience with these Specialized Training units, that the whole program has been a very worth-while thing for the school and for the students who were involved, and has been a function in which the College of Medical Evangelists and the Seventh-day Adventists denomination can be proud to have had a part.

Future Prospects

In presenting this report it is my primary purpose to direct your thinking toward the future. Assuming that the College of Medical Evangelists has performed its functions reasonably well during its past gives us no right to be smug or entirely satisfied. There has been included in this report sufficient data, briefly stated though it be, to give us some ideas as to the opportunities which the future holds for us.

We have only recently seen the end of the "shooting phase" of the greatest political and economic upheaval in the history of the world. We rather glibly state that the war for us began on December 7, 1941, and was terminated on August 14, 1945. Certainly we recognize that these same factors which were responsible for the war have neither been eliminated nor adequately cared for. The future, therefore, holds for us continued changes in the political and economic field.

You are also well acquainted with the fact that our relatively immediate past has witnessed outstanding developments in the field of medicine. In looking toward the future we must assume that great changes and significant advancements, which will affect medicine and its associated fields, will continue to be made. As a college, and as members of a religious body which believes thoroughly in the doctrine of healthful living, we must be alert to the potential developments of

the future which will affect medicine and medical education. The changes for which we should prepare will not be limited to scientific developments but will include the social, economic, and spiritual areas in which medicine is directly affiliated.

Major Purpose of College

If the College of Medical Evangelists exists for any major purpose, it is to do its part in connection with the organized work of God on earth to help bring men and women to the knowledge of Christ. This influence becomes effective in three ways: first, by the direct contact of patients to the medical institutions; second, on account of its good standing and reputation it is an influence in the community at large; and third, it produces alumni who will continue to spread its doctrines to the uttermost parts of the earth.

During the war nearly one thousand medical alumni and many additional nurses, dietitians, and technicians found their assignments in either the Army or the Navy in various countries of the world. Many of these men and women, particularly those among the medical alumni, have seen some of the needs of the foreign countries. Many such men have indicated to me their desire to return to these respective countries in order to give assistance to those people who greatly need it. I believe that a large number of such men will devote themselves to this type of medical missionary work, and it is my hope that an increasing number of future alumni will join the ranks as true medical missionaries as the years go by.

In conclusion I wish to take this opportunity to thank each one for his respective contribution to the successful operation of the College of Medical Evangelists. The fact that all of you have been so generous in your support to the constantly growing needs of the college is indicative of your sincere interest in the activities of the college and of the confidence you have in the value of a high type of medical work to the fundamental obligations of Seventh-day Adventists.

On behalf of the members of the faculty, the administrators, the students, and employees of the college, I thank you for your interest in us and sincerely solicit your continued support and prayers so that the school will be able to maintain and strengthen its position in the work of the Seventh-day Adventist Church.

I wish also to state my personal appreciation to all those within the college who, by the expenditure of much time and energy, make it possible for the school to operate successfully. The imparted knowledge, the guiding spirit, the earnestness, the long-suffering and patience, of all such men and women can only be measured by the successes of the students and of the graduates. Having faith to believe that the Lord will guide our paths, we are optimistic for the future, believing that a still greater work is to be done.

Central European Division

By A. MINCK, President

IN 1936 our division had its last opportunity to send delegates to a session of the General Conference. During the past ten years things have happened that we would not have considered possible except in a nightmare. Peoples and empires have been in motion like the stormy waves of the sea. We do not have peace yet, although the war of weapons has ceased in Central Europe. Immigrants and refugees have not come to rest. For a large part of the population the distress has only begun. The work of God has remained in the midst of all terror, difficulties, and needs in order to serve as a means of saving souls and to experience new growth. "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in Him." Lam. 3:22-24.

Movement of Membership

After the reorganization of the Central European Division into two sections in 1937, Section I consisted of three unions in Germany and the conferences in the Netherlands and Austria. It had at that time 37,644 members. Changes in territory that were caused by the war brought increase as well as loss in membership during the years. The following report reflects the movement of church members that was caused by the not yet finished movement of people.

INCREASE OF MEMBERSHIP CAUSED BY THE CHANGE OF THE POLITICAL BORDERS—1939-43

	Members
Sudeten Conference	987
Bohemia-Moravian Conference	1,890
Slovakian Conference	498
Danzig-Warthe Conference	454
Memelland District	158
Upper Silesia District	1,230
Polish Conference	510
District of Galicia (part of the Polish Conference)	321
District of Marburg (part of the Austrian Conference)	67
Total	5,560

LOSS IN MEMBERSHIP CAUSED BY CHANGES OF THE POLITICAL BORDERS—1944-45

	Members
Netherlands Union	1,641
Polish Conference	1,112
Slovakian Conference	595
Bohemia-Moravian Conference	1,915
Parts of East German Union:	
Danzig-Warthe Conference	1,210
East Prussian Conference	1,945
Parts of the March-Lusatian Conference	614
Parts of Pomeranian Conference	1,256
Silesia Conference	3,387
Sudeten Conference	1,013
From the South German Conference:	
Austrian Conference	1,771
Total	16,468

Our three unions in Germany had to consider the zones of occupation, and the following temporary reorganization was agreed upon:

	Members
The East German Union takes over from the West German Union:	
The Province of Saxony	1,230
The District of Mecklenburg	511
The East German Union takes over from the South German Union:	
The Province of Thuringia	1,111
Total	2,852

After all these changes the Central European Division consisted of the following on January 1, 1946:

	Members	Churches	Workers
East German Union	12,395	314	122
West German Union	7,321	164	78
South German Union	7,175	175	80
Total	26,891	653	292*

* The total of workers includes 12 division workers.

The number of gospel workers will increase in time, as several have not come back yet. They are still in captivity or in other territories.

The report about changes and movement of members cannot be concluded without emphasizing that 8,640 converts were received by baptism or confession of faith during the years of the war, 1939-45. During the last ten years, 1936-45, there were 12,841 received.

Through statistics we can lift the veil a little in order to see what remains covered to the ordinary eye, but who can measure the eternal values that are hidden behind the statistics?

Finances

The blessings of Heaven have given cause for thankfulness also in regard to the finances. Although we have been reduced to the three German unions because of the war, our present income is higher than at the time of the founding of the division.

	Gross Tithe	Weekly Per Capita
1937	RM. 1 827,740.80	RM. -.96
1945	2 484,493.94	1.78
	Mission Offerings	Weekly Per Capita
1937	RM. 585,301.—	RM. -.29
1945	595,366.97	-.41

The taking up of offerings during church services and the collecting of donations from house to house was forbidden at the outbreak of the war. It was only permitted to remind the church members of their "membership fees." "Give the flowers no water and they die." The Spirit of God moved the hearts of our church members to be faithful. They recognized the signs of the times and supported the work so well that there was never any want.

Experiences

We regret to have to report that 700 church members and friends lost their lives or are missing as a result of the war. About 150 chapels, meeting halls, and office buildings were destroyed or confiscated. The buildings of our seminaries at Friedensau, Neanderthal, and Marienhöhe, and the rest home at Bad Aibling have been preserved, but they have been confiscated by the authorities and do not serve their real purpose. Our Advent House in Berlin—Wilmerdorf—was lightly damaged by atmospheric pressure, but it has been repaired and serves now as office building and chapel in the ruined city of Berlin.

We have experienced that the teachings of the Holy Scriptures concerning the supremacy of God and the limitations of evil are true. In 1940 a pamphlet was published entitled *The Ministry of the Empire for Church Matters*. On page 30 are these sentences: "Other groups which limit themselves in their peculiar teachings to the field of religion may continue to exist: for instance, the Salvation Army, the Mennonites, the Quakers, the Adventists, the New Apostolics, the Roman Apostolics," etc. Based on this, we should have been able to expect tolerance, but the sword of Damocles, of dissolution, hung over the denomination all these years. While it was possible to have the decrees of dissolution repealed in Prussia, Hesse, Sudetenland, they remained in Upper Silesia since January 24, 1941, in Danzig and west Prussia since April 4, 1941, in the district of Hohensalza, in Silesia, since May 9, 1941, and a short time later for the whole of Wartheland.

Also, the decree for Alsace-Lorraine remained. Petitions and negotiations were without success. Our relations to foreign countries were an offense. The use of the word "Sabbath" was forbidden. The keeping of the seventh day caused trials, warnings, and measures again and again.

Besides the protecting grace of God, it is because of our restricting our activity to the religious field and excluding any political tendencies that the denomination was not forbidden. Limited in our activity as ministers, church officers, and church members, we were tolerated, and continued to exist with a few exceptions. A confiscation of our property, which would have resulted in the complete breaking down of the work, did not take place. The overruling of Divine Providence set boundaries which could not be crossed.

Literature Work

Religious propaganda and missionary work had to be restricted more and more, and finally the distribution of literature became impossible. Our publishing house had to become a private business enterprise in 1938. It was thus possible to continue to supply our churches with literature for a while. In 1941 no more paper was allotted to us, with the explanation that the publishing house was absolutely undesirable. In order to avoid confiscation the publishing house took over commercial printing for other firms.

Religious books could not be sold any more from house to house after 1935. Therefore our colporteurs sold our health books only. In June, 1942, all colporteur work was forbidden.

Then came the time of air attacks. A part of the property of the denomination at the Grindelberg in Hamburg

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The China Division

By E. L. LONGWAY, Acting President

ONLY the pages of that great record book in heaven can give the full story of God's care for His church in China during the years covered by this report. The trials, hardships, deliverances, and victories experienced by God's people, as individuals and as a church, have brought courage and determination to those who have stood these tests, and we know that God, who has blessed, led, and protected during these trying years will never forsake His church until that soon-coming day of final triumph. Because of the continued disruption of communications with many sections of the field and the loss of a portion of the records from the division, union, and local mission files, it is impossible to give accurate statistics showing gains and losses for the various phases of the work. Our records report the following numbers of baptisms: 1942, 703; 1943, 1,109; 1944, 1,028; and 1945, 1,090; and as our membership stood at 19,481 at the end of 1940, and what reports we are able to gather indicate a present membership of at least 22,940, it would seem that we have a net gain of 3,461 in membership over the past five years.

Strong National Leadership

Perhaps the greatest item that should be credited to the right side of the ledger is the strength and leadership that has been evident among our Chinese workers during these years when such a large proportion of the foreign missionary staff has been absent from the field. In three of our unions the work has been entirely under the direction of our Chinese brethren, and it is thrilling to know that in spite of all the difficulties encountered, every phase of the work has been fostered and kept intact. This is not to say that there have been no disappointments or failures, but when conditions under which these brethren worked are taken into account, the results are more than gratifying.

Rather than give an account of various departments of the work over this period of years, I will try to record a few of the evidences of God's blessing and care for His church, as reported by delegates from all seven of the unions that comprise the China Division, who attended the division committee meeting held in Shanghai, March 10-28, 1946. This is the first meeting of this sort that we have been able to convene since the spring of 1941.

As Manchuria has been cut off from the acting division office for four years, and from the Shanghai branch committee for over three years, we were all greatly cheered by the reports brought us from that field by Wang Fu-yuan, the director, and Kwan Sung-yao, the treasurer. These brethren have learned what it means to trust in God and the native church for their support, as

they have been cut off from contact with the division and the Shanghai branch. Brother Wang told of being arrested by the Japanese and Manchurian authorities time after time. Every time the Lord interposed, and after questioning he was released.

Once the gendarmery, or secret police, came and made a thorough search of all the church records, documents, correspondence, and report blanks that they found in Brother Wang's home and office. These men arrested Brother Wang and took him to the city of Chinchow, the headquarters for the gendarmery. As he was led into the office of the director, that functionary scowled at him and asked, "Are you Wang Fu-yuan?" Brother Wang simply



E. L. Longway

said, "Yes," whereupon the man said, "Just the man we have been looking for." Brother Wang was placed in jail, and some days later was called up for trial. At this first trial he was accused of co-operating with the enemy and of being in opposition to the new regime. He was found guilty and sentenced to ten years' imprisonment.

Later his case was reviewed, and the principal charges against him were that he was preaching the soon coming of the end of the world, the destruction of the wicked, and the establishing of the kingdom of heaven. As such doctrine was contrary to the aims and propaganda of the authorities, they concluded that he was a dangerous man to be at large. He was repeatedly examined, and always gave the same answers, backing up his statements with Bible quotations from the prophecies and the words of Christ. He was kept in prison for fifty days, and then released under bond that he would do nothing against the new state of Manchukuo.

At the beginning of the struggle our force of workers, evangelists, and teachers in Manchuria numbered 170. When peace came, 113 of these workers were still connected with the cause. Some of the workers had been compelled to sell nearly all their belongings in order to get enough food to keep body and soul together. As the church members saw this example of faithfulness and sacrifice for the cause of God, they were moved to greater faithfulness in tithe paying. Pastor Wang said, "We had to sell our clothes, and our land, but we didn't sell our faith or our souls, and thus God brought us through this time of trial."

A Remarkable Providence

One remarkable experience that well illustrates God's care for His workers was related by Pastor Wang, as follows: "Once we came to the end of the month, with salaries due, and we lacked about \$200,000 local currency of being able to pay the workers. I was in great perplexity, for I knew that our workers had sold almost everything valuable they possessed, and they would suffer real hardship if we couldn't find means to pay them. A certain Korean came to my home and asked to see me. As I didn't know the man's name, and experience over the years had taught me to be wary of strangers, I refused to admit him. He came again, and after placing myself where I could get a look at the man, decided that I'd better meet him and find out just what it was he wanted. This stranger asked many questions about the work and workers, and particularly as to how the workers were getting on now that outside support was withdrawn. Then he made himself known as a member of our church in Korea, and told me of the persecution and disbanding of the church in many places in Korea. He had brought with him \$200,000 tithe, and asked me to accept it, for he said that the work of God was the same in Manchuria or Korea, and that the tithe was for the support of God's witnesses. Thus the Lord sent this Korean brother to pay his tithe just at the time of our greatest need and just in the right amount to meet our salary payments for that month."

Brother Wang closed his report by saying: "During these years our local church elders and members rallied to the support of the workers. Not one church was closed during all these years. We were able to purchase a new church property in the city of Chinchow and to build new churches in Ih Lan and Tsitsihar. We opened a new dispensary and a small hospital in Changchun, and a number of new workers have been taken on recently. Our union training institute has carried on through the years, and by utilizing all the school land and enlarging the poultry business, the school is practically self-supporting. We have around 150 of our youth in that school now. We now have 51 Chinese churches, two Russian churches, and one Korean church in our union, and the membership stands at 3,123."

Pastor Shan Loh-tien and Brother

Li Su-liang were present from the North China Union. Pastor Shan gave a brief report of statistics, showing how the number of churches in North China had dwindled from 39 at the beginning of the struggle to 16 at the lowest ebb tide, and now stands at 31, with good prospects that all will be recovered within a short time after communications are restored. There were 685 believers baptized during the four years since Pearl Harbor, and over the union many are now waiting for baptism.

Sabbath School in Bandit Camp

Pastor Shan related the following interesting story of the experiences of a certain Sister Yang, who lives in the village of Yangkang in Chengan County, Hopeh Province. Sister Yang is about forty years of age. She is a countrywoman, and so had never learned to read. Since becoming a Christian she has learned to read her Bible, and has always been a faithful member of the Sabbath school. During the disturbances following the Japanese occupation of North China, Sister Yang was twice taken by bandits and held for ransom. The second time she was taken she asked that she be permitted to take her Bible and song-book along with her, and was given this privilege. As her family had lost their all, they were not able to redeem her from the bandits; so she was compelled to wash and cook for them. This she was glad to do, but insisted that she have the Sabbath free, and held her Sabbath school exercises all by herself in the bandit camp. One day she was able to escape to a village, where she found police protection and was able to return to her old home. She told the church members in her village: "There really is no excuse for not holding Sabbath school, even if we can't get *Quarterlies* and supplies from the mission, for if I could keep the Sabbath and have Sabbath school in the bandit camp, surely we can do it here in our own homes."

Shortly after this experience a Chinese pastor of another church came to her village and preached that the Sabbath was a thing of the past and no longer binding. Sister Yang said to him: "You are a minister of the gospel, and I should respect you. But I want to ask you just one question, and you must give me a Bible answer.

Tell me, What does the Bible say: Should we obey the commands of God or those of man?" This pastor was in difficulty at once and could only say, "You have been too completely deceived, and there is nothing I can do to help you." He thereupon left off his preaching and departed from that village.

In 1944 the brethren in North China put on a campaign to raise money and build churches in memory of the 100th anniversary of the founding of the advent movement. Four such churches were built; at Chuluh, Yutzi, Baotou and Changtsun. And this in spite of the floods, famine, banditry, Japanese invasion, communistic disturbances, and all the difficulties of that trying year. The medical work in North China was halted for a time when the invaders took over our property at Kalgan, but in 1945 Dr. Abram Lu and Brother Ho Pao-chung, with four nurses from the Shanghai Sanitarium, were sent to the city of Tsingtao, and with funds raised during the 1944 Ingathering campaign started a modest health work in that important city.

The North China Training Institute at Fengtai, near Peiping, was occupied by the invaders for the period of the war but has now been restored to us, and we have made plans to reopen the school this coming fall, so that the youth of the church in North China can be trained to finish this work. From a report of the book work in the occupied areas of China, prepared by Pastor Tan Hsin-hsu, I record the brief paragraph that tells of the sacrifice and suffering involved in keeping that branch of the work organized and running:

"After the beginning of the war communications became extremely difficult, and at great cost we were able to get our books from one portion of the field to another, but many books were lost on the way and never recovered. Living expenses increased and other unexpected difficulties continually arose, but our faithful colporteurs carried on regardless of danger and trouble. As a concrete example of this faithfulness I would remind you that from the beginning to the end of the struggle six of our colporteurs were taken prisoner by various forces, four were held in jail for long periods of time, and four of our brethren lost their lives. But I believe that these

faithful men who have 'fought the good fight' surely have a 'crown of righteousness' laid up for them, and that soon they will receive this crown from the hands of the Master."

During these years the work in the East China Union has been under the leadership of Pastor Goh Chiao-oh as director, and Miss Woo Tsi-ming as treasurer. There were 1,265 believers baptized in this union during the past four years, and the home missionary secretary of the union reports that fully half of this number were won through the efforts of the lay members. One sister in the Shanghai Central church, was baptized only a year ago, but during this first year as a Christian she has won three others.

An elderly brother in this church has not missed a Sabbath meeting for six years. This old brother is faithful in tithe paying. One of his sons was away from Shanghai in Kwangsi Province, and sent some customs gold unit notes to his father in a registered letter. This letter was held at the post office, and our aged brother was asked to call there for it, and was threatened with confiscation of the notes, and with being imprisoned, as the notes were supposedly outlawed in occupied China. The old brother explained that he was a Christian, had nothing to do with politics, and furthermore was a tithepayer, and that 10 per cent of that money belonged to God, and that no government should be so wicked as to confiscate God's money. He was permitted to keep his money and was complimented on being a faithful Christian.

Ernest Tsai, treasurer of the South Chekiang Mission, told of having to move the mission office from Wenchow to keep it from falling into the hands of the invaders and to maintain contact with the division headquarters in Chungking. At one time he was completely out of funds and borrowed the last dollar his wife had in order to send a telegram to Chungking, asking for aid. That very afternoon a remittance came from Chungking, so that he was able to meet the needs of the workers who were in great perplexity, as they had fled from their homes without food or money.

South Chekiang is a large field, with churches and companies in 67 different places, and with only 27 evangelistic workers to shepherd this large flock and carry the work to new places. During the year 1945 five district meetings were held in this mission, and the expense of these meetings was carried by the church members. Some were not able to pay their board, but none were denied the privilege of attending the meetings. Some members gave rice, some fuel, some oil, and others helped with the work of the kitchen and keeping the premises in order. The Mission Training Institute was closed down by a certain official who objected to the teaching of the Bible, saying that it was contrary to the law of the land. Shortly after that time the Japanese occupied Wenchow, and when they withdrew, a new official was appointed. Our brethren changed the name of the school, and



Yencheng Sanitarium,
Honan

It is now called the South Chekiang Preacher Training Institute, and thus far they have had no trouble with the new authorities.

Perhaps the Central China Union suffered more during the last years of the war than any other section of the division. The work in Hunan and Kiangsi has been without leadership for long periods of time, owing to invasions, breaking of lines of communications, death of workers in responsible positions, and other troubles. But with the coming of peace, plans are being made to strengthen the work in that union, and Raymond Hartwell, with A. R. Boynton to assist him, is now taking the responsibility of that union.

Pastor Shen Tien-ran has been in charge of the work in the Hupeh district. He reports a thriving church at Shasi, a good group in Wuchang across the river from Hankow, and a gradual return of the old members to Hankow following the close of the war. The church property in the city of Hankow has been miraculously preserved during the extremely severe bombings of that city. The large city chapel on Wutzu Street stands unscathed amid ruins on all four sides. The same is true of the city offices at Hwang Pei Road. The beautiful sanitarium buildings at East Lake, Wuchang, are undamaged. We regret to report that Brother Yen Chwen-san, the faithful colporteur leader for the Hupeh Mission, lost his life in one of the bombings of Hankow.

Elder and Mrs. J. H. Effenberg, our German workers in the Hankow area, did much to preserve our property during these years. Elder Effenberg organized two private schools and carried them on until the close of the war, and from these schools a considerable number of students have been baptized. Our church property in the city of Changsha has been completely destroyed. Now the members are meeting under an old bit of canvas, and have also begun the church school under the same hard conditions. The faithfulness of some of the old tried workers in Hunan, such as Pastor Liu Chung-kwang, has been a source of courage and inspiration to many.

Northwest Union Mission

From the Northwest China Union Mission many interesting and encouraging items of progress were reported by Arthur Mazat, the union treasurer. M. C. Warren, who has been in charge of that field for some years, was not in attendance, owing to ill-health caused by the strain of hard working conditions these past few years. The Northwest China Union has made excellent progress in the matter of increased tithe and in progress toward self-support. During the year 1945 about 125 persons were baptized in the Northwest, and around 30 more are waiting for baptism. Two new stations were opened, four old ones reclaimed, and five new Sabbath schools organized. Of the thirteen evangelistic efforts held in the Northwest last year, eleven were financed by gifts from the local church members.

The Northwest China Sanitarium and Hospital, at Lanchow, the union headquarters, is under the able leadership of Dr. Paul Hwang, a son of Pastor Hwang Tsi-ching, who was martyred at Chiaotoutseng early in the Sino-Japanese struggle. Dr. Hwang joined with Brother Djang Djen-kwoh, the union field secretary, and raised the means for building a new two-story addition to the hospital. They literally raised the "means," as they took donations in building materials, brick, timbers, lime, etc., as well as in cash offerings.

Pastor Chen Wen-hsioh, the union general secretary, visited an isolated brother in the city of Chingyuan. This brother had gathered a group of some fifteen interested people to his home, and Pastor Chen studied the truth with them at four different hours every day for a period of time. Our brother was a water peddler in that city, and people became interested in him because he refused to deliver water to them on the Sabbath day. Some of these interested people had never heard of paying tithe until it was presented to them by Pastor Chen, and one of them afterward sent in a check covering his tithe for a number of past years. At the latest report from this little company they had raised funds and bought a small meeting place and were asking that a preacher be sent there to help them. I'm sure the readers of the REVIEW would think it strange if they were urged to give a pound of flour every week as a Sabbath school offering, but that it what our brethren in China's Northwest are doing, as the currency depreciates so rapidly that only by giving produce can they maintain the actual value of their offerings.

West China offered a haven of refuge for the China Division headquarters during the years following Pearl Harbor. As the China Training Institute moved to Chungking from Hong Kong, and the Signs Publishing House from Shanghai, the work in West China was strengthened. Another feature of the growth of the work in West China during these war years is the contribution made by our medical work.

Drs. Herbert Liu and Samuel Phang came to Chungking at the time of the occupation of Hankow, and through faith and hard work built up a large institution that has been a blessing to the city of Chungking, to our church, and to the young people who have been connected with the institution through the years.

Miss Abbie Dunn, by her faithful and self-sacrificing effort, has done much to inspire the members and workers in the Chungking area, and the reopening of the border station hospital at Tatsienlu was largely made possible through manning the place with converts Miss Dunn has won to the truth in Chungking. Six hundred and fifty-five believers have been baptized in West China during the past four years, and while there have been losses in certain sections of Kweichow Province, the work in West China is advancing. C. B. Guild, who has labored in nearly all portions of the West China field, has recently been appointed to the union leadership. With the coming of peace, and with improved communications in sight, West China has prospects of becoming one of the most fruitful of all the China Division fields.

South China

South China is the oldest of the division fields. It, too, has suffered much during the years of the war. K. T. Khng has served as union leader during much of the last five years, with T. C. Chin as union treasurer. Six hundred and seven people have been baptized in that field since 1941. C. H. Davis, who had the responsibility of the union during the year of 1943 and part of 1944, has recently been reappointed to the field. The union training institute, under the leadership of Pastor Liang Ko-ih, will soon be moving back to Hong Kong from its place of refuge at Laolung. The union sanitarium-hospital at Canton has been preserved intact from all the dangers and losses of war, and Dr. D. D. Coffin, who, with J. P. Anderson, was interned at Canton during the years of the war, is now struggling to get the institution operating.



Open Air Clinic for Chinese Refugees at the Wuhan Sanitarium at Hankow, China

T. M. Lei, director of the Kwangsi Mission, has much to say about modern-day miracles in the preservation of God's property and the lives of God's children. A certain widowed sister had a daughter who was married to a military officer. This daughter asked her mother to return to Kweilin to purchase some things not obtainable in the city where she was living. Our sister made the trip, but reached Kweilin just as that city fell to the Japanese. She fled the place, along with many other refugees, and while on the way to Liuchow was robbed of the money she was carrying. When she reached Liuchow she thought to find refuge with our worker in the chapel. But the worker, with his family, had fled at the approach of the enemy. Our sister decided to stay in the empty chapel building, as she was penniless, exhausted, and without means to go farther. She gathered a few dollars from church members left in the city and began to serve meals to refugees who were passing through the city. In this way she was able to make her living, and also to protect our church property.

When the Japanese withdrew from Liuchow just before the coming of peace, they set fire to the whole city. It seemed that the church property must be destroyed, for the flames were approaching the place from three directions. This sister knelt and prayed to God that He would perform a miracle and protect His property. Just as she began to pray, a light rain started falling. She increased her petitions, asking that God would really show His might by sending a down-pour as Liuchow had never seen before. Her prayers were answered, and our buildings were spared. Later Pastor Lei visited the stricken city to bring relief to our members there. He handed this sister a certain small sum, but she handed it back to him and said: "There are others who need this help much more than I do. God has heard my prayers and has spared this place. He has blessed me during these months, and now I have some tithe to pay to you, instead of needing the relief money you have brought me." Thank God for members who have such a faith, and also thank God that He hears and answers the prayers of His faithful children.

Faithful Missionaries

The faithful service of six missionary families should not pass unrecorded. The J. E. Christensen family came to China a few months ahead of five other families, and thus had taken up their post of service in Hunan, when the D. M. Barnett, T. S. Geraty, I. V. Stonebrook, A. Mazat, and H. C. Currie families left Shanghai for Burma to pursue the study of the Chinese language. Following Pearl Harbor, and after the attack on Burma, these fam-

ilies entered China over the famous Burma Road, and have endured sufferings and hardships never experienced, even by the pioneers of our church in this country. They have taken cheerfully the spoiling of their goods, time after time, and some of them have had to flee before the invading forces two and three times, and at short notice. These young people have all stood the test, and we can ask nothing better for the China Division than that the future missionaries to China be people of the same courage and devotion.

Dr. and Mrs. H. M. Vinkel were the last of our foreign medical staff to leave China, and gave excellent service at Lanchow, Tatsienlu and Chungking, before returning to the States in 1945. Z. H. Coberly brought the five missionary families from Burma, operated our Transportation Department, so that supplies flowed to all parts of China, and helped with the establishment of the Signs Publishing House in its refugee home in Chungking. He will long be remembered by his fellow workers. The self-sacrifice of E. H. James, C. H. Davis, and N. O. Dahlsten, who left their families in America and have given three years of service to China, has been an inspiration to others, such as L. E. Reed, Raymond Hartwell, and A. Boynton, who have recently joined us, and are doing much to keep the work going until more help can come.

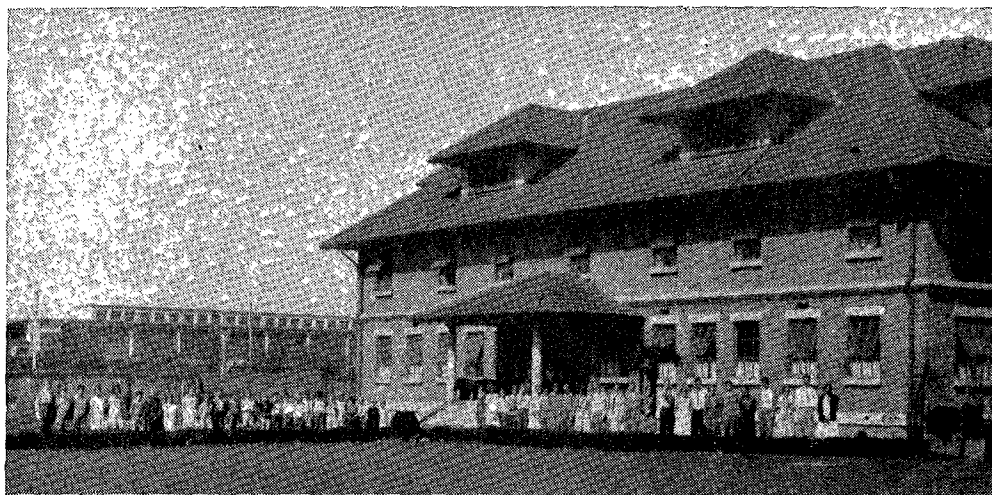
The losses in China during these war years have been heavy, both in buildings and in equipment. Latest estimates indicate that it will require around \$2,000,000 to restore our work to its 1940 position of efficiency. We need at least sixty more missionary families to join with their Chinese fellow missionaries in the great task of leading the church in China to its final triumph. And while we think of the losses we would not forget the gains that have come to us—gains in faith, in courage, and in dependence upon our heavenly Father, who has not forsaken His children and who will never forsake them until the work is finished and we are gathered home.

The division institutions, such as the China Training Institute, the Shanghai Sanitarium-Hospital, and the Signs of

the Times Publishing House, have played a great part in building up the work and in maintaining it through the years of struggle. Over one hundred young people have been graduated from the China Training Institute during the past five years, and most of them have found a place in God's cause, or are further preparing themselves for His service. James Wang has been at the head of the institute during these years, ably assisted by C. I. Meng, T. S. Geraty, P. T. Ho, and others. We hope that a new school home can soon be established where work can be carried on under more favorable conditions than at present.

The Shanghai Sanitarium-Hospital has been under the leadership of Dr. Chen Liang-hsiang during the war years, and has been a great help to the church in Shanghai. It is hoped that soon foreign missionary doctors and nurses can come to the aid of the hard-pressed staff of faithful Chinese medical missionaries, and that soon this institution can be training nurses for all our medical institutions over China. The Signs of the Times Publishing House has been fortunate to have the services of Pastor Su Hsing and Samuel Tsai, who have served as editors of the *Signs of the Times* and *Last-Day Shepherd's Call* while the House has been operating in Chungking. Now these brethren have moved to Shanghai and will join their efforts with those of Brethren Hsu Hwa, Shan Yin-ming and John Oss. With the new equipment so generously supplied us by the Review and Herald we expect to see China flooded with Seventh-day Adventist literature.

Finally we wish to thank God for His preserving mercies and His tender care for His workers. G. E. Wilkinson was laid to rest at Hsiao Yao, near Yencheng, and Sister A. Fossey at Chungking. We have lost several of our old and tried Chinese fellow workers through death, such as Pastors Wu Tseh-shan and Wu Tsi-chiao. These faithful ones do but rest from their labors, and their works do follow them. "They that sow in tears shall reap in joy" has meaning to the workers in the China Division. May God speed the day when the work in all the earth is finished.



Far Eastern Academy. School for Missionaries' Children at Shanghai, China

"Again Unto a Lively Hope"

A Morning Devotional Study

By LOUIS K. DICKSON

BLESSED be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:3-5.

"Again unto a lively hope"—"Again!" Let us emphasize that word "*again*." We need that divine resurgence. The church may have her periods of shadowed glory, her ebb tides of receding power, her unlovely periods of barrenness—but a resurgence must come. The church, with a growing formalism and too much dependence upon her material assets and establishments, must break forth in a new life, a new Pentecost.

The Revised Version says "a living hope." That is a good expression—"living." We do not use it just that way these days, but it is the right expression here—"a living hope," not one that is quiescent, but one that has entered into the life itself.

With the actual resurrection of Jesus Christ this hope became a lively thing. Previously it had ceased to function vitally. It had become an intellectual speculation to be bandied among the pagan philosophers, or to be laid aside in the respectable crypt of theology, or to be blindly though desperately clung to by the bereaved, or to be swept aside by the Sadducees and their kind.

But now, Christ is risen! *Christ is risen!* Hope springs into life—the passage becomes music as Peter declares:

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us *again* unto a lively hope by the resurrection of Jesus Christ from the dead."

We have come to another day when the true followers of Jesus Christ need to be saved from apathy and formalism. Our pulpits and our pews must be filled with men of a lively hope. Something spiritually arresting will then begin to break forth in the sermon, something of a deeper devotion will pulsate in the prayer, and scripture and hymn will breathe out messages divine. The service and pulpit will then tug at the hearts of us all. We may be preachers of the truth but not conductors of the truth. Likewise we may be preachers of His Spirit and fail to become conductors of His Spirit. The strength of our life of service must ever be the urge that comes from a vital and conscious contact with God. This "lively hope" must be ours, each one

of us, now. Mediocrity is not the program of Christ. We have not been sent to meet a dead world with deadness, or a blind world with no light in our eyes. We cannot lift an apathetic world with apathy, an uncertain world with uncertainty, a questioning world with questionings. We have been given a message affirmative, positive, dynamic.

On all sides today there is the feeling, as one prominent writer puts it, that "a state of unlimited spiritual emergency exists everywhere today. The new and radically different world order which is coming into being is challenging the very principles on which the church rests. In this perilous situation the church is facing the most serious crisis in its history since the days of the catacombs. The nominal church has steadily been losing its position of influence and power. If it is to meet this crisis and service, it must once more assume its former leadership."

There is no doubt that the nominal church is facing a great peril from the standpoint of losing her power and identity in spiritual leadership. But it is just as true that this church is in dire danger, a danger from which no ordinary revival can save us. The situation seems to be that while the church is not totally dead, it does lack the vitality of real health and the vitality which the present hour calls for in such a movement as we represent. We must find our way "again unto a lively hope." We are doing much routine work, and we are doing it well, and receiving the plaudits of more voices than ever before. But in comparison with the life and vitality which possessed the early pioneers of this message or the apostles of Pentecost, our initiative is well nigh lost; the glad spirit of enterprise, the willingness to live dangerously and attempt the apparently impossible, is to a very large degree absent.

Have we not come to the time when intense earnestness is called for in all our work everywhere? Are we not facing the greatest spiritual emergency in our history? Is there not needed in every one of our fields of labor today a new seriousness, a new realization concerning "the things which must shortly be done"?

We are face to face with a foe to be overcome who is well organized and resolute. As material and intellectual forces are being marshaled to overthrow the work of God, we must scrutinize carefully every department and revitalize those methods which we discover are proving inadequate to the one great task of meeting this terrible onslaught.

The devil is working as never before to see to it that not another

revival will ever reach the vitals of the church. That plan must be met, and met soon. "Get thee up into the high mountain" (Isa. 40:9) is the command of God to His people now.

The church is not so weak as many of its enemies claim it to be. It is not even so powerless as some of its members are too willing to concede. Nevertheless, it is true that the church is not reaching its objectives spiritually. It is by no means measuring up to the fullness of its potentiality. The church must be awakened, startled out of her slumber upon the seductive couches of her complacency. Is it not strange that she can sleep amid the thunderous crumbling of civilization's walls all about her? This awakening must come as a prelude to the great task that now confronts us.

There are times and places when superficiality and complacency must be treated as cardinal sins. Such a time has come to the church now. She must now turn her face unflinchingly and unafraid toward her Lord and march on, if out of the chaos of this hour is to dawn the mighty triumph of the closing work. The way ahead for the church of the advent movement is a hard one, a way which leads to the treacherous foothills of her Golgotha. She may hesitate, but it must be only for a moment, to sojourn a little with her Lord in the garden, as it were. She dare not stop, lest she betray her Master, but must ascend its inhospitable steep, and there upon Calvary's top, with the stigmata of her Lord upon her body, she will receive the sustaining embrace of His resurrection power.

We have something to say to the world that is not of man but of God, and we must say it. We must now become participants with the Lord Jesus Christ in the closing work of His ministry for lost men and women. Then, and only then, will we become acceptable members of the church of the living Christ, aroused to our redemptive work in this world of chaos.

Only a year and a half ago Adventism rounded out its first century and entered its adulthood as a great world movement. It is fitting that at this the first General Conference session of our second century we pause to take a look backward at the years over which our missionary forces have traveled in blessed and fruitful ministry, and likewise to project ourselves in vision and faith into the future.

Marvels and wonders of achievement mark the century of our history just past. They have been years of opening and entering doors, years of heroic pioneering in all nations on every continent. We have been engaged over these years in unabated seed sowing, watering, cultivating, reaping; over these more than five-score years have echoed and re-echoed the unceasing proclamation of the everlasting gospel as found in the third angel's message. We have been witnesses of ever-multiplying fresh evidences of the reality and conquering power of our God in and through human lives.

This marvelous period has signalized the most notable giving to missions in the world-wide work on the part of the people of God and of the world in all church history. Think of the development within these years of literally chains of schools at home and abroad; of the marked advance in the realm of medical missions; of the creative activities of the printing press; of the great multiplication of translations of the truth, and of the unprecedented expansion of the circulation of our literature; of the numerous radio programs spoken forth to the millions of earth; of the advance of evangelism, and the countless vital streams of truth set going through the planning for an ever larger evangelism.

Notwithstanding all these and other notable achievements during our first century, our best and most triumphant days should be coming on just now. It must be so. What could be more dishonoring to our past than to assume that it had not prepared the way for something greater?

From the human and material viewpoint the future must be greater than the past, because we enter upon it with vastly greater numbers, vastly greater wealth, vastly greater assets of every sort than we had in the opening of our work. We have now a vastly larger and more efficient organization at our disposal, which is the means of distributing our forces more advantageously. We possess much more knowledge and experience than in the days of our beginnings. It is not too much to say that we have developed in a goodly measure a science all our own of missions and of the conduct of missions. This surely makes possible larger operations and finer results.

Then we have acquired greater momentum. In all departments of our work we have been going on from strength to strength. Momentum is

something priceless. What can you not do with it, in contrast with what you can accomplish when you are without it? And let us not forget also our wonderfully multiplied opportunities and contacts across the breadth of the world, in contrast with one century ago. The world upheaval just closed bids fair to augment these even while adding to the difficulties.

The fact that we are called upon to face the greatest concentration of major unsolved problems and challenges which have ever confronted our world program, makes inevitable a future which will transcend the past. This is emphatically true. The only question we must face is this: Is it the will of God that these problems be solved and that these challenges be met? If so, we must enter into the larger heritage of our historic program.

We need to face the issue here and now, and say to ourselves:

Given a church like ours, with our history, our doctrines, our distribution in the world, our multiplied races, our relations with all classes, our youth as a church, our efficient institutions, our spirit, our sense of God's requirements, what is our chief concern now?

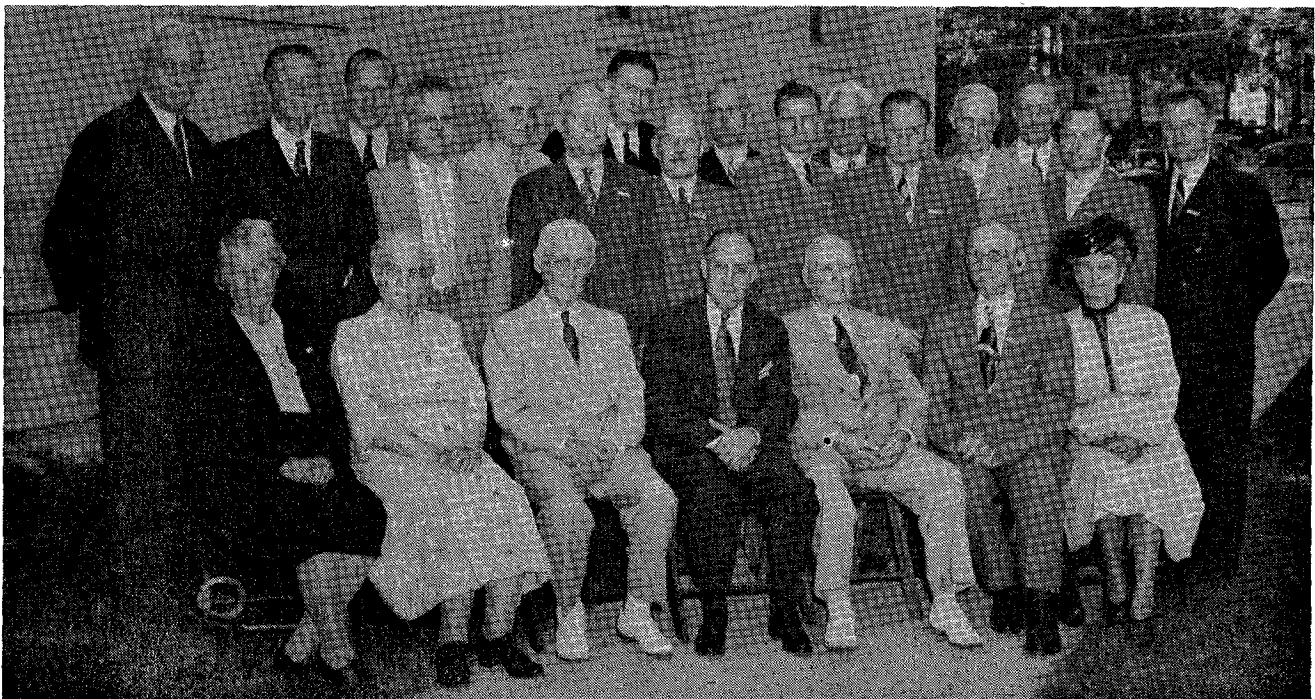
Given a world like the world of today, war-torn, debt-ridden, in social ferment, economic revolution, governmental storm, a world whose races have all been thrown together in new ways, whose religions have been mixed up as never before, whose classes are in fierce strife with one another; a world coveting wealth and hating poverty; a world with new international intimacies, ambitions, and hatreds, with its youth destroyed by war and disease, with millions of young men's graves in which lie buried those who would have been the men of tomorrow; a world trying to get peace by the use of the forces that made war, longing for a new earth of pros-

perity and comfort more than it longs for the new birth of righteousness and truth—given a world like this, what is our chief business as a church?

Given a time like this, what is our chief business? It is an age of faith and an age of doubt, a military, fighting age, yet a pacifist age, an age relying on law and rebelling against law. It establishes governments and overturns them in a day. It is a day of labor and a day of capital; an age asserting racial consciousness and yet longing for brotherhood; socialistic, materialistic, yet longing for spiritual renewal; reckless of life, yet emphasizing carefulness of life; an age of progress and an age of reaction—without sense of proportion, without sense of emphasis, confused, struggling, and well-nigh desperate everywhere. No nation, no race, is free from intellectual, social, political, and religious ferment. Given a time like this, what is our chief business?

The remnant church is also out on the open sea in the world's storm, with the fate of humanity depending upon our keeping an even keel and a trustworthy compass as we steer a straight course over the ocean lying just ahead. Never before was a General Conference session held in the midst of such conditions as now prevail. We cannot go back to the more placid, less troubled world, the more simple days of the past. But as men and women of faith in Christ and His truth, eager to serve and to save our generation, with steady courage, good conscience, obedient minds, and loyal hearts, we lift aloft here today the great truth of the last warning saving message for this hour.

This fact should burn up any small, selfish worldly interest in our lives and any narrowness and pettiness, and lift us up into the heaven of clear vision for world endeavor. If we fail to make wise answer, the interests of



A Group of Physicians Attending the Conference

the kingdom of God will pay the bitter price of our failure.

The church is ever in danger of being controlled by its own machinery, of losing its message and its true motives in its programs and methods; of creating managers more than it creates prophets and apostles; of unwise dependence upon unspiritual methods of producing and maintaining spiritual life and power. The church is prone all the time to run down like a watch, to exhaust its power in the use of its power, and to lose its contact with the only source of power. Loss of earnestness and spiritual energy often lies close to marked prosperity.

But let none mistake this most vital fact—that as we enter our second century it must be on the crest of a reborn “lively hope,” a rising spiritual tide that is higher than ever before. Only then will it be possible to meet the demands of this great movement at this moment.

The word of the great apostle Peter in our text must be the watchword now. “Again unto a lively hope.” There needs to be a resurgence of that living hope which held and actuated the apostles. We need a rebirth of that vital hope which infused and pressed forward the early pioneers of this message. We must never forget that Adventism began in prayer and on bended knee, before the open Bible.

Adventism will never return to the life and power, the piety and devotion, with which it began, until it comes to the altar of God in holy repentance, seeking and finding that cleansing which will clothe her with the robes of God, the righteousness of Christ.

Adventism was not built on its natural resources, for it had none. Nor was it built on its vast land areas or its great man power. No! It was founded, favored, and fed by God.

But what do we see today? Material resources have been showered upon us at God's hand. All the bounties of heaven are ours. Every avenue of our work has prospered until our assets, our gains, our installations, and establishments have mounted to unprecedented heights—and the summit of that peak has not yet been scaled. Showers of blessings have flooded us with every good thing. Our evangelistic fields have prospered; the earth has yielded ever more of its treasures and wealth; health and grace are evident on every hand. The entire original picture so far as resources are concerned has changed.

Adventism has gained great power through material resources, but has she gained a closer walk with God? Have we taken the bounties He has bestowed, and forgotten the power that brought them to us? What if God should close His hand? Would we then return to the Lord in humble repentance? Would we then suddenly grasp our Bibles and commune with Him? Would we then closely surround the family altar? Would we place first in our lives the things of the church of God?

Is it not crystal clear that above all, the supreme reason why our best days are before us lies in the certainty of the existence of superhuman resources of inexhaustible dimensions. They are available. They are undefeatable. We must have them. They can be obtained only by those who seek for them as for hid treasure.

The ground of our hope and confidence in meeting the present crisis rests not chiefly upon the strength and extent of our church establishment, not upon the number and power of our workers, or members, not upon the methods and agencies built up through a generation or more of experience, not upon the brilliancy of our leadership, not upon the fullness of the treasury, not upon the statesmanlike policies and plans and the skill of our organization to put them into action, not upon watchwords and inspiring forward promotion—not chiefly upon these things—but upon the fact that the great God is still pleased to dwell in men and women with pure and humble hearts, even the Holy Spirit, “whom God hath given to them that obey Him.”

Therefore, let us turn from the crisis all around us and face the crisis in our own lives. Are we willing to yield ourselves absolutely, unconditionally, to the sway of the Spirit of Christ, to do His will and not our own?

What is the price we must pay to enter into this future which will be so much greater than our past? We must not count ourselves as having attained. Humility has ever been the precursor of great power, great vision, great discoveries of God, great manifestations of creative character. Must we not give ourselves, first of all, to most searching, courageous, and honest self-examination? We must ask, why have we not achieved more in our spiritual building? Wherein have we not been building according to the pattern re-

vealed in the mount? Why within a whole century have we not completed our task? What is the distinctive mission of our world-wide movement in this time of unparalleled breakup, chaos, and opportunity? We must “gird up the loins” of our mind.

To this end we must make our thinking fresh, courageous, united, and conclusive. We must remember that in spite of the most untoward circumstances in any given part of the world or in the whole world the upward look is full of glory from above, and that, in the words of Jesse R. Wilson recently at the Foreign Missions Conference of North America, “*It is not night. It is not even twilight. It is high noon, and the fields are all white unto the harvest.*”

Yes, this is to be the noontide of His glory which must fill the whole earth through His chosen people. God is calling us to let His glory burst forth everywhere against the background of the darkest page in human history. This is our visitation. Let there ascend from this great gathering a note of triumph, courage, faith, that will reach to the ends of the world.

We, then, who are called upon to be leaders, in the sense of being wise guides, interpreters, advocates, and exemplars, must unmistakably frequent the mount of God more than most of us are in the habit of doing. We speak here of the mount of vision, the mount of warning, the mount of transfiguration, and the mount of humility and sacrifice. Fellow leaders, has not the clock struck the hour when we must make far more realistic challenges, backed up by good example to the all-too-latent lay forces, to men and women of large affairs among us, to the tides of youth, to those who have slipped away from God? *The time is at hand for the mightiest movement within the advent movement for its expansion that the world has ever yet*



The Members of the Nominating Committee

known. This expansion must be upward as well as outward and forward. We must deepen as we lengthen, or our foundations will not be sure.

The call is sounding for men and women of God right here to make some violent breaks with precedent in their lives for Christ, to chart some new courses that will lead nearer to God, to undertake some lonely adventures, it may be to spend and be spent in making this cause, which is today unpopular, to become popular in its triumphant sweep.

Upon some will devolve the duty of resisting downgrade tendencies in our present-day church life; upon some, that of relieving inflamed relations between brethren, which are robbing us of perfect unity; upon others, that of overcoming the alarming lack in many lives of missionary objective and spirit, shown in certain existing areas of neglect in occupied fields of potential greatness of result.

There must come in upon the church now a reawakening of faith and a kindling of religious passion, through importunate prayer, beyond anything undertaken in the history of our church. We need now a spiritual awakening and quickening of giant proportions. May God quickly give us this revival. If we are to meet successfully the crisis which is upon us, "the greatest since the catacombs," we must go to our knees and remain there and press our petitions to the throne of God importunately until in deep humility and repentance we are made ready to be clothed with that power which comes down from above.

This is the hour destined by God to rise above every past hour in glory and the possession of spiritual power by the remnant church of God for the final act in relation to the drama of sin and salvation. To meet this present crisis successfully and survive and be lifted to the heights of spiritual emancipation and power foretold by the prophets, the church must recapture its spiritual losses and transform its present plight of feebleness into giant pentecostal might without further delay.

We need now, each for himself, to survey what has brought about his present state of apathy and inability, and find and follow what must be done to accomplish God's purposes in God's own way. The definite reforms, without which the church cannot survive the present hour, must now be seriously discovered and put into action. These reforms are largely spiritual and will result in a seeking after God on the part of the individual such as has not been seen this side of apostolic times.

We need just as much favor of God as did our forefathers if we are to advance from this point in spiritual fitness for our mighty task. No casual, disinterested, indifferent spirit and attitude will ever measure with the present task. No measure of power or spiritual possession of the past will suffice now. Nothing but a return to primitive godliness will answer now. Only a visitation of the power of God

SESSIONS OF GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

Session	Delegates	Date	Place of Holding
1	20	May 20, 1863	Battle Creek, Mich.
2	20	May 18, 1864	Battle Creek, Mich.
3	21	May 17, 1865	Battle Creek, Mich.
4	19	May 16, 1866	Battle Creek, Mich.
5	18	May 14, 1867	Battle Creek, Mich.
6	15	May 12, 1868	Battle Creek, Mich.
7	16	May 18, 1869	Battle Creek, Mich.
8	22	Mar. 15, 1870	Battle Creek, Mich.
9	17	Feb. 7, 1871	Battle Creek, Mich.
10	14	Dec. 29, 1871	Battle Creek, Mich.
11	18	Mar. 11, 1873	Battle Creek, Mich.
12	21	Nov. 14, 1873	Battle Creek, Mich.
13	19	Aug. 10, 1874	Battle Creek, Mich.
14	18	Aug. 15, 1875	Battle Creek, Mich.
1st Special	15	Mar. 31, 1876	Battle Creek, Mich.
15	16	Sept. 19, 1876	Lansing, Mich.
2d Special	16	Nov. 12, 1876	Battle Creek, Mich.
16	20	Sept. 20, 1877	Lansing, Mich.
3d Special	22	Mar. 1, 1878	Battle Creek, Mich.
17	39	Oct. 4, 1878	Battle Creek, Mich.
4th Special	29	Apr. 17, 1879	Battle Creek, Mich.
18	39	Nov. 7, 1879	Battle Creek, Mich.
5th Special	28	Mar. 11, 1880	Battle Creek, Mich.
19	38	Oct. 8, 1880	Battle Creek, Mich.
20	41	Dec. 1, 1881	Battle Creek, Mich.
21	47	Dec. 7, 1882	Rome, N.Y.
22	65	Nov. 8, 1883	Battle Creek, Mich.
23	67	Oct. 30, 1884	Battle Creek, Mich.
24	70	Nov. 18, 1885	Battle Creek, Mich.
25	71	Nov. 18, 1886	Battle Creek, Mich.
26	70	Nov. 18, 1887	Oakland, Calif.
27	91	Oct. 17, 1888	Minneapolis, Minn.
28	109	Oct. 18, 1889	Battle Creek, Mich.
(The 28th session voted to hold biennial sessions)			
29	125	Mar. 5, 1891	Battle Creek, Mich.
30	130	Feb. 17, 1893	Battle Creek, Mich.
31	150	Feb. 15, 1895	Battle Creek, Mich.
32	140	Feb. 19, 1897	College View, Nebr.
33	149	Feb. 15, 1899	S. Lancaster, Mass.
34	268	Apr. 2, 1901	Battle Creek, Mich.
35	139	Mar. 27, 1903	Oakland, Calif.
36	197	May 11, 1905	Washington, D.C.
(The 36th session voted to hold quadrennial sessions)			
37	328	May 13, 1909	Washington, D.C.
38	372	May 15, 1913	Washington, D.C.
39	443	Mar. 29, 1918	San Francisco, Calif.
40	535	May 11, 1922	San Francisco, Calif.
41	577	May 27, 1926	Milwaukee, Wis.
42	577	May 22, 1930	San Francisco, Calif.
43	571	May 26, 1936	San Francisco, Calif.
44	619	May 26, 1941	San Francisco, Calif.
45		June 5, 1946	Takoma Park, Md.

will bring us up out of the pit of our self-complacency and sinful indifference to vital needs, and save us from our terrible compromising and intense worldliness. Such revivals do not come as just a "happen so." There is a work to be done according to God's planning, a word to be heeded, a way to be followed by the people of God, before the windows of heaven will open unto us.

"Returning unto the Lord for revival" should be the cry of every person and every pulpit and every prayer closet. In the secrecy of our personal prayers, in the publicity of our church services, let us retrace our steps back to God and to our Lord. Let us face our God, and, asking Him to reveal every secret evil and fault in our souls, let us promise Him that we shall declare unceasing war against Satan and all the hosts of evil. Regardless of cost or consequence, regardless of pains or penalties, let us beseech God to strip us of every idol, no matter how near or how dear to our hearts it may be, that stands between us and the fullness of God's power.

KEEP your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. "The Lord is very pitiful, and of tender mercy." His heart of love is touched by our sorrows, and even by

our utterance of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds." The relations between God and each soul are as distinct and full as though there were not another soul for whom He gave His beloved Son.—*Steps to Christ*, pp. 104, 105.

ALL who study the life of Christ and practice His teachings will become like Christ. Their influence will be like His. They will reveal soundness of character. As they walk in the humble path of obedience, doing the will of God, they exert an influence that tells for the advancement of the cause of God and the healthful purity of His work. In these thoroughly converted souls the world is to have a witness to the sanctifying power of truth upon the human character.—*Testimonies*, vol. 6, p. 97.

Ministerial Association

By L. E. FROOM, Secretary

1. Character, Scope, and Emphasis

AS ITS name indicates, the Ministerial Association is not simply another department of the General Conference. It is instead an association of all the evangelical workers of the movement, thereby including the workers of the various departments. The association is not administrative but advisory in its functions. It is a fellowship, a bond of union, and a source of moral support for the individual worker, wherever he may be. This is his association, and he is an integral part of it. It provides a place of counsel and an opportunity for discussion. It affords a stimulus to progress, a guide to growth, and a spur to greater achievement for God.

In its basic plans, policies, and activities the association secretaries are guided by a large advisory council, representing all groups of workers—officers of the General Conference, evangelists, pastors, executives, editors, college Bible teachers, chaplains, departmental leaders, Bible instructors, gospel musicians, educators, and physicians. All major moves are therefore made under advisement.

The president of the General Conference, as the head of the movement, logically serves as chairman of this guiding advisory council, with the association general secretary as executive secretary for the council. Throughout the five-year term just ending, the headquarters staff of three association secretaries has been composed of an associate secretary for greater evangelism, an associate for more effectual Bible instructor work, and a general secretary who is also editor of *The Ministry*. Their activities have been diversified, each having field, office, and classroom responsibilities—writing, editing, teaching, and carrying on research and field institute work.

The purpose of the association is to foster the development of a stronger ministry and a more living evangelism throughout the world field. Realizing that our ministers are largely the product of our schools, we have sought to aid our colleges in strengthening their departments of theology, especially in the practical fields. Throughout this five-year period every college in North America has been visited, and some colleges rather regularly. During these visits special courses in soul-winning evangelistic work have been conducted. The faculties of the various theological departments, and the administrators of the colleges have been most co-operative in these endeavors.

As a continuing contact with these evangelists and Bible instructors in the making, *The Ministry* magazine has been a monthly visitor to the colleges, where in some schools every theological student subscribes to this journal. Thus the future leadership of the advent cause is being molded at

the outset in the high principles of soul-winning ministry.

The Ministerial Association is a unifying influence, ever stressing the world character of our work and the oneness of our task and objective. It constitutes a balancing force, a candid friend, and a faithful mentor. It seeks to banish sectionalism and to submerge national consciousness. It endeavors to enlarge the vision and to exalt the standards of life and service. It is dedicated to the preservation of the distinctly evangelistic character of the advent movement. It molds in positive lines, and stands as a bulwark against subversive elements, trends, and perils in our ministry.

There are no membership fees and no formal membership records. If one



L. E. Froom

is a worker, and holds a denominational credential or license, he is thereby a member of the association. While this is a rather loose form of organization, it has thus far met the needs and has not tied up office assistants with statistical records and reports. The purpose has been to function as simply and directly as possible. There are no union or local association secretaries. Only in the overseas divisions are there regional secretaries, who foster the association objectives and interests among their workers.

Until now these divisional responsibilities have usually been imposed upon already overburdened men, frequently the division president or a departmental secretary. We are happy to see that Australasia has blazed a new trail, setting apart one of its leading evangelists, with Bible-teaching experience and years of foreign service, to devote his time exclusively to the great task of building a more effectual

ministry and a stronger evangelism.

We have no elaborate tabulations or comparative statistics to present. Ours is the less material but nonetheless real and abiding realm of ideals, motives, and methods of labor for God. Association interests therefore pertain to the spirit and morale of the worker force of the movement. Intangible in a way, these nevertheless represent the most real, vital, and abiding features of all.

Constant and increasingly effective evangelism, surcharging every activity and overtopping every other interest, is our watchword. Our aim is to inspire, equip, and rally every worker everywhere to this supreme task of the advent cause and commission through public and personal evangelism, pastoral evangelism, and the ever necessary full-time evangelistic team. We are seeking to help every individual worker make his personal contribution to this grand goal, and to reach the maximum of his personal possibilities.

2. The Monthly Medium of Intercommunication

The medium of intercommunication between all English-reading members of the association is the forty-eight-page monthly *Ministry* magazine. Edited by the association secretaries, with Mable Hinkhouse Towery as office editor, it is published for the General Conference by the Review and Herald Publishing Association. Modified editions of *The Ministry* in Spanish and Portuguese, fostered by the Inter-American and South American Divisions, extends its influence to the national workers of these divisions. Prior to the war mimeographed or printed exchanges were used in other divisions.

This worker journal serves the three professional groups of the movement, namely, the full evangelical body of workers, the medical missionaries, and the educational groups. To these are added many lay preachers and leading local elders. Thus its 8,000 circulation reaches virtually the entire worker force of the movement—a wonderful reader group! No other denomination has anything quite like it.

Beginning as a humble mimeographed exchange between the various worker groups of North America—evangelists, pastors, gospel musicians, Bible instructors, etc.—it was given a permanent status in printed form in 1928. It had twenty-four pages of *Reader's Digest* size, unillustrated. Spreading from North America, it began to serve the English-reading workers in all divisions. By the time of the outbreak of World War II, more than half its circulation was in overseas divisions.

With the coming of the war various divisions were completely cut off. Now they are being restored to our lists. Tears of joy have been reported when the "workers' own journal" resumed its monthly appearance in lands long isolated. As an emergency aid, a dozen back volumes of *The Ministry* have been supplied to each war-torn division as replacements for its key centers—division, union, and large conference

offices, training schools, and publishing houses.

A wide group of more than 200 contributors yearly constitutes the strength of this journal. Frequent consultations with leaders and specialists safeguard its articles. The editorial policy is not that of a few instructing the many, but of our ablest men and women in all lines and stages of experience sharing the best that study, observation, achievement, and conviction have brought forth. The overseas contributions come from those who are on the evangelistic firing line—often national or native ministers, whose articles have to be translated locally. The results speak for themselves.

These interchanges, along with the counsels of leaders, the research findings of specialists, the kindly correctives of men of experience, and many other helpful features touching every line of worker responsibility, along with editorial observations, comprise *The Ministry*. This journal does not hesitate to champion a cause, nor does it refrain from exposing trends and perils that would lead us as workers away from our highest ideals and greatest usefulness.

The Health Evangelism section was launched in 1942 as a Medical Missionary department, under the editorial lead of Dr. H. M. Walton. When in 1945 the regular *Ministry* staff was asked to assume editorial responsibility, wide contacts were made, not only with medical leaders at the College of Medical Evangelists, but also throughout the world field. Gratifying support has been given, and a constant stream of articles of great value has been forthcoming. Nearly 1,300 medical workers now receive *The Ministry*, and our evangelical forces are drafting increasingly upon the able instructions, health talk outlines, demonstrations, and factual data provided.

3. The Annual United Study Plan

Another major activity of the association is the annual United Study Plan, familiarly known as the Ministerial Reading Course. Some 3,000 English-reading workers now participate in this inspirational and educational feature. Prior to the war courses were available in various other languages—French, Spanish, Portuguese, German, Swedish, Chinese, and Japanese. Except for South America and Inter-America, the war has disrupted this provision, which we trust may soon begin to be restored.

The association has sought to find or to specifically produce Reading Course books that will live, mold, and uplift—books that will enlarge the vision, sharpen the understanding, enrich the life, increase the efficiency, and correct the misconceptions of our workers. The Reading Course selection policy has for a number of years called for manuscripts of exceptional value to workers to be prepared by those in our ranks who have long specialized in given fields of study. Years of preparation thus lie behind these finished products, the release of which through the Reading Course has greatly strengthened and enlarged the

permanent worker literature of this movement.

For the past three years the policy of facsimile reproduction of the early advent literature has been pursued, and has met with general favor. *Spiritual Gifts*, volumes 1-4, are now available to all through the plan, and the *Present Truth* and *Advent Review* of 1849 and 1850 are scheduled for the 1947 Course. Other items have been suggested for future use. The worth of this long-range program becomes increasingly apparent.

The commendatory book reviews of the F. D. Nichol Ministerial Reading Course volume, *The Midnight Cry*, appearing in religious and secular periodicals and in the book sections of the daily press, suggest unlimited possibilities in general publicity—this one concerning pioneer days and the correction of popular misunderstandings. Each year has seen at least one such book—like Frank Marsh's *Evolution, Creation, and Science* and R. L. Odom's *Sunday in Roman Paganism*. Others are in the making. It is hoped that through co-operative planning between world divisions, more of the leading volumes of the English Reading Course can be translated for the workers in their respective fields.

Doubtless the greatest single contribution made by the association to date, in possibilities of cumulative influence, has been first to advocate, next to help to compile, and finally to secure the authorization and release of the new 747-page Spirit of prophecy blueprint for Seventh-day Adventist *Evangelism*. Here is authoritative counsel on a myriad matters. Here is found the pattern that represents God's expectation, dealing alike with great underlying principles and a whole range of vital details. It is the answer to the evangelists' prayer, and is bound to influence the emphasis of our movement. Another boon to evangelism, that was proposed by the association and fostered through to conclusion, was the new evangelistic songbook, *Gospel Melodies*, now used in virtually all our evangelistic efforts.

4. Specialized Courses in Seminary and College

Still another field of activity has been the teaching of specialized courses in our Theological Seminary by all three association secretaries. Twice a year Miss Louise Kleuser conducts two basic courses in fundamental techniques of Bible work and Bible work in city evangelism. During both summer and winter terms R. A. Anderson has taught evangelistic and pastoral leadership, expository and evangelistic preaching, and principles of worship and special services. Your general secretary likewise conducts three courses in the historical development of prophetic interpretation—the basic general course, with two supplemental courses listed. Popularized lecture work in the field by all three secretaries—in institutes, in workers' meetings, and in our colleges—extends the influence and helpfulness of these Seminary offerings to a much wider constituency.

5. Special Research and Writing Assignments

In the field of research each of the secretaries has made a special contribution, and each has a specific writing assignment—Miss Kleuser on a greatly needed *Bible Instructor's Manual*, Elder Anderson on *Great Moments in Evangelism*, and your general secretary on the four-volume *Prophetic Faith of Our Fathers* series, Volume III of which is being printed.

A constant stream of questions, covering an amazing range of problems, comes to your secretaries. Most of these receive a personal answer by one of the secretaries or by some specialist in the field of the inquiry. A few of those more general in interest are published in *The Ministry*.

6. The Fostering of Evangelistic Equipment

In harmony with the instruction of the Spirit of prophecy concerning the importance of visual aids for evangelism, the association has helped to create and foster this important feature of soul-winning work. A variety of techniques have been sponsored, such as three-ply cut-out prophetic symbols, silk-screen process posters, evangelistic cuts, special charts and devices, and papier-mâché prophetic symbols. Illustrations of these items of equipment, appearing in *The Ministry*, accompanied by full instructions for local production, have proved a great blessing, especially to the isolated worker. General instruction in the use of such equipment is also given in institutes and at the Seminary.

Helping to make the evangelist's messages live has not been the only aim. We have also endeavored to safeguard accuracy of statement. The photostat service so much appreciated by the field, and now available through the Seminary, and also the revised law charts, are contributions in this particular field made by the association.

7. Field Work of the Secretaries

Because of conditions imposed by the war, it has been impossible for your secretaries to respond to numerous invitations from overseas divisions. Last year, however, Elder Anderson covered Australia and New Zealand through intensive institutes and periods of instruction at the college and training schools. Our efforts have thus been largely confined to North America, about half of our time being devoted to field institutes, workers' councils, and instructional meetings. At times all three secretaries have been associated in teamwork in various workers' meetings.

Another feature that has met with enthusiastic response has been that of counseling with individual evangelists and Bible instructors in their own cities and districts in the study of their special problems. Field training schools have been conducted in connection with several city efforts. A large metropolitan evangelistic campaign, with such an evangelistic school as part of the plan, was conducted by the associate secretaries, resulting in

a large ingathering of souls, as well as providing opportunity for emphasizing the salient features of sound evangelism.

8. Seven Suggestive Recommendations

The work of the association in these seven lines of endeavor has been steadily gathering momentum. The cumulative effort of the past is now yielding its greatest returns. Its largest service is obviously just before it. In view, then, of past developments and present challenges, and in the light of future opportunities and needs, your secretaries would respectfully recommend:

a. That whenever possible overseas divisions appoint association secretaries to give their full time to forwarding our great evangelistic objectives.

b. That modified editions of *The Ministry*, in leading non-English languages, be established where and when consistent, patterned after the parent *Ministry*.

c. That our world body of workers be enlisted in the United Study Plan, following the English Ministerial Reading Course set wherever it can be read, all others to be provided with suitable non-English courses wherever feasible.

d. That co-operative plans be formulated between divisions using identical languages, for the translation of leading English Ministerial Reading Course books for overseas workers who cannot read English.

e. That Bible instructor "credentials" be restricted to those of experience and demonstrated ability who are making the Bible work their calling, with an appropriate license only for temporary helpers.

f. That our local conferences provide *The Ministry* to lay preachers who hold meetings for the public, and leading local elders who regularly conduct services for our people.

g. That in every division evangelistic councils and ministerial institutes be planned to cover the various sections at reasonable intervals.

The association future is bright with promise, and its opportunities for service to the cause are tremendous. Under these favoring circumstances your secretaries return their commissions to the constituent body they have served.

Central European Division

(Continued from page 181)

was destroyed during the night of July 24, 1943. The building housing the pressroom, the typesetting room, and the bindery was preserved. With much application and devotion the work has been started again. The license as a publishing house has been granted. The first Sabbath school lesson pamphlets have already been sent out. Thus we hope to be able to supply our churches with the necessary literature. For some time a church paper could be published in the South German Union.

Health Food Factory

The health food factory in Hamburg had a tough battle for its existence, but its products were well liked, and eighty to ninety-five persons were employed. Because of the war changes had to be made. Many raw materials could not be had.

Our factory was hit by a bomb July 28, 1943, which penetrated to the first floor, thus damaging the building severely. After eleven months of repair work the factory could open again. Since August 9, 1944, we have been baking bread and shredded biscuits.

Our hospital celebrated its twenty-fifth anniversary last year. During the year 1945, there were 138 patients cared for every day. At present the hospital has 160 beds, of which 155 are occupied. The number of employees has grown to 107. Among these are five physicians, 34 nurses, 21 student nurses, and 2 midwives. A few weeks ago seven student nurses passed the state examinations.

Because of the scarcity of food, we have transformed a large part of the lawn into a vegetable garden.

In regard to the experiences of the past years the words of the psalmist

could be quoted: "Except the Lord build the house, they labour in vain that build it." Ps. 127:1. Eight explosive bombs and thirty incendiary bombs fell on our hospital grounds without hitting the buildings. The whole property was surrounded by bomb craters. By a miracle two of our nurses who were in the park during the attack were saved. A bomb fell about twenty feet from where they were. A crater of thirteen feet depth and about twenty-six feet diameter was caused by it, but our nurses were not harmed. The buildings were preserved except for slight damages. The faithful Lord has protected our hospital, and no employee lost his life.

In conclusion we would say that the fact that the work and organization in Central Europe has been preserved is an evidence of the overruling grace of God. To Him be honor and grace from eternity to eternity!

THERE is great pathos and music in the human voice, and if the learner will make determined efforts, he will acquire habits of talking and singing that will be to him a power to win souls to Christ.—Manuscript 22, 1886.



An Interior View of the Sligo Church Du.

Story of the Day

(Continued from page 178)

Our rapidly increasing work among the colored people came in for admiring attention as the secretary of the department, G. E. Peters, read his report. This department has fifteen million Negroes in its North American field, and is also sending missionaries to West Africa and the West Indies. Its magazine, *The Message*, exceeds in circulation, with its 155,000, any evangelical monthly among us. Its four hundred colporteurs sold \$600,000 worth of literature last year. A report of the Department records many other worthy achievements.

A notable advance in organization has been made by our colored brethren. They have organized separate colored conferences in a number of union conference territories. These are fully and efficiently staffed from their own workers, and are supporting the work generously with tithes and offerings. This does not mean that we are working apart as to race. It means that our colored constituency is more and more becoming self-supporting and progressive as we work together.

Ardent lovers of this truth (and all

of us should be) find great delight in looking into its origins and history. Especially is this so with regard to the Spirit of prophecy writings. The Ellen G. White Publications has invited Conference delegates and visitors to see and inspect the vaults containing these literary treasures. I wish Bulletin readers could avail themselves of this privilege. They would find bound volumes of the "good old REVIEW" from the first numbers; the eighteen-pound Bible which frail, 17-year-old Ellen Harmon held on her extended left hand for half an hour while she was in vision; the first book written by Sister White; the great index of her writings containing fourteen thousand subjects; a thousand hand-written letters of Sister White, and also her hand-written diaries; *Steps to Christ* in sixty languages and its original in handwriting; and the 1843 prophetic chart which was used by James white in his lectures.

E. G. White Pamphlet

But why not send to the Ellen G. White publication at Takoma Park, D.C. and ask for their souvenir folder and a copy of the pamphlet on the custody and use of the Ellen G. White publications.

With all the afternoon's session given

to the reports of the Plans, Finance, and Nominating committees, a great sheaf of recommendations was adopted with dispatch. There was clarifying discussion, and some changes were made, but, on the whole, the items were made legislation as submitted. Many of the actions are mileposts in our ever-expanding work, and therefore merit close scrutiny and careful implementation.

Discussions From Floor

Discussion from the floor was carried on under some difficulty, for no speaker, unless it might be an evangelist with a stentorian voice, can be heard over all the auditorium. So the ushers, trailing long wires after them, rush down the aisles with microphones when delegates rise to speak, gingerly bob the "mikes" into the hands and before the lips of the eager speakers (and keep them there) while the voices thunder to the remotest corner of the auditorium.

This has been a notable gathering of the representatives of a great people, and I see it draw to an early close with regret. I cannot say it will be our last General Conference. So to refer to it seems to me too much like setting time. Surely we will find a way to hold at least one more. Whenever it comes, may it be convened in connection with the great outpouring of the Spirit of God in the latter rain, when the representatives of the remnant people may be gathered in another upper room.

DESIRES for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians.

Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.—*Steps to Christ*, p. 52.

THE loveliness of the character of Christ will be seen in His followers. It was His delight to do the will of God. Love to God, zeal for His glory, was the controlling power in our Saviour's life. Love beautified and ennobled all His actions. Love is of God. The unconsecrated heart cannot originate or produce it. It is found only in the heart where Jesus reigns. "We love, because He first loved us." In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennoble the affections. This love cherished in the soul sweetens the life and sheds a refining influence on all around.—*Steps to Christ*, pp. 63, 64.



ference. Glenn Calkins at the Desk

The North American Colored Department

By G. E. PETERS, Secretary

TO DO a more effectual work for the nearly fifteen million colored Americans, the North American Colored Department was created in 1909, with a departmental secretary. At that time the colored membership in North America was nearly one thousand. This new organization was brought about to give careful study and special attention to that phase of the denomination's work. The first to serve as secretary of the department was A. J. Haysmer. He was succeeded by C. B. Stephenson. Both of these brethren were greatly blessed of God in their leadership. They served during the years 1909-18.

The General Conference in 1918 decided to call the first Negro to take the secretaryship of this department. W. H. Green was elected. At that time the membership was 3,400; the total tithe for the year was \$140,000; and the mission offerings, \$34,000. Five years later Elder Green reported a membership of 7,000. For the five-year period the tithe amounted to \$533,000, and the mission offerings to \$309,579. It will be observed that for the first five years of colored leadership the membership had doubled and the tithe and offerings had increased proportionately. Elder Green served in the department from 1918 to 1928, when he was suddenly called to his rest.

F. L. Peterson was elected to the department in 1930. The membership then was 8,114. Six years later at the 1936 General Conference he stated that the membership had reached 12,023, showing an addition in membership in six years of 3,909. Those six years were hard years of the financial depression, but they reveal a very fine record. The total tithe for the six-year period amounted to \$903,899.81; the total offerings to missions for the same period came to \$602,837.60, making a grand total of \$1,506,734.41 received in tithe and mission offerings, besides many thousands of dollars raised by our believers for local church work.

Divine prediction bears testimony that this movement among every nation, tongue, and people will go forward on the ascending scale. First the church looks "forth as the morning"; then she is "fair as the moon"; then "clear as the sun"; finally "terrible as an army with banners." We are therefore obliged to realize that the success and progression of God's church in the world is entirely guided by the "Hand that intervenes." We believe that the colored work which started in weakness, guided by the eye of Him who neither slumbers nor sleeps, will reach its climax with amazing power.

At the end of 1935 the colored membership stood at 12,023; at the end of 1940 it was 14,537, showing a net gain

of 2,514 in five years. We are very happy to report that during the five-year period 1941-45 our membership increased from 14,537 at the close of 1941 to 19,008 by the end of 1945. A net gain of 4,471, or an average net gain of 894 each year of this five-year period.

The tithe for 1936-40, inclusive, was \$1,112,189.52. This represents a gain of \$408,842.12 in five years; and for 1941-45 it was \$3,226,096.34, a gain in the last five years of \$2,113,906.82. This gain is almost double the entire receipts for the preceding five-year period. Our mission funds the last five years totaled \$1,397,557.76, a gain



G. E. Peters

over the previous five-year period of \$794,720.16.

These are some of the good things that have come to pass in our work, for which we sincerely thank God and take courage.

At the spring meeting in Chicago, April, 1944, the following recommendation was adopted:

"WHEREAS, The present development of our work among the colored people in North America has resulted, under the signal blessing of God, in the establishment of some 233 churches with some 17,000 members; and,

"WHEREAS, It appears that a different plan of organization for our colored membership would bring further great advance in soul-winning endeavor; therefore,

"We recommend, 1. That in unions where the colored constituency is considered by the union conference committee to be sufficiently large, and where the financial income and territory warrant, colored conferences be organized.

"2. That these colored conferences be administered by colored officers and committees.

"3. That in the organization of these conferences the present conference boundaries within each union need not be recognized.

"4. That colored conferences sustain the same relation to their respective union conferences as do the white conferences."

Permit me to emphasize that this advanced form of organization was not brought about because of aspiration for power by colored leaders. Admonition has been given by the messenger of the Lord that certain plans were to be followed regarding the colored work "until the Lord shows us a better way."—*Testimonies*, vol. 9, p. 207. The General Conference, recognizing that the fullness of time had come for this new organization of the colored work, moved forward. Observation makes it manifest that the colored people of North America represent a race with its own psychology, that will respond and multiply under leadership of its own people. This has been obviously demonstrated in the successful evangelism of colored workers and in their financial management of large churches.

The messenger of the Lord declares, "There is an abundance of room for intelligent colored men and women to labor for their own people."—*Ibid.*, p. 199. It is further stated, "The men of talent among the colored believers are to be laborers together with God for their own people."—*Ibid.*, p. 209.

So far, five colored conferences have been organized. I shall now give you a brief report of each of these conferences.

The Allegheny Conference includes the entire territory of the Columbia Union. The colored population is 2,340,882. Its present membership is 4,049; there are 40 churches. The tithe of this conference for the year 1945 was \$216,909.57; the total offering to missions for the past year was \$90,630.96. Their baptisms were 378. The officers of this conference are J. H. Wagner, president, and F. L. Bland, secretary-treasurer. Elder Bland has recently been chosen to succeed J. L. Moran who was invited by the committee to assume the responsibility of the Educational Department of the conference, and the management of their new school program.

The Lake Region Conference occupies all the territory of the Lake Union Conference and contains 25 churches. The conference has its headquarters in Chicago. The membership of this conference is 2,517; tithe receipts for the year 1945 amounted to \$154,890.63; mission offerings, to \$58,738.20. Their baptisms were 184. Officers of this conference are J. G. Dasent, president, and F. N. Crowe, secretary-treasurer.

The Northeastern Conference embraces the territory of the Atlantic Union, except Bermuda. Its office is located in New York City. The colored population of this conference is 672,730. There are 16 churches with 2,468 members. During 1945 the tithe receipts were \$140,406.41; offerings to

missions, \$55,001.81. The number of baptisms were 233. The officers are L. H. Bland, president, and L. O. Irons, secretary-treasurer.

These conferences are now in their second year of operation. While each of them operates one or more day academies of twelve grades, there is no boarding academy to serve a territory containing a population of four million, and a Seventh-day Adventist membership of almost 10,000. Plans should be laid and counsel and financial help obtained for the establishment of an Eastern junior college.

In November, 1945, further advancement was made when two colored conferences were organized in the territory of the Southern Union.

The South Atlantic Conference has its headquarters in Atlanta. Its territory comprises the eastern half of the union territory. This area contains a colored population of 3,343,079. There are 62 churches with a membership of 3,523. Officers of the conference are H. D. Singleton, president, and L. S. Follette, secretary-treasurer.

The South Central Conference consists of the western half of the Southern Union Conference area. Its membership is 2,300. There are 39 churches and a population of 2,832,143. The conference officers are H. R. Murphy, president, and V. Lindsay, secretary-treasurer. This conference has located its headquarters in Nashville, Tennessee.

These two conferences began their functions January 1, 1946. Combined tithe of their constituency for the year 1945 amounted to \$222,129.02, and the total offerings to missions was \$124,040.20. Their baptisms were 771.

Our colored work in the Central, Southwestern, and Pacific unions, for the present, continues its same form of organization, operating as a department within the union. There is a colored secretary in each of the unions mentioned and a biracial executive committee, whose chairman is the union conference president. The colored secretaries are T. M. Rowe, Central; W. W. Fordham, Southwestern; and Owen A. Troy, Pacific. It is expected that the present form of organization in these unions will be discontinued and that conferences will be organized as soon as the membership and finances warrant it.

The membership of the Pacific Union on December 31, 1945, was 1,612; their tithe amounted to \$134,247.86; and their mission offerings, \$44,310.13. The colored membership of the Southwestern Union at the close of 1945 was 1,423; their tithe amounted to \$57,604.21; and their offering to missions, \$20,018.27. The Central Union has 761 members, their tithe for 1945 was \$37,247.97; and their gifts to missions, \$13,944.85. These union secretaries have a vision, and their constituency have "a mind to work." The union presidents are giving strong financial backing and fullest co-operation.

The North Pacific Union has now begun in a definite way to build up the colored work in that territory. Two churches have been organized; one in the city of Seattle, Washington; the

other in Portland, Oregon. A worker has been called to labor in each place, and we are expecting great results. The presidents of the Washington and Oregon conferences are giving these workers their hearty support.

In the Northern Union we have a small membership of some fifty believers. A. J. Kirk is the new pastor-evangelist of our work in Minneapolis. The conference is planning the erection of a new church structure there, which is badly needed. They should have some help from the church extension fund. The work in Des Moines and Sioux City, with a very small church membership in each city, would be built up if a worker could be quickly secured for that purpose.

Nothing has yet been done to start our colored work in Canada. In that territory of North America churches should be established in provinces with a large colored population.

The Oakwood College in Huntsville, Alabama, has an enrollment of 446: 233 in the academy and 213 in the college. Oakwood celebrated its first commencement as a senior college in 1945 under the presidency of J. L. Moran, whose successful labors in building up the institution for thirteen years will always be remembered. At this commencement several graduates received the Bachelor of Arts degree. The college has definite plans to begin a program of expansion and development, made possible through liberal appropriations from the General Conference. F. L. Peterson was called to the presidency of this college in 1945 and, with his able faculty, is doing excellent work in carrying forward the institution successfully.

The Riverside Sanitarium and Hospital, in Nashville, Tennessee, is about to begin the erection of a new sanitarium and hospital unit to take care of some ninety patients. The cost of the new building is estimated at between \$250,000 and \$300,000. Dr. J. Mark Cox, the present medical superintendent, is rendering very creditable service in his work at the sanitarium. He is assisted by Dr. R. Lewis. Their unified labor builds solidly for success. H. D. Dobbins, business manager, is working ardently, seeing after the many needs of the institution. We must not neglect to mention the keen interest of E. F. Hackman, president of the Southern Union Conference and chairman of the board of management in both Riverside and Oakwood.

Publishing

It was also at the spring meeting of 1944 that the following recommendation was adopted:

"We recommend, 1. That the Southern Publishing Association secure a colored editor for *The Message Magazine*." L. B. Reynolds, former pastor of our Kansas City, Kansas, church, was secured, taking up his duties in the month of November of the same year. *The Message* is a missionary magazine containing articles setting forth Bible truths written by leading colored evangelists, fully illustrated, featuring Negro events and activities. It is published monthly by the South-

ern Publishing Association. The average circulation for the year 1945 was 155,000 copies per month and shows a substantial financial gain of nearly \$17,000. This magazine is also circulated in the West Indies; and some subscriptions have been secured from Ethiopia and other parts of Africa. A new Crisis Series book, *The Dawn of a Brighter Day*, by Louis B. Reynolds, made its appearance in 1945. So far 40,000 copies have been published. God is blessing Elder Reynolds in his new responsibility. Five colored publishing department secretaries, sixteen associate secretaries, and 400 colporteurs made possible the distribution of approximately \$600,000 worth of books and periodicals during 1945.

Health Education

By no means inconsequential is the action of the Spring Council of 1942 providing that a qualified nurse be employed to connect with the General Conference Colored Department to promote medical-education interests among the colored churches. Miss Geneva Bryan, R.N., was secured. She began her health inspections of our colored church schools in the fall of 1942. Her work has embraced the visitation and inspection of all the colored schools in each union conference. The inspection is done annually by the nurse, and remedial defects as observed are reported to the parents through the regular conference letter, which is filled in by the nurse. The present status of health of each child as it is observed, is explained to the parent; and when deemed necessary personal visits are made to the homes of the children and their parents given needed advice.

Health talks are given to the school children, also to church groups, of our various churches. As a result, many defects have been corrected, such as defective teeth, poor eyesight, large and embedded tonsils, defective hearing, poor posture, malnutrition, athlete's foot, heart trouble; and proper immunizations against the various communicable diseases have been produced. Both children and parents seem to become more health conscious through constant contact with the nurse during her annual visit. Many health departments of various cities have been visited by Miss Bryan and the services of public health nurses made available to many of our schools, periodically, just as the public schools are served. Thus our immunization program (which assumed major importance during our world's crisis) has been promoted greatly.

Miss Bryan, a national Red Cross nurse, having had much experience in the field of public health, has found no difficulty in securing the services and co-operation of Red Cross instructors and nurses, which has proved very helpful to our people in some instances. She has been invited to Red Cross conferences, at which she obtained information and help which have benefited her in the field of health, and which when passed on, have proved quite valuable to our own people.

(Continued on page 207)

Proceedings of the General Conference

Fourteenth Meeting

June 13, 1946, 10 A.M.

CHAIRMAN: J. L. McElhany.

OPENING HYMN: No. 585, "The Lord's Our Rock."

PRAYER: L. K. Dickson.

J. L. McELHANY: This is the hour when the Ministerial Association is to report. We will ask Elder Froom, the Secretary, to bring this report to us at this time.

[L. E. Froom's report appears on page 190. Following this he introduced Miss Louise Kleuser, an associate secretary.]

LOUISE KLEUSER: The office of secretaryship for the Bible work has not been in existence very long. While less than five years old, already our influence is being felt in the field. The field is becoming very conscious of the fact that the Bible work as a profession is being lifted.

In the beginning, the Bible instructor, known then as a Bible worker, was primarily a teacher, a teacher of the Bible. Then, as time continued, possibly we might say a decade ago, the pattern became somewhat confused because of the pressure that entered into our evangelism. A different type was needed, which would perhaps be more of the visiting type of worker. While she is to be a personal worker and a Bible teacher, she also has been charged with the responsibility of being the evangelist's assistant.

Now the evangelist has various assistants as far as offices are concerned. I think of the song director—song leadership. Then we have the doctors and nurses who fit into the picture, and the colporteur, who prepares the way for the evangelist and evangelistic work. We have women with ability to do art work. Then we have those who have special ability in journalism. Not every individual has the same qualifications. The Lord has distributed the gifts as He wills, and we are not endeavoring to have every person according to the same pattern. We are putting forth an effort to train Bible instructors right in our schools, and the response is most gratifying. There we find interested, not an occasional young person, but groups of forty and fifty.

Besides reaching our young people at our colleges, we must still continue to build. And so the Seminary has been introduced into the picture. We began with one course. Now we have a special course in city evangelism. During the last few terms we have been giving ten hours of instruction at the Seminary, and because of that we feel we are developing a leadership among our women. We are happy to prepare these women for leadership in their respective fields. While we are building in our colleges, while we are building at the Seminary, we are also building the work from the ranks of the lay field.

We would invite you to work with us in the building of the Bible work. We are happy to say that the work looks much more encouraging than it

did five years ago. At that time I hardly knew where to begin. We had no particular manual. We had no course of study. With renewed courage, we are happy to enter into another term, and we will continue to build until the work is finished.

R. A. ANDERSON: I want to share with you a burden this morning. I have no written report. I am very happy for what these former speakers have said.

When I was invited into the Association five years ago, my work, like Miss Kleuser's, was laid down by General Conference action. It was to foster the work of evangelism in all its phases, giving particular attention to the inspiration and preparation of men to reach the masses in our large cities.

We realized at once that if we were going to find those workers, we must not only go to the workers that were already in the field, but also to the coming workers in our colleges. And throughout all the colleges of North America and in some other places, we have found a very interesting and ready access to the teachers in our theological departments and the administrators of our institutions; and in every case we have found them not only helpful but eager to discover ways by which we could strengthen the preparation of men and women for this work.

We have also visited the fields, holding ministerial councils and institutes and conducting field schools of evangelism. Visual aids have been introduced to us particularly during these last two or three days in the chapel in the basement of this church. Those things have also been a very definite factor in our work of trying to help men and women to make their messages live so that people can see the truth.

From all parts of the field there comes a cry on the part of our men and women who are out on the front lines of this great aggressive warfare for God. There is in the heart of every one of them who truly senses his responsibility, a great longing for something bigger and greater and more real in his own experience, that he might be able to proclaim this truth with a new power.

Twenty-five times in the first three gospels of the New Testament you will find this expression concerning the Lord Jesus, "His word was with power." The greatest need, my brethren, as I see it—the greatest need of the advent church today—is for a large, virile evangelism which can grip the hearts of people and lead them to God.

We need evangelists who are more than mere apologists for a doctrinal conception. We need evangelists who are heralds, hastening out to bear the glad tidings, the most blessed news that has ever been given to man.

In *Testimonies*, volume 5, page 187, there are three expressions I want to leave with you. "A great work is to be accomplished." "Broader plans must be laid." "A voice is to go forth that will arouse the nations." We are trying to develop in the men and women

at the forefront of the message that great concept—a great work, a voice that will arouse men and women.

Brethren and sisters, as we go back from this great Conference, as the leaders in God's great work today, I pray that we will go back with broadened plans, with broadened vision, to inspire our leaders and our evangelists on all fronts to do a larger work for God.

We are facing a world which for more than one generation has been taught to defy the Word of God. What we need is an evangelism that knows how to tap the sources of divine power, that can reach men hardened in sin. His ministers must be a flaming fire, touching others with the divine spark that can bear upon all that defies the power of God, and lead men out of the citadels of sin to the knowledge of Jesus Christ.

J. L. McELHANY: There is another phase of our work that we want to have brought before you. This work has been under Brother Froom's direction for some time. This is really outside the Ministerial Association, but we are going to take a few minutes to have Brother Froom present this to you.

L. E. FROOM: I want to report to you this morning the latest developments in the great search for the prophetic witnesses of the centuries. At one previous General Conference session I shared with you some of the beginnings of this great quest for the development of prophetic interpretation down through the years. At that time we were thrilled with what we had, but today, after two overseas research trips in 1935 and 1938, we have a great advent source collection of over 7,000 documents gathered from all the archives of earth. There is no such collection as this anywhere else in the world. It shows that we today are not presenting something new, strange, and peculiar in the field of prophetic interpretation, but rather ours is a recovery, a restoration, of the prophetic truths of the centuries.

We found very old books printed in Switzerland, and in Germany and in England that portray prophetic symbols. In Paris we recovered pictures made back in the early centuries, pictures of the prophetic symbols of Daniel and Revelation, still in their pristine colors, with beautiful reds and blues and yellows and purples. In the Middle Ages, we find, the year-day principle as it applies to the 1260 years was discovered by Joachim of Floris.

Kings wrote on prophecy. James I of Great Britain in 1609 wrote an admonition to all the kings of Europe in which he said in substance: You are the kings. And to you, I address my appeal. We who once worshiped the beast have drunk of the golden cup long enough. It is time for us to turn upon her and rend her according to the prophecy. He admonished his fellow sovereigns throughout Europe to study the prophecy concerning anti-Christ.

Yes, my friends, God has very wondrously brought back into our possession priceless treasures of the centuries. Thus we come to our great place

in human history and in the fulfillment of prophecy not as discoverers, but as recoverers.

J. L. McELHANY: We come now to another phase of our program of work for this morning's session. This will be introduced by a special song by one of our colored evangelists and song leaders, F. F. Fordham.

["The Lord's Prayer," by Malotte, was sung.]

J. L. McELHANY: We are glad this morning that we can receive the report of the Colored Department of the North American field. We feel deeply interested in the work that is being done among the millions of the colored people of this country. We are thankful, indeed, to the Lord for the growth and the development of a strong ministry for the evangelization of this people. We are glad for the strong churches that are being raised up.

[Elder Peters' report appears on page 194.]

L. K. DICKSON: I am sure none of us who have listened to the fine reports of the achievements of our colored work in North America can doubt that the Lord is greatly blessing our colored workers and believers as they are so loyally pressing the work forward. We greatly rejoice in what we have just heard. You will please turn to the report of the Committee on Plans, No. II, page 7. [This report was still under consideration when adjournment was taken.]

Meeting adjourned.

BENEDICTION: R. A. Anderson.

J. L. McELHANY,

L. K. DICKSON, *Chairmen,*

H. T. ELLIOTT, *Secretary.*

Fifteenth Meeting

June 13, 1946, 3:45 P.M.

CHAIRMAN: L. K. Dickson.

OPENING HYMN: No. 276, "My Jesus, I Love Thee."

PRAYER: C. E. Andross, president of Arizona Conference.

A partial report of the Plans Committee was presented as follows:

Revision of Church Manual

WHEREAS, There are several points in the present edition of the *Church Manual* which present problems in the administration of our church work in various lands,

We recommend: 1. That the *Church Manual* be revised, and that all changes or revision of policy that are to be made in the *Manual* shall be authorized by the General Conference session.

2. That the General Conference Committee is hereby authorized to appoint a representative committee to edit and rearrange the *Church Manual* and bring it up to date, and that this committee render its report to an Autumn Council.

3. That the Statement of Fundamental Beliefs now found in Section XI, be placed at the beginning of the *Manual* as Section I.

4. That no revision of this Statement of Fundamental Beliefs, as it now

appears in the *Manual*, shall be made at any time except at a General Conference session.

5. That a brief statement be inserted before the Summary of Fundamental Beliefs, beginning on page 80 explaining that this summary of the fundamental beliefs of Seventh-day Adventists has been prepared especially for the instruction of candidates for baptism.

6. That paragraphs 2 and 3 on page 188 under "Section X—Marriage" be deleted, and that the following paragraphs be substituted under the heading: "Church Discipline in Cases of Moral Delinquency."

"WHEREAS, We are admonished, That 'We are nearing the judgment, and those who bear the message of warning to the world, must have clean hands and pure hearts. They must have a living connection with God. The thoughts must be pure and holy, the soul untainted, the body, soul, and spirit be a pure, clean offering to God, or He will not accept it.'—*Testimonies to Ministers*, p. 426; and,

"That 'Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. Truth and purity require that we make more thorough work to cleanse the camp from Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church.'—*Testimonies for the Church*, vol. 5, p. 147.

"Therefore Resolved: 1. That in cases of moral delinquency, persons who after being labored with, give no evidence of genuine repentance shall be disfellowshipped from the church.

"2. That in some cases of transgression of the seventh commandment where there is deep repentance and full and free confession, giving evidence that genuine conversion has taken place, the church may administer discipline by placing the transgressor under censure for a stated period of time.

"In cases of flagrant violation of the seventh commandment, which have brought public reproach upon the cause of God, in order to protect the fair name and high standards of the church, the guilty should be disfellowshipped until evidence of full repentance shall indicate the propriety of restoration to membership. In such cases rebaptism shall be required.

"The church cannot afford to deal lightly with sin, nor permit personal considerations to affect its actions. It must register its decisive and emphatic disapproval and horror of the sins of fornication and adultery as well as of acts of moral indiscretion, while at the same time it must do everything to restore and reclaim the erring ones. As the world continually grows more lax in moral matters, the church must not lower the standards set by God, but must take prompt and decisive action where moral lapses have occurred.

"3. That in dealing with cases involving the breach of the seventh commandment, and in all other cases presenting acute problems in marriage

relationships, counsel be sought from the local conference and mission field officers before the matter is brought to the church."

7. That the material on pages 105 to 110 and paragraph 2 on page 95 of the *Manual* be rearranged as follows:

"DISFELLOWSHIPING MEMBERS

"A member who, after uniting with the church, does not continue in the faith may be disfellowshipped by vote of the church. To cut off a member from fellowship with the church, which is the body of Christ, is however always a very serious matter. This is the extreme measure that can be meted out by the church. Only after all possible efforts have been made to restore an erring member from his evil ways, should this means of discipline be used. It is advisable to secure the counsel of an ordained minister when such action is contemplated.

"Reasons for Which Members May Be Disfellowshipped

"The following are reasons for which members may be disfellowshipped:

"1. Denial of faith in the fundamentals of the gospel and in the cardinal doctrines of the church or teaching doctrines contrary to the same.

"2. Open violation of the law of God, such as worship of idols, murder, adultery, fornication, stealing, profanity, Sabbathbreaking, willful and habitual falsehood, and the remarriage of a divorced person, except of the innocent party in a divorce for adultery.*

"3. Fraud or willful misrepresentation in business.

"4. Disorderly conduct which brings reproach upon the cause.

"5. Persistent refusal to recognize properly constituted church authority or to submit to the order and discipline of the church.

"6. The use, manufacture, or sale of alcoholic beverages.

"7. The use of tobacco or addiction to narcotic drugs.

"The following instruction from the Spirit of prophecy clearly sets forth the care that should be exercised in disfellowshipping members.

"'Christ has plainly taught that those who persist in open sin must be separated from the church; but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven, who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart. The tares and the wheat are to grow together until the harvest; and the har-

* In cases involving church discipline for remarriage of divorced members, great care should be exercised by church officers. See section on Divorce, pages 187-189.

vest is the end of probationary time.

"There is in the Saviour's words another lesson, a lesson of wonderful forbearance and tender love. As the tares have their roots closely intertwined with those of the good grain, so false brethren in the church may be closely linked with true disciples. The real character of these pretended believers is not fully manifested. Were they to be separated from the church, others might be caused to stumble, who but for this would have remained steadfast."—*Christ's Object Lessons*, pp. 71, 72.

"Ministers or Churches Not to Establish Tests of Fellowship"

"A minister, an individual church, or a conference does not have the authority to set up or establish tests of fellowship for the denomination. This authority rests with the entire church body, and is exercised through the regularly constituted organization of the church in the General Conference. Anyone seeking to apply tests other than those herein set forth does not, therefore, properly represent the church.

"God is leading out a people, not a few separate individuals, here and there, one believing this thing, another that. Angels of God are doing the work committed to their trust. The third angel is leading out and purifying a people, and they should move with him unitedly. Some run ahead of the angels that are leading this people; but they have to retrace every step, and meekly follow no faster than the angels lead."—*Testimonies for the Church*, vol. 1, p. 207.

"At Properly Called Meeting"

"A member may be disfellowshipped from the church for sufficient cause but only at a regular or properly called meeting of the church, provided the meeting is presided over by an ordained minister, or by a local ordained elder of the church concerned.

"Majority Vote"

"A member may be disfellowshipped from the church or otherwise disciplined only by a majority vote of the members present and voting at any regular or properly called meeting. 'The majority of the church is a power which should control its individual members.'"—*Ibid.*, vol. 5, p. 107.

"Church Board Cannot Disfellowship"

"The church board may recommend to the church the dropping of a member, but under no circumstances does a church board have the right to disfellowship a member. The clerk of the church can remove a name from the church rolls only on a vote of the church excepting in the case of the death of a member.

"Right of the Member to Be Heard in His Own Defense"

"It is a fundamental principle of justice that every member has the right to be heard in his own defense, and to introduce evidence and produce witnesses in his own behalf. No church should vote to disfellowship a member under circumstances that deprive him

of this right, if he chooses to exercise it. Due notice should be given by the church to the member under discipline of intention to try his case, thus giving him opportunity to appear in his own behalf.

"Lawyers Not to Represent Members"

"The work of the church, in its administration of order and discipline, is an ecclesiastical function, and in no sense has to do with civil or legal procedure; therefore the church does not recognize the right of any member to bring a lawyer to represent him in any church meeting or council called to administer order or discipline, or for the transaction of any business relating to the church. The church may exclude from any of its meetings any lawyer appearing for such a purpose. The church may also exclude all nonmembers from any church meeting or council called for the administration of church order or discipline, except as they may be called as witnesses.

"A Member Not to Be Dropped for Non-Attendance"

"It is a serious neglect for a church member to regard the obligation of church membership so lightly that he deliberately absents himself for indefinite periods and makes no report of his faith and hope to the church. If, because of age, infirmity, or other unavoidable cause, a member finds it impossible regularly to attend divine worship, he should consider it a duty to keep in close contact with the church leaders by letter or by other means. All absentees should be faithfully visited by the church leadership, and everyone who can possibly do so should be encouraged to renew his church attendance. As long, however, as such a person is loyal to the doctrines of the church, nonattendance at church services on his part shall not be considered sufficient cause for disfellowshipping him.

"A Member Moving Away and Not Reporting"

"When a member moves away from the vicinity of his church, it is his duty to inform the church elder or clerk as to his new location and address. He should also recognize the responsibility of reporting regularly to the church, sending in his tithes and offerings. It is desirable for such a report to be sent at least once each quarter. If, however, such a member leaves no address behind, and if he makes no effort to contact his home church or send a report and it is found impossible to locate him, then, after an absence of two years, he may be dropped from the membership of the church by a vote of the church, provided the church officers can certify that they have faithfully endeavored to locate him but without success. The clerk should record in the proper column, 'Whereabouts unknown. Dropped by vote.'

"A Member Not to Be Dropped for Pecuniary Reasons"

"A member should never be dropped from the church rolls on account of his inability or failure to render financial

help to any of the causes of the church. Church membership does not rest on a financial but rather on a spiritual basis. It is the duty of every member to support the work of the church in a financial way to the extent of his ability, but he should never be deprived of his membership simply through inability or failure to render financial help to any of the causes of the church.

"Dropping a Member on His Own Request"

"Great care should be exercised in dealing with a member who requests that his own name be dropped from church membership. While we recognize the right of an individual to decide whether or not he will belong to the church, ample time should be given such a member for sober thought and reflection, and every effort made to restore him to a satisfactory experience.

"Reinstating Disfellowshipped Members"

"When a member has been disfellowshipped, the church should, if possible, keep in touch with him and manifest the spirit of friendship and love, endeavoring to win him back to the fold. A person disfellowshipped from the church may be received again into membership when confession of wrongs committed is made and evidence is given of real repentance and amendment of life, and it is clear that the member will fully submit to church order and discipline. Such reinstatement should preferably be in the church from which the member was dismissed. No church should at any time receive into membership a person who is under the discipline of another church. Such a course condones the offense for which another church has applied discipline, and is not in keeping with the spirit of the golden rule. In case of apostasy, rebaptism should precede reinstatement.

"Right of Appeal for Reinstatement"

"In a case where a church refuses to consider the application of an expelled member for reinstatement, such an individual has a right to appeal to the church for a hearing. The church should not neglect or refuse to grant such a hearing. If it does, the individual has the right to appeal for a hearing to the executive committee of the conference in which the church is located. If, after a full and impartial hearing, the conference committee is satisfied that an injustice is being inflicted by the church, the committee may recommend his reinstatement. But if he is still refused membership by that church, then the committee may recommend him to membership in some other church. On the other hand, if it finds good grounds for sustaining the church in refusing to reinstate the member, it will so record its decision.

"Vote of Censure"

"Discipline may be administered by a vote of censure and by disfellowshipping. When the offense is not serious enough to merit the expulsion of a member from the fellowship of the church, he may be placed under cen-

sure by vote of the church at any regularly called meeting of the church providing the member concerned is notified and is permitted to be present if he so desires. A vote of censure should be for a stated time, such as for one, three, or six months, but it should not carry any provision for severance of church membership in case of failure to comply with any conditions imposed. Proper inquiry should be made at the expiration of the period of censure, to ascertain whether the member under discipline has changed his course. If his conduct is satisfactory, he may then be considered in good standing without any further action. If he has not changed his course, his case should again be considered and such discipline administered as the case requires. It should be understood that a member under censure has not been conditionally disfellowshipped, and should expulsion from the church become necessary, a new action to disfellowship must be taken. An action to disfellowship is effective only when voted by the church without regard to time limits or conditions. A member under discipline should not under any circumstances hold any office in the church during the period the vote of censure has been imposed.

"Church Trials

"It should always be borne in mind that the primary purpose of all church discipline is to bring about spiritual restoration to the erring. Before a church trial is entered upon, every effort should be made to help the offending member to find his way back to a satisfactory experience. If all such efforts fail, the church should exercise its divinely appointed authority in the administration of discipline.

"The proper method to be followed is for any one possessing facts concerning the case to lay these before the minister, if he is ordained, or authorized by the conference committee to deal with such matters, or before the church elders. The minister or elders should then endeavor to adjust the matters in controversy. If such efforts have failed, the offending member should be brought to trial. Counsel should be sought from conference officers as to the proper procedure in bringing about the church trial. If the charge brought by a member concerns a personal offense against the one complaining, the minister or elders should take no notice of the matter until the accuser gives satisfactory evidence that he has fully complied with the Master's instruction in Matthew 18:15-17."

Lay Evangelism

WHEREAS, God has endowed the church with members who are qualified to hold Bible studies and cottage meetings, and some with special ability for public evangelism,

We recommend, 1. That our conference workers and church officers at all times be on the watch for church members who show ability for or could be trained to do this larger evangelism, and endeavor to enlist them in such service.

2. That the church board and conference workers pray with these lay workers and help them by giving instruction in methods of labor, wherever this is possible, through Bible training classes and lay preacher institutes.

3. That conference or mission field workers assist them in getting started in this lay evangelism, and especially in the closing meetings of each effort, so that the souls interested may be gathered into the fold.

4. That a committee be appointed by the General Conference Committee to bring to the next Autumn Council plans for a field-wide movement carrying a spirit of revival into all our churches, and uniting workers and laity in an all-out soul-winning endeavor.

Cooperation With Evangelists

We recommend, 1. That during public evangelistic campaigns, Missionary Volunteer executive committees in those churches supporting the effort, in counsel with the evangelist, make provision for their respective societies to cooperate wholeheartedly with the evangelistic campaign by attendance at the meetings and participation in such activities as they may be qualified for, such as literature distribution, music, ushering; and,

2. That definite plans be laid which will make it possible for the society to carry on its regular functions by setting a time for the society to have a short, weekly meeting for prayer, counsel, gathering of reports, and the consideration of the different phases of the society work.

Revision of 1938 Autumn Council Action Regarding Languages and Countries

In listing forms of speech in which Seventh-day Adventists are conducting work,

We recommend, 1. That the expression "languages and tongues" be used in our statistical records in listing the forms of speech in which work is being done.

2. That only dialects in a given language differing to such an extent that those speaking in one dialect need an interpreter to understand another, be designated as "tongues."

3. That it be considered that work is being conducted in a given language or tongue when a worker uses the language or tongue in conducting evangelistic services—either directly or through an interpreter—or when regular medical, educational, or other mission activities are being carried on among the people of the particular language area, or when there is a group of persons, connected in an organized way with the denomination, such as in Sabbath school or church service, worshiping in such language or tongue.

4. That in listing languages or tongues in which printing is done, mimeographed publications be included only when regular denominational books, tracts, or periodicals are produced in substantial quantities by some such duplicating method; and further,

We recommend, That the designa-

tions of the several sections of the world field in which Seventh-day Adventists are conducting their work be based on the lists of countries, islands, and island groups published in such authoritative works as the *World Almanac*, and the *Statesman's Yearbook*.

Strengthening Ministerial Association Provisions

WHEREAS, There is urgent need of aiding and strengthening our ministerial and Bible instructor workers throughout all divisions, that their service may become increasingly effective and fruitful; and,

WHEREAS, The primary purpose of the Ministerial Association is to afford such needed help through its established provisions; therefore,

We recommend, 1. That division committees be encouraged to give study to ways and means of strengthening the work of the Ministerial Association within their fields.

2. That modified editions of *The Ministry*, in leading non-English languages, be published by the divisions where and when the need warrants it and that these editions be patterned after the parent *Ministry*, such as those already being published in the South American and Inter-American Divisions;

3. That our world body of workers be enlisted in the United Study Plan, following the Ministerial Reading Course in English wherever it can be read, others to be provided with suitable non-English courses wherever feasible;

4. That cooperative plans be formulated between divisions using the same languages, for the translation of leading English Ministerial Reading Course books or portions for overseas workers who cannot read English;

5. That our local conferences and mission fields be encouraged to provide *The Ministry* to lay preachers who actively hold meetings for the public, and leading local elders who regularly conduct services for our people; and,

6. That in every division, periodic evangelistic councils and ministerial institutes be planned to cover the various sections of the division at reasonable intervals.

Bible Instructor Credentials

We recommend, That Bible Instructor Credentials be restricted to those of experience and demonstrated ability, who are making the Bible work their calling, with an appropriate Bible Instructor License only for temporary helpers.

The above recommendations from the Plans Committee were adopted.

The following report from the Finance Committee was presented:

Faithfulness and Liberality

"*We recommend*, That the following statement be adopted and given wide distribution:

The divine plan of tithes and offerings enables the Christian to combine practical benevolence with the spiritual exercises of religion, and to have a part in bringing the blessings of the gospel to others. The plan was

recognized and adopted by the early leaders of this movement. It gives each worker and each church member a definite share in the progress of the third angel's message in all parts of the world. The opening doors of opportunity, together with the serious political, social, and economic conditions which now confront us in all lands, call for a new and deeper devotion on the part of every Advent believer as the day of God draws near.

Now is the time to dedicate to the cause of God the means that have been entrusted to us. The results of the war will make it necessary for the denomination to expend large sums in the reconstruction and rehabilitation of its work, as well as in providing for extension and enlargement.

We wish our church leaders everywhere to convey to our people the sincere and heartfelt gratitude of the delegates to this session of the General Conference for their unflinching faithfulness in tithe paying and their liberality in systematic giving. This has made it possible to maintain a steady advance in most fields in spite of the unfavorable and perplexing conditions which have prevailed on every hand during recent years.

It is the earnest and prayerful hope of this assembly that the prospering hand of God may continue to be manifest in behalf of our dear people throughout the world as they reconsecrate their all to the finishing of His work. We feel assured of their loyal co-operation in putting into effect the following resolutions concerning the financial support of the cause to which we all have dedicated our lives:

1. That we remind ourselves and our people regularly that there is still time to lay up treasure in heaven through generous gifts to the Lord's work, and that the opportunities for so doing are swiftly passing away.

2. That we carefully consider if this is not the time to make larger sacrifices than ever before, disposing of surplus holdings and making greater investments in the salvation of souls at home and abroad.

3. That wills, legacies, and other bequests to the cause of God be also encouraged.

4. That although we confidently expect substantial increases in future appropriations to mission lands, we recognize that the home bases will be unable to increase their grants in proportion to the needs of the rapidly growing work which we feel assured will come, and therefore we call upon our believers in all lands which have formerly been dependent to a substantial degree upon appropriations from the home bases, to develop their indigenous resources with a view to greatly increasing their local financial income, so that the work may continue to advance and enter new territory.

5. That in all fields, those responsible for administering the funds provided adhere to the policy of sound economy, not being misled by the increase in funds which has come during recent years, but rather guided by the sobering fact that we are a small peo-

ple with sharply limited resources and should go forward with consecrated caution as we extend our lines of advance to the limits of our world-wide territory.

As delegates, we pledge ourselves to join heartily with our people everywhere in summoning all our resources and pressing forward in the fear of God to the completion of our Heaven-appointed task.

Riverside Sanitarium Building Program

We recommend, That in order to complete the building now under construction and avoid the delay and additional expense which would be caused by interruption in the work, an additional appropriation of up to \$100,000 from available funds be granted the Riverside Sanitarium, with the understanding that a full report will be made at the 1946 Autumn Council.

Rehabilitation Offering

We recommend, That the Rehabilitation Offering for 1946 be set for September 14; that it be combined with the Missions Extension Offering, and that the portion of the offering set aside for Missions Extension projects be ten per cent above the amount received in 1945.

General Conference Office Space

A committee that was appointed to make a survey of the crowded condition of the General Conference Office Building, submitted the following statement:

"Ten years ago the General Conference office was comfortably filled, and our entire basement, except for the mailing and duplicating departments and vaults, was available for storage space. In the intervening time, the demands of the work have necessitated the addition of from one to three secretaries in several departments of the office, together with the stenographic help required to care for the correspondence of these secretaries. There have also been added to our office the following:

"International Insurance Company with a staff of five persons.

"The White Publications with a staff of four persons.

"Radio Commission with a staff of four persons.

"War Service Commission with a staff of two persons.

"Department of Purchase and Supply with a staff of five.

"Ten years ago the Purchasing Department was being cared for by L. A. Hansen along with his work as Secretary of the Medical Department; hence the present set-up constitutes an entire addition to the staff as it was constituted ten years ago.

"Ten years ago the Bureau of Home Missions Miscellaneous Languages Department was located outside of Washington. Elder Halswick, who, as head of the Bureau of Home Missions, carried the work of the Miscellaneous Languages Department, now has his office in the General Conference building.

"Due to an ever-expanding work and our inability to get our printing work done promptly outside of our own office, our printing staff and equipment have been more than doubled during the last ten years, but with no addition of floor space—a need which is keenly felt.

"In an effort to accommodate added departments and staff members, rooms formerly used as storage space in the basement have been turned into offices and a number of our larger rooms on upper floors were partitioned off in order to make two small rooms out of one large one. This has been done as much as seemed practicable.

"So crowded has our office become that we cannot take care of our present staff as now constituted. Some members of the staff have had only temporary tenure of the space allotted to them, since the room given to them was available only because the one occupying it was away on an extended trip. Upon the return of such person, it has become necessary to find some other temporary location for such members of the staff, simply because there was no vacant room to which they could be assigned. Even the employment of an extra stenographer has presented a serious problem, because of the lack of office space. We have been under keen embarrassment because we have had no spare office room which we could offer to visiting members of the General Conference Committee where they could sit down and write and do their work.

"The General Conference Committee recently authorized Dr. E. A. Sutherland to come to Washington to act as Co-ordinator of the Rural School Work in North America, but at present there is no room at the disposal of the General Conference which can be assigned to him and his stenographer.

"What was formerly storage space in our basement has been turned into offices and we are practically without any storage space for supplies or for baggage which frequently is shipped to us by appointees and others who may be passing through Washington. This has necessitated filling our halls with materials which at times offer a hazard as well as inconveniencing the work of the office.

"At the present time all large shipments of mail or express must be prepared for shipment in our Printing Department, which is already overcrowded, because there is no other place where it can be done. All incoming shipments of freight and express find a resting place in our basement hall until other disposition is made of them.

"Altogether, we feel that we have reached a condition which is not only difficult and embarrassing, but it is hindering the efficiency of the work of the office. We believe that this condition can be cured only by the provision of additional office, storage, shipping and printing room space. We appeal for an early consideration of this urgent need."

In view of the foregoing statement from the General Conference officers,

We recommend, That the Executive Committee be authorized to take such steps as may be necessary in order to provide adequate office space at our Washington headquarters.

Permanent Records of Denominational Property

WHEREAS, The General Conference policy provides that titles to all church properties be vested in the conference association (*Working Policy*, p. 192); and,

WHEREAS, The legal requirements of several countries in which our work is established vary considerably, making it advisable for property titles to be held in some cases by the General Conference Corporation and in others by a local organization; and,

WHEREAS, The political vicissitudes through which the world is constantly passing seriously affect property rights; and,

WHEREAS, Copies of deeds, mortgages, contracts, and similar documents are of inestimable value in helping to preserve a true and complete record of denominational properties and ownership, with the terms, conditions, and incumbrances affecting them; therefore,

We recommend, 1. That the Treasurer of the General Conference be directed to obtain from all organizations holding real property, the following:

a. Photostatic or certified copies of all deeds, mortgages, and contracts or other documents covering the acquiring and holding of real property by any Seventh-day Adventist organization, also certified copies of all last wills and testaments wherein any Seventh-day Adventist organization is a beneficiary.

b. A list, on a suitable form, of all real property with brief description stating the location, name of legal holding body, original cost whether met by General Conference appropriation in whole or in part, date acquired, cost of improvements, rate of depreciation, and amount of incumbrance, if any.

c. That data be furnished the General Conference Treasurer annually as additional property is acquired or major improvements effected, or as property is disposed of.

2. That the property data called for under sections a and b of this recommendation be forwarded to the Treasurer of the General Conference, with the financial statements for the year 1946, or for the fiscal year next following.

3. That the property data thus acquired be properly docketed and filed in suitable, fire-resistant containers, and be in the custody of the General Conference Treasurer.

Ministers Coming Into Our Denomination From Other Denominations

WHEREAS, In these latter days we are to expect ministers of other denominations to accept the truths of the advent message and to desire to connect with and labor in the cause, and,

WHEREAS, Because of their background in training and experience it is necessary for them to spend some time

in adjusting their thinking and in becoming thoroughly acquainted with our message, our plan of organization, and the methods of conducting our work; therefore, in order to afford them this opportunity,

We recommend, 1. That where ministers of other denominations in North America accept our message or manifest a deep interest in its study with the intention of becoming preachers of it, we encourage them to spend a period of study in the Theological Seminary provided their previous education is sufficient to qualify them for that type of training, thus affording them time and opportunity to concentrate on such study under the most favorable circumstances.

2. That during such a period of intensive study and transition their financial support be provided by the General Conference.

3. That such expense be cared for by the General Conference Contingency Fund, and be granted by action of the General Conference Committee.

4. That for such ministers who accept the truth in our overseas divisions we ask the division committees concerned to give the necessary guidance and support while they attend college there, or while they attend our colleges or Theological Seminary in America.

5. That the eligibility of such ministers in North America for financial support of this kind shall be determined by the General Conference Committee on the recommendation of the local and union conferences concerned; and that the eligibility of those accepting the truth in other divisions be determined by the division committees on the recommendation of local and union missions concerned.

The above recommendations from the Finance Committee were adopted.

The following report from the Plans Committee was presented:

Relationship of Institutional Boards of Management, and Local Boards and Managers in Institutions

We recommend, That for the sake of uniformity the following general principles be recognized in the relationship of boards of management and local boards and house committees:

1. That boards of management of our institutions are the constitutional bodies to which has been delegated full authority to control and manage the institutions in harmony with established working policies.

2. That where circumstances indicate the necessity for appointment of a local board, administrative committee, or house committee, the board of management should make such appointment, and should in a written statement clearly define the duties and limitations of such local board or house committee. The board of management should outline important projects and policies and hold the local board or house committee responsible to carry them out as instructed. The local board in administering the affairs of the institution should be limited in its expenditures to a sum which shall be clearly defined. All proposed expendi-

tures for new enterprises, equipment, or repairs in excess of the sum indicated shall be brought to the board of management for authorization. Minutes of the local board or the house committee shall be kept and circulated as directed by the board of management so they may be always informed of the proceedings of the local board. It should be understood that all authority of management is vested in the board of management, and that local boards or house committees exercise only such authority as has been delegated to them by the general board of management.

3. Administrators of institutions, enterprises, and branches are the persons chosen to give effect to the managing authority of the boards. Powers, rights, and authority of management are not vested primarily in such persons, but in the respective boards from which they take direction.

4. In harmony with these principles each division committee should develop its own policy of board of management and local board or house committee responsibilities and relationships in such detail as the circumstances within the division and the conditions in the institutions may indicate.

The Spirit of Prophecy

We recommend, That the following statement be approved and sent to the believers in the advent message throughout the world:

Two outstanding characteristics of Seventh-day Adventists are the teachings regarding the perpetuity of the law of God, including the Sabbath commandment, and the manifestation of the Spirit of prophecy in the church. Bible prophecy especially mentions these features as reasons for the wrath of the dragon against the remnant church. (Rev. 12:17; 19:10; 14:12.) A hundred years having passed since the beginning of this movement, we appreciate more and more the great blessing of Sabbathkeeping as a memorial of God's power in creation and redemption, and as a test of faith and loyalty. And we increasingly recognize the great value of the Spirit of prophecy which has been given to the church for counsel, reproof, admonition, encouragement and guidance.

Again and again down through the centuries God has sent chosen messengers to call His people to higher levels of spiritual life, and to urge them to greater efforts for the salvation of the lost. Such visitations have been especially marked in times of crisis.

"God hath set some in the church," including prophets "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." 1 Cor. 12:28; Eph. 4:11-13).

The apostle Paul seems to emphasize especially the need of these spiritual gifts in the remnant church, for he writes: "So that ye come behind in no

gift; waiting for the coming of the Lord Jesus Christ." 1 Cor. 1:7.

True messengers of God do not seek for such responsibilities. They are not self-appointed, neither are they chosen by the church. (1 Peter 1:21; Heb. 5:4.) It was during a time of tension and confusion of religious thought, after the great disappointment regarding the coming of the Lord in 1844, that God chose a timid maiden of seventeen to bring to His people messages of courage and guidance. The supernatural manifestations in the visions of Ellen Harmon, her clear Biblical teachings, the rebuke of fanaticism, the power of God attending the presentation of the messages, and her practical instruction regarding such subjects as publishing the message and church organization, convinced those sober pioneers that her messages were from God. And through her seventy years of service in this cause, Ellen White's teachings, oral and written, always exalting Christ and calling the church to a deeper spiritual experience, had a tremendous influence in molding the work of the advent movement. Aside from her devotional messages and her vivid portrayal of the agelong conflict between good and evil, she gave instruction regarding the development of all departments of an ever-expanding work—methods of evangelism, the science of health and the establishment of medical institutions, a system of Christian education, the conduct of a great religious publishing business, and other lines for which she personally had no special aptitude or human preparation. And, significantly, what she has written regarding the science of healing, the principles of education, and the salesmanship of religious literature has been recognized by high authorities in medical science, education, and publishing, as scientifically correct and as advanced thinking along these lines.

Some years after Mrs. White's death a president of the General Conference epitomized the value of her writings as follows: "The fruit of these writings is such as to reveal that their origin is of God. They lead to the most perfect standard of morality. They discountenance every vice, and exhort to the practice of every virtue. They point out the perils through which we are to pass on our way to the kingdom. They reveal the devices of Satan. They warn us against his snares. They have protected us from fanatical and unreasonable men and movements. They have exposed hidden iniquity, and have brought to light concealed wrongs, laying bare the evil motives of the false-hearted. They have repeatedly aroused the church to greater consecration to God and to more zealous efforts for the salvation of the lost and erring."

Since Mrs. White's death her writings have had an ever-increasing influence in the church and also among those not of this faith. Though her pen has been laid aside and her voice stilled, the Lord yet speaks to His people through these writings and will continue to speak to the end of the journey.

Although these messages were given through the manifestation of the gift of prophecy, neither Mrs. White nor the church has ever regarded them as a substitute for the Holy Scriptures; but rather as instruction, warnings, and admonitions for the guidance of the church during the perils of the last days. Concerning this matter Mrs. White said in her first published booklet:

"I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the last days, not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth."—*Christian Experience and Views* (1851), p. 64. Nor did she ever lose sight of the proper relationship of her writings to the Word of God. Late in her experience the servant of the Lord in "An Open Letter" addressed to "All Who Love the Blessed Hope," in speaking of her writings stated that: "Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light."—*Review and Herald*, January 20, 1903.

In an official statement the pioneers of this movement, meeting in a general conference in 1855, expressed absolute confidence in the revelations through Mrs. White and also made very plain the attitude of the church on their relation to the Bible as follows:

"Nor do we, as some contend, exalt these gifts or their manifestations, above the Bible; on the contrary, we test them by the Bible, making it the great rule of judgment in all things; so that whatever is not in accordance with it, in its spirit and its teachings, we unhesitatingly reject. But as we cannot believe that a fountain sends forth at the same place sweet water and bitter, or that an evil tree brings forth good fruit, so we cannot believe that that is of the enemy which tends to unite the hearts of the saints, to lead to meekness and humility and holy living, and incites to deep heart searching before God, and a confession of our wrongs."—Report of Conference, *Review and Herald*, Dec. 4, 1855, p. 75.

Neither Sister White nor the church has ever claimed verbal inspiration for her writings. She said: "Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always inclose in marks of quotation."—*Review and Herald*, October 8, 1867. And this devoted servant of God in a personal letter addressed to the President of the General Conference expressed her own humility and carefulness in the sacred work committed to her in the following:

"I walk with trembling before God. I know not how to speak or trace with pen the large subjects of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for

fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God, and say, 'Who is sufficient for these things?'"—*The Spirit of Prophecy in the Advent Movement*, p. 44.

As indicated in the prophetic word (Rev. 12:17) the gift of prophecy as manifested in the remnant church is a special object of Satan's attack. There have been attacks against the work of Mrs. White from the beginning until now, especially from those who have apostatized from the church. Most of the attacks have been mere puerile quibblings by those who have rejected admonitions from the Spirit of prophecy concerning their wrong course of action. That there may be honest questionings in the minds of some, we freely admit. There are even some things in the Holy Scriptures, as the apostle Peter said, that are "hard to be understood." (2 Peter 3:16.) It would be strange indeed if there were not found among the thousands of pages that have come to us through the Spirit of prophecy some things difficult to comprehend, especially by those far removed from the circumstances under which some of the messages were given.

Jesus said, "Ye shall know them by their fruits." After all, it is the results of the manifestation of the Spirit of prophecy among us which constitute the test of the validity of this gift. The harmony of the writings of Mrs. White with the Holy Scriptures, the fruits of repentance and holy living manifested in the lives of those who read and follow these teachings and the example of Mrs. White's noble life of service, are evidences of the genuineness of her messages, which for one hundred years have successfully stood every test applied by friends and foes. When she died a well-known magazine summed up her life and works in these words:

"She was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride, and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess."—*The Independent* (New York), August 23, 1915.

As delegates to the forty-fifth session of the General Conference at Takoma Park, Washington, D.C., U.S.A., in June, 1946, we are happy to express to the constituency of the advent movement throughout the world field our unbounded confidence in the gift of the Spirit of prophecy, which has been manifested among us from the beginning.

We heartily commend to you, dear fellow believers, the writings which have come to us through the Spirit of prophecy, and urge a prayerful study of these Heaven-sent messages, presenting clearly the way of entrance into a life of fellowship with God and how to render acceptable service in soul winning and giving counsel regarding the conduct of the work of the church in the critical period just ahead.

"Believe in the Lord your God, so

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

Ingathering Paper

WHEREAS, An estimated saving of \$10,000 in printing costs would be effected if the page size of the North American Ingathering Magazine were increased to 7 x 10 inches (which is the size of the *National Geographic*) and the number of pages decreased from 28 to 20 pages including the cover; and,

WHEREAS, This plan would provide approximately the same printing space as a 28-page magazine of the present size, and would give opportunity for better arrangement of material; therefore,

We recommend, That the 1947 Ingathering Magazine published in North America in the English and other languages, including the Jewish, be produced with page size 7 x 10 inches and that the number of pages be reduced from 28 to 20 pages including the cover.

Literature Ministry

WHEREAS, We are admonished through the writings of the Spirit of prophecy that "the printed word of truth is to be translated into different languages and carried to the ends of the earth," that leaflets and tracts, papers and books are to go in every direction; and that "our publications . . . are instrumental in bringing as many souls to Christ as the preached word," that "whole churches have been raised up as the result of their circulation."—*Christian Service*, pp. 149, 151, 146; and,

WHEREAS, Events transpiring throughout the world are awakening the inhabitants of earth and opening the way for calling attention to God's message for this hour; and,

WHEREAS, There is a very general movement on foot by many evangelistic organizations of all denominations to print and circulate small tracts of soul-winning appeal by the millions, indicating that the Spirit of God is impressing hearts with the effectiveness of Christian literature ministry at this time,

We recommend, 1. That our publishing houses in North America and in all division fields give careful study to producing new and up-to-the-minute tracts and small books, prepared in such a form as to arrest the attention of the public and place in the hands of the millions of all tongues and languages the message of God's truth for this time.

2. That all conference and mission committees lay definite plans for the widespread distribution of this literature through all avenues of personal contact open to lay members, as well as all conference leaders and workers, such as house-to-house visitation, through the mail, placed in reading racks and in hotels and offices of business and professional citizens, and supplies constantly carried about for miscellaneous scattering everywhere in the daily contacts of life.

3. That in connection with the publication and scattering of this literature, far-reaching plans be laid for definitely following up the interest developing from this widespread seed sowing, through other appropriate phases of literature circulation, Bible studies, Bible correspondence schools, and personal visitation.

Jewish Literature

WHEREAS, We are told in the Spirit of prophecy that in the last days many Jews will accept the third angel's message, and at the present time it is apparent that there is a spiritual awak-

ening among these people and they are found to be especially susceptible to Christian kindness and personal interest in their spiritual and temporal welfare; and,

WHEREAS, The Jewish Department of the Bureau of Home Missions of the General Conference has prepared a series of tracts especially adapted through a definite plan to appeal to people of the Jewish race.

We recommend, 1. That each division, conference, and mission committee give study to the adaptation of this series of tracts to meet the need of the Jews living in its territory; and,

2. That we urge our churches in territories where there is a Jewish population to adopt this systematic plan for carrying the third angel's message to the millions of Jews yet unwarned, thus hastening the finishing of the work of God.

Service Men and Women

WHEREAS, The large majority of the men and women who went out from our homes and churches into military service in response to the call of their respective countries, serving in all the theaters of operation in the world, remained true to God and their religious convictions and practices notwithstanding military pressures and forbidding conditions; and,

WHEREAS, They searched out others of like faith wherever they went, both in the homelands and in overseas countries and islands; encouraging believers whom they met by joining with them in worship, in Sabbath school, and in other services and activities, and thus devotedly lived their faith while serving their respective countries; and,

WHEREAS, They were faithful in their tithes and offerings and made liberal gifts to help rehabilitate destroyed



All Is Activity Around Conference Headquarters at the Sligo

churches and institutions; therefore,

Resolved, That we hereby place on record our sense of profound gratitude for the fortitude and constancy of these Seventh-day Adventist servicemen and women and convey to them by this action our fervent commendation for the excellent record they have made, a record which has redounded to the good name and honor of the church and truth they love.

Grain Conservation

WHEREAS, Millions of people are destined to starve to death in Europe, India, and China, unless grain is furnished to them within the next few months; and,

WHEREAS, Millions of bushels of grain are used annually in the manufacture of whisky, ale, and beer, therefore,

Resolved, 1. That we, the delegates to the forty-fifth session of the General Conference of Seventh-day Adventists assembled at Takoma Park, Maryland, June 5 to 15, 1946, do hereby petition the Congress of the United States to take measures to conserve the grain that is used to manufacture liquor, which is not a necessity, and that it be used to feed the starving millions during this dire famine and emergency; and further,

2. That we pledge ourselves to every activity within our power to co-operate with the objective of this resolution.

Recommendations Regarding Health Food Work

WHEREAS, There has been a gratifying advance and expansion in health food work; and,

WHEREAS, There is a recognized need for cooperation among manufacturing plants and coordination of this work with its various enterprises; and,

WHEREAS, The following instruction indicates the importance of this work:

"In all our work we should remember that the health food work is the property of God. . . . It is God's gift to His people."—*Testimonies for the Church*, vol. 7, p. 128.

"The manufacture and sale of health foods will require careful and prayerful consideration."—*Ibid.*, p. 124.

We recommend, 1. That the Medical Department of the General Conference foster the co-ordination of the health food work throughout the world; and,

2. That the Medical Department assist in developing and directing research in the improvement of food products now being manufactured and in the preparation of new products which shall be of value in an adequate, balanced, vegetarian nutrition program; and,

3. That the Medical Department encourage and give assistance in the training of personnel to foster and effectively teach nutrition, health cookery, etc., in harmony with the following instruction:

"Wherever the truth is proclaimed, instruction should be given in the preparation of healthful foods. God desires that in every place the people shall be taught to use wisely the products that can be easily obtained. Skillful teachers should show the people

how to utilize to the very best advantage the products that they can raise or secure in their section of the country. . . .

"From the beginning of the health reform work, we have found it necessary to educate, educate, educate. God desires us to continue this work of educating the people."—*Ibid.*, p. 132.

Junior Uniforms and Insignia

WHEREAS, The Missionary Volunteer and Vocational Honor classes with their insignia and uniforms are essential equipment in our work of creating, directing, and making the interests of juniors church-centered; and,

WHEREAS, These supplies are also essential in the training of those who plan to become Junior counselors and leaders; and,

WHEREAS, Our Junior progressive class work has outgrown the present facilities for supplying the field with these essential materials for carrying on our Junior program; and,

WHEREAS, The supply and control of these progressive class materials have now become a problem involving the various world division fields;

We recommend, That the insignia, uniforms, and uniform accessories pertaining to the Missionary Volunteer and Honor classes be taken over and stocked by the General Conference Department of Purchase and Supply, and made available to the Missionary Volunteer departments of the world field in harmony with the general policy of control and requisitioning which is now in operation.

Appreciation to Columbia Union Conference

WHEREAS, The Columbia Union Conference courteously accepted the temporary responsibility of serving as a supply bureau for Missionary Volunteer uniforms and accessories and craft materials until a permanent center for distribution could be established;

Resolved, That we thank the Columbia Union Conference for the valuable assistance and service it has rendered to Seventh-day Adventist young people both in North America and countries overseas.

[The above recommendations from the Plans Committee were adopted.]

Representation at the Vatican

The delegates from the United States of America voted to adopt the following resolution:

That our Religious Liberty Department be requested to prepare a statement placing this denomination in the United States of America on record as protesting, along with other Protestant bodies, against official representation of either the government or the President of the United States at the Vatican, and hereby authorize our General Conference officers to submit the statement to the proper authorities.

Partial Report of the Nominating Committee

ASSOCIATE SECRETARY OF THE GENERAL CONFERENCE
A. W. Cormack

GENERAL FIELD SECRETARIES OF THE GENERAL CONFERENCE

L. H. Christian
W. E. Read
M. L. Andreasen
Frederick Griggs
M. E. Kern
Meade MacGuire
R. Ruhling

DEPARTMENT OF EDUCATION

Associate Secretaries
J. E. Weaver
L. R. Rasmussen

HOME MISSIONARY DEPARTMENT

Associate Secretary
Henry Brown

MEDICAL DEPARTMENT

Associate Secretaries
Miss Lois Burnett
Miss Winifred McCormack

PUBLISHING DEPARTMENT

Secretary
W. P. Elliott
Associate Secretaries
E. E. Franklin
D. A. McAdams
George Huse

CHINA DIVISION

Secretary
N. F. Brewer
Treasurer
W. E. Abernathy
Associate Treasurer
S. J. Lee
Auditor
W. E. Abernathy
Educational Secretary
D. E. Rebok
Home Missionary Secretary
G. J. Appel
Medical Secretary
Dr. Herbert Liu
Publishing Secretary
E. L. Longway
Associate Publishing Secretary
Tong Shin Shu
Sabbath School Secretary
John Chen
Ministerial Association Secretary
C. I. Meng

FAR EASTERN DIVISION

Educational Secretary
A. M. Ragsdale

Home Missionary and Sabbath School secretaryships referred to the General Conference Committee to fill.

Missionary Volunteer Secretary
A. M. Ragsdale

INTER-AMERICAN DIVISION

Secretary
W. E. Murray
Assistant Secretary
E. R. Sanders
Treasurer
W. E. Murray
Assistant Treasurer
E. R. Sanders
Auditor
W. E. Murray
Assistant Auditors
E. R. Sanders
R. B. Caldwell
Educational Secretary
A. H. Roth

Home Missionary Secretary
Wesley Amundsen
Associate Home Missionary Secretary
Harold Brown
Medical Secretary
Dr. Clifford Anderson
Publishing Secretary
J. C. Culpepper
Sabbath School Secretary
Wesley Amundsen
Missionary Volunteer Secretary
A. H. Roth
Associate Missionary Volunteer Secretary
Harold Brown
Ministerial Association, Radio Department, and Religious Liberty Secretary
L. H. Lindbeck

SOUTH AMERICAN DIVISION

Secretary
O. A. Blake
Treasurer
O. A. Blake
Educational Secretary
L. M. Stump
Home Missionary Secretary
Santiago Schmidt
Sabbath School Secretary
Santiago Schmidt
Missionary Volunteer Secretary
L. M. Stump

SOUTHERN ASIA DIVISION

Secretary
A. F. Tarr
Treasurer
A. F. Tarr
Educational Secretary
E. W. Pohlman
Home Missionary Secretary
E. D. Thomas
Medical Secretary
Dr. T. R. Flaiz
Religious Liberty Secretary
A. F. Tarr
Sabbath School Secretary
E. D. Thomas
Missionary Volunteer Secretary
E. W. Pohlman

SOUTHERN EUROPEAN DIVISION

Secretary
M. Fridlin
Treasurer
Robert Gerber
Assistant Treasurer
Pierre Tissot
Auditor
Robert Gerber
Educational Secretary
Otto Schuberth
Home Missionary Secretary
H. Struve
Medical Secretary
Dr. H. Muller
Religious Liberty Secretary
Dr. J. Nussbaum
Sabbath School Secretary
Otto Schuberth
Ministerial Association Secretary
W. R. Beach
Field Secretaries
F. Charpiot
Albert Meyer

TEMPERANCE DEPARTMENT OF THE GENERAL CONFERENCE

Secretary
H. M. Blunden

RADIO COMMISSION

Secretary
Paul Wickman

ELECTIVE MEMBERS OF THE GENERAL CONFERENCE COMMITTEE

E. E. Andross
H. G. Childs
J. R. Ferren
C. B. Haynes
J. J. Ireland
H. C. Kephart
W. E. Macpherson
F. D. Nichol
M. C. Taft
Dr. C. E. Parish
F. M. Wilcox
Manager of the Review and Herald

F. L. Peterson
L. E. Biggs
Eric Jones
G. W. Bowers

We refer selection of other elective members to the General Conference Committee.

We refer to the incoming General Conference Committee the question of providing additional secretaries for the Ministerial Association.

The above report of the Nominating Committee was adopted.

[Reports from the Southern African Division will be presented at the evening meeting. The report of C. W. Bozarth, the division president, will appear in a later issue.]

BENEDICTION: H. D. Casebeer.

L. K. DICKSON, *Chairman*,
J. I. ROBINSON,
T. J. MICHAEL, *Secretaries*.

A Statement on the Voice of Prophecy

By H. M. S. RICHARDS

A YEAR or two ago the Pope of Rome addressed the world by radio, and his first words were taken from the nineteenth chapter of the Psalms, a very suggestive text. He said, "Of course, I know that this scripture refers to the testimony of nature to the true God; but may it not also have a double application and apply to this hour and what we are doing now by the miracle of radio?" You remember the words:

"Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."

Now, these are the special words he referred to, in the next verse: "Their line"—their argument, their doctrine, as one translation puts it—"is gone out through all the earth, and their words"—notice—"their words to the end of the world."

The Pope spoke on short wave, and his words went out to the end of the world.

In the fourteenth chapter of Revelation we have the great sign manual of the advent faith. As a modernist preacher said not long ago, "If it were not for that book of Revelation, there wouldn't be any Seventh-day Adventist Church to bother with." True enough; but, unfortunately for him, the book of Revelation is there. In those first verses of the fourteenth chapter we have the picture of our movement, we believe; and it is a movement that is up and going—not only going, but it is up high. "I saw another angel"—where? "In the midst of heaven." And the angel was flying with "the everlasting gospel to preach unto them that dwell on the earth."

I believe that is the duty of this great movement, to proclaim that message by tongue and pen, and above all by the life. We believe that in our Voice of Prophecy organization we are helping

to fulfill this prophecy. It must go to all the people of the world. That is why we think that the work God has done in North America through the local broadcasts and through the coast to coast broadcasts ought to go to other places. That is why we are arranging for men to come from South America, and we hope from Europe, to make programs, put them on the stations in these various countries, and carry the message throughout the heavens all around the world.

Our quartet is able to sing in almost any language. They made a program in Chinese the other day. And I believe that God has greater and still greater things ahead of us.

We have a contract practically completed now with the Radio Andorra, to give our message to the little country of Andorra, between France and Spain, beamed toward Great Britain, and thus B.B.C., which does not desire to have any competition, will find themselves competing after all. We hope soon to get into the Duchy of Luxembourg, in a program beamed toward England, and also to our American army in England. And we believe with the help of our brethren in Europe we can also go on the air in German and French, and probably Swedish and other languages, and cover all of Europe with the message by air. Why should we wait? Now is the hour of opportunity.

In Cincinnati, Ohio, a great station is now being built, a short-wave station that can speak to any corner of the earth. The Voice of Prophecy has five hours' time under option, but we have no money to pay for the option. We believe that option should be taken up in due time.

The message should go into Russia, into China, and into other lands.

An organization is now being built in Los Angeles to produce radios to sell for two or three dollars apiece to people

in China. This organization is trying to raise money to erect a broadcasting station in China, to preach the gospel by radio in China. We are not in this organization. I think we could be. I believe we should push forward, set our sights on greater and greater things than ever before, because now is the hour, now is the time. Some of these days we will not have the privilege of being on the air.

I am glad to report to you that a few weeks ago the Mutual System offered us fifteen minutes more time. We are glad for this attitude. We know the prayers of God's people are going up everywhere. I know that for any success we may have there is a mighty Niagara of praying going to heaven for the radio work.

Brother Detamore, who is here in the audience, is the one who wrote our correspondence courses. Five hundred thousand people have enrolled in these courses already. Brother Detamore was promotion manager and announcer in the beginning days of our work. Brother Delafield now has that job, and has written the questions to our new Daniel and Revelation advanced course, which can only be taken by those who finish the world-wide course.

J. B. Johnson is our manager now. H. H. Hicks, here on the platform, was manager before him and did a wonderful work. Brother Gillis is home with the stuff. Our treasurer, Brother Barnes, would have liked to be here, and we wish it might have been. Brother Stoehr, head of our foreign language work, is here. All our faithful workers at home wanted to send their greetings to this vast congregation—our stenographers, "filers," etc. In the great day of the Lord, when the Lord hands out the rewards, I am sure their stars will shine just as brightly as those who do other parts of the work. We all have a part in God's service. I am glad we can take part in such a work. We have everything to be happy for. God is doing a wonderful thing.

As we travel about the country, it is surprising how people know us. We went into a big hotel, Maxwell House, in Nashville, about one o'clock in the morning. We were very late. As I approached the desk, the lady picked up the pen and said in a loud voice that could be heard all over the lobby, "Mr. Richards, of the Voice of Prophecy." I said, "How do you know who I am?" She said, "Just my womanly intuition." Well, she never told me anything else. But I am sure that she had seen or read or listened to our program.

Going through the State House in Wisconsin, the secretary to the Governor took me to one side and said: "Now possibly you are the Voice of Prophecy." She had recognized Brother Detamore, the quartet, and me, and so all over the country the message goes to the people who listen. Brother Detamore and Delafield, coming on the train to this meeting signed up everybody in the Pullman car for the course. You can't get away from Brother Detamore. Going the other way we signed up

everybody except two nuns. We were working hard on them when we came to the end of the trip. We are just beginning to realize what there is in this course.

Today I heard from Brother Hoskin. We have two stations in the Philippines, and two more to go on in two weeks. We are marching right on around the world. This denomination should have a short-wave receiving and broadcasting station so we can talk to the world. In *Testimonies*, volume 4, pages 472, 473, the servant of the Lord says, "Christ assigned to me the work of spreading the gospel. . . . He could speak the word, and every son of poverty would be made rich. In a moment of time, He could heal the human race of all their diseases. He might dispense with ministers altogether, and make angels the ambassadors of His truth. He might have written the truth upon the firmament, or imprinted it upon the leaves of the trees and upon the flowers of the field; or He might with an audible voice have proclaimed it from Heaven. But the all-wise God did not choose any of these ways. He knew that man must have something to do in order that life might be a blessing to him." We read in *Testimonies*, volume 3, that there is plenty of money for anything that needs to be done in the cause of God. He has not dispensed with people. He depends upon us, His ministers. He has not written His message on the skies, He has organized the great literature ministry. He has not gone forth and cured people by miraculous powers. He has organized our medical work. He has not proclaimed the message with a voice from heaven. He has left that to our broadcasters. That is what is being done today by dozens of ministers and by the Voice of Prophecy. God has left that work for us to do.

Now we have four reasons to be happy, and those four reasons are given in the first three verses of John 14. Let us repeat the verses together, and the four reasons: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." These are the reasons why we should not be troubled. "Let not your heart be troubled: ye believe in God, believe also in Me." I am telling you, brethren and sisters here today, that a strong faith in God is what the old world needs, and what God's people have. Men are losing their faith in God; the thinkers of our age are wandering in the dark. The books are books of pessimism, because they are not books of God. "Let not your heart be troubled. Ye believe in God, believe also in Me"—in the Saviour. Thank God for the cross, for Jesus, for salvation, for redemption. At the great congregation and parliament of religion in Chicago, at the World's Fair, they had the leaders of all the ethnic religions on the platform—Buddhism, Hinduism,

Zoroastrianism, Confucianism, and on down the line. Those men presented their best in philosophy and morals, and some of them, away back in their religious documents and beliefs, have very high ideals. Last of all a Christian minister said that the difference between the Christian religion and all these other religions was this: In their highest form these ethnic religions gave us a picture of man reaching out after God; but Christianity is God reaching down for man. And the Bible is the revelation of God to man, not the philosophical sayings of men about God. Then at the very end of his talk, he had the great Hallelujah Chorus sung by a very fine choir. And he said, "There is one thing that we offer, and that is salvation from sin—redemption. No other religion offers personal redemption." And when he looked around after finishing, these men one by one left the platform, and only Christ's ambassadors were there. When all these mighty religions that have opposed Christianity have been forgotten in the abysses of time, the name of Christ will be glorified forever and ever.

"Let not your heart be troubled. Ye believe . . . in Me."

And the third reason, "Let not your heart be troubled, . . . in My Father's house are many mansions." My friends, there is a world to come. There is a heaven beyond. There is a life to come for the child of God. The grave is not a blind alley. O friends, no. It is a tunnel, but there is sunshine at the other end. And the Christian as he closes his eyes in this world with his friends about him in the presence of Christ and the holy angels, instantly, as far as he is concerned, opens them again in the presence of a returning Christ.

"Let not your heart be troubled: ye believe in God," in Christ, you believe in heaven.

Last of all, "Let not your heart be troubled," He is coming back again.

Those four mighty reasons ought to make us happy today as we proclaim the message. And I believe the secret of gospel preaching everywhere, in a tent, tabernacle, church, or on the street corner, in the home, and especially on the radio, is that we ought to realize and remember that it is an everlasting gospel we are preaching, not ours. We are to stick close to the cross, always close to the cross. And so—

Have faith in God, on land or on the sea;

Have faith in God, wherever you may be;

Have faith in God, He cares for you and me;

Have faith, dear friend, in God.

ALL over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.—*Acts of the Apostles*, p. 109.

Alumni Groups Meet

BY H. M. TIPPETT

DURING the second week of the Conference, class reunions of various schools were made possible by the large number of workers in attendance from the four corners of the earth. Occasional free hours between Conference meetings provide room for these. Indiana Academy began the procession by gathering in the balcony lounge of the Sligo Church on the evening of June 11. Twenty-four former students and five former teachers, several of them prominent in the world mission fields, were in attendance. Dr. R. W. Woods, dean of Union College, was chairman for the evening. Among those present was Gerald Nash, superintendent of the Zambesi Union; Ed Pohlman, principal of Spicer College in India; Owen Blake of the Philippine Union College; Fred Mote, president of the Upper Columbia Conference; Edward Lugenbeal, president of the Inca Union, South America; Roscoe Moore, president of the Northern New England Conference; and James Cummins, assistant treasurer of the General Conference.

On Wednesday afternoon, a Walla Walla College reunion was held on the lawn in front of the Washington Missionary College library. Dr. G. W. Bowers, president of the college, served as master of ceremonies. One hundred twenty former students, graduates, and teachers spent a pleasant hour together. There were representatives present from every class from 1892 to 1946 excepting the years 1901 and 1904.

Meeting at the same hour as their sister college group, Emmanuel Missionary College alumni and teachers, nearly 200 all told, gathered in the cool Sabbath school basement room of the Sligo Church. Dr. A. W. Johnson, president, along with three former presidents of the college: E. A. Sutherland, Frederick Griggs, and T. W. Steen, made brief addresses. Every graduating class except one since 1910 was represented in the group, according to Orville Dunn, field publicity secretary of the college. He has contacted nearly 150 former students at the Conference. Moving pictures of the campus in its modern improvements were shown by V. P. Lovell, business manager.

Colored Department

(Continued from page 195)

She also teaches the Red Cross home nursing course and the General Conference home nursing course when time permits. Within the past year she has taught three such classes, visited regional and camp meetings, and given talks on health and Christian education, stressing in her talks the influence of the home life from all angles on the lives of our children.

Of major importance was the appointment of three of our colored

workers and their families to the mission field in 1945. These workers were G. Nathaniel Banks and his wife and their two young children; C. D. Henri and his wife; Philip Giddings, Jr., and his wife. They are located in Liberia, West Africa, and have already had some wonderful experiences, and are of good courage. Elder Banks is superintendent of our work in that field.

In reviewing the colored work for the past five years, we desire to express our appreciation, first to our heavenly Father for His guidance and ever-present help in the hour of need; then to the General and union conferences for the most generous and sympathetic support accorded us through these years.

May God help each conference officer and each worker to realize that our task is to bring people into this blessed truth, and may we likewise remember that it takes work, and hard work, to do this. Our prayer is for greater efficiency and deeper consecration. May our ministry be blessed of God in a mighty way, enabling us to present our message to the fifteen million colored people in the North American Division, and those of the world field whom we may reach by our gifts of love and sacrifice, so that many added thousands may respond to the last call of mercy, and thus be prepared for the soon-coming kingdom.

May God keep us ever true and faithful.

Diligence in Prayer

PERSEVERANCE in prayer has been made a condition of receiving. We must pray always, if we would grow in faith and experience. We are to be "instant in prayer," to "continue in prayer, and watch in the same with thanksgiving." Peter exhorts believers to be "sober, and watch unto prayer." Paul directs, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." "But ye, beloved," says Jude, "praying in the Holy Ghost, keep yourselves in the love of God." Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God.

There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God will be seen in the prayer-meeting, faithful to do their duty and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive rays of light from heaven.

We should pray in the family circle; and above all we must not neglect secret prayer, for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God.

Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. Sweet and abiding will be the influence emanating from Him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith, the soul holds communion with God and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength.

Pray in your closet; and as you go about your daily labor let your heart be often uplifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan cannot overcome him whose heart is thus stayed upon God.

There is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God and plead for divine guidance, as did Nehemiah when he made his request before King Artaxerxes. A closet of communion may be found wherever we are. . . .

We need to have more distinct views of Jesus and a fuller comprehension of the value of eternal realities. The beauty of holiness is to fill the hearts of God's children; and that this may be accomplished, we should seek for divine disclosures of heavenly things.—*Steps to Christ*, pp. 101-104.

THE ADVENT SABBATH REVIEW AND HERALD

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Largely Personal

By A. W. SPALDING

THE smooth working of a great convocation like this is a beautiful and comforting thing. The evenings, of course, are the decorative and thrilling parades, though still solidly informative and appealing sessions. The nations of the earth march on and off the platform, with costumes of rainbow hues, with backgrounds of flags and bunting, with tongues and interpreters, with songs of Jesus in many languages, and with tales of witnessing for Christ, of torturing and privations, and sometimes death for the gospel, and with pleas for help from a hundred lands. But when, as last night, we see, interspersing the speeches, the choirs and choruses from the Land of the Rising Sun to the Isles of Spice, march on and off with the precision of armies, none can suppose they just happened to come that way. Though the groups are by no means automatons, it is evident that there has been design and planning and rehearsal. Who does it? In this case the sponsors of the fields involved. But the general machinery of the Conference is managed elsewhere.

The day sessions are divided among the departmental reports and business based upon the reports of the appointed committees. This, too, has been planned. Here is a sheet in everyone's hands, "Schedule of Meetings," a nine-inch square which puts the whole Conference before us on a leaf. The opening morning service is devotional, with mighty messages of faith and warning and inspiration from selected leaders, setting forth the marching orders of the times. The rest is business.

When the Conference meeting opens, reports from committees, mimeographed and abundant, are hustled out by the ushers to the delegates. They have these before them as their discussion proceeds. Where did these come from? There is a secretarial force behind this smooth operation, secretarial both on the upper levels and the lower. And I went back of the scenes to find it.

General of the force is E. D. Dick, Secretary of the General Conference. Besides his public duties, he has the top oversight, and to him the under-secretaries go for consultation on any change of plan, advice, etc. There are four associate secretaries, divided into two teams: A. W. Cormack and H. T. Elliott; T. J. Michael and J. I. Robison. These change duties on alternate days: one day the team takes the work of keeping the minutes of morning and afternoon proceedings, the next they read committee reports and notices to the Conference. They receive from the Conference reporters—Mary Paul, Ruth Conard, Marian Nyman, Esther Benton, Elsie Argent, and Ora Williams—the typed speeches and discussions of the Conference, and with few touches pass them on to the editors.

In the matter of reports, the secretaries receive from the committees,

diligently at work, the mostly type-written copy, give it possibly some literary dressing, pass it to the office stenographers, of whom there are five, who retype and send it to the duplicating department, where Miss Evelyn Wells and Mrs. Marjorie Marsh are in charge of ten girls who, besides writing for delegates as called upon, mimeograph the reports in quantities to supply to the Conference. When the duplicate reports are ready, margin-indexed and stapled, they are delivered to the distributors. C. L. Bond and J. A. Stevens, and they with their ushers deliver them speedily to the delegates.

This is no leisurely process. Things move in the offices with speed and precision, and sometimes I would say with sheer genius. Step aside into the editorial offices. Just this morning I watched out of the back of my head as I sat at the typewriter, the work of

Nora Machlan Buckman, editorial secretary. One person and another came in and asked her questions. The rhythmic staccato tapping of her typewriter never ceased as she answered the questions and gave information—a compartmented brain. The regular REVIEW and HERALD staff has been supplemented by some special writers and helpers. Mrs. Walter Sherman, who as Miss Promise Kloss was for years the predecessor of Mrs. Buckman, was fortunately near enough to be drafted; and the two of them hold the reins in the office and at the Conference editorial table, working with the editors and special writers.

We have come a long way in organization, in detail as well as in scale since the days of '60, when one delegate to a conference for the discussion of organization declared that to organize the church would be to make a throne upon which the man of sin might sit. But the testimony of the Spirit of prophecy said: "The church must flee to God's Word, and become established upon gospel order, which has been overlooked and neglected. This is indispensably necessary to bring the church into the unity of the faith."

THE WHITE HOUSE WASHINGTON

June 12, 1946

Dear Mr. McElhany:

I regret exceedingly that I cannot accept your invitation to address the General Conference of Seventh-day Adventists now in session in Takoma Park. But the unremitting pressure of my schedule these days makes it necessary for me to reserve all of my time for the discharge of official duties. I am sure you will understand.

The troubled world in which we live today needs, perhaps as never before, the stabilizing influence and the strength that religion alone can bring into the life of men and of nations. My message to the conference is: Hold fast to the Christian heritage which we have received from our fathers and by word and deed uphold the ideal of the Great Exemplar.

Very sincerely yours,



Reverend J. L. McElhany,
President,
General Conference of
Seventh-day Adventists,
Takoma Park,
Washington 12, D. C.

Letter Received From the President of the United States and Read to the Conference
by Elder McElhany