

# the REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## Sabbath Morning Sermon

Sabbath, July 15, 1950

By W. H. BRANSON

**F**OR John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5.

These words were spoken to the disciples after Jesus had been raised from the dead. They were among the very last words that He spoke to them, and I believe constituted the last promise that He made to them. "Ye shall be baptized with the Holy Ghost." You remember He earnestly entreated them to remain at Jerusalem until they had received this promise of the Father.

In the nineteenth chapter of Acts we have a record of the apostle Paul down at Corinth: "It came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost?" Verses 1, 2. That was the burning question in the days of the disciples and of the early church, and I believe it is the all-important question for the church in these last days. I was very happy that Elder Dickson spoke to us last night on this subject, and I felt that we should continue this study and direct our earnest attention to this question until we have received the Holy Ghost.

It is no use for us to come together and have a few studies on the need of the Holy Spirit unless we tarry before the Lord until we be actually endued with power from on high, for it is the reception of the Holy Spirit that will bring the blessing to us and not simply an earnest desire for it.

You remember that after He had come forth from the tomb Jesus met with the disciples in the upper room, where they were hiding for fear of the Jews. He spoke comfortingly to them and quieted their fears. He repeated to them something of the importance of their mission to the world, and then He said these words: "Peace be unto you: as my

Father has sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:21, 22. It was an absolute necessity that the disciples should enter into this wonderful experience before they would undertake their larger mission of preaching Christ to all the world.

Christ made it plain that the disciples would utterly fail in their task unless this power accompanied them in their service. This was why He urged them to tarry in Jerusalem and wait for the promise of the Father to be fulfilled to them.

I like this promise of Jesus: "As my Father hath sent me, even so send I you." The work of the church in the world is exactly like the work of Jesus when He was here. His disciples are to go in His stead. The church members are to become ambassadors for Jesus. He had to go back to heaven. We are left here to do the work that He began on the earth. We are told in the Spirit of prophecy that the servants of Christ here in the church were giving God's message to the world, that their work is second in importance only to the work of Jesus Christ Himself. The church has before it today the greatest task that has ever been undertaken since the fall of man.

### Promise of the Comforter

On one occasion Jesus uttered a very hard statement to His disciples. It is recorded in John 16:7, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him to you."

"It is expedient for you that I go away." The disciples could not understand that; in fact, I think they could not believe it. You remember how earnestly some of them pleaded with Jesus that if He was going away to let them go too. But Jesus said, I am not going to leave

you orphans. I will not leave you comfortless. I will come to you. He said He would come in the person of the Holy Spirit—the Spirit of truth. I will send Him in My name, and He is the one who will give you guidance and direction and power in carrying on the work of the church.

### Christ's Representative

I find in *The Desire of Ages*, page 669, a wonderful comment on this scripture. It is expedient, that is, it is best for you, that I go away so that the Comforter may come. The statement says: "The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally." That is because He was clothed with human flesh. He was the Son of man. He could be only in one place at a time individually, personally. "Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of His location or his personal contact with Christ."

It would be a great advantage to some, if Christ were here in America personally, individually; but there is a great work in China and in India and Africa going on. He could not be with the workers there personally as He would be here. That would give one nation a great advantage. But with the Spirit's coming no one could have any advantage because of his location or his personal contact with Christ. "By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high." So while it was a wonderful thing for the disciples to be with Jesus, to eat with Him and dwell with Him, to work with Him and talk with Him personally face to face, actually, according to the words of Jesus, it is a greater thing for Jesus to be with us in the person of the Holy Spirit.

When He was here in the flesh He was with His disciples. As He comes in

the person of the Comforter He is in His disciples. It is a closer relationship. He actually takes possession of their hearts. He comes in and sets up His throne there. He lays hold of the very life itself and lives over again in our flesh the life of the Master and empowers us in the flesh to perform the same kind of work that Jesus performed when He was here in the flesh. So let us not grieve over the fact that Jesus is not here personally, but let us rejoice this Sabbath morning that the Comforter has been given—this Third Person of the Godhead whom Jesus sent into the world and to the church at the time of His ascension to heaven.

We are told that without the Spirit and power of God we will labor in vain to present the truth to others, for it is the efficiency of the Spirit that makes our work for souls successful.

### The Baptism of the Spirit

You will notice that Jesus spoke of the outpouring of the Spirit as a baptism of power. "Ye shall be baptized with the Holy Ghost, and with fire," was the promise of the Master. When this baptism comes it will be overwhelming. It will be an experience that the church has not entered into in its fullness since the days of the apostles. We are told that when the Spirit comes in the form of the latter rain it will come suddenly. It is to be a baptism, an immersion of power, something that will qualify men and women connected with God's church to go out and do a work for God such as has never been accomplished since the fall of man; for the work of God in these last days is to transcend anything that was accomplished even after Pentecost by the early church.

In the days of Elijah the Spirit's power was manifested to this servant of God in a very definite manner. You remember how this man stood on Mount Carmel, practically a lone figure, the only one who was present that day to defend God's truth, to reprove Israel for their sins and apostasy, and to turn them back to God. But this one man, clothed with the power of the Holy Spirit, delivered such a mighty message and accomplished such a great work in calling fire from heaven to devour the sacrifice, that he routed the priests of Baal and the priests of the grove and caused their destruction, and brought about that day a revival in all Israel. Men and women who had turned away from the living God and from keeping His commandments turned back and once again began to obey God. Elijah was not a superman. Sometimes we think of him as such. We are told by James that he was "a man subject to like passions as we are." But he prayed, and God answered his prayers. As a result God clothed Elijah with the power of Omnipotence that made it possible for him to accomplish his task.

### In the Power of Elijah

Then there was John the Baptist, a very ordinary man in appearance, a man clothed in coarse garments, living out in the wilderness and eating coarse food, a man practically unknown until

his ministry began. But this man, under the power of the Holy Spirit, the same power and spirit that Elijah had, was able to draw out into the wilderness—not into the great synagogues and tabernacles and tents or meeting places in the city, but out into the wilderness—thousands upon thousands of individuals who listened eagerly to his message, and turned to God because of the revival that was created in their hearts through his preaching.

Many scriptures tell us that in the last days God will again manifest Himself as He did to Elijah and John the Baptist. Jesus said that John the Baptist came in the spirit and power of Elijah. He was the fulfillment in part of the prophecy that God would again send Elijah—not that Elijah would be resurrected and come back to create a revival upon the earth, but that He would send another man like Elijah. And John was that other man. But we are also told that down here in the last days, when God is preparing a people to stand before Him at the second coming of Jesus, a work such as Elijah did and John the Baptist did is to be done in our day.

"It shall come to pass . . . , that I will pour out my spirit upon all flesh," is the promise concerning these latter days. "Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit." Joel 2:28, 29. You remember those promises to the people who are closing the work of God in the earth.

It was only through the power of the Holy Ghost that the disciples were able to accomplish the task that the Lord gave to them. But we are particularly interested this morning in the promise of God that in these latter days not only will there be another visitation of the Holy Spirit such as came to Elijah and John and the apostles, but there will be the greatest visitation, the most overwhelming coming, of the Spirit that the church has ever experienced and the world has ever witnessed.

### How May We Receive the Spirit?

Now, the question: How may I receive the Holy Spirit? That is really the subject of my talk this morning. Jesus breathed on His disciples and said unto them, "Receive ye the Holy Ghost." It was not a command that He was giving to them. It was not something that He was forcing upon them. This was an appeal, it was an entreaty. It was an earnest urge on the part of Jesus for them to do something. I believe that we may receive the gift of the Holy Spirit in these last days on exactly the same terms that He was received by the early church at Pentecost. The way they received the Holy Spirit was first by recognizing and confessing their sins. They turned away from all their sins, and if any man had injured his brother, he confessed it to him.

Sins, of course, should only be confessed to God. We do not have a confessional in our church, because we don't

believe in it. One man should never confess his sins to another man. But our faults, the things we have done to injure our fellow men, those must be humbly confessed. As far as the injury has gone, we are told, sins should be confessed. That is one thing the apostles did in the upper room. The next thing they did was to ask God to fulfill His promise. There is a third step they had to take, and that was to believe that Christ would fulfill the promise He had made to them. With these three steps—confessing of sin, asking God to bestow the gift of the Holy Ghost, and believing that He would fulfill His word—Pentecost came.

### God's Promise Sure

I believe that every promise that God makes to the church is based on exactly the same conditions. Take, for instance, the promise that God will forgive our sins. Brethren and sisters, how do you know that your sins are forgiven? If you have faith to believe this morning that your sins are forgiven, how do you know it? Well, your answers would be, I have confessed my sins, I have turned away from them to the best of my ability, I have asked God to pardon them, and I believe God's promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9.

How many are there here who believe that promise of God? Will you show me your hands? [Many hands raised.] Thank you. Do you believe it for yourself? Have you confessed your sins, and do you believe this morning that your sins are forgiven? How many do? [Many hands raised.] Thank you. Do you know they are forgiven. Yes, you say, I know they are forgiven, because God is not slack concerning His promises. He always fulfills His part of any agreement. Isn't that the way we secure forgiveness for sins?

I want to turn to page 63 of the old edition of *Steps to Christ* and read just a little comment on that by the servant of the Lord. It says that God promises that He will forgive our sins for us and make us whole if we will ask Him. "You believe that promise. You confess your sins, and give yourself to God. You will to serve him. [That is, decide that you want to serve Him.] Just as surely as you do this, God will fulfill his word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact."

### Preparation for the Spirit

Oh, I thank God for that wonderful promise this morning. Brethren and sisters, that is a message of hope to every sinner, to every man, or woman, or child who has evil propensities in his life that are unconquered. We are told that God will subdue all our iniquities, He will remove our sins and cast them behind His back, cast them into the depths of the sea, and remember them against us no more forever.

"It is so if you believe it. Do not wait to feel that you are made whole, but say, 'I believe it; it is so, not because I

feel it, but because God has promised it."

The promise of the Father concerning the gift of the Holy Ghost in the latter rain will come to this people on exactly the same conditions as does pardon for sin. Every promise God has ever given will come on those conditions.

I sat in one of these seats the other day while someone was talking about the gift of the Holy Spirit in our first day's program. Someone sitting by me said, "Brother Branson, how will we know when the Spirit comes? Will we see some physical manifestation? will we feel something? How shall we know when the Holy Spirit has visited us in another Pentecost?" The answer, brethren, is that we may not see anything. The cloven tongues of fire may not be visible to our eyes. That is entirely in the hands of God. We may see or hear nothing, but I can tell you what will be our experience. We shall believe something, and when our belief is sufficient to reach out and claim the promise, it will not matter how we feel or what we see, for the promise of the Spirit of God is not dependent upon sight or feeling. It is dependent upon the church of God complying with these same fundamental conditions as we have to comply with when we seek for pardon from sin.

### Receiving the Spirit Through Faith

I am going to read two or three scriptures that I believe will make that clear to us. I think these considerations are fundamental. We have gathered here in this great assembly determined that we shall enter into this marvelous experience during the time of this General Conference session. But, brethren and sisters, in order to do that we must be intelligent as to the steps we must take. I read, "Jesus answering saith unto

them, Have faith in God. . . . Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:22-24.

God's promises are all conditional, brethren, upon our having faith in them and that He will fulfill them. We are told, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

In Galatians 3:14 Paul says that the blessing of Abraham must come on the Gentiles through Jesus Christ, "that we might receive the promise of the Spirit through faith." How may I receive today, this Sabbath morning, the promise of the Spirit? I may receive it by faith. I am not to wait for the cloven tongues of fire. God will send them if it is for our good and to His glory. We are not to wait for the sound of the rushing, mighty wind. We are not to wait for any spectacular demonstration of the Spirit's presence. We are to believe the promise of God, and we are to receive the promise of the Spirit by faith. I read in *Gospel Workers*, page 285:

"This promised blessing, claimed by faith, brings all other blessings in its train."

I read that for a number of years before I really caught all that it said. I was reading, "This promised blessing brings all other blessings in its train." I saw that part of it, but the connecting link I had overlooked. "This promised blessing, claimed by faith, brings all other blessings in its train." If I am ever to receive the blessing of the Holy Spirit, there's something that I must do about it. Jesus said, "Receive ye the Holy Ghost." It was a plea, like His statement, "Behold, I stand at the door, and knock; if any man hear my voice,

and open the door, I will come in to him, and will sup with him, and he with me." Jesus comes into our hearts through the Person of the Holy Spirit when we open the door.

The Spirit of God is here to minister Christ to our hearts. So the question of whether or not we receive this blessing largely depends upon our attitude to the promises of God. It is not because of any withholding on the part of God that the church is not already entered into this experience. It is not because God was not ready, for we have read that years ago the time had already come for the latter rain.

### Many Receiving the Spirit

I have a statement here which says, "We are living in the time of the latter rain." In *Testimonies*, volume 7, I read, "Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference."—Page 33.

We read again of the coming of Elijah and the outpouring of the Holy Spirit, "Power will come from God in answer to the prayer of faith." Thank God for these assurances. The greatest victories gained for the cause of God are not the result of labored argument, ample facilities, wide influence, or abundance of means. So the thing that will help us most in this conference is not the amassing of means with which to carry the work to the ends of the world. That is necessary, but when the power of the Spirit of God rests on us in unlimited visitation, there will be plenty in the treasury. The greatest victories are gained in the audience chamber with God. Hear it now, "When with earnest agonizing faith men lay hold upon the mighty arm of power—" Beloved, we must reach out and lay hold of the arm of God or we shall never receive the baptism of the Holy Spirit.

### No Disappointment for True Seekers

Here is a statement that I think is rather astonishing, one that I want to especially emphasize this morning because I believe this people are right now at the place where they need to do what this says. We have during these past days been earnestly confessing our sins; and I am sure we do so this morning if there is still sin in the heart. We have been reading about the necessity of the power of the Holy Spirit. We have yearned for it in our innermost hearts. We have been pleading with God to grant to us this great gift. Now here is a statement that I think will help us in knowing what to do next: "He who truly seeks for the precious grace of Christ will be sure not to be disappointed." This promise has been given to us by Him who will not deceive us. It is not stated as a maxim or a theory, but as a fact, as the law of divine government. God tells us to come and pray for the latter rain and He will make bright clouds and send showers of rain.

We can be assured that we shall receive the Holy Spirit if we individually try the experiment of testing God's Word. Oh, brethren and sisters, I appeal to you this Sabbath morning to under-



Elder R. A. Anderson Displaying a Beautifully Colored Prophetic Folding Chart Prepared by Evangelist William Ward Simpson for Use by Bible Workers Fifty Years Ago

take that experiment now. You did experience a great confirmation of God's promise when you claimed forgiveness of sin, did you not? You tested God's Word. You did not wait for feeling to come. I have heard many people say, "I don't feel that my sins are forgiven." Well, brethren, we do not need to wait to feel as if they are forgiven. We can claim pardon because of God's promise, because it is written in His Word that He will forgive sins that are repented of.

### God Means What He Says

And so I read here that in exactly the same way and on exactly the same conditions we are to receive the gift of the Holy Spirit. Are you courageous enough this morning to experiment with God? "Prove me now," He says to us in Malachi. God wants His people to reach up their hands and lay hold of His promises as though they had faith in Him, and believe that He meant what He said and is ready now instantly to give to us the things that we desire because He has promised to give them.

God says the gift is for us, the promise is ours, and to our children, and to as many as the Lord shall call right down to the end of time. He has told us that there will be a special, overpowering visitation of the Spirit in the last days, to enable the church to finish its final task of warning the nations and preparing a people to meet the Lord. It is God's own promise. Jesus said it is a promise of the Father, and He said He would fulfill it to us. "But tarry in Jerusalem," and claim that promise.

I read here again, "The gospel message was to be carried to the ends of the earth." It is talking about the days of the apostles. "And they claimed the endowment of power that Christ had promised that the Holy Spirit would be poured out, and thousands were converted in a day."

How did the disciples get this experience, how did they enter into it, how did they receive the Holy Spirit? They claimed the endowment of power. They laid hold of it. So it may be now. Let Christians put away all dissension and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing and it will come. How many believe that? May I see your hands? [Many hands raised.] Come now, brethren. Do you believe God's Word sufficiently to make an experiment this morning?

### An Individual Reception

We are to ask in faith for the promised blessing, and it will come. Beloved, these are promises of God. They are not promises of men. These are words that we can stand upon, solid as the rock. These are the words of Jehovah, and He will never mock us by refusing to honor the faith of a repentant sinner, who cries to Him for the gift and power of the Holy Spirit for service.

I want to repeat, it may not come in a spectacular manner. We were told

years ago, back in 1897, that unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestation of the Holy Spirit in the latter rain. It may be falling on hearts all around us but we shall not discern or receive it. I believe the Spirit of God is going to be poured upon this congregation in answer to prayers of faith.

But brethren, beware. Just because it is poured out upon a man or woman sitting by you in the pew is no assurance whatsoever that you will even know anything about it. You may see no cloven tongues of fire resting upon his head. You may see no dove sent down from heaven, indicating that that individual has received the Holy Ghost. You may hear nothing, you may see no demonstration, but quietly as the morning dew, we are told, the Spirit of God will

fall upon this heart, upon this individual, and upon another.

This is an individual matter. I am not forgiven for my sins because you confessed your sins and claimed pardon. I have to go through exactly the same experience as you and confess my sins to God and turn away from them and ask for pardon, and then believe that I receive it. So it will be with the gift of the Holy Spirit. This day I believe it will fall upon hearts all around us. Shall it fall upon yours and mine, or shall we fail because we have failed to lay hold of the promise or to clear the King's highway for the Holy Spirit? Shall we fail even to discern that the Spirit has been present in this meeting?

I believe that the time has come not only for us to receive the gift of the Holy Spirit but for us also to carry this great blessing to all our churches in the



The Mission Union Training School Contributes Mellow Soothing Music on a Large Specially Made Marimba, Beautifully Designed With Inlaid Colored Wood. The Marimba Quarter Are, Left to Right: Harold A. Habenicht, Jr., Asunción Arias, José Arias, Horacio Hernández (Science Teacher). This Picture Shows Them Playing in the TV Studio KRON in San Francisco

world. I believe that this people must go back from this session of the General Conference with a new song in their mouths, with a vitalized message in their hearts, and with a glowing Christian experience that can be carried right into every church in every country of this world where we have believers.

I am asking the Plans Committee to consider bringing in to this conference a resolution to the effect that we shall go home from this meeting and join our workers back in the field in visiting every Seventh-day Adventist church as quickly as possible, and conduct a few days' revival in those churches, the burden of that revival message to be the receiving of the Holy Spirit. This, of course, involves the putting away of sin, clearing away the rubbish, getting right with God, in preparation for this great experience.

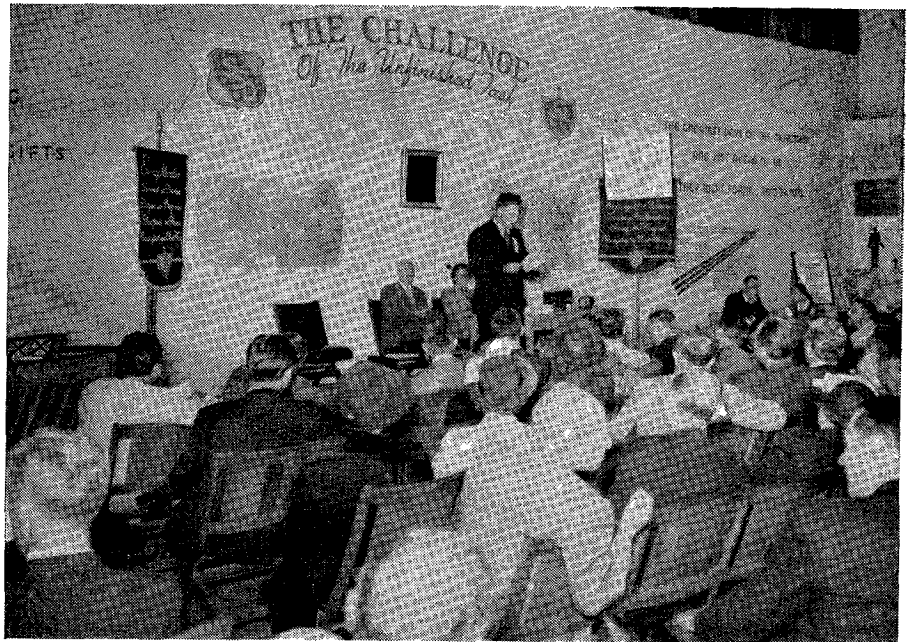
### Call for Revival

I believe there must go out from this session a wave of influence, a wave of power, a wave of revival, that will awaken our churches. There must come a new life, a resurrection power into the experiences of all our people and all our churches. I want to see us send out a word from this session that we are going quickly to visit every church in our ranks, and if we do not have ministers enough to do it, the resolution will say that we will call upon strong, spirit-filled laymen to join us in going to the smaller churches to conduct these revival meetings. I believe you will agree with it.

### Power for Soul Winning

With this renewing of power, which we must believe we will receive at this conference, the church of God ought to be qualified to undertake that larger work that God has said would be done under the power of the Holy Spirit in the last days. We are told that "as on Pentecost thousands were converted in a day, so it will be again under the power of the Spirit falling in the latter rain." I believe we ought to lift our sights in the way of soul winning. I believe we ought to look away above and beyond any goal that we have ever reached, any accomplishment that we have ever seen.

I said to myself a few days ago, I will encourage the brethren to adopt a goal of building our membership up to a million by the next General Conference. I estimated that would mean about a 12 per cent gain each year. But as I have thought since about it, if it is true that we will reach out today, and every day, and lay hold of this promised blessing and receive the Holy Spirit according to God's promise, we ought to go back from this meeting with a cry to our churches to double our membership between now and the next session of the General Conference. Why shouldn't it be? We have spent sometimes ten or fifteen weeks to get thirty or forty into the truth. If we can only enter into that experience where we have tongues of fire as we preach to men, thousands will come in in a day. Why should we lower our vision of what God is able to accomplish? I believe it would please God



A Home Missionary Meeting in Session in Polk Hall "B." Elder Henry Brown Is Addressing the Interested Group. This Hall Is Shared by the Home Missionary and Sabbath School Departments

for us to set as a goal for the whole world field, that during the next four years under the blessing of the latter rain we will undertake to double the membership of this church.

Only one individual saved by each member of the church would accomplish that goal, and I know that it can be done under the power of the Spirit of God. In closing I want to know if there are not several thousands here—I hope everyone—who are willing today to test God's Word. Are you ready to make an experiment to see whether God will fulfill His promise? God's hand is not shortened that He cannot save. It is our sins, our carelessness, our unbelief that has held back the blessing. Oh, brethren, let us reach forth as we have never done before with the arms of faith, and say, "Oh, God, I believe. I believe the promise of the Holy Spirit. I claim it as mine along with the forgiveness of my sins." As many of you as will do that will you rise to your feet?

[The whole congregation stood.]

As you remain standing I am going to ask that everyone of you do your own praying, as Brother Hackman comes here to the microphone and offers an audible prayer. Brother Hackman will voice the prayers of all our hearts, I know, but God must have a word from every one, for this is an individual matter. Brother, sister, will you not just now with bowed head first ask God to take away any lurking sin that may still be in the heart, confess it as fully as you can, and then say, "Lord, I believe the promise. I do believe it, I accept it. I know it is true, and therefore I can depend upon it."

[Here E. F. Hackman offered a prayer of consecration.]

W. H. BRANSON: And now this claiming of the Spirit today must be also a renewed experience tomorrow. Our claiming of the Spirit's presence today at this hour must be a renewed experi-

ence every hour. I cannot receive the Holy Ghost today and be sure that I shall have His power and presence with me tomorrow, unless tomorrow I will lay hold of this power in exactly the same way. Every time a minister goes into the pulpit he should, just before he goes onto the platform, lay hold anew by faith of the power of the Holy Spirit. He may not feel the Spirit's presence, but he has the promise of God.

Every colporteur going to a door with a book that gives the message, has the right before he knocks on the door to reach up and claim the blessing of the Holy Spirit. Every Bible worker, every lay worker, everyone who is doing anything for God in helping to finish the work, should every day and on every such occasion say, "Lord, I believe. Thou hast promised to send the Spirit. I accept it, I lay hold of it." Always, every day and every hour, we must continue to claim the promised blessing, and then we will know what it means to have with us the abiding presence of the Holy Spirit.

LET us, as the peculiar people of God, elevate the standard of Christian character, lest we come short of the reward that will be given to the good and the faithful. Our probation will soon be ended. We must work out our own salvation with fear and trembling. It is those who hold fast the beginning of their confidence steadfast unto the end, that will receive the crown of immortal glory. Those who make so exalted a profession of truth must answer for the trusted capital. Simplicity, purity, forbearance, benevolence, and love should characterize our Christian experience. We must labor continually, by study of the Scriptures and earnest prayer, to keep ourselves unspotted from the world.—MRS. E. G. WHITE in *Review and Herald*, June 3, 1880.

# The Story of the Day

Sunday, July 16

By W. E. READ

**H**OW swiftly the time flies. Already we are halfway through the time allotted for the General Conference session. A few more days, and the delegates will be scattering to the ends of the earth. When the time comes for them to leave, we earnestly pray that they may go forth as did the apostles of old, filled with the Holy Spirit, primed with power from heaven, for the work of reclaiming men and women from the degradation of heathenism and the bondage of iniquity.

As I begin this Story of the Day—for my reporting day begins with Saturday night—the sacred hours of the first Sabbath of the conference are passing rapidly into eternity. We have had a full day, but a blessed day. The testimony of all is that it was the most wonderful Sabbath they ever experienced. Sometimes our friends smile when we tell them that the conference is the best we ever attended. But why smile? Ought not each conference to be better than the one before? This should be and must be so as we near the end of time. Such gatherings should increase in spiritual power and in the consciousness of the presence of God in the midst of His people.

Wherever we turn, to whomsoever we speak, we find the conviction in the hearts of our workers and members that this meeting is bringing to them larger measures of heavenly grace, a richness of experience in Christian fellowship, and a larger vision of the work of God hitherto unknown. We all thank God for this blessed season of refreshing.

Sitting at the reporters' table, we face the great congregation gathered for the Saturday night meeting. Every available seat is occupied. Tonight the auditorium is our only place of meeting. The buildings we have occupied during the day are now used for other purposes. Hence it is impossible to accommodate all who wish to attend. Outside are thousands of our believers. In view of this, arrangements were made to repeat the high points of the evening program for thirty or forty minutes as soon as possible after the regular meeting closes. When the time came for this second service, fully three thousand were in attendance. Now, you may be curious and ask, Why all this interest? Why repeat the service anyway? Let me describe it, and then you will understand. It is Inter-America's night. The delegates and others from that division file onto the platform arrayed in national costumes, and our eyes certainly behold a spectacular, colorful scene.

The service began as usual with a well-planned song service, and, by the way,

we have had the best musical program and artistic renditions of the vocal art in this conference we have ever enjoyed. But this is not the only thing in the conference for which we might rightly employ that adjective. It has been the best organized meeting. We have had the best departmental meetings and the best Ministerial Association gatherings! We have had the best and most colorful missionary pageants, as well as the best attendance. More than all, we have had the best, the greatest, and the most wonderful evidence that God is with His people. This we have experienced in the messages given and the blessings received and in the new courage and inspiration that has come to every heart.

But I must return to my story. When entering the arena this evening we could not help but observe the arrangement of the platform. There were flags of the sovereign states of the Inter-American Division territory, and prominently in view was a large marimba. This is a Mexican musical instrument about ten feet long and four feet high. It is beautifully finished by skilled workmen, and inlaid with pieces of wood of various colors. The front of it presents a picture, exquisitely designed, of our Mexican training college.

## The Evening Program

Suddenly the main lights go out, and a spotlight comes on. A. H. Roth, the Missionary Volunteer secretary of the division, steps to the microphone and announces the opening of the evening program. While he is speaking the lights come on, and we see standing behind the marimba four brethren clad in typical but pleasing Mexican costumes. When the signal is given, this quartet skillfully and gracefully entertains us with some unique and beautiful music. As the strains of the music die away there comes from behind the curtains one dressed as a medicine man, carrying a clay god in one hand and swinging a censer with ascending incense in the other. Then come three individuals seeking counsel, bringing with them rewards. Two bring money, one brings corn, which they give to the witch doctor. It is a dramatic portrayal of the darkness and superstition from which so many of our own dear believers have been delivered.

But the scene changes. A number of our sisters come before us dressed in the colorful garments of Latin America. In their hands are baskets of flowers, and, as is the custom in those lands, they throw these flowers far and wide toward the congregation. But the scene changes again, and there come before us several

brethren, also dressed in the costumes of Central American lands. They give a demonstration of how the brethren greet each other. It is amusing, and yet a sense of joy fills our hearts as we see them clasp each other and then pat each other rapidly on the back; they certainly do it as though they mean it.

The president of the division, E. F. Hackman, who is under medical orders, was present, but his report was read by W. E. Murray, the secretary of the division. This is a story of progress and victory. In this division there live fifty-eight million people. We have a membership of 71,784. Inter-America is our largest division in point of membership outside of North America. They were able to report the largest gain for the quadrennium they have ever had in their history, and their report for tithes and offerings for the four-year period shows an increase over the previous quadrennium of 61 per cent.

One important item in the evening's program was the tribute paid to the many workers who had fallen at their post of duty. On the platform in full view of all stood a white cross about four feet high. As the names of those who had laid down their lives in service were read, C. B. Sutton, one of our veteran missionaries who has spent over thirty years in Inter-America, laid a wreath at the foot of the cross. It was an impressive act. The whole congregation stood for a moment in silence as a token of respect and in gratitude to God.

The layman's work is well developed in this division. They report twelve hundred of these active missionaries. This means two lay workers for every paid worker in the entire field. The division is certainly making progress along the way to what seems to be God's ideal in this matter. What potentialities there are in the layman in God's cause! Would that we could more strongly develop this phase of our work in all the world. The fact is, we must do so to meet the challenge of this hour. Let us ever remember the counsel of the Spirit of prophecy:

"The work of God in this earth can never be finished until the men and women comprising our church-membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies*, vol. 9, p. 117.

We have listened to many missionary programs and pageants through the years, but tonight's presentation has been acclaimed by all as the best yet. We were enabled to see something at least of the conditions under which people live, to sense in some measure the darkness of heathenism, to catch a glimpse of the cultural background, but what is of greater consequence, to see evidences of the wonder-working power of the everlasting God in the miraculous changes wrought in the hearts and lives of men. This thrilling, dramatic, and yet dignified missionary pageant was the glorious climax to a blessed Sabbath day.

As the first day of the new week dawned, even though the hour was early, about three thousand of our believers gathered in the large auditorium. The occasion was the Voice of Prophecy broadcast. The time of going on the air

was 6:30 A.M. We wish all could have enjoyed the experience. On the platform is a mixed choir of sixty voices. W. H. Branson, our General Conference president, and H. M. S. Richards are seated before the microphone, each with a script in his hand. Others are moving from place to place, arranging a detail here and there, so that everything might be in readiness for the thirty-minute program to split-second precision and efficiency. As the hour approaches, the doors of the auditorium are closed and the announcer makes his initial remarks to the great unseen audience. The King's Heralds quartet steps to the microphone, and their message in sacred song rings out over the air. Following this, the voices of the choir are raised to the mighty crescendo of praise, sending cheer and comfort to the millions of listeners in their homes. As Brother Richards gives his searching and heart-warming message, our own souls are greatly blessed as we listen in quietude and reverence. May God's blessing continue to rest upon the work of the Voice of Prophecy and on all other such efforts around the circle of the globe. May those who listen, wherever they live, be abundantly blessed of God, and may larger numbers of souls find their way into the liberty wherewith Christ Jesus makes us free.

The devotional hour brought to us a stirring appeal from Dr. Flaiz. His counsel was timely and appropriate. He pointed out the danger of a wide gap in our lives between profession and practice. He emphasized the plan and purpose of God that the coming of the Lord have a definite and distinctive effect on our outlook, our planning, our conduct. God longs to purify His children and



L. B. Halliwell, Medical Missionary of the Amazon (in Dark Suit), Salutes Jacob G. Streit-horst, Principal of the Taquara Academy, Brazil, in Typical South American Style

prepare them for the imminent appearance of the Lord. This means a purification of the soul by the precious blood of the divine Son of God. It means also the purification of body by careful attention to diet, proper periods of rest, adequate fresh air, and exercise. It is our duty to glorify God in our bodies, to glorify Him in every detail of our lives.

At the business session of the morning the first report came from the Theological Seminary. D. E. Rebok led out in this presentation. We would call the attention of all of our readers to his comprehensive review of the work of this institution in the pages of the Bulletin.

C. E. Weniger, in his remarks, reminded us that the Seminary is "our" and "your" seminary. Yes, it is this, but it is even more. It is an institution of God's planning. So we might truthfully call it "His" seminary. We can thank God for this educational center and for the excellent work it is accomplishing today.

Next came the report of the Publishing Department, brought to us by G. A. Huse. This was an encouraging and helpful recital of God's blessing in the literature ministry in all parts of the earth. The sales are rising year by year, and it is good to see that for the last quadrennial period the literature sales total forty-five million dollars. This is far more than the figures reported for the decade 1926 to 1935.

A pleasing little incident in the program was when the brethren from the publishing house in Shanghai presented to H. A. Morrison, manager of the Review and Herald Publishing Association, a beautiful silk banner exquisitely worked in colored silks and bearing a message of greeting. This was in appreciation of the large gifts made by the Review for the rehabilitation of the Shanghai house.

We need constantly to remember the place our literature occupies in the finishing of the work of God. Observe that:

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies*, vol. 7, p. 140.

The early part of the afternoon period was spent in considering the relief work carried forward during the past years. As W. E. Nelson and other brethren presented this very practical prospect of Christian duty, we were greatly encouraged to know that so many tons of food and clothing have been distributed for those in dire need.

During the latter part of the morning session and for most of the afternoon period allotted for conference business, the Temperance Association held our interest. And hold our interest they certainly did in the full sense of the word! We soon found we had a live wire in our secretary, W. A. Scharffenberg. The Lord has blessed his efforts and those of his associates in a signal manner. This phase of our work has made large and rapid strides since the

last General Conference session. The department has been organized more fully. The monthly magazine *Listen* has had an excellent reception on the part of those interested in the temperance question. Then, again, in many of our unions and local conferences secretaries have been appointed to foster this work.

The opening of the program was the occasion for another impressive ceremony. This was the roll call of the temperance societies which have thus far been organized in different lands. Fifteen such societies answered the call, each by its representative marching off the platform to the strains of martial music. Each one carried the flag of the nation to which he belonged, then with grace and dignity placed it in a special receptacle on the platform. The bugle, as well as the organ, united in playing part of the national anthems of the respective nations while those who had carried the standards stood at attention. In this interesting and impressive way the temperance rally began.

Many were the speakers, but all of them gave helpful, factual information. Some dealt with the scientific aspect of the problem of liquor, and others with methods of educating the public, while still others presented information on how to fight liquor from a legislative standpoint.

One of the forward-looking plans is the arrangement for a school of alcoholic studies. This will be held in connection with our medical college, and will last for several days. It should prove of lasting benefit to our workers and to all who are privileged to attend. We believe that this move is in the plan of God, and will consolidate this vital phase of our witness to the world.

In order to show to what extent the liquor industry is advertising its wares, the brethren of the department had collected the liquor advertisements appearing in but one of the nation's weekly magazines during a period of one year. These had been pasted on a roll of paper about two feet in width. The roll was taken to the balcony, and a number of the brethren assisted in unwinding it. When fully unwound, it stretched around three sides of the balcony of the auditorium.

We were shown the plans for some of the posters the brethren have in mind for displays in high schools and for billboards, so that all may be made acquainted with the terrible evils of the liquor traffic.

We all join in saying, "God bless the brethren in their efforts in the temperance movement."

THE fact that we are called upon to endure trial, proves that the Lord Jesus sees in us something very precious, which He desires to develop. If He saw in us nothing whereby He might glorify His name, He would not spend time in refining us. We do not take special pains in pruning brambles. Christ does not cast worthless stones into His furnace. It is valuable ore that He tests.—*Testimonies*, vol. 7, p. 214.

# Proceedings of the General Conference

Forty-sixth Session, July 10-22, 1950

## Ninth Meeting

July 16, 1950, 10 A.M.

CHAIRMAN: L. K. Dickson.

HYMN: "Fairest Lord Jesus," No. 102, *Gospel Melodies*.

PRAYER: D. A. Ochs.

SPECIAL MUSIC: Vocal solo, "A Voice Crying in the Wilderness," by Georgia Lester.

L. K. DICKSON: The first item of business this morning is the report of the Theological Seminary, which is located in Takoma Park, as you all know. D. E. Rebok, president of the Seminary, will render the report.

[This report appears on page 130.]

L. K. DICKSON: I feel sure that the information and the good report that we have heard from the Seminary have cheered all our hearts. I wonder how many there are here who would, by the raising of your hand, like to cheer on this fine group making up the faculty, and assure them of your cooperation and prayers, heartfelt interest, and sympathy with the work they are trying to perform for the denomination. How many of you would like to express yourself by the raising of your hand in this way? Thank you very much. I was sure that you felt that way. At this time some of us must leave the platform for another meeting. I have asked Elder McElhany to take the chair, and he will bring on the next item of business.

J. L. McELHANY: It would be very interesting, indeed, if from this group, not only of delegates but of visitors as well, we would have an expression as to how many of you have received a knowledge of this truth and perhaps are in the truth today as a result of the literature work. Let us see how many? Well, that is a wonderful expression. We are going to have the report this morning of our General Conference Publishing Department. I know we will all be intensely interested as G. A. Huse brings us this report.

[The report of the Publishing Department appears on page 132.]

G. A. HUSE: At this time I want to introduce to you Hsu Hwa, the president of the China Division, and then I want to have come to the front with him H. A. Morrison, the general manager of our publishing house in Washington, the Review and Herald.

Hsu Hwa: In the printed report which Brother Huse passed out to you, you will find a picture of the Signs of the Times Publishing House in Shanghai, China. This plant was much damaged during the war. It was occupied by troops, and much of the machinery and supplies were lost. Under the rehabilitation program at the close of the

war the Publishing Department of the General Conference and especially the Review and Herald Publishing Association have helped us greatly with the new equipment and supplies that we have today. We have a publishing plant, well equipped, and it is one of the best publishing houses in the Far East today. Not only did you send equipment and supplies to help us but also you sent your men. Brother Ray Hill came to help us as manager of the press for a number of years, and also we were pleased with a visit from Brother Huse, in 1948. This morning, on behalf of the board of managers of the Signs of the Times Publishing House, in Shanghai, I bring this little gift as a token of appreciation of the help and support the Publishing Department and especially the Review and Herald Publishing Association have given us in the years gone by. And I know that you will again support us and help us in the future. Brother Morrison, I have much pleasure in presenting you with this gift.

[A beautiful hand-embroidered tapestry.]

H. A. MORRISON: On behalf of the Review and Herald Publishing Association, I am very happy to receive this beautiful gift as an emblem of the appreciation of our Chinese folks for the help that has been given them by the Review and Herald Publishing Association. I am sure it will stand as an emblem to all publishing houses in the United States, expressing the appreciation of the believers in these faraway lands for the work that we have done in helping them to restore or to install their publishing plants. It will be a great thrill to our workers in the Review and Herald Pub-

lishing Association to have this on the wall, reminding them that they have a great part in sending forth this soul-saving literature to every corner of the world. I desire to express my thanks, Brother Hsu Hwa, for the expression of the Signs of the Times Publishing House in Shanghai in this beautiful piece of art, that only our brothers and sisters in these lands of the East can do.

G. A. HUSE: I want to mention that the Pacific Press built an entirely new plant in the Philippines, and also equipped it with machinery throughout. The Pacific Press carried on that project; the Review and Herald, the China project, and they all combined on the other projects mentioned.

J. L. McELHANY: Well, we certainly have been interested in this, and I wish we had unlimited time. We must now bring on the report of our Temperance Department, the International Temperance Association. Elder Scharffenberg, who is the secretary, will bring this report to us now.

[This report appears on page 134.]

W. A. SCHARFFENBERG: At this point I want to present our outgoing president a certificate of life membership in the American Temperance Association. Elder McElhany, we appreciated very, very much the support you have given this work, and we want you to accept this as a token of our appreciation.

J. L. McELHANY: Thank you, Brother Scharffenberg. I believe in temperance, and I practice it as far as I know how. I assure you that I have been greatly interested in this temperance movement, and I am glad today that Brother Scharffenberg is to continue during the next quadrennial term as the leader of our temperance forces. God bless you!

Meeting adjourned.

CLOSING HYMN: No. 90, "Higher Ground."

BENEDICTION: Wesley Amundsen.

L. K. DICKSON, J. L. McELHANY,  
Chairmen.

N. W. DUNN, Secretary.



These Medical Cadets of the Columbia Union Are Giving a Demonstration of a Battalion Aid Station. Although This Photograph Was Taken Several Years Ago, It Serves to Point Up the Need for Medical Cadet Training in This Present Period of Uncertainty in World Affairs



# The Ministerial Association

By L. E. FROOM, Secretary

WE ARE most happy today to render an account of our service as secretaries of the Ministerial Association during the past quadrennium. As you well know, the membership of the association is made up of the entire ministry of the Advent Movement. Our objectives are clear: We exist solely to foster greater evangelistic, pastoral, and teaching power through building up the spiritual life and efficiency of the individual minister. In the very nature of our work we deal primarily with ideals, objectives, standards, methods, and techniques of public and personal evangelism and pastoral responsibility.

There are no local and practically no union association secretaries. Our personnel is limited to a small staff at headquarters, charged with serving the world field as well as caring for the North American home base. There is, in addition, a divisional association secretary for each overseas division. That is all—with the president of the General Conference as the chairman of our advisory council. We are not, therefore, just another department added to our organization. Rather, we serve all departmental workers and all evangelical field and institutional workers.

## The *Ministry* Magazine

The official organ of the association is the *Ministry* magazine, which is the monthly medium of intercommunication between our members, and through which our world leaders speak to us. Our annual study program includes the yearly Ministerial Reading Course; and extensive field work, in the form of councils and workshops and periodic institutes at the call of the field, is employed for group study and ministerial advance. Teaching at the Seminary is yet another major phase of our responsibilities, as well as spearhead and full evangelistic campaigns.

## Association Secretaries for the Divisions

At the 1946 session comprehensive actions were taken to strengthen association work both in North America and in overseas divisions. A qualified ministerial association secretary was duly chosen for each division. John B. Conley was elected to serve the Australasian field; C. I. Meng and Milton Lee for China; Ralph Watts, for the Far East; W. E. Murray, for Inter-America; Axel Varmer, for Northern Europe; Adolph Minck, for Central Europe; Albert Meyer, for Southern Europe; Walter Schubert, for South America; A. W. Staples, for South Africa; and A. E. Rawson, for Southern Asia. In the unattached unions G. D. King was chosen for Great Britain; R. H. Hartwell, for the Middle East; and W. E. McClements, for West Africa; together with E. M.

Adams, for the Philippines. Some divisions are publishing their own non-English worker journals, patterned after the parent *Ministry* magazine. And certain books from the English reading course have also been translated into the languages of the field.

## Advances in Overseas Fields

During this quadrennium the association has been enabled to serve more definitely as a world factor. Not all the division secretaries, however, are able to give full time to association work. Some



L. E. Froom

have to share their services with other activities. But in those fields, like Australasia and South America, where association secretaries are devoting their entire time in the work of building up the ministry, a new impetus in soul-winning evangelism has resulted.

In South America, for example, Walter Schubert is rendering major service through holding frequent ministerial and evangelistic councils, as well as conducting full major evangelistic campaigns once or twice a year. Field schools of evangelism form a part of each campaign, providing training for less experienced workers. This has proved highly effective, for Brother Schubert is a strong evangelist in his own right. The Australasian field is served in a similar way by J. B. Conley.

The fundamental objectives and accomplishments of a more effectual and fruitful ministry, in our sisterhood of overseas divisions, have been brought impressively before us in a separate association hour. It will not be necessary, therefore, to repeat the story here.

We have noted with interest that our division leaders report that, where strong, experienced evangelists have been chosen by the divisions for the association work—and are permitted to give major time to living with and helping our national ministry through institutes, practical demonstration-efforts in the field, and counsel and help in our training schools—there has been a definite strengthening of our national ministry in the field and a gratifying increase in souls won throughout the division.

We have all been cheered by the report from China where, before the recent political changes with which we are all familiar, one hundred evangelistic efforts—conducted in two sections six months apart—were launched simultaneously in as many cities and communities. These were well scattered over China, and a most cheering ingathering of souls resulted. The association secretaries C. I. Meng and Milton Lee conducted large efforts. This evangelistic program, planned and backed by the division president W. H. Branson, also brought the able help of Frederick Lee and Fordyce Detamore into the field. The first series of fifty simultaneous campaigns was preceded by a strong evangelistic institute. And a similar institute was held just prior to the second series, so as to unify plans and procedures. That was real advance.

## Visitations to Overseas Divisions

The past quadrennium has also witnessed the extension of effective aid from your headquarters secretaries, out to the ends of the earth. Sustained emphasis has been given to this overseas aspect of our world work, with extensive visitations to Australia, Northern Europe, Southern Europe, Great Britain, the Middle East Union, Southern Africa, South America, and Inter-America. Overseas institutes and worker meetings on-the-spot visitation of evangelistic efforts and ministerial training schools, and two Seminary Field Extension schools in overseas divisions to date have all been part of the world activities of your secretaries.

In years past, when we had but two secretaries, and then three, our efforts had to be confined largely to North America. During those years the Ministerial Course was steadily extended, and non-English courses built up in other language divisions of the world. Then came World War II, which isolated whole sections of the world field. Book production was halted, and monetary difficulties brought most overseas reading courses to a complete standstill. Since the war only a few of these have been re-established. Non-English books suitable for worker development are very scarce, and only a few choice gems of our own have been translated and made available. We desperately need worker books in the leading languages of earth.

The *Ministry* magazine, which is bound up with the life and advance of the association, has steadily grown in favor, service, and circulation, and has at present more than nine thousand

names on the list. Now in its twenty-second year of service to the workers of this cause, this forty-eight page monthly journal is recognized as the most complete and helpful reference work in our ranks for public and personal evangelism, as well as for pastoral, Bible instructor, and theological student problems.

At least 576 pages each year, fully indexed—or 2,328 pages within this past quadrennium—packed full of vital information and practical counsel for our ministry, have come to each worker's library. Mable Hinkhouse Towery, our faithful assistant editor, has rendered excellent service and has largely carried the responsibility for the circulation and the advertising.

A steadily rising percentage of national overseas workers are learning to read English so as to be able to profit by our various periodicals and publications, including the English annual Ministerial Reading Course and the Spirit of prophecy volumes in their original form and fullness. These workers testify feelingly to the help and inspiration received from the monthly visits of the *Ministry*.

#### Writing and Teaching Contributions of Your Secretaries

Although field work and the spoken word exert an influence that nothing else can replace, there is a permanence to the printed products of study and research, in the form of articles, books, and lesson syllabuses, that builds for strength and stability not achieved in any other way. And irrespective of what one may be able to accomplish personally, the multiplication of influence and achievement through the teaching of others is a commonly accepted principle. Accordingly, your secretaries have taught and written much, during this quadrennium, in the field of our assigned objectives and responsibilities.

In addition to thirteen syllabuses for special courses carried at the Seminary, six major books have been produced by your headquarters secretaries during these four years—*The Bible Instructor*, by Louise C. Kleuser; the *Shepherd-Evangelist*, by R. A. Anderson; and the first three volumes of *The Prophetic Faith of Our Fathers* set, as well as the revised *Coming of the Comforter*, by your General secretary—together with a constant stream of articles released through the *Ministry* and other mediums. In addition, Miss Kleuser has produced a highly helpful correspondence course in advanced Bible instructor methods for field workers, now available through the Home Study Institute.

#### Teaching Activities at Theological Seminary

Another major activity of your secretaries has been a succession of periodic teaching appointments in our Theological Seminary. Only four quarters in the past four years have passed that did not see one or more of your secretaries in the classroom, teaching highly practical courses in direct line with the objectives of our assigned

association work. In fact, our association group has taught a total of 29 quarters among us, each one usually carrying two to four twelve-week graduate classes, when teaching, with a total of some 1,045 students in our combined classes during the quadrennium. All will admit that he who helps to train and inspire one hundred others in successful ministerial service accomplishes more, in the end, than one who attempts to do the work of a hundred. And this Seminary teaching phase has enabled us to extend and multiply our special work in systematic and sustained form. The scope of our contribution in this line will be readily recognized when we report that our secretaries have taught a total of sixteen different courses in the Seminary.

#### Relationship to the Book *Evangelism*

Possibly the greatest single contribution to the cause of sound evangelism, made by the association, has been the part played by your secretaries, first, in assisting the E. G. White Publications staff in examining the entire range of Mrs. White's periodical articles and pertinent manuscript Testimonies, as well as her books, for all vital counsels on public and personal evangelism; second, in helping to organize and arrange these counsels into natural and logical groupings, so as to form a symmetrical book; and third, in introducing it to the worker body of this movement through the 1946 Ministerial Reading Course.

The eagerness with which this book *Evangelism* was immediately received and the pre-eminent place it quickly won in the use and affection of our workers are truly remarkable. It has already become our recognized evangelistic blueprint, the standard text and guide in our colleges and the Seminary, the handbook of veteran and beginner alike. We are happy that it is already translated into the Spanish, and understand that other languages will be added.

#### Division of Our Responsibilities

R. A. Anderson has been our special overseas ambassador, helping during these four years in six overseas divisions and in several unattached fields, such as Great Britain and the Middle East, together with frequent institutes, teaching, and writing. Miss Kleuser is especially our secretary for the Bible instructor work, and does much field visitation, teaching, and writing. M. K. Eckenroth has devoted practically all his time to fostering evangelism in the field and classroom. G. E. Vandeman has carried primary responsibility for aiding the practical theology departments of our colleges, as well as evangelism in field and classroom. I have had primary responsibility for the *Ministry*, with research, writing, and teaching responsibilities, both in the Seminary at Washington, and in the two overseas Seminary Field Extension Schools thus far conducted, and other field work.

Only during the last three years have Elders Eckenroth and Vandeman been with us. But during that period Brother Eckenroth has conducted eleven spear-

head efforts in eight conferences, aided in seventeen institutes and workers' meetings in North America, and one in Inter-America, as well as leading out in a number of college evangelistic workshops and Weeks of Prayer, youth rallies, and numerous camp meetings. He has also taught five quarters at the Seminary, 169 students having passed through his courses. And recently he conducted a successful major evangelistic campaign and field school of evangelism in Atlanta, Georgia.

Elder Vandeman's work has taken him to many of our colleges, where he has held ministerial and evangelistic workshops, with theological faculty and student counseling, as well as conducting college Weeks of Prayer and participating in youth's congresses in four unions. He has also aided in sixteen institutes throughout North America, and one in Mexico. Like Brother Eckenroth, his summers have been given over largely to camp meeting work in North America. He has also taught regularly at the Seminary, more than one hundred having passed through his classes. And he has conducted a major evangelistic effort and field school of evangelism at Pittsburgh, Pennsylvania.

#### Growth of Bible Instructor Work

Miss Kleuser's work has been intensive. She participated in every biennial union session except one throughout the North American series in 1947, conducting daily Bible instructor council meetings. She helped in many local conference worker meetings and institutes throughout the States and Canada, giving strong, systematic Bible instructor help. She has likewise participated in various evangelistic campaigns, has conducted city training schools, as well as aiding conference presidents in finding and developing new Bible instructors. She has also been a personal participant in various spearhead evangelistic campaigns. Miss Kleuser has been steadily building the Bible work into a profession of trained women who well understand the problem of advancing denominational evangelism.

Another major activity has been her annual visits to leading colleges for evangelistic and Bible instructor workshops. In addition, she has taught seminary courses for Bible instructors and ministers' wives twice each year, over 150 having passed through these courses. And to all this must be added the conduct of the monthly Bible instructor section of the *Ministry*.

#### Service in Six Overseas Divisions

Since 1946 Elder Anderson has given the major portion of his time and effort to conducting ministerial institutes and evangelistic councils in Australia, Southern Europe, Northern Europe, South Africa, Inter-America, the British Union and the Middle East Union. He has spent more than 120 weeks out of a possible 204 in fields abroad. In addition to these visits, he has conducted workers' meetings and institutes in seven of the unions of

(Continued on page 141)

# The North American Colored Department

By G. E. PETERS, Secretary

**T**HE quadrennial period of the General Conference closing with December 31, 1949, has produced a record of remarkable progress of the colored work in the United States. The North American Negro Department, now known as the North American Colored Department, under a departmental secretary, was formed to do a more effectual work. Its particular mission was to give study and special attention to that phase of the denomination's work as an integral part of this great world movement.

The department was created at the twenty-sixth meeting of the thirty-seventh session of the General Conference held in Takoma Park, Washington, D.C., May, 1909. During the years of departmental leadership our work developed from 1,000 members in 1909 to 17,000 in 1943, showing a net gain of 16,000 believers in 34 years, or an annual net gain of 470 for each of the 34 years, but much greater progress awaited us.

In the year 1886 we were a small group in the Seventh-day Adventist Church in this country, numbering only 50, and paying a total tithe of \$50 that year. In 1949 the statistical report showed a present membership of more than 25,000 believers, a gain of more than 10,500 since we reported at the 1941 General Conference session; and the tithe paid by our Negro constituents amounted to \$4,828,246.64 during the last four-year period ending December, 1949; also offerings given to missions in the sum of \$1,839,614.92 for the same period made a grand total of \$6,667,661.56 for the cause of God in four years. We can truly say, "What hath God wrought!"

Recognizing the development of our work among Negro Seventh-day Adventists, under the signal blessings of God, in the establishing of a large number of churches with greatly increased membership and finances aggregating millions of dollars, the delegates at the spring meeting in Chicago, April, 1944, authorized the organization of colored conferences administered by colored officers and committees.

## Lake Region Conference

The first colored conference was organized in Chicago, January 1, 1945. It embraced the colored membership of the Lake Union Conference. The name Lake Region Conference of Seventh-day Adventists was adopted. At the conference session of 1949 T. M. Fountain succeeded J. G. Dasent as president, and F. M. Crowe was re-elected to the office of secretary-treasurer. The present membership is 2,977. During this five-year period 951 were baptized into the message, and two new church buildings have

been erected. The present value of church and school property is \$354,000. Four churches were organized during this period. The tithe for the five-year period amounted to \$867,570.45 and the mission offerings, \$286,371.00. There are 29 churches, 3 companies, and 8 church schools with an enrollment of 336.

## Northeastern Conference

January 1, 1950, marked the fifth anniversary of the organization of the Northeastern Conference, with headquarters in New York City. The officers elected five years ago, L. H. Bland, president, and L. O. Irons, secretary-treasurer, still retain their responsibilities. Since the organization the members have paid in tithe \$933,347.11 and given



G. E. Peters

in mission offerings \$297,750.56. The approximate value of church property is \$475,000.00. They have acquired one church property each year. All property is free of debt including the buildings for conference headquarters and day academy. They report 1,020 baptisms since the organization. The working staff has been increased from 8 to 27. Their membership, December 31, 1949, was 3,005.

## Allegheny Conference

This conference headquarters is at Pine Forge, Pennsylvania, about four miles from Pottstown, Pennsylvania, and forty miles from Philadelphia. The conference began its functions January 1, 1945. The Allegheny Conference, with

J. H. Wagner as president and M. S. Banfield, secretary-treasurer, comprises the territory and churches of the Columbia Union in seven States and the District of Columbia. The membership at the close of 1949 was 4,788. Tithe for the four-year period amounted to \$1,019,415.74, and mission offerings amounted to \$388,217.91 for the same period. The year 1949 shows a gain of \$10,947 in mission offerings. There were 1,286 baptisms for the four-year period. There are 46 organized churches and 4 companies in this conference. A 12-grade boarding academy with an enrollment of 100 is operated. The conference headquarters and academy buildings are on 540 acres of land. The total conservative value of all properties is estimated as \$550,000. There is no indebtedness.

## South Atlantic Conference

The South Atlantic Conference, with headquarters in Atlanta, Georgia, is our largest colored conference, and consists of our membership in the following four States in the territory of the Southern Union: North Carolina, South Carolina, Georgia, and all of Florida except the northwestern portion. This conference began its operation January 1, 1946, with H. D. Singleton as president and L. S. Follette, secretary-treasurer. The membership at the close of 1949 was 5,132. Since its organization to the close of 1949 its membership paid in tithe \$621,762.78 and in mission offerings, \$349,782.86. There are 65 organized churches and 9 companies. There are 66 church buildings and 19 schools operated and serviced by 30 qualified teachers. Since its organization 2,448 souls have been added by baptism and profession of faith. The conference evangelist, E. E. Cleveland, has held several successful efforts, baptizing more than 700 persons during the four-year period. Other successful evangelistic efforts have been conducted. The faithful colporteurs delivered \$407,955 worth of literature during the quadrennial period. The total property value in this conference aggregates the sum of \$480,000 on which there is no liability.

## South Central Conference

The functions of this conference, also in the Southern Union, include churches and membership in the States of Kentucky, Tennessee, Alabama, Mississippi, and northwest Florida. The officers are H. R. Murphy, president, and V. G. Lindsay, secretary-treasurer. There are 42 organized churches and 6 companies with a membership of 2,767. Since the conference organization 8 churches have been added. At the close of 1949 there had been 1,001 baptisms. The conference operates 13 church schools and employs 23 teachers. There are 28 ordained and licensed ministers, 6 Bible instructors, and 24 colporteurs. Tithe for the four-year period amounted to \$398,635.00, and mission offerings to \$238,350.32. The approximate value of church and school property is \$394,950. These buildings are free from indebtedness. The conference headquarters is in Nashville, Tennessee.

## Southwest Region Conference

The organization of our work in the Southwestern Union Conference into a mission organization with a mission superintendent and secretary-treasurer was formed during the month of December, 1946, and gave way to a full-fledged conference organization January 15, 1950. This conference is known as the Southwest Region Conference, with headquarters in Dallas, Texas. The territory includes all the States covering the territory of the Southwestern Union. There are 41 churches and companies. The officers of the conference are W. W. Fordham, president, and V. L. Roberts, secretary-treasurer. At the time of the organization of the conference in January, 1950, there was a membership of 2,081, a net increase of 497 in three years. During that period the baptisms totaled 673, and 4 new churches were organized. The total amount of tithe paid by the believers from 1947 to 1949 amounted to \$239,714.05, and the offering to missions for the same period was \$105,719.96. The total estimate on all properties of this conference is \$505,000. It is encouraging to note that all property is clear of debt.

## Central States Mission

In 1947 the Central States Mission was organized, with a membership of 789. T. M. Rowe was appointed superintendent of the mission. The present officers are F. L. Bland, president, and J. H. Jones, secretary-treasurer. This mission covers the territory of the Central Union Conference embracing the colored constituency of the States of Colorado, Iowa, Kansas, Missouri, Nebraska, and Wyoming. The membership at the beginning of the year was 1,142, a net gain of 333 for the three-year period. The combined tithe and mission offerings for the same period ending December 31, 1949, was \$243,336, a net gain of \$115,105. F. L. Bland has brought strong leadership to this mission, and prospects are good for the organization of a conference in the near future. There are 19 churches and companies, 18 ministers, and one Bible instructor. There is no debt, and the estimated value of property is \$225,000. The members have organized to strongly promote evangelism during this year, 1950.

## Pacific Union Colored Department

Our work in the Pacific Union retains its departmental organization. For nearly four years Owen A. Troy has served as secretary of the colored department. In the department there are 16 ministers, ordained and licensed, 6 Bible instructors, 20 colporteurs, and 9 schoolteachers. For the years 1948 and 1949, 599 baptisms are reported. The amount of tithe paid by our constituents of the Pacific Union for the two-year period ending December 31, 1949, was \$404,343.15 and mission offerings, \$135,038.22, making a grand total of \$539,381.37 in tithe and offerings for that department.

R. Hope Robertson, former pastor of our Los Angeles church and a successful

evangelist, now devotes his entire time to evangelism in the Southern California Conference. J. E. Cox, our pastor in the city of San Francisco during the last five years, has built up a strong membership and purchased a representative church edifice, on which there is no liability. Completely modern and on a 15-acre space is the new \$275,000 Los Angeles Academy, where J. F. Dent, principal, is carrying on a strong educational program. The estimated total value of church and school buildings owned by the colored department of the Pacific Union is \$560,700. These properties are also free from debt.

## North Pacific Union

In the North Pacific Union we have two colored congregations. We organized a church in Portland, Oregon, October 5, 1946, with a membership of 19. At the close of 1949 the membership in this new church organization had increased to 97. W. J. Cleveland was called to our work in Seattle, Washington, April 6, 1946, and a church was organized with 15 members, which has since grown to 46. Both in Seattle and in Portland representative church buildings have been purchased and dedicated free of debt. We are greatly encouraged over the progress of our new work in these two cities. P. W. McDaniels is pastor of our Portland church.

## Long Upon the Mountains

By ANNIE R. SMITH

This poem was written by the sister of Uriah Smith. It appeared in the *Advent Review and Sabbath Herald*, December 9, 1851. It is now used as one of our Advent hymns, number 664 in our *Church Hymnal*.

"So will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Eze. 34:12.

Long upon the mountains, weary,  
Have the scattered flock been torn;  
Dark the desert paths, and dreary,  
Grievous trials have they borne.  
Now the gathering call is sounding,  
Solemn in its warning voice;  
Union, faith, and love, abounding,  
Bid the little flock rejoice.

Now the light of truth they're seeking,  
In its onward track pursue;  
All the ten commandments keeping,  
They are holy, just, and true.  
On the words of life they're feeding,  
Precious to their taste, so sweet;  
All their Master's precepts heeding,  
Bowing humbly at His feet.

In that world of light and beauty,  
In that golden city, fair,  
Soon its pearly gates they'll enter,  
And of all its glories share.  
There, divine the soul's expansions;  
Free from sin, and death, and pain;  
Tears will never dim those mansions  
Where the saints immortal reign.

Soon He comes! with clouds descending;  
All His saints, entombed arise;  
The redeemed, in anthems blending,  
Shout their victory through the skies.  
O, we long for Thine appearing;  
Come, O Saviour, quickly come!  
Blessed hope! our spirits cheering,  
Take Thy ransomed children home.

## Northern Union

Our only church in this union is in Minneapolis. Under the labors of A. L. Kirk, pastor, a church building is being erected on which \$22,000 has already been spent, and there have been several additions to the membership. This congregation paid in tithe and in mission offerings during the past three years the sum of \$10,778.83.

## Canadian Union

In this union there are no separate congregations, but there are seventy colored believers who hold membership in our Montreal and Toronto English churches. These believers are loyal supporters of our work.

## Riverside Sanitarium and Hospital

Riverside Sanitarium and Hospital, Nashville, Tennessee, is a medical and surgical institution equipped with modern facilities. Dr. J. Mark Cox was assigned to Riverside April 1, 1944. He was appointed medical director November, 1944, and was at Riverside during the planning and building of a new unit. During 1946-48 a modern fireproof sanitarium and hospital was erected by the General Conference. The furnishings and equipment were provided by the colored constituency. The new unit, consisting of 84 beds and 16 bassinets, was occupied April, 1948. Riverside is registered and approved. Dr. Cox is now on leave of absence, taking a residency in surgery with a view to specializing in that field. Dr. Carl A. Dent, who previously served as medical director of the institution for four years, was elected by the board to fill the vacancy, and is at the present time the medical director of Riverside Sanitarium and Hospital. Dr. Rayfield Lewis is staff physician. Mrs. Ruth Frazier Stafford is nursing director; E. F. Carter is chaplain; and Adell Warren, the former certified accountant, is now the business manager. These workers, along with the entire Riverside staff, merit our confidence.

## Oakwood College

Because of the many giant oaks on the property the name chosen for this institution was Oakwood Industrial School. The opening date was November 16, 1896, at which time 16 students were enrolled. Fifty-five years have passed since Principal Solon M. Jacobs, in 1895, welcomed the first student body to the school. In 1943, with J. L. Moran as president, Oakwood was advanced to the status of a four-year senior college. The enrollment for the 1949-50 school year is 411. The college now owns approximately 1,000 acres of land, 720 acres of which are under cultivation. On the campus there are 12 college buildings and 16 cottages and apartment buildings for teachers. The total assets of the college are valued at \$697,832.36. The records show that 1,128 students have graduated from Oakwood. F. L. Peterson, president of the college, reports that within the last five years 145 have graduated with the Baccalaureate Degree. The chief aim

of Oakwood College is to serve more adequately its constituency and to provide capable and efficient workers for the Seventh-day Adventist organizations.

### The Message Magazine

Now in its sixteenth year, and published by the Southern Publishing Association, Nashville, Tennessee, the *Message Magazine* has taken its place among the important contributions of Seventh-day Adventist literature. It was begun in 1934 as a trial edition, and sent out with the hope that someday the constituency would sell as many as 10,000 copies a quarter. For six years L. B. Reynolds has rendered valuable service as editor of this periodical, which has climbed to the extent that one monthly issue sold 260,000 copies. The goal is for a circulation, mostly by subscriptions, of 10,000 magazines in Nashville alone, which has a total population of some 75,000 Negroes. We are thankful to be able to report that the *Message Magazine* is fulfilling its mission as a soul-saving agency.

### The North American Informant

The General Conference Committee authorized the establishing of a small monthly periodical to carry news and promotion material for the colored work in North America. The first issue was published in August, 1946. The name adopted was the *North American Informant*. It varies in size from eight to twelve pages, and is edited and published by the secretary of the Colored Department at Takoma Park, D.C. This paper is printed and mailed by the Review and Herald Publishing Association and sent to the home of each colored constituent and to the officers of General, union, and local conferences, also to the libraries of our institutions. The present circulation numbers about 12,000.

### Some Comparisons

At the General Conference session in the year 1941 we reported 14,537 members. At the close of the year 1949 our membership was 25,041, a gain of 10,504, or an average annual net gain of 1,167 members for each of the nine years in that period (December 31, 1940-December 31, 1949). In 1941 we reported 236 organized churches in the United States. At the close of the year 1949 we were able to report 279 organized churches, a gain of 43 new churches, or an addition of almost 5 churches for each of the nine years involved.

The tithe reported at the 1946 General session for the five-year period beginning January 1, 1941, and ending December 31, 1945, was \$3,226,096.34. We report for the four-year period, January 1, 1946-December 31, 1949, a total tithe of \$4,828,246.64, a gain of \$1,601,150.30 over the amount reported in the preceding five-year period. In 1946 we reported a total missions offering of \$1,397,557.76 for the five-year period. At this session we are reporting \$1,839,614.92 for a four-year period, or a gain of \$442,057.16 in our missions giving. The total sum given to the cause of God by our people in tithe and mis-

sion offerings during the quadrennial period was \$6,667,661.56, besides some \$260,000.00 raised for local church expense.

At the General session of 1941 we reported 73 ministers, ordained and licensed. In 1950 our ministers in the North American Division number 165, a gain of 93 during the nine-year period. In 1941 we reported 5 Bible instructors; now there are 30 Bible instructors. At the session nine years ago we reported 5 assistant field secretaries (publishing department secretaries). At this session we are reporting 6 Negro publishing department secretaries and 16 assistant secretaries. At the General session nine years ago there were no Negro conferences in North America. Now there are 6 fully organized conferences and one organized mission fully staffed with colored officers and workers.

As we view these evidences of God's divine favor, manifested for the finishing of His work, we feel a deep sense of our unworthiness, and bow before Him in humility, reverently pledging our allegiance.

### Gratitude

In closing this report we give thanks to our heavenly Father, the giver of every good and perfect gift. To Him we give all the honor and glory for what has been achieved during the quadrennial period. We heartily thank the General Conference for their fostering care, for the contributions and subsidies given to Riverside Sanitarium and Oakwood College, and for the liberal help provided our churches from the church extension fund. We also greatly appreciate the counsel and encouragement afforded us by the leaders of our union conferences, which have proved of vital help in the development of our work.

### Our Need

As we look into the future our hearts are filled with an intense longing for

more of the Spirit and power of God to come upon us in order that in this closing hour of the world's history we might be ready ourselves, and be used of God in finishing the task of bringing the judgment hour message before the fifteen million Negroes in North America, and to assist in the program of making "ready a people prepared for the Lord" out of "every nation, and kindred, and tongue."

WE have no time to lose. Important work is before us, and if we are slothful servants we shall certainly lose the heavenly reward. But few have broad and extensive views of what can be done in reaching the people by personal, interested efforts in a wise distribution of our publications. Many who will not be induced to listen to the truth presented by the living preacher will take up a tract or a paper and peruse it; many things they read meet their ideas exactly, and they become interested to read all it contains. Impressions are thus made upon their minds which they cannot readily forget. The seed of truth has in some cases been buried for years beneath the rubbish of the world, and the pleasing fables that deceived ones have enjoyed. After a time some earthly sorrow or affliction softens their hearts, and the seed springs up and bears fruit to the glory of God.—Mrs. E. G. WHITE in *Review and Herald*, Dec. 19, 1878.

ALL who are faithful workers for God will yield their spirit and all their powers a willing sacrifice to him. The Spirit of God operating upon their spirit calls forth the sacred harmonies of the soul in answer to the divine touch. This is true sanctification, as revealed in the word of God. It is the work of a lifetime. And that which the Spirit of God has begun upon the earth for the perfection of man, glory shall crown in the mansions of God. Those who are indolent and self-caring know not true happiness and peace. They are losing, even in this life, and what glory they lose in the future, immortal life. I wish I could speak words to men and women which would nerve them to diligent action. The moments now granted us to work are few. We are standing upon the very borders of the eternal world. We have no time to lose. Every moment is golden, and altogether too precious to be devoted merely to self-serving.—Mrs. E. G. WHITE in *Review and Herald*, Jan. 2, 1879.

God gives regularly and freely to bless man. His gifts are not only rich and munificent but systematic. The light of day, the recurring seasons, the dew and rains causing vegetation to flourish, are blessings of God unceasingly flowing to the children of men. And God requires of those whom he blesses beneficent efforts in conformity to the divine Model. Our liberalities are never to cease; our charities must be regular and constant; and order must be observed in the work.—Mrs. E. G. WHITE in *Review and Herald*, Dec. 12, 1878.

## The Midnight Warning

By W. W. DICKSON

Watchman, tell us of the morning,  
Full enough we know of night;  
We have heard the midnight warning,  
And we rise to seek the light.  
Well we know the light is shining,  
Clearly in the hearts of some;  
All their inmost soul inclining,  
Much to pray, "Thy kingdom come."

Watchman, is the daybreak nearing?  
Do the lesser lights grow dim?  
Are the saints in robes appearing?  
Ready for the opening hymn?  
Have they caught the inspiration,  
Glowing in the eastern sky?  
Does prophetic exultation  
Shout the coming victory nigh?

Watchman, let us sound the warning,  
For the Bridegroom cometh near.  
Midnight is the bridal morning,  
When the Bridegroom shall appear.  
With the oil of joy and gladness,  
May our lamps be burning bright,  
And the midnight of earth's sadness,  
Be the dawn of heavenly light.

# Bureau of Press Relations

By J. R. FERREN, Secretary

FOUR years ago I told the General Conference delegates assembled in Washington that the power of the secular press had become definitely available to Seventh-day Adventists. I urged most earnestly that as a denomination we organize and plan to work intelligently with editors and newsmen on a much larger scale than ever before.

The attitude of newspapers toward every religious body has been changing. A new trend has set in regarding publicity for religion. The war left the world wrecked and unnerved. Newspaper editors want to offer their readers hope. They welcome well-written stories interpreting religion as it is professed, practiced, and taught by various groups.

The urge that churches rise and use the newspapers to assist them in spreading the gospel comes not so much today from churchmen as it does from experienced newspaper editors and writers. In a challenge to Protestants regarding church press relations a staff member of the *Chicago Tribune* recently declared, "After nearly thirty years of newspapering, I am convinced that the poor showing made by Protestant news in the daily press results almost entirely from poor Protestant effort."

## Religion and the Press

Writers on five leading American dailies while reporting an important religious convention held this year in Minneapolis, Minnesota, discussed religion and the press. "The *New York Times* is now handling day-by-day religious events in the news pages in the same way that science, education, labor and politics are covered," was the testimony of the *Times* staff correspondent. Its plan, he said, is to "cover every religious meeting of national importance." The Newark, New Jersey, *News* representative declared, "Editors are realizing as never before the fact that religious events concern a great number of people, and are often packed with significance." The Washington, D.C., *Evening Star* staff writer told the group that "all newspapers in the nation's capital are paying more heed to religious news because of its frequent relationship to the governmental scene."

Conviction that "it is good sound newspaper sense to cover religious news as it breaks," was voiced by the Milwaukee *Journal's* representative. She asserted that "interesting, significant church news no longer is relegated to the market page or next to the obituaries." And, speaking for the *Chicago Sun Times*, its religion editor declared, "When the press reports to the public how the church reacts on any one of the problems of our time, it is providing the public news in which it is interested. . . . People are looking for a way to apply general principles to specific problems."

These conclusions by top news people clearly represent the attitude of the press

today toward publishing news and feature material concerning religion, and the standards, activities, and objectives of the church.

Our Seventh-day Adventist press relations program fits perfectly into such a time and atmosphere. The message of this religious movement and its mission to the world, when broken down and given out in many different and interesting forms, provides news copy that is not only highly acceptable but in great demand.

In our church press secretaries' instruction classes we frequently have the help of church editors of city newspapers. They invariably tell our groups that the Seventh-day Adventist Church is outstanding in that it has so many distinctive features that make interesting news. "Your teachings on Bible prophecy; your world missions program; your large gifts in tithes and offerings; your Christian education; your health



J. R. Ferren

and temperance standards and medical work; your principles regarding church and state; your practical work for humanity everywhere"—these are some of the things that appeal to newspaper editors as they become accustomed to handling Seventh-day Adventist Church news copy. The size of an organization to them is not the thing of prime importance, but rather what it is contributing in investment of time, energy, and money to making the world a better place in which to live and in preparing people for a future life.

A veteran religious writer on one of the largest and most influential dailies in the Southern States nicely illustrated this point in two striking editorials in support of Seventh-day Adventists. In both he said, "On the credit sheet for

the Adventists I find that dollar for dollar, man for man, church for church, they are pulling a bigger load and delivering more goods than anybody else."

In cooperation with our organized press relations plans many hundreds of our churches have become centers for publishing Seventh-day Adventist news. They have responded to the call, "Arise, shine; for thy light is come." Ministers, church leaders, and efficient church press secretaries by working intelligently with their local newspapers are seeing information concerning the church and its work going out to vast numbers of families. A constantly growing number of reports tell how this publicity creates better understanding, favor, and good will. Instances are cited of how ex-members of the church have thus been found and reclaimed. Offerings by the public to various church enterprises are enlarging, and on every hand there is a more friendly attitude toward the teachings of the church.

## Results of Publicity Seen

Our ministers are now frequently asked by editors to contribute sermon material in turn with other ministers. Their presentations of truth in the newspapers are as clear and forceful as anything in print in any form. Through their close relationship with editors and the general influence of their publicity Adventist ministers have been chosen in various communities to head up local projects. One of our young ministers in a Southern city had this experience. Heading the church forces in a local antiliqor issue, he made wonderful contacts with ministers and leading people of the city.

Cooperation given editors by our faithful church press secretaries is resulting frequently in outstanding and unexpected breaks in way of favorable publicity for the church. The church editor, for example, attends the Seventh-day Adventist church service on Sabbath morning and writes it up, or a reporter interests himself in giving the church a feature story on its church school. It may be some other activity or church project that strikingly brings to an entire community the import of the work of Seventh-day Adventists. We could not buy the space for such features as these at any price and make it count for so much in advancing the interests of the church. It is given us without cost.

## No Boundaries

Seventh-day Adventist press evangelism has crossed all boundaries, national and international. In almost every country of our great world divisions, where very little had been done aggressively previous to 1946, press relations are now established. Workers formerly fearful about approaching their newspapers have found editors friendly and receptive. The more they have become acquainted with the Seventh-day Adventist Church, the more willing they are to publish information about it. Workers in these lands are now convinced that the time is ripe for the hand of God to open the columns of the press for the proclamation of the message.

Today, for example, the evangelist in Rangoon, Burma, is not restricted to the audience he can get into a hall to hear him preach. The great English newspapers of Rangoon give full reports of his sermons and carry them out to the multitudes. Newspapers in India, Pakistan, and Burma, in English, Urdu, and Karachi, published more than a thousand column inches of Adventist news during 1949. A. E. Rawson, Southern Asia Division press relations director, reports that workers in his field are on fire with reference to results they are seeing from their work with the press.

When a Seventh-day Adventist worker today tours fields where our missionaries are at work, his message and his mission make news for the large, influential newspapers where he goes, and consequently vast numbers of people read of the teachings and work of Seventh-day Adventists. This was true this year in the overseas tours of H. M. S. Richards, F. D. Nichol, L. L. Moffitt, Dr. T. R. Flaiz, and others. It was true with leaders on special visits to countries, such as J. L. McElhany's visit through South America, E. W. Dunbar's in Africa, and T. L. Oswald's in Inter-America.

When Alf Lohne, press relations director in Northern Europe, went to a Press Clippings Bureau in Norway to secure its service, he was told that he would probably not receive enough Adventist church clippings to make it worth while for him to subscribe. Undaunted, he placed the subscription, and within a very few months had received stories totaling 210 column inches, and this in a conference of only about seven hundred members. With every conference in Northern Europe manned with a leader, the press work is now well established. Papers in Iceland, where up until a few months ago nothing in press work had ever been done, have carried long stories and pictures of general meetings, the new school, and the church. Wonderful reports come in from Finland. At the winter division council this year Elder Lohne exhibited seventy inches of clipped stories concerning one missionary family that had gone from one of his countries to Ethiopia. A year and a half before that he told delegates that the same country had sent out three missionaries one after the other to mission fields without having a line about them published in the newspapers. He stressed the change that has come. Papers from which these clippings were taken have a combined circulation of four hundred thousand copies, he said.

#### A Growing Press Work

W. R. Beach is reporting at this conference that throughout Southern Europe press work is growing. Referring to publicity given to youth's congresses held in Austria, Italy, Belgium, and southern France, he says, "Advent youth have been making headlines." On the occasion of the dedication of the new Adventist chapel in Bern newspapers ran long stories and pictures in their pictorial and regular sections.

Under the direction of E. L. Becker, press publicity for the Adventists has

become widespread throughout the Far Eastern Division. General meetings in Singapore have received good attention in the papers there. Workers throughout the Philippines are alert and are using every opportunity to give out information through their papers. H. A. Munson, Manila Sanitarium manager, with camera and typewriter, takes advantage of every opportunity to publicize his institution favorably; and his activities have extended to covering youth's congresses and other gatherings.

Throughout the great fields of Australia and South Africa our press relations as a denomination have now taken root, and things are moving. Phenomenal has been the work of A. W. Townend in south New Zealand, E. H. J. Steed in West Australia, and E. A. Turner in the Victorian Conference. Newspapers and some magazines in these areas are carrying a very large volume of Seventh-day Adventist Church news of every description as a result of the aggressive work done. The real effects of the influence of this press publicity were felt at the time of the first Australasian-wide youth's congress held in Wahroonga, where Brother Townend and his staff sent out 134 separate news stories. In every city and hamlet from which young people came to this conference, Adventist news stories were published, the coverage literally blanketing the field. Publicity for leading camp meetings has proceeded on much the same scale, as has also the work with newspapers and magazines desiring to give pictorial spreads and feature stories about Adventist colleges and evangelistic series of meetings.

In South Africa many general meetings have been featured, together with medical missionary conventions and what the church is doing in building up mission work and in many practical lines of service for humanity.

#### Church News in South America

A constantly growing volume of Adventist church news is appearing in leading papers in South America. Youth's congresses, conventions, visits of General Conference officials, our colleges and educational system, and progress of medical work have been topics for good write-ups in large papers in Argentina and Brazil. Santiago Schmidt has been untiring in his aggressive press leadership for the division. On the occasion of Elder McElhany's visit he was able for the first time to get Adventist news into Uruguayan newspapers.

The Inter-American Division fields, particularly the English-speaking, are press-conscious, and the newspapers are giving liberal space.

There are many interesting experiences from other areas where our workers are using their opportunities offered by the press. West Africa papers are open; Baghdad, Iraq, papers help publicize our medical clinic there; interesting stories come from Ceylon. Around the world today, in every land where things are at all normal, the newspapers are helping us in our work. We believe this is in harmony with the promise of

the "rapid movements" to take place as the end draws near.

Although we can all be encouraged by the progress and growth in the use and influence of this means for advancing the work of God, I appeal to this delegation to regard what has been accomplished as only a suggestion of what there is before us to do. To feel that we are measuring up to any appreciable degree to the overwhelming possibilities in this work through the press would be highly disastrous. As a church we have not begun to realize the importance of letting the world know about the work of Seventh-day Adventists. Millions of people have as yet never heard that there is such a denomination.

We must come to realize more fully the inestimable value of building with the public an understanding of Seventh-day Adventists. We need to recognize the creation of favor and good will as vital to the success of our entire evangelistic program. The public press offers the most potent means for rapidly building this understanding, favor, and good will. Our work with the press is evangelism of the highest order.

#### Looking Forward

To take full advantage of the press possibilities, we need now to give special attention to the placing of men and women of newspaper experience in strategic positions. In every union conference in North America there are large city dailies which reach the millions, together with many weeklies covering every community. There are Adventist institutions, projects, meetings, and other interests of the church in these unions with a news potential which can only be fully exploited and developed by the appointment of trained, full-time journalists. These persons of newspaper experience could instruct our forces in writing and in their relations with the newspapers, and at the same time be working personally with editors to develop their understanding and interest.

Since the last General Conference session our small nucleus of about five hundred church press secretaries has grown to more than two thousand. These workers should receive personal instruction and stimulus beyond what we can hope to give them in way of help through printed training manuals.

Personal work with them in the press workshops, a few of which have been held, has proved most effective. Since January the Press Bureau staff has assisted in the conduct of twenty-eight of these press workshops. This, however, touched only three of the ten unions in North America.

#### Magazine Publicity

Although progress can be reported in the use of the newspapers, another equally important field—that of magazines—is practically untouched. Their higher standards and greater selectivity demand special skill and more time and effort in the preparation of material. Adventist activities, however, provide

*(Continued on page 141)*

# An Evening With the Southern European Division

July 11, 1950, 8:00 P.M.

W. R. BEACH, president of the Southern European Division, led out by presenting his report for the four-year period. [See REVIEW, July 13, page 44.]

J. J. Aitken, Missionary Volunteer secretary of the division announced a special duet, which was sung by two young women of the Southern European Division, one dressed in an Alsatian costume of France, the other dressed in a Swiss costume. They sang in German a song that is often sung by our people in that field, "You Are Nearer Home Than Ever Before."

W. R. BEACH: It is a wonderful thing to hear the Advent people sing in these different languages. I wish the Romanians, the Hungarians, the Slavs, the French, the Spanish and all the rest could sing for you. I want, now, to present the leaders of Southern Europe, the men who have made this program possible. I would like to have them say just a word, as time will permit. First of all, the secretary of our Southern European Division, Elder Fridlin, with twelve years of mission service in Equatorial Africa.

M. FRIDLIN: This is my first speech in English, and it is not easy. It is a good thing to be in California, but at the very moment my thoughts go out to our far-away missions in French Equatorial Africa and in the islands of the Indian Ocean. I know that our twenty-five courageous missionary families, with a good number of native helpers, our 3,500 baptized members, as well as the 5,000 young people in our schools, are praying for the success of this great session.

The year 1949 was a record one in baptisms in these mission fields; more than 750 have been added to the church. For three months the president of the French Cameroon Mission went from one jungle village to another, to baptize souls ready and waiting to join this people. The year 1950 will be a better year still, for evangelism occupies first place in the hearts of our valiant missionaries and native workers.

More than 27,000,000 natives, belonging to dozens of tribes, speaking different dialects, still wait for the preaching of this precious message. May God enable us to extend our work in these needy fields.

May we count on your prayers and your means to this end.

W. B. BEACH: Dr. Nussbaum has been in the forefront of our activity in the Religious Liberty Department. He will speak a few words.

DR. JEAN NUSSBAUM: I think there is not another division where the defense of the rights of men is so necessary as in ours. There is certainly not another division that is confronted with problems so big, so numerous, and so delicate

as are ours. But I think there is not another division, too, where the Lord has shown His power so much in that branch of the work which I represent.

We have had conversations with statesmen, prime ministers, even a king and a queen, and the Pope himself in Rome. In all these meetings with men having responsibility and power, God has been with us. In His name and by His Spirit we have fought the battles of the Lord, and we have had many victories. To Him be all the glory. I will only add that the blessing I enjoyed best during these last years was the perfect harmony and unity we had among us.

W. R. BEACH: Brother L. Beer from Italy. Brother Beer comes from the land of sunshine and flowers and beautiful souls. He will speak to us in Italian.

L. BEER: Rome is considered by many the head of the world, and Italy is the garden of Europe. The eyes of all the world are turned toward Rome. The work in Italy has grown slowly during seventy years, in spite of the fact that the first Adventist in Europe was in Italy, and that Sister White visited in the Waldensian valley a number of times. With the end of the last war a new day dawned for Italy. There are two reasons for this. First, we now en-

joy more liberty. The second is that the General Conference has been very liberal with Italy. Through this help we have been able, during the last year, to build six fine chapels, in the main cities of Italy, and a very fine missionary school. And we want to express our deep thanks for this fine help.

Every year now we are able to organize a few churches and baptize hundreds of new believers. In this so-called holy year the 1,800 members of our church are filled with a holy zeal, not only to gain new souls but also to bring this message of truth to the 46,000,000 inhabitants of Italy.

W. R. BEACH: A. D. Gomes, from the sun-drenched shores of Portugal, one of our fine leaders out in the field. We have been working for a long time together. Brother Gomes, a few words.

A. D. GOMES: When I received in Lisbon a kind letter inviting us to attend the General Conference, my heart felt the same feelings as those expressed by King David in Psalm 122: "I was glad when they said unto me, Let us go into the house of the Lord." The fact that so many different peoples are here represented this evening through their delegates, united in a spirit of brotherhood, should prove to all people that there is a real hope for understanding among men if they accept this great Adventist message. To all delegates the Portuguese Adventist families send the best and the most sincere greetings.

Under the guidance of the General Conference, through the kind counsels and advice of the Southern European



An Endless Line of Worshipers Moved Onto the Platform to Offer Their Testimony Through the Microphone, in Connection With the Special Devotional Service Held Tuesday, July 11, a Day of Fasting and Prayer



Division staff, your small company of Portuguese soldiers in the army of the Lord have marched into battle in good order, with enthusiasm, determined to bring God's work to a triumphant close. The gospel brought to Portugal by American Adventist missionaries is being lifted higher and higher. Our eleven mission stations in the islands of St. Thomas, Cape Verde, Azores, Madeira, in uniting their efforts with the Portuguese Conference baptized more than seven hundred souls during the last four-year period. Let us remember that it was necessary for the believers in Portugal to labor twenty years in order to baptize the first one hundred believers. In Portugal, brethren and sisters, we have hundreds and thousands of cities and villages and millions of souls who are in darkness concerning God's last message. We need your help, your leadership, in order that we might advance and finish our task, and thus hasten the coming of our Lord.

W. R. BEACH: Brother E. Ferreira, of Portugal. We have here a man who comes from Portugal. He's an ordained minister, principal of our Portuguese training school. He was a monk in a convent. But I want him to tell you in just a few words his faith in the Advent message.

E. FERREIRA: As I review my young experience within these twelve last years since I was baptized, I can testify that the gospel of Christ is the power of God unto salvation to everyone that believeth. Truly I do rejoice in this message. It is my supreme ambition to bring, with the help of God, as many Catholics as possible from sin and error to the truth and salvation.

W. R. BEACH: Well, we are happy that some of these men of experience and training in the highest levels in the Catholic Church are coming into our work. It's a new day among these Catholic populations. I am very embarrassed to know just what to do, because I know you want to meet all these people. J. C. Guenin is president of the Franco-Belgian Union. Brother Guenin, would you say at least just a few words.

J. C. GUENIN: (J. J. Aitken translating.) The French language is one of the most beautiful languages in the world, therefore you should hear it this evening. I am very happy to bring you the greetings of our brethren and sisters in France and also in Belgium. In a very warmhearted way they want to thank you for all that you have done for them. We want especially to thank the brethren of the General Conference, who have sent us financial aid at a time when it was greatly needed. Of the forty-seven projects that Brother Beach mentioned, we have twenty-two in the Franco-Belgian Union. We have bought and constructed chapels and also apartments for our workers. Recently we bought an Anglican church in the city of Paris. We now have two churches in the city of Paris with its five million inhabitants. The Franco-Belgian Union has fifty million inhabitants. Forty-eight and a half million of these are Catholics.

The evangelistic program has been

recently carried on in some fifty cities. Hundreds of persons have been added to the church of God through baptism. This work is not easy, as you can imagine. This part of the world is Catholic, and there are many who do not

## At Conference

BY PEARL WAGGONER HOWARD

From north and south, from east and west,

The workers gather in  
All eager—from their far-flung fields—  
A blessing here to win.

We joy in glad reunion  
With friends of long ago;  
We thrill to longed-for handclasp,  
With eyes and hearts aglow.  
Yet joy is mixed with sadness  
And heartache mars the gladness,  
For some we loved are laid to rest  
And some are stricken low.

By twos and threes, by tens and scores,  
By hundreds too they come,  
Till halls and lobbies loud resound  
With happy voices' hum.  
We see the crowded galleries,  
We join inspiring song;  
With hosts of true believers  
We're proud to here belong.  
But on the sea of faces  
'Tis plain to note the traces  
That mark the passing of the years  
Since last we joined this throng.

The worldwide work is almost done;  
For yet unfinished task,  
With consecration now renewed  
God's strength and help we ask.  
His Spirit has been promised;  
The message comes, "Go on."  
Though clouds were never darker,  
We're nearer now to dawn.  
And may this world's last minute  
Hold hope and toil still in it  
In greater measure than before,  
For Christ is at the door!

The thousands now assembled here  
Have come by sea and land,  
In perils many—and by air—  
An earnest, loyal band.  
But how our hearts look forward,  
And beat with added thrill,  
To that soon-coming concourse  
Of greater number still!  
From every generation,  
From every tongue and nation,  
The countless host will gather in,  
The courts of heaven to fill.

Unmarred by danger, sickness, care,  
That wondrous trip will be by air;  
For that convention, Lord, prepare  
Our hearts, and grant we EACH meet  
there!

San Francisco, July 11, 1950.

believe in religion who are indifferent to it. Nevertheless the work of God moves forward. We are thankful to the Lord for the great progress that we have realized in the colporteur work.

They have sold over sixty million French francs' worth of literature. We spoke to you of our radio programs. The Voice of Hope is greatly appreciated in the French countries. It helps us in our colporteur work. Our correspondence course is being followed by thousands of persons also. Brother Beach mentioned that we have begun a medical work in France. And recently we have opened, also, a home for the aged. Our needs are great. We are moving forward with faith and courage. We are counting on God to help us from hour to hour as long as the fight shall last.

W. R. BEACH: Thank you, Elder Guenin. Here is I. Aguilar, from Spain. Brother Aguilar, would you say just one sentence that sums up the situation in Spain.

I. AGUILAR: (R. Gerber translating.) A new day is beginning to dawn in Spain. In another sentence, Spain sends you greetings and thanks you for all you have done for Spain.

W. R. BEACH: Thank you, Brother Aguilar. I think he gave one of the finest speeches tonight when he said that in Spain the day begins to break. That's true. In Spain the day is breaking in our spiritual endeavor.

Now I want you just to meet some of these men.

[Here Elder Beach introduced the various leaders in the Southern European Division who were seated on the platform.]

W. R. BEACH: How I wish these brethren could say something to you, but time will not permit. I can say this for them: They have one aim, one purpose—that is, to carry out, with you, the purposes of the Advent Movement. We have one goal, and that is that very soon there shall be one hundred thousand baptized members in Southern Europe. May God help us all to achieve it. That will be a great time of victory for the truth.

In the life of the true Christian there are no non-essentials; in the sight of Omnipotence every duty is important. The Lord measures with exactness every possibility for service. The unused capabilities are just as much brought into account as those that are used. We shall be judged by what we ought to have done, but did not accomplish because we did not use our powers to glorify God.

A noble character is not the result of accident; it is not due to special favors or endowments of Providence. It is the result of self-discipline, of subjection of the lower to the higher nature, of the surrender of self to the service of God and man.—*Prophets and Kings*, p. 488.

A MAN whose heart is stayed upon God will be the same in the hour of his greatest trial as he is in prosperity, when the light and favor of God and of man beam upon him. Faith reaches to the unseen, and grasps eternal realities.—*Prophets and Kings*, p. 545.

# The Seventh-day Adventist Theological Seminary

By D. E. REBOK, President

SEVENTH-DAY ADVENTIST workers must have Seventh-day Adventist training. This is one reason for operating our own system of schools, and we are prepared to pay the full cost of them in addition to doing our duty as citizens in the support of the state-operated schools.

In a recent survey we were delighted to learn that 79.4 per cent of our ministerial workers who responded to the questionnaire have completed the senior college course or more. It is highly significant that of these college-trained Seventh-day Adventist ministers 85.6 per cent received their training entirely in our own colleges and 9.6 per cent partly in our colleges and partly in other colleges and universities. Only 4.8 per cent of our ministers received their training in non-Adventist colleges. Thus we see that the vast majority of our ministers, do, indeed, have a Seventh-day Adventist training for their work.

Beyond the college level the denomination has provided two institutions for specialized instruction—the College of Medical Evangelists for the training of physicians and the Theological Seminary for the graduate training of ministers, teachers, editors, and administrators.

The Theological Seminary began its work in 1934 as the Advanced Bible School. For several summers it was conducted at Pacific Union College. In 1937 it was transferred to Takoma Park in order to be near the world headquarters of the General Conference, and thus benefit by closer contacts between General Conference leaders and Seminary students.

## What the Seminary Is

The Seminary was established by the General Conference for the advanced training of men who come from all parts of the world and who go out to serve in every section of the world field. Since it is indeed an international institution it is not strange that the members of the board of trustees should be our world leaders, and that the faculty should be made of men like B. P. Hoffman, who spent many years as a missionary in Japan; R. E. Loasby, who spent twenty years in India; Roger Altman, with a long service in South America; R. A. Anderson, from Australia and England; H. Lindsjo, from Sweden and Northern Europe; Daniel Walther, from Switzerland and Southern Europe; and Lynn H. Wood, former college president in England, Australia, and North America.

General Conference workers such as L. E. Froom, M. K. Eckenroth, G. E. Vandeman, and Miss Louise Kleuser, from the Ministerial Association; Frank H. Yost, of the Religious Liberty Department; J. R. Ferren, of the Press Bureau; and D. E. Robinson, of the Ellen G.

White Publications office—all devote one or two quarters each year to teaching in the field of their specialized work. E. W. Bethmann, for many years a missionary to the Moslems in the Near East; J. L. Shuler, a veteran conference president and evangelist; T. K. Martin, of the Review and Herald Art Department; Mrs. Dorothy Forman Beltz, dean of college women for almost twenty years; R. E. Senseman, a denominational architect; and D. E. Rebok, for twenty-three years a missionary in China—all combine their years of experience and training with those of C. E. Weniger, as dean, and Theodora Wirak, as registrar, to make a faculty unique among the theological seminaries of the world, truly men and women with a world vision and a real international outlook. Such a faculty is prepared to instruct students who come as workers from every division.

Space does not permit a table showing the conferences in North America from which our students come, but we do present the geographical distribution of our attendance from overseas divisions to show the international character of the Seminary.

More than a third of the students enrolled each quarter come from overseas. Thirty-four countries or areas of the world have sent their workers to the Seminary, and they make of this institution a United Nations Organization that really works. It is the family of God—brothers and sisters from all nations gathered together in peace and harmony and brotherly love. This fellowship is one of the greatest blessings which comes from attending the Seminary. In this way the hearts and minds of our workers from all parts of the world are brought together in Christian unity.

Looking back over the attendance record from the beginning in 1934 to the present spring quarter in 1950, I note that 854 individuals were in attendance during the first ten-year period, and that the very same number of persons were enrolled in the last five and a half years. This means that our attendance has almost doubled, and further, that the number of students now staying for a full year is twice as many as in the former period.

## What the Seminary Does

Work is offered to college graduates in the fields of archaeology and antiquities, Biblical language, church history, Bible and systematic theology, speech and homiletics, and practical theology. One year of graduate work leads to a Master's degree with a research thesis, or to a Master of Arts in Religion without a thesis but with extra course work

Table Showing Enrollment by Overseas Countries

Year	Au				W				Sp				Su			
	'46	'47	'47	'47	'47	'48	'48	'48	'48	'48	'49	'49	'49	'49	'50	'50
Africa	15	4	2	2	7	5	3	3	2	1	2	4	5	5	6	
Australia	2	1	1	2	1	1	1	2	2				2			
Austria															1	
British Guiana							1									
Burma	1															
Canada	1	1	1	7											1	2
China	2	1	3	2	1	3	4	3	2	1	2	1				
Costa Rica						1	1									
Cuba				1				1			1					
Denmark	1	3	2	1						1			1	2	3	
Egypt							1	1	1	1						1
England				2	1	1	1	1								
Estonia				1		1	1	1		1						
Ethiopia	1	1														
Far East	2	2	1	1		1	1	1							1	1
Finland													1	1		
France				1									1	1	1	1
Germany		1	1		1	1	1	1								
India	2		2	4	4	3	5	2	2	3	1	1	1	1	2	
Indonesia												1				
Iran														1	1	1
Italy								1								
Jamaica		1	1	1			1	2								
Lebanon	1	1	1													
Madagascar										1						
Mexico											1					
Norway	1	1			1	1	1		1	1	1	1	2	2	3	
Philippine Islands	2	2	1							1	1	1	1	1	1	
Puerto Rico														1	1	1
South America	5	4	3	3	3	4	3	2	3	2	2	3	1	4	7	
Sweden		1	1			1	1		1	1	1	2				
Switzerland				1	1	1										
Jordan												1	1			
Trinidad																1
Total	60	57	44	81	38	55	53	70	58	59	48	75	72	68	99	

in lieu of the research work. One hundred and forty-four quarter hours of work beyond the B.A. degree meets the requirements for the B.D. degree, which is accepted by accrediting associations as the academic degree for heads of, or teachers in, the Bible departments of our senior colleges.

### High Quality of Work

In case graduates from the Seminary with a research M.A. desire to qualify for the Ph.D. in their chosen field of concentration, they can now do so in Yale, Princeton, Pennsylvania, Columbia, George Washington, and Chicago universities. This recognition by these universities is in itself indicative of the high quality of work being done in the Seminary.

Older men of experience in the field come to the Seminary for refresher courses without thought of credits and graduation. One cannot be constantly "giving out" without an opportunity from time to time to "take in." It is not time lost when the workman stops to sharpen his tools. A few of our students are men of fifty and even sixty years of age, but the average is about twenty-eight. The majority of them have had field experience before coming to the Seminary.

A special curriculum is offered for women engaged in Bible instructor's work. Miss Louise Kleuser offers instruction in this field, and brings a rich background of experience to this group, as well as to the wives of our workers, who, by the way, must stand by the side of their husbands engaged in the ministry or in teaching.

The courses are planned to give men what they need in their ministry but did not get in college because of the limited amount of strictly professional training possible in a liberal arts curriculum. We recommend that young men graduating from the college ministerial course go into the ministerial internship for some field experience before entering the Seminary for graduate training. The 1949 Autumn Council made it possible for the local conference committee to grant the second year of the ministerial internship in the Seminary rather than in the field both on the same plan of financial support.

### Seminary Extension Plan

Inasmuch as only a small number of workers in overseas divisions can come to Washington to study in the Seminary, it has been arranged to take the Seminary overseas in what we call the Seminary Extension Plan. In the summer of 1948 three Seminary teachers—H. Lindsjo, J. L. Shuler, and L. E. Froom—formed a team, and went to England, where regular Seminary courses were offered for the workers of the British Isles and Northern Europe.

Then in 1949 another team composed of F. H. Yost, L. E. Froom, and R. A. Anderson went to South America, where Seminary courses were offered at the college in Uruguay from December 5, 1949, to February 1, 1950. More than



D. E. Rebok

eighty workers were in attendance—among them one union conference president, nine local conference presidents, Bible teachers, ministers, evangelists, and editors. The success attending this plan has led us to arrange for a similar school in Central Europe in 1951 and two others in the Australasian Division in 1951.

### Field Schools of Evangelism

Not only do our teachers take the Seminary to the workers overseas, but they also conduct field schools of evangelism in connection with large city evangelistic efforts in this country. G. E. Vandeman held one in Pittsburgh a year ago; M. K. Eckenroth has just completed

one in Atlanta, Georgia; and J. L. Shuler in recent years has done the same in Des Moines, Detroit, and Oakland. While bringing scores of people into the truth these men are teaching by precept and example, thus enabling younger workers to learn by doing and observing.

All the Seminary teachers take an active part in camp meetings, workers' institutes, college Weeks of Prayer, and other special meetings in North America. Thus our teachers are kept in touch with the active work and problems of the field, and in turn their classroom instruction is vitalized and kept up to date.

### What Seminary Men Are Doing

Most of the workers who have attended the Seminary have been men in regular conference or institutional employ, and on the completion of their work they returned to their respective posts of duty from which they had been given time for special training. Teachers from the colleges and academies have chosen to do their graduate work in our own Seminary rather than in some secular institution, and they have gone back to their teaching greatly strengthened in their additional Adventist training.

Others have come to the Seminary at their own expense or on the GI bill of assistance. Many of these have gone overseas or into the work here in the homeland. Almost without exception our graduates have been appointed to positions of responsibility in the cause of God.

The Seminary granted its first M.A. degrees in 1942 with five men in that group. In the summer of 1949 thirty-two men and women received their degrees, the largest group thus far. To date 118 graduates have gone out from this institution to fill important posts of duty. Forty-six of that number are now serving in foreign mission fields or in overseas divisions.

## Laborers With God

By ROBERT HARE

What have you done for Jesus?

That ever loving Friend,  
Who gave Himself a ransom,  
That your life might defend  
His holy will and purpose,  
And be a living sign,  
To live and sweetly whisper  
Of love that is divine.

What have you done in service?

He came a servant here,  
Walked all the thorny pathways,  
Yet spoke in words of cheer  
To hearts both sad and lonely  
Upon life's dusty way,  
Pointing the path to resting  
In everlasting day.

What have you done to carry

His message sweet and true  
To weary-hearted pilgrims  
Who tread rough ways with you?  
What love words have you spoken  
While days are passing by,  
To lone hearts bowed in sorrow  
Beneath a clouded sky?

Haste now, be up and doing,

Wait not some fairer day;  
Work for the loving Master,  
Go! wipe some tears away.

### Seminary Graduates

Year of Graduation	Total Graduates	Teaching	Ministry	Continuing Education	Others	Total in Countries Outside U.S.
1942	5	4			1	1
1943	3	1	2			
1944	5	4	1			
1945	8	7		1		2
1946	13	5	8			7
1947	25	18	4		3	13
1948	22	6	9	2	5	10
1949	32	20	4	6	2	12
1950 (to March 1)	5	1	2	1	1	1
	118	66	30	10	12	46

In a report concerning the Seminary students it may be of interest to look at three tables of figures and facts—first, the type of workers who come to the Seminary, second their financial support, and third, the colleges from which they come. We go back to the autumn of 1948 and give you a picture of our student body in more recent terms.

(Continued on page 142)

# The Publishing Department

By G. A. HUSE, Acting Secretary

PRINTING and colportage have long been knit with the sacred work of giving the gospel. For centuries Satan had bound the world in sin, ignorance, and darkness. A merciful Father looked down upon this deplorable situation and ordained that there should be freedom for mankind—freedom in His Son. The gospel of Christ's first advent, His sacrifice, and His second coming was to be heralded to a lost world. This was to be done rapidly, but how?

The great intellectual awakening of the middle fifteenth century demanded some new method of multiplying knowledge. New universities were springing up. Great libraries were being formed, and men were reaching out for something better. Books were then being made in the same slow, handwritten form as they had been for centuries before. It was in this setting that God in His eternal providence ordained the printing press as a definite means of multiplying His Word among the millions.

Through the medium of the press the Reformation was greatly advanced. Martin Luther, that valiant soldier of the cross, held high the torch of truth amid the spiritual darkness of those medieval days. His first step was to translate the Bible into the German language, and to take advantage of this new invention. He printed tracts, pamphlets, and brochures in abundance. These gave wings to the Reformation. After the Reformation period came the establishment of modern missions. The cause of missionary endeavor owes its remarkable growth largely to the influence of the printing press. Outstanding religious leaders such as Morrison, Carey, Judson, Moffat, and others seized upon the advantages of literature, and used it extensively in advancing the work of the gospel. It paid substantial dividends in souls converted to Christianity in every corner of the world.

In the eventful year of 1844, at the appointed hour, the Advent cause was born. Among the earliest messages given to this people by Mrs. E. G. White was the one to her husband, and upon which this great chain of publishing work has been established.

## Small Beginning

"You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."

In faith, with only a few dollars in hand, a small group of pioneers went forward and produced literature. Before they had a church organization or con-

ference a publishing house was established. Thus, in the providence of God, the printing press from the very start heralded the third angel's message rapidly from place to place.

At Middletown, Connecticut, in July, 1849, Elder James White printed the first edition of *Present Truth*. The work was done in an outside printing plant. The following year in Paris, Maine, this little magazine received a new name, *Advent Review and Sabbath Herald*, now known affectionately as "the good old REVIEW." Thus, the prophecy given in the infancy of the movement was on its way to world fulfillment. It was our happy privilege to celebrate the one hundredth anniversary of our publishing work during the period of this quadrennium.



G. A. Huse

In the year 1869 S. N. Haskell organized the Vigilant Missionary Society for systematic distribution of literature. This was the beginning of our present chain of Book and Bible Houses now operating in many parts of the world field. These are truly missionary centers around which a major portion of conference activity revolves. Theirs is a sacred responsibility.

Then, in 1881, the colporteur work began, when George A. King, in spite of the skepticism of his brethren, succeeded in selling our first large subscription book, *Daniel and the Revelation*. This was the beginning of a world system of colportage at which other religious denominations marvel. Through its influence thousands have been won to Christ and to this truth. Wherever the message

progressed it was literature that largely pioneered the way.

One of the most outstanding steps in the growth of literature work was the organization of the General Conference Publishing Department in 1902. This added a new and forceful impetus throughout the entire world territory, and brought about closer cooperation and unity between the field and publishing houses.

Later, in 1905, the scholarship plan was launched. Its benefits were fourfold: A Christian education has been made possible for thousands of youth who would otherwise have been unable to secure one. The truth in printed form was brought before many who might not have been reached in other ways. Students received an experience and training impossible to secure through classroom or books. Publishing houses, colleges, and Bible houses were materially helped through sales thus made. The scholarship plan and the leadership it developed have contributed much to the literature program in general.

In 1925 the Missions Extension plan, under the careful planning and leadership of H. H. Hall, established and built up publishing institutions in many parts of the globe, such as Switzerland, China, Australia, Japan, the Philippines, England, Norway, Singapore, France, Hungary, Romania, Korea, Argentina, India, Brazil, Germany, South Africa, even the faraway Fiji Islands, and other corners of the world. The colporteur work in these lands prospered as a result. Thus the tide of Advent literature swept on and on to every tongue and people, pioneering and winning as it went.

## New Publishing Plants

During this quadrennial term with money from the Rehabilitation Fund new publishing plants were established in Italy, the Gold Coast, the Middle East, and Madagascar; and publishing houses in the following countries were helped: China, the Philippines, France, Brazil, Japan, Korea, Czechoslovakia, Singapore, India, Poland, Iceland, and Burma. Appropriations have also been made to enlarge needy publishing houses.

During the war years materials were rationed and scarce. Labor was drafted into military service or into civilian defense projects. Fear was expressed as to the effect that this might have on the work. In spite of these untoward conditions, sales continued to increase, reaching at the end of the war an all-time high. God ordained this literature work to accomplish a specific result, and nothing can retard its progress. This can be readily seen by a quick glance at the following sales record of denominational literature listed by decades up to the end of 1949.

1849-1859	\$	5,000.00
1860-1869		38,500.00
1870-1879		169,859.06
1880-1889		1,231,116.06
1890-1899		4,237,275.40
1900-1909		6,991,428.95
1910-1919		24,929,726.93

1920-1929	\$ 46,165,339.00
1930-1939	38,980,176.77
1940-1949	85,008,143.84

Grand Total \$207,756,566.01

What further evidence does one need to prove the correctness of the divine pattern that we have been consistently following through the years? In the beginning of this movement it was literature that pioneered the way. In the triumphant closing work it will be largely the seed sown by Adventist literature that will produce the harvest.

#### Year-by-Year Sales Report

In order that we might more accurately evaluate the accomplishments of this quadrennial period, and that we might have a close-up picture of what was done up to the present moment, a year-by-year sales report follows:

1946	\$10,332,186.28
1947	11,477,499.76
1948	11,730,590.22
1949	12,456,770.25

Total \$45,997,046.51

Although these sales records are measured in dollars and cents, yet it warms our hearts to find that interwoven among them and throughout the report, many honest souls were won to the message through the influence of the millions of pages of Adventist literature sold. We pass on a few short experiences:

"Vivian Figueroa, a colporteur in the Antillian Union, after canvassing six years, was very sorry because he could not see any missionary result of his work. He was wondering whether he was really converted or not. But this year he had great joy. He reported twenty-five interested people, whom he organized into three Sabbath schools. In one of these places an elementary Adventist school was also established for the new believers."

"One day a colporteur in Cuba got lost in the country. He prayed, asking God to send a man to show him the way. As soon as he opened his eyes he saw a man, who led him the right way. It was afternoon, and when he reached the first house he asked permission to spend the night with them, to which they consented. That evening he sang, studied the Bible, and prayed with them. Next morning, without saying anything to him, the people of that house took all their images and burned them. Later the colporteur gave more Bible studies to this family and also to their neighbors. Now in that place there are eighteen people keeping the commandments of God."

"One day a man in Sicily, Italy, bought some shoe nails to repair his shoes, and when he reached home he noticed that the sheet of paper in which the nails were wrapped was a page from a religious book. Because he was impressed by the first reading he read it over and over again, till he found that it was a page of the Bible. He did not even know what the Bible was, but was so thirsty to

know the truth that he looked for a Bible everywhere. Finally he found one at a blacksmith's, who lent it to him.

"Each evening after work he read and read until the middle of the night, and his wife thought he was losing his mind. But he was becoming a good man and was more and more enthusiastic as he continued reading the Word of God. He read it all within six months, and so found the truth for himself! The Sabbath, health reform, and the tithe were to him divine institutions, although he did not know that there were other people who were following these doctrines.

"One day Angelo Bognandi, one of our colporteurs, began to canvass at Niscemi, and there he met the blacksmith who had lent the Bible to Mr. Crescimone. They had a long talk, in the course of which the blacksmith said that he had received the Bible from the hands of Antonio Bognandi, the father of Angelo Bognandi, many years before. He also added that he had lent the Bible to a certain Crescimone, nicknamed the prophet, who was then reading the book eagerly. Brother Bognandi called on Mr. Crescimone, and the scene which followed is difficult to describe. It seemed as if they had always known each other as they heartily embraced and called each other brother. Soon afterward Mr. Crescimone was baptized, as well as his wife, a son, and ten other persons. Thus the Niscemi church was organized in one day, on May 23, 1948, as a direct result of our colporteur work."

#### Will Our Books Win Souls?

"When Colporteur José Maria Barbosa began canvassing, he asked his companion, 'Do you think these books we are selling will ever win a soul to the truth?'"

"One of the books was purchased by a man who did not appreciate it, and therefore he gave it to a friend. Nor did this friend like the book, so he gave it to another. The third party began reading the good book, entitled *This Decisive Hour*, and started to discuss it with his friends, who likewise became very much interested. They came to his home to hear the book read aloud, and formed themselves into a group that was fully convinced of the truths.

"Finally news of this new group of Sabbathkeepers reached one of our ministers, who immediately went to the mountain country where they lived. He found one of the new believers, who immediately ran and rounded up the whole group, saying, 'Come quickly; a pastor has arrived who keeps the seventh day holy as we do.'

"As a result of the book, the studies, and the meetings held by the pastor, twenty-five were baptized. Just think, twenty-five souls won by a book that gave the light of truth, and sold by a colporteur who asked, 'Will the books that I sell win a soul to Christ?'"

In forceful vein the Spirit of Prophecy has said that "our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole

churches have been raised up as a result of their circulation."—*Christian Service*, p. 146.

Today we have 52 publishing houses printing literature in 195 languages with an army of 4,331 colporteurs, carrying the printed pages of truth to multitudes of people the world round. We have an army of field and office workers of 376 field secretaries, and 160 Bible House managers as well as 1,747 publishing house employees—literary editors, book binders, printers, and all classes of workers producing and circulating this gospel literature.

#### Publishing Department Secretaries

We pay special tribute to the publishing department secretaries, to the Book and Bible House managers and personnel, and to the consecrated corps of colporteurs going from door to door who have made this excellent report possible. Also we want to thank our division, union, and local conference executives and departmental leaders for their hearty cooperation. Above all, we thank God for His providential guidance through these trying years. And too we would not forget the strong leadership given to this department by W. P. Elliott. To him we must give a major portion of credit for the outstanding success that has been achieved by the department. We are glad that along with his other responsibilities he is chairman of the Pacific Press Publishing Association Board and still is with us in this respect. To my associates in the department, E. E. Franklin and D. A. McAdams, who have faithfully and loyally worked in lands near and far, I give my grateful thanks.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18:1. The seer of Patmos, looking forward to future ages, saw a great religious awakening in the hearts of men. The glory of God is to fill and lighten the whole earth; it is to be worldwide, positive, and clear. It is God's final message to mankind. And "in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies*, vol. 7, p. 140.

#### Consecration Pledge

This enlightening process is not to be weak and spineless but of "great power," encircling the entire globe. Therefore, from early history to the close of probation gospel literature has played, and will continue to play, a definite role in giving the blessed Advent message to the world.

The best days of literature evangelism are still before us. Great records have been made, but greater ones are yet in the future. God will cut His work short and finish it rapidly, largely through the ministry of the printed page. To this urgent task we of the Publishing Department in field, office, and factory pledge our unstinted cooperation, full consecration, and untiring effort.

# The International Temperance Association

By W. A. SCHARFFENBERG, Secretary

THE International Temperance Association was launched at the 1947 Autumn Council. The membership of the association was to consist of such national and regional temperance societies as might be sponsored by Seventh-day Adventist conferences and missions throughout the world field. Division committees were encouraged to appoint someone to foster the temperance work within their respective territories and to lay plans for the organization of as many national and regional temperance societies as were felt advisable. The results thus far have been most gratifying.

## Societies

At the first annual meeting of the board of governors held in Denver, October 21, 1948, the American Temperance Society and the Canadian Temperance Society were voted into active membership of the International Temperance Association. At the second annual meeting of the board of governors, held in Saint Louis, November 15, 1949, the Southern Asia Temperance Society and the Temperance Society of the Southern African Division were formally voted into active membership.

Nine more societies have met the requirements of the International Temperance Association constitution, have perfected their organizations, and will be formally voted into active membership at this session.

## Southern Asia

The Southern Asia Temperance Society was formally launched at the division council held at Kirkee on March 21, 1948. A constitution was adopted, membership fees were fixed, a board of governors was set up, and an executive council was appointed. L. G. Mookerjee was elected to serve as vice-president and executive secretary of the society.

Membership in the Southern Asia Temperance Society is open to all temperance-minded people of India, Pakistan, Burma, and Ceylon. Temperance secretaries have been appointed in the various unions and in many of the local fields, to foster the interests of the society in the respective territories of the Southern Asia Division.

L. G. Mookerjee writes: "There is a keen interest awakening throughout the Dominion of India in the temperance work. It appears as though we are reviving the temperance issue and organizing for aggressive action at just the right time." Brother Mookerjee has been the speaker at special temperance meetings in public halls, high schools, and churches. These meetings were well advertised, and have given the temperance cause, as fostered by Seventh-day Adventists, wide publicity.

P. K. Simpson, of the Northwest India Union Mission, gave temperance

lectures and showed films in a number of Moslem and Brahman colleges. Pastor Simpson writes, "In Jaipur state, at Kotah and in Ajmer, thousands have seen our temperance films. God is using them to open Rajputana for our message."

## Southern Africa

Under the able leadership of Dr. C. Paul Bringle, temperance secretary of the Southern African Division, the temperance work is being revived in a very effective manner. Two temperance societies have been organized. October 15, 1949, was listed as Temperance Day in the church calendar.



W. A. Scharffenberg

The first issue of the Temperance Bulletin, which will be published quarterly by the Temperance Society of the Southern African Division, made its appearance during the latter part of 1949. It is an eight-page bulletin and will serve as the official organ of the society.

Another outstanding event was the union-wide oratorical contest sponsored by the Adventist Temperance Society of South Africa. The following resolution passed by the Transvaal Executive Committee of the South African Temperance Alliance indicates that contests of this nature will attract the attention of many people and win friends for the cause.

"We congratulate the Seventh-day Adventists upon the success of their temperance demonstration in Benoni Town Hall on Saturday night, October 1. The Town Hall was full, and the audience responded enthusiastically to the unique temperance program. A strip of paper, about six inches wide, was unrolled and held by ushers round the hall. This paper contained four thousand inches

of advertisements from *The Star*, advertising liquor during four months. It was long enough to go round the hall one-and-three-quarter times. During those four months of liquor advertisements *The Star* reported two thousand and six hundred tragedies caused by liquor. Another feature was speeches by six young people who were the finalists in a competition throughout South Africa. They came from the Cape Province, the Orange Free State, and the Transvaal. The competitors were all young people, and each speaker was granted ten minutes. The standard was high, and one was filled with hope and pride as youth shone in this contest, and proved that some young people were equal to the task of paving the way to victory for the temperance forces."

## Inter-America

Wesley Amundsen, the temperance secretary of the Inter-American Division, reports a growing interest developing throughout the Inter-American Division in the temperance work. Plans are on foot for the organization of a society in Mexico, in Jamaica, and in several other fields.

H. D. Colburn, temperance secretary for the British West Indies, reports that they are now drafting a constitution for a Jamaica temperance society.

From Dr. Robert F. Dunlop, temperance secretary of the Caribbean Union, comes the following word: "You can count on our wholehearted cooperation. Here in Trinidad the wet forces have complete control of things as you know, but we do not think we should be dormant with respect to temperance, so we are going to start a vigorous campaign right away."

The Inter-American Division, with its many and varied nationalities, will be a fruitful field for the development of a score or more of active temperance societies.

## Northern Europe

Under the enthusiastic leadership of C. A. Edwards, temperance secretary of the Northern European Division, temperance societies have been launched in Holland, Norway, Denmark, and Iceland. Plans are also on foot for the organization of societies in Sweden, Finland, and several other countries in the Northern European Division.

By action of the division committee, Sabbath, November 4, 1950, has been set aside as Temperance Day. A suitable program has been prepared for that day by the division temperance secretary, and will be sent out to all the respective fields within the division in ample time to allow for effective presentation on the Sabbath specified. An offering for the cause of temperance is to be taken up in all our churches on that day.

## South America

W. A. Bergherm, temperance secretary for the South American Division, is now promoting the organization of an active temperance society in every country of South America. Two societies have already been organized: the Brazilian Temperance Society and the Ar-

gentina Temperance Society. F. C. Webster, temperance secretary of the South Brazil Union, gave the following report of a temperance rally held at Sao Paulo, July 14, 1949.

"In a beautiful auditorium at Sao Paulo's Praca Republica on the night of July 14, 1949, a large temperance rally was held under the sponsorship of the Society of Missionary Men. A well-planned program was attended by a near capacity audience. The governor of the state sent his representative to serve as master of ceremonies, who expressed in behalf of the governor his deep interest in the temperance cause. The feature speakers of the evening were Dr. Flaminio Favero, a professor on the faculty of medicine at one of Brazil's highest rated medical schools; and Dr. Galdino Nunes Vieira, medical director of the Casa de Saude Liberdade. The astounding statistic and important facts given by these leading physicians of Sao Paulo presented clearly the great need of a stronger temperance work in this great nation of Brazil. We are looking forward to the time when the International Temperance Association will be a dominant force in holding aloft the banner of temperance in this part of the world."

#### Southern Europe

F. Charpiot, temperance secretary of the Southern European Division, writes as follows: "We have recently closed a very inspiring division council in which we stressed the necessity of organizing and developing our temperance work throughout the division. We have been planning for a nationwide campaign in France and also in other French-speaking territories during the year 1950. We would like to print a special number of our French health paper that would be devoted to the fight against alcohol. Later on another special number would be printed against tobacco and other social evils."

Jean Vuilleumier reports that plans are being laid for the launching of an organization in the near future in Switzerland.

#### Australia

From N. C. Wilson, president of the Australasian Inter-Union Conference, comes the following encouraging report:

"You will be happy to know that last week we reorganized the Australasian Temperance Society. It has now been organized along the lines suggested by you brethren. We took the constitution of the American Temperance Society and changed a word or two here and there, as was necessary, and adopted it as our own. The brethren feel very happy about this, and the officers of the society are as follows: N. C. Wilson, president; R. E. Hare, vice-president and executive secretary; W. L. Pascoe, treasurer. Then, of course, we have the division committee as the board of governors, and an executive committee composed of a good group of men."

R. E. Hare, the vice-president and executive secretary of the Australasian Temperance Society, is laying plans for



J. L. McElhany First to Sign Temperance Pledge After Reorganization of American Temperance Society

the launching of an aggressive pledge-signing campaign and membership drive at an early date. The Australasian Temperance Society bids soon to become one of our most active organizations.

#### Far East

W. O. Baldwin, temperance secretary of the Far Eastern Division, reports that they are planning to perfect at least one organization by the time of the General Conference session. There are wonderful possibilities for the development of aggressive organizations in the Philippine Islands, Japan, Korea, Siam, Malay States, and the East Indies.

#### Canada

The Canadian Temperance Society is fully organized. The board of governors, the executive council, and the officers are moving forward with an aggressive pledge-signing campaign and membership drive. C. C. Weis is serving as vice-president and executive secretary of the society. Temperance secretaries have been appointed in the five local conferences, and chapters of the Canadian Temperance Society have been organized at Oshawa Missionary College and at the Canadian Union College.

#### American Temperance Society

The American Temperance Society, reorganized January 27, 1947, is conducting a large work. The board of governors, the executive council, and the officers have been vigorously promoting the annual pledge-signing campaign and membership drive. Steady progress has been made in building up the membership in the society, as the following financial report will indicate:

Year	Income
1947	\$ 17,382.53
1948	51,918.13
1949	74,501.17
Total	<u>\$143,801.83</u>

Chapters of the American Temperance Society have been organized in every college and in thirty-seven academies.

The first major project of the American Temperance Society was the launching of *Listen, Listen*, as the following testimonies indicate, is recognized as the outstanding temperance journal in the country.

"This magazine," wrote one businessman, "is like a messenger sent from Heaven. It will be received with gladness by its friends and with fear and trembling by its foes."

A clergyman, chairman of the board of temperance, writes: "We passed a motion to put *Listen* on the library table of every high school in the bounds of our conference, and to secure as many subscriptions as possible besides. We set up a special committee to carry out this project."

And from a prominent religious leader we quote as follows: "We commend the Seventh-day Adventists for the publication *Listen*, which is generally conceded to be the best such publication for the public. It has good material presented in an attractive way—color and pictures—and is designed to make a popular appeal. It appears to be a program that should be supported by the whole church, an inter-denominational program."

Our first objective is to enlist every Seventh-day Adventist and as many of our neighbors as possible as active mem-

•(Continued on page 143)

# Finding the Lost

A MORNING DEVOTIONAL STUDY

By E. W. DUNBAR

"Then drew near unto him all the publicans and sinners for to hear him. . . . And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? . . . Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? . . . And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. . . . And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. . . . And when he came to himself, he said, . . . I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee. . . . And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. . . . But the father said to his servants, Bring forth the best robe, and put it on him; put a ring on his hand, and shoes on his feet: . . . For this my son was dead, and is alive again; he was lost, and is found." Luke 15:1-24.

**I**T IS my purpose to study with you this morning about the lost sheep, lost coin, and the lost boy. There are many words in our religious vocabulary which we use with surprising frequency, and with sometimes a very hazy conception of their significance and deeper meaning. A good example is the word *lost*. This is one of the most significant words in the New Testament. Jesus used it often, and He charged it with an urgency and a depth of meaning that gave it a decisive ring. "The Son of man is come to seek and to save that which was *lost*."

Unfortunately, with many the word *lost* is a lost word. In both the Greek and the English it has a double meaning. First, it signifies a breach in basic personal relations. It pictures to us a cleavage and a separation of interests. It is this aspect that is presented so beautifully in man's experience in the Garden of Eden. In the cool of the evening when God called to Adam, "Where art thou?" it was not the harsh shout of a policeman or a spy but the voice of a Father seeking that which was lost. Skulking and hiding in the still shadows of the sunset hour, Adam found

that the intimacies of his relations with God were strained to the breaking point.

The prophet Isaiah represents God as saying, "I have nourished and brought up children, and they have rebelled against me." There is deep sorrow and tragedy in the unreciprocated love of a father for his children, but more than any other father, it was Jesus who made clear what it means to be lost in these immortal parables of the fifteenth chapter of Luke.

The word *lost* also indicates the frustration of good primary purposes, to forsake one's visions, forget one's goals. A ship loaded with crude sugar off the coast of California during the critical war days became a total wreck, but a portion of the cargo was salvaged and eventually served the purpose for which the sugar cane had been grown and milled. So although the ship was a total loss only a part of the cargo was lost. It was in this sense that while *not* being destroyed, the sheep and the piece of silver were lost. They were lost because they could no longer be used for the ends for which their owner had valued them.

What did the Saviour have in mind when he said to the lost of His day, "Come unto me"—"Follow me"? His intention was the same then as it is today, that is to bring men and women and young people into fellowship with God, into close relationship with God and His purpose for their lives.

## The Sensation of Being Lost

"None of us like to lose things. A minor loss may annoy us for days; from a misplaced pocketbook or Bible up to a forfeited income or a collapsed reputation,—losses are distressing. Sometimes when one is lost it means the prospect of physical death."\*

Admiral Richard E. Byrd tells of a harrowing experience he had during his first stay in Little America—when he was exploring near the South Pole. One night he left his cave in the ice to look at some important instruments and to get a little exercise. He sensed that there was great danger of getting lost in that antarctic darkness, and that if he were lost, it might quickly prove fatal, so he took the precaution to set up a line of poles in the snow to guide him. On this particular night he walked beyond the markers before he realized it. When he discovered the situation and couldn't find a trace of his way back to the cave there came over him a very sickening, sinking sensation, and he whispered to himself, "Now you're lost." But fortunately he found his way back before it was too late.

Some of you who have been lost know the sense of terror and despair that settles down upon you when you first fully realize it. It wasn't long ago that a navi-

gator in one of the Trans-Atlantic airplanes en route to the United States climbed into the plastic blister on the top of his plane to take a sextant observation of the night sky. Thoughtlessly he permitted his instrument to hit the cold plastic and the dome exploded in a thousand pieces while the air pressure of the plane hurled him through the hole into the sky and into eternity. Who can know the thoughts that went through that navigator's mind in those few seconds after he realized that he was *lost*?

"There was a time when preachers in the pulpit could stir in their hearers something of this same terrifying feeling by telling them that they were lost men and women. Jonathan Edwards preached sinners right into the hands of an angry God on the very brink of hell, and his listeners fairly rose from their seats in fear."

I am sure I shall never forget the straightforward preaching and the conviction that seized me as a boy when I listened to men like M. E. Kern, G. B. Thompson, Milton St. John, Robert Harter, William Westworth, and J. G. Lamson, and I almost rose out of my seat for fear of being lost.

Some of you will remember another type of preaching, which was called "hell-fire preaching," and it still stirs huge congregations in many places—and it might be effective with us here this morning. "But such preaching is hardly true to the temper and method of Jesus. He [the preacher] did say some very straight things about the punishment of the wicked, but the Saviour's emphasis was not on the *judgment of the lost* so much as on the inspired method of *finding and restoring the lost*." Isn't that where we need to place our emphasis?

When Jesus passed through Jericho and found Zaccheus, that rich publican, He exclaimed, "This day is salvation come to this house. . . . For the Son of man has come to seek and to save that which was lost." And just a short time before this, Jesus explains in this fifteenth chapter of Luke what He *means* by being lost. He uses these three parables: the lost sheep, the lost coin, and the lost boy.

## Parable of the Lost Sheep

"It is only natural that sheep should be used in so many of the illustrations of the Bible, for raising sheep was about the leading business in those lands. The sheep and the shepherds were familiar sights in the fields and in the market places, and the patience and the tenderness of the shepherd in his watch over the sheep, going after the lost ones and carrying the lambs in his bosom and standing guard at the gate of his sheepfold during the night, is so beautifully symbolic of the love of the heavenly Father. How natural then for David to sing out, 'The Lord is my shepherd,' or that Jesus Christ should say of His own work and purpose, 'I am the good shepherd: the shepherd giveth his life for the sheep.'"

In this parable, when the lost sheep is found, the shepherd lifts it to his

\* Quotations in this study not otherwise credited were taken from a radio address by Dr. Ralph W. Sockman.



shoulder, and he returns with rejoicing. He does not return murmuring and censuring the poor sheep for having made him so much trouble. Even the friends and the neighbors are called to rejoice with the shepherd. "For I have found my sheep which was lost." The *finding* was the theme of rejoicing—the straying was not dwelt upon, for the joy of finding overbalanced the sorrow of the loss, and the care, the perplexity, and the danger incurred in searching for the lost sheep and restoring it to safety.

Now, it may seem to us that the figure of the lost sheep does not fit the modern generation so well—this generation that is so smart and sophisticated. We don't like to be called lost sheep. In fact, most of our congregations don't look or feel very sheepish.

But what is it to be lost? Dr. Arthur Holt says, "A man is lost when he cannot define his present nor plan his future." When our lives lose their significance and their focus we are lost. It becomes almost unbearable. How many there are today who have been "caught in the maelstrom of the war and its chaotic aftermath until they have lost their sense of direction, meaning, and purpose." I was impressed, when I was in Africa last summer, to read from that great world statesman, J. Christiaan Smuts, in the *Cape Times*, June 8, 1949, "I do not know if it is dawn or sunset, because it is all very mysterious. I wish someone could tell whether we are at the end or the beginning."

"And if you do not think ours is a lost generation listen to the words of our highest military leader, General Omar Bradley, speaking at the tomb of the unknown soldier, November 11, 1948: 'With the monstrous weapons man already has, humanity is in danger of being trapped by its moral adolescence. Our knowledge of science has outstripped our capacity to control it. We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the sermon on the mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience.'"

Yes, whether we feel sheepish or not, we are like sheep who have gone astray, following the devices and desires of our own hearts, until we have lost our sense of direction, our sense of security, our sense of clear purpose.

And now what can the Son of man do to seek and to save those who are lost like sheep? Well, to look at Christ, to abide in His words until His spirit abides in us, and to let our minds dwell on the way He lived and loved and died, will cause us to know that there is a Shepherd who cares for His sheep. And as it was true in Bible times we shall behold the glory and the goodness of God in the face of Jesus Christ.

### The Lost Coin

In this second parable Jesus says there are some erring, straying sinners that are lost as coins are lost. The coin is a senseless object and cannot be blamed

for getting lost. Someone dropped it through carelessness or through a hole in the pocket. So it is with those in some of our homes and churches. There are persons who are lost, possibly through no fault of their own, but because of poor spiritual housekeeping or poor shepherding or their own mismanagement and inexperience. What are we doing for these who are living frustrated and blinded lives?

Since God is our Creator and each of us is stamped in His image it means that we too are meant to be creators, to be a positive influence for God in the world. And when we're lost to circulation, like a lost coin, we feel bitterly frustrated, and society and the church suffer a tragic loss.

But, you say, no person in the Adventist church must remain hidden and unused like a lost coin. If he has energy and initiative, he can get up and do things for God. Are not some of our greatest soul winners men who have risen from the common walks of life? Yes, they are, "but would these men have been developed had not some influence at home, or church, or school discovered them and aroused their hidden talents.

"Our greatest men in the world have never boasted that they were completely self-made. They have humbly given credit to some godly mother or wife, some unselfish schoolteacher, some thoughtful preacher, or some other man of God, maybe in overalls."

"What we make of ourselves depends on the influences which arouse us and direct us.' I lived in Chicago in the days of Al Capone. I've seen the bullet holes from his machine guns on the stone buildings of Cermak Road and 22nd Street. He was born in the Chicago slums. He grew up a confused boy. He was possessed with the idea of power. He got it. He became the notorious gangster, 'Scarface Al.'

"By contrast, in the same general section of Chicago a girl was born. She was bright—she was not content to remain lost on society's floor. She determined to rise—she did. She was Jane Addams. Unless Jesus Christ, the Good Shepherd, with His ideas of service, comes to seek and to save the lost coins of society they are in danger of being picked up by cruel and criminal forces."

And when we talk of people being lost coins we think not only of the slums and the underprivileged; we think of those closer to us. We are a rapidly expanding movement and the more our work grows, the more the individual tends to shrink. There is the temptation to trust to numbers and to the impetus of the growing movement so that we can easily lose our own sense of values and significance in the crowd. There are so many who need to be sought out and found and re-established.

And while we are speaking of lost coins let us look at ourselves. One version of the Scripture charges us: "Examine yourselves, whether ye be in the faith. Prove your own selves, how that Jesus Christ is in you except ye be abandoned to sin."

The messenger of the Lord has said, "There is necessity for close self-examination, to rein *ourselves* up in the light of God's Word to see if there be any evil thing in us." One of our tasks as ministers is to help people solve their problems and lift their burdens, and not to raise new problems and add more burdens. A good teacher is not contented merely to help his pupils with their problems and the questions they bring to school. When I was a boy I remember that I had great difficulty in learning the "nines" in the multiplication table, and before that I had trouble, my parents tell me, in learning the letter z in the alphabet. I could remember them all but that strange buzzing letter. If my teacher had not been there to help me with some of these problems, I would not have grown mentally. A good teacher arouses and inspires the student to new interests, gives him new visions, and sends him forth with new aims in life.

So it is with the Master Teacher. He is anxious to come to us in this vital and strategic General Conference session, and help to lift our loads and solve our many problems. He can also show us things we have never before seen. If we will but let Him, He can inspire our minds to comprehend what we do not know we are missing. It is very disturbing not to be able to find what we know we have lost, but it is even more disastrous to lose the best of life and not know it. The Son of man "is come to seek and to save" that which we know we have lost, and also that which we are losing without knowing it.

### The Lost Boy

Let us think for a moment now about the third parable, that of the lost boy. "The prodigal son was not merely stupid, like the lost sheep, nor was he dropped by others' carelessness, like the lost coin. He chose to be selfish and self-willed, and wasteful." He was so desirous of having his own way that he called for what he thought was his share of his father's estate and left his father's authority and discipline, and squandered the fortune away. Rightfully this boy could claim nothing, and should have had nothing, because since his father had shared his estate with his son he had claims upon him as a son. After his selfish heart had received the treasure of which he was so undeserving, he went away at a distance from his father that he might even forget that he had a father. After he had spent all that his father had given him, the land was visited by a famine, and he came to be in want. The Bible says that he "fain would have filled his belly with the husks that the swine did eat."

We have many wonderful young people in our churches. It is true that some of them are self-willed, but many of them are not. But how vast is that number who have a desperate need for a sympathetic and fatherly interest on the part of the minister. Thirty-two per cent of all Adventist homes are divided homes, and in the divided homes the Adventist wives outnumber the Adventist husbands fifteen to one, which means

that an exceptionally large number of Adventist boys and girls and young people do not have Adventist fathers.

"When we read the account of the lost boy we think usually of a poor fellow in rags with an emaciated face. But I am not sure that Jesus had in mind merely material poverty. Surely, in His other parables His emphasis was not especially on physical needs. No, I think a prodigal is anyone who wastes any part of his life."

If we are wasting any of our spiritual goods, I believe Jesus is speaking to us this morning. If we find ourselves especially attracted or wedded to any idol, a lucrative position, or an especially easy place of labor in the Lord's vineyard, or any "soft berth," we need to take stock of ourselves and our religious experience, and do it immediately!

The Lord's messenger wrote in the REVIEW AND HERALD of September 22, 1891, "There are many who profess to be Christians who are not united with Christ. . . . They cannot be depended upon, they cannot be trusted. They are anxious to reduce their service to the minimum of effort, and at that same time exact the highest of wages."

I want to share a deep concern with you! I have been somewhat embarrassed and perplexed, not so much about the great number of calls and vacancies that exist in the foreign fields, but about the tremendously large number of releases and cancellations of calls which must be voted by the Appointees Committee and then by the General Conference Committee for those who cannot or for some reason do not respond to the foreign mission calls. We recognize that there are many legitimate reasons why some individuals cannot go to a foreign land. There is the big hurdle of the medical qualification, which many cannot make. And the problem of the education of the children, and certain dependent relatives which must be taken into consideration.

Many young people have the notion that to be a missionary requires a special kind of "call." Because they are not clear about what constitutes a call they drift into the general stream of life with very little sense of direction, and I am under the conviction that there are tragic numbers of young people in our churches who are letting their life decision go by default, and the cause of God is losing a tremendous potential power.

#### What Is a "Call"?

When you hear the phrase about "God's call" to this place or that, what comes to mind? You may think back to that instance of the farm boy standing in the barnyard seeing G-P-C blazing in the sky, and interpreting it to mean "Go preach Christ," whereas his father's translation was "Go plow corn!" Even if you don't expect any such fiery message, you may inwardly assume that a call from God is an inner surge of feeling and conviction about a particular kind of work which bursts upon you with a tremendous certainty. "This is it."

There is a danger that we should feel that a call is a luxury offered by the Lord only to people He intends to use in special work, as ministers and missionaries. Or you may believe a call from God is no such flash of conviction but just an ordinary casual devotion to your work. But a more dynamic idea of a call is my seeing a need in God's perspective, seeing a need as God sees it, and realizing that God has equipped me or will equip me to meet it. This will leave my career and the choice of my lifework, not merely to skills and jobs which happen to be open, but to a Christian idea of what needs to be done and the resources available to do it.

#### Self a Big Hindrance

Is it not true, brethren, that too often our decisions for a lifework and the place of our labor, and the conditions under which we labor, are determined

---

### Lord, While for All Mankind We Pray

Lord, while for all mankind we pray,  
Of every clime and coast,  
O hear us for our native land,  
The land we love the most.

O guard our shores from every foe;  
With peace our borders bless;  
With prosperous times our cities crown,  
Our fields with plenteousness.

Unite us in the sacred love  
Of knowledge, truth, and Thee,  
And let our hills and valleys shout  
The songs of liberty.

Lord of the nations, thus to Thee  
Our country we commend;  
Be Thou her refuge and her trust,  
Her everlasting friend.

—JOHN R. WREFORD.

---

by that perpendicular pronoun *I* entering into the picture. After all, when a man accepts Christ he never quite belongs to himself again. He belongs to God in Christ. His question now turns from what shall *I* do with my life to what does *God* want to do with my life? We must remember that our skill, if we have any, or our ability, if there be any, is only a small part of what we have to offer. We are to be the instruments through which God brings to bear all His power to meet a need. If I didn't believe that, I wouldn't be or couldn't be in God's work today!

A young person coming from our schools and trying to recognize his call in the twentieth century in the light of God's unfolding purpose faces a genuine task. He also faces a fresh fact, and that is that our church is emerging into a great world community such as never before in its history. Our church literally encircles the earth. In many quar-

ters it does appear rather feeble and shadowy—but the big fact of our day is that the Adventist church is worldwide and growing! Should not we as workers for God know how to test and prove God's leadership in our lives for service anywhere; and experience it just the way we encourage our new converts to experience it? How can we recognize God's call?

#### Recognizing God's Call

First, we need to know what God wants done. This calls for several things, among them planned intelligent Bible study; regular association with Christian friends in worship and discussion, the reading of Christian books, and times of quiet meditation when God's voice may be heard. Unless I take time to know Christ I cannot expect to discover His will for me, and I can be equally sure that as I seek it I will find it.

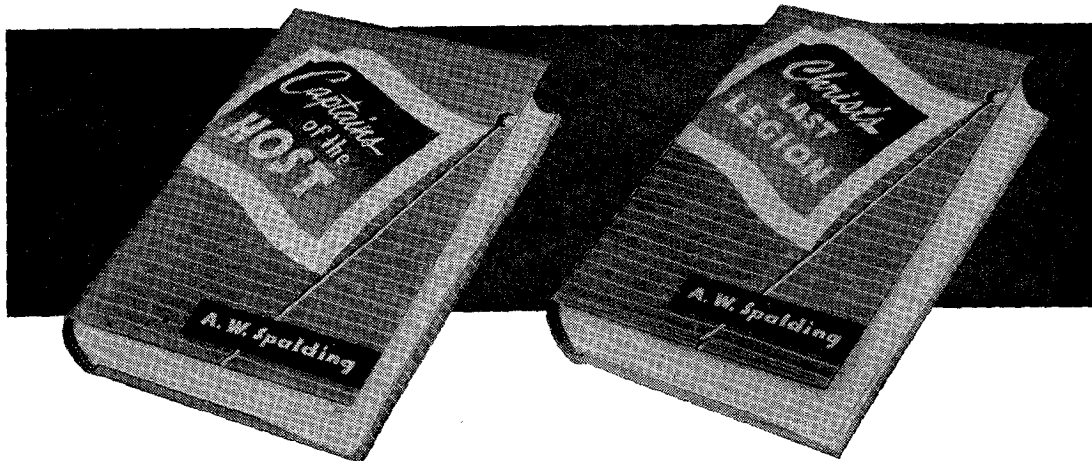
Second, as we tell our young people, we must know ourselves. Part of God's call and will for me is written in my physical frame and in my personality. I can learn *something* about myself through tests of aptitude, interests, and personality. I can find out about myself by talking to wise counselors, teachers, pastors, and parents. Often close friends know us better than we know ourselves.

Finally, and probably the most difficult, I must accept this counsel and all that God tells me. Only as I move to decision can I know what my decision should be. Isn't that what Jesus meant when He said, "If any man wills to do his will he shall know." First make the decision. Then comes the certainty. God's call to me will be as clear as I am spiritually ready to receive it.

In the parable the prodigal son "came to himself" and heard the call. The emaciated and humiliated boy fell at his father's feet, but the father did not criticize him and condemn him and hold up his past course of wrong and sin to make him feel how low he had sunk. No, he lifted him up and kissed him, and he took the rebellious son to his breast and wrapped his own rich robe about the nearly naked form. He took him to his heart with such warmth, and showed such pity that if his son had ever doubted the goodness and love of his father, he could do so no longer. His heart that was subdued was now broken because he had grieved that father's love.

What is it, brethren, that the erring, and the sinful, and the indecisive, and the weakhearted need? Most of them are suffering already in their feelings, and are discouraged. Above everything else they need love and free forgiveness.

Perhaps some in this service are walking away from our heavenly Father's home. Maybe it is to us that our Lord said, "The Son of man is come to seek and to save that which was lost." To all willing to come back, the Father says, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: . . . for this my son . . . was lost, and is found." We may all return and find God waiting to receive us today.



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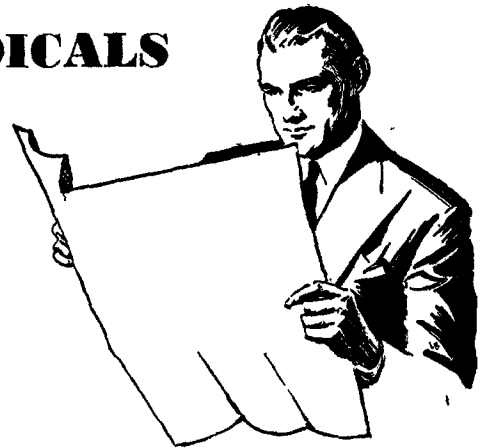
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## The Ministerial Association

(Continued from page 122)

North America during this quadrennium, and along with camp meeting work he has held a number of college and institutional Weeks of Prayer at home and abroad. He has also taught seven quarters at the seminary, and was a member of the faculty for the Extension Field School recently concluded in South America. More than three hundred students have passed through his classes.

As to my own work, in addition to editorial responsibility of the *Ministry*, and the heavy research work involved in producing *The Prophetic Faith of Our Fathers* series, I have taught seven quarters at the Seminary, two of these in the two overseas Seminary Extension schools, with 67 students in Great Britain and 80 in South America, and with 167 other students passing through my courses at the Seminary in Washington, or a total of 314 during this quadrennium. And along with this office, classroom, and writing program there has been college visitation for lectures and workshops, as well as participation in ministerial institutes, camp meetings, and the like.

Inasmuch as we have lived intimately with this advancing work during the past four years, we venture to submit certain suggestions for the consideration of this body. These are:

1. Selection of experienced evangelists to serve as overseas division ministerial association secretaries, able to lead out strongly in ministerial institutes, to participate in field evangelism, and to assist in evangelistic workshops in ministerial training schools and colleges, as well as foster association objectives through duplicated or printed mediums in the leading languages of the division.

2. Pooling of overseas Ministerial Reading Course interests, by major non-English language groups, in the different divisions—like the Spanish, French, and German—so as to make possible translation of more vital books for workers into these leading languages.

3. Continued association participation in Seminary Field Extension schools overseas, on the general pattern of the recent South American school, both by assisting on the teaching staff and through participation of the division association secretary in the division involved.

4. Close working relations with the various departments—such as the Missionary Volunteer Department in youth evangelism, the Department of Education in practical ministerial training in our colleges, the Medical Department in fostering health evangelism, the Radio Department in its sphere, and the Home Missionary Department in continued emphasis on minister-layman cooperation—both through the *Ministry* and in the field.

5. Close and continuous cooperation with evangelistic and pastoral training in our North American colleges, and the extension of this help to major overseas schools upon the call of the field.

6. Cooperation with the Department of Education in the development of manuals or syllabuses for practical theology courses in our colleges, and for college Bible instructor training.

7. Development of a book on sound evangelistic music leadership for use in the field.

8. Fostering evangelistic music instruction as part of major ministerial institute work, college evangelistic workshops, and in our Theological Seminary training, as well as in the evangelistic efforts conducted by association secretaries.

9. Responding, where possible, to the calls of the field to the extent of one major evangelistic effort annually by an association secretary, in North America or overseas, in combination with a well-organized field training school for associated workers.

---

### He That Goeth Forth

He that goeth forth with weeping,  
Bearing precious seed in love,  
Never tiring, never sleeping,  
Findeth mercy from above.

Soft descend the dews of heaven,  
Bright the rays celestial shine;  
Precious fruits will thus be given,  
Through an influence all divine.

Sow the seed, be never weary;  
Let no fears thy soul annoy;  
Be the prospect ne'er so dreary,  
Thou shalt reap the fruits of joy.

Lo, the scene of verdure brightening!  
See the rising grain appear;  
Look again! the fields are whitening,  
For the harvesttime is near.

—T. HASTINGS.

---

10. Selection and development of additional vital books for workers, under the established provisions of the Ministerial Reading Course.

11. Fostering of strong Bible instructor work, not only in North America, but in overseas divisions, through special institutes, Field Extension school courses, and the like.

12. Counseling in the development of practical helps for pastors, evangelists, and Bible instructors, in the form of charts, slides, posters, and other aids.

### Greatest Work Ahead

The greatest work in Ministerial Association endeavor would seem to lie just ahead. The largest number of calls in the history of the association are pending unfilled at the present time—for overseas visitation, Seminary teaching, including overseas Field Extension schools, systematic college visitation, short spearhead efforts, full metropolitan campaigns, and numerous institutes and worker meetings. The future of the association we now leave in the hands of this delegation, happy to have had the privilege of serving you during this past quadrennium.

## Bureau of Press Relations

(Continued from page 127)

the subject matter for feature articles which would be acceptable to editors of even the most widely circulated magazines, if the General Conference Bureau were adequately staffed to make it possible to explore this avenue in addition to carrying the other phases of the work.

During the past four years our press organization has gained in strength. The full-time bureau of public relations established in the Pacific Union Conference has greatly advanced every interest of the church and our institutional work in that area. Some other union conferences and local conferences are working with part-time press leadership. Each world division has named one of its officers to head the press relations program for that particular field.

As administrators consider integrating into this work persons who have a background of press experience, they need not feel that such persons are not available. We have men who feel that God is definitely calling them into this line of service ready to give their lives to it. The service of one such worker in a union conference with great city populations and hundreds of newspapers would change the entire outlook. We could open the columns of these newspapers with no cost for space, and they would be informing millions of families concerning Adventist work. In its spiritual influence it would prove a blessing beyond measure, and financially, experience proves that press publicity is increasing the offerings by the public to assist in various projects for which money is raised, both locally and on a worldwide scale.

Let us earnestly pray that the sentiment here created and actions taken by this General Conference shall look forward to greatly strengthening our public relations through a practical and intelligent use of the press. Conference officials grappling with the question of how to reach the millions in their metropolitan areas are giving more serious thought to the importance of developing their press work.

The same steps that will strengthen the work in North America may be taken in other countries. Certain principles and procedures underlying successful relations with the press operate the world around. With the blessing of God, plans can be set in operation in every country that will tie the newspapers into our program, and make them a mighty ally to us in giving the message for this time.

We appreciate beyond our ability to express the faithful cooperation of the men and women in our conferences and institutions both here and overseas with whom it is our privilege to work. Our prayer is that at this important time, when advance plans will be laid, our leaders everywhere will be given large vision and faith, and be impelled to give most earnest consideration to organization and direction of our work with the press, that it may serve to the utmost at this time in advancing the work of God.

## Theological Seminary

(Continued from page 131)

The accompanying tables show some very definite trends, and lead to some conclusions:

1. About half of our enrollment are now self-supporting students.

2. Each term sees a larger number of students coming from the colleges direct to the Seminary for a year of graduate training before entering service in the field.

3. About a third of the enrollment each term are workers from overseas.

4. The number of ministers from the North American conferences is increasing each term.

5. Of our 118 graduates 56 per cent are engaged in teaching, 25 per cent are in ministerial work, and 8 per cent are continuing their graduate degrees.

### The Seminary Fills a Real Need

The Seminary was established by the General Conference to meet a real need. State and regional accrediting association requirements insist on better trained teachers, and call for the Master's degree for those teaching on the academy or secondary level, and for the Ph.D. or B.D. degree for those teaching on the college level. This standard is not too high for the work of molding the character and shaping the destiny of boys and girls, and is not a work for the novice, the immature, or the inexperienced.

All have agreed that a secular education is not the kind of training needed

### I—Types of Workers

	Au 1948	W 1948-49	Sp 1949	Su 1949	Au 1949	W 1950	Sp 1950
Ministers—North America	6	4	7	10	8	11	15
Teachers—North America	3	1	4	20	5	4	3
Bible Instructors—North America					1	1	2
Students direct from college—N.A.	13	13	11	12	14	17	22
Missionaries—Overseas	9	7	5	5	6	8	10
Conference workers—Overseas	7	5	10	10	9	7	10
Students—Overseas	4	3	1	2	6	8	9
Others	16	26	10	16	23	12	28
Totals	58	59	48	75	72	68	99

### II—Financial Support

Sent and supported by conferences	15	11	19	22	16	19	31
Sent and supported by institutions				12	7	2	2
World War II veterans (GI's)	8	7	7	12	13	13	16
Self-support by cash or part-time labor	16	22	15	18	26	27	31
Others	19	19	7	11	10	7	19
Totals	58	59	48	75	72	68	99

### III—College Distribution

Atlantic Union College	4	4	4	3	4	6	10
Emmanuel Missionary College	7	7	4	8	13	11	11
La Sierra College	2	2	2	3	5	6	6
Madison College	2	2	1	1			
Oakwood College				2			
Pacific Union College	8	5	6	17	10	9	12
Philippine Union College	1	1	1	1	1	1	1
Southern Missionary College				2	2	2	3
Union College	2	6	3	5	5	4	7
Walla Walla College	5	5	8	12	7	10	14
Washington Missionary College	12	7	6	11	12	9	8
Others	15	20	13	10	13	10	27
Totals	58	59	48	75	72	68	99



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by Seventh-day Adventist teachers, especially teachers of Bible and history. The solution lay in providing our own graduate school, which is now in its seventeenth year.

The workers who come to the Seminary greatly appreciate the privilege afforded them to sit down with fellow workers from all over the world and with teachers with many years of experience in the Advent Movement to study carefully the great truths which have made and will preserve us a people. They bring to bear historical, chronological, archaeological, and philological backgrounds and evidences which underlie our conclusions and convictions. This is becoming more and more necessary because Seventh-day Adventists, their beliefs, and their works are coming into prominence, and leaders in politics, science, and religion are giving heed to what we say. Much more is expected of our workers today than in former years. To our workers Paul says, "Earnestly seek to commend yourself to God as a workman who, because of his straightforward dealing with the word of truth, has no reason to feel any shame." 2 Tim. 2:15, Weymouth.

We thank God for the Seminary, for the splendid corps of teachers in its faculty, and for the seventeen hundred or more workers who have studied within its halls. We dedicate it to God and His cause that it might fulfill its intended purpose.

## The International Temperance Association

(Continued from page 135)

bers of the American Temperance Society. All members who contribute a minimum of a dollar a year to the society are placed on our regular mailing list for *Listen*.

The second major project of the American Temperance Society was the sponsoring of a National Committee for the Prevention of Alcoholism, under whose auspices will be conducted the Institute of Scientific Studies for the Prevention of Alcoholism. The first session will be held at Loma Linda, July 24 to August 4, 1950.

The first national convention of the American Temperance Society was held in Washington, D. C., January 2-6, 1949. The convention was well attended, received wide publicity, and attracted national attention. Our basic platform of principles, as well as our working policies, was carefully reviewed, reaffirmed, and re-endorsed at this convention. We were of one accord in our belief that total abstinence is the only platform on which Christians can conscientiously stand; that moderation is the school in which the drunkard receives his first lesson; that the honor of God, the stability of the nation, and the welfare of the community, the home, and the individual demand that we do all in our power to warn the people of the evils of intemperance; and that we are duty bound to make our influence felt by precept and

example, by voice, by pen, and by vote in favor of prohibition and total abstinence.

The final meeting of the convention, which commemorated the rebirth of the American Temperance Society, and which included an address by Dr. George Crane, outstanding psychologist, lecturer, writer, and radio commentator, was held in Constitution Hall.

The launching of the pledge-signing campaign and membership drive, the many temperance rallies, panel discussions conducted at our camp meetings and college centers, the organization of chapters in our colleges and academies, the monthly bulletins prepared especially for our secretaries, the college and academy exchanges prepared for the student leaders, the various organizational leaflets, the Speakers' Bureau releases, the circulation of more than five hundred thousand copies of the Temperance Bulletin, the compilation and publication of the Spirit of prophecy handbook on temperance, and the launching of the Institute of Scientific Studies for the Prevention of Alcoholism, as well as the launching of our new temperance journal *Listen*, have all played their part in reviving the temperance issue among our people.

In addition to the above projects, plans have been perfected for a national antialcohol advertising campaign. The program calls for the preparation of a series of attractive posters and reflectorized signs and billboards. The first series of posters has already been completed. A series of ten records for broadcasting purposes is also being prepared. Several of these records have been produced and are ready for the field. We hope these programs will soon be sponsored over hundreds of local broadcasting stations.

An aggressive, militant force that will put Seventh-day Adventists in the forefront of the battle is rapidly being developed. Three years ago the American Temperance Society in a national rating was given fifth place; last year the society was listed as the second most aggressive temperance organization in the country.

The first major international project of the International Temperance Association was the launching of *Alert*. *Alert* will serve as the voice of the International Temperance Association. It will be sent to all English-speaking members of the association, as well as to outstanding statesmen, educators, clergymen, doctors, social welfare workers, and other influential persons. *Alert* is dedicated to the promotion of an educational program throughout the world in behalf of total abstinence.

May the Lord richly bless our workers as they "call the attention of statesmen, of editors, of thinking men everywhere, to the deep significance of the drunkenness and the violence now filling the land with desolation and death!" Surely the time has come when "we must bear a clear, decided testimony on the temperance question—as we do our part faithfully the Lord will bless our efforts to the saving of many precious souls."

## An Afternoon With the Unattached Missions

July 12, 1950, 3:00 P.M.

This afternoon representatives from the British Union Conference, the West African Union Mission, and the Middle East Union Mission, some of them in the colorful dress of different countries, presented reports and related stories regarding the progress of the work in their respective fields. It was a most moving picture of what God has done in difficult lands. The formal reports of the presidents of these fields appeared in the Bulletin of July 14.

### Word From England

E. B. Rudge, president of the British Union, related the following experience that shows how God is blessing the work in his field and caring for His people:

Some little time ago a young man serving in the British Navy became acquainted with the Seventh-day Adventist faith through the ministry of the Voice of Prophecy. As a result of this he took his stand for the message and made it clear that even though he was serving in the Navy it would be imperative for him to obey the Lord in asking for noncombatant service and for Sabbath privileges. This naturally led him into some difficulties with his superior officers, and he was given a term of detention as a consequence of his obedience to the Lord's commands. However, eventually he was released from detention and was drafted into sick berth (medical) service.

Within a few months a companion of this young man became impressed with the changed life of our young brother,

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and asked questions concerning his new-found faith. This inquiring companion was led to study the Voice of Prophecy lessons himself, and he too took his stand for the truth and made his request for noncombatant service and Sabbath privileges within the Navy service.

This second young man also had to face his superior officers, and for some considerable time was placed in detention. During the period of his detention he was actually given leave to visit his home with a view to meeting his former church minister and his parents, whose influence, it was felt, would direct his mind from his new-found religion. However, in spite of that visit he returned to the Navy, and his superior officers were perplexed as to what course of action they could take with him.

During the course of these events the high authorities of the British Navy became aware of the situation that was developing, and the highest ranking officer who deals with disciplinary matters within the naval service requested an interview with our denominational leaders with a view to coming to some understanding on the subject of Adventist young men within the British Navy. This interview took place at the headquarters of the British naval service, and as a result of it an understanding was given that young men serving in the British Navy who became Seventh-day Adventists would be drafted to non-combatant duties and would be given Sabbath privileges.

William McClements, president of the West African Union Mission, told of the wonderful success that is coming to his field through evangelistic efforts of various kinds. In Liberia, the Gold Coast, Nigeria, and other parts of this field evangelists, youth, and children are preaching the message in large cities and in jungle villages, among the educated, and among those who live amid stark heathenism. Great is the harvest. Persecution by fetish doctors and heathen does not stop the work. Early and late the zealous believers in these fields go forth to sound the message.

#### Victories in the Middle East

E. L. Branson, former president of the Middle East Union, brought greetings from our fellow believers in the old Bible lands of the Middle East. In telling of the advance of the work Elder Branson spoke of one small town where our worker was expelled about a year ago. In that town we now have one hundred students in the Bible correspondence course. Six of these have been baptized already.

One of those who are studying is a Yezidi. These people actually worship Lucifer, and are commonly called devil worshipers. Only five of these people, so far as we know, have ever become Christians. We wondered what his reaction would be to Lesson No. 6, "The Origin and Destiny of Satan." To our great joy he wrote, "I am now convinced that Jesus Christ is the only Saviour, and I want to be baptized into the Seventh-day Adventist Church." He also sent in the names of fifteen devil worshipers to be enrolled in the correspondence course.

Then there is the story of the carpenter who lived in a village in the most northern province of Iran. He was also the village chieftain, and a Seventh-day Adventist too. When the province rebelled several years ago, the village chiefs were not changed if they were doing satisfactory work; but when the province was reclaimed again by the National Government, it was another story. All these village chiefs who had been working under the rebel government, our brother among them, were put in jail. Now, when a man is a political prisoner and put in jail in most Eastern lands, it is the equivalent of locking him up and throwing the key away.

We tried very hard to see this brother on a number of occasions. We even took our requests to the governors and the military men of the province. But they would not allow us to see him. However, a few weeks ago we were up



We All Agree That This Was a Good Program  
Left to Right: E. L. Branson's Son (With Back to Camera), E. S. Cubley, Treasurer of Middle East Union; E. L. Branson, Former President of Middle East Union; Neal Wilson, Superintendent of Egyptian Mission; A. G. Zytoskee, Pastor of Cairo church; F. E. J. Harder, President of Middle East Union College

in that area, and we thought we would try once again. This time we went directly to the jail, and were invited to come right in. As we went in we saw our brother, and he said, "I will get the other Adventists to come in here too so you can meet them." We were quite surprised, because we didn't know that there were any other Adventists in that jail. Well, to make the story very brief, that brother, in the four years and few months he had been in jail, had succeeded in drawing four other people to be Adventists with him in the jail.

B. J. Mondics, from Turkey, spoke of the work in that most difficult field. Just before he left to come to Turkey he baptized our first two Moslem converts, two very fine young people. He said that he believes that new opportunities for our work in Turkey are just beginning to open up.

C. C. Crider, president of the Iran Mission, brought a message of cheer from that historic land.

Neal Wilson, president of the Egyptian mission, told the following story:

Not long ago a young man with his wife became interested in the message. Both of them were from high social circles and were well educated. The father of the young man is one of the most prominent lawyers in Egypt. The young man himself was an engineer and an architect, and was employed with the government. He had excellent prospects of rapid promotion. After these young people heard the message and studied it carefully for over a year, they were overwhelmingly impressed to obey God's call to them. They immediately met fierce opposition. The father threatened to disown his son and cut off all his family inheritance. But the faith of this consecrated couple in God's promises were strong. Our brother tried desperately to secure Sabbath privileges, but failed. After much prayer he decided to resign. His relatives ridiculed him and declared that he was mentally unbalanced. What would he do? Where would he find employment?

But God never fails those who are faithful to him. At the very time that he handed in his resignation to the director-general of his department, he overheard one of the largest contractors in Egypt, a Moslem, explaining to this director that it was almost impossible to find really qualified and honest engineers for his work. To make a long and intensely interesting story short, our brother began working with this Moslem contractor with full Sabbath privileges. Financially he is making a great deal more than previously, and he is handling nearly all the business for this contractor. Above all, he is true to God's message, and his face beams with heavenly joy. The young man's father is now a real friend and supporter of Adventists.

F. E. J. Harder, president of the Middle East College, told this story:

During the past year we had at our school two young men and two young women from an outstanding Moslem family. Their father is a professor of Arabic, their mother is from a wealthy home, and the grandfather was the high commissioner to one of the Middle East countries under the Turkish Empire. An uncle of theirs at present is the delegate of one of the Arab nations to the United Nations. At our Week of Prayer a few months ago all four of these young people, and another young Moslem who is a cousin of theirs, took their stand for Christ. I shall never forget the thrill that I left and that I knew was being shared by everyone in the chapel as the oldest brother stood and said, "I thank God that He led me to Middle East College, where I could study His Word and learn to accept Jesus Christ as my Saviour."

R. H. Hartwell, who is the new president of the Middle East Union Mission, spoke on prospects for the future in this field and its needs.