

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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Sermon---The Judgment Hour

Monday Evening, June 9

By H. CAMDEN LACEY

THE theme upon which I have been requested to speak to you this evening is the judgment hour message. That message, as every Seventh-day Adventist will acknowledge at once, is found in Revelation 14:6-12, known as the great threefold angelic message. I will read it in its entirety as our text:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed [or accompanied—went with] him another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed [or accompanied] them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here [under the proclamation of this great threefold message] is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Such, my friends, is God's message for this generation. A mere reading of it suffices to show that it contains truths of the very highest importance, vitally involving every human being.

Now, what shall be our course of procedure touching this message tonight? Shall we attempt to examine every specification in it? That might be well, but it would consume far more than our allotted time, and probably it would be unnecessary, for surely these truths are familiar to most of us here. Would it not be better for me merely to pick out some of the main points in this great proclamation, and then turn our thoughts to the great question of our preparation to

stand in the judgment hour, when the test is brought to bear upon our own characters, and the preparation needful for us to carry this judgment hour message to all the world?

The first point I would have you notice tonight is that this judgment of God is now in session. Notice the language: "Fear God, and give glory to Him; for the hour of His judgment is come."

The Judgment Is Come

It doesn't say the hour of His judgment is *coming*, as though referring to some future event; neither does it say that the

would help us realize, as we, I fear, do not realize, the significance of the truths which we hold intellectually. Every day if we could only sense the fact that we are living in the time when God's judgment is in session, and that some day soon your case and mine will come under review, how carefully would we live, how circumspect would be our lives.

Now I am not going to stop to prove that point, that the hour of God's judgment is now come. I simply call your attention to the great line of prophecy which you know, in Daniel 8 and 9, with its long prophetic period of 2300 days, or years, bringing us to the year 1844 as the day for the cleansing of the heavenly sanctuary, the antitypical day of atonement. On October 22 of that year 1844, the judgment in heaven began. And this first angel's message points directly to that judgment as the day of atonement.

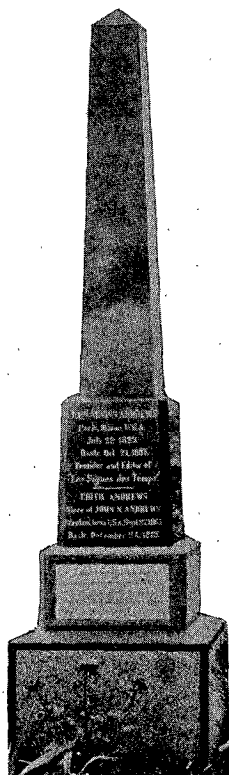
The very symbolism employed here is significant. We are told in the Jewish book of ritual that on the day of atonement, so awful is that day that the very angels of heaven run to and fro in fear and trembling, saying, "The hour of God's judgment is come."

Years ago in London I dropped into that great synagogue on Duke Street, and picking up one of their prayer books—it happened to be Yom Kippur, the day of atonement—I saw that statement; that the angels of heaven run to and fro, saying, "The day of His judgment is come." They believe that. No Jew could read this text in Revelation 14:6, 7, without knowing it is the judgment hour message, due on the day of atonement.

The Prophetic Description

As that message began in 1844 and lasts until today, it is due at our time. The very angels run to and fro saying, "The hour of His judgment is come."

In Daniel 7:9, 10, we have this description of the investigative judgment: "I beheld till the thrones were placed, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him." The very language used here shows it is to the angels that reference is made.



Monument at Grave of J. N. Andrews,
Basel, Switzerland

hour of His judgment *has* come, as though relating to the past. No, the hour of His judgment *is* come. The judgment is even now in session. What an arresting thought! that while we are seated here quietly tonight, God's great assize is in session in heaven.

One of the things for which I have been praying lately is this,—that God

When this judgment sits in heaven, and these thrones are placed, the Ancient of days takes His seat. The angels, innumerable—our guardian angels—are there as our representatives, and “the judgment was set, and the books were opened.”

What shall we say tonight, my friends, about those books of record? The Bible as a whole shows that there are at least four books opened in the judgment. There is one great ledger of heaven, known as the book of life of the Lamb slain from the foundation of the world. That contains the names of all who are born into the kingdom of God. Then there is the book which we might call the book of death, containing the names of all of us born into the family of Adam the first. Then there is the book written before the Lord for them that think upon His name, and speak to one another of His glory. If we were to take the time, I would like to show the searching character of the record. Every act we do is chronicled in these books. Every word we speak, even the idle word, every purpose and counsel of the heart entertained, is recorded in the books of God.

Sins of Omission

More than that, my brethren and sisters, the Scriptures reveal the fact that every act, every deed, left unperformed, every helpful word left unspoken, every right purpose that you and I should make, even every right thought which we should entertain about the things of God, left unentertained, is recorded in the books on high. Indeed, my brethren and sisters, this last fact, our sins of omission, seems to be the chief basis upon which the decisions of the judgment are finally to be rendered. I need only call your attention to the words spoken by our Lord Himself: “Inasmuch as ye did it not to one of the least of these, ye did it not unto Me.” Not doing is a fundamental part of the arraignment in that great judgment.

And then you remember in Ezekiel the Lord says, regarding the wicked man and the guilt that is ours if we fail to warn him: “The same wicked man shall die in his iniquity; but his blood will I require at thine hand.” Not speaking, not speaking the word that might have been spoken to save a perishing soul!

And then you remember in Hosea 4:6 the Lord says, “My people are destroyed for lack of knowledge.” Because they reject knowledge, “I will also reject thee: . . . seeing thou hast forgotten the law of thy God, I will also forget thy children.”

Not doing, not speaking, not knowing, as here shown in the Bible, is at the basis of the condemnation of the soul. Do you know that the lost are condemned not alone for the sins that they have committed? We read in John 3:18, “He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” My friends, how careful we should be to look to our lives of omission as well as our lives of commission.

The third point in this judgment hour message I will briefly note is found in 1 Peter 4:17, where we are told that “the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” The examination deals first with the record of the children of God. That fulfills the type of the day of atonement. The names of the successive generations of the sons of

the Most High have been passing in review in the courts above. My dear friends, the truth we hold emphasizes this, that soon the judgment must come to the consideration of the living. Your case and mine are soon to be decided. If we live until the coming of the Lord, my dear brethren and sisters, we are to be living during an hour when our cases are under review in the courts above.

Some Sins Go Before to Judgment

Now we all know that, but does it impress itself upon our consciences and our lives as it should? Will you not join with me in the prayer that these things held in our minds, as it were, may grip our lives and really determine our daily conduct? What shall we do about this question of the judgment and our cases soon to be considered? What is the wise course for us to pursue? In 1 Timothy 5:24, 25, we find this divine instruction: “Some men’s sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good words of some are manifest beforehand; and they that are otherwise cannot be hid.” Some sins are open beforehand. How?—By confession. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Isn’t that a wonderful promise? If you are conscious of any sins staining your character, you can get rid of them. They can be removed. Point them out to the Lord Jesus Christ. You don’t need to tell any one else, Just whisper them to Him. Say, “I have sinned, I have sinned in that.” Acknowledge your transgression, confess your sin. He is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness.

And then you remember that beautiful text in Acts 3:19, 20, in which we are admonished to repent and be converted, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ. O my friends, after confession there is repentance and conversion. We have to repudiate the sins that we acknowledge, and turn from them, deliberately turn our faces in the other direction, and then we can be assured that they will be blotted out when those times of refreshing come from the presence of the Lord Jesus Christ.

Plead for Infilling of Spirit

Well now, what shall we do? O let us keep those sins confessed and forgiven. But is that all? Is the provision of God just this only for you and me, that we shall sin and repent and confess and forsake, only to find ourselves sinning again and repenting and confessing and forsaking? Is it not God’s design, His gracious provision for us, that some time—although we, dear friends, may not be even conscious of it, for I think even the cleansed soul feels its iniquity in the presence of Jesus Christ—we shall cease this continued, fluctuating course of sinning and repenting again? Has not God some provision for us? I am glad to tell you He has, and there is just one glorious provision; you will find it revealed everywhere in the Bible and in the Testimonies, and it is this: Listen; you must be filled with the Holy Spirit. You and I need not only to confess our sins and to have them cleansed, but we need to plead for a very definite infilling of the Spirit of God to take the place of those sins, and only when we are thus filled will our

lives be kept free from this course of continued sinning and repenting.

We Christians need that experience. I often think of it this way, and tell our dear people: As sinners you must come to the Lord Jesus Christ and claim from Him the forgiveness of your sins. The Lamb of God which taketh away the sins of the world will take and cleanse you, and then as cleansed sinners we need to come again to Jesus, to Jesus risen, as we learned this morning, reigning in heaven, —come to Him, the enthroned Lord, whose one purpose and mission today is to send down the Holy Spirit, and plead from Him the gift of the Holy Spirit, what the Bible calls the gift of the Holy Ghost.

Having received the forgiveness of sins, O brethren, let us seek for the infilling of the Holy Spirit, the riches of His glory, and the purpose of that is that Christ may dwell in our hearts by faith.

Now, brethren, we must have this second experience if we would be kept from sinning. “Our only security against falling into sin is to keep ourselves constantly under the molding influence of the Holy Spirit of God.”

May I remind you that one of the great truths of the Bible is this, that every one of you who is a believer in the Lord Jesus Christ is the temple of the Holy Ghost?

You need to be very careful what you do with your body; the whole being needs to be surrendered, I believe. O, we talk in such a general way of our surrendering. I believe we should take ourselves, (might I say it?) organ by organ, and surrender to the Lord Jesus Christ. When the leper was cleansed from sin, the blood was sprinkled on his right ear, and on the thumb of his right hand, and on the great toe of his right foot. This implies that he was wholly surrendered to the Lord. He could listen only for God; he could employ his hand only in the Lord’s service; he could walk only in paths of the Lord’s appointment; and then after that the oil was sprinkled on the ear, and on the hand, and on the foot; and the oil stands always for the Holy Spirit. You are to dedicate your ears to God, your hands to Him, and your feet to Him; your mind to Him. I tell you, dear friends, I think we should dedicate ourselves organ by organ, to live entirely for the Lord.

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My dear friends, how wonderfully the lesson, the imperative lesson of being filled with the Lord's Spirit, is taught in the parable of the ten virgins. Have you ever noticed it?

The heart of the parable of the ten virgins is that tenth verse in which it says that they that were ready went in with Him. We are living in that verse. The door has not been closed yet. Those who are ready, go in with Him to the marriage.

What is it to be ready? The readiness lies in the one point: five of those virgins had their lamps, but no oil in their vessels with their lamps. The wise had oil in their vessels with their lamps. What is that oil? That is the grace of the Holy Spirit. What is the vessel? The heart; and the true Adventist is going to have his heart filled with the Holy Spirit. And, dear friends, the superlative need of this people is to be filled with the Spirit of the Lord, to have the divine unction, to be impressed with the seal of God. That is the superlative need.

Testimony of the True Witness

How wonderfully this great truth is taught in the testimony of the True Witness to the Laodicean church! Here is a people arguing to themselves: We are rich, and increased in goods, and have need of nothing,—a Laodicean church. We are in the judgment hour, and are richly blessed; we have the whole truth of God. But somehow it awakens spiritual pride. Perhaps it is never verbally expressed, but there is the feeling that we are rich, and increased in goods, and have need of nothing. What does the Witness say to the Laodiceans? "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."

And that white raiment surely is the righteousness of Christ. Then "anoint thine eyes with eyesalve, that thou mayest see." O my brethren, that is the climax of our experience. We need the anointing of the eye—that is the figure here,—that we may see; for otherwise we are blind. We need the infilling of the Holy Spirit.

Now how can we receive this blessing, this fullness of God's Spirit? "When one is fully emptied of self, when every false god is cast out, the vacuum is filled with the inflowing of the gospel of Christ." What then do you and I need to do? To empty ourselves of ourselves. Can we do this? Can I empty myself of self? Perhaps, in a certain sense, but in another that is impossible, and so I find hope in this gracious statement, "No outward observance can take the place of simple faith, an entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish that work. Then the language of the soul will be, Lord, take my heart, for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, un-Christlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul."

Prayer Given to Us

Isn't it a wonderful thing that the good Spirit of God puts into our hearts the

very prayer we are to offer when we are face to face with this humanly impossible task of emptying ourselves of self? It tells us just exactly what we are to do.

Now we are not only to give up ourselves, we are to cast out every false god. Is it possible that there are gods in your heart and mine that we are worshipping? The very last word in the epistle to the children of God is this, "My little children, keep yourselves from idols." I assure you there are idols enlisting the worship of many children of God, not idols of gold or wood or stone, but mammon on the one side and Belial on the other. Mammon is money, and you know that is the god of too many Christians; and Belial stands for pleasure, and many worship at this shrine. Dear friends, if in your heart and mine there is the love of money or the love of pleasure, we have false gods there, and we must cast them out. We can do that by the help of Heaven. It is a very personal thing. I think Belial comes into many homes through the radio or through the newspapers. There is a great flood of

Security

BY ELIZABETH JUDSON ROBERTS

FROM sheltering shadow of a mighty Rock
I look forth on a weary, stricken land
Where floods of sorrow sweep on every
hand,

Where Hate and Greed and Lust together
band

Against the peace and life of all man-
kind.

I look and see, but know they cannot
harm

Those hedged in by God's everlasting
arm.

So 'neath the Rock I stay, safe from
alarm,

And joy in service for my Lord I find.
My heart is thankful with a deep content
That unto us God's precious Son was sent
To save from sin, eternal loss prevent.

Walking with Him, we leave all fear
behind.

worldliness in the newspapers, but I ask, Do you spend as much time with your Bible and the Testimonies as you do with the newspapers? Be candid. We must cast out the idols! For every idol you give up you will find an abundant compensation. When you cast out an idol, there is a vacuum, and Jesus Christ comes in and fills it with joy.

What has all this to do with the judgment hour message? My friend, it is the vital center of it. "I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it, and at the commencement of the time of trouble we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."

Judgment and Sabbath

My friends, the judgment hour message emphasizes the Sabbath: "Worship Him that made," what?—heaven and earth and sea and fountains of waters. We are to worship the Creator. We are to bring to the people the knowledge of the Sabbath. The forecast is that God's children are filled with the Holy Ghost as they go forth and proclaim the Sabbath more fully.

May I ask the question, What does it mean to proclaim the Sabbath more fully? Does it mean that we are to reach wider areas and carry the knowledge of the

Sabbath to the uttermost parts of the earth?—Yes, it does include that. Does it mean that we are to preach more careful and faithful observance of the Sabbath day?—Most surely. I am confident we need to be more careful about the observance of the Sabbath, guarding the beginning and the end of those sacred hours. Do you think it means that?—Yes, I think it means that, and more than that. We cannot preach the Sabbath more fully until we are filled with the Holy Ghost. There is an indisputable connection between the Spirit of God and the Sabbath. May I put it in just this simple way? It is only a Spirit-filled man or woman in whom the gracious Spirit of God has wrought out His work of sanctification, who can keep the Sabbath fully.

Do you believe that? Is Sabbath keeping simply turning from Sunday observance, and keeping Saturday about the same way you kept Sunday?

The Lord through Ezekiel says that the Sabbath is a sign between Him and His people, that they may know that He is the Lord their God—the Lord that doth sanctify them. The Sabbath has a double signature as the seal of God, God's ownership, our holiness; a sign that I may know that the Lord is my God, that I belong to Him, that I may know that the Lord does sanctify me. I repeat, God's ownership, my holiness. That is what the Sabbath means.

Sealed With the Spirit

Well, the seal of God, the Holy Spirit, just witnesses to that exactly. I wish I had time to read the texts in the Bible that speak of the sealing of the Spirit. After you believed, you were all sealed with the Holy Spirit of promise, as the apostle says, which is the earnest of our inheritance until the redemption of the purchased possession.

The church of Jesus Christ is built of living stones, and we rest upon one another. You can see the truth of that when souls won to the truth, as living stones are built into the temple. That is what Paul is talking about in Second Timothy. Those two men, Hymenæus and Philetus, were only hay, wood, and stubble. They fell away, but the foundation of God standeth sure. True believers stand sure in this temple He is erecting, having this seal—and what is it? "The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." There is that double element, and we will have the seal of God, stamped upon the church of God, upon you and me if we are true, living stones, marked with His signature. The Lord knoweth him that is true. "Let every one that nameth the name of Christ depart from iniquity."

Keeping the Sabbath is an outward sign of that inward experience of the Spirit of God. Are you God's? Do you really belong to the Lord Jesus Christ? Are you His? Can you say that God knows that you are His? That is the seal. "The Lord knoweth them that are His." How are you to know that the Lord is your God? Well, the Sabbath is the sign, the outward sign of that inner experience. The Holy Ghost makes that true in your life; the Sabbath is the outward sign that that is true. Are you departing from iniquity? It is only the Holy Spirit that will help you in that experience. Every day are you leaving sin and accepting God? What is the sign of that? If you really keep the Sabbath, that is the sign that the Lord is your God. He sanctifies you.

Morning Bible Study

Monday, June 9

The Gospel of God

BY W. W. PRESCOTT

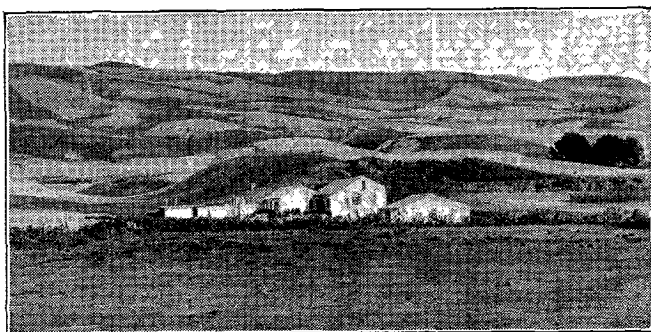
THIS is a Bible study. Let us feed upon the word of God. Let us listen quietly, earnestly to the voice of God, speaking in His word to us.

First I want to note the real meaning of the gospel. The real meaning is primarily "good news," and that good news is concerning a Person who has done wondrous things for us. Listen to the word as it comes to us in the epistle to the Romans, chapter 1, verses 1-4:

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which He promised afore through

is set forth in the simple statement, "Thou continuest." This same truth is set forth again in the thirteenth chapter, the eighth verse, "Jesus Christ is the same yesterday and today, yea and forever."

Again, the incarnation of Christ and the purpose of this incarnation are set forth in the second chapter, verses 14-17: "Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not to angels doth He give help, but He giveth help to



Colta Indian Mission, Cajabamba, Ecuador

His prophets in the Holy Scriptures, concerning His Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord."

The gospel of God is the good news of God concerning His Son. In the same chapter, verse 9, the apostle Paul speaks of His work "in the gospel of His Son."

Note then, please, and bear it in mind always—the gospel is good news, and the central fact in this good news is that the Son of God bore our sins.

Note a word from the Spirit of prophecy in "Gospel Workers," page 315: "The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary."

I present before you the great, grand monument of mercy and regeneration, salvation and redemption,—the Son of God uplifted on the cross.

Seven Vital Truths

In the epistle to the Hebrews we have in a very special way the interpretation of the atonement which has been made for us, and we have in this epistle a very plain illustration of the truth I have just quoted from the Spirit of prophecy, for in this epistle, and so far as I know it is not true of any other epistle, we have, in connection with the atonement, the presentation of the seven great truths which constitute the very essence of the gospel.

Those truths are, first, the deity of Christ—Hebrews 1:8: "Of the Son He saith, Thy throne, O God, is forever and ever," and in the eleventh verse of the same chapter, the eternity of the Son

the seed of Abraham. Wherefore it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." He shared our very flesh and blood that He might make propitiation for the sins of the people.

Again, His atoning death is clearly set forth in the ninth chapter, verse 28: "So Christ also" was "offered to bear the sins of many."

Again, we have His resurrection set forth in the thirteenth chapter, verse 20: "Now the God of peace, who brought again from the dead the great Shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus." Notice how the resurrection is associated with the atoning blood.

Again, the ascension of Christ is set forth in the first chapter, third verse: "When He had made purification of sins, sat down on the right hand of the Majesty on high."

His priesthood is the great theme of this epistle. I have noted here just a few of the leading passages in which His priesthood is spoken of in this epistle. (Heb. 2:17; 3:1; 4:14; 5:6; 6:20; 7:17, 21, 23, 28.) But we come to the climax, as it were, in His priesthood in its meaning to us in the eighth chapter, verses 1 and 2.

After setting forth the great fact of His priesthood and its meaning, now He said, "Now in the things which we are saying the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man."

Again, the second advent, the climax of the gospel, is set forth in this epistle in the ninth chapter and twenty-eighth verse: "So Christ also, having been once

offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation."

Observe how in this epistle, which interprets to us the atoning work made upon the cross, all the great fundamental truths are noted in their relation to this central truth.

The Story Found in the Gospels

Now let us turn to the Gospels. Note the first announcement of it made by John the Baptist concerning Jesus. As he saw Him standing, he said, "Behold, the Lamb of God, that beareth the sin of the world." The first announcement of the Messiah was as the sin bearer.

Remember that a suffering Messiah was the stumblingblock to the Jews; they looked for a military leader, who would deliver them from the Roman yoke. They had lost sight of the atoning work necessary in order that the Messiah might be the Saviour, and to them the cross was the stumblingblock; and yet the Galilean road leads to Calvary, and there is no other way, for there is none other name given under heaven whereby we must be saved. And the cross on which atonement for sin was made must ever stand as the central fact of the gospel of the grace of God.

Notice how much prominence is given to this truth in the Gospels. Matthew's Gospel contains twenty-eight chapters; but so early as in the sixteenth chapter Jesus announced to His disciples that He must be delivered up into the hands of men, and be put to death, and He repeated this announcement again and again, as we read in that same Gospel.

We open the Gospel by Mark, sixteen chapters, and so early as in the eighth chapter we find Jesus speaking directly of His death and resurrection.

We open the Gospel of Luke, twenty-four chapters; so early as in the ninth chapter Jesus spoke of His death and resurrection.

We open the Gospel by John, and even in the second chapter we hear Jesus saying, "Destroy this temple, and in three days I will raise it up." The Jews answered him, "Forty and six years was this temple in building, and wilt Thou raise it up in three days? But He spake of the temple of His body."

Then we come to the fact, recorded in such simple, yet telling words, "When they came unto the place which is called Calvary, there they crucified Him."

Listen to the taunt that was flung at Him on the cross, "He saved others; Himself He cannot save." Listen to His prayer from the cross, "Father, forgive them; for they know not what they do." Listen to His own agonizing cry, "My God, My God, why hast Thou forsaken Me?" Listen to His statement of trust in spite of all that surrounded Him, "Father, into Thy hands I commend My spirit."

"Behold, behold the Lamb of God, on the cross, on the cross; for you He shed His precious blood, on the cross, on the cross."

[The Oakwood Junior College quartet then sang:]

"Behold, behold the Lamb of God,
On the cross, on the cross;
For you He shed His precious blood,
On the cross, on the cross;
O hear His agonizing cry,
'Eloi, lama, sabachthani,'
Draw near, and see your Saviour die,
On the cross, on the cross."

"And now the mighty deed is done,
On the cross, on the cross;
The battle fought, the victory won,
On the cross, on the cross;
'Tis finished,' now the Saviour cries;
To heaven He turns His languid eyes;
Then bows His sacred head, and dies,
On the cross, on the cross.

"Where'er I go, I'll tell the story
Of the cross, of the cross;
In nothing else my soul shall glory,
Save the cross, save the cross;
And this my constant theme shall be,
Through time and in eternity,
That Jesus shed His blood for me,
On the cross, on the cross."

The Stirring Exhortation

After having set forth, interpreted the atonement made on the cross, in the epistle to the Hebrews, and after introducing that long list of the witnesses of faith found in the eleventh chapter, we find in the twelfth chapter, verses 1 and 2, this exhortation:

"Let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with steadfastness the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

Note that the cross was not the end. Remember that in the Scriptures the death and the resurrection of Christ are only two views of the same event. We have now a living Saviour. Note His words to the apostle John when He appeared to him on the Isle of Patmos:

"Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades." Rev. 1:17, 18.

While we emphasize the cross in its relation to our salvation, remember our faith must be in a Living One who died and rose again. Only a living Saviour can be our helper; but in order that He might be our helper, it became necessary for Him by His death on the cross to make atonement for our sins. "He bare our sins in His own body on the tree."

Now I would like to call your attention to the blessings that come to us from Him who died and rose again and is at the right hand of God, who ever liveth to make intercession for us. Note that the great blessing of the gift of the Holy Spirit came at once from the risen and ascended Saviour. On the day of Pentecost the apostle Peter explained what they had seen,—“this Jesus” whom God raised up, whereof we all are witnesses. He “being therefore at the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth this, which ye see and hear.”

The Explanation of Pentecost

The explanation of Pentecost, the explanation of the blessing of the Holy Spirit, the divine presence, the divine power, is found in Him who was crucified and was raised from the dead. Here is a comment upon this taken from “The Acts of the Apostles,” pages 38 and 39:

“Christ’s ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the

Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven’s communication that the Redeemer’s inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers, as a token that He had, as Priest and King, received all authority in heaven and on earth, and was the Anointed One over His people.”

Now, we are exhorted to look unto Jesus; but this look must be the look of faith, the faith which takes God at His word, the faith which is made perfect by works. The lesson is found in the experience of the children of Israel in the wilderness. (See Numbers 21, note especially verses 8 and 9.) The people had been bitten by the fiery serpents, and Moses was instructed to place a serpent of brass upon the pole, and we read that if any one was bitten by the serpents, and he looked to the serpent of brass, he lived. He looked the look of faith, and he lived. So it is illustrated in the experience of King Jehoshaphat when hard pressed. 2 Chron. 20:12. In his prayer for help he said: “We have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee,” and deliverance came through the faith which acted under the instructions of the prophet. This look of faith accepts Jesus as the suffering Messiah who died for our sins, who made atonement for us, who calls us into His kingdom and glory, unto the fellowship of His Son.

I know it would be impossible in a large congregation like this for any individual responses. I am going to ask this: We have heard of the suffering Saviour who died for our sins; that He is now our Priest on the throne, dispensing grace and mercy. Think of it as a reality, and not

Note that sin means rebellion against God, which expresses itself fully in the murder of the sinless Son of God.

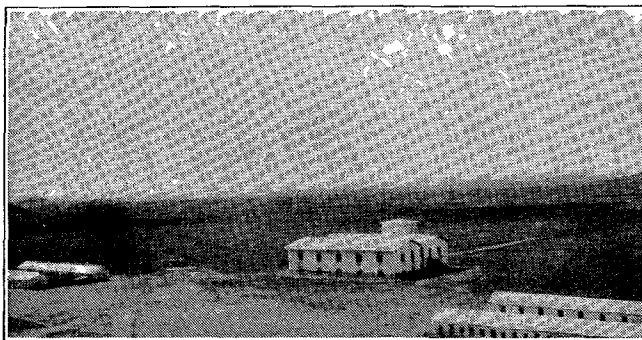
Does it occur to you that every one who willfully cherishes sin joins the mob that cried, “Crucify Him; crucify Him,” for thus do we not crucify the Son of God afresh, and put Him to an open shame? The cross reveals the love of God. “He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?” “Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.” The cross reveals the meaning of the wrath of God, love reacting against sin, even when the one against whom the reaction came was the Son of God, because “He was wounded for our transgression, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on Him the iniquity of us all.” Isa. 53:5, 6.

God Cannot Condone Sin

And because our iniquities were laid upon Him, the love of God in reaction against sin could not spare even the only begotten Son. The cross reveals the meaning of righteousness. God cannot condone sin. The penalty must be paid. He must be just as well as the justifier of him that hath faith in Jesus. The cross reveals the cost to God of that forgiveness which is free to us.

“Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ.” 1 Peter 1:18, 19.

So costly was the redemption that is absolutely free to us.



Juliaca Normal School, Peru

as a mere lesson. We have such a High Priest on the throne of grace. “Let us therefore draw nigh with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.” And I want to ask every one here who in the sincerity of his heart desires to respond, not simply *en masse*, but individually, to this call to look unto Jesus—I want you to stand and sing with us this one stanza:

“My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly Thine.”

[The assembly arose and sang.]

Let us note very briefly the things which are revealed by the cross of Jesus. The cross reveals the meaning of sin.

“By the sweat bloody and clotted! Thy soul in agony,
Thy head crowned with thorns, bruised with staves,
Thine eyes a fountain of tears,
Thine ears full of insults,
Thy mouth moistened with vinegar and gall,
Thy face stained with spitting,
Thy neck bowed down with the burden of the cross,
Thy back plowed with the wheels and wounds of the scourge,
Thy pierced hands and feet,
Thy strong cry, ‘Eli, Eli,’
Thy heart pierced with the spear,
The water and blood thence flowing,
Thy body broken, Thy blood poured out—
Lord, forgive the iniquity of Thy servant,
And cover all his sin.”

The throne of grace on which our Priest and King now sits reveals our

Brother presenting the merits of His sacrifice on the cross in our behalf. It presents Him giving Himself to us by virtue of the fact that He had on the cross given Himself for us, providing power for service through the gift of the Holy Spirit. "Ye shall receive power, when the Holy Spirit is come upon you." Looking unto Jesus on the cross; looking unto Jesus, our great High Priest, on the throne in the heavenly sanctuary, now carrying forward the last phase of His mediatorial work, consider Him:

"Christ is Love to bleed,
Christ is Grace for need,
Christ is Food to feed,
Christ is Guide to lead,
Christ is Power to speed,
Christ is Truth indeed,
Christ is Living Seed,
Christ doth ever plead,
Christ doth all exceed,
Christ is all our need."

"Unto Him that loveth us, and loosed us from our sins by His blood; . . . to Him be the glory and the dominion forever and ever. Amen."

Proceedings of the General Conference

Twenty-first Meeting

JUNE 9, 3 P. M.

W. H. BRANSON in the chair.

"I've Found a Friend" was the opening song.

W. C. White led in prayer.

Mrs. Lukens, of Canadian Junior College, then sang a solo.

W. H. BRANSON: Elder Campbell wishes to call a legal meeting at this time for just a moment.

M. N. CAMPBELL: The legal meeting of the constituency of Broadview College was adjourned to this date and hour. I would therefore call the meeting to order. The committee that was appointed at the last meeting is not prepared to report. I would therefore suggest that we adjourn this meeting until tomorrow, June 10, at three o'clock. The Chair will be pleased to entertain a motion to that effect.

This motion was quickly made, seconded, and carried, and Elder Campbell announced the meeting adjourned.

W. H. BRANSON: We are going to give a few minutes to the Home Missionary Department to finish up their report, bringing in a word from the distant fields. I believe Brother Hackman will have charge of this part of the program.

E. F. HACKMAN: The order of our service this afternoon will be a little different from the usual way that our department has carried on its work, as we are not calling our Home Missionary secretaries to bring to you reports of their work in the various fields, but are asking various executives of different union missions and conferences in six divisions to bring before you a report of what the lay members are doing in the salvation of souls. We are very glad that our lay members are, in their humble way, winning more souls to this great message today than in any other period of the history of this movement. We believe, dear brethren, that this should be so the nearer we approach the end.

In 1929, according to the reports which reached our office, more than 8,000 souls were won through the efforts of the laity, and this number seems to be growing. In fact, if you will look at the various fields and bear in mind that in such fields as the Philippines, Mexico, Jamaica, Rumania, Haiti, and down in South America, where God is especially blessing the proclamation of this message and where thousands of souls are accepting it, you will find that a great work has been accomplished by the lay members. So I am sure you will be glad to hear a report from some of the brethren connected with these fields.

We have asked D. N. Wall, president of the Rumanian Union, to tell what God is doing through the lay members in that field. I am sure he will have a very

thrilling story to bring to us in the short time he will have.

D. N. WALL: Our churches in Rumania are like the bees in some respects. You know when the bees multiply to the point where they outgrow the capacity of their hive, they swarm, and a number will move and find a new place of abode. Our lay members are all very active missionaries in Rumania, and when the church membership grows to where their chapel becomes too small, the church swarms, and a group will be organized into a new church, and move to a new section somewhere in the field.

In Bucharest, in the Labirint church, of which I am a member, we had this experience: In March forty members were organized into a new church, with a complete set of officers. They moved into another section of the city. The last Sabbath I spent there I was asked to visit this new church, and to preach in the afternoon from five to six. But when I went, a bit early, for I knew that the friends were to be instructed from four to five, I was surprised to find that twenty friends had met there on the Sabbath and were already keeping the Sabbath. This had all been done by the lay members; and the elder of the church, who was to instruct these friends, asked me to speak to them on the subject of baptism.

There is a brother in the west part of the union who labored in a village about eight miles outside a large city. He led twenty-four people into the truth, and recently a new church was organized in that place. This lay brother has been elected elder of that new church, and he and his son have built a chapel for the congregation.

I hold in my hand a picture showing five of our lay brethren in a city in Rumania, not far from Bucharest. Three of these brethren are chained together. They were arrested and imprisoned for doing missionary work. One of these brethren in chains is Brother Mataosh, elder of the church. He carried on very active missionary work, as do most of our church elders in all of Rumania, with the result that many souls were won in his village and in several villages in the vicinity, until four new groups could be organized. One of the leading brethren was especially outstanding in his missionary activities, and so the larger group has been organized into a church, with this brother as elder.

The priest in this city got very much stirred up over the activities of this church, and so one day he sent two of his men through the village, calling the people to his home. About 200 people gathered. He gave them wine to drink and stood up on a table and made a speech inciting them against the Adventists. This was on Sabbath morning. He

then led this mob of about 200 people to the church, and they began to beat our people, both women and men. They dragged some of them out of the chapel—it was wintertime—and stuck their heads in the snow. Some of our people almost lost their lives. Some were wounded, one of the brethren losing much blood.

They finally scattered through the village, going to their homes; but after a few hours the elder gathered the entire membership again to the church, and they had a prayer meeting. On that Sabbath they were to have the Lord's ordinances. They met in the evening, read from the Acts of the Apostles, had the Lord's supper, and decided they would be more active in their Christian endeavor than ever. The Lord is greatly blessing them.

E. F. HACKMAN: When I was in Rumania I had the privilege of meeting with more than 100 workers there, and I wish you could have heard their testimonies when they told us that in the two weeks they were at the meeting they could have baptized more than 300 souls if they had stayed home, but they came to the council. As you know, more than 100 new churches were organized in Rumania during 1929.

Next we will hear from E. C. Boger, superintendent of the Zambesi Union Mission. Brother Boger will bring before us a new phase of our activities, and that is the blessing of the Missions Extension Fund and what it means to the foreign mission field. In the last ten years we have turned over more than \$1,400,000 to this fund, and this has assisted in the erection and equipment of more than 274 hospitals, publishing houses, and schools. Brother Boger will tell what it has meant to his union mission.

E. C. BOGER: I want to speak of the blessings that have come, not only to the Zambesi Union, but to the African Division as well. These Extension funds have enabled us to extend our work in every line. Our publishing house had been in debt for years, and we were not able to get out of debt. You came to our rescue; you helped us get on our feet; our publishing house today is out of debt. When I left there, the presses were running day and night in order to turn out the work.

Not only that, but the profits accruing from this volume of business are being turned back into the mission field.

W. C. WHITE: What is that publishing house?

E. C. BOGER: The Sentinel Publishing House at Cape Town. We are glad for that. That will enable us to put out more native literature, translate more of our books into the native language, and reach more people.

We have five hospitals well outfitted in the African Division. This has been made possible by the Extension Fund. In connection with three of these hospitals, at least, we have leper colonies, and a good work is being done by them. There are hospitals in which these unfortunate people are receiving treatment. I was over at Malamulo. We have a splendid hospital there, not only for the lepers, but for those who are not lepers.

On the Sabbath day, when that great congregation of native people gathered together, about three thousand of them, there on one side we saw a place roped off, and in this place were nearly 100 lepers who had come up to the camp meeting to hear the words of truth. They

came forward when the call was made for those who wanted to give their hearts to God, to stand up. After the camp meeting was over 166 people were led down and baptized, the last seventeen of them being lepers, and they wanted to join the leper church.

This has been made possible through the Medical Extension Fund, which has provided a hospital for these unfortunate people.

I understand that quite a number of these lepers who have been receiving treatment have been discharged as cured, and have returned to their villages to tell of the work that has been done at Malamulo Hospital.

Over at Mwami Hospital, in Northeast Rhodesia, I saw Dr. Marcus working with these poor people. One woman came with a cataract, and the doctor removed it. He has a little bottle, an ink bottle, nearly half full of cataracts that he has removed from the eyes of these people. He is known in that part of the country as the man who makes the blind to see. This hospital was made possible through the faithful efforts of our lay workers here and in other parts of the world. We thank you for it.

You go up into the Central Congo, and in Angola, and you will find there hospitals. Down in Kenya there is a hospital operated by Dr. Huse. He wrote me the other day that thirty-five or forty patients a day are coming to the clinic. White people are also coming. We thank you for your help in this Extension Fund.

We have also a number of dispensaries on mission stations, where we do not have doctors. I cannot give you the number of these, but there are quite a good many. One is at the Rusangu Mission, given to us through the funds raised by the Australasian brethren. We thank them for this gift. Brother Konigsmacher, up on the border of Portuguese West Africa and Angola, is to have a dispensary up there, because of your faithfulness.

Not only is this fund helping in the medical lines, but we are able better to equip our educational work throughout our union and division. Thanks for this Extension Fund. We wish you God's blessing upon your work here, and join you in looking for that day when Jesus will come and the work will be finished.

E. F. HACKMAN: I am sure we could listen all the afternoon to such reports of our Missions Extension Fund. But we must now come back to the homeland, and listen to one of our Home Missionary secretaries, J. H. Roth, of the Western Canadian Union, tell of the progress of the Home Bible Study League in that field, and how it is winning souls to this message.

J. H. ROTH: The evangelization of three million people scattered over a territory of three million square miles, is a problem in itself which defies solution. We have not solved the problem altogether through the organized agencies of the church, but a few years ago the Home Missionary Department began to organize what is now known as the Home Bible Study League. I think this is to a great extent the solution to the problem in these far-flung fields. In our field more than a hundred languages are spoken. The Home Bible Study League is an organization in the local church. The local church organizes itself into bands, and one of these bands is the Home Bible Study League. This receives addresses of people who are interested in the truth

through the colporteur, through the Harvest Ingathering, and other campaigns. In all our Harvest Ingathering papers we place a tract with the address of the Home Bible Study League of the local conference, and hundreds and hundreds of people have written in to our local offices, asking for more literature.

I could refer you to many instances of deep interests that have sprung up in the field, but suffice it to refer to only one or two. I might state that this costs us from 25 to 30 cents to take all the truth into the homes of the people. We mail, for instance, *Present Truth* or other literature to the homes of the people, and write a letter to them, stating that this literature is sent free to them, and also the object of the literature. After sending from six to sixteen copies to one person, we write a second letter, and through this letter ascertain whether the person has any interest in further literature. If the person is interested, we continue to send literature, perhaps the *Signs of the Times*, for six months or a year. After another period of time we write a third letter and send a questionnaire to the people, asking for questions with reference to their status of Christian experience, such as, whether they are keeping the Sabbath or not. I want to read one letter we received; this one is only a sample. It is written to the home missionary secretary of one of our larger churches, and says:

"I am writing to thank you for your kind letter of December 17 addressed to me at Gramania. I thank you very much for the papers you have been sending and for the interest you have taken in me. I also have much to thank Brother Corban for. Although I have never met him, he has done much to bring me into the truth. No doubt, you will be pleased to hear that my wife and I and my brother were baptized in Edmonton last September and we are now rejoicing in the truth.

"I have a father and mother and another young brother, called Eugene, who are keeping the Sabbath, but are slow to advance farther. I desire that you pray for their conversion, and if you wish you can send an *Instructor* to Eugene.

"There is also a friend to whom I have been sending papers by the name of Stanley Narot, of Lugden, Alberta. I believe the family are interested, and I wonder if Brother Corban could locate them while out canvassing and bring them into the truth.

"I am working in the woods for my father at present. Kindly pray the Lord for me and mine. Hoping some day to meet you and press hands, I am, with many thanks,

"Your brother in Christ,

[Signed] "JOHN GROSSO."

I wish to say, in closing, that we have 114 people keeping the Sabbath, a large per cent of whom have already been baptized, and the Home Bible Study League has been organized in our field for only a short time. In one other conference it has been organized for two years, and in that conference we have today eighty-four people rejoicing in the truth as a result of this work. In another conference where we started the work about a year ago we have twenty; in another we have fourteen. I was just talking to our smallest conference leader who has encouraged this work, and he says, "We have many letters on file asking us for more literature and thanking us for the literature we have sent them."

This is the only means we have of reaching those who live far in the mountains, where we cannot send a preacher. It is the laymen who are doing the work, it is the laymen who are reaping the harvest today. I believe this plan is a good plan, not only in Western Canada, but in all the world, for in this way we can reach everybody in the shortest time. We thank the Lord for what the Home Bible Study League is doing.

E. F. HACKMAN: In our Takoma Park church we have 3,300 people on our list, and last year more than 100 of them replied to our questionnaire, stating that they were keeping the Sabbath.

Our next speaker will be J. B. Nelson, of the Tehuantepec Mission in Mexico, and I am sure he will bring to us a good story of what God is doing through the lay members in that field.

J. B. NELSON: The Spirit of prophecy tells us that when the laity arise and work with the ministers, the work will be finished. The Bible tells us that Andrew told Peter, Peter told 3,000, and these 3,000 told others, so that Paul could say in his day that every creature had heard the gospel in all parts of the then known civilized world.

When we organize a Sabbath school, we organize also a missionary society, and teach the members to the best of our ability to do missionary work for their neighbors, and so our work began. A young man named Juan Jimenez learned this message from a bottle of medicine. He had ordered the medicine for his father, who was sick. The medicine failed, but the wrapper cured, because the wrapper was a copy of *Present Truth*.

Juan told his brother Julio about this message. Julio became a telegraph operator for the government. He was sent to Pochutla, and there he lived for ten years, representing the truth and telling others about it, and when he died, he left behind him a company of believers who remained faithful, even though we could not reach them with a worker. These members told others until just before coming to the States I was able to baptize several members and organize a church in that state.

The above-mentioned Juan Jimenez became a colporteur. An Indian woman, Simeona Sulveran, picked up and read a paper Juan left in Puerto Mexico, accepted the message, and told others. She soon filled the little hut where she lived with believers, and then realizing that the little hut was too small, she gave the money she had been saving for another purpose, to build a church so she could accommodate more believers, and we have today our largest church in Mexico in that place.

One of her converts, Virginia Hernandez, was fifty years of age. She could not read nor write. Finally, after two years' study, she learned to read her Bible. Then she went out and told others, and as a result of her work we have baptized 150 believers.

One of her converts was a baker, Domingo Chavez. He dedicated his bakery to the Lord, and before he died raised up and left a church as his memorial. Some of the believers went up a river to a little town, and a plumber, Cornelio Aquino, heard the message and began to work among his fellows. Soon a company of believers was organized. He gave his home as a church building for this company, and when this company became a church, he, serving as elder, organized the members into missionary groups go-

ing up the many near-by rivers to work among the Indian villages. Thus several companies were raised up and later organized into churches.

Daniel Gabilla, an Aztec Indian, an ex-captain of the Mexican army, heard our message in the town of Tehuantepec. Returning home, he began working in his native village. A church was soon organized there, of which he is now the elder. One Sabbath afternoon, I was privileged to baptize twenty-six of his converts.

A drunken carpenter, Isaac Perez, accepted this truth, and became so faithful and zealous a home worker that he filled the state of Tabasco with his doctrine. He was deported from there and came to Vera Cruz, where we then had but twelve believers. Within a year a large church had been organized, and a large Sabbath school in another section of the city will soon be organized into a church.

Thus instead of working with eleven gospel workers, we are trying to make successful workers out of our 1,500 believers, and thus finish our work in this generation.

E. F. HACKMAN: I am sure we have enjoyed these good experiences. Our next speaker will be from the republic of Haiti,

front seat beside the driver was a priest, and during the trip the Catholic people on that bus began to sing about Jesus and Mary. After they had sung several songs, our young brother said, "Do you know about whom you are singing? You are singing about Jesus, but do you know Jesus?" and he began to talk to them about the wonderful message we have.

The priest, hearing that from the front seat, called to his Catholic people in the bus, telling them not to listen to that fool. Our young brother said to the priest, "Jesus never insulted any person. Even if He found opposition, He always was kind and good to the people." The priest became more angry, and told his people not to listen to this young fellow. But the Catholic people in the bus were so exasperated at the conduct of the priest that they told our young brother to go on with the story, and not to listen to what the priest had to say.

From time to time an old lady about sixty years of age makes a journey of two or three weeks away into the interior, in the mountains, making visits and talking about the wonderful message we have. As a result of her efforts we have today in those mountains a church

During the last Harvest Ingathering campaign I sent to the leading men in the republic and to American people in that country, letters and papers trying to interest them in our work. "To let you see that the foreign people are appreciating our work in Haiti I will read these few words:

"I am in receipt of your letter of December 16, 1929, the contents of which I have carefully noted, as well as the copy inclosed therewith of the *Inter-American Messenger*.

"By virtue of the statutes of the bank, we are not permitted to make any donations of this character as an institution. I take pleasure, however, in inclosing my personal check for \$10 as my contribution to the good work you are doing in Haiti."

I ask your prayers in behalf of Haiti.

E. F. HACKMAN: How many have enjoyed these good experiences? I wish you could go there and see them with your own eyes. I tell you the half has not yet been told.

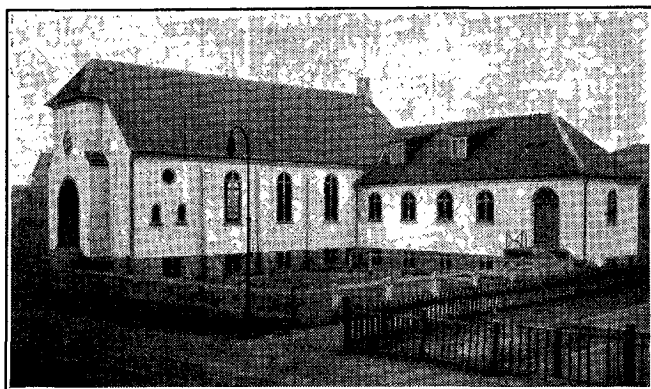
Now we are to hear from L. V. Finster, home missionary secretary of the Far Eastern Division, who will give us a report of what the lay members are doing in that far-off division.

L. V. FINSTER: I have been asked to tell you what our lay brethren are doing in Korea in home missionary work, and I am glad to tell you they are doing a good deal because we have 112 per cent of our members working. You may ask how it is that we have 112 per cent? Well, we have our young people who are not yet members of the church, and also the interested ones who are attending our meetings. Some of our mission fields in Korea have 117 per cent of their members working. What would be accomplished in this world field if every union could report 112 per cent working membership!

That you may know something of the interest our brethren are taking in learning how to do missionary work, you may gather a little bit when I tell you that last fall we held a number of home missionary conventions, and invited all the workers as well as the members of near-by churches.

One sister who was very poor and could not pay her fare to the meeting, longed to be there, and so walked the eighty miles to attend that meeting. Several others walked thirty, forty, and some fifty miles. I want to assure you that when people who put forth such efforts to learn how to do missionary work get back to their homes, they are generally very active in service. I want to give you one illustration of what our uneducated members can do.

In one place one of our brethren who could read just a little moved into a village ten miles away from the railroad town. Of course he was among farmers. He soon started telling them of the truth. He would take his Bible, and in his broken way try to read some of the texts to them. His heart was burning with the love of this message, and people were glad to hear him. When one of our ministers went to this place, he found thirty-five people very much interested and attending the meetings. It was not very long until he was able to baptize eighteen persons there, and many others were studying the message further, and will be baptized at a later time. Our lay members, even though they are not educated, if they have the love of this message in their hearts, can win souls for the Lord.



Church Building at Reykjavik, Iceland

Jean de Caenel, the superintendent of that field, where the lay members are working energetically for God.

J. A. DE CAENEL: I am bringing to you today the greetings of "Little Africa," or Haiti. We have there 2,500 believers in this message, and 1,400 of them are baptized members. Last year we had the privilege of baptizing 305 new members, and our goal for this year is 500. During the last four years we have baptized in Haiti 828 souls, and I am not far from the truth if I say that 75 per cent of them have been brought to this message by the lay members of the churches.

So I can tell you, dear brethren and sisters, that we believe in the Layman's Movement in Haiti. We believe in home missionary work. If you would come and pay us a visit to Haiti, many miles out of Port au Prince, you would hear on Sunday, if I may say so, a noise all over the island like a beehive. Every Sunday, churches are dividing into three or four companies, and going out in the country, holding cottage meetings, visiting their neighbors, and in that way bringing many souls to the message. As our Haitian believers travel they give the message to every person they meet—on boats, in the trains, everywhere. In schools the children are teaching the message to their teachers. Everywhere our Haitian believers are taking the chance of spreading this gospel to the people.

Not long ago a young boy thirteen or fourteen years of age was traveling in a bus with thirty or forty people. On the

of forty members, and many more are today waiting for baptism.

We have a church on the northern side, where for many years there has not been a worker, but every year we are baptizing in that church from thirty to fifty new believers. This church counts today about 300 members. All this work is done by the lay members, who are going day by day, week by week, out in the country among their neighbors, telling the beautiful story of Jesus.

In a capital city we were fortunate enough to build a large church last year, and about fifteen months ago this church was composed of about eighty members. We were obliged to send the worker to a new place to start a new work. During his absence these church members put themselves to work, so that today the church is crowded on the Sabbath, and it can accommodate about 500 members. You can thus see that our lay members are active people. From 80 to about 400 they have brought into the message by their own efforts.

A young man was baptized at the age of fourteen. For seven years he was left alone, away in the interior. There was no Adventist near him, no church, no worker, but that young man, although he has not been entirely faithful in all points, kept the principles as well as he knew them, and for seven years has worked, and finally, when we found him, he had gathered a company of about twenty-five people around him, and many of them were baptized a few weeks ago.

Another experience illustrates the fact that we may not always see the fruitage at once. There is a text in the Bible that tells us to cast our bread upon the waters, and that we shall find it after many days. Thirteen years ago, one of our lay members was doing some missionary work with his neighbor. He had held several Bible studies with him, but finally the man said he did not want to hear any more.

Ten years passed by. This brother was then a colporteur, and was passing through the same town. He was impressed to go into a certain store. The man soon recognized him, and told him that he had remembered those studies that he had with him ten years before, and that in some way he could not get them out of his mind, and that he was convinced that the things he had told him ten years before were the truth. This man and his family and neighbors were soon brought into the truth, and today we have a church of more than twenty-five people in that place. So we do not always see the results at once. Remember that the Lord does watch over the seed that has been sown.

I want to tell you of another man who had been a Salvation Army man for many years. He accepted this message, and attended some of our conventions, and became very much interested in the thought of what our laity can do in bringing this truth to others. After the conventions were over, he went back to his home, and took his horn,—as most Salvation Army men have in the East,—and went to all the near-by villages and began to hold cottage meetings. First he would start by blowing his horn to call the crowd together; and then he would have studies with them. He would go to another town. I think there were six or eight different places where he was holding weekly meetings. I heard not long ago that there were more than 125 people interested in this truth, a large number of them keeping the Sabbath, and soon, I expect, many of them will be baptized.

Brethren, if we will go to work, the Lord promises that we shall not return without some fruit for our efforts. I am glad that when our lay members unite their efforts with the ministers, we are going to see this message carried to all the people of the earth.

E. F. HACKMAN: Surely these good experiences are an indication that God is pouring out His Spirit upon our labors as well as upon the ministry. This will bring our little symposium to a conclusion. But I wish to mention one experience for the encouragement of all our lay members here in the coming Harvest Ingathering campaign.

Last summer it was my privilege to spend some time in England, in the interests of our Harvest Ingathering work. One afternoon, leaving the Watford Sanitarium, I was to take the bus and the train to London. Just before getting on the bus, I noticed a sister who had come from the sanitarium, and was apparently crippled up with rheumatism. So I offered to help her on the bus. I asked if she was going to London, and assisted her on the train. Of course we naturally fell into conversation. Finally I said, "Are you a member of our church?" She said, "Yes, and who are you?" I explained who I was, and my work. She said she wanted to hear something about the Harvest Ingathering work, but could not get to the church. I noticed her hands all gnarled with rheumatism; and

yet I felt impressed to ask her if she was planning to do something in the Harvest Ingathering work that year.

"O," she said, "I always do something in the Harvest Ingathering. While I have been in the sanitarium they have baptized three people as a result of my Harvest Ingathering last year." I said to her, "Tell me about it." She said she knocked at a certain home, and the lady asked her to come in, and she told the lady a little about the message. The lady said, "That sounds to me like a book I have in my library." She brought out "Bible Footlights." Our sister said, "That is our book." The lady replied: "Perhaps, then, you know something about this little paper," and she went to her library table and brought over a little paper called *Present Truth*. Sister Richardson said, "That is also printed by our publishing house." "Well," she said, "maybe you know something about this paper," and she brought out another magazine. Our sister said, "That also is published by our people." The lady said, "I want you to tell me something about the Sab-

spent much time in searching Sister White's writings and finding those things about health and healing which would be of service to our workers in all parts of the field, and a manuscript has been prepared that will make a book of between 400 and 500 pages, which we hope will be printed soon. At one time we cherished the hope that it would be ready for the public at this Conference, but there have been delays, and during the period of delay the manuscript has been enriched by additional things found. We felt that you ought not to be asked to wait longer for a few of the choicer statements in this book. We have felt that our workers in the distant lands ought to have some of these gems of truth, and therefore forty pages have been selected and printed for you and for our brethren in the distant lands. We shall supply the delegates this afternoon.

W. H. BRANSON: We will ask the Secretary to bring before us committee reports, and they will be given consideration this afternoon.

M. E. Kern read the following report:



Carpentry Class, Kamamaung Mission, Burma

bath." As a result of that visit three people were baptized.

I looked at Sister Richardson and said, I am sure that this year you will go out to win three more souls in our Harvest Ingathering work. She looked at me and said, "Brother Hackman, by the grace of God I want to win six this year."

If a poor crippled sister can do that for God, what ought all the rest of us to do in the Harvest Ingathering, after listening to such stories of mission progress as we have heard in this great Conference? I hope it will mark the greatest Harvest Ingathering campaign we have ever held in the North American Division. We ought to raise a million dollars this year. We have never done that before. I hope all of us will determine in our hearts that in view of what God is doing in the mission fields, we shall endeavor to raise more than we have ever done, for, dear brethren, our dollars win souls. I am sure you have enjoyed this Home Missionary hour, and I hope and pray that the spirit of service will develop in all our churches until the day when our Lord and Saviour shall appear, and we shall then see the fruitage of our labors.

W. H. BRANSON: We are going to ask those who distribute the Work Sheets to come forward and distribute them. W. C. White wishes to make a word of explanation about the leaflets that will be put in your hands.

W. C. WHITE: Seventh-day Adventists are to be represented to the world by the advanced principles of health reform which God has given us. During the last three years I and my associates have

REPORT OF COMMITTEE ON CONSTITUTION AND WORKING POLICY

Your Committee on Constitution, By-Laws, and Working Policy would recommend the following revisions in the Constitution and By-Laws:

Article VI, sec. 2, line 7, after the words "Ministerial Association," insert "the secretary of the Home Commission." Line 11, before the words "Bureau of Home Missions," insert the words "North American." The section will then read as follows:

"Sec. 2. The Executive Committee shall consist of the president, the vice-presidents, the secretary, the associate secretaries, the division secretaries, the treasurer, the assistant treasurers, the division treasurers, the statistical secretary, the general field secretaries, the division field secretaries, the presidents of the union conferences, the superintendents of union missions, the secretary and associate secretaries of the Ministerial Association, the secretary of the Home Commission, the secretary and associate secretaries of each duly organized General Conference Department; namely, the Publishing, Medical, Educational, Sabbath School, Religious Liberty, Young People's Missionary Volunteer, Home Missionary, North American Negro, and North American Bureau of Home Missions, the division departmental secretaries, the ex-presidents of the General Conference having credentials from this Conference, and other persons not to exceed fifteen in number."

By-Laws

Article I, sec. 3, substitute for the first sentence the following:

"The division fields shall be known as, North American Division, Northern European Division, Central European Division, Southern European Division, Soviet Russia Division, Far Eastern Division, China Division, African Division, South American Division, Southern Asia Division, Australasian Division, Inter-American Division." The section will then read as follows:

"Sec. 3. The division fields shall be known as, North American Division, Northern European Division, Central European Division, Southern European Division, Soviet Russia Division, Far Eastern Division, China Division, African Division, South American Division, Southern Asia Division, Australasian Division, Inter-American Division. The boundaries of these division sections shall be subject to adjustment only at the General Conference sessions, except under an emergency, such as war; in such case the General Conference Committee shall make such provision as is necessary for the conduct of the work in the territory concerned."

Article II, sec. 2, line 1, change "vice-president" to "vice-presidents." The section will then read:

"Sec. 2. The General vice-presidents shall assist the president in his administrative work as the Executive Committee may direct. The vice-president for North America shall work under the direction of the General Conference Committee."

Article IV, sec. 2, after the first sentence, which reads, "One assistant secretary shall be elected to serve at the headquarters office," the remainder of the section shall read as follows: "A division secretary shall be elected for each division outside of North America."

Sec. 3, line 3, omit the word "secretary," and insert the words "president, the General vice-presidents, treasurer, and secretaries." The section will then read:

"Sec. 3. The division secretaries shall work under the direction of the division committees. It shall be their duty to keep the minutes of the division committee meetings, to furnish the president, the General vice-presidents, treasurer, and secretaries of the General Conference a copy of their minutes, to collect information, and to make such reports as may be required, and to do such other work as usually pertains to such office."

Article VIII, sec. 2, to read as follows: "A division treasurer shall be elected for each division outside of North America."

Article X, sec. 2, line 1, change the word "vice-presidents" to "president." In line 2, before the word "secretary" omit "division," and before the word "treasurer" omit "division" and after the word "treasurer" add the words "of the division." The section will then read as follows:

"Sec. 2. The members of a division committee shall be the president, the secretary, and the treasurer of the division, the presidents of union conferences, the superintendents of union missions, the division field secretaries, the division departmental secretaries, and any other members of the General Conference Committee present. Other persons may also be appointed as members of the division committee."

Sec. 4, line 2, change the word "vice-president" to "president." After the word "president" omit the words, "or one of his officers," and add, "or such representa-

tives as may be chosen." The section will then read:

"Sec. 4. It shall be arranged as far as practicable for each division field outside of North America to send its president, or such representatives as may be chosen, to the annual Councils of the General Conference Executive Committee."

To section 5, which reads: "Five members of a division committee, including the chairman, shall constitute a quorum for the transaction of business," add the following: "When the chairman is to be absent from headquarters, he and the committee shall designate an acting chairman. Minority meetings of less than five members of the division committee may be held for the transaction of necessary routine business, but actions taken at such meetings shall not be final until the minutes of such meetings have been approved in a meeting with a quorum present."

That Article XI be revised to read as follows:

"At each regular session of the General Conference the requisite boards of trustees according to their respective Constitutions and By-Laws shall be elected for each legal corporation serving and holding properties and receiving gifts and legacies for the General Conference unincorporated. The trustees of the General Conference Corporation shall also constitute the Board of Trustees of the General Conference Association."

Article XII, sec. 2, lines 4 and 5, omit the words "departmental leaders in union conferences and institutional work," and insert the words, "other persons." The section will then read:

"Article XII, sec. 2. The Executive Committee shall appoint a representative departmental committee of counsel for each department. Such committee shall in each case be composed of the secretaries of the department, the secretaries of departmental work in the divisions, and of such other persons as the Executive Committee may deem necessary."

Article XVI, sec. 5, omit the last sentence. The section will read:

"Sec. 5. General Conference funds in all the world shall be made available to meet the annual appropriations of the General Conference."

We further recommend, That the Executive Committee of the General Conference appoint a Committee on Revision of the Constitution, to give careful study to this document, and report to the next General Conference.

We recommend, That we refer the revision of the Working Policy to the Executive Committee, to report to the Autumn Council of 1930.

This report of the Committee on Constitution and Working Policy was adopted by vote.

Meeting adjourned.

W. H. BRANSON, *Chairman*.

M. E. KERN, *Secretary*.

Twenty-second Meeting

JUNE 10, 10:30 A. M.

C. H. WATSON in the chair.

"Joy to the World," was the opening song.

H. E. Lysinger led in prayer.

The Secretary then read the following report of the Committee on Plans:

General Recommendations

The Church Board

We recommend, That the church board be made up as follows: The pastor, the

elder or elders, the deacon or deacons, the treasurer, the clerk, the Sabbath school superintendent, the missionary leader, the Missionary Volunteer leader, the church missionary secretary, and two or three other members who may be chosen by the church at the time of its annual election of officers, where it seems advisable.

Educational Department

Selection of Educational Superintendents and Secretaries

In view of the fact that the ultimate success of our educational plans for promotional and supervisory work in the local and union conferences turns largely on the efficiency of educational superintendents and union educational secretaries; and,

WHEREAS, These two classes of workers cannot do their work to the best advantage unless selected with wide counsel and given suitable working conditions;

We recommend, That in the selection of educational superintendents, counsel be taken with the union conference committee through its educational secretary.

That in the selection of union educational secretaries, counsel be taken with the General Conference Committee through its Educational Department.

That the attention of employing committees be called to the qualifications and working conditions for these two classes of workers as adopted by the educational council preceding the General Conference session of 1930.

Health Education and Inspection

WHEREAS, Much of the ill health in adult life has its origin in preventable defects and wrong habits formed in childhood; and,

WHEREAS, The carrying on of a mission program totaling millions of dollars yearly demands an intensive program of health education for the children and youth of this people;

We recommend, That each conference be urged to employ, where possible, a graduate nurse qualified in the field of public health, whose first work shall be the promotion of health education in elementary and secondary schools in the conferences, such promotion to include at least one yearly inspection, with such follow-up work as is best adapted to the field in which she labors.

That as an alternative, wherever it is thought more feasible, a nurse with the same qualifications be supplied for a union conference whose entire time shall be devoted to the health educational needs of the children and youth of all the conferences in that union.

Training for Prospective Missionaries

WHEREAS, Our advanced schools are training workers for foreign service in many different lands,

We recommend, That in the plans of these schools for the instruction to be given to these prospective missionaries, the following points be especially emphasized:

1. Sufficient work in some modern language to prove the student's ability to acquire a foreign tongue, generally recommending three years' study of the same language.

2. At least fifteen hours in education.

3. Efficient training in at least one line of vocational work, together with accounting for the men; and domestic science and nursing for the women; and vocal and instrumental music for both.

4. Study of foreign mission problems and actual soul-winning endeavor during the school course, if possible among for-

sign peoples, in order to develop the ability sympathetically to adapt themselves to the mentality of other nations and to understand their spiritual needs.

5. Care of the health by study of the laws of the body and by an annual physical examination with faithfulness in carrying out the corrective measures indicated as necessary.

Fireside Correspondence School

We recommend, That the name of the Fireside Correspondence School be changed to: "Home Study Institute" as the trade name, with the secondary title: "Extension Division of the Associated Colleges of Seventh-day Adventists."

Home Missionary Department Denominational Endeavor

WHEREAS, The world-wide development of the Layman's Missionary Movement necessitates a large staff of trained leaders as well as a ministry which is intelligent concerning church missionary activities; therefore,

We recommend, That the boards of our advanced schools make provision in each year's curriculum for a class in Home Missionary Departmental Endeavor, following the text which was especially prepared in counsel with the General Conference Educational Department, and that home missionary institutes be conducted in all our training schools at least once each year.

Harvest Ingathering Follow-Up

WHEREAS, The Harvest Ingathering campaign affords the greatest opportunity in the year to come in contact with interested people;

We recommend, That a tract be left in every home in connection with the giving out of the Harvest Ingathering paper, as a part of the Home Bible Study League plan, and that the conference arrange to provide these tracts for the churches.

Systematic Distribution of Literature

WHEREAS, The systematic distribution of missionary periodicals and tracts is a demonstrated success in preparation for evangelistic efforts, and a very effective means of winning souls;

We recommend, That our churches be encouraged to co-operate with the local conference in systematic distribution of literature in territory designated by the conference committee, and under the direction of the conference home missionary secretary.

That where a church thus co-operates with the conference or mission, and distributes systematically at least fifty copies a week, for a period of thirteen weeks, the conference or mission assist in the expense of the literature distributed.

That in this work we follow, as far as consistent, the Home Bible Study League plan.

Home Missionary Program in Church Papers

We recommend, That the division committees make provision for the publication of the monthly home missionary service programs and other promotion material.

Publication of Home Missionary Literature

WHEREAS, The growth of the Layman's Movement in all lands necessitates careful instruction of officers and laymen in the various lines of missionary activity;

We recommend, That in every division careful study be given to the adaptation and translation of "How to Give Bible Readings," "Lessons for Home Missionary Institutes in Churches," "Lessons on

Home Missionary Departmental Endeavor in Colleges and Academies," "Christian Service," and the Home Missionary Series of leaflets.

Literature for Hospitals, Prisons, etc.

WHEREAS, Many classes of shut-ins are ready to receive good reading matter; therefore,

We recommend, That our churches be encouraged to collect and bind together into neat booklets, used copies of our children's and young people's papers and other periodicals, furnishing them to hospitals, prisons, orphanages, homes for aged, etc.

Missionary Leader

WHEREAS, the work of the church missionary leader calls for the fullest exercise of time, talent, and energy; therefore,

We recommend, That in each church the most capable person available be elected missionary leader.

Church Board as Missionary Committee

Recognizing the urgent need of the utmost simplicity in the organized plan of the missionary movement in our churches, and in order to facilitate the successful development of our evangelical work,

We recommend, That the church board constitute the missionary committee, provided, however, that in churches where it is necessary the church board appoint a subcommittee to lay definite plans for the missionary work of the whole church, this subcommittee to consist of the missionary leader, the church missionary secretary, Missionary Volunteer leader, Junior Missionary Volunteer superintendent, and any other members of the church board thought best.

Medical Department

Forward Movement in Medical Evangelism

In view of the counsel that to "make natural law plain and urge obedience to it is a work that accompanies the third angel's message," and recognizing that "of this work there is great need, and the world is open for it," and whereas such work is demonstrating its value in greater gospel fruitage; therefore,

Resolved, That we earnestly urge upon every worker and lay member a restudy of the principles of Christian temperance and their place in godly living, as a part of a great forward movement of medical evangelism.

We further recommend, That in order to achieve this objective, we urge our physicians, nurses, and evangelists to make earnest, vigorous, and consistent efforts to extend the knowledge and practice of true health principles through—

1. Regular and systematic instruction to workers and patients in our sanitariums.

2. To our people in the churches.

3. To those who may be reached through public evangelistic efforts, giving particular care to properly instructing new members.

WHEREAS, The period between graduation and the amalgamation of our graduate nurses into our organized work results in confusion and loss of strong workers to the cause of God,

We recommend, That a committee of five members be appointed by the General Conference Executive Committee to study the advisability of establishing nursing centers in the United States somewhat after the order of the nursing homes in Germany, the said committee to bring

to the Fall Council a report as to the best plan of organization and administration of such a group of organized private duty nurses.

WHEREAS, There is a need and opportunity for young men in our nurses' training schools; be it therefore

Resolved, That we ask our conference officials and educators to co-operate with the sanitariums in placing this need before the young men of our denomination.

WHEREAS, In times past the training for male nurses in our sanitariums has often lacked real nursing experience, thus discouraging our young men in taking up nursing; be it therefore

Resolved, That we strengthen our curriculum for male nurses to include actual experience in surgical nursing, medical nursing, orthopedic nursing, G. U. nursing, diet in disease, hydrotherapy, with elective work in one of the following: X-ray, anesthesia, laboratory, electrotherapy, so that students may look forward to filling places as technicians and heads of departments.

That, in institutions where not all of this work can be given, the school arrange for affiliation in the essential experience so that the male nurses will not be deprived of the experience they need to give best service to those they are preparing to serve.

Missionary Volunteer Department

WHEREAS, Conditions among youth of Seventh-day Adventist parentage reveal an increased need for evangelistic labor and religious instruction among them;

Resolved, That as laborers we give a new and concerted emphasis to evangelistic work for them, and encourage them in those lines of study and activity that will prepare them for God's service.

We recommend, That the Missionary Volunteer Department inaugurate a youth for youth movement, seeking to enlist all our consecrated youth in personal soul-winning endeavor for their unconverted companions and for other young people not of our faith.

WHEREAS, The European Young People's Congress at Chemnitz, which brought together young people of twenty-six languages, demonstrated the feasibility of such a congress, proved its value by creating a spirit of world fellowship and a world-wide vision, so essential to the proclamation of the third angel's message, as well as imparting inspiration and deepening the spiritual life;

We recommend, That the General Conference Committee give study to holding of divisional or inter-divisional young people's conferences or conventions during the twenty-fifth anniversary year of the organization of the Missionary Volunteer Department, in 1932.

Publishing Department

We recommend, That the scholarship benefits be granted to resident students, and also to those who may, by the permission of the faculty, room, or board and room, outside the school on the following basis:

That the publishing house and Book and Bible House each pay its share of the scholarship, and that the school allow its 5 per cent on the scholarship discount on the amount of money paid into the school by the student.

On motion, the report was adopted.

Meeting adjourned.

C. H. WATSON, *Chairman*.
M. E. KERN, *Secretary*.

Twenty-third Meeting

TUESDAY, JUNE 10, 3 P. M.

W. A. SPICER in the chair.

The opening song was No. 287.

Charles Thompson, president of the Northern Union Conference, offered prayer.

W. A. SPICER: There is a brief report from the Nominating Committee.

F. M. WILCOX: The Nominating Committee is glad to be able to present a final report this afternoon; and I want to tell you in behalf of the committee that we believe the Lord has been with us in our work. I never have been a member of a committee where we had such freedom of discussion and such unanimity of final action as there has been in this committee. Sometimes when our minds at first have been divided over some point, we have knelt and sought the Lord for divine guidance, and He has brought us to unanimous judgment in the recommendation we have made. So I can tell you this, that in every recommendation that has come before this Conference, it has come with the unanimous action of the committee.

The committee is sorry that we cannot finalize our nominations for every office. There are several associate secretaries of departments for which we found there was not time to work out nominations in this Conference, and it was felt better to refer these nominations to the Executive Committee for study and action. This is true also of the secretary of the Negro Department. A number of the white brethren and the colored brethren have been in counsel for several days over this department, and there is yet counsel to be taken; and so we do not feel prepared to make a nomination for the secretary of this department. For that reason the secretaryship of the Negro Department is referred to the Executive Committee. With these introductory remarks, Brother Slade, the secretary of the committee, will now present the report.

E. K. SLADE: Your Committee on Nominations respectfully submits the following final report:

REPORT OF NOMINATING COMMITTEE

General Conference Departments

Young People's Missionary Volunteer Associate Secretary, D. E. Reiner.

Medical Associate Secretary, Kathryn L. Jensen.

Associate Secretary for the Danish-Norwegian work, N. R. Nelson.

Associate Secretary for the Swedish work, H. O. Olson.

Associate Secretary for the Miscellaneous Languages, Western Division, J. J. Reiswig.

Associate Secretary for the Miscellaneous Languages, Eastern Division, M. N. Campbell.

Director of the Spanish work, H. D. Casebeer.

Director of the French work, L. F. Pas-sebois.

Director of the Jewish work, F. C. Gilbert.

Northern European Division

That we rescind the election of E. Remsen as publishing secretary for the Northern European Division, since he is not in a position to act.

Publishing Department Secretary, J. J. Strahle.

Far Eastern Division

Publishing and Home Missionary Department Secretary, J. H. McEachern.

Inter-American Division

Field Secretary, C. E. Wood.

Southern Asia Division

Secretary-Treasurer, C. L. Torrey.

Publishing Department Secretary, L. C. Shepard.

Educational and Sabbath School Secretary, E. M. Meleen.

Home Missionary and Missionary Volunteer Secretary, J. F. Ashlock.

Medical Secretary, Dr. H. C. Menkel.

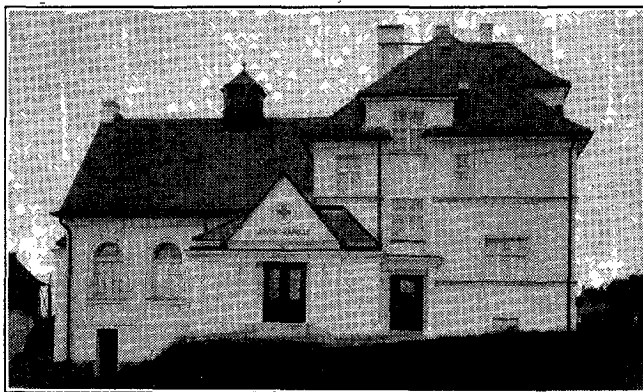
Ministerial Association Secretary, J. S. James.

It is further recommended that we refer to the General Conference Executive Committee the selection of an associate secretary of the Educational Department, for normal work.

That we refer to the General Conference Executive Committee the selection of an associate secretary for the Sabbath School Department.

That we refer to the General Conference Executive Committee the selection of a secretary for the Negro Department.

That we rescind the action making Dr. A. W. Truman an elective member of the General Conference Committee, since he becomes a member of that Committee as Medical Secretary.



Our Chapel and Mission House in Gablonz, North Bohemia, Czechoslovakia

Home Commission Secretary, A. W. Spalding.

North American Bureau of Home Missions Secretary, M. N. Campbell.

Associate Secretary for the German work, W. B. Ochs.

E. K. SLADE: I move the adoption of this report, considering it item by item. The report was adopted. Meeting adjourned.

W. A. SPICER, *Chairman*.

E. KOTZ, *Secretary*.

Twenty-fourth Meeting

JUNE 11, 10:30 A. M.

W. H. BRANSON in the chair.

Opening song, No. 146, "Meet Me in the Homeland."

R. B. Thurber, editor of the *Watchman Magazine*, led in prayer.

W. H. BRANSON: The Secretary will now read to us further resolutions for consideration.

E. Kotz then read the following report from the Committee on Plans:

General

African Division—Change of Name

WHEREAS, The laborers in the mission fields of the great northern sections of Africa find themselves considerably embarrassed by the name "African Division," which would naturally indicate the entire continent of Africa, instead of the southern portion only of the continent; therefore,

We suggest, That our brethren of the African Division give earnest and sympathetic study to this problem of our brethren in the north, looking toward the possibility of selecting a name for the division in the south which will more accurately describe the territory of the southern portion of Africa now known as the African Division, and that the General Conference Committee be authorized to pass upon this question and insert the name in the Constitution.

Sabbath Services and Promotion Work

Recognizing the sacredness of the hours of divine worship, and the necessity for deepening the spiritual life of the people through the preaching of the word,

We recommend, That every regular Sabbath service be so arranged and conducted as to foster the spirit of devotion, and to provide a spiritual feast to the church members and others who may be present.

In order to afford proper time for the study of the word,

We recommend, That an earnest effort be made to limit the opening exercises preceding the sermon or Bible study so as not to exceed twenty minutes.

Recognizing the need of presenting to our congregations on the Sabbath plans whereby the church members may take an active part in giving the truth to others;

We recommend, That appeals for specific missionary objectives, either home or foreign, be so presented as to afford food for spiritual development, and that care be exercised not to allow such specific appeals to take the place of worship and instruction from the word of God.

When presenting, on the Sabbath, the question of securing literature for missionary purposes or personal use, it shall be done as far as possible either on the home missionary Sabbath or during the church missionary service, and the following plan shall be adopted:

1. After a brief, spiritual presentation of the matter, those who desire to make pledges to pay for such literature shall write out their pledges, with names and addresses, on paper furnished, and pass them in, so that the church missionary secretary may have them for record. Each person making such a pledge shall at the same time be given a Church Order Envelope, with instructions to make out the requisition and inclose the necessary money during the week, the envelope to be placed in the offering basket on the next Sabbath.

2. Where a fund is to be provided for free literature on any missionary mate-

rials, an offering may be taken in the ordinary way.

We recommend, That, in harmony with apostolic practice, special effort be made to place larger responsibility for the work of the local church upon the entire staff of church officers.

We recommend, That the local church business affairs be so organized that they may be attended to by personal visitations and in business meetings not held on the Sabbath.

We recommend, That in all our efforts in money raising and the reaching of goals, the great need and privilege of giving and working for the Master be made the incentive, rather than the bringing in of worldly methods of competition.

North American Bureau of Home Missions

Resolved, That the actions of the General Conference session of 1922 (*General Conference Bulletin*, p. 250) be revised to read as follows:

WHEREAS, The work among the various nationalities that have come to North America is making rapid advancement and is constantly extending to new languages; and,

WHEREAS, Our aim should be to strengthen and unify this work; therefore,

We recommend, That those in charge of the various language sections of the North American Bureau of Home Missions be associate secretaries of the Bureau, and that they, with the secretary of the Bureau, constitute a Bureau Advisory Committee.

That persons appointed to lead out in any particular language of the Miscellaneous Languages section, be known as directors, and that they shall be members of the Bureau Advisory Committee.

That No. 3 of the 1922 series be rescinded.

Sabbath School Department

We recommend, That leaders in the Sabbath schools plan their programs and all their work in such a way as to instill into our Sabbath schools everywhere a deeper spirit of reverence for the house of God and His Holy Word.

That Sabbath school leaders, officers, and teachers pray and work more earnestly in behalf of the unconverted connected with each Sabbath school, and that by visiting, letter writing, and social contact they work untiringly for each member until all are led to Christ and enlisted in active service for others.

That we ask the publishing houses in other countries that are providing literature in the leading languages (other than the English) in which our denomination is now working, to give serious consideration to the matter of printing "Testimonies on Sabbath School Work" and "The Soul-Winning Sabbath School," at least in abridged form.

WHEREAS, Each feature of the Sabbath school is of great importance and the full period of time available for Sabbath school purposes each week is none too long;

We recommend, That the Sabbath school officers take special care to see that every moment be preserved for the Sabbath school without any interference during the full time allotted to the school, up to and including the dismissal.

WHEREAS, There is need of a closer contact between the conference Sabbath school secretary and the schools in the conference, that more intelligent and efficient help may be given to the officers and teachers in the local schools;

We recommend, That as much time as possible, where local conference conditions will permit, be given by the conference Sabbath school secretary, to visiting the Sabbath schools in the conference; and that in visiting the various Sabbath

mittee has invited the religious bodies opposed to the principle of a blank day to give this subject a fresh examination and study in each country, and communicate their expressions of opinion in the form of resolutions or declarations to the



Patients Waiting for Treatment at the Mission Clinic at Penang, Straits Settlements

schools, the week-end be spent with the church and in counsel with the Sabbath school officers.

That where there are large numbers of isolated Sabbath keepers who need the help and special attention of the Sabbath school secretary, these be occasionally visited; and where this is impossible, that a close touch be kept with them by correspondence.

That where a conference Sabbath school secretary is allowed the time to present Sabbath school objectives and plans to the entire church at the morning service, we encourage him to make use of this opportunity to the fullest extent possible.

WHEREAS, It is necessary to the systematic and efficient promotion of the Sabbath school work in the North American Division for the associate secretaries to have frequent and regular contact with the Sabbath school departments of the local fields, a need which, under past plans, it has been difficult to meet except at infrequent intervals; therefore,

We recommend, That the plan of field service for our General Conference Sabbath school secretaries be as follows where conditions will permit:

1. That regional councils embracing one or more unions be held once in two years, and arrangements be made by which the Sabbath school secretaries of the local conferences of the union or unions may attend.

2. That following the regional council and convention, if conditions permit, conference Sabbath school conventions be held over a week-end at a central point in as many conferences of the union as seems practicable, to which the superintendents and secretaries of local Sabbath schools shall be invited, under conditions to be arranged by the local conference committee; the General Conference Department to be represented at these conference conventions wherever possible.

3. That these councils and conventions be held in the various union conferences after full counsel between the General Conference Sabbath School Department and the union conference committees concerned.

Religious Liberty Department

Calendar Revision

WHEREAS, The League of Nations has placed the question of the revision of the calendar upon its agenda to be considered at the quadrennial session of its General Conference of Communications and Transit in 1931; and,

WHEREAS, The League's Calendar Com-

mittee has invited the religious bodies opposed to the principle of a blank day to give this subject a fresh examination and study in each country, and communicate their expressions of opinion in the form of resolutions or declarations to the

League or the National Calendar Committees of the representative countries; therefore, be it—

Resolved, That the World Conference of Seventh-day Adventists assembled in San Francisco, Calif., May 28 to June 12, 1930, does hereby authorize the General Conference Committee to draw up a carefully worded statement or declaration, giving the reasons why the Seventh-day Adventist denomination is opposed to "the principle of a blank day" in the revision of the calendar, and forward the same to the League of Nations Calendar Committee, to the National Calendar Committee of the United States, and to the Congress of the United States. And be it further—

Resolved, That division, union, and local conferences draw up similar statements and present the same to the National Calendar Committees of their respective countries which have appointed such committees to consider the revision of the calendar, in the hope that these committees and respective governments may not array themselves against God's divine institutions and trample underfoot the religious convictions of their citizens.

Temperance and Prohibition

WHEREAS, The Seventh-day Adventist denomination from its very founding has stood foursquare against indulgence in any kind of alcoholic liquor; and,

WHEREAS, We have been instructed to support the temperance cause "by voice, pen, and vote;" therefore, be it—

Resolved, That the denomination in General Conference assembled, reaffirm its historic stand on the liquor question; that we urge our membership throughout the world to carry on a vigorous campaign of education as to the physical, economic, and moral benefits of total abstinence; that in the United States we encourage our members to give hearty support to the upholding of prohibition; and that we recognize and emphasize the great contribution of prohibition to the general welfare and safety of society.

Memorial to President Hoover

To His Excellency, Herbert Hoover,
President of the United States:

GREETINGS:

The Seventh-day Adventists, assembled in a World Convention in San Francisco, California, May 28 to June 12, 1930, hereby send our heartfelt greetings to Your Excellency, hoping and praying that the great ideals of equal justice, equal opportunity, ordered liberty, popular government, and freedom of conscience in reli-

gious matters, so nobly expressed in your recent public utterances, may prevail toward all men, in the great Republic of which you are President.

We trust that the noble experiment of minimizing the evils of the liquor traffic by governmental regulations and prohibition under the Eighteenth Amendment may meet with success under your administration; and we are glad to inform you that every Seventh-day Adventist in the world is pledged to total abstinence from intoxicating beverages, and to the task of making this a better and safer world to live in through the peaceable means of public education and enlightenment, and by the preaching of the gospel of love, peace, and good will toward all men.

We further hope and pray that the great fundamental principles of the total separation of church and state, of civil and religious liberty, of freedom of speech and of the press, of the natural and inalienable rights of men and of the equality of all men, irrespective of their religion, before the civil law and the bar of justice, which you have pledged yourself to uphold and maintain, may continue to serve the rest of the world as a beacon light, so that all men everywhere may enjoy the peace, prosperity, and blessings of universal liberty to which they are entitled by nature and nature's God.

We earnestly pray that the Supreme Lawgiver and Ruler of the universe, who has ordained the state to function in civil affairs only, may continue to guide you in wisdom and judgment, and in every measure that may be worthy of His blessing, and establish more firmly the general welfare and prosperity of society, and the essential justice, liberty, and happiness of all the people of the Great American Commonwealth.

On motion, these resolutions were unanimously adopted.

The Secretary then read a further partial report of the Finance Committee, as follows:

We recommend, That we reaffirm the policy previously adopted by the General Conference for our sanitariums, of setting aside each month the amount of building depreciation in a cash reserve fund for the reduction of note indebtedness; and,

We further recommend, That the board of each institution adopt a policy for the retirement of indebtedness, using the depreciation cash reserve and as much of the net earnings as are available, so that within a definite term of years the total indebtedness be paid; and,

We recommend, That the action of each board be filed with the General Conference Treasury Department as soon as adopted.

WHEREAS, The experiences coming to our medical missionary work, both home and foreign, during the past few years, indicate still more forcibly than ever the growing interest of men of means outside the faith in the principles upon which our sanitariums, hospitals, dispensaries, and kindred lines of work are being conducted; and,

WHEREAS, In answer to multiplied opportunities, we have been counseled through the Spirit of prophecy to be aggressive in these lines of endeavor, that the world may more quickly know the divine plans of preaching the gospel and healing the sick and suffering; and,

WHEREAS, The Spirit of the Lord is evidently moving upon the hearts of men of large wealth to contribute to philanthropic purposes;

We recommend, 1. That the Minority Committee be authorized to employ one or more persons as the best interests of the work shall indicate, who shall give their time to the solicitation of funds in large sums from men of means.

2. That suitable literature and prospectuses be prepared, setting forth our medical work, the nature of that work, and a survey of our sanitariums, hospitals, and kindred lines of endeavor, with any projected plans that may be contemplated.

3. That a legal corporation be formed, to be known as the Medical Missionary Extension Foundation, Incorporated, and that it operate as a holding corporation to receive funds for the purpose of building and endowing sanitariums, hospitals, dispensaries, and other medical, nursing, and health educational work, and that all such funds be deposited with the General Conference Treasury, and subject to distribution by the General Conference Committee; and that this corporation consist of nine members, said trustees to be elected by the General Conference for a four-year period.

J. L. SHAW: A word regarding the purpose of recommendations 1 to 3. The object is to grip the reduction of the debts of our sanitariums a little stronger, that we may make still better progress than we have been making. This encourages each institution to outline a program for debt reduction, a definite program for each institution, so that they will have something to work on, and in making up operating budgets from year to year, they may take this into consideration in any expense that they may have, looking toward the future development of the institution, so that the debt reduction plan will stand on a strong foundation, and make it possible year by year to reduce those obligations. The great problem we face is the debts upon our sanitariums. It is a large sum, and practically the only means we have of debt reduction is the careful economies that can be effected. It does not seem that we should go on adding to our facilities and improvements, etc., without recognizing a plan for a continuous reduction of debt.

We have been very much encouraged in our medical work in the last few years, especially by the interest men and women of means have taken in this line of endeavor. It seems evident that our institutions are having a growing influence with men of means.

The sanitarium established in Shanghai, China, has created much interest in our medical work. Leading officials of the new government have patronized the institution, and a request came in for a hospital for poor people in China, with the assurance that money would be supplied for the erection of a hospital and dispensary building. The campaign was put on, and \$75,000 gold was received, which has made possible the erection of a six-story building. This is now completed, and free of debt. I think this a wonderful tribute to the Chinese people and their interest in our medical work.

On this side we have also realized the interest of men of means in our work. Doubtless you all know about the Porter Sanitarium at Denver, Colo. This entire plant has been given to us by Mr. Porter. The whole amount of the gift to this date is \$380,000. He was led to do this through visiting our sanitariums and seeing the spirit of these institutions, and desired to see in his own home city an institution of this kind; and so he

came forward on his own initiative and made this proposition.

Now the plan outlined here is to put on foot a plan that will find the way to men of means who are charitably disposed, and place before them our medical work and what it is doing. We thought to prepare prospectuses that will give in a clear way the line of endeavor our sanitariums are taking up, and what is being accomplished, and if we have any definite prospect, to put it before them.

The purpose of forming the corporation is that we may have a corporation to receive any funds that might come in. The whole thing, however, would be under the direction of the General Conference. It is not the idea to form an organization separate from the General Conference. While it would be a receiving organization, the disbursement would be by the General Conference.

W. H. BRANSON: Any other remarks?

On motion, the recommendations of the Finance Committee were adopted.

The Secretary then read a report from the Committee on Distribution of Labor, as follows:

That we concur in the request of the Australasian Division for the services of W. A. Spicer during the camp meeting season of 1930-31.

That all other requests from foreign divisions for the help of General Conference men be referred to the Executive Committee.

Foreign

That we request the Pacific Union and the Southern California Conference to release Prof. H. M. Johnson, of the Southern California Junior College, to connect with the educational work in the Scandinavian Union Conference.

That we request the North Pacific Union and the Western Washington Conference to release William Lay, of the Seattle Junior Academy, to connect with the Northern European Division for educational work in the Polish Union.

That on account of unfavorable medical report, Frank Wallace be released from the call to the principalship of the West Indian Training School.

That B. L. Thompson, of Battle Creek, Mich., be invited to connect with the South American Division, to serve as cashier in the Inca Union Mission.

That the Inter-American Division and the Mexican Union be requested to release J. B. Nelson, to connect with the South American Division for the superintendency of the Uruguay Mission.

That we request the North Pacific Union and the Western Washington Conference to release L. B. Losey, of the Western Washington Academy, to connect with the Southern Asia Division for the principalship of the South India Training School, and that we recommend the acceptance of the medical reports as submitted by Brother and Sister Losey.

That we invite H. D. Strever, of Southern Oregon, to go to the Northwest India Union Mission for evangelistic work.

That we request the Pacific Union and the Nevada Conference to release Wallace Christensen, for evangelistic work in the Burma Union Mission.

That we request the Pacific Union Conference and Pacific Union College to release Miss Irene Walker, for teaching work in the Chichoki girls' school, in the Northwest India Union.

That we invite LeRoy Hunter, of Battle Creek, Mich., to connect with the Southern Asia Division, for evangelistic work in East Bengal.

That we request the North Pacific Union and the Upper Columbia Conference to release Oliver W. Lange, for vernacular work in the Telugu field of South India.

That we invite L. Astleford, of Walla Walla College, to go to the South American Division, to serve as a station director in the Lake Titicaca Mission.

North America

That the North Pacific Union and the Upper Columbia Conference be requested to release Carl Beck, to connect with the Lake Union for work in the East Michigan Conference.

That V. E. Peugh, returned from South America, be invited to connect with the Southeastern Union Conference as home missionary secretary in the Florida Conference.

That we request the Lake Union and the Indiana Conference to release Mrs. Mary I. Champion, of the Indiana Academy, to connect with the Forest Lake Academy in Florida.

That we request the North Pacific Union and the Southern Oregon Conference to release G. E. Johnson, to connect with the Western Canadian Union for work in the Alberta Conference.

That we request the Pacific Union and the Central California Conference to release W. B. Lindsay, for evangelistic work in the Saskatchewan Conference.

That we request the Northern Union and the North Dakota Conference to release S. A. Reile, to connect with the Western Canadian Union, for German evangelistic work in the Saskatchewan Conference.

That we request the Western Canadian Union and the Alberta Conference to release E. A. Emery, to serve as secretary-treasurer of the Southern Oregon Conference.

E. KOTZ: I would like to call attention to the outgoing missionaries who have been appointed to various fields here at this Conference. There are some of them sitting here on the rostrum, and there are still others. One young lady is sailing tomorrow to take up her work in Western China, and the others will be sailing soon. There may be others in the congregation here that will sail for foreign shores in a very few weeks. I thought it would be proper for the Conference to see some of them as they are on the rostrum. I know the memory of the meeting will linger in their memories for many, many years to come. And I know that as they go out they will be accompanied by all our prayers. We wish them Godspeed. They have our blessing with them. They have our prayers.

My prayer is that the Lord may especially and richly bless these young people who are going out for the first time into one of the far-away mission fields, and may He make them heroes and apostles of this message in the lands where they are going to serve the Lord.

It might be well if we would sing the first and last stanzas of "From Greenland's Icy Mountains," before Brother Spicer begins his study. [The two stanzas were sung.]

C. H. WATSON: With the evening program we hope to bring the Conference to a very fitting and happy end. We are very conscious of the fact, brethren and sisters, that the good Spirit of the Lord has been with us and has prevailed in the work here. We hope that tonight's program will be just the kind of ending to this Conference that will make our

hearts happy, and cause us still further to believe that the Lord has been with us. Tonight we are to be taken by Elder C. K. Meyers to many of the division fields, and shown by motion picture what our work means and what it is doing for the peoples there.

I have been asked some questions, too, as to the way in which the Far Eastern Division will be carried on, since the plan has been made to divide the Far East into two divisions. That plan is not to operate until the first of January next year. I am glad to announce that we are inviting the officers of the old division to continue in service in the Far East until the 31st of December. We are making arrangements for them to do this, and we trust that their continuance of the work there will assure that the work in the two new divisions will be strongly cared for and handed over in good shape to the new officers. We hope that the blessing of the Lord will rest upon the plan for the work there, and upon those who have been called to carry out that plan.

Meeting adjourned.

W. H. BRANSON, *Chairman*.
E. KOTZ, *Secretary*.



Twenty-fifth Meeting

JUNE 11, 3 P. M.

W. H. BRANSON in the chair.

Opening song: "In a Little While We're Going Home."

F. C. Gilbert led in prayer.

W. H. BRANSON: Now we have some business left over from this morning, and we will ask our Secretary, Brother Kern, to bring on these resolutions.

M. E. Kern then read the following report from the Committee on Plans:

Educational Department

Evolution

We affirm that recognition of a personal God is fundamental, not only to Christian doctrine, but also to a correct interpretation of natural phenomena.

While we accept fully and without question the remarkable discoveries regarding the laws of nature, we deplore the tendency to regard these laws as self-operating, thereby endowing nature with inherent powers. We repudiate the materialistic interpretation of science, and believe that in all fields of scientific research we must look for the cause of natural phenomena, not in resident forces, but in the active will of God, who is the source of power in the original creation and the continued maintenance of the universe.

Believing the Bible to be the revealed word of God to man, we accept the Genesis record of a literal creation in six twenty-four-hour days as an authoritative statement of a historical fact. We deplore the present tendency to interpret the age of the earth in terms of long geological periods. We maintain that the theory of evolution rests on unproved hypotheses, and that the facts of science support the great fundamental doctrine of creationism, and also the idea of a flood as portrayed in the Bible.

We affirm that the variations occurring in plants and animals do not indicate evolutionary processes, resulting in the formation of new species, and we utterly repudiate the teaching that man originated from any lower form of life.

Accordingly, we declare our allegiance to God as the Creator, and our acceptance

of the seventh-day Sabbath as the memorial of His creation; and recognizing that the reign of evil has brought in many disturbing influences in the natural world, as well as degeneracy among plants, animals, and human beings, we look forward with faith and hope to the soon coming of Christ, which will usher in the final restoration of nature to its original perfection.

Publishing Department

Partial Revision of Scholarship Plan

We recommend, That all our denominational colleges, junior colleges, academies, and intermediate schools join with our publishing houses and Bible Houses in offering scholarships at a discount of 20 per cent to all who will earn such scholarships wholly by the sale of subscription books or magazines, these scholarships to cover board, room, and tuition. Where the student sells 25 per cent more literature than is required for this regular scholarship, he be given the benefits of an additional quarter scholarship. This to be governed by the same regulations as apply to regular scholarships.

Home Study Institute

WHEREAS, Trained and efficient leadership is an outstanding need in every branch of our work; and,

WHEREAS, The Home Study Institute (formerly the Fireside Correspondence School) offers all our members, workers and laymen, an opportunity to devote their spare time to systematic study under the guidance of competent instructors; therefore,

Resolved, That we make full use of this instrumentality for increasing our working efficiency; and,

WHEREAS, The Home Study Institute offers to a very large number of our promising children and youth the only opportunity for getting a Christian education; therefore,

Resolved, That we urge our workers everywhere to put forth earnest and well-sustained efforts to enroll these young people for Institute courses.

General Recommendations

Resolution of Thanksgiving

WHEREAS, The Supreme Head of the church, the Captain of the Lord's host, the Great Leader and Sustainer of His people, has, during the past four years, guided His people in carrying forward His message of truth into new regions, enabled them to maintain already-established fields and institutions, wrought salvation for His servants and work in difficult and trying situations, brought deliverance to those suffering trial and persecution, by wonderful providences has opened new areas for the entrance of His closing message, inclined the hearts of His people to liberality in supporting the world-wide evangelistic and mission program, overshadowed His servants in all lands and on all seas with His loving care and protection, and, at all times, in every way, in every place, the world around, has made plain the divine leadership of this movement, and has, during these days we have been together, given us the largest and best General Conference session in our entire history,

Be it resolved, That we individually and as a body express our gratitude to God for His mercies by dedicating ourselves and this movement anew, together with all the work of our hands and all the love of our hearts, to God, and call upon our people everywhere to join us

(Continued on page 252)

Departmental Exhibits

By LORA E. CLEMENT

THE second floor corridor of San Francisco's great Civic Auditorium is a favored gathering place for both delegates and visitors to this forty-second quad-

innermost compartment; the most holy place, where gold-embroidered angels with outspread wings stand guard over a tiny electric-lighted mercy seat.



The miniature tabernacle at the left of this picture is one of the main attractions in the Sabbath School exhibit.

rennial General Conference session. And who can wonder? For here are arranged the attractive booths which house the various departmental exhibits. Let's make our way up the stairs, as best we can through the coming and going crowds, and see what we shall see.

The first display, directly in front of us, is that of the Sabbath School Department. The color scheme for decoration in this restful corner, where easy chairs hold out inviting arms and shaded lights smile a welcome, is purple, yellow, and orchid. Around its walls are charts and pennants, and devices and helps of every sort and shape and size, relating to all phases of Sabbath school work. Schools in both home and foreign lands the wide world around are represented. Even far-away Pitcairn Island has contributed its small share. On this long table, occupying the center space, is a huge album. The cover inscription says: "With Our Sabbath School Children Around the World." And the inside pages are filled with snapshots well worth attention.

But what is this at our left? A miniature tabernacle? Yes, pitched on two large flat trucks, it stands complete from the outermost hangings of the court to the

The next booth is resplendent with flags, and—yes—this sign says it is the headquarters of the Religious Liberty



The Good Health House is unique, and preaches an impressive good-food sermon.

forces. Here, too, are easy chairs, a convenient table or two, and the walls are artistically decorated with calendar reviv-

sion charts, mottoes, and pictures which have appeared during the last year or two on the front cover of *Liberty* magazine.

Next in order is the Negro Department corner. A stenographer is busy at her typewriter in the background, but here in front we pause to take a second look at large framed pictures of George Washington, and his famous namesake, the founder of Tuskegee Institute, Booker T. Washington. They hang on opposite walls, each flanked by a tastefully lettered motto. One of these reads: "What we shall be in heaven is a reflection of what we are now in character and holy service." And the other: "Men of talent among the colored believers are to be laborers together with God for their own people."

The Health House

The crowd of children in the medical booth is a prophecy of something especially interesting. And here it is,—a regular hand-built Health House! Its walls are stuccoed with oatmeal; its two chimneys are bottles of milk; its window curtains are lettuce leaves; and its shutters are half slices of good whole-wheat bread. The doorstep is a huge dried peach flanked with dates, and the rice walk is bordered with English walnuts. Just outside stands a truck load of dried fruits; in the front yard is a rock pile where spinach thrives; and eggplant, cabbage, Swiss chard, green peas, and carrots



This world map, showing the dispersion of the Extension Fund in the Home Missionary section, is one of the most impressive things of the whole exhibit.

make up the shrubbery and hedges. In a barnyard behind the house are several Jersey cows and a flock of busy chickens.

Another interesting exhibit in this section is an ideal mission station, with thatch-roofed houses, a dispensary, a mission home, and leper colony quarters.

This medical corner is fairly crowded full of things worth looking at, but we take a last long look at the beautiful scintillating silver motto which stretches across the background, "I DRESSED HIS WOUNDS: GOD HEALED HIM," and pass on to the Bureau of Home Missions.

Here, as in all the other booths, are comfortable chairs, and visitors looking at the display while taking their ease. The large picture in the center is especially outstanding, as it shows the sky line of New York City in the distance, and immigrants from other lands starting out to make new homes in this new world.

In the Ministerial Association space the walls are decorated with all sorts of posters and announcements which have been used by evangelists in their tent, theater, church, and tabernacle efforts.

The Ministerial Reading Course books for the last several years, are available to those who wish to read and rest, in this bookcase at our right.

Home Missionary Lighthouse

Booth No. 7 houses the Home Missionary Department. A large lighthouse emphasizes the motto which it proclaims to all who pause to look: "The Church Is the Light of the World." Here is a large map showing by means of snapshots and of cords stretched from the homeland to foreign shores, the far-flung reach of the Missions Extension Fund. In the last ten years \$1,482,933 has been appropriated for this work. It has built and equipped 274 projects, among which are eighty-eight publishing houses and depositories, ninety-one schools, and ninety-five hospitals and dispensaries.

The red brick Home Commission fireplace is alight as we step outside the next fenced-in inclosure, and the poster on its mantel shelf seems most appropriate as we read:

"Come, light the hearth fire; night is falling,

And darkness gathers round with lurking sin.

Come, shut the door, and draw Home's circle closer:

Are all the children in?"

And beside this fireplace is something the children tiptoe in to look at with shining eyes,—a dainty pink-and-white crib holding a life-size baby doll.

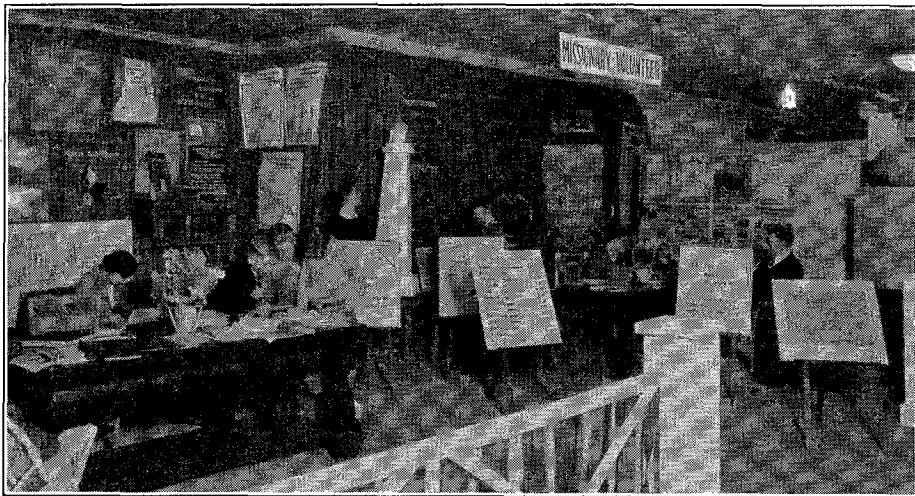
The Missionary Volunteer aim and motto are also attractively and impressively displayed; and the numerous books, devices, and helps for society work all tempt us to linger, but we simply *must* pass along.

The next exhibit is that of the Fireside Correspondence School, and the group gathered around a table would lead us

placed poster in announcing that "the Fireside is equipped to educate them." You who are reading may not realize that this is our largest denominational school. Last year the enrollment reached 2,711.

The Educational Display

Words fail us as we stand before the Educational exhibit. Schools here, and



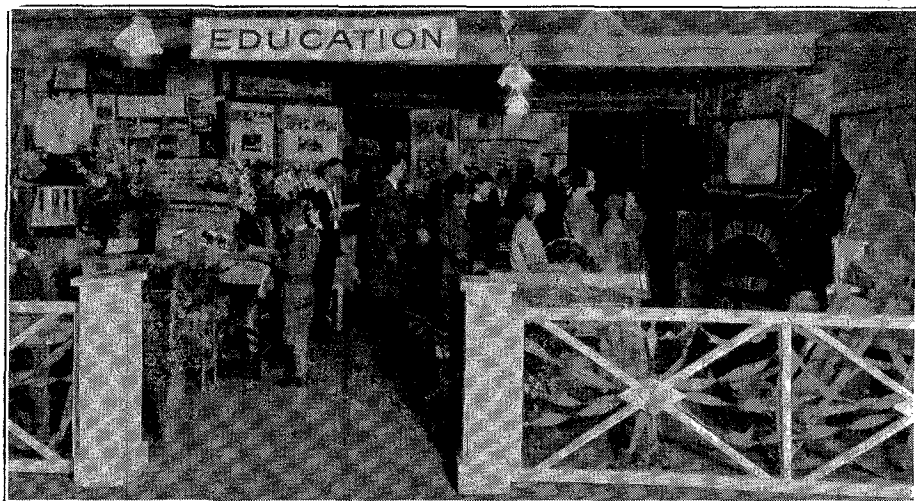
Wouldn't you enjoy a visit to the Missionary Volunteer Corner? The lighthouse is real, and it works!

to believe that those in charge here are doing a thriving business in enrolling new students. Taking a look about, we

there, and everywhere throughout the world field are represented by pictures and handiwork. The manual training products are especially worth notice, not only because of their attractiveness, but because of their practicability. Here is a striking set of Health Habit posters, and four balopticons, with ever-changing pictures, take us on a personal visit to first one school and then another, showing us their buildings, industries, and faculties in realistic style. What wonderful educational advantages are to be found in our denominational schools!

And last, but by no means least, is the Inter-American booth, resplendent with gay Spanish colors. On its walls are pictures of the schools and churches and institutions in this field, and on conveniently placed tables are many unique products of this fascinating Latin-American land.

As we turn toward the stairs at the far end of this long corridor, we look back and catch sight of our photographer taking pictures of some of these exhibits. They will help you to visualize this word picture, and to appreciate more fully the gigantic task it has been for the workers representing these different interests to place them in order, so that we may enjoy them.



The Educational booth is always crowded. To be appreciated it must be seen.

A tall, lighted lighthouse arrests our attention at the entrance to the Missionary Volunteer booth. "Let Your Light Shine," proclaim its shining windows, and its six sides advise us of six ways in which this may be done,—by Standard of Attainment, Reading Courses, Christian stewardship, community service, personal work, and literature ministry. The Junior corner is decorated with attractive posters illustrating the different points of the Junior Pledge, "By the grace of God, I will be pure and kind and true, I will keep the Junior Law, I will be a servant of God and a friend to man; and the Junior Law, in subscribing to which, the boys and girls promise to—

"Keep the Morning Watch,
Do my honest part,
Care for my body,
Keep a level eye,
Be courteous and obedient,
Walk softly in the sanctuary,
Keep a song in my heart, and
Go on God's errands."

learn that there are 120,000 Seventh-day Adventist young people, and only 60,000 of them are in our own schools. "Where are the other 60,000?" ask a prominently



The Inter-American booth is resplendent with gay Spanish colors.

Symposium---Mission Outposts

By A. H. WILLIAMS

"AFTER this I beheld, and, lo, a great multitude, . . . of all nations, and kindreds, and people, and tongues, stood . . . and cried with a loud voice, saying, Salvation!"

Never before in the history of the Adventist people has the world-wide extent of the preparation for the Master's coming, which this movement constitutes, been so clearly emphasized as during the days we have been together here in San Francisco, in attendance at this General Conference. And as Elder Kotz led onto the platform this afternoon [Sunday, June 8] a representative group of missionaries, in the presence of a great congregation assembled in the main arena, with our eyes we beheld, and with our ears we heard, the preaching of the message in many of earth's tongues.

From the heights of the Andes and the foothills of the Himalayas; from China, Japan, the islands of the sea; from Europe, Africa, America; from almost every country came men and women to witness to the fact that this gospel of the kingdom is indeed being preached in all the world. Then as we listened we heard the precious message of John 3:16 read to us in sixty-three different languages. Here are their names, strange-sounding, many of them. Yet this long list is barely one sixth of the total number in which the news of Christ's soon coming is being proclaimed:

Afrikaans	Kanarese
Amharic	Kiswaheli
Arabic	Korean
Atchinese	Lettonian
Aymara	Lithuanian
Bengali	Luganda
Burmese	Malay
Cantonese	Mandarin
Cape Dutch	New Britain dialect
Cebuan	Nigerian
Chasu	Papaminto
Chibemba	Pidgin English
Chinyanja	Portuguese
Chitongo	Quichua
Czechoslovakian	Rumanian
Danish	Russian
Dutch	Shanghai
Dutch Malay	Singhalese
English	Solomon Islands dialect
Fijian	Spanish
Foochowese	Swatowese
Fukienese	Swedish
French	Tagalog
German	Tamil
Gujarati	Telugu
Hakka	Turkish
Hindi	Urdu
Hungarian	Welsh
Ilocano	Wenli
Ilongo	Yorubi
Italian	Zulu
Japanese	

Almost before our eyes do we see a great multitude, standing and crying, "Salvation!" "The Lord is nearer today than when we embraced this truth," Elder Kotz reminded us. "God's people are demonstrating at this time the spirit of earnest determination to finish the work, to bring sacrifices for the finishing of the work. In other words, God's people are demonstrating the spirit of missions. And that spirit is contagious!"

"About a year ago," continued Elder Kotz, "when I visited the African Division with some of the brethren who are on the platform today, we had large meet-

ings of thousands and thousands of natives. One Sabbath morning, when the offering was taken up, I watched three native girls. They were almost naked. One of them had a little brooch. It wasn't worth very much, but it was the only precious thing she had on her body. I saw her take this brooch and put it in the collection plate. The two other little girls had nothing but a little bit of rag on their bodies; but each one of them had a safety pin sticking in that rag. I saw each one of them open her safety pin, and put this, her only treasure, on the collection plate. Friends, the Lord sees those little things, things that seem little in our eyes, but which yet are big in His eyes. This is the spirit of missions which is contagious."

And this contagious spirit is taking hold of our native fellow believers in far-off mission lands because humble, faithful missionaries, their relatives who hold them dear, their liberal and faithful supporters in the homelands, as, indeed, in the world,—because the saints, those who by the grace of God have been sanctified from sin, are entering into covenant and fellowship with Him by sacrifice. May God keep our hearts pure, and willing for service!

Faithful Unto Death

While Elder Kotz was still in Africa, on the occasion of that visit, word reached him of the murder of Brother Smith in China, by bandits; and very naturally, that sad news vividly reminded him of the part he personally had taken in encouraging Brother and Sister Smith to give themselves for work in that far-off land. "When I thought of that young woman," he told us, "and her little child, staying alone in China, a foreign country, with a foreign language and foreign people, I knew that she must have a desire to come and put her head on the shoulder of her mother and find comfort there. So I did a thing I had never done before. I wrote a letter intimating that I thought there was hardly anything else for her to do but to return home. But that little woman wrote me a letter; and when I reached the office in Washington, after returning from Africa, I received it. She wrote: 'Never during all these days of trouble has it entered my mind to return to the States. I am determined to stay right here and continue the work my husband had to drop.' I think it is wonderful to see such a missionary spirit demonstrated by our people."

Immediately following Elder Kotz came F. E. Bresee, from South America. "I come to you," he said, "representing the Lake Titicaca Mission; and in the few moments I have I want to tell you something about the medical work in our field. I believe it is safe to say that the majority of the credit, if not 100 per cent of it, in our field, for the opening of the work, is due the medical department."

"We have in the Lake Titicaca Mission ten field dispensaries superintended by Dr. M. B. Graybill; and with him I want to mention also his good little wife, who has stood by his side for nearly five years, in the Lake Titicaca field. Dr. Graybill makes periodical visits to these different institutions, waiting upon thousands of Indians who come to him for treatment."

"Now, for some time the doctor has been in great anxiety, due to the fact that

he has not received medical recognition or license to practice in his field. Only about one year ago he entered the new building which has been constructed; and I want to tell this great audience this afternoon how we do appreciate the gift you have given us, and that the efforts of the Big Week campaign have resulted in building for the Lake Titicaca Mission one of the finest hospitals in South America. The doctor treats from forty to fifty patients every day, or some fifteen to eighteen thousand in the aggregate every year."

It seems that about a year ago word was received that steps were being taken to induce the authorities to close the institution. After very careful consideration of the matter, it was decided to anticipate the government's action, and close the doors against all the regular public practice. Notice to this effect was circulated in the district, and with very remarkable results. We will let Elder Bresee tell the story:

Protest Closing of Hospital

"Dr. Graybill told them in a few words, and soon hundreds were seen at the doors, literally thousands; and the news of the closing spread over the entire section to southern Peru like wildfire in a brisk wind, for the doctor has won the hearts of that great mass of people. Here were thousands of waiting men and women, some sick, some having come a long distance; but Dr. Graybill told them he could not wait upon them, for the institution was closed."

"The very thing we hoped would happen, did. These men began to write telegrams to the government, demanding that our institution be opened because of the great work it was doing. We are told that one of these telegrams cost some \$40 to send to the capital. They were sent to senators, to representatives, to the president himself. We were told afterward by one of the senators that on a certain day he had a stack of telegrams from hundreds of his friends, government officials around the shores of Lake Titicaca, who were petitioning that our hospital be reopened."

"The first day after the closing went by; the second; the third; and then a telegram was delivered from the supreme government, from the president of the state of Puno, stating that our institution had government permission to proceed."

"When this news spread, hundreds began waiting at the doors of the institution, to demonstrate the joy that was in their hearts because once more the hospital was open. They rushed into the patio and into the laboratory where Dr. Graybill was working. There he was with his gown on. They took him out into the street, along with his wife, and for four hours that afternoon continued crying at the top of their voices: 'Long live the American Hospital;' 'Long live Dr. Graybill and his wife;' and 'Long live the missionaries.'"

"It was a great day for Peru. God did lead out when it had seemed the work would be crushed, and verified His promise that nothing can be done against the truth, but for the truth."

But we must hurry along on our journey with our missionaries.

After the reading of John 3:16 in some of the languages already referred to, our thoughts were turned to China, as M. C. Warren spoke to us of the progress of the work in that land, even though in the face of great difficulties and dangers. Tibet is one of the great countries of the earth still closed to the gospel message;

but on its borders, at Tatsienlu, faithful men are working busily, influencing those who come and go across the barrier. This station, now one of our older outposts, is in urgent need of help, that the effort may be strengthened.

The Great Stretches of Asia

It is hard for us to realize just how far off some of these outpost stations are; for the map alone does not tell us the whole story in these days, when rapid means of locomotion annihilate distance. And so it is the case that it may easily take longer, so Elder Warren told us, to travel from Shanghai to Tatsienlu, than from America to Shanghai; for it is at least fifteen days' journey along the great Yangtze from Shanghai to the headquarters of the West China Union, and then twenty days from there to Tatsienlu.

But in that distant station the workers are laboring faithfully. "We find them remaining on when the doctors advise their leaving," explained Elder Warren. "At the time of our union meeting Mrs. Anna Ortnier Hughes came down to be with us. She had been sick for months, and had had to be brought down on her cot. Because of her serious condition it was necessary to send her on down to the Shanghai Sanitarium. The journey lay through fifteen hundred miles of bandit-infested country; and although most naturally her husband desired to accompany her, together those good people, after prayer and careful consideration, decided that he must stay by his work. So alone that sick wife went down to Shanghai, trusting only in the Lord. And, brethren, God did help her; and He blessed the physicians in Shanghai. She is now happy in the work again in the West Szechwan Mission."

To continue to work in a country where all central government has broken down, and where the lawless have turned to banditry, is indeed always difficult, often discouraging; but our workers feel they must carry on in spite of these conditions.

"When A. B. Buzzell was returning from our union session," continued Elder Warren, "he had to go through territory where the bandits were active. They had recently robbed three other missionaries. One night they robbed the village where he was staying, and broke into the inn where he with his family was staying. When he woke up, he found himself facing several guns, and was ordered to dress quickly. He supposed they were going to lead him out and hold him captive. But one of our Chinese workers came in and met these bandits. He had risen early and had heard them tearing down the street. After he had hidden what little money he had in a safe place in the roof, the bandits came in and told him who they were, and about the Buzzells. He asked to see the one in charge of the gang, the big chief, and was granted an interview. Our brother told this man who our people were, and this head bandit gave orders to his men not to touch our party or their goods. So the Lord helped them.

"But this is what our workers have to face all the time. I have met companies of bandits a score of times," said Elder Warren, "and I haven't learned to enjoy it very much yet. For weeks at a time we go through these bandit-infested districts, scanning every turn in the road, looking carefully at every rock and every tree, not knowing when we come to a curve if we are going to meet a bunch of men. Our ears are ever alert to catch that call, 'Dzan Dao!' [Halt!], when we

must prepare to meet them, to talk with them, perhaps to plead with them. But the Lord supports us through these experiences; and we are glad to have a part in the work. We are hoping that all will rally to the finishing of this work; for, brethren, we whom you have placed away out in these outposts do not have very much interest in remaining in this old world any longer than we have to. We are anxious for the work to be finished."

Stories From Africa

Again we were transported, in thought at least, half way round the world; for the next speaker was J. F. Wright, newly elected president of the African Division, who has labored in that field for several years. Supplementing the reports already given us in earlier meetings, of the work done with the native peoples of that great division, he told us of the wonderful success which has attended recently renewed activities for the European sections of their territory.

Entering a city which is one of the strongholds of the Dutch Reformed Church, an effort in English was planned for. Immediately every kind of opposition and obstruction to the work was organized; and so keen was the prejudice thus aroused, that many times, as our workers made calls on the residents of that city, the door would be slammed in their faces, and they would be roughly ordered out, just as a dog is driven away. But every time they met that kind of reception, they turned away with the prayer that somehow God would soften the hearts of these people before the next visit.

"I do not think," said Elder Wright, "I have ever seen a company of workers who labored more untiringly; for during the eight weeks of the campaign, they went out regularly either with literature or with some announcement of the meetings. The church was stirred by the earnestness of our workers, so that they united in a prayer service on behalf of the meetings. It was my pleasure to visit them at the time of their second all-day, and nearly all-night, prayer service on behalf of these meetings.

"Dear friends, God heard those prayers, and they were answered by the time the effort was over. When the first call was made, nine stalwart men responded, and stated that they were ready to keep the Sabbath.

"Not only is this true; but the experience of this effort and the prayer services helped that church until every bit of friction and strife was taken away, and the members were brought together with one heart and one mind. It went farther. Before the end of that year that church was a 100 per cent tithe-paying church. Every single name appeared on the church records as a tithe payer.

"When the Harvest Ingathering campaign came, they took hold of it as they had never done before in their history. When the campaign was closed, not only had they reached the goal the conference had set for them, but they had trebled it; and the church elder, a lay brother, went out and set the pace by raising \$500."

A Successful Evangelistic Effort

In Cape Town it was decided to erect a portable tabernacle for the series of meetings that was planned. The troubles encountered in the securing of permission to erect this structure gave us much publicity in the local press; and so the effort opened with the advantage of a great deal of free advertising. So crowded have the meetings been that it has been necessary

to have a double session instead of a single meeting on Sunday nights. To quote from a letter written by the worker in charge:

"I hardly know how to tell you of the success of our double session last evening as I presented the law and the gospel, in the subject of the ten commandments. The doors were opened at 6:45 P. M., for the first session. Hundreds had already gathered. They rushed into the building as fast as they could get through the door; and before 7 o'clock the building was crowded, so we began the service immediately. Again at 8:45, after the first session had been dismissed through the side doors, the front doors were opened, and 700 people stormed the place to hear a Seventh-day Adventist preacher speak on the law of God and its binding obligations upon the people. God has richly blessed the presentation of the word. Between 1,500 and 1,600 heard the lecture."

Four other efforts have been held during 1929, in which also it was necessary to hold double sessions on Sunday nights, to accommodate the crowds. "That will help you," said Elder Wright, "to see how the Lord has helped us to baptize 1,500 souls who have joined us. There has not only been an increase in membership during the four years, but an increase in tithes and offerings to the extent that during 1929 our mission offerings totaled 70 per cent of the total tithe for that year."

Next in the order of our circle of the earth came Inter-America, L. J. Borrowdale, with Julio Garcia, telling a most remarkable experience of the protecting power of God. As he spoke, there came to mind with renewed reality the assurance given in Hebrews 12:22: "Ye are come . . . to an innumerable company of angels;" and then with it, Hebrews 1:14: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Together these brethren had been traveling in the mission launch along an unknown river in Venezuela. "This was a very dangerous river," said Elder Borrowdale. "In fact, they told us that we could not navigate it. But we were going to visit a company of seventy people. In the evening we looked for a place in which to camp. When the river forked, we followed the right branch until, finding it no longer navigable, we turned back and traveled up the other stream. Finally we reached our destination, and about a month later returned down the river. One evening at twilight we stopped at a house; for we tried to turn in early, as the mosquitoes were so bad that had we not done so we should have had to fight them all night.

The Unseen Companion

"At this place we met a man on the river bank. He came to us and asked, 'Where is your companion that you took up the river with you?' We told him that we had not taken anybody with us; just Brother Garcia and myself, and the boy who was with us to guard the launch. 'Oh, yes,' he said, 'we saw you go up the river, and there were four of you.'

"So Brother Garcia took him aside and questioned him carefully. The man told him that they were standing on the bank that evening we had tried to go up the right fork of the river; for they had heard our motor launch in the distance, and then as we had tried to take the other branch. He further told us that several years before the government had sent a launch up there, and it was lost.

So they had waited for us to come ashore and stay all night; for they expected that our motor could not go on. But they heard it going on and on, until it got out of hearing. But they watched us; and he said that there were four of us, not three. He told us exactly where each one had sat in the boat, and that the fourth was One standing by, looking over into the water. This Person was dressed in white, and stood by Brother Garcia as the latter sat steering the boat, guiding it up that dangerous river. So we felt that the Lord had sent His angel both before us and with us, to protect us from the dangers that threatened us."

Next after Venezuela we paid a brief visit, in thought, to the South Sea Islands, when A. G. Stewart told us of the wonderful transformation that has come into the life of Malbriam, the father who had tried to bury alive his own little child, Naomi; and later, to bring about her death from starvation. Into his life had come an interest in the story of salvation, so that on a certain Sabbath morning he was found in church sitting on the rear seat, listening to an appeal to come and drink of the living water. He was moved deeply, and at the close of the meeting accompanied the missionary to his home, and there confessed himself a sinner, but hoping in Jesus Christ.

The Gospel a Power in the South Seas

The experience of subsequent years shows that a true change was wrought in his heart that Sabbath morning when he was born anew. No longer Malbriam ("old heathen"), but now Pana ("new"), he makes no secret of the fact that he was one of the vilest of men. He was a victim of all the besetting influences the devil can invent to drag men down and destroy them. Atchinese are easy subjects of King Alcohol and tobacco; and in these two vices Pana says he eclipsed all others. "Our personal acquaintance," said Elder Stewart, "with this man during the past six years leads us to believe this; for it is only during the past two or three years that he has obtained complete victory over these vicious habits. To us, Pana is a living demonstration of what God can do for the most sinful wretch who is willing to heed the voice

hope in God for deliverance; and in due time their faith was rewarded and God led them forth to freedom.

Later when other prisoners taunted him with believing in a God who allowed him to be thrown into prison, Brother Bauer assured them that he had confidence that God had a purpose in it all. "What is the purpose?" they asked. "I told them," continued Brother Bauer, "those experiences in the first prison; and I got to work with two other people in this last place, a murderer, and another who was serving a sentence of two and a half years; and they accepted the Sabbath, quit smoking, and surrendered to the Lord. I then told those other criminals, 'You see, that is why the Lord sent me here. Can you understand now

why I have come among you?' And some of them did understand."

Our enemies had thought to hinder the progress of the work when they caused the authorities to seal up our church and put our brother in prison; but God Himself has a care for His children; and when in due time our brother was set free and returned to his friends, he found a bigger, stronger church than ever. Surely the wrath of man shall praise Him.

Our journey round the world was all too brief; but as we went away it was with hearts full of praise to God for His wonderful power and His merciful protection of His children. May the day soon come when in His kingdom we may meet with the full company of the redeemed of all ages.

Morning Bible Study

Tuesday, June 10

Repent, and Be Converted

BY G. E. PETERS

My friends, I have been praying earnestly that God would give me a message for this hour, and He has directed my mind to Acts 3:19, 20: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ."

It would indeed be very unfortunate if we should confine the language of this scripture to the people whom Peter addressed in his day. Rather, let us accept it as a message of present truth, as a message of God to my soul, and as a message of God to your soul.

I am convinced that unless we each shall study the Bible as the voice of God to our own soul, we are going to lose a great deal. I somehow greatly enjoy this message, for I realize that in it is found a message similar to that which was delivered by John the Baptist. He preached a message of repentance, and his mission was to make ready a people prepared for the Lord. And our mission today is to make ready a people prepared for the Lord.

at this age of the world to hear the Spirit's voice in this message of repentance, genuine sorrow for sin, and a desire to turn away from it. As a matter of fact, "all we like sheep have gone astray; we have turned every one to his own way." "If we say that we have no sin, we deceive ourselves, and the truth is not in us." There must be a turning to God. There must be heart sorrow for sin. And, my dear brethren and sisters, it takes that anointing eyesalve that comes to the Laodicean church to enable us to see our true condition and pray God for the earnest of His Holy Spirit to prepare each one of us for the soon coming of our Lord and Saviour Jesus Christ.

I am impressed with that word of David when he saw this true condition and cried out with contrition of heart, "Have mercy upon me, O God! . . . I acknowledge my transgressions; and my sin is ever before me." I am impressed with that spirit that possessed Job when he saw himself and exclaimed, "I abhor myself, and repent in dust and ashes."

We are talking this morning about godly sorrow that leads to a reformation of life and a transformation of heart. O may God help us to see ourselves as Heaven sees us!

When we have repented, the next great thing before us is conversion. Repent and be converted, and turn away from the human to the divine. So many people take refuge in the thought, Well, I can't help this or that, because I am human. But thank God, Jesus Christ has made it possible for us to become partakers of the divine nature, and the Bible conversion that the gospel brings to you this morning is a turning away from our human nature and from our own individuality to become partakers of the Christ nature. O my friends, the things that are human are not divine; and when we experience true conversion, it makes us new men and women in Christ Jesus.

The life that is necessary as a preparation for the second coming of Jesus Christ means far more than merely accepting a doctrine. It means a change of heart. It means a genuine turning from the human to the divine. So many take pride in the thought, Well, I have done a manly thing. But, O friends, let us remember that things that are human are not divine, and when we are genuinely converted, we shall be Christlike, we shall have the mind of Jesus.

Whatever you may be today, if you are not a Christian, you are weak. "Let this



At the Collana Mission, Bolivia

of love and mercy, and turn to the Lord."

And then we crossed to Europe, and listened to Elder Bauer, of Rumania, recounting his experiences in prison in that land. For more than three hundred days he had languished in a noisome, vermin-infested prison; but through it God's name was glorified; for just as Paul and Silas of old, when imprisoned at Philippi, worked with those they met there, so our brother worked with his fellow prisoners. Two men had decided to commit suicide, so depressing was the atmosphere of the place. But patiently our brother labored with them, bidding them

I shall read this same scripture from Weymouth's translation: "Repent therefore and reform your lives, so that the record of your sins may be canceled, and that there may come seasons of refreshing from the Lord, and that He may send the Christ appointed beforehand for you, even Jesus Christ."

Four Facts Involved

You will note that several things are involved in this scripture: First, repentance; second, conversion; third, blotting out of sins; fourth, times of refreshing. O how necessary for the people of God

mind be in you which was also in Christ Jesus." "If any man have not the Spirit of Christ, he is none of His." Genuine heart conversion is indispensable. May God help us today that we may not be satisfied because we have accepted certain doctrines, but may we so examine ourselves that we shall know of a surety that we have been born of God.

Today we are brought face to face with a great matter. "Repent ye, therefore, and be converted, that your sins may be blotted out." The Bible speaks not only of the blotting out of sins, but also of the blotting out of names. "The Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book." Ex. 32:33. May God help us today that we may see to it, by the power that comes through Jesus' great sacrifice, that our names are retained in the Lamb's book of life. Friends, we are able through Jesus Christ to secure the blotting out of sins which will take place when the times of refreshing shall come from the presence of the Lord, and I am so thankful that God's people will ultimately know that their sins have been blotted out.

In "The Great Controversy," page 620, I read:

"Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance."

Spirit of Prophecy Illumines

Praise God for the certainty of His word. I do not believe that God's word conflicts; in fact, I believe that the Bible is its own expositor, and I thank Him for the testimonies of Jesus Christ. O friends, we have the commandments of God and the testimony of Jesus. It is as a light shining in a dark place, and praise God, it sheds divine grace of light on His Holy Word. I have no belief that the Testimonies have come down to us to take the place of the Bible, but I do believe with all my heart that God in His wise providence has given us the testimony of Jesus, which is the Spirit of prophecy, to illuminate many things that otherwise would be dark to the people of God.

At the time while the work of salvation is closing, trouble will be coming on the earth, the nations will be angry, yet held in check, so as not to prevent the work of the third angel. At that time the latter rain will come to give power to the loud voice of the third angel, "and prepare the saints to stand in the period when the seven last plagues shall be poured out."

We have every reason, then, to believe that we are now in the times of refreshing, for we must be cognizant of the fact that we are in this little time of trouble, that the nations are angry, yet held in check. It is true that we have entered, so to speak, a little time of peace since the signing of the Armistice in 1918, but that does not serve to convince me that the nations are not angry. We have the clearest evidence that they are laying great plans for war. We are told in the language of the Spirit of prophecy:

"At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check." The little time of peace that we are enjoying now is simply a fulfillment of this prophetic utterance by the servant of the Lord. "At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Early Writings*, pp. 85, 86.

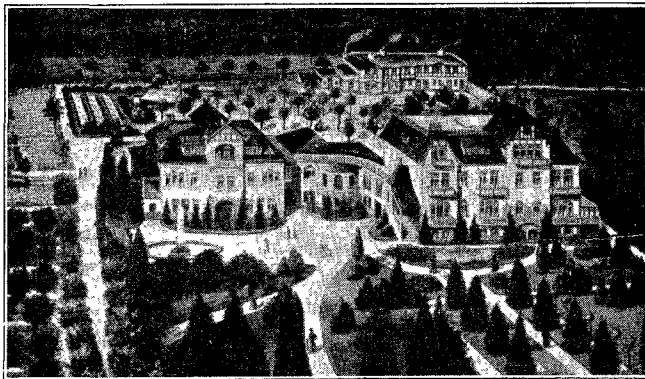
On page 71 I read:

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how

over every besetment." That is a sweeping statement, and may the Spirit of God at this hour bring to our minds our besetting sins. We must gain the victory over every besetment, over pride, and we are proud; over selfishness, the natural heart is selfish; love of the world, and naturally we love the world; and over every wrong word and action, and we speak many wrong words. We should, therefore, be drawing near and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle of the day of God.

No Spasmodic Preparation

This preparation will not come in a spasmodic way. It will come to the one who, by deep heart searching and surrender, permits the Spirit of God to come



"Waldfriede" Sanitarium, Berlin, Germany

many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing." So, friends, it behooves us to make the necessary preparation, that is, a breaking away from sin. It behooves us, I say, to be drawing closer to God in these days. May God help us to secure that most needful thing.

"It Is My Besetment"

I remember some years ago I visited a certain home. The mother of that home was vitally interested in the message, and she was also concerned over the spiritual condition of her daughter. This daughter was a married woman. And the mother said, "Elder, I want you to pray for my daughter. She is a very wicked girl." It was a very unfortunate expression, but she made it. "I want you to pray for her earnestly. She has a violent temper, and she is a sinner. She has never given her heart to the Lord."

I looked at the young woman, and there she sat convicted, but finally she opened her mouth and said, "Elder, I know I am very wicked. I have an uncontrollable temper. It is my besetment. I cannot help it. I have tried so hard to overcome, but it seems to be impossible."

It was in the early days of my ministry. For a moment I sat still, then the Spirit of God gave me words, and I looked at that young woman and said, "Sister, there is power in the blood, power in the blood of Jesus Christ, to give you victory over your besetting sin."

This I say to you today, brethren and sisters and friends, though we have our various besetments, let us not nurse these besetting sins; let us not hold on to them; let us look up and live, for that thing that is utterly impossible for you and for me to perform has been made possible through the power of Jesus' blood.

"I saw that none could share the refreshing unless they obtained the victory

into his life and obliterate the defects of character that have come upon him from earliest childhood. But you must remember that we can never stand in the awful time of trouble that will come upon the world unless we have been partakers in this refreshing that I have been talking about today; and if we are to share in it, we must necessarily conform to the standard that is outlined in the word of God and in the Spirit of prophecy.

I would like to say just a word relative to those who will share in this refreshing. The refreshing comes also in a time of shaking. I will read another statement from "Early Writings:"

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people."—Page 270.

"I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

"The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indif-

ferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks."—*Id.*, p. 271.

It is true that this work will triumph with me or without me, and because I am cognizant of that fact, it keeps me in my place. It holds me in check. We are living not only in the time of the refreshing, but also in the time of shaking. And while some are obtaining the victory and holding it, others are losing out. But, O friends, this glorious message will surely triumph. You notice that their places were immediately filled by others who prized the victory, and God's church is going on to triumph—"like a mighty army moves the church of God." We are told in the Spirit of prophecy that God's people in this time of shaking, in this time of refreshing, move in exact order, like a company of soldiers. That does not look like confusion or division. Thank God, we are not divided. We are one body, one in hope and doctrine; and, brethren, let us be one in charity. What do you say? [Many Amens.]

"We are living, we are dwelling in a grand and awful time." "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" The little trials must never obscure the big thing, the prize. Cast not away, therefore, your confidence, brethren, which hath great recompense of reward; you have need of patience. May God give us that patience. We may not see everything just as we desire; we may not get all we want; but may God give us patience.

Be Grateful for Trials

One time a young woman came to my study in tears. She said, "I am meeting trials and difficulties, and am just about discouraged. Why," she said, "I can stand trials and difficulties on the outside, but when my own people begin to talk about me, and when I meet trials in the church, I am ready to give up, for I am not looking for my trials to come in this way." She was sobbing. I thought a moment, and took out my notebook and pencil and said: "Tell me, sister, on this piece of paper, just how you want your trials to come; describe just what kind of trials you want God to give you." She saw the point, and smiled in her tears.

We joined in singing this morning,
"Have Thine own way, Lord, have Thine own way;

Thou art the potter, I am the clay."
We prayed in song,

"Mold me and shape me after Thy will,
While I am waiting, yielded and still."

Thank God for these trials. Count it all joy when you fall into divers temptations. The refiner's fire may be very hot, but if we submit to God's way, the dross will be consumed, and one of these days we shall shine as pure gold.

The servant of God saw a great shaking among the people of God. The question was propounded, "Are none left?" "He bade me look in an opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united, bound together by the truth,

in bundles, or companies. Said the angel, 'The third angel is binding, or sealing, them in bundles for the heavenly garner.'"

Cannot Triumph Divided

I desire to testify today, whatever my contention for the betterment of our organization, I have always believed in my soul that God's church can never triumph divided. "All seemed to be firmly united, bound together by the truth, in bundles." That doesn't look like separation, some going one way and some another. We can never make it going different routes. I contend earnestly for the faith that was once delivered to the saints, and I believe that last public prayer of Jesus Christ will be answered, when He prayed that the people of God might be one. I believe in the statement by the New Testament preacher, Paul, when he gave out the statement not only for the church of his day, but for the last-day church, that they come behind in no gift. I refer to 1 Corinthians 1. We are waiting for the coming of the Lord, and then he adds that we stand perfectly united in one mind and one judgment, speaking the same thing.

I thank God that Jesus Christ has made provision for the blotting out of sins. I thank God that He has made provision for the infilling of the Holy Spirit at this time of earth's history, so that God's people may be strengthened and perfectly

prepared for that awful time that is soon to break upon this world. I thank God for the provision He has made for each one of us to overcome the world, the flesh, and the devil. We thank God today for the glorious plan of salvation that must surely triumph: that Jesus Christ will be satisfied one of these days when we stand triumphant before Him, cleansed from every besetting sin, having overcome our hereditary and cultivated tendencies, having conquered the human nature with the divine power of God. Let us enter into that deep heart searching, regardless of our position today in this denomination. Let us enter into that deep heart searching that will permit us to stand in that day.

Let us send our sins beforehand to judgment. Let us remember, friends, that we must all appear before the judgment seat of Christ to give account of the things we have done in the body, whether they be good or bad; and while some of us may appear very well before men, the great question resting upon our soul is, How do I appear before God? May God help us to heed the admonition found in my text, "Repent, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus." Lord, give us victory, gather us together with the saints of God at this phase of the earth's history, is my prayer, for Jesus' sake.

From an Upper Room

By ARTHUR W. SPALDING

IN an upper room on the fourth floor of the Auditorium, every day at 1:30, the leaders of Mothers' Societies and Parents' Councils, the secretaries of Conference Home Councils, and others, meet to discuss their problems and plans. There is no talk, paper, or address by any one; it is a round table, and every one who has had experience and "every one who is in distress" contributes to the discussion.

Not the least of the benefits derived from this meeting is the acquaintance made with one another by the Home Commission workers. Naturally there are more local society leaders from California than from abroad, but among the delegates and wives of delegates there are some present from every quarter of the earth who have been active in promoting parent education. It is a pleasure to see the meeting of those who hitherto have been to one another only names, and to note the fast friendships often formed which will cement more closely the ties which will bind the parenthood of the church.

Some of the questions put and the discussions had, relate to problems of administration and promotion, such as arousing and maintaining interest of parents; the fitting of studies to the needs of different parents; the substance of programs; qualifying for certificates; vacation problems; the development of leaders, etc. Other questions have to do with problems of the home and of child training, as the establishment of system and order; the associations of our children as they influence speech, government, and morals; the treatment of obsessions and defects, such as fear, untruth, indolence, combativeness; the government, direction, and inspiration of adolescents; chap-eronage; making the Sabbath a joyous

day; methods of Bible and nature teaching, etc.

Crowded though the daily program is, often preventing the attendance of different ones who are vitally interested in these round table discussions, there has nevertheless been apparent very great benefit and the promise of greater progress as the result of these meetings of Home Commission workers. Parent education, though basic to all other phases of education, is the latest to be developed in our church—as also, for that matter, in the world. It has not yet sufficiently impressed upon the consciousness of the church its necessity and its character; and in consequence its opportunities for development and promotion are as yet meager. But the deep earnestness of these mothers and fathers who are giving as much as possible of their thought and time is bound at last to penetrate the church as leaven. It is emphasized among us in our discussions that there must be a natural growth through personal teaching and promotion. No grand organization handed down from the top could accomplish what must be accomplished in the conviction of parent hearts and the consecration of parent minds to the service of the Christian home and the character education of their children.

This personal evangelism, as I may call it (for surely the conversion of parents to their God-given duties and privileges is the evangel of Christ), will in good time and in different places eventuate in concerted action for better promotion. An example is furnished in the Southern California Conference, where recently the Mothers' Societies held a great conference for all the parents of their territory, and established an inter-society organization for the promotion of parent

education and for the personal helping of parents. How glorious will be the church in its purity and power when the great majority of our parents are united in study and effort to bring their homes up to the highest Christian standard, physically, intellectually, socially, morally, and spiritually. The great bulk of the problems of the school, the church, and the community will be solved when we succeed in making the parenthood of the church what it should be.

Down in the arena at 5:15 the parents' meetings for all the parents of the Conference continue to be a great focus of interest, with 1,000 to 1,500 in attendance each day. Since my previous report, some very vital questions have been discussed before this audience of parents. "The Education of the Pre-school Child," presented by the assistant secretary of the Home Commission, Mrs. Flora H. Williams, and discussed first from the viewpoint of the mother by Mrs. Claude Steen and from that of the teacher by B. B. Davis, opened many minds to the possibilities in following the instruction of the Spirit of prophecy concerning the proper school age and the pre-school instruction.

A paper presented by our medical secretary in charge of nursing, Miss Kathryn L. Jensen, R. N., in recounting the physical and hygienic conditions in typical Adventist homes, laid bare the basic causes for success or failure in school life and in social and moral conduct. It well laid stress upon the necessity of establishing right thinking in the effort to form right habits, for only the converted mind can assure the continuance of right physical and moral habits. Later papers by C. A. Russell and H. T. Elliott have presented right relations between school and home, and the perils and possibilities facing the parent in the life of his adolescent children.

The climax of our parents' meetings comes tomorrow in a symposium by missionaries to non-Christian countries, who will present the problems of homes and parents in these heathen lands. Well may we turn our eyes to these distant fields and focus them upon the building of Christian homes among our converts there. For in the solution of the home problems the great mission of evangelization must find its climax.

During the coming years the Home Commission must have in mind the development of its work not only in America, not only in the English-speaking world, not only in Christian lands, but also in the far corners of the earth, where the image of God in the minds and souls of parents has been well-nigh obliterated. First we must reach out into other languages, preparing a literature for parents and making strong in literal meaning the home base in Europe and America; and then we must assist missionaries in heathen lands who, amid all their pressing and perplexing obligations, realize that the most strategic point of their attack, after conversion to Christ, lies in the building up of Christian homes. To the end, then, of the evangelization of the world, the parents' meetings and the Home Commission councils at this great World Conference have contributed a vision and an inspiration that we trust will not be lost, but grow during the years to come.

And with the strength of the fatherhood and the grace of the motherhood of the church, which must wrestle with

hard and trying problems of home and community and school, may there go always the deep piety, the tender solicitude, the unswerving faith that in the spirit of Elijah shall draw the heart of the fathers to the children and the heart of the children to their fathers. Let the spirit reign in every parent's heart that is expressed in the motto over the fireplace

in our Home Commission booth at this General Conference:

"Come, light the hearth fires; night is falling,
And darkness gathers round with lurking sin.
Come, shut the door, and draw Home's circle closer:
Are all the children in?"

Home Missionary Departmental Meetings

By RUTH TYRRELL

"THERE'S a place, oh, may I find it,
Where my mission I can fill,
Be it humble or exalted,
May I hold it with a will:
Help to serve my generation,
With a heart of love and grace,
Help me, Lord, from this time onward,
Find and occupy my place."

These words, sung in sincerity, opened the world Home Missionary council, held in Room E of the large Civic Auditorium, May 24-28, just prior to the General Conference session.

Five divisional home missionary secretaries were present from various parts of the world, and brought the following cheering words from their respective fields:

C. E. Wood (Inter-America): I am glad to bring you greetings from the lay members of the Inter-American Division who are laboring faithfully to save souls for the kingdom. At the time of our last General Conference we had only about 55 per cent of our membership reporting missionary work, but this figure has been going up, and at the close of 1929 stands at 74 per cent.

For a time our work was carried on largely among English-speaking people, but during the last few years it has been stirring Spanish countries as well and making great progress there. I made a visit in Mexico last year, and found our message spreading rapidly among the Indians. In one church, raised up largely by lay members, those who had accepted the truth had come from among the most wicked of the population. I took a picture of the congregation, and on the front row were five men who had been murderers before they accepted Christ, but now their faces shone with the light of the gospel.

A spirit of consecration and sacrifice is taking hold of our people as never before, and I believe it is only a short time until the work will be finished in Inter-America and around the world.

L. F. OSWALD (Northern Europe): I shall not give a report at this time, as I understand we are to report in detail later, but I want to say that I am very happy to be here and have the privilege of getting acquainted with our work around the world.

It is customary for our people in Europe to send greetings, and last year, while I was holding a series of conventions at every one of them where I spoke of attending the General Conference, our people at the last meeting requested that I carry their hearty message of good will to the brethren and sisters assembled in this Conference.

We have many problems in Europe, some of which I hope will be solved at this council; but our people are a willing people, their courage is good, and they are doing a wonderful work.

R. RUHLING (Central Europe): I am very glad to be here, and to bring you

greetings from the brethren and sisters in Central Europe. We, also, have many problems for which we hope to find a solution at this convention. The lay members in the Central European Division are doing their best to bring the truth to those around them, especially at the time of Harvest Ingathering. Approximately one half of all our mission funds are raised during this campaign.

L. V. FINSTER (Far East): I am glad to bring greetings from our brethren and sisters in the Far Eastern Division, where we have such a diversity of nationalities, —Japanese, Korean, Chinese, Philippine, and Malaysian. Among some of these people the larger number do not read or write, yet the Lord is blessing the work, and the layman's movement is growing. The work of our church members will play a large part in finishing the spread of the message in this section of the world field, because there is growing in these countries an antiforeign feeling which will soon make it impossible for those from other lands to do very much for them.

We have had hard conditions to meet in the Far East, and yet the work is going forward. Three of our families in Hunan were active in doing missionary work, and as a result three more families accepted the truth and were baptized, but the communists said that this could not be allowed, that there was no crime so great as leading the people to accept a foreign religion; and they surrounded the homes of our brethren, took them out, and literally beat them to death.

In the Philippines we have a very active church. In fact, through the literature ministry and missionary work on the part of our lay members, the major part of our converts are won to the truth. One superintendent said that 95 per cent of the members of the mission of which he is in charge were won by the church membership. There is much work yet to be done, but we are of good courage, and look for great results in the future.

STEEN RASMUSSEN (Southern Europe): I am glad that I belong to this movement, and glad to bring you a message of good cheer from our part of the world field. S. E. D. stands for Southern European Division, but it stands also for "Souls Every Day," and the layman apostles in this division won approximately six souls every day in 1929, or 2,050 during the year.

I am pleased with the fire that burns here, the same fire that is burning in the hearts of our people throughout the great world field. The Southern European Division is on fire with the layman's movement. Our work is not finished, not by any means, but we have 16,000 earnest believers at the task. Our motto is, "More Souls for the Kingdom of God."

Such were the good reports brought by

men from the far corners of the earth. North America was represented at the council by eleven union home missionary secretaries, as follows: C. A. Scriven, Atlantic; C. T. Burroughs, Central; E. A. Manry, Columbia; S. T. Shadel, Lake; Anol Grundset, Northern; E. M. Oberg, North Pacific; David Voth, Pacific; J. C. Klose, Southeastern; O. F. Frank, Southern; E. F. Eichman, Southwestern; J. H. Roth, Western Canada. Every one of these men, as well as many local conference home missionary secretaries and other workers who were present, sounded a positive note of thanksgiving for the blessing of God upon the church missionary movement, and joined wholeheartedly in the discussion of plans for the furtherance of the cause of God.

At the very first meeting of the council J. A. Stevens, who was later re-elected by the General Conference to carry the heavy responsibilities of the secretary of this department, stressed as its great objectives:

1. Every member a victorious Christian.
2. Every member a soul winner.
3. Every church organized for service.

Medical Departmental Meetings

By L. A. HANSEN

THE Medical Department held a pre-Conference medical convention of four days, which was characterized by an unusually large attendance, a very intensive program, and a spirit of keen interest and close application to the subjects presented. Sectional meetings of the medical, nursing, and business sections were held, as well as joint sessions. The topics considered were the result of careful preparation covering subjects of outstanding importance. Fuller reports covering the various sectional meetings may appear later.

The interest and attendance of the pre-Conference convention were easily transferred to the regular departmental meetings of the Conference, held in the Auditorium. The Memorial Hall, seating about 500, was at once filled to its normal capacity, and additional seating was necessary. Even with this there were many hearers standing in the doorways and in the corridor outside. The hour of the meeting, 1:30 to 2:30 p. m., following so closely a short noon interval, was not a favorable time for prompt attendance. Notwithstanding, the attendance was constantly good and the interest increased to the last.

A feature of the program was the presentation of medical missionary work in our various foreign fields, together with the needs of these fields. In nearly every instance the vice-president of the division led out in the presentation, often being followed by doctors or nurses from his field. Deep impressions were made on all, both as to the effective service possible through physical ministry, and the great need of this ministry. Each field in its turn seemed to offer more openings for doctors and nurses than can at present be supplied.

The Far East, with its vast territory and its hundreds of millions of population, was presented by I. H. Evans, Dr. H. W. Miller, Dr. R. W. Paul, and others. Many instances were cited illustrating the manner in which entrance is effected for the gospel, and friends are gained. Medical work has a large part in the

4. Every church a training school.

5. Every church a growing church.

He sounded anew, with clarion tones, the call to the church of Christ to assume the responsibility of the great commission which is laid upon the entire body of believers, workers and lay members alike.

E. F. Hackman and L. E. Christman, both also re-elected by the General Conference as associate secretaries, shared with Elder Stevens the chairmanship of this council, and Dean Lower, home missionary secretary of the Southern California Conference, rendered valuable service as one of the secretaries.

The council closed Wednesday noon, May 28, with a determination on the part of all those who had shared in its deliberations, to press forward this great church missionary movement so that every individual member within our ranks shall recognize that the church of Christ has been organized for service, and that all may bring their lives into harmony with His will in order that they, by a proper fitting of His indwelling presence, may arise and finish the work of carrying the gospel to the entire world.

successful progress of the cause. The sanitariums and dispensaries of this field have from their very opening found ready patronage. The native trained workers going out from these institutions find at once a field of service. The doctors and nurses who have been sent to the field are greatly appreciated, and pressing calls come for many more.

The three divisions of the European field, each in turn, presented the work they are doing, as well as the plans for advanced work, and the need of help. The Northern European Division was represented by L. H. Christian and our veteran medical worker in that field, Dr. Carl Ottosen. The former expressed the great appreciation that is felt for what the medical work means to that field, and particular mention was made of the need for health centers in the large mission territory of the division, Northern Africa and Nigeria. Dr. Ottosen told of many providences experienced in the early establishment of the Skodsborg Sanitarium, and of the more recent developments in connection with its widespread influence, reaching as it does many prominent people of many countries. The Central and Southern European Divisions, through their respective vice-presidents, made most earnest pleas for health work to be established in countries that are now without a single medical worker.

Although we have a number of doctors and several health centers in the Southern Asia Division, A. W. Cormack and Drs. H. C. Menkel and A. E. Clark, together with others from that field, told of most extensive areas and millions of people that are without medical facilities. It is a most difficult field for evangelization, but the medical ministry proves an excellent means of reaching many who would not otherwise come to us.

Africa made its plea through W. H. Branson and Dr. A. N. Tonge, both of whom set forth in most convincing manner the unlimited possibilities offered the true missionary physician and nurse. Our various dispensaries and all our workers find their hands more than full. Most

excellent results are being seen in connection with our medical leper colonies. Permanent cures are being effected, and as cured lepers go to their various villages, word is spread far and wide regarding what is being done at the Christian medical mission.

A most earnest plea was made for Inter-America by its vice-president, E. E. Andross. With needs as great as any field, and yet without a single medical enterprise of our own, our brethren and sisters send us a most urgent petition for help. Elder Andross begged earnestly for just one medical institution.

Stories of Mission Advance

Stirring stories of mission advance through medical ministry in South America were told by C. B. Haynes. In a country where deep prejudice and fierce opposition would impede gospel progress, real triumphs are often wrought through ministry to the sick and suffering. The most bitter enemies have become friends when they themselves experienced relief from suffering through the help of our doctors or nurses. Here, too, are important openings awaiting workers.

The Australasian field has long felt the benefits and blessings of a strong health work. A. W. Anderson told of the far-reaching influence of the Sydney Sanitarium through the training which it has given to many of the workers who have gone to the South Sea Islands and to other parts of the field. The health food work has developed to a place of large importance, employing as it does many nurses and other workers, and bringing to the cause a good income. An earnest plea was made for doctors to fill certain important calls, and Elder Anderson emphasized the fact that the world is more than some one favored spot.

Considerable time was given to the study of the fundamental principles that should underlie all our health activities. Various doctors and nurses, as well as others, emphasized the definite gospel character of our medical work, whether conducted by an institution or by the individual worker. The importance of health education and instruction in preventive measures was stressed. Individual adherence to the principles which we teach was urged upon all. Most hearty response was shown by the large audience.

Field Health Work

Field health work in its various phases received attention through most interesting reports given by various field nurses. This covered the establishment of health centers, teaching home nursing classes, school health supervision, and health instruction, and nursing work in general. Miss Kathryn Jensen, in charge of the nursing division, led out in this phase.

An hour was given to consideration of the school of dietetics of Loma Linda, as presented by Miss Pearl Jenkins. This led to a most interesting discussion regarding the place which diet reform holds in our work and message, in our sanitariums, schools, evangelistic work, and in individual healthful living. The work of the College of Medical Evangelists in training physicians was presented somewhat in detail by Dr. Floyd Gardner. The figures presented made a very favorable showing of what that institution is doing in supplying missionary physicians.

The clear and earnest presentation of the high spiritual character which should mark the work of doctors and nurses and others engaged in sanitarium service or in any other phase of health work, as set

forth by Dr. A. W. Truman, found response. He pointed out the fact that our health work is distinctive in its soul-saving objective, and that successful work depends not only upon good technique, professional ability, and adequate equipment, but more especially upon true consecration.

Medical missionary work makes its call to every member, the laity as well as the professional. W. A. Spicer felt that the most marked advance in our medical work is seen in its reach into our churches and homes. Every believer should be a representative of our sanitarium principles, and every one should be ready and willing to help others. A number of our leaders expressed their joy at the manner in which our health activities are being extended to include our lay members.

The medical booth was a center of at-

traction to a great many. Health educational material in profusion was exhibited, and many came to study and to obtain information. One feature was a replica of a medical mission station in Central Africa. A health house built entirely of wholesome food material attracted much attention. Quite a number of beautiful albums showed views of our various sanitariums and their special features. A number of posters, charts, and other wall displays gave helpful information. A number of dolls in suitable dress or uniform were a means of further interest. An extension of the exhibit occupied a part of another corridor; this given to displays from several sanitariums. A beautiful motto over the main booth was very expressive in true medical missionary sentiment, "I dressed his wounds; God healed him."

A Greater Youth's Movement

By EMMA E. HOWELL

Two themes were emphasized by the Missionary Volunteer workers from around the world who met in our convention preceding the General Conference in San Francisco, beginning the evening after the Sabbath, May 24, and continuing until the General Conference session began, May 28. The first of these themes was "A Greater Youth's Movement," which really called forth the second: "A Youth for Youth Movement."

We were honored in having with us at the opening session, A. G. Daniells, who really was the father of this great young people's movement in the Seventh-day Adventist denomination. It was he who organized our first young people's society in Adelaide, Australia, soon after those clarion calls came through the Spirit of prophecy:

"We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth."—*General Conference Bulletin, 1893, p. 24.*

"Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith?"—*Signs, May 29, 1893.*

Then again when the Missionary Volunteer Department was organized in Gland, Switzerland, in the spring of 1907, for more definite endeavor in behalf of our denominational and other youth, A. G. Daniells was General Conference president, and heartily indorsed the inauguration of such a plan. All down through the years he has been a devoted friend to the young people. And in his opening remarks at our convention he said, "There is nothing I am more interested in than the saving of our boys and girls." He reminded us that "Missionary Volunteer workers have a tremendous responsibility resting upon them. It is for you to get down to the secret of the power of the gospel in order to help the youth. You must have God dwelling in you when you talk with the boys and girls. There is nothing in an arm of flesh. We must have a divine power back of us that will help these young people to be born from above. That is the only thing in the world that can save them."

Then M. E. Kern, who has so long ear-

nestly devoted his life to the saving of the young people, at the close of this first gathering of young people's workers, sounded the call for "A Greater Youth's Movement." He emphasized the primary threefold objective of the young people's department, the salvation and development of our young people by means of prayer, Bible study, and personal missionary endeavor for others. As Professor Kern read to us that beautiful "Prayer for the Children" by Horatius Bonar, it was re-echoed in the heart of every young people's worker present:

"Father, our children keep!

We know not what is coming on the earth;

Beneath the shadow of Thy heavenly wing,

O keep them, keep them, Thou who gav'st them birth.

"Father, draw nearer us!

Draw firmer 'round us Thy protecting arm;

Oh, clasp our children closer to Thy side, Uninjured in the day of earth's alarm.

"Them in Thy chambers hide!

Oh, hide them and preserve them calm and safe,

When sin abounds, and error flows abroad,

And Satan tempts, and human passions chafe.

"Oh, keep them undefiled!

Unspotted from a tempting world of sin;

That, clothed in white, through the bright city gates,

They may with us in triumph enter in."

Our hearts felt a new note of courage as W. A. Spicer, in our first morning devotional hour, reminded us that "we are laborers together with God." (1 Cor. 3:9.) "We are working with Him. That is better than to say the Lord is working with us. That would mean we had the desk and the Lord worked with us, but it is not that. He is the one in charge, and we are helpers associated with Him. He is working for the young people, and we are helpers of His. I like to think of it in that way, for when I realize the Lord has taken it as His work, there is success for us. The Lord always succeeds in His own work. If we can work with

Him, we shall share in the triumph."

As he read Isaiah 5:4, Elder Spicer pointed out that the Lord uses of Himself the very language He would use for us, so that we can understand it. In thinking over His great vineyard and its lack, the Lord exclaims, "What could have been done more to My vineyard, that I have not done in it?" And said he: "I know what you workers face—so much to be done and so little accomplished. And you find yourselves so helpless. So many slipping away from us. What more can we do that we have not done? It seems to me, as we meet and study we can enter with the Lord right into this thing. It is encouraging to know the Lord is thinking also. He expresses it for our benefit. What more can we do to help the flock, to shepherd it? The Lord, moved by that infinite love, gave all He had,—His Son to die for us. In that gift He poured out all of heaven. Then, as He looks over His tilled field, and finds so many places where the fruit is not springing up, He is studying to know what He can do to help these people. So in our study let us consider what more we can do as workers.

"Strengthen With Words"

"Again," Elder Spicer continued, "the spirit in which the Lord works is found in Isaiah 50:4: 'The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.' 'One that has been taught,' is the Revised Version. 'Strengthen with words him that is weary,' is the literal reading. Jesus, in a world weary with sin, realized He must be taught. He could not help the weary ones Himself, He had to have help that He might know how to teach, how to help others; and He found it with the Father. I believe in studying methods and plans, for there is something in knowing how. Experience teaches, and as we exchange experiences we help one another. It isn't just being active; we need to *know how* to do the work, and every worker for God is under bonds to be studying with the Lord to know how. What more could I do that I have not done?"

Realizing that we are workers together with God, we turned to our discussions and considerations of what more we could do for the salvation of the youth of Seventh-day Adventist parentage, and those with whom they associate in the world, thousands of whom will never know the truth unless we fulfill the Master's "Go ye" and reveal it to them. Most of our time was given over to discussions; in fact, the problems were so many that our delegation of young people's workers was divided into three main committees to consider the various topics of the agenda. These committees brought in resolutions for final consideration on the main floor of the Missionary Volunteer convention.

Outstanding Resolutions

The two outstanding resolutions adopted to guide us in this Greater Youth's Movement as we seek to lead the young people into the Youth for Youth Movement are:

WHEREAS, Conditions among youth of Seventh-day Adventist parentage reveal an increased need for evangelistic labor and religious instruction among them; and,

WHEREAS, There should be a renewed call to consecrated youth to labor for the salvation of their unconverted companions;

We recommend, That to this end we as

workers consecrate our lives anew, and devote ourselves to earnest study and prayer for a deeper personal experience in the things of God.

That we give a new and concerted emphasis in our work as a department, to evangelism and the encouragement of a movement among the young people to labor more earnestly for their friends.

That in this endeavor the following specific objectives be recognized:

1. The development of soul-winning vision and power among the converted youth.

2. The enlistment of these youth in personal soul-winning endeavor for their unconverted companions.

3. The enlistment and training of all the youth for full responsibility in the life and activities of the church.

4. The creation of a sense of unity and world-wide fellowship among the youth of the advent movement.

summed up the essentials in this larger young people's movement under three outstanding thoughts, with a leading head, "Evangelism."

"I believe the first great essential in a larger young people's movement is a baptism by the Holy Ghost in power and demonstration upon the hearts and lives of those working in that field of service. Next is a Spirit-filled message, preaching the gospel of salvation and making evangelism the first burden of the heart, and devoting the major portion of the time to that line of activity. Third, is to inspire and lead in service the young people themselves for their companions and neighbors, so that you organize and lead into service the whole force of our young people as soul winners."

It was the consensus of opinion that we must do everything possible to simplify our program and emphasize these great essentials. It was pointed out that

to understand their responsibilities and opportunities. Some one has well said that "the world's interests are, under God, in the hands of the young." We might say that the interests of the Seventh-day Adventist movement are, under God, in the hands of our young people.

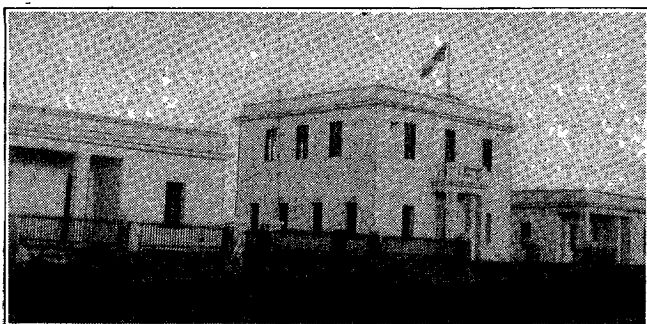
"Simplicity" was an oft-quoted word in our convention discussions.

To Know Christ Better

Steen Rasmussen expressed the great yearning in the heart of each young people's worker when he said: "It is the great desire of my heart to learn to know Jesus Christ better from day to day, to learn to know this wonderful message better, to realize really what it means that Jesus is coming soon, to have that great fundamental truth grip my heart in such a manner that I cannot help telling it to others."

Our need of the artless simplicity and belief of a child was impressed upon us as Brother Rasmussen told of a conversation he had with a small boy in one of the few church schools in Europe. "The child had asked, 'Mr. Rasmussen, you are an Adventist, aren't you?' 'Yes,' I said; 'are you an Adventist?' 'Yes,' he said, 'I am an Adventist, but I am not baptized.' I asked him, 'Do you know what it means to be an Adventist?' 'Yes,' was his reply, and his face beamed, 'an Adventist is one that believes that Jesus is coming again soon, and that loves the appearing of the Lord, and that prepares for the coming of the Lord.' That," continued Brother Rasmussen, "I find to be a test in my daily Christian experience,—would I love the appearing of Jesus Christ? If it grips our own hearts and gets into our young people, I believe we shall see a greater young people's movement."

Repeatedly the young people's workers assembled at this Missionary Volunteer convention consecrated themselves anew to the rallying of the great army of Seventh-day Adventist youth and enlisting them to carry the good news of salvation to fellow youth who know it not. "For their sakes I sanctify Myself, that they also might be sanctified through the truth." John 17:19. We recognize that, as C. K. Meyers said, "Our only hope for a greater young people's movement lies first of all in the young people themselves, and second, in their leadership."



Training School at Lima, Peru

5. The strengthening of conviction and stimulation of initiative and close, careful thinking on the part of the youth.

6. The inculcation of sound ideals of Christian manhood and womanhood.

7. Thorough education in the doctrines of the advent message and in the Spirit of prophecy as related to the problems of youth.

8. An earnest effort to gather all our youth into our own schools.

Recognizing the responsibility of our youth to give the advent message to the youth of the world,

We recommend, The preparation of literature adapted to the existing needs of the youth not of our faith, preferably in the form of 25-cent booklets and leaflets.

That our societies arrange for definite endeavor in behalf of all the unconverted children and youth, especially emphasizing personal effort and prayer by individuals for individuals.

That our societies prepare special programs designed to acquaint the youth not of our faith with our belief and work.

That well-planned fellowship gatherings under strong spiritual leadership be utilized as one of the means of influencing young people for Christ.

That where sufficient contacts have been established and interest awakened, a public evangelistic effort be conducted with a view to win youth to the third angel's message.

Departmental Policies

The challenge of this Greater Youth's Movement called us to thorough discussions of our departmental policies. It was generally conceded that in our earnestness to enlist the young people in service, there has been a tendency to deviate from the first aims and purposes for which the Missionary Volunteer Department was organized. O. Montgomery

as leaders we have been too much inclined to lay the plans, solve the problems, and simply lay the results of our conclusions before the young people. We have not been placing the greater responsibility upon them. In some sections of the field where young men and young women have been definitely placed under such a program of responsibility, they have responded nobly. Why should not this plan be carried out through all the world field? The call through the Spirit of prophecy was for the youth to *organize and work for others*. It was pointed out by various workers that we need to place confidence in our young people. The Lord is counting on them. Why should not we? We should help them

Christian Education Into All the World

By W. E. HOWELL

At a World Conference like that being held in San Francisco, it is eminently fitting that much attention should be given to the work of Christian education in lands outside of North America. In the educational program during the Conference, practically full time has been given to informing and inspirational reports from Europe, Africa, South America, Far East, India, Australasia, and Inter-America.

Europe is now divided into three division conferences, each with its own schools. In the north are Stanborough College in England, and training schools in Denmark, Norway, Sweden, and the Baltic Provinces; developing native talent for manning the home work and foreign fields supervised by the division. Some church schools are conducted, notably in England and Denmark. L. F. Oswald is our educational secretary.

In Central Europe our oldest school is

at Friedensau in a lovely rural location. Since its founding in 1899, it has prepared many successful laborers for all lands. At Darmstadt is a thriving seminary, younger in experience but fruitful in training young people for service. The Neandertal Seminary lies in west Germany near the famous Rhine. Its principal is H. Erzberger, son of the pioneer of the same name, who came to America in the early days to solicit workers for Europe. In Czechoslovakia is also our small but important school at Lodenice, growing out of a small training center first conducted at Prague. Guy Dail, a veteran worker in Europe, is educational secretary for the Central European Division.

In Southern Europe our oldest and largest training school is at Collonges in southeastern France near the Swiss border. It serves not only our French believers, but conducts work in Italian,

Spanish, German, and Jugoslavian as well. In due time separate schools for these nationalities will be established on their native soil.

In Rumania the training school established in 1926 is making a rapid growth, and has a most important future before it in view of the remarkable increase in our constituency of believers. Jugoslavia too must soon have its own training center. L. L. Caviness is the educational secretary for this division.

South America has been among our most progressive fields in developing the work of Christian education. The oldest and largest training center is the Colegio Adventista, a school of junior college grade in Argentina for our Spanish-speaking believers. Strong in the fundamentals of spirituality, good scholarship, and industrial work, this school is supplying a remarkable number of efficiently trained young people for the growing work.

A smaller but important training school for the Spanish work is located over the Andes in Chile, and is doing its part well in educating the virile young people of that region.

In the vast Portuguese-speaking territory of Brazil is our seminary, well located in the country, not so far from the modern city of Sao Paulo. It has been successful in supplying trained workers for the conferences of southern Brazil and the vast mission fields to the north.

In the large Indian areas of West and Central South America, our central training school in Titicaca has accomplished

wonders in training stalwart young Indians for teachers and evangelists to their people. From 75 to 100 outschools carry the gospel into new territory, and contribute young people to the station schools for further training. Around the sources of the Amazon, among the great silvas, these pioneer schools are planting the gospel in the hearts of the Indian natives. One Indian teacher-evangelist, Luciano Chambi by name, was in attendance at our educational council, and C. P. Crager, for many years supervisor of South American schools, represented the work. A. W. Peterson is now educational secretary for the division.

Africa, too, is a most fruitful field for Christian education. Its first school center was established in the early nineties, for young people of colonial and European stock, and is still growing substantially in a new location near the Cape.

The great outstanding work in Christian education is among the native peoples. Training centers, station schools, and outschools have sprung up in the Rhodesias, Nyasaland, the Congo, and later also in Angolaland, the Cameroons, and Portuguese East Africa. These have a combined enrollment of over 16,000, and are making rapid additions to the fold of the church. E. D. Dick, an experienced educator from North America, is general director of the educational work in the African Division, and James Malinki, a native veteran teacher in Nyasaland and the Congo, was in attendance at the General Conference.

endar revision. Those who received this letter were aware that the blank day principle would receive basic consideration, inasmuch as the blank day was one of the points of calendar reform adopted by the Astronomers' Committee at Rome.

He further stated that three of the governments commented on the religious aspect, namely the Latvian, the Netherlands, and the Rumanian governments, that the churches' replies were rather vague, referring more to the question of the stabilization of Easter, which is a separate topic from the general calendar reform with the blank day feature.

F. D. Nichol addressed the convention on "How to Meet the Arguments of the Reform Calendar Advocates."

"Whatever you say about the calendar question, be sure you are right, and then say it," said Elder Nichol.

He continued, "Read all the information you can secure on the question, and be careful as to the stress you put on any one line of argument. Appeal to the Fundamentalists. They claim to follow the Bible quite literally, and therefore cannot honestly change their interpretation to fit a wandering holy day."

He further stated that "the first referendum taken on the question showed a big vote in favor of the calendar reform, because the question was not understood by those who voted. When a vote was taken later, with both sides of the case fully stated, the percentage in favor of calendar revision dropped from 90 to 57 per cent."

W. G. Wirth and C. S. Longacre also led out in a discussion of the question.

F. C. Gilbert addressed the association on the subject of "Present Opportunities to Give the Message on Religious Liberty and the Calendar Issue to Business and Religious Organizations."

He urged our people to use every opportunity to bring the message before the Jews, and said the calendar reform issue gave us all an opportunity to spread the word of God. He further stated, "Many Adventists are not awake to the question of calendar reform. We are the ones to discuss the issue and inform others of the dangers we are facing if a change in calendar is made."

Religious Liberty Departmental Meetings

By MILLWARD C. TAFT

THE Religious Liberty Department meetings are held each afternoon at 5:15 in Polk Hall of the Civic Auditorium. C. S. Longacre, general secretary of the department, presides over the meetings. The writer, one of the associate secretaries of the department, acts as secretary of the meetings.

The first meeting was held May 29, when C. S. Longacre delivered an address on "The Present Status of the Reform Calendar Issue," and "The Fallacious Arguments of the Reform Calendar Advocates Concerning the Religious Liberty Aspect of This Question."

Elder Longacre stressed the point that the question of the reform calendar provides the Seventh-day Adventist people with wonderful opportunities to get the truth before the public. He further said:

"It is contended by the calendar advocates, especially by the National Calendar Committee, that no one's rights are interfered with, even though it works a hardship upon those whose religious convictions will not permit them to follow the wandering Sabbath or Sunday of the proposed calendar.

"Can civil government afford to trample underfoot the religious convictions of its citizens, and overthrow divine institutions, merely for the alleged purpose of facilitating business and secularizing everything?" asked Elder Longacre.

He further stated, "The powers that be are ordained of God to regulate man's relationship with man, but not man's relationship with God or religion.

"When a nation begins to overthrow divine institutions through its greed for mammon, it will not be long till 'Icha-bod' is written over the temple of freedom."

In closing his address he said, "It is

the imperative duty of right-thinking men and women to express their protest when any grievous injustice is done to fellow human beings in any part of the world."

W. W. Prescott spoke on the question, "The Attitude of Other Religious Bodies Toward Calendar Reform." Professor Prescott stated that we have no information regarding the attitude of other religious bodies except what was brought out in the public hearings held in Wash-



Early Morning at the Lasalgaon Dispensary, Bombay Presidency, India
Mrs. Mae Oss, standing by the porch post, is in charge.

ington before the Congressional committee. He read extracts from the REVIEW AND HERALD of February 21 and 28, 1929, which deal quite extensively with the attitude of other religious bodies as well as the attitude of governments. Their attitudes on the question were expressed by both religious bodies and governments in their answer to a circular letter sent out by the League of Nations Committee of Inquiry.

Professor Prescott stated further that the letters sent out by the committee to the various governments who were members of the League, requested them to send to the League any suggestions or plans that they might have regarding cal-

B. G. Wilkinson, of Washington, led out in the discussion. He also urged our people to inform themselves on the calendar question, so as to be able to tell business men and organizations of the dangers involved in such a change as is proposed. He told how anxious people are to know about it, and said it is our duty to inform them.

A. J. Clark told of the many requests he has received from Jewish organizations to speak to them on the calendar question. He said, "It is a golden opportunity to tell the truth to all denominations."

There is a greater interest shown in the meetings of the association at this

General Conference, than has ever been shown at any other General Conference. Since the first meeting it has been necessary to turn away hundreds of people who were not able to find standing room. The hall where the meetings are held is filled, and even standing room is taken, long before the time for the meeting to open. The subjects under discussion seem to be greatly enjoyed by all. Many express their regret that the meetings cannot be held in the main auditorium so more might share in the meetings.

W. M. Adams gave a very interesting address on "What Constitutes the Image of the Beast and the Mark of the Beast? Would the Adoption of the Cotsworth Universal Calendar Scheme Necessitate a Modification of Our Denominational Position Regarding the Mark of the Beast and the Seal of God?"

He declared: "In the discussion of this question we are entering a new field which may not be clearly defined or well understood. It is well that we steer clear of the field of speculation or of assuming the rôle of the prophet. We must also settle it that 'there is to be no change in the general features of our work.'"

The discussion of the subject was led by M. L. Andreasen. A. L. Baker, C. S. Longacre, A. R. Bell, W. G. Wirth, and others took part in the discussion.

Twenty-fifth Meeting

(Continued from page 239)

in this self-dedication, that God may have His unimpeded way with us and with all we have and are, for the rapid finishing of His work on earth.

Resolution of Condolence

WHEREAS, During the past General Conference term some of our beloved associates in labor have been removed from us by death, bringing to us a sense of sadness as we note their absence in this great gathering,

Be it resolved, That we hereby express to their loved ones, whose sorrow we share, our sense of profound sympathy with them in their bereavement, and while pointing them to Him who is the resurrection and the life as the only source of comfort, call upon them to join us in rejoicing in the nearness of the blessed hope, that great event which will reunite them and us with their loved ones, the glorious appearing of the great God and our Saviour Jesus Christ.

Resolution of Thanks to San Francisco

WHEREAS, The City of San Francisco, through its Convention Bureau, its Chamber of Commerce, and the Management of the Exposition Auditorium, has invited us to this pleasant and hospitable city, has placed this splendidly equipped and commodious building at our service, has ministered to our every need, has welcomed us with friendly, warm-hearted words through its courteous and honored Mayor, has protected, guided, shielded, and cared for us by its most efficient and kindly police force, and in every way made us feel very much at home in this great city,

Be it resolved, That through our Secretary we express to the City of San Francisco, and to its Mayor, its Chief of Police, its Chamber of Commerce, its Convention Bureau, and to the Management of the Auditorium, our feeling of deep appreciation for all they have done for our comfort, our safety, our guidance, as well as for the friendly service which has

contributed so very much to the success of this General Conference session.

Resolution of Thanks to the Pacific Union, the California Conference, and the Pacific Press Publishing Association

WHEREAS, The Pacific Union Conference, the California Conference, and the Pacific Press Publishing Association have spared themselves no trouble to make this Conference session a success, organizing the preliminaries of the Conference, welcoming the thousands of delegates and visitors, and seeing that they were located, supplying guides and ushers who have directed our wandering feet to the right places, providing the personnel at the information desk, who have courteously replied to thousands of questions, organizing, manning, and carrying on a post office supplying our temporary city of several thousand people, organizing and obtaining the registration of this host of people, furnishing and managing a fine reception room with most friendly and patient service, making an impressive and illuminating display of denominational publications, supplying desks and office help for the staffs of publishing houses, the publishing and other departments, and in many other ways contributing to the comfort, the efficiency, and the success of this Conference,

Be it resolved, That we express through our Secretary to the Pacific Union Conference, the California Conference, and the Pacific Press Publishing Association, our sincere gratitude for the faithful, cheerful, and untiring service which they have rendered in connection with this great gathering.

Resolution of Thanks to the Music Committee and Musicians

WHEREAS, This General Conference session has been served faithfully and efficiently by an excellent Music Committee, a group of capable, gifted song leaders, as well as by devoted organists and pianists, vocal and instrumental soloists, and an inspiring chorus, together with the carefully trained A Cappella Choir of Pacific Union College, and the Negro Chorus and Oakwood Junior College Quartet, all of whom have united in furnishing the Conference day by day most helpful and uplifting music, which has contributed much to the spiritual benefits of this meeting and greatly added to our enjoyment of the Conference,

Be it resolved, That we hereby express to the members of the Committee on Music, and through them to the song leaders, the organists, the pianists, the soloists, and all others who have served us here in the pleasing ministry of music, our profound appreciation of their efforts and their faithful services.

Resolution of Thanks to the San Francisco Press

WHEREAS, The daily papers of San Francisco and Oakland have sent their reporters and photographers to this gathering, and have published a large amount of material regarding the proceedings of this Conference, together with a large number of pictures of those in attendance and other features of this session, and have thus contributed greatly to the success of this world gathering, having shown us every favor and courtesy in their power,

Be it resolved, That through our Press Bureau we express to the newspapers of San Francisco and Oakland our sincere appreciation of their co-operation, and our satisfaction in the friendly and favorable publicity which they have given this Conference.

Resolution of Thanks to Engineers of Auditorium

WHEREAS, Mr. Gordon Osborne, Superintendent of Plant Construction of San Francisco, and Mr. William Fletcher, have exerted themselves untiringly to make the loud-speaking apparatus a success, enabling our audience to hear clearly all the speakers from the platform,

Be it resolved, That we express to Messrs. Osborne and Fletcher our sincere appreciation of their services in this very important matter, without which it would have been impossible to have properly carried forward our deliberations.

On motion, this report was adopted.

M. E. Kern then presented the following report of the Finance Committee:

Report From the Finance Committee

The Finance Committee would respectfully submit the following report:

Memorials to the General Conference

Memorials have been received at this session of the General Conference from—

1. The Far Eastern Division, in behalf of the educational work in the Philippines.
2. The Northern European Division, regarding the necessity of establishing medical work in Nigeria, West Africa.
3. The Inter-American Division, setting forth the needs of church buildings in three of their large cities.
4. The Australasian Division, setting forth their inability to finance the advancing work in all the island groups assigned to that field.
5. The Southern European Division, regarding the Rumanian school.

These memorials have received prayerful and sympathetic consideration by the Finance Committee. With our present financial condition it is impossible, at this time, to make special appropriations to any of these needy enterprises. These memorials must receive further careful consideration. Therefore,

We recommend, That these memorials be referred to the General Conference Committee for definite action at the time of the Autumn Council of this year.

European Divisions—Basis of Division of Funds

We recommend, That the question of the basis of division of funds, in the three European divisions, under the Darmstadt agreement, be referred to the General Conference Committee with power to make such adjustments as may be deemed best.

On motion, this report was adopted.

W. H. BRANSON: We will now call for a report of the Committee on Licenses and Credentials:

The Secretary then presented the following report:

Your Committee on Credentials and Licenses would respectfully submit the following report:

For Ministerial Credentials.—C. H. Watson, I. H. Evans, O. Montgomery, W. H. Branson, J. L. McElhany, J. F. Wright, W. G. Turner, H. F. Schuberth, Frederick Griggs, Dr. H. W. Miller, E. E. Andross, L. H. Christian, C. B. Haynes, A. W. Cormack, A. V. Olson, H. J. Löbsack, C. K. Meyers, E. Kotz, M. E. Kern, J. L. Shaw, W. A. Spicer, L. R. Conradi, W. W. Prescott, F. C. Gilbert, G. W. Schuberth, G. W. Wells, J. W. Westphal, W. H. Williams, C. S. Longacre, H. H. Votaw, S. A. Wellman, C. W. Irwin, W. I. Smith, H. G. Lucas, C. P. Crager, C. E. Weak, N. Z. Town, J. A. P. Green, A. W. Truman, L. A. Hansen, J. A. Stevens, E. F. Hackman, L. E. Christman, H. T. Elliott,

C. L. Bond, D. E. Reiner, A. G. Daniells, L. E. Froom, Meade MacGuire, M. N. Campbell, W. B. Ochs, N. R. Nelson, H. O. Olson, J. J. Reiswig, H. D. Casebeer, L. F. Passebois, A. W. Spalding, T. E. Bowen, M. E. Olsen, W. T. Knox, F. M. Wilcox, E. R. Palmer, P. T. Magan, W. A. Ruble, W. C. White, W. E. Nelson, W. E. Howell, B. E. Beddoe, H. J. Sheldon, E. E. Franklin, E. W. Farnsworth, H. W. Cottrell, R. A. Underwood, R. F. Cottrell, A. T. Robinson, G. B. Thompson, F. H. Westphal, M. C. Wilcox, D. H. Kress.

For Ministerial License.—H. H. Cobban, H. H. Hall, C. H. Jones, M. F. Knox, C. E. Rice.

For Missionary Credentials.—W. L. Burgan, Claude Conard, Rosamond D. Ginther, J. J. Ireland, Kathryn L. Jensen, Mrs. J. W. Mace, Mrs. L. Flora Plummer, H. E. Rogers, M. C. Taft, Miss Ruth Tyrrell, Mrs. Flora H. Williams.

That all other names be referred to the incoming Conference Committee.

On motion, this report was adopted.

The Secretary then presented a final report from the Committee on Distribution of Labor, as follows:

We recommend, That all other cases of transfer of laborers be referred to the General Conference Committee.

On motion, this report was adopted.

M. E. KERN: We have received at this Conference invitations from a number of cities to hold our next General Conference session in those cities, as follows:

San Francisco and its Tourist Bureau.

The Mayor of Toronto, the Toronto Board of Trade, and the Toronto Convention and Tourist Association.

The Mayor of Philadelphia and the Philadelphia Chamber of Commerce.

The Mayor of Cincinnati, and the Cincinnati Chamber of Commerce.

The Convention Bureau of Kansas City.

The Convention Bureau of Denver.

The St. Louis Convention Bureau.

The Merchants Association of New York.

The Memphis Association and Tourists Bureau.

The Washington, D. C., Convention Bureau.

The Detroit Convention and Tourist Bureau.

I move that these invitations be referred to the Executive Committee, and that the Secretary be authorized to convey our thanks to the respective parties and organizations for their invitations.

This motion was duly carried.

W. H. BRANSON: This seems to complete the business before us. We will now turn the meeting over to Elder Watson, who wishes to make some remarks to us.

C. H. WATSON: We have come to the time when the business of the session has been completed and we are ready to adjourn. I feel before the motion to adjourn is made that I must express my heart's feelings and say to you, brethren and sisters, that I greatly appreciate having had a part with you in the work of this session. So far as impressions have been made on my own heart, so far as I have heard from the brethren and sisters, this has been a very sweet gathering for the people of God, and from the very first moment until now all that has been done has been done in the earnest spirit of co-operation and desire to advance the work of God.

I trust that the influences that have been generated here in this session, as they go out to the uttermost parts of the earth, as they are bound to do, will bring courage and cheer and blessing to

our people as they have been praying for the Spirit of God to rest upon us as we have been together. It is due indeed to all the believers of the world that that should be the result in their heart's experience of a gathering of the people of God in any central place to consider His world work.

The influences generated by such a gathering should be uplifting, and as they go to the ends of the earth, they should bring cheer, they should bring growth and inspire confidence as they reach the hearts of God's people everywhere. There are thousands of believers in many parts of the world who speak languages that are not understood by us. Were they here, we would not understand their speech; but, my dear friends, their prayers have been ascending to God for this meeting, and they have been asking God's blessing to be upon it just as earnestly as though they spoke the language used in all the business of the session.

We feel as we close the meeting that the influences generated are such that those people will receive blessing by our having been gathered here. They will receive the influence of the meeting as the delegates return and reports reach them. So I am very happy in the Lord, brethren and sisters, as the conviction forms more and more in my soul that God has been with His people here and greatly blessed them; and I take this as an indication of the fact that God has been willing to be with His people in all lands and in all phases of the work.

It would be a distressing thought to me if we were not sure of that fact; if our confidence in the truth of that was not growing stronger day by day, for we have to ask men and women to leave homeland and all that home life has meant to them, and go out to the uttermost parts of the earth. And always we do it with the assurance that we have in our own hearts that we never can go to any part of the world so far away that we stray from the care of our Father in heaven, that He is always with them, and He has assured us that whatever our experience may be or wherever our field may lie, He is with us even unto the end. And I take confidence from the conviction in my soul that God has been with us here, that He will be with us everywhere in all this work to the very end.

We have had evidence placed before us, so much of it, brethren and sisters, that our minds have not been able to hold all that has been read to us of evidence of the growth and progress and rising strength of the work.

I one time had the privilege of showing a Fijian chief through some of our headquarters offices and institutions in Australia. That chief had come from Fiji, and never before had been in a land where trains ran and things were done in that kind of modern civilization.

We were just showing him the ordinary things that we used in the work of God. At last he stopped and said to me, "O sir, please do not tell me any more; for my head is so full it cannot contain any

The Judgment Hour

By MRS. L. D. AVERY-STUTTLE

[Poem composed especially for the General Conference, and read by H. Camden Lacey at the conclusion of his sermon on "The Judgment Hour."]

O PEOPLE of the living God,
The hour has struck! arise and shine!
Speed, speed the thrilling news abroad
To earth's dark lands, with strength divine;
Haste! sound the word with mighty power,
"We're living in the judgment hour."

Quick from the rainbow-circled throne,
Where seraphs bathe in clouds of light,
Methought I saw an angel fly
Like gleam of lightning from the sky,
To this dark world of sin and night—
To this lone world of death and blight.

And as he cleft the lurid sky,
Methought I heard the thrilling cry:
"Fear God, who formed the sea and earth,
And gave the universe its birth;
Give glory to that holy name
From whence the vast creation came.
Old earth is hastening to her doom,
The judgment hour hath come—hath come."

And then the wondrous work began,
The judgment of the silent dead,
And soon the living, man by man
And name by name, must each be read.
See ye the angels fair and bright,
The angels with their busy pen?
Nor day nor night they cease to write
The record of the sons of men.
They write for me, they write for you,
They write for us a record true.

O how shall we whose days are filled
With deeds of evil unconfessed,
Whose lives are black with hate and greed,
Whose records angels weep to read,
O God, how shall we stand the test?
Shall we upon whose pathway falls
The light of heaven, like copious shower,
Shall we with careless hearts forget
The portent of the judgment hour?
Must we be lost in sin's dark night?
Like Meroz, shall we fail to fight?

How can we glorify our God?
By foolish word or idle jest?
By mingling with a giddy world,
Where sin's black banner is unfurled,
And Satan's hellish darts are hurled?
How shall we stand the judgment test?

See! Here are men from every clime,
Who wait the Pentecostal shower,
While God's great clock, in tones sublime,
Is ringing loud time's latest hour.
Shall Heaven weep, the while ye sleep,
Like foolish Samson, shorn of power?

Almighty Sovereign of my life,
Plead Thou Thy precious blood for me;

Be Thou my Guide, whate'er betide,
My everlasting Surety be,
My Pilot o'er life's stormy sea.

Then when the journey shall be done,
And we the victor's crown have won,
Our weary feet shall press the street
Of shining gold, in rest so sweet.
O brother mine, canst thou endure?
O heart of mine, what art thou pure?
O soul of mine, be sure, be sure!

more." It has almost seemed to me that men and women from all parts of the earth, bringing the evidence before us of God's presence and power in the movement and message, God's power raising up people in all lands, bringing new converts from the preaching of the message here, evidence of open doors of opportunity before us, and all around us, evidences of the fact that God is in this movement, moving it on to its final victory, and close—I say as we have listened to all these evidences, and they have been impressed upon our hearts, my heart has gathered more firmly than ever before the conviction that we will not have very much longer to labor. The one thing we ought to take back with us to our fields, and to our brethren and sisters everywhere, is this: That evidence has been brought to us from all parts of the earth at this gathering, that the Lord is wonderfully speeding up the movement, the doing of the work, and the gathering of the people in all the world.

We go to our list of statistics, and they tell us something of the facts, but, my brethren, they do not impress our hearts as my heart has been impressed here at this meeting, as I have listened to the reports. As I have heard the appeals, I could not help crying to the Lord, brethren and sisters, O that the Lord would bring us close to Himself, that He could give us power with which to meet every opportunity, and then through every open door could enter every inviting country, and give Him the opportunity, through us, to quickly finish the work.

Now we have heard of difficulties; somehow I am pleased that they have not been stressed. We have heard of them casually. I want to read a scripture to you that is very comforting to my heart. Many times, as I have faced difficulties in the work of God, when it seemed that there could be no further advancement at all, my heart has turned to this scripture, and again and again it has held me to the conviction, to the confidence, that the progress and development and closing of this work do not depend upon the measurement of man, of difficulties, or of possibilities as we meet them; they depend upon nothing else but the word and power of God. Here is the scripture I would read to you. It is found in the prophecy by Zechariah, eighth chapter, sixth verse. I will read it to you, using the marginal reading: "Thus saith the Lord of hosts: If it be difficult in the eyes of the remnant of this people in these days, should it also be difficult in Mine eyes? saith the Lord of hosts."

Now that is a question that has been settled in my heart for a long time, brethren and sisters. The things that are difficult in our eyes are not at all difficult with the Lord. The difficulties that lie in the work of the Lord, and tend so strongly to discourage us are not difficulties with God; for with Him all things are possible. And here is the challenge in these questions, just as they read here: "Thus saith the Lord of hosts: If it be difficult in the eyes of the remnant of this people in these days, should it also be difficult in Mine eyes? saith the Lord of hosts."

Certainly there will be difficulties in the work, as we measure difficulties. But, my brethren and sisters, let me say to you, I believe that every difficulty we will face as a people unitedly before the Lord and with the determination of soul to press on notwithstanding the difficulty, we will find power from God with which

to meet it and pass it. You notice the next statement of this scripture: "Thus saith the Lord of hosts: Behold, I will save My people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people, and I will be their God, in truth and in righteousness."

And so I say, as we close this Conference and go back to our work and our peoples, that with God there is no crisis. With the Lord there are no insurmountable difficulties, but notwithstanding all that appear to be difficulties, all that would distress and depress and discourage, the gathering of God's people from the east, and the west, and all parts of the world is an absolute certainty. He will bring them. And the encouraging thought that comes to my heart is this, He has ordained to bring them through your efforts and mine.

The giving of this message to all the world at this time is to accomplish the fulfillment of that promise, and it will be a wonderful thing that when the work closes in the gathering day, we are assured it will be just as it is in that Scripture. God's people will be brought to Jerusalem to find that God is their God, and He will dwell forever among them. It will be a wonderful thing that by the influence of such gatherings as this our work shall be speeded on and made more certain. The very fact that God's Spirit has been with us here, united our efforts, and led us on, assures us of final victory, that the work is soon to close and our God will come.

These are the influences that this Conference have had upon my heart. I want to take back to the field to which I shall go before I shall take up the heavy burdens of the work of the General Conference, such a message of confidence that the dear people in the Australasian Division will believe that it has been a good thing for me to be with you in this gathering. And as they shall gather such impressions as those from this meeting, I believe that hope will come into their hearts, and they shall be led to further sacrifice and stronger service to do their part in the finishing work.

I thought it well to express my heart to you just at this time, before Elder Branson shall entertain the motion to adjourn. I also want to say that I re-consecrate my life here before you at the last of the session for such service as God shall empower me to give. I am confident of this, that if I keep step with my brethren and follow their counsel that the Lord shall give me through them, and keep on marching with unbroken rank and in step with you all, God will bless my soul and be pleased to use me to whatever service He calls me.

I trust that God will greatly bless us during the next four years, brethren and sisters, and if it pleases Him to gather us together again, in another General Conference session, we shall realize that the work has advanced tremendously, and that God is still leading us on strongly to the point of ultimate victory. May He do this and hold us strong and confident with Him and with this people, is my prayer at this hour.

W. H. BRANSON: If there is no further business to come before this session, a motion to adjourn *sine die* will be in order.

O. MONTGOMERY: Brother Chairman, I move that we adjourn this session *sine die*.

G. W. WELLS: Mr. Chairman, I second the motion.

W. H. BRANSON: It is moved and seconded that we do now adjourn *sine die*. Those who favor this motion will please say, "Aye." Opposed, "No." It is carried.

The Secretary suggests that we should explain that we are closing up a day earlier than was originally announced, as Brother Watson told us this morning we would be doing. The closing service, however, really comes tonight. Elder Meyers will have charge of the service this evening, and will show us a lot of pictures; I think he has enough to last an hour or an hour and a half, depicting our work in many mission lands.

"What a Gathering That Will Be!" was sung to close the meeting.

W. A. SPICER (praying): Our heavenly Father, as we come to the hour of adjournment, our hearts turn to Thee. We stand in Thy presence, workers and brethren and sisters, to give to Thee our thanks for Thy blessed presence with us during this Conference. With Brother Watson we stand to consecrate anew our hearts, our lives, our all, to Thy service. Receive us, blessed Lord; wash us from all sins, and keep us ever Thine. We pray for Thy blessing upon Thy work, dear Lord. Bless the General Conference Committee. Bless Brother Watson and his associate officers. Bless, we pray Thee, the leaders and members of the division committees, of the unions and the local conferences. Bless the workers all, dear Lord.

We thank Thee for a part in Thy work. We thank Thee for love and fellowship in Thee, and with Thee, and with one another in this service. Teach us how to be true workers together with God.

We pray, Lord, for the churches, for the dear brethren and sisters who are the strength of this work. Bless them in every church. Put courage in their hearts; prosper them, Lord, in the things of this world and in the things of the world to come. Help Thy people, Lord, to come up to Thy help in this hour when every resource of heart and mind and strength and means is needed in Thy work.

We thank Thee, Lord, for this blessed gathering in San Francisco. We pray that Thy blessing may go with us as we separate, keeping us until the work is done, and that then, whether living or sleeping, we may hear the voice of the Archangel, the trump of God, may see the angels gathering the harvest. Grant that we, too, then may have some sheaves to show for our lives devoted to Thee. We ask it in Jesus' name. Amen.

W. H. BRANSON, Chairman.
M. E. KERN, Secretary.

Revision of List of Delegates

Atlantic Union

Add: A. Houghton.

Central Union

R. J. Brown in place of S. G. Haughey.

Eastern Canadian

R. A. Hubley in place of F. W. Stray.

Lake Union

H. D. Greene in place of J. G. Dasent.
Add: O. L. Denslow.

North Pacific

H. E. Willoughby in place of H. C. Kephart. Add: T. M. Langberg and H. L. Wood.

Africa

Not present: M. C. Sturdevant. Add: Mrs. W. H. Branson, Mrs. A. E. Nelson, Mrs. J. G. Slate, Mrs. A. N. Tonge, Mrs. C. W. Bozarth, Mrs. J. V. Wilson, Mrs. J. F. Wright, Mrs. B. M. Heald, Mrs. E. C. Boger.

Australasia

Add: Mrs. C. H. Watson, Mrs. A. G. Stewart, Mrs. A. W. Anderson, Mrs. G. F. Jones, Miss Shakspeare, F. G. Wright, Mrs. F. G. Wright, J. C. McDonald.

Central Europe

Not present: Mrs. Wentland. Add: Nasif Hasso, A. Munson, J. Phang, Mrs. Otto Schuberth.

Far East

Add: Mrs. R. W. Paul, Mrs. H. W. Barrows, Mrs. S. L. Frost, Mrs. Frederick Griggs, Mrs. H. W. Miller, Mrs. J. J. Strahle, Miss Dorothy Wheeler, Mrs. N. F. Brewer, E. H. James, H. M. Lee, Mrs. H. M. Lee, K. O. Lee, T. Kobayashi, W. P. Barto, Mrs. J. G. Gjording, F. L. Bunch, Mrs. D. L. Millam, V. M. Hansen, Mrs. P. V. Thomas, Mrs. M. C. Warren.

Inter-America

Not present: M. N. Isaac. Add: J. G. Pettay, W. A. Bergherm, J. D. de Caenel, J. G. Knight, L. J. Borrowdale, E. P. Howard, W. A. Lusk, C. L. Stone, E. M. Trummer, G. C. Nickle, C. H. Carter, A. G. Parfitt, C. E. Moon, J. B. Nelson, C. L. Dinius.

Northern European Division

Not present: Mrs. J. H. Schilling, J. Harker. Add: Mrs. L. F. Oswald, W. Murdock, Mrs. M. J. Sorenson, W. Pontynen, W. Johansen, A. Karlstrom, C. Karlstrom, Mrs. E. Svensen.

South America

M. V. Tucker and J. B. Johnson were listed as inter-union institutional delegates. Add: Mrs. C. B. Haynes, Mrs. J. W. Westphal, J. H. Boehm, W. A. Ernenputsch, Mrs. O. H. Maxson, Mrs. Lillian Wheeler, L. G. Jorgensen, Mrs. E. H. Wilcox, Mrs. C. C. Schneider, I. E. Maxwell, Mrs. V. E. Peugh, Mrs. W. E. Murray, Mrs. F. E. Bresee, Mrs. Orley Ford, J. M. Zeroth, Mrs. N. P. Neilsen, Mrs. J. M. Zeroth.

Southern Asia

Not present: Jahan Singh. O. A. Skau was listed as inter-union institutional delegate. Add: J. S. James, L. J. Burgess, A. G. Youngberg, R. P. Morris, R. A. Smithwick.

General and Inter-Union Institutional Delegates

Add: August Anderson, M. H. Schuster, J. H. Behrens, A. E. Sanderson, J. Berger Johnson, Mrs. J. Berger Johnson, H. B. Fisher, Mrs. H. B. Fisher, M. V. Tucker, Mrs. M. V. Tucker, E. C. Wood, E. J. Lornitz, E. W. Everest, O. A. Skau, C. J. Ritchie.

Final Report of the Sabbath School Department

BY EDITH STARBUCK

AN inspiring new element entered into the meetings of the Sabbath School Department at this Conference. This was the presence and participation of various nationals in the meetings. We have long spoken of the "world-wide Sabbath school;" we have long had with us experienced missionaries from all quarters of the earth, striving to the best of their ability to help us sense the needs of their beloved fields. Occasionally we have noted at our Conferences a face which we knew belonged in a land far from our own shores.

But it remained for this Conference to bring us a true realization that our slogan is not a catch phrase, but a glorious reality, just as a familiar story becomes more vivid to us when we have the privilege of meeting the living characters.

Keen, animated faces from Abyssinia, Brazil, China, Japan, and the Philippines, besides a number from various countries of Europe, listened intently to the topics presented and joined eagerly in the discussion. Apparently all these could follow the thread of thought, and all but a few of them could speak in English; but once in a while one would call some seasoned missionary to interpret for him in order that he might have the privilege of adding his voice to the council of the nations; for such the Sabbath School Department meetings have now become. With confidence these nationals came to tell their needs and voice their appeals for help; and they were not turned away empty, but given all they asked.

One could not but note that those who have heretofore been almost destitute of lesson helps and other materials in their own languages, are as rapidly as possible being furnished with the beginnings of a national literature that bears the imprint of the last gospel message.

Many inspiring tales of faithful effort were brought us from other lands, but perhaps the most striking of all was related of a cripple in the wilds of Brazil. Here there are no roads. The people do not know what a wheel is; yet they have well-organized Sabbath schools even there. At the place where this cripple lives, even if they had ever heard of a wheel chair, there is no trail over which one could be taken. This is how he gets to Sabbath school: He has two little stools. Placing one in advance of the other, he shifts his body along until he has covered the half mile he must go to reach the place of meeting. How many of us prize its ministry that much?

A great deal of constructive work was accomplished in councils and committees. Study was given to methods by which the spiritual ministry of the Sabbath school might be deepened, and its ties of service to every tribe and creature in all the earth strengthened and made more effectual. Under the leadership of their

veteran and beloved secretary, Mrs. L. Flora Plummer, the Sabbath schools of the world face the future with courage, hope, and determination to achieve greater ends than have crowned the endeavors of the past.

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"ON the border of the Kalahari Desert I went to visit a school, and found there were people walking twenty miles to come to church on the Sabbath. It makes some of us wonder what would happen if we had to walk twenty miles to attend Sabbath school. They leave home Friday afternoon, sleeping on the way, so they can be at Sabbath school early Sabbath morning. Then they return half way, sleep at night, and reach home Sunday afternoon.

Appointments and Notices

CAMP MEETING DATES FOR 1930**Atlantic Union Conference**

New York, Union Springs July 4-13
Southern New England, South Lancaster, Mass. June 26-July 6

Central Union Conference

Inter-Mountain, Rulison (postal address, R. F. D. 1, Grand Valley, Colo.) July 8-12
Colorado, Denver July 11-20
Wyoming, Casper July 17-20
Kansas, Enterprise Aug. 22-30
Nebraska, York Aug. 15-24
Missouri, Springfield Aug. 14-17
St. Louis Aug. 21-24
Kansas City Aug. 28-31

Columbia Union Conference

New Jersey July 10-20
East Pennsylvania, Wescosville, July 24-Aug. 3
Potomac July 31-Aug. 10
West Virginia Aug. 7-17
Ohio Aug. 14-24
West Pennsylvania Aug. 21-31
Chesapeake Aug. 28-Sept. 7

Eastern Canadian Union Conference

St. Lawrence, Prockville June 26-July 6
Ontario, Oshawa July 3-13
Maritime, Memramcook Sept. 11-21

Lake Union Conference

Wisconsin, Portage June 26-July 6
Illinois, Petersburg July 17-27
Indiana, Cicero Aug. 14-24
East Michigan, Holly Aug. 21-30

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EAST PENNSYLVANIA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the sixth biennial session of the East Pennsylvania Conference Association of Seventh-day Adventists will be held in connection with the annual camp meeting at Wescosville, Pa., July 24 to Aug. 3, 1930. The first meeting will be called to convene at 10 a. m., July 28, 1930. The duly elected delegates to the East Pennsylvania Conference session will comprise the delegates to the association session. The purpose of this meeting will be to elect a board of trustees for the coming biennial period, and to transact such other business as may properly come before it.

C. S. Prout, Pres.
W. H. Jones, Sec.

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EAST PENNSYLVANIA CONFERENCE OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the regular biennial session of the East Pennsylvania Conference of Seventh-day Adventists will convene in connection with the annual camp meeting at Wescosville, Pa. (near Allentown), July 24 to Aug. 3, 1930, for the purpose of electing officers for the ensuing term, and for the transaction of such other business as may properly come before the meeting. The first meeting will be held Sunday, July 27, 1930, at 10 a. m. Each church is entitled to one delegate at large, and one for each ten members or major fraction thereof.

C. S. Prout, Pres.
W. H. Jones, Sec.

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This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or to return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

The Missions Round Table

BY E. KOTZ

THE small Polk Hall, with a capacity of 300, soon proved too small to hold all those who wished to study mission problems with us. The interest seemed to grow continually, until it seemed as if the sister who stated that the missions round table discussions were among the most interesting and helpful of all the meetings, expressed the feelings of at least a good portion of the delegates.

The topics for discussion, as listed in our agenda, were the following:

1. Why Must Christ Be the Center of Our Missionary Message?

2. Missions: Soul Winning the Main Objective.

Discussion:

a. How can we hold this before every type of worker?

b. Not Westernize, civilize, but Christianize.

c. Avoidance of "foreign" slant to the gospel message.

3. Developing Self-Support in the Mission Fields.

4. Developing Native Leadership in the Mission Fields.

5. Why Is It Necessary to Preach in the Vernacular?

Discussion:

a. Language study: intensive but not exclusive.

b. Language examinations.

6. What Should Be Our Attitude Toward Native Customs?

Discussion:

a. Native sense of propriety and politeness.

b. Dowry, divorce.

c. Circumcision, polygamy.

7. The Call,—for the Post, Not for the Man Only.

Discussion:

a. Specifications.

b. Last-minute changes.

8. Furlough Policies.

Discussion:

a. Length of term in field.

b. Length of furlough term.

c. Visiting parents in two continents.

d. Furlough policy regarding nationals married to foreigners.

e. Medical examination before returning.

9. Permanently Returning Missionaries.

Discussion:

a. Should there not be counsel with General Conference before workers are returned home permanently?

b. Definite understanding with worker before leaving field.

10. How Can the Home Base and Field Co-operate in Persuading Our Appointees to Make the Mission Work Their Life Work?

Home Base.

Mission Field.

11. Our Missionary Approach.

Discussion:

a. Studying the viewpoint of nationals and natives.

b. Love and kindness the most necessary qualities.

12. The Medical Missionary.

Discussion:

a. Turning the contact to soul-winning advantage.

b. The place of medical mission work in the foreign field.

c. The itinerating medical missionary.

d. Hospital base.

e. Dispensary unit.

13. What Shall We Attempt by Way of an Educational Program in the Mission Field?

a. For the children of native believers.

b. For the children of missionaries.

It was indeed a great joy to all of us to listen to the helpful instruction and the counsels of our experienced missionaries. They led us right into the heart of the problems that daily confront the home board, as well as the workers in the field.

As C. K. Meyers said at the close of one of the sessions: "It is the missionary who lives with the natives, and not the one who keeps aloof, that will win souls for Christ." This was the tenor of practically all speeches made at the round table. The discussion will be incorporated in the new Missionary Handbook for use by appointees to foreign service and mission study classes in our colleges.

May the Lord bless all those who wish to share with others the best we have—Christ.

Here and There at the Conference

BY CARLYLE B. HAYNES

As the visitors say "good-by" and start on their homeward ways, their united and enthusiastic testimony is that this has been the greatest and best gathering Seventh-day Adventists have ever held.

DURING these three remaining days most of the business of the Conference will be transacted. The pressure has been so great during these past days that the Committees on Plans and Distribution of Labor have scarcely been able to hold a meeting. They are hard at work now, and the business will soon be rolling in.

THE great gathering is breaking up. The high point in attendance was reached on Sabbath and Sunday, June 7 and 8. There are still three more days of the session, but one can hear "good-bys" being said, see loaded automobiles pulling out for many States, and feel that sense of sadness which always comes as we approach the end of a great meeting like this.

AN excellent exhibition of memorizing Scripture was given at the morning Bible study on Monday, June 9, when W. W. Prescott, in his impressive study of "Christ on the Cross," quoted verse after verse of Scripture, in Old and New Testaments, without once looking at the Bible. He by no means intended to give such an exhibition, for his mind was clearly dwelling on the glorious richness of his theme, and not on the way he was presenting it. In addition to moving us to a closer friendship with Christ Jesus, his study created a great desire in our hearts to live so constantly with the Book of God that its words will live in our minds and hearts, and become so familiar to us that its words may always be recalled to our memory.

WHEN the General Conference closed four years ago in Milwaukee, there were eight divisions in the General Conference. This General Conference closes with twelve divisions. Four new divisions were created at the Springfield, Mass., Fall Council in 1928, out of the old European Division. Two new divisions were created here in San Francisco out of the old Far Eastern Division.

Nor only is the regular press of San Francisco continuing to give much publicity to this great gathering, but some of the foreign-language papers as well are printing news about us. The Chinese paper, which serves Chinatown here, gave the Conference a good write-up a day or two ago, having been especially interested because of the Chinese delegates who are attending this session.

SPECIAL police protection has been provided the Conference at the street intersections around the Auditorium, which has been of special help as the thousands in attendance have gathered to or departed from the various meetings. San Francisco has certainly done all in its power to make us feel welcome and to care for our welfare.

WHEN the General Conference session closed four years ago, there were nine vice-presidents of the General Conference, one each for the eight divisions and one general vice-president. As we close here in San Francisco, there are fifteen vice-presidents, one each for the twelve divisions and three general vice-presidents.

The roll call of divisions now is: North American, South American, Inter-American, Northern European, Central European, Southern European, Soviet Russia, African, Southern Asia, China, Far Eastern, and Australasian.

A DELEGATION photograph of each overseas division present at the Conference, with the exception of Australasia, has been published in the General Conference numbers of the REVIEW.

It is with regret that the photograph of the Australasian delegation does not appear. This is due to the fact that the former vice-president of the Australasian Division, C. H. Watson, was elected General Conference president, and following his election, his time was so taken up that he found it impossible to meet with the Australasian delegation for the photograph, and the representatives from the Australasian Division did not wish a photograph published with Elder Watson omitted.