

The Advent and Sabbath

Review and Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 113

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No. 28

The Morning Bible Study

Monday, June 1

The Heart of the Gospel

By W. W. PRESCOTT



W. W. Prescott

I HAVE a personal message for each one here, and I wish to present it in such a direct and simple way that it will be easy for every one to accept. It is not sufficient for us merely to hear. We must each appropriate the message which is brought. It is interesting to

hear lectures about good food. It is interesting to see a display of suitable food, but one might starve while hearing about food or while simply looking at food. We must eat the food if we are to live thereby. So it is with the word of God.

The prophet Jeremiah testified, as recorded in the fifteenth chapter and the sixteenth verse of his book, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Jesus said, "I am the bread of life." In the same connection He said, "As the living Father sent Me, and I live because of the Father; so he that eateth Me, he also shall live because of Me." Some thought this was a hard saying, and they drew back, but He said to them, "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." So this morning let us eat the word.

Let us by definite decisions accept the truth as it is in Jesus.

The first scripture to which I wish to direct special attention is found in the Epistle to the Galatians, chapter 2, verse 20. I bring it to you not as a text for exposition, but as a personal testimony, a confession of faith. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me."

This is the personal gospel. This is the gospel of experience. You note what is involved in it—crucifixion of self, faith in the living Christ, acceptance of Christ to live His life in us. Now, this is Christianity. This is the reality. We may speak many words. We may discourse at length on the beauties of the gospel, but unless we definitely accept the gospel, the truth as it is in Jesus, it will not avail for us. Our personal faith must lay hold upon the person, and by our acceptance of His experience we must enter into that life which is life indeed.

The Indwelling Christ

Now I wish to testify to the gospel of the crucified, risen, ascended, glorified Christ; the gospel of the crucifixion, the resurrection, the ascension, and the indwelling Christ. I place special emphasis upon this last phase. These other things are absolutely essential to our experience, but unless we enter into this experience of the indwelling Christ, His death, His resurrection, His ascension, and His glorification will not avail to us as our gospel deliverance from sin.

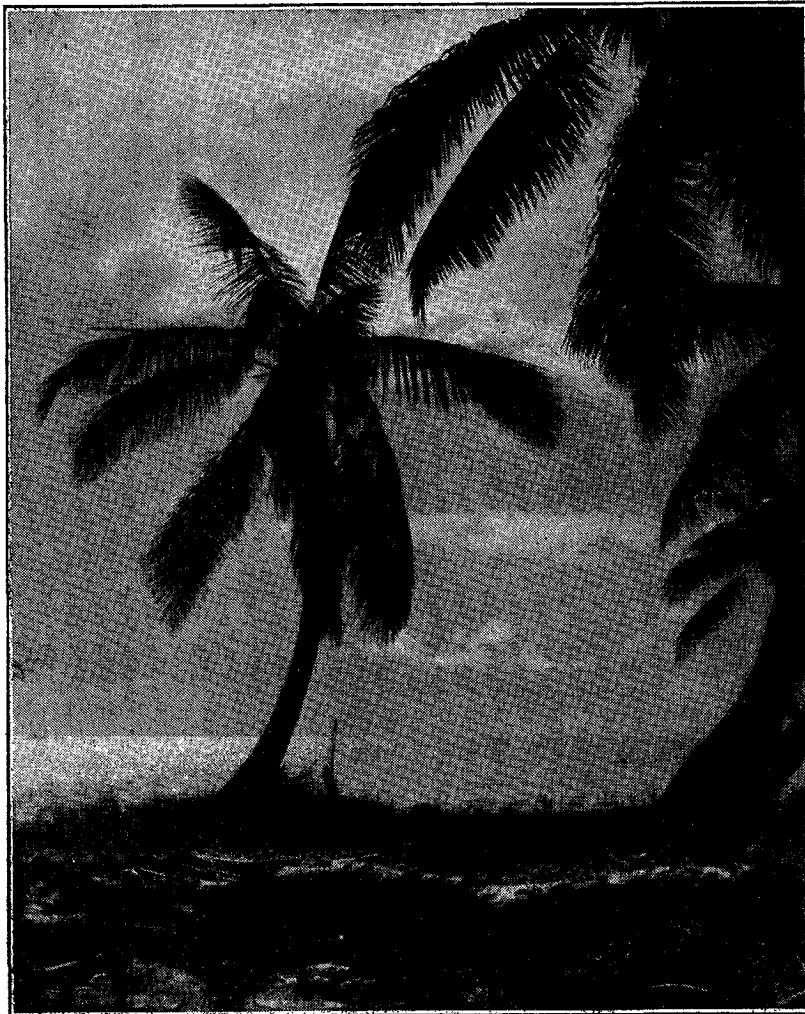
I have been crucified with Christ. I have given up the old life just as surely

as we must each lay down the physical life in literal death. We must die with Him. But the experience must go on. Not only do we die with Him, but God, because He is rich in mercy with the great love by which He loved us when we were dead by our trespasses and sin, made us alive together with Christ, and raised us up with Him, and made us to sit in the heavenly places in Christ Jesus.

Now, having entered into this experience, we may say our citizenship is in heaven. I desire to bring such a message to you this morning as will enable you to enter into this experience in a very definite way; to surrender all to Christ, to die with Him, to be raised with Him, to ascend with Him, to be made to sit in the heavenly places in Christ Jesus.

Now, this is a real life. It is the life which is life indeed. I wish to emphasize to you the different phases in the progress of the gospel. As we read the Scriptures, first we have Christ in promise and prophecy. The apostle Paul testified to this in the first chapter of Romans, verses 1-3, when he said: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which He promised afore through His prophets in the Holy Scriptures, concerning His Son"—the gospel of God, promised through the prophets concerning His Son. Christ in promise; Christ in prophecy. Then we have Christ manifest in the flesh. Galatians 4:4: "When the fullness of the time came, God sent forth His Son, born of a woman"—Christ manifested in the flesh. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us (and we beheld His





H. A. Roberts

A Florida Palm Tree

glory, glory as of the Only Begotten from the Father), full of grace and truth."

Note the words given to us in the Epistle to the Galatians, the third chapter, verses 13 and 14. Here we learn the goal of the redemptive work of Christ. "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree. That upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith."

Observe the two purposes here set forth: first, that we may enjoy the blessing of Abraham (the blessing of Abraham, as you know, is righteousness by faith); second, that we may receive the Spirit,—that we may receive the Spirit through faith. Now these two things are not separated. There can be no righteousness by faith apart from the gift of the Spirit. There can be no real gift of the Spirit apart from the manifestation of the gift of righteousness in the life. And here we have the heart of the gospel. Here we have the third angel's message in verity,—righteousness by faith through the indwelling of the Spirit; righteousness imputed to us for the forgiveness of our sins through the sacrifice of Christ; righteousness imparted to us through our acceptance of the Lord of righteousness; righteousness imputed to us as our title for heaven; righteousness imparted to us as our fitness for heaven.

Now I wish to emphasize especially the personal experience of the indwelling Christ through the impartation of the Spirit. This is the greater privilege. You remember that Jesus said to His

disciples just before His crucifixion and resurrection, "I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you." How many of you wish that you could have lived here on earth in the time when Christ dwelt here? That was a great privilege. Note His own words concerning that period: "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not."

It was indeed a time of privilege when He was here on earth in the flesh, but He said it was better for His disciples, better for the believers, better for us, that He should go away and should send the Comforter. Note His own statement concerning the coming of the Comforter in the Gospel of John, chapter 14, verses 15-20: "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth." Remember He said, "I am the truth." The Spirit of truth is the Spirit of Him who said, "I am the truth." "Even the Spirit of truth; whom the world cannot receive." Why? "For it beholdeth Him not, neither knoweth Him." Now let me ask you, If we cannot receive Him because we are not privileged to behold Him with the natural eye, how much better are we than the world—"whom the world cannot receive, for it beholdeth Him not, neither knoweth Him; ye know

Him; for He abideth with you, and shall be in you"?

A Higher Experience

Now, note this transition: Up to that time "with you," from that time "in you." This marks a great transition in the gospel experience. It marks the entrance into a newer, a higher experience. "I will not leave you desolate: I come unto you,"—a personal presence of the Lord, the Spirit. "In that day [when the Comforter shall come] ye shall know that I am in My Father, and ye in Me, and I in you."

Now, dear friends, that is the gospel—the real presence of our Lord, not simply among us. In olden time Jehovah said, "Let them make Me a sanctuary, that I may dwell among them." Now "among" is changed to "in." We are a temple of the living God, as God said, "I will dwell in them, and walk in them." Now if you look up the scripture you will find it reads, "I will dwell among them, and walk among them." But in interpreting this scripture after the incarnation, after Christ had taken the flesh, after the Spirit had dwelt in man, "among" is changed to "in." "I will dwell in them, and walk in them."

"In that day ye shall know that I am in the Father, and ye in Me, and I in you." This personal, intimate fellowship with our Lord is made possible by His incarnation, His death, His resurrection, His ascension, and His outpouring of the Spirit.

Now let us note the definition of Christianity in three words from the Scripture. "Christ is all." Col. 3:11. That is Christianity. Christ is all. Note the words in the Spirit of prophecy, "Gospel Workers," pages 282, 283. "Christ is Christianity." Note the three words of the Scripture, and the three words of the Spirit of prophecy. "Christ is all;" "Christ is Christianity." But the Christ who is Christianity is the Christ who conquered death, who is risen from the dead, who is ascended, who is descended in the person of the Holy Spirit, the Comforter, to dwell in the believer.

How few know what Christianity means. It is not something put on the outside. It is a life inwrought with the life of Jesus. It is the most intimate personal fellowship, the fellowship of life with life, the fellowship of spirit with spirit. And note the result of this union.

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"He that is joined unto the Lord is one spirit." Now this is the most intimate fellowship possible. We enjoy fellowship one with another, but when I look into your face, you may smile to me and you may speak beautiful words; while inside there may be heaviness of heart and great sorrow, and I cannot enter into that fellowship of heart with heart and spirit with spirit with you. I know you only as I see your face and behold your actions. But this fellowship is closer than is possible between human beings: it is the absolute fellowship of life with life, of spirit with spirit, of personal indwelling in which we share God's very life.

Conscious, personal oneness with Christ is Christianity. "If we consent,"—I read now the words of the Spirit of prophecy—"If we consent, . . . He will so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses." The presence of the indwelling Christ does not destroy our personality, does not do away with our choice, does not override our will. It leaves us absolutely free, and yet so perfectly united with Him that in obeying Him we shall be but carrying out our own impulses.

"O will, my will, to will Thy will
And then to will is best.
The willing will that wills God's will
Will in that will be blessed."

A New Era of the Spirit

Now note that as the result of the personal advent of Christ, His work here, His ascension, and then His work as High Priest, we enter upon a new era of the Spirit. Remember His own words in John 7:37-39: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

O, you ask me at once, do you mean to say that there was no Spirit until Pentecost? No, I don't mean any such thing. From the very first chapter of Genesis we read of the work of the Spirit. What, then, does Jesus mean when He speaks of the Spirit which they that believed on Him were to receive? Ah, when Jesus came in the flesh, the Son of God became the Son of man, the God-man. He was filled with the Spirit. When He ascended on high He poured out the Spirit. The apostle Peter testified on the day of Pentecost, after he had spoken of the death of Christ, "This Jesus did God raise up, whereof we all are witnesses. Being therefore by 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."

Fellowship With God

The purpose of fellowship with Christ is the restoration of that experience which man enjoyed before sin came into the world. Before sin came into the world, man could hold uninterrupted fellowship with God. The gospel takes care of sin, removes it from us, and restores the privilege of intimate personal fellowship with God. So the apostle John, at the close of his long experience more than threescore years after the death

and resurrection of Jesus, with whom He was so intimately associated on earth, wrote his letter to the church in which he said, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." 1 John 1:3.

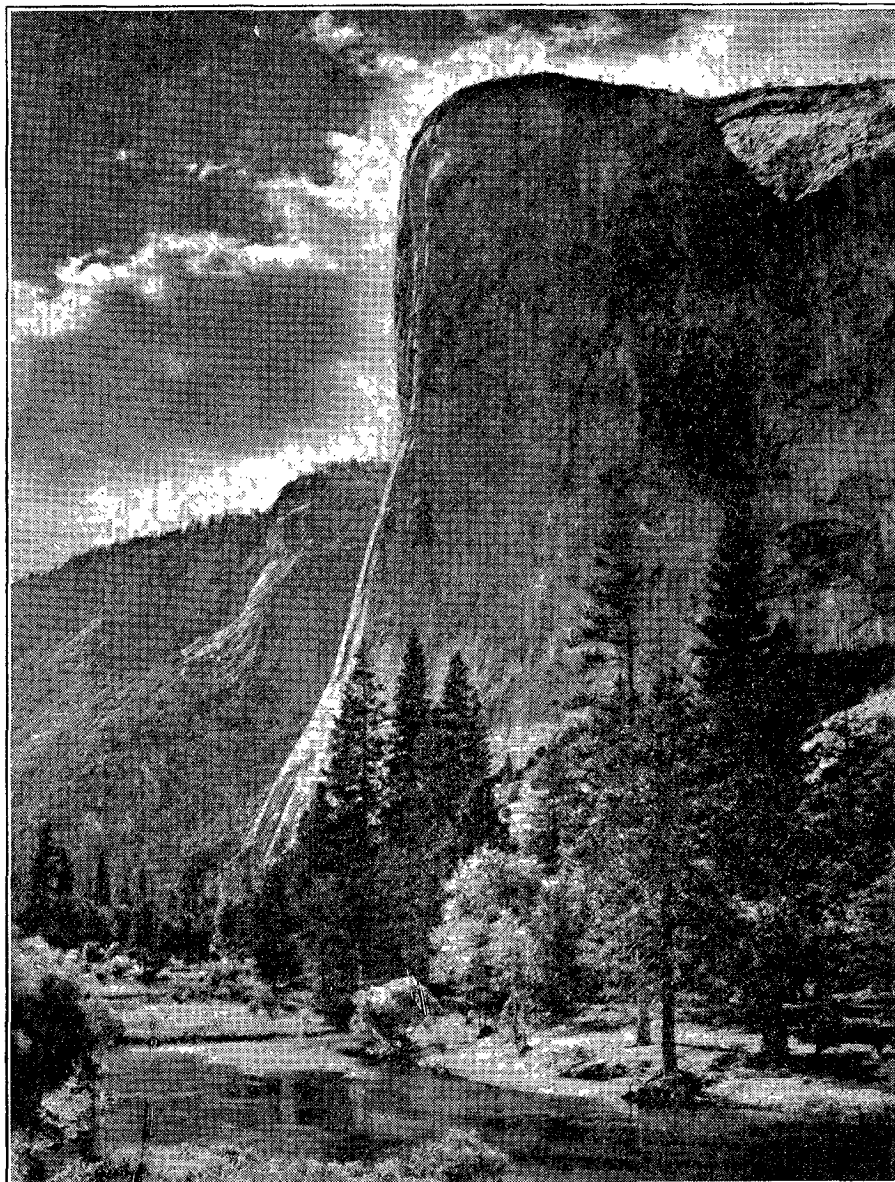
This is the personal experience of the gospel of Christ. Now note for a moment how this blessing is received. It is received by believing. Have you ever thought of this? We have five senses: hearing, seeing, taste, smell, and feeling. With these five senses we recognize earthly things. We know they are here. But not one of these senses nor all of these senses combined enable us to know Jesus Christ. How then do we know Him? We know Him by the sixth sense—faith. Faith is the sense by which we recognize and by which we receive the Lord. When Peter spoke in the house of Cornelius, the first recorded sermon given to the Gentiles, he said that while he was yet speaking the Holy Ghost fell upon them. When called to account for this, he testified and said, referring to that outpouring of the Spirit upon the Gentiles, "God gave unto them the like gift as He did also unto us, when we believed on . . . Christ." When the apostle Paul found certain believers at Ephesus, he said to them, "Did ye re-

ceive the Holy Spirit when ye believed?"

It is the privilege of every one to receive the Holy Spirit by believing on Christ. But mark, we must believe on the ascended, and exalted Christ. Such faith accepts Him, gives up the old life, surrenders all to Him in order to receive Him, offers our bodies as a living sacrifice, holy, acceptable to God, which is our spiritual worship. Such faith absolutely denies self and says of self, as Peter said of Christ that day when he denied Him, "I know not the man." This is the privilege of the personal gospel of Christ.

Note the privileges to be enjoyed in this dispensation of the Spirit: the life of victory over willful sin, receiving the conquering Christ. He said to His disciples, "In the world ye have tribulation: but be of good cheer; I have overcome the world." We read in the letter to the church of Laodicea, Revelation 3:21, "He that overcometh"—he that conquereth—"I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne." The Christ whom we are to receive is the conquering Christ. Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

It is no sin to be tempted. Christ was tempted in all points like as we are, yet without sin. But it is our privilege, when tempted, to conquer. Remember



Herbert Photos

El Capitan, Yosemite, California

the experience of those three young Hebrews down in Babylon who refused to bow down to the image, although they were threatened with the burning fiery furnace. They said, "If it be so, our God whom we serve is able to deliver us. . . . But if not, be it known unto thee, O king, that we will not . . . worship the golden image." They were thrown into the burning furnace, and what then? The king looked in and said, "Did not we cast three men . . . into the midst of the fire? . . . Lo, I see four men, . . . and the form of the fourth is like the Son of God." Mark this experience: when we enter the furnace in our experience of remaining loyal to Christ, we find Him there with us to bring us through safely. This is the experience of genuine Christianity.

"My Witnesses"

We receive power for witnessing when we receive the Holy Spirit. Christ said to His disciples just before He ascended, Acts 1:8, "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses." Note the word "witnesses." Now don't read "Ye shall be My warriors," and don't act upon the basis that our part is merely to argue the truth. No, "ye shall be My witnesses." A witness must tell what he knows. Suppose you were a witness upon the stand and the judge called upon you to testify and you said: "The other day I heard a man say that this man—" "You are not here," I fancy hearing the judge say, "to tell what you heard somebody tell about this man. You are here to tell what you personally know about this case." "Ye are My witnesses." We are to relate our own experience. Peter said, you remember, in speaking of the house of Cornelius concerning this Christ, "He charged us to preach unto the people, and to testify."

Now I say to you, my dear fellow workers, don't stop with the preaching. He charged us to preach. Certainly we are to preach, but not only are we to

preach—we are to testify the gospel of the grace of God. We are not only to talk about the kingdom and the King. We are to testify the kingdom of God with the King dwelling in our own hearts.

Remember the experience of the apostle Paul, when he besought the Lord thrice that the thorn in his flesh might be taken from him. The answer came, "My grace is sufficient for thee: for My power is made perfect in weakness." The response was, "Most gladly therefore, will I rather glory in my weaknesses, that the power of Christ may rest upon me." Now this experience is the only way by which we can testify the gospel of the crucified, risen, ascended, indwelling, and coming Saviour. This is our message, and it is to be given, not in forceful words of wisdom, but in demonstration of the Spirit and of power.

May I ask you a personal question, just as if I sat right beside you and looked you right in the face? Have you surrendered the old life to Christ? Say "yes" to the Lord. Have you surrendered, absolutely surrendered, the old life to Christ? Yes. Have you received the Holy Spirit? Have you really received the Holy Spirit? Do you know Christ and the power of His resurrection? Are you prepared to meet our Lord with joy? Are you personally prepared, so that if He should come this very day you would say, "This is the Lord; we have waited for Him, we will be glad and rejoice in His salvation"? Can you testify, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me"? "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen."

must know something about the story of that Old Testament in the Mongolian language."

"Oh," he said, "I know all about it, for I was the one who lent the copy of the Old Testament to your people in order that they might make that handmade copy."

So you see how from the two ends of the world we pick up these threads that, woven together, make a story of surpassing interest to our workers out in that part of the field.

I am thankful today, my friends, for the work of this great agency, the British and Foreign Bible Society. As a people in many parts of the world we are deeply indebted to this organization for the great work they are doing in publishing and circulating the word of God.

It is a pleasure to have with us today Dr. J. B. Taylor, who comes as the representative of the British and Foreign Bible Society. We welcome him, and assure him that as a people we dearly love the word of God, and that we are pledged to its circulation. It is our desire and purpose always to encourage people everywhere to turn to the word of God, to study it, and to make it indeed a lamp unto their feet and a light unto their path. I will now call upon Dr. Taylor to address us in behalf of this great society and in behalf of the word of God. Dr. Taylor.

DR. J. B. TAYLOR: Mr. Chairman, Mr. President, veterans, representatives, and visitors to this great World Conference. I bring you greetings from the British and Foreign Bible Society. I feel my responsibility today in occupying the time of this session, in being permitted to address an audience of thousands of people—serious, sincere, earnest Christian people—who have consecrated themselves, as you did last Friday night and as you did again yesterday morning, to a revival of true godliness as the greatest and most urgent need of the times. I surely dare not waste a moment nor speak a trivial word. I must be true to you. I must be true to the society I represent. I must be true to my God, whose humble follower I am.

Your President stated on Friday evening that this is the greatest World Conference in your history. The British and Foreign Bible Society extends congratulations, and prays that this may be not only the greatest in numbers, but the greatest World Conference you have ever had in spiritual power.

Do I understand that you have gathered here from lands where, as heralds of the gospel message, you are telling the people the story of redeeming love in 573 languages? If the prayers of those who reconsecrated themselves yesterday and Friday evening are from the heart, and are backed up by the prayers of the one-half million of your people in those lands, then I am sure that Heaven will answer and the Holy Spirit will come upon this gathering. May it be the greatest in spiritual power that you have ever known. May this be your upper room, where with one accord you are awaiting the descent of the Spirit.

The British and Foreign Bible Society congratulates you upon your achievements of the past. This is the third time it has been my privilege to be welcomed to your General Conference session. I shall never forget the impression made upon my heart at Milwaukee ten years

Proceedings of the General Conference

Twelfth Meeting

MAY 31, 1936, 3 P.M.

CHAIRMAN, W. H. BRANSON.

The opening song, "Give Me the Bible," was announced by R. P. Robinson, of the Belgian Congo.

The Scripture lesson, Isaiah 58, was read by B. M. Heald.

Prayer by C. B. Haynes.

A solo was rendered by Janet Fessler, of New Jersey, "How Beautiful Upon the Mountains."

W. H. BRANSON: The first item to be considered this afternoon is one that pertains to the work of the British and Foreign Bible Society. We are very happy that one of the representatives of this society has come to be with us for a part of this Conference, and J. L. McElhany, our General Conference President, will introduce him to the audience.

J. L. McELHANY: Just over a year ago I traveled with Dr. H. W. Miller, president of the China Division, from Peiping up to Kalgan, on the border of Mongolia. As I was being shown about our mission premises there, I was interested to see the little printing establishment where our

literature is being prepared for our work in Mongolia. But I was particularly impressed when there was brought out for my inspection a very precious treasure, —a copy of the Old Testament in the Mongolian language. They keep it as a very treasured possession; and indeed well they may, for it is impossible in these days to secure a copy of the Old Testament in the Mongolian tongue. I think many years ago there was an edition published, but it is not now available. When our work entered Mongolia, the need for such a book became evident, and the only way that need could be supplied was to borrow a copy of the Old Testament and have one made by hand. So Dr. Miller stood there that day with two of our Mongolian workers and inspected that book. It was a thrilling moment indeed to see the interest manifested.

A few weeks ago I was returning from Europe to America. On the boat I met a representative of the British and Foreign Bible Society whose residence is in Kalgan.

"Well," I said, "you must know something about our work in Kalgan, and you

ago. At that time I learned with joy that your work was in printed form in 114 languages, and in yet 100 others the spoken message was being given. I learned in this Auditorium six years ago that your 114 languages had increased to

ventions, all the new ideas and changes and bewilderment and improvement which have taken place in this world, Christians everywhere have recognized that those 132 years have been the greatest in human history, and withal 132

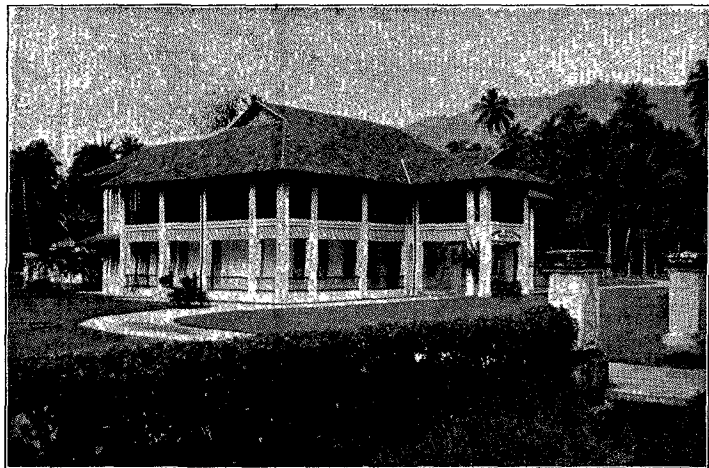
merchant, during which time he found a Chinese who was willing to risk life itself to teach him those strange sounds of the Chinese language, knowing that one who taught a "foreign devil" the language of the Celestial Empire was liable to lose his head at any moment.

Having mastered the speech, he found it necessary to make a grammar, and then a dictionary, thus laying the foundation for the translation of the Bible into Chinese. In 1823 the first Chinese Bible was completed, and today, in the Celestial Empire, the British and Foreign Bible Society is issuing the book in thirty-one different dialects. Summing up for Asia, we publish in 207 languages; and at this moment are preparing for publication in nearly forty others.

Thank God for a Dr. Livingstone, who consecrated his life to the task of bringing the light to dark Africa. We have given God's book to the African folk in 262 languages, eleven new ones last year, twelve new ones the year before, and we are preparing further translations for Africa in nearly 200 tongues today.

In the islands of the South Seas we have printed the book and are circulating it in 96 languages.

Now, what has this meant for the world? Did you hear those brethren yesterday? Did you hear our Tamil friend from India? Did you hear our brother from Sierra Leone? Did you hear those from South Rhodesia,—triumphs of divine grace, and in some instances masters of our English tongue? Have you thought of what was necessary in the conversion of the Bible into the languages that these men speak? You have seen the triumphs of divine grace in human character, but it is as necessary to convert the speech of a people as it is the character of a man. You have work in the Mosquito tongue of Central America, but those people had no word for



Penang Sanitarium and Hospital, Penang, Straits Settlements

155; and that the spoken message had increased from 100 to 239, a total of 394. We rejoiced. We congratulate you today that the printed page of your publications has increased to 169 and the spoken message to 404, or a total of 573 tongues in which you are giving the message to the world. Surely your first leaders planted better than they knew.

It has been so also with the British and Foreign Bible Society, whose greetings I bring to you today. In the calendar of modern Christendom, March 7, 1804, marks the birth of the British and Foreign Bible Society; yet, important as we believe it was, that event received very scant public notice. In fact, we may search the pages of the British press of that day, and find no reference to this occurrence. Men's thoughts were preoccupied and distracted by other events that they thought important. Kant, the greatest philosopher of Europe, lay dead at Koenigsberg. Soldiers and statesmen of Britain were watching in feverish suspense, for they had seen Napoleon Bonaparte pick up the crown of France with his sword. He was right then massing his troops and transports on the south shore of the English Channel, waiting for what he called a four hours' fair gale that he might land his forces in Britain. On the British side fagots were piled on the southern promontory. Eager eyes were watching for the approach of Napoleon's ship, and watchers were placed with fire ready to touch off the fagots in order that the broadcast of Napoleon's arrival might be made in Britain. It was at such a time that the British and Foreign Bible Society was born. It was not a time of peace, as was the time of the Saviour's birth, but a day of adversity, a day of suspense, a day of dread war.

Even among Christian people there were very few that seemed to realize that the founding of the British and Foreign Bible Society was the planting of a sapling that would grow and flourish, until today its broad roots spread beneath the sea and its branches sweep the world.

Since that morning the flowers have bloomed and faded in 132 springtimes, and as many harvests have been reaped and gathered in; but above all the discoveries, all the advances, all the in-

years of triumph for the gospel of our God.

From our humble beginning in 1804 we have grown, until today people speaking 705 languages may now read the blessed Book of God in the tongue in which they were born. Of the 705 languages in which this one society now prints God's word, ninety-three relate to Europe. These are by no means all the languages that Europe speaks, but there are ninety-three languages that have their origin in Europe. We have not confined ourselves, however, to that land. We reached across the border into Asia when our society was only three years of age. Going into India at a time when even the British flag would not permit a missionary to enter, we had to land under a strange flag. But the day soon



Temporary Bush House Erected by T. Tranberg in Opening Work Among the Konno Tribe, Sierra Leone

came when British protection was offered, and the work of the Bible Society has gone forward in triumph, until we are publishing God's book for India in more than 110 languages. The same year that we entered India found us trying to get into China. I was delighted with Dr. Chü's remarks yesterday, his splendid use of English; but when the Bible Society sought an entrance into his country, the "foreign devil" was not permitted, and we had to land our agent on a little island some distance from the shore. Here for three years he had to remain in hiding in the cellar of a

"sin." Nor had they a word for "angel" or "devil." They had no word for "God." So how could you teach them the Lord's prayer? They had no word for a dozen of our ordinary expressions, not to mention the theological expressions one finds in the Bible. But that language was converted, until one man said, "You have taken our tongue which, as we knew it, could express only the vilest of human thought, and you have made it a language of heaven."

When your first church was organized in 1844, the British and Foreign Bible Society were sending out Scriptures at

the rate of one every twenty-five seconds. At the end of seventy-five years our rate of issue had increased to one copy every nine seconds. At the end of 100 years we were issuing Scriptures at the rate of one copy in every five seconds. Today, under the blessing of God, in every three quarters of a second we are issuing a copy of the Scriptures, or eighty copies every minute throughout the year. Last year we issued in thirteen new languages and circulated nearly 12,000,000 copies of the Bible. Since our beginning in 1804, we have circulated 475,000,000 copies of the blessed word of God.

We want to thank you today for the privilege you have given us of speaking to this audience. We wish to thank you for the practical support you have given the work of our society.

W. H. BRANSON: Just at this point I wish to call upon J. L. Shaw, Treasurer of the General Conference, to say a word.

J. L. McELHANY: I move that such a contribution to the work of the British and Foreign Bible Society be made.

The motion was seconded and carried.

J. L. SHAW: I have great pleasure, Doctor Taylor, in presenting you with this check for \$500. It is a small amount, but it represents our appreciation.

DOCTOR TAYLOR: This is the third time you have done this. I do appreciate it. I can only say from the depths of my heart, God bless you all. We place before you today all our Scriptures in 705 languages, upon which you may draw for your work, and as our work increases, a larger supply will be available to you.

J. L. SHAW: God greatly bless Doctor Taylor.

W. H. BRANSON: We are to have another interesting feature. There are a number of people here who perhaps were not with us yesterday and who did not hear the nationals from the various

they labored and read prayerfully for the true meaning of the word. They found the Seventh-day Adventist message. They started to keep the Sabbath. So when this company of about twenty members was discovered by our colporteur, they were ready for baptism.

Let a man alone, give him the word of God, and under the influence and inspiration of the Holy Spirit and the ministry of the holy angels, who have been sent to minister to them that shall be heirs of salvation, sooner or later he will find the truth. The onward march of truth is like a resistless tide. Nothing can impede its progress. Neither the devil nor his legions, nor the powers of the church or the state, can put a stop to the onward progress of God's blessed word.

In the Philippines the people are coming by the hundreds, so that for the last few years we have made an average yearly increase of 1,000 members. This



Publishers Photo Service, N.Y.

Bamboo Raft Used as a Ferry Across the Sumag River, Philippine Islands

J. L. SHAW: I believe Doctor Taylor knows that the Seventh-day Adventists greatly appreciate the work of the British and Foreign Bible Society. We count them our allies in the mission field. They go forth distributing the word. We follow hard after, teaching that word to the people. Not only do we regard them as our allies, but we regard their work as a providential work of God. We believe that more than 100 years ago God had a great purpose in view when the work of the British and Foreign Bible Society was started, and we glory with them in the great and good work which they have done.

From year to year we do have a part in the work of this society. Each year at our Autumn Council we make an appropriation to them. We wish it were much more than we are able to give, but we do what we can in conjunction with our other work. We are wondering if the Conference is not willing to make an additional appropriation. I have a check here for \$500. I should like to present this check to Doctor Taylor, if you will permit me to do so; but we need your action as delegates. What is your pleasure?

fields bring their messages to us. So this afternoon we will take a few moments to hear from two of our men who were on the platform yesterday. One of these is R. R. Senson, of the Philippine Islands, Bible instructor in our college there.

R. R. SENSON: Isaiah, the prophet of God, prophesied many years ago that before the end comes the isles shall wait for His law. We of the Philippine Islands waited for many years for this law.

Again He said, "They shall not be ashamed that wait for Me." We are thankful that at the beginning of the American occupation in 1898 the British and Foreign Bible Society sent their messengers of peace to circulate the word of God. It was not long until a few Filipinos followed their conviction to stand against the established religion of the state, and bought this blessed book. Not so very long ago we discovered in the heart of the mountains, far from the haunts of civilization, a native family that had purchased this book. In fear of the authorities, they had hid themselves so that they might read it. Out there alone, without any companions, without any instructors,

presents to us the tremendous responsibility of shepherding and establishing this people. We are happy, however, for the institutions of learning that you have gladly provided for the training and instruction of the Philippine youth, so that they may in turn become teachers of righteousness.

At the outset of the last school year, which began in June, the president of the college, L. M. Stump, made a very impressive appeal to the student body, and presented their responsibility to share their blessings with others in other islands beyond the boundaries of the Philippines. At the close of his address, thirty young people stood and pledged before the congregation that they were willing to go anywhere, wherever God calls. And these became the nucleus of our first foreign mission band in the Philippine Union College.

But there is a responsibility that I want to place before my brethren here in America again, and that is that we still need your support, we still need your sons and daughters to help train native leadership, so that they may in turn go and teach other people that know not the blessed truth.

W. H. BRANSON: H. Wilson, a native minister of Sierra Leone, who brought a good message yesterday, will speak to us again today.

H. WILSON: Brethren and sisters, believers in the advent message, once more I rise to bring you the thanks and the greetings of the thousands of believers in West Africa who have learned to love this message and who are looking forward to the coming of the Redeemer. Our Lord Jesus, when He was here on earth, made a statement which is the test of every religion, of every organization, of everything that claims to lead mankind. He said, "By their fruits ye shall know them." Our people in Africa are becoming acquainted with the advent message by its fruits. It is putting the Bible into our hearts and a song of victory on our lips—victory over sin, victory over the works of the devil, victory over superstition, victory over everything that is degrading, everything that is devilish. Praise God for this blessed advent message!

There are many things we have to overcome in Africa. It seems to me that the devil has made Africa his seat. In every way possible he is trying to hold down my dear people, through secret societies, through witch doctors, and the like. Now there is one secret society in my part of the country in which the young men are taken and their backs are lacerated as they are tortured to initiate them into this wicked cult. They are taught many vices in which only heathen can indulge; and when they have been initiated they are ready to do all sorts of wicked things. In another society the women learn to do many things that only Satan can teach to people who are in darkness. We also have human leopard societies made up of men who love to eat human flesh. They disguise themselves with leopard skins, and take knives, catch human beings, take them into the bush, and feast on them. I have seen several men hanged for this wicked practice. Many years ago officials used to say to the missionaries, "You cannot do anything for these people. It is useless. You had better pack up and go home." Thank God, although men cannot do anything with the African, God can do something with him.

God is working in a wonderful way. Some time ago, when L. H. Christian visited us, he said that we should try to raise our membership to a thousand. We thought that was almost impossible, but during the last two years we have been able to add 518 to our Sabbath school membership.

Once when we were visiting a town we got word from the mission office that we should embark on a more aggressive evangelistic program. I asked the chief to permit me to hold meetings in that place. He said, "Oh, no, we don't want that. We do not want to hear what you have to say." I got there about seven o'clock in the evening. He told us to get out of the town that very evening. We were driven away. Thank God, the devil cannot rebuke Jesus, but Jesus can rebuke the devil. Today we have a Sabbath school membership of forty-six in that town, and fifteen are preparing for baptism.

Our believers are very faithful. They are in the midst of heathen surroundings. They are having their troubles and their trials. I remember the believers in one town were persecuted in many

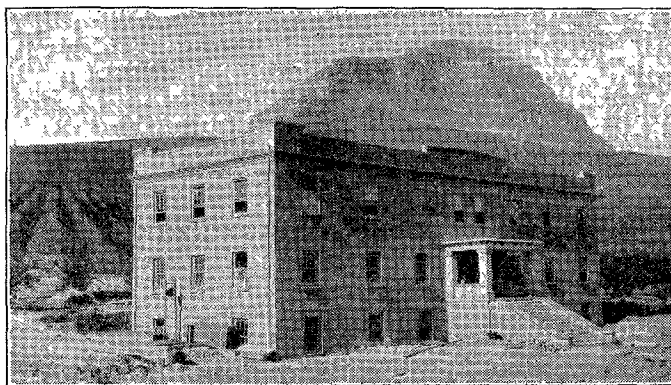
ways. I had to go to the chief and ask him to release them, and the chief said to me, "I tell you that this town does not belong to Christianity. This town belongs to me, and my word is law in this place." But still our people are faithful, and they are doing their best.

A few weeks before I left Sierra Leone we had our first camp meeting. Hundreds of believers were gathered in that meeting. As I stood and looked into the happy, smiling faces of those dear people, my heart went up in gratitude to God for what He has done in saving those people from heathen darkness. But, brethren and sisters, the work is great. We need your continual help and support that we may be able to bring more into the fold, and at last save the sons and daughters of Africa from the bondage of sin. God bless you all. Amen.

W. H. BRANSON: Surely it is wonderful what God is doing out in these dark places of the earth. It is an inspiration to me, and I am sure it is to all of you, to have brethren come to us from these

W. H. BRANSON: Elder J. F. Wright, president of the Southern African Division, is going to tell us of the marvelous advancement of the work in that field during the last six years.

J. F. WRIGHT: The Dark Continent, as it has been termed, occupies a most unique position in the realms of missionary history. That history began in a very definite and tangible way with the labors of the renowned and honored Robert Moffat, of Scotland. He arrived in Cape Town, South Africa, 119 years ago. As we turn the pages of missionary history and enterprise in Africa, we come to the year 1887, when, thank God, the advent message entered with its divine program. A. T. Robinson, here at my right, and C. L. Boyd were first to blaze the advent trail in that country. The early days of our pioneers were like the early days of Moffat and Livingstone. Indeed, our first workers faced trials, hardships, and sacrifices of tremendous magnitude. However, we thank God for their faith and their courage. We thank God for their sacrifice. And upon the



Dormitory at Helderberg College, Cape Colony, South Africa

lands as the fruitage of our sacrifice and effort, and tell us of what God has done for them and their people.

Now we are going to have a special song by the Lone Star Quartet. These young men are going to give us a little demonstration this afternoon of how they and H. M. S. Richards go on the air in their radio service.

After the demonstration by Elder Richards and the quartet, C. S. Longacre was called upon to render the report of the Religious Liberty Department.

[This report will appear in a later issue.]

Meeting adjourned, and the benediction was pronounced by J. C. Stevens, of Glendale, California.

W. H. BRANSON, Chairman.
H. T. ELLIOTT, Secretary.

Thirteenth Meeting

MAY 31, 1936, 7:15 P.M.

W. H. BRANSON: The evening is to be devoted to hearing a report from the Southern African Division. C. W. Bozarth, formerly of the Congo Union, will announce the hymn. After the hymn we will remain standing while Milton P. Robison, secretary of the division, leads us in prayer.

Hymn, "From Greenland's Icy Mountains."

Prayer by Milton P. Robison.
The choir sang, "It Will Never Grow Old."

foundation which they laid, we too have builded.

From that very early beginning God has had a tender watchcare over His work, and the message which we have espoused and which we so dearly love has moved forward with steady and increasing activity, until today we are preaching and teaching this blessed message in more than sixty different languages and dialects in the Dark Continent. What a joy! And what a joy it will be next year to celebrate—listen, to celebrate—our fiftieth year of work in the Dark Continent! Wouldn't you like to be there and help to celebrate it with us? I wish you could be. Truly it will be an event of great importance.

And now tonight, my dearly beloved, it affords me great pleasure and inspiration to convey to you at this moment the Christian love and greetings of 54,329 Sabbathkeepers. Of this number 26,167 are full-fledged baptized church members, while 28,168 are in the baptismal classes preparing for baptism and church fellowship.

Here may I present to you just one letter of greeting, out of a number that I might present to you, which will help you to understand better the tone of the greetings which I bring to you. It was only a few months ago, while I was attending the constituency meeting in the Zambesi Union at the old Solusi Mission, that one morning, following the devotional hour, twenty of our native workers called me off to one side, and said:

"Our father, you are going over to the

great gathering in America. You will meet our people from all the lands of earth. You will meet especially our people in North America. We want you to take for us the following word of greeting, and here it is: 'We thank you for the cream of your sons and daughters whom you have sent to come and work and die for us. Secondly, we thank you for the thousands of dollars you have spent on us, for we were dead in trespasses in the true sense of the word. Truly, we were without God and without hope in the world. We assure you that we pledge ourselves to be cemented together with you and the church in its ideals, in its doctrines, and by God's help to finish His work in our part of the field.'"

Brethren, that was signed by those native men there. Pastor Isaac, here on the platform, whom you heard speak yesterday, was one of those who signed

tained a wrong conception of our work in Africa, thinking that it all pertains to labor for the natives, or the black people of that country. While it is true the major portion of our work in the mission fields is for the native people, yet I am very happy to tell you at this evening hour that we have a loyal and faithful constituency of European people, comprising the fifty-six white churches and companies within the Union of South Africa and the Zambesi Union Mission territory. In other words, we have approximately 3,000 European Sabbath-keepers, and these dear brethren and sisters and youth are with you, with all their heart and devotion, in finishing the tremendous task that is committed to our charge.

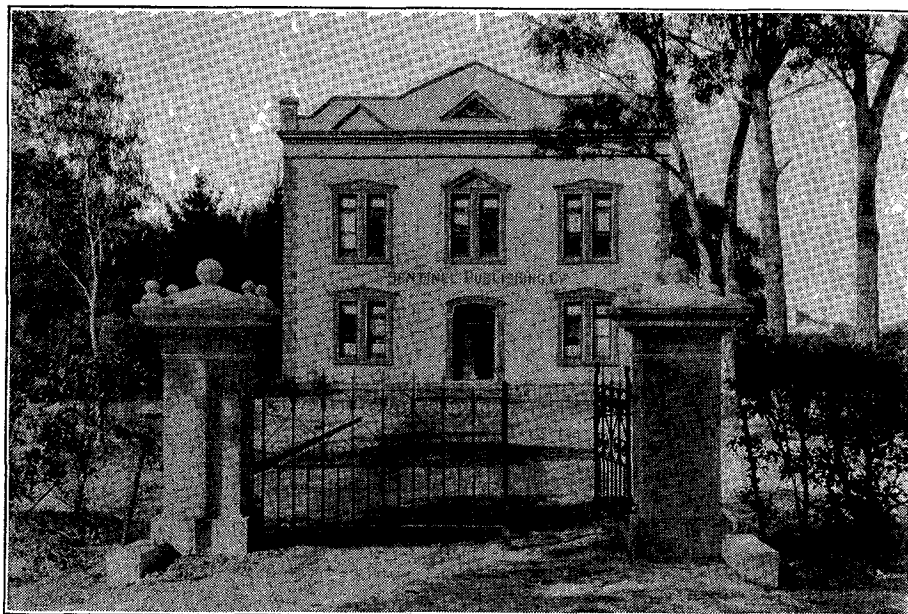
As an evidence of this, may I quickly refer to the fact that the white membership of the South African Union Conference has led the world membership

that they are transformed in life and character, proving themselves to be real Seventh-day Adventists, before the rite of baptism is administered to them. This complete transformation, which is oftentimes seen in a very, very definite way, can be better understood by an experience which I had up in that country about two years ago.

We were on our way from the Rwan-keri Mission in North Ruanda to visit our mission down on the Congo River. We had to travel about six hundred miles through a territory occupied by heathen, and some of them were very wild people. They were a dirty people. They were filthy. They were some of the most terrible human beings I think I have ever seen. Every man carried two large spears and two knives hanging from the little bark belt around his loins; and the women, as we would meet them by the way, carried one knife or two. I said to the brethren as we went along, "What does the gospel do for this kind of people?" Their answer was, "Wait and see, wait and see."

So, after we had traveled for about three days, going down into this other territory, we came to the Kirundu Mission, where R. L. Jones has spent some time. He is on the rostrum here tonight. I found a very beautiful little mission there. The workers were of good courage. The camp meeting was just beginning. I went to the little chapel that had been erected, and there, dear fellow workers, I saw the marvelous change. To my right were the Christian men, occupying half of the seats toward the back, and to my left were the women and children. Oh, how different from what I had seen by the way. They were clean; they had pleasant countenances; they had on clean clothes. Really, dear friends, you could see the transformation that had taken place. Then at the rear, back of them, were the heathen people who had gathered in.

I went down to visit the compound, and there I compared the Christian home with the heathen home, and oh, what a change! They had laid aside their spears and their knives. But the most touching scene of it all was this: After I had preached to them for several days, and had heard their testimonies, telling of their love for this message and of what it had done for them, the day came when I must leave. I was the first division worker that had ever gone into that territory. In their primitive way they looked upon me as their big chief. They wanted in some way to thank me for spending the days that it required to travel from Cape Town into their territory. They pressed around our motor-car, each one eager in some way to touch my hand or my body as an expression of his gratitude. Oh, you could see, by the beaming look upon their faces, how thankful they were. Then they stepped back, and after bidding me good-by, they sang in their native tongue that beautiful song, "God be with you till we meet again." As I left that place with tears in my eyes, I said to the brethren, "Thank God, I am not ashamed of the gospel of Jesus Christ. If it can take men like that and lift them out of the depths of heathenism and change their lives, and put into them such a faith and love for this message, you and I have no reason to be ashamed of the gospel of this message which we preach. And we have no reason whatsoever to regret having ever sent a son or a daughter to



Sentinel Publishing House, Cape Town, South Africa

it. And I want to assure you that this greeting expresses the very heartfelt thanksgiving of those dear people for all that you have done, and have enabled the General Conference to do for those who have sat in darkness in the Dark Continent.

Once more, and for the third time, the Southern African Division has doubled its membership between General Conference sessions. The net gain this time is just over 100 per cent, or 13,097 new members. It may be of interest to you to know that the last decade has been very fruitful in soul winning.

Really, dear friends, the work in Africa has, during the last few years, advanced far beyond our fondest hopes and expectations. It is nothing short of a marvel of God's grace.

And here we pause for just a moment to pay our tender respects to, and express our deep regard for, the noble workers who have fallen at their post of duty during the last six-year period. We would mention in a very special way the names of Mrs. C. E. Wheeler, Mrs. S. M. Konigmacher, and W. S. Hyatt. Truly these were noble souls. They were earnest laborers in the cause. They toiled to the utmost of their strength, and rich will be their reward in the kingdom so soon to come.

Just a moment now with reference to our European work. Some have ob-

for the last three years in per-capita giving to missions through the Forty-cent-a-week Fund. Also there has been a marked willingness to give of their sons and their daughters for service in that great mission territory to the north.

Aside from this, our European evangelists have launched forward in a strong soul-winning endeavor. In the large cities and in the smaller villages the message has been and is being proclaimed with power and success, and this soul-winning endeavor has been supported by our various departmental leaders. Not only have these gone out in soul-winning efforts as in the homeland, but a number of our lay members have conducted efforts with excellent results.

Since the call came to us a few years ago, following the 1930 Autumn Council, for a larger and a more aggressive evangelism, there has been an active response in every section of our field, and we have seen a great forward march in soul winning in our mission territory. Many efforts have been conducted.

During these efforts not only are the people instructed in all points of faith, but they must give full evidence of a transformation of life and purpose. They must not only keep the Sabbath, but they must pay a faithful tithe. They must lay aside all heathen customs. They must show that they have turned their back upon the world and all of its ways, and

Africa, or having ever given one dollar to the cause of missions.

This is only one illustration, to help you better to understand the change that takes place in the lives of those poor people. I have been asked, "Do these people understand? Do they know what they are doing? Do they stick?" I am glad to tell you, with all the earnestness of my soul, that the Spirit of God which carries this message home with converting power to their souls helps them to understand what they are doing, and it helps them to stick. If they did not, they would not be willing to endure the persecution which they must so often suffer for the sake of the truth. Many have been beaten. Many have been thrown into prison. Many have suffered the loss of all their earthly possessions. If Brother Bozarth should come forward here tonight, he could tell you of experience after experience in his field where our people have left their homes in the morning, and have gone to the Sabbath school, to come back and find their cattle driven away and all their earthly possessions taken, and in some cases their homes burned down. Yet those people stick to this message and do not give it up.

The people understand what they are doing when they accept the truth. Not only does it grip the mind, but it grips the heart. Let me say with emphasis, that we are not putting on a movement which might be termed a mass movement. No, a thousand times no. We are only trying the best we know how to win as many of these people as we possibly can, and prepare them for the coming of the Lord, and for the crisis which awaits the church. We believe that the results which we are seeing in so many parts of our territory in Africa are only the result of the outpouring of the Spirit of God upon the people.

I have examined many cases during the last ten years, and I know whereof I speak when I say that our men are careful. In fact, some of our visiting brethren have felt that we were just a little bit too severe in our examination of our candidates. I know how these men feel, for our hearts all go out to these dear people, but, when they do come into the church, we want them to know what they are doing. So we have asked our workers to be careful.

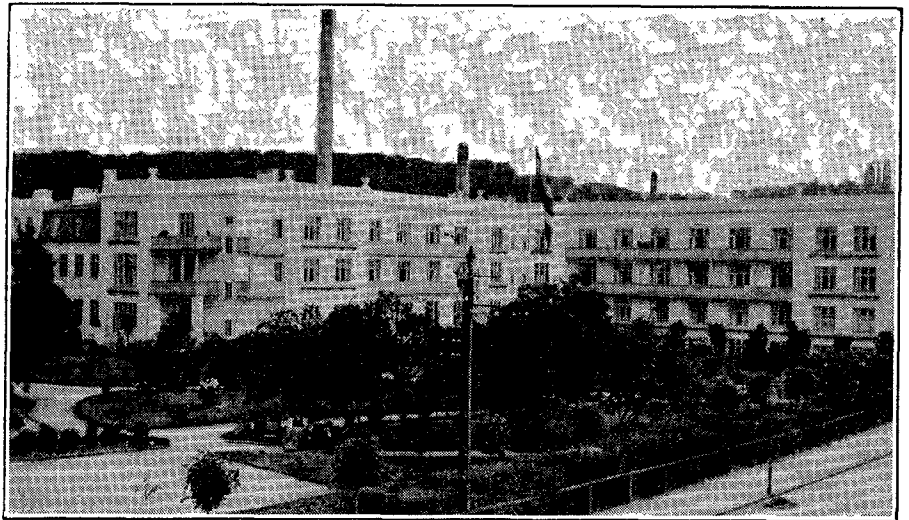
I wish to relate briefly just one experience that I had this last time when I visited the Gitwe and Rwankeri Missions in Ruanda. I asked the brethren out there to give me two or three believers out of each section of their baptismal classes, and allow me to have an interpreter, so I could spend some time with these people and examine them. I wanted to know what they knew, and what they understood. In each case I asked questions of these people which could not be answered by yes or no. I said to these men and women: "You believe in the coming of Christ, don't you?" "Yes." "Now, what do you know about the coming of Christ?" "How is He going to come again?" "What do you know about the signs of His coming?" And I would have them tell me what they knew. I said: "Where does a man go when he dies? Does he go to heaven, or the bad place?" "Oh, no, no, no," they say. "He goes back to the dust." They say, "He remains in the grave until Jesus comes, and then he is resurrected." "What about the bad people?" "Oh, they remain in their graves

during the thousand years until the second resurrection."

Another feature of our work which is proving to be a great blessing is that of the camp meetings. For a number of years now we have followed the practice of conducting annual camp meetings in all local fields of the division. These meetings are proving a mighty factor in unifying our people, and building them up spiritually. We are now conducting over seventy of these meetings each year. They range in attendance from a few hundred to many thousands in number. These meetings are anywhere from four to five days in length. To the natives these meetings are like going up to Jerusalem at the time of the Passover was to the people of old. They look forward to it; they plan for it. It is a time when they can greet their brethren in the faith, and draw nearer to the Lord. Really, I do not know of any one

nor at our camp meeting this last May, when he went over and visited our leper colony. His approval of what is being done might be summed up in these words: "Gentlemen, I hope you will arrange to increase this colony until you can take care of 500." And in order that we may do this, he is using his influence to get another 500-acre tract of land, so that we may enlarge the leper colony.

As he left the mission station we thanked him for his visit, and he said, "My friends, you need not thank me; the pleasure is all mine." Today he is a warm supporter of our medical work. When I was at the Autumn Council two years ago, I told the brethren about the opening in Bechuanaland where the government has given sufficient funds to erect a hospital building and the ward, and is giving us a thousand pounds (\$5,000) toward the salary of the doctors and the nurses. I went out there a short



Main Building of the Skodsborg Sanitarium, Skodsborg, Denmark

factor of our work which is proving a greater blessing to the native people than these annual convocations.

During recent years the attendance of these meetings has grown very rapidly. In 1933 it was 56,127; in 1934, when Pastor Watson was with us, the attendance was just over 72,000; and in 1935 when Pastors Evans and Wellman visited our field, the total attendance was over 102,000. The two largest meetings ever held by us as a people, so far as we know, were at the Gitwe and the Rwankeri Missions when Pastor Evans spoke on Sabbath morning at Gitwe to more than 12,000 people and at Rwankeri to more than 17,000.

While speaking of the camp meetings, I may say that not all who come are baptized church members. About one half of them are baptized members and Bible class members, and the others are friends or relatives of believers or those who are being touched in some way by this message.

We have today many things in the medical work to encourage us. Over 440,000 patients are being cared for, having spent a day or more at one of our various medical centers scattered here and there throughout the division. One of our largest centers is found at Malamulo. There we have a work being conducted for both Europeans and natives, and we are at the present time conducting the largest leper colony in the whole of Nyasaland Protectorate. We were cheered by the visit of the gover-

time ago, and found a wonderful attitude now being manifested on the part of the native people and the government officials. Everywhere I went I was given a warm welcome, and the resident commissioner himself has recently sent us a letter of commendation for the services of Dr. A. N. Tonge, wishing us the richest of blessings in the conduct of our work there; and now that territory which has been controlled for seventy years by the London Missionary Society, is thrown open for us to do not only medical work, but evangelistic work and schoolwork as well.

Going up into the Congo for just a moment, we find at the Songa Mission a wonderful work being carried on, a twenty-bed hospital in operation. Dr. E. L. Morel told me last September that he has a list, all the time, of patients who are waiting. In some cases they are standing and shedding tears, begging to be admitted into the hospital. If a man had told me ten years ago that we would see a condition like that in the Congo field, I would have thought that individual out of his mind; for I recall my first visit, when those people were afraid of us and would have nothing to do with us. I remember how hard it was when our first doctor went there. Oh, what a change now! Our hospital is full and has a waiting list all the time, keeping the doctor and two nurses busy. Not only that, but the government has come along and established a dispensary 75 miles away, and put it under our com-

plete charge. The municipality of Johannesburg has given us an acre of land on which to erect a large native hospital, and that is about completed. Dr. Tonge is to take charge of it.

The influence of the medical work in our Ruanda-Urundi field has done more than any other one thing to give us the religious liberty which was granted us so freely last September. I have a letter from Brother Bozarth, written after the visit of the governor general to the local governor, in which he says that we are now given the privilege of conducting our schoolwork anywhere in that field, and word has been sent to the chiefs that no chief is to refuse us a grant of land where we want to open up a school. Now they give us word that three so-

Fourteenth Meeting

JUNE 1, 1936, 10 A.M.

I. H. EVANS, chairman.

"Saviour, More Than Life to Me," was sung to open the meeting.

W. E. Howell read the following selection from the Spirit of prophecy:

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are por-

Mrs. Irving Steinel, of Glendale, sang a solo.

A. W. CORMACK: A message of greeting comes to the Conference this morning from the faraway field of the Madagascar-Mascareignes Mission. M. J. Bureau, superintendent of that field, sends us word through the president of the Southern European Division, that the believers and workers there are praying for us at this great meeting.

It is with sadness that we tell the Conference of the death of Mrs. D. A. Ochs, who passed away last night at 8:30 o'clock at the Portland Sanitarium. The funeral will take place Tuesday afternoon at two o'clock at College Place, Washington. Many of you know that Elder Ochs, one of the associate secretaries of the Missionary Volunteer Department of the General Conference, was with us for the pre-session conventions, but was called away because of Sister Ochs' serious illness. Our hearts go out in sincere sympathy, I am sure, to Brother Ochs and other members of the family in this sad hour.

W. E. NELSON: Brother Chairman, I move that we as delegates express to Brother Ochs and Sister Ochs' mother and other members of the family, our heartfelt sympathy in this hour of great bereavement.

W. H. BRANSON: Mr. Chairman, I wish to second the motion. All this delegation will, I am sure, feel that we have met a great loss in the death of Sister Ochs.

I. H. EVANS: All in favor of extending these words of sympathy, please manifest it by rising.

The whole congregation stood.

I. H. EVANS: The first item of business will be the report of our Advanced Bible School, by M. E. Kern.

[The report of the Advanced Bible School will appear in a later issue.]

M. E. KERN: May I whisper in the ears of the schoolmen and the union and local conference men: It is good that you give a number of your teachers the privilege of attending the Advanced Bible School, but when you only pass it around, sending one this summer, another next summer, and another the next summer, the individual Bible or history teacher cannot accomplish very much with only twelve weeks of advanced training in three or four years. We hope that an increasing number will come for three successive summers, at least, and thus complete the course of study outlined, which equals one year of advanced study.

While the school is small in membership, yet in it the denomination has launched a tremendous enterprise, and it will require the hearty cooperation of all concerned to make this school a success.

In making this report of our Advanced Bible School, I thank God again for the launching of an enterprise which, I believe, is the capstone of our educational system. I pray that God will greatly bless the General Conference Committee in its promotion, and bless all of you who bear responsibility in connection with this effort to provide a graduate school for the study of the word of God and religious history.

I. H. EVANS: We are glad for what Professor Kern has told us of the development of the Advanced Bible school. I hope that every union conference in North America and all the divisions will undertake this year to send representatives to this school. Many missionaries



First Headquarters Building in Scandinavia, Purchased by Elder J. G. Matteson at Christiania, Norway, in 1878

cities are to be recognized in the Congo and Ruanda—the Catholics, Protestants, and Seventh-day Adventists. So, dear friends, we are in a class by ourselves, and we thank the Lord for this victory.

The thing that weighs on my heart tonight is not the accomplishments and achievements of the last few years. I am thinking of those unwarned millions that must yet be reached with this message before the end will come.

I was surprised to learn that in the Ruanda-Urundi field alone this year, counting all the Catholics, all the Protestant members, and all of our own church members and Bible class members, there are still 90 per cent of the people in that great country who are in heathenism, and must be reached with this message somehow before the Lord will come. Talk about a mass movement, dear friends; we haven't begun to put on a mass movement yet! There are thousands and thousands that yet must be warned, and they are coming to us, dear friends, from all sections of the country and begging us to come in and open up work among them.

W. H. BRANSON: This is a wonderful story which Elder Wright has brought to us tonight. Our hearts are greatly rejoiced over the fact that so many thousands of people from that land have so recently embraced the message.

Now we are going to be favored with a quartet from our colored brethren.

After the quartet sang, the benediction was pronounced by C. W. Curtis.

Adjournment was taken.

W. H. BRANSON, Chairman.

A. W. CORMACK, Secretary.

tentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.

"The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails."—*Testimonies*, Vol. IX, page 11.

"Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming,—a time of trouble such as has not been since there was a nation,—God's chosen people will stand unmoved. Satan and his host cannot destroy them; for angels that excel in strength will protect them. . . .

"God's people are to be distinguished as a people who serve Him fully, wholeheartedly, taking no honor to themselves, and remembering that by a most solemn covenant they have bound themselves to serve the Lord, and Him only."—*Id.*, page 17.

A. S. Maxwell, editor of the *Present Truth* of England, offered prayer.

are home on furlough. How could they secure a better preparation for their future work in their mission fields than by attending the Bible School this coming summer?

Now we will call for further consideration of the recommendations entitled, "The Message by Radio," which we were considering yesterday at the time of adjournment.

C. B. HAYNES: Brother Chairman, I believe in this radio resolution. At the very beginning of my remarks I desire to proclaim myself a very ardent friend of the plan to preach the message by means of the radio. I do not wish any word I may say to be construed as meaning that I feel any sense of opposition to the proposed broadening and enlarging of this work, for such a construction would most certainly be wrong. Every means of rapid communication, every agency for transmitting information, I believe to be God's way of sending the gospel to all men. Just as I believe in the printing press, the railway, the automobile, and the airplane, so I believe in the radio.

It seems inevitable to me that the radio is destined to play a mighty part in the finishing of this work, and it is because I am an ardent believer in the possibilities of the radio that I am concerned that all efforts put forth by us through this agency shall be of such a character as shall merit the wholehearted support of all our people.

These resolutions call for the preaching of the message over the radio. We desire to be sure that it is indeed the message that will be preached, and not merely a philosophical and prettily worded dissertation on religious principles. If our radio program is to be continued and enlarged, as I certainly believe it should be, I will do all I can to help toward that end. However, I think it should be so changed that it is positively and pointedly and emphatically a Seventh-day Adventist program.

This movement of ours stands for certain very definite and positive things. It has a very definite body of teaching. I have never been one to flaunt the name Seventh-day Adventist offensively before the eyes of the public. I am altogether convinced that the approach to it must be made wisely; but I am equally convinced that it is nothing to be ashamed of, nothing to be kept hidden at any time, and particularly when we launch a nation-wide effort over the radio.

I believe if this denomination is to go before the public in a nation-wide way, it should come out in the open and clearly declare who and what it is. Human nature is so constituted that it wants to know for whom the speaker is broadcasting. I am inclined to believe that it is best to let it be known. I think it would be a proper safeguard, too, if all radio sermons sent out should come under the scrutiny of a book committee.

There is another factor in this matter which gives me no little concern. It is the character, the manner, the methods of the preaching which is to be set before the younger workers as a model, endorsed and approved by the General Conference. We are told in "Testimonies to Ministers," page 318, that "some ministers have adopted a style of preaching that has not the best influence. It has become a habit with them to weave anecdotes with their discourses. The impression thus made upon the hearers is not a savor of life unto life. . . . The

people need pure provender." I like the ruggedness of that expression, "pure provender, thoroughly winnowed from the chaff." "Preach the word," was the charge that Paul gave to Timothy, and this is our commission also. Our efforts to encourage the kind of preaching called for in the Bible and the Spirit of prophecy will be nullified and made ridiculous if the kind of preaching offered and approved by the General Conference radio program should be different from it.

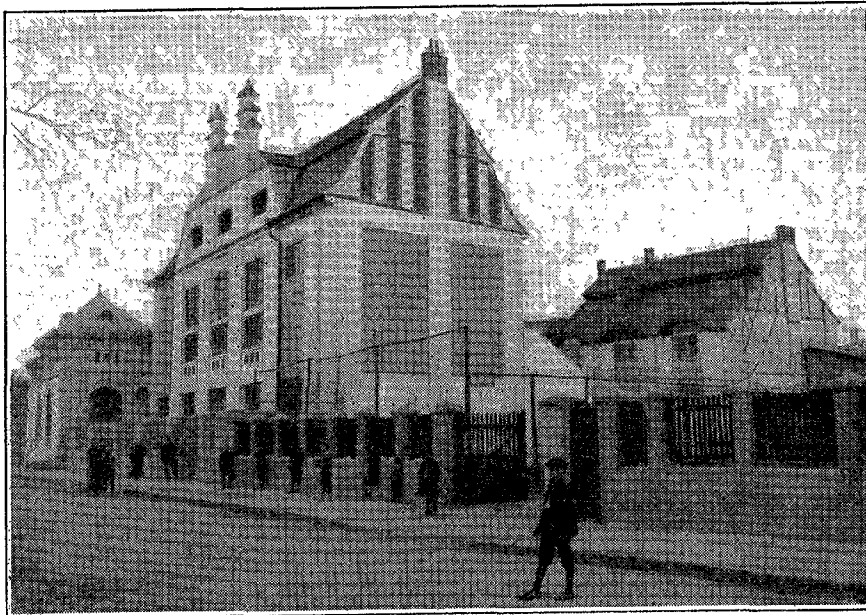
I hope that what we put on the air will be, in both content and method, just what we have been taught to give in the field, and that there will be no conflict. I am strongly of the opinion that all our preaching, whether in tent, hall, school, or theater, or on the streets, in the homes, or over the radio, should be kept distinctively Seventh-day Adventist. It is because we have adhered so closely to Bible teaching in the past that so many hungry souls, wearied of chaff, have come into our ranks.

Mr. Chairman, if some of these features can be safeguarded, I feel confident there will be a wholehearted response to the endeavor to develop a nation-wide broadcast which will be distinctively Seventh-day Adventist.

W. H. BRANSON: It would be well for us to remember, as we consider these recommendations, that we have been broadcasting only a few weeks. It is true that we have not started with the seal of God and the mark of the beast. We did not feel that that was the best

ventist hour, but those of us who have been working on this commission have discovered that we must gain the confidence of the radiomen, and an audience in the radio world, before we shall be able to broadcast our message from some radio stations, at any price.

A committee has outlined a series of lectures to be given by John Ford, who has been chosen to give them for the General Conference on all the cardinal features of this message. We should, however, like you to be a little patient with us, and not request us to present the more testing truths in the first two or three weeks of our broadcast. If you will just give us a little time, all the phases of the Seventh-day Adventist faith will be given from the General Conference office in our regular broadcast work. We will have to give some points of our truth in a little different way from what you would give them in a tent that is owned and controlled by Seventh-day Adventists. We are studying the matter to try to find a way to give all the points of our message, and yet not offend those whose stations we are using, thereby perhaps cutting off from us the privilege of broadcasting altogether. Let me say further, Brother Chairman, that broadcasting is a new thing with us. It is true that certain evangelists are able to go on a station here and there in the localities where they are known, but we want to go on some of the larger stations in order to blanket this whole country with the message, and so we are feeling our way



Headquarters and Publishing House of the Rumanian Union Conference
at Bucharest, Rumania

way to begin our radio work. The committee that has been appointed to guide in this matter, has tried to approach the people in a way which would not create prejudice, but rather allay it. We have found great difficulty in getting on some of the stations. Those who control these stations do not know Seventh-day Adventists. We are a small people. It is necessary for us to convince the radio world that what we have to give is not only something that the people will like to listen to, but also that it will not bring criticism upon the heads of those who control the radio stations.

We also look forward to a nation-wide radio hook-up, when the whole nation can know that it is a Seventh-day Ad-

ventist hour. Some stations have ruled religion entirely off the air so far as their chains are concerned. One of the great chains has given time to three organizations,—the Catholics, the Jews, and the Federal Council of Churches. They count us as belonging to the group represented by the Federal Council of Churches. They sell no time for the preaching of religion; they give this time to these three organizations, and they have absolutely refused, up to the present at least, to consider giving time to any other religious organizations.

Stations that have sold time for the broadcasting of religion tell us that they have reached the saturation point, and are not permitted by their boards of

control to give more than a very small percentage of time to the propagation of religion. They say that this time has been all taken up, and there is no possibility of our getting onto their stations. Therefore we are having to work by getting onto individual stations with the electrical transcription method, and working over the smaller chains until we become better known.

We feel that we shall have to use the same methods that our evangelists use in going to a city and in beginning work

be helped by the discussion that has taken place this morning. I believe that we shall better understand the difficulties that stand in the way of our doing all that we might desire to do right at the beginning, and at the same time understand that it is the firm purpose of the brethren who shall undertake to give guidance and management to the enterprise, to make it a strong means of proclaiming the everlasting gospel.

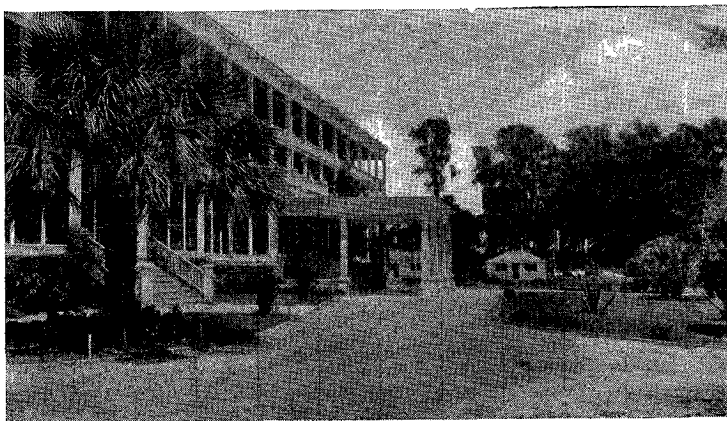
I therefore move, Brother Chairman, to adopt the recommendations, and thus

cent is that of broadcasting the gospel message by radio. In recognition of this Heaven-sent agency, the Autumn Council in 1935 authorized the appointment of a Radio Commission by the General Conference to study and promote ways and means of developing the work of preaching the gospel literally through the air.

This work was begun at our headquarters in Washington, D.C., in the early part of 1936, with encouraging success and with large promise of fruitful results in the winning of souls. The Commission is now broadcasting on twenty-four radio stations, distributed from the Atlantic to the Mississippi River, and ranging in power from 100 to 50,000 watts. A hook-up of eight stations extends from Virginia to Maine, and includes such large cities as Washington, Baltimore, Philadelphia, New York, and Boston. Through the use of electrical transcription records, this work has been extended, and is now operating on WJR, Detroit, with 50,000 watts; WJJD, Chicago, with 20,000 watts; Raleigh, North Carolina, with 5,000 watts; and Nashville, Tennessee, with 50,000 watts. Ten smaller stations are also spreading the truth in the New York and Georgia-Cumberland Conferences.

This work of broadcasting was begun on Sunday, March 8, and by the end of April was yielding up to 300 letters a day of responses and requests for literature. Over 5,000 names were already enrolled, with a large percentage of these subscribers to the Bible School of the Air at one dollar a month. We now require a staff of six full-time and many part-time workers to care for the business.

The potentialities in this work are well-nigh limitless. Our commission to give the gospel to every creature is so momentous a task that it has almost dazed our senses and baffled our wits to compass so great a work. But here is an agency raised up of God that opens up the possibility of our extending the gospel message into the very homes of high and low, rich and poor, intellectual



Florida Sanitarium and Hospital at Orlando, Florida

with an audience that does not understand us or our message. There is no intention of covering up the fact that we are Seventh-day Adventists. The managers of stations over which we are broadcasting know who we are, but they do not advise us to go on the air as a Seventh-day Adventist group, but rather as we are doing. We have simply advertised the speaker as our evangelists advertise themselves when they go out into the cities.

I am sure that if in our present plan we had started out to broadcast the more peculiar features of our doctrine, we should find ourselves almost entirely shut off. There are cities here and there where this can be done, but in the majority of big stations it is not possible until they become better acquainted with us. We can give strong sermons on prophecy, the state of the dead, and doctrines of that sort, and it is expected that eventually all our doctrines will be given.

Perhaps, after we have had the experience of giving this first series of lectures, after we have made this first library of transcription records, we shall all be a great deal wiser than we are now, and shall find we can do many things other than what we are undertaking in the beginnings of this work.

John Ford is with us. He tells me that he has a few of these records with him. I wonder, Brother Chairman, if, after this discussion, we could take time to listen to one of these sermonettes by way of demonstration.

A record was run.

C. H. WATSON: I am sure we all agree with the desire expressed that we shall undertake this work in a way that will glorify God and greatly advance the work to which we are all giving our lives and our means. I know, because I have been in association with the brethren who have been taking this burden on their hearts, that their purpose is to make this work a very strong feature in the proclamation of the advent message and of the truth for this time. I believe, brethren and sisters, that this work will

give the proposed plan the support of this Conference. I hope also that it may have the support of the whole denomination, and that by means of the radio God will help us to speed up the work and hasten the coming of the Master.

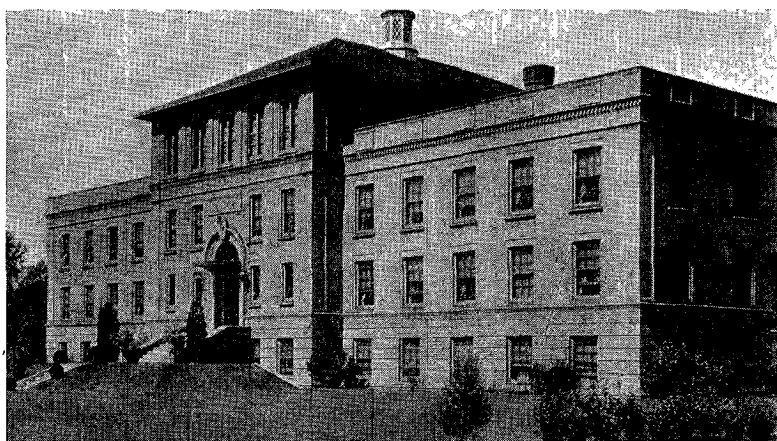
C. B. HAYNES: I second the motion.

I. H. EVANS: The motion to adopt this series of resolutions, and work them out under the wisdom the Lord will give us from time to time, is before us. All in favor, manifest it by the uplifted hand.

The report was adopted as follows:

The Message by Radio

The speed and the scope of the great commission to preach the gospel to every creature are symbolized in the Scrip-



Sanitarium at Walla Walla, Washington

tures by an angel flying through the midst of heaven. By the providence of God, the remnant church that is to do this work, and the advent movement that is to carry it to the ends of the earth, were brought into being at the appointed time by the prophetic clock.

Under the blessing of heaven the progress of this last message to all men has been greatly prospered through the many and various means raised up of the Lord to speed it on and make it fruitful in the saving of many souls. Among these providential means, the most re-

and untutored, of every calling and profession, among the multitudes to be warned of the soon coming of Jesus.

So promising is this work of broadcasting by radio as a means of rapidly extending and finishing the work of giving the gospel to every creature, that a committee consisting of the executive committees of the Pacific, North Pacific, Central, and Southwestern Union Conferences, together with the vice-president for North America and the secretary of the General Conference Radio Commission, voted unanimously to bring to this

General Conference session the following recommendations:

WHEREAS, We believe that the work of broadcasting the gospel message by radio has been raised up of God as a means of more rapidly extending and finishing the work in all the world; and,

WHEREAS, This work has been begun under the direction of the General Conference, with the marked blessing of God upon it, and with large promise of quick returns;

We recommend, 1. That the work of preaching the gospel by the radio method be extended under the auspices of the General Conference to include all the United States and such other parts of North America and the world as may be found practicable.

2. That in order to facilitate the promotion and conduct of this work, a standing Radio Commission or a Radio Department be organized and established by the General Conference as soon as consistent.

3. That the church membership in the conferences be opened to the General Conference for direct solicitation of memberships in the Bible School of the Air at one dollar a month for six months, in order to provide a working capital to start the program, it being understood that this solicitation will not be permanent, but will be transferred to the radio audience as soon as the work is well under way, and that the money so collected will be in the custody of the General Conference Treasurer.

4. That its work be conducted on the budget plan on a self-sustaining basis, under the counsel of the General Conference Executive Committee at Washington, D.C.

I. H. EVANS: Next we shall have a report from the Press Bureau by W. L. Burgan.

[The report will appear in a later issue.]

I. H. EVANS: We are glad for this good report. We have a further report from the Committee on the Seating of Delegates. They recommend that Floyd Bralliar be seated as a delegate for the Southern Union, and that Frank Armitage and B. P. Hoffman be seated as delegates at large.

The report was adopted.

"He Hideth My Soul," was sung to close, and Dr. H. W. Miller offered the benediction.

I. H. EVANS, *Chairman*.

A. W. CORMACK, *Secretary*.

Fifteenth Meeting

JUNE 1, 1936, 3 P.M.

OPENING SONG: "His Eye Is on the Sparrow" (the stanzas sung by L. K. Dickson).

PRAYER: George Watts.

QUARTET: The Lone Star Four sang, "The Joy of My Lord."

I. H. EVANS: The Committee on Arrangements thought that we should have a spiritual service this afternoon, instead of our business meeting, and it has been arranged for H. M. S. Richards to speak to us at this time. I am sure we will all give close attention, and I hope every one will receive a spiritual blessing.

[Elder Richards' talk appears on page 157 of this issue.]

I. H. EVANS: We shall now take thirty minutes in which the South African

Union will show more slides of the work there.

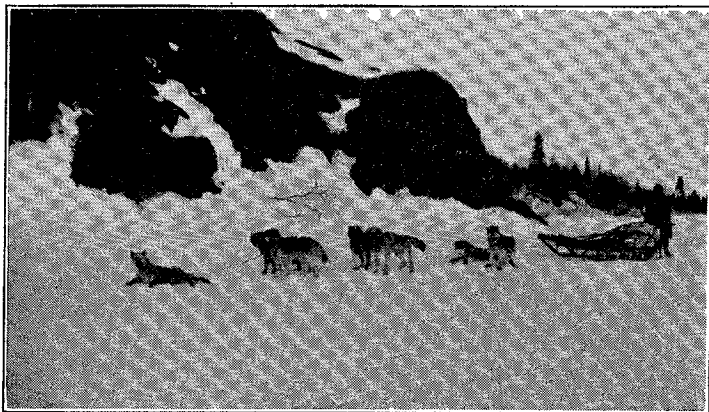
J. F. Wright commented as a reel of African films was shown.

I. H. EVANS: Dr. Nussbaum, of Paris, will speak on religious liberty work in Europe.

Dr. J. NUSSEBAUM: I shall not speak about the calendar reform in Geneva, because it is too long a story. I shall only report to you some of the experi-

letter in my hand, in which he asked me not to give the lecture that night, because there were about a hundred people there to disturb our meeting. I tore the letter in pieces and threw it away, and went to the platform.

I couldn't say a word. About a hundred people were there to make noise. They told me to go away, and I answered them that a Seventh-day Adventist never goes away,—that I intended to



Sister Ray Smith, of Dillingham, Alaska, and Her Dog Team

ences we have had in the division, and particularly in France, where I live.

France is a land of freedom. We have few opportunities there to work for religious liberty except in the part of France that is called Alsace-Lorraine, and the part that France recovered after the War. But in France itself I had to work for religious liberty twice before there was any Religious Liberty department in our division.

The first time, conditions were in my favor. I was conducting an evangelistic effort in Le Havre. After raising up a church there, I went to a little town twenty miles distant. In that town I

stay a full hour on the platform even if I couldn't speak any more. Well, I could speak only about five minutes. I told them of the experience of the apostle Paul in Ephesus. Unfortunately, after five minutes our friends applauded, and then the other group made such a noise that I couldn't speak any more. Well, the next day my wife telephoned to Paris to one of our friends who was a secretary to the prime minister. The latter is very fond of liberty. I did not hear the conversation my wife had with his secretary, but I know one thing she said was, "I rely upon you friends to protect the life of my husband." And



Four Woman Colporteurs of Yugoslavia as They Start Out for the Mountains Toward Montenegro

first gave some lectures on medical topics, and then I intended to lecture on religious subjects. The mayor of the city had given us the theater, and the lectures were having much success. The theater was completely full. But an enemy of the truth in that city tried to do everything to spoil our effort.

One day when my wife and I arrived there for the lecture,—a religious one,—we found an unusual agitation. The people had to pay for entrance to the theater to hear the lecture, and my wife was giving out the tickets. But as soon as I entered the hall a friend put a

I wrote to the mayor of the city to tell him that I wanted to have a talk with him the next Saturday afternoon at three o'clock. Before going the next Saturday I saw that the papers of Le Havre had an announcement from the mayor of the city where we had tried to hold the meeting, which said that our lectures were forbidden in the whole territory of the town. Then on Sabbath afternoon I went to see the mayor. He had several of his associates with him. We had quite a discussion. I told him that I intended to give a lecture, that the bills had been printed by the thou-

sands, and that they had been distributed in town that noon. But he forbade me to give any more lectures in his town.

When I came back to Le Havre, I found a letter in which I was asked to go on Monday morning (the lecture was to be on Tuesday night) to see the prefect. I went to see the prefect at nine o'clock. He had received word from Paris. He told me, "Doctor, I hear you are in difficulty. What can I do to please you?" When you are in difficulty, it is good to hear a man who is in authority ask you what he can do to please you! I said, "Mr. —, I only ask for authority to give lectures in that town." He said, "Well, I shall telephone for the mayor of the city," and he asked for the mayor. When the mayor came in, he showed him the paper in which I was forbidden to give lectures, and told him he had a talk with me. He then asked me if it were true that I had been forbidden. I answered that it was true. The mayor said, "I didn't intend to do exactly that, but I think that if there is trouble I shall be obliged to do it." The prefect said, "There is only one thing I advise you to do, and that is to assure the liberty of speaking in your town. Now is it true that you have forbidden Dr. Nussbaum to speak in your city?" He said, "No." The prefect then said, "Well, I have in my hand a paper that is a declaration from you." The mayor replied, "Oh, yes, I have seen that, but it is a mistake—a mistake made by the printer."

Well, I didn't ask any more explanations. The prefect told him that if I could not speak freely, he would take away his power of police and put in a police of the state. So we were able to work in that city.

The next time we had to intervene for religious liberty was in the case of a sister in Le Havre. I was living in the town at that moment. I was the elder of the church. She came to me weeping and telling that her two children were not going to school on Sabbath days. The police had come to tell her that if she did not send the children to school, they would put her husband in prison. Her husband was not a Seventh-day Adventist. She was in great distress. I telephoned to the secretary of the minister of education telling him of this sister's trouble. A few days later I received a letter from the inspector of schools in which he said that they had received from the minister of education the order not to persecute the Seventh-day Adventists who did not send their children to school on the Sabbath.

From that time on we had no trouble in France. But in Alsace-Lorraine we did, because that part of France has ancient laws that are yet in power in that part of France. The rector of the university sent a letter to every director of schools saying that Seventh-day Adventist people must go to school on the Sabbath day. If they do not go, they must be punished. I have seen several of these letters. So I went to Strasbourg to see the rector of the university. He was in Rome, but I did see the prefect. He was a man of great fame in France. I spoke with him about an hour. He was much impressed with our religion, and gave me the assurance that we should not be persecuted as long as he would be prefect there. Right in my presence he sent orders to all the under-prefects that no fines should be imposed on Seventh-day Adventist people who do

not send their children to school on the Sabbath.

Finally we had something very curious. There was a Jew in that country who, when he saw that Seventh-day Adventists were not going to school on the Sabbath, did not send his children to the school, but kept them home to work on the farm. The prefect said to him, "If you keep your children out of school on Saturday in order to send them to the synagogue, they will not be punished; but

if your children work on Saturdays, you will be fined." So you see how great the comprehension of that prefect was. He really understood the rights of conscience.

The closing song was, "Just When I Need Him Most."

Benediction by A. S. Maxwell.

The meeting adjourned.

I. H. EVANS, *Chairman*,

A. W. CORMACK, *Secretary*.

Up and Down Auditorium Corridors

A Summary of Happenings, Monday, June 1

BY ALONZO L. BAKER

W. W. PRESCOTT asked five searching questions to conclude his study on "The Heart of the Gospel," in the devotional hour this morning:

1. Have *you* surrendered the old life to Christ? 2. Have *you* received the Holy Spirit? 3. Do *you* know Christ and the power of His resurrection? 4. Can *you* testify, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me"? 5. Are *you* prepared to meet our Lord with joy?

Christianity, said Professor Prescott, is a very real experience. "Our faith

and workers in North America, and universally beloved.

Encouraging Reports

M. E. Kern's report on the Advanced Bible School was most encouraging. The school, to be conducted for the third summer at Pacific Union College, is still only in its infancy, but it is filling a most acute need in the denomination in the training of our ministers, Bible and history teachers, editors, and missionaries. Our work the world over will be much strengthened by the summer months these men and women spend in advanced study of the word of God and history relating thereto. It appears that the attendance this year will be larger than ever before, owing to the fact that so many missionaries are home on furlough.

The recommendation calling for more definite and active direction to radio work by the General Conference was unanimously voted.

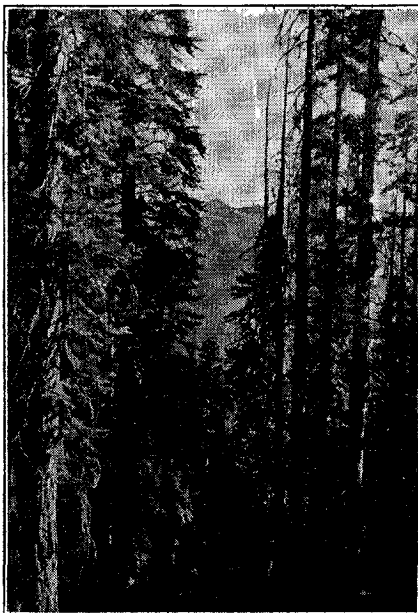
All the delegates were made happy by the excellent report from Walter Burgan, head of the Press Bureau of the General Conference. His bureau has made a unique and valuable contribution to our cause in its newspaper publicity, and in leading our evangelists, pastors, and others to become "newspaper-conscious."

He displayed an exhibit nearly 50 feet long, which contains thousands of newspaper clippings about our denomination, its work and doctrines. These are from America, Europe, South America, Africa, Australia, Asia, and indeed almost every country where Adventists are operating. As an illustration of the esteem in which Adventists are held by the newspapers, he quoted from one of San Francisco's leading newspapers, a story which presented in glowing terms the importance of the extensive work of Seventh-day Adventists.

Touring the Exhibits

Between meetings today I made a tour of the exhibits along the second-floor corridor. One may read endless columns of statistics about the growth and scope of our work throughout the world, but an hour actually spent among the many attractive exhibits upstairs here will make real the progress of Adventism, and not only the progress, but also the variety of our missionary endeavor and the wealth of the aids and methods for soul winning.

Beginning in the Polk Street corridor we find a display by "The School of Dietetics, College of Medical Evangelists, Loma Linda." Here are charts that tell us how to live at a low cost. I was surprised to learn what nutriment there is in some of the least expensive foods.



must lay hold on a person, and that person is Christ," declared the speaker. "Christianity is more than a philosophy, more than a theory, it is a life, but not my life,—Christ's life." His text was that golden passage from Paul, Galatians 2:20.

The basic truths he presented this morning struck home to every heart. The group devotional meetings, coming immediately thereafter, reflected the depth of impressions made by this study on the essence of Christian experience.

The ten o'clock business meeting this morning had a pall cast over it when the chairman, Elder Evans, announced the sad fact that Nellie Ochs, wife of D. A. Ochs, associate secretary of the Missionary Volunteer Department, had passed away last evening in Portland, Oregon. Mrs. Ochs was the daughter of the late W. F. Martin, one-time president of the Potomac Conference, and a veteran religious liberty worker. She was widely known among our people

Other charts give us definite weight-control suggestions. Hundreds of menus are exhibited, as well as "pattern meals" for the various days of the week.

Next to this exhibit is a beautiful model of the Mosaic tabernacle worked out by O. O. Bernstein. The tabernacle and all of its appurtenances have been built to scale. It is this model that was exhibited at the Chicago Century of Progress, and which made such a profound impression on thousands of visitors.

The evangelists of the denomination have a large display of their newspaper and handbill advertising. Under the sponsorship of the Ministerial Association, posters and handbills from France, Great Britain, and many other parts of the world are played up. Surely we must be making some impression upon the millions of earth by the multitudinous announcements that go out week by week. The Ministerial Association, also has an exhibit of its various Reading Course volumes which one cannot examine without wishing to peruse them from cover to cover.

Departmental Displays

In the Sabbath School Department exhibit we found S. A. Wellman standing amid the scores of "devices" which are used in the lands of all the world to help reach the financial goals. There is also on display a generous library of helps and books for teachers in our Sabbath schools. Surely our Sabbath schools should improve in methods and conduct if all this material is studied by teachers and officers.

The Religious Liberty Department displays the front covers of its *Liberty* magazine over the last six years. Whoever can know the profound impression made upon the lawyers, judges, ministers, and other professional men and women of the country by this militant journal of freedom?

The American Temperance Society next door has a challenging display of posters giving factual information on the effects of alcohol upon both the individual and society as a whole. No one can doubt where Adventists stand on the temperance question, even if he walks by that booth hastily.

The Medical Department has a most attractive display. Maps therein show the present location of the graduates of the College of Medical Evangelists, both at home and abroad. Large models of the Glendale and Loma Linda Sanitariums show not only the buildings, but every wrinkle in the topography of their spacious grounds.

In the Bureau of Home Missions one is struck by the wealth of literature, in both periodical and book form, that we have for non-English readers in the United States. Surely no neighbor of ours, whether he speaks Armenian or Yiddish, will go unevangelized if we but take advantage of the literature that we have for all nationalities.

The Negro Department of the General Conference is very proud of its new Riverside Sanitarium at Nashville. The department displays a large architect's drawing of that institution as it will soon appear. Oakwood Junior College comes in for effective publicity in this booth too. Surely the 12,000 colored believers in North America are setting a most enviable pace.

When one arrives at the Home Mis-

sionary Department booth, the first thing that catches his eye is a large clock that ticks away the minutes, and tells us that in the last twenty-eight years Harvest Ingathering funds coming into this denomination have averaged \$1,727 each day, \$72 an hour, \$1.20 a minute. In this booth the Dorcas Societies of North America have a most interesting display of all their handicraft work. A map of the United States in colors showing counties where there is no Seventh-day Adventist church is very disturbing. If any of us is inclined to think that our task is almost done in America, one glance at that map will rudely jar us out of our snug and unwarranted complacency!

In the Missionary Volunteer Department a photograph shows the hundreds of young men and women who attended "China's first Youth's Congress." Near by, with a center photograph of King Edward VIII, is the "Canadian Service Group." Overhead in the booth are the twenty-four banners that were carried by the young people of various nations at the Youth's Congress in Riga last summer. Books of stamp collections, butterfly mounts running into hundreds of dollars, and scores of other exhibits make this booth one of the most interesting at the Conference.

In its booth the Home Bible Institute presents startling figures and asks a question, "120,000 Adventist Youth. Only 60,000 in our schools. Where are the other 60,000?" That question alone is food for thought for an entire afternoon's meditation, isn't it?

Mecca for the Youngsters

We found the Educational Exhibit crowded with boys and girls from five to thirteen years of age. There Miss Hazel Ringer, one of our church school teachers from Oakland, California, is conducting an arts and crafts display, and it isn't just something to look at either. We found Adventist boys and girls from China, Japan, Old Mexico, Hawaii, England, and America actually making ornamental garden stakes, book ends, hot pads, dresser covers in Crayola work, fiber panels, and the like. That spot in the General Conference is a Mecca for the youngsters.

Next door is the absorbing display of the E. G. White Estate. Under the showcases we saw the eighteen-and-a-half-pound Bible that Mrs. White held at arm's length in one of her early visions. There we saw an original letter written by Joseph Bates in 1848. Alongside it are two letters written by James White in the early days of this message. Early copies of the *Review and Herald*, *Present Truth*, *Signs of the Times*, *Youth's Instructor*, each yellow with age and redolent with memories, fill another case. Does Robinson tell me that there have been four million copies of "Steps to Christ" circulated and one million copies of "Great Controversy." About eight million copies of Sister White's works as a whole have gone out to the world.

Seventh-day Adventists are laboring not only for those who can see, but also for the blind. The *Christian Record*, a magazine in Braille, goes out to eight thousand people each month, according to the *Christian Record* display.

Next door we found Ella Mae Robinson, granddaughter of Mrs. E. G. White, giving a stereopticon lecture on the evils of nicotine, that she has recently arranged. It is intended for growing boys

and girls. The lecture has been worked out in connection with the W.C.T.U. to which Mrs. Robinson belongs. It surely is a most effective story of the ravages of tobacco.

Of course, all our major colleges in North America have displays also. How any of our youth can make the tour of these displays without becoming imbued with the very spirit of this message and having a desire born within them to become educated for the Master's service, is more than I can understand.

I hope that hundreds of non-Adventists traverse this long corridor as I did today. If they do, they will know that Seventh-day Adventism is a virile thing, that it has a symmetrical program, and that its goal is the evangelization of the entire world in this present generation.

Religious Liberty Hour

In the Religious Liberty Department 1:30 hour, George A. Williams, one-time lieutenant governor of Nebraska, talked on "The World-Wide Declension From Constitutional Government and the Danger to Liberty." He declared that democracy is going into eclipse the world around, and with it goes freedom for the individual. He lamented the rise of various political isms, declaring them all hostile to democracy because they hold that government is supreme, and give an enormous concentration of power to one man or to a bureaucracy.

Brother Williams was followed by M. L. Rice, who decried the "horse and buggy" attitude in many quarters toward the Constitution of the United States.

Glimpses of Central Europe

Central Europe presented its story to us tonight. The president, G. W. Schubert, brought the greetings of 52,000 members there. He recounted the impact of political, social, economic, and religious forces in the European maelstrom, but said that in Germany our Adventist children are now allowed exemption from school attendance on the seventh day, our youth in military service are allowed to go to church on Sabbath, and our welfare work is recognized and greatly appreciated by the present leaders of Germany.

W. K. Ising, of Jerusalem, told us of the great progress now being made in Beyrouth, Baghdad, Jerusalem, and other centers of the Arabic Union. Bible lands are responding splendidly to the appeal of the third angel's message.

In the Tanganyika Mission in Africa, Missionary Ellingworth says he has 200 languages and dialects among the five million population there, but despite such barriers our membership has trebled since the last General Conference session.

Miss Hulda Jost, the head of our German Welfare Society, recounted God's blessing upon the extensive, well-organized philanthropies there. The Third Reich has done our organization honor, she said, recognizing it as an invaluable aid to the social program of the government. Our welfare scheme not only provides food and clothing for the poor, but also cares for crippled children and needy mothers. Antialcohol and anti-tobacco education is also stressed. All of this is done on a national scale, and constitutes one of the major social welfare projects of the nation. Because of what we have done along this line, God has given us great favor with the rulers of Central Europe.

The Southern African Division

By J. F. WRIGHT, President



J. F. Wright

WHEN the writer, in company with I. H. Evans, visited the native camp meeting conducted at the Gitwe Mission, Ruanda, during August of 1935, there was seen above the speaker's platform a statement in the native language which read, "The Lord hath done great things for us, whereof we are glad." It

was indeed a very fitting expression of gratitude coming from the people assembled at this important gathering. Indeed, it not only expressed the praise and thanksgiving of that vast assembly of over 12,000 people, but it likewise expresses the praise and gratitude of the ever-increasing number of Sabbathkeepers in far-away Africa. A brief survey of the work accomplished in that most interesting territory since last we met in General Conference session, will afford ample evidence that truly the "Lord hath done great things for us, whereof we are glad."

Today it gives me unbounded pleasure to be able to bring to those assembled in this great Conference session the Christian love and greetings of 54,329 believers who reside within the territory of the Southern African Division. They worship the same God whom we serve. They rejoice in the same blessed message which binds our hearts together in the one "blessed hope." With us they are looking for the same grand consummation of all things in the soon coming of our Lord and Master. Then they hope to meet and greet you around the great white throne. Thus it is a real pleasure to me to be able to convey to you their Christian love and greetings.

A Period of Thrilling Progress

Since the last General Conference session six years ago, we have witnessed marked progress in all phases of our work. Even though we have passed through some bitter and trying times, due to the depression, yet our work has gone ever forward and upward. Really, we have stood amazed each year as we have seen the figures on the upward trend. Truly the Lord has been exceptionally good, yes, far better than we deserve. To Him be all the glory for every achievement.

We will first turn our attention to the growth in membership. This is something that will cheer the heart of every believer. At the close of 1930 we had 13,070 baptized church members, whereas at the close of 1935 we had a baptized church membership of 26,167. This gives us a net gain for the period of 13,097. From these figures, you can at once discern that the years since last we gathered in General Conference have been most fruitful ones indeed, in soul winning. Again the Southern African Division doubles its membership between General Conference sessions.

Aside from the full baptized membership, we had in our Bible classes at the

close of 1930, 12,976 people keeping the Sabbath and preparing for baptism. This number increased each year until, at the close of 1935, we had a total of 28,162 preparing for the sacred rite. You will note that this gave us a gain in Bible-class members of 15,186. Thus, today, counting both baptized members and Bible-class members, we have the grand total of 54,329 Sabbathkeepers in this division. A wonderful record, is it not?

These few figures reveal the fact that an excellent work of evangelism has been going forward. In other words, the fruitage of this short six-year period is equal to approximately the previous forty



Southern African Division Group

years of soul-winning effort. Without question, we can again exclaim, "The Lord hath done great things for us, whereof we are glad." Our greatest ingathering of souls came during 1934, when 3,779 were baptized. It may also be of interest to add in this connection that while we had 128 organized churches at the close of 1930, we had 162 at the close of 1935, which gives us a gain of thirty-four new churches.

Our Working Force

When the records closed for 1930, we had 862 European, colored, and native workers in our employ. Then, as we glance at the statistical report for 1935, we discover this number has increased to 1,168. During the period under review, fifty-eight European young people have been graduated from our junior college,

which to operate our work. Of course our own local receipts have increased somewhat. This, together with close economy in the use of funds (taking five different cuts in salaries during the period), enabled us to carry forward the work without retrenchment in any field. The loyalty of our workers, together with the earnest support of both laity and the General Conference, has helped us to increase our working force very materially, compared with what it was six years ago.

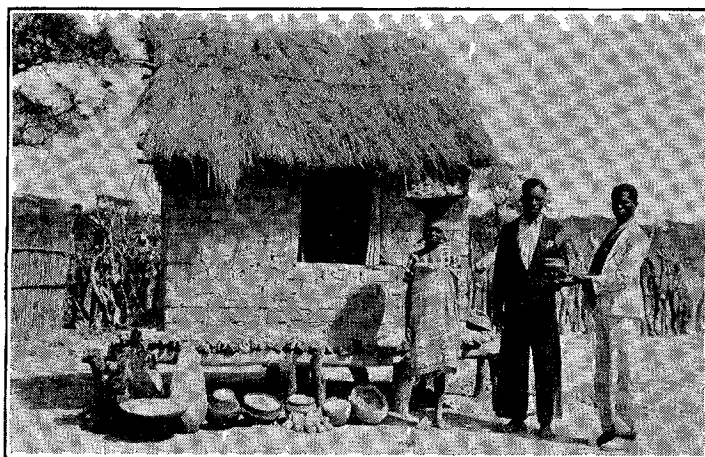
Tithes and Offerings

Naturally, we could hardly expect a great increase in tithes or offerings during these lean years of the depression. However, a few figures will tell the story. From 1930 to 1935 we received a total tithe of \$540,789.54 as compared with \$445,912.74 for the previous period. This

gave us a gain of \$94,876.80. This is good when we think of the former period being a time of plenty, whereas the latter was a period of depression.

Turning for a moment to the mission offerings, we find \$387,240.28 was received during the latter period as compared with \$310,461.01 for the former period. For the last three years our European constituency in the South African Union has led the world membership in per capita giving to missions. This is surely very tangible evidence that our people in South Africa are with us heart and soul in carrying forward our mighty missionary program.

Looking at our Harvest Ingathering receipts for a brief moment, we find still added reasons for rejoicing over what the Lord has done for us. From 1930 to 1935 inclusive, \$174,959.12 was received through



Bringing Tithes and Offerings in Angola, Africa

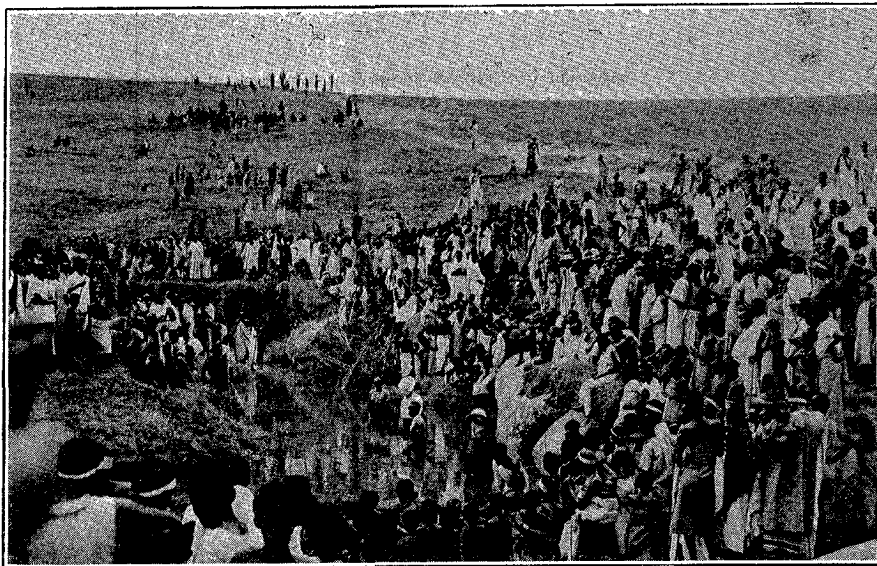
better known as Helderberg College, 85 per cent of whom have been appointed for service in the field. Truly we are grateful for this large number of workers.

We feel sure you will better appreciate what this all means when I tell you our appropriations were cut from \$316,426.77 in 1929 to \$203,299.55 in 1935. This gave us a decrease of \$113,127.22 in funds with

this channel, while during the previous six-year period \$112,969.20 was secured. This gave us the remarkable gain of \$61,989.92.

Our Departments

It is a pleasure to report that advancement is seen in every phase of departmental activity. This brief survey is entirely too limited to record many facts



Baptism at Gitwe Mission, Ruanda-Urundi, Africa

regarding these gains. We shall therefore have to content ourselves with just a glimpse at what the departments have achieved.

Six years ago we had 437 Sabbath schools, with a total membership of 29,994 members, while today we have 757 Sabbath schools with a membership of 50,001. Really, our Sabbath schools are proving a mighty factor in the forward march of our work here in Africa. The largest camp meeting Sabbath school ever assembled in the history of the denomination, so far as I know, convened at the Rwankeri Mission last August, when, by careful count in groups or classes, 17,264 people were present. Back in 1925, during the visit of W. A. Spicer to Malamulo Mission, in South Nyasaland, when just over 3,000 people were present at the Sabbath school, he referred to the scene as "acres of Sabbath school classes." I wonder what he would have exclaimed had he seen the groups scattered far and near, all over the Rwankeri Mission. To say the least, this large Sabbath school was a thrilling experience to Elder Evans. We thank God for what our Sabbath schools are doing today in Africa.

Both the home missionary and the Missionary Volunteer departments have made encouraging growth. Especially is the Missionary Volunteer work progressing in a strong way and becoming a great asset in soul-winning endeavor in certain fields. As one example, permit me to say that in Ruanda-Urundi alone last year, 2,411 Volunteers went out at their own expense, and for six weeks assisted the 154 paid workers in the annual evangelistic campaign. The result was that 4,797 people were converted and taken into the probationers' classes, where they remain for a short period prior to being received into the regular Bible classes to prepare for baptism. We are endeavoring to strengthen both of these departments, to the end that they may prove even stronger in their soul-winning efforts in the future.

Six years ago we had 19,152 students enrolled in 355 day and training schools. At the close of 1935 we had 579 schools, with a total enrollment of 27,986. What a mighty army this is in training for the Master's use! Naturally, not all of these will finish and go into the regular organized work as employees; however, they are getting a Christian education. This means that many will be prepared to return to their home villages as well as to other sections of the field, as self-

supporting missionaries. In this way they will become a tremendous factor in helping to complete the unfinished task. In fact, in Nyasaland, Southern Rhodesia, Northern Rhodesia, Ruanda-Urundi, and other places, there is a large and growing number of self-supporting lay members who are giving much of their time to the work. We are encouraging this spirit among the native people more and more, and are glad to report a good response to the call. A wonderful work is already being done by many of these self-supporting workers.

God has richly blessed the medical work. I do not know what we would do without it. It is certainly proving to be the right hand of the message and the opening wedge in a large number of instances. At the present time we have seven doctors, and there are calls placed for four more to come to Africa in the near future. Then, too, there are twenty-two European trained nurses, eleven other European workers, and fifty native orderlies. This gives us an increase of seventeen medical workers over the previous six-year period.

During the last few years a definite medical program has been carried forward for the lepers of Africa. Today we have leper colonies at the Malamulo Mission, the Mwami Mission, and the Songa Mission. As one instance of appreciation for the work done, I cite a statement re-

cently given us by the present medical secretary of the British Empire Leprosy Relief Association. It reads:

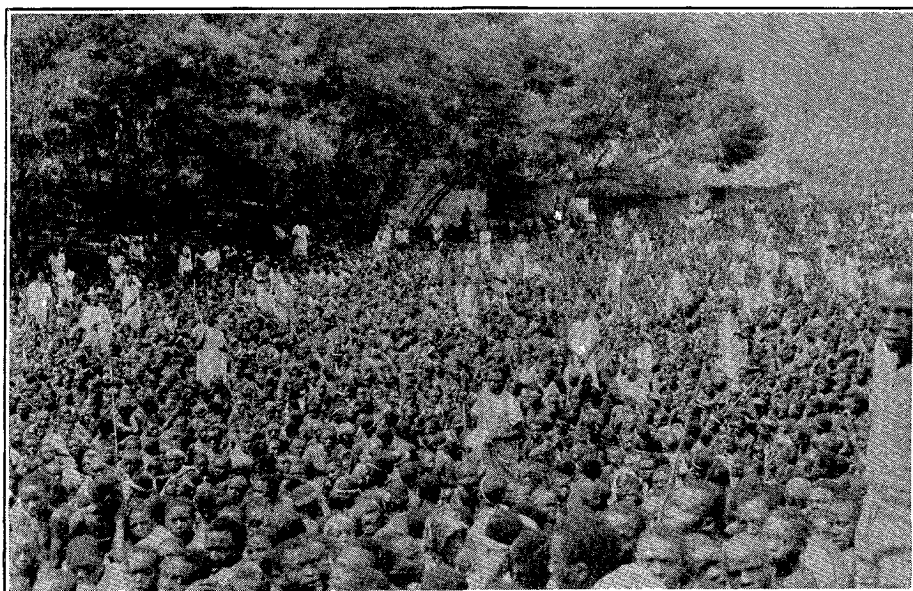
"I am glad of this opportunity to show my appreciation of the work which is being done among those suffering from leprosy in Eastern and Central Africa. The leper colonies at Malamulo, Mwami, and Gendia, as well as those in the Belgian Congo and Angola, are carried on with great keenness and sympathy by the devoted missionaries of the Seventh-day Adventist mission. I wish very strongly to commend their efforts to those who are able to associate themselves with this work, through their gifts or in some other way. Slavery was formerly the open sore of Africa. Now leprosy is one of the open sores which still remain to be dealt with, and mission agencies are among the most effective in their strong efforts to deal with this problem.

"[Signed] E. MUIR."

Within the last few years over seventy lepers have been discharged as cured from our various leper colonies. It was indeed a very inspiring scene, as well as a thrilling experience, for I. H. Evans to pass out certificates of clearance to twenty-three lepers at the Malamulo Mission last May. Dr. Marcus was there and gave this privilege to Brother Evans. This leper colony has received some favorable comments from the present governor of Nyasaland, as well as from other government officials now serving in the protectorate. In fact, whereas the Malamulo colony is now able to care for 250 lepers, the governor during his visit last May expressed the keen desire that we build up the colony to where it can care for at least 500 lepers. As one means of helping us to achieve this end, the government is giving us an additional grant of five hundred acres of land on which to enlarge the colony.

Our Literature

Relative to the literature ministry, we can but say that the Lord has richly blessed it during the six-year period under review. Never has our publishing house been kept so busy. The total sale of literature for the six-year period just closed amounted to \$454,985.02. All through the division God has been using the printed page in a mighty way to help spread the message. This is true, not only among the European population, but also of parts of the mission territory.



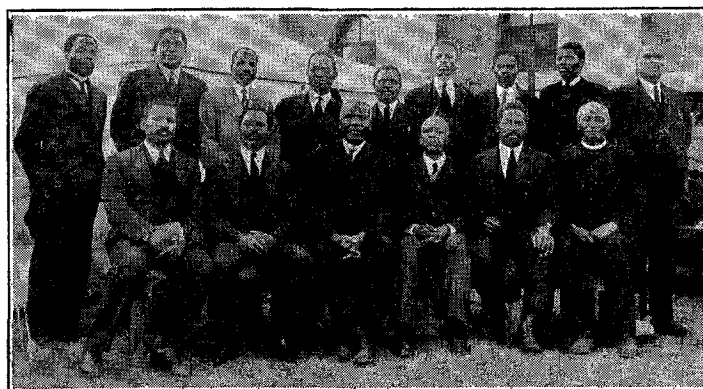
Just Over 18,000 People at the Rwankeri Mission Camp Meeting, Ruanda, Africa



Above: Malamulo Leper Colony, Malamulo Mission, South Nyasaland. Dr. E. G. Marcus in Charge

Center: Dispensary, Rusangu Mission, Northern Rhodesia

Below: Healed Lepers Being Discharged From the Malamulo Mission Leper Colony, South Nyasaland



Native Ordained Ministers of the South African Union

Today we are preaching and teaching in fifty-two languages and dialects. A number of new languages have been added since W. H. Branson rendered his report to the last General Conference session six years ago. Still there are

many tribes unentered which must hear the message before the work is finished. Truly the harvest is ripe, and we must have more reapers to gather the golden grain before the set of sun brings an end to our soul winning.

Appreciation

The half concerning our work has not been told in this brief report. We must forbear and now add our tribute of deep appreciation to all concerned for the help given us during this six-year period.

First of all, we would mention our deep gratitude to the General Conference for the substantial help they have given us through the years. But above all have we deeply appreciated their warmhearted, cordial attitude toward all our needs and problems. Never have we sought counsel but that they have stood ready to help us in every way possible. We know their funds have been limited, and that it deeply pained them to have to cut appropriations, but, even so, they have done their part by us. They have certainly stood nobly by us in all our undertakings, and we thank them for it.

Next we think of our dearly beloved people at the home base. Their prayers, their gifts, and their sacrifices have meant much, oh, so much to us. From the very depths of the heart do we express anew our sincere gratitude for their loyal support and devotion to the great missionary program. They may rest assured that their cooperation and efforts to furnish the needed "sinews of war" have not been in vain.

Then, too, we think of our noble lay members within the confines of our own division. With their means, their consecration, and their untiring efforts, they have stood by us during the lean as well as during the more prosperous years. They have given of their sons and daughters for the mission fields. We thank them for it all.

Yes, God's people everywhere, in every land, are a kindhearted, a loyal, a devoted, and a willing people. Sincerely we thank them, one and all from the smallest child to the aged grandparent. It has taken the united efforts of all to advance the cause; hence we feel that both lay members and workers will share in the final reward which the King of kings and Lord of lords will confer upon the redeemed in that glad day so soon to dawn.

Let me say, brethren and sisters, our courage in Africa was never better; the outlook for advance was never brighter. Permit me to assure you that all you have done to help bring the light of truth to the darkened corners of the Dark Continent has been far from in vain. Really, South and Central Africa are today in many places literally shining with the glorious light of this message. And when the "roll is called up yonder," and the redeemed shall come marching from the four corners of the earth, we know Africa will be represented by a large number of jewels for the kingdom.

So again we say, "The Lord hath done great things for us, whereof we are glad." Therefore, with renewed courage and vigor we are with you in the rededication of all that we have and ever hope to have in the days to come to the speedy completion of the unfinished task.

ARE you sometimes blue and discouraged? A reader of the REVIEW writes, "It has been such a comfort to me, especially when I get blue and discouraged." The REVIEW brings messages of progress, hope, and courage. Its weekly visits will make this world a better place to live in, and increase one's longing for the world to come.

The Department of Education

By W. E. NELSON, Secretary



W. E. Nelson

THE last six years have been years of educational agitation and change throughout the world. Old standards and methods have been under the closest scrutiny, and everywhere we hear that education has failed to achieve all that was expected. It is agreed among

most educators that too little attention has been given to character and moral training, with the result that we today have many highly trained, intelligent students leaving the halls of learning, who do not have the true objectives that will build an enduring social structure.

At a time like this we are led to appreciate in a new way the wonderful principles of Christian education given to us in the Bible and in the writings of the Spirit of prophecy. It has always been our position that there can be no separation of religion and education; that apart from religion there is no true education, and consequently hand in hand with the instruction in the sciences, which means instruction in the secular branches, must go the teaching of the principles of faith and the inculcation of sound morality.

The Bible must be made the basis of all education whatsoever. As never before, our educational methods should be simple, practicable, and efficient to meet the need of the hour. Our field is the whole world. The education given to our young people must be such as will successfully prepare them to meet the crises we face in the world today. It must grip our students, mentally, morally, and physically, and prepare them for the most useful life of service in the advent movement.

North American Division

At the beginning of the depression there was a marked decline in attendance at our schools of all grades. Our church schools suffered most. From an attendance in 1930 of 151 per thousand church members there was a drop to 100 per thousand in 1934. Last year there was an increase of ten per thou-

sand church members, which is nearly 30 per cent under 1930.

The secondary school attendance also dropped greatly for the first two or three years, but in 1935 it was up to 48 students per thousand church members, which is the same as in 1930. The college enrollment in 1930 was 21 per thousand church members, and in 1935, 18.4, or a decrease of 2.6 per thousand church members. The numerical enrollment for our schools in North America is as follows:

	Elementary	Secondary	College
1929-30	17,785	5,622	2,458
1934-35	16,722	6,681	2,784
	1,013 Loss	1,059 Gain	326 Gain

The number graduating from our secondary schools during the last six years totals 5,025. A large number of these have entered our colleges for further study. The number graduated from two-year, or junior college, courses is 1,299. Many of these have entered our elementary teaching or the study of medicine, and some are in active work in commercial lines. The number graduated from four-year courses is 1,542. We are glad to report that a large percentage of these have entered our organized work in the capacity of teachers, evangelists, or other conference workers. The present plan of ministerial internship, whereby a large number of our young men and women have been employed in our conferences, is greatly appreciated. The number of ministerial interns who are accepted yearly is about forty-five, most of these being chosen from the graduates of our colleges.

We are glad to report that during the last twelve months there seems to have been an increased demand for the product of our schools. This undoubtedly is due to improved economic conditions. The students in schools from the elementary grades to the college level are taking an active part in church activities, such as the Harvest Ingathering, Week of Sacrifice, and Missions Extension efforts. Many thousands of dollars have been added to the mission treasury as a result of these efforts. In addition to this, students in ministerial departments are conducting, under the direction of experienced teachers, active evangelistic campaigns and other lines of mission work. Nearly every one of our colleges reports baptisms as a result of these evangelistic meetings conducted by the students.

Our schools are a real factor in the material support of our church program. A junior college reports \$69,528.40 in tithes and offerings by students and teachers during the six years. One of our senior colleges reports \$106,092.72 in tithes and offerings; another, \$144,675.01. These amounts are greatly in excess of the subsidy contributed by the conference in maintaining these schools.

Debt Reduction

We are sorry that we cannot report large achievements in debt reduction. Six years ago senior colleges, junior colleges, and academies carried notes and loans payable to the amount of \$574,656. The financial statements of 1935 show the present indebtedness to be \$515,411, a reduction of \$59,245. This does not seem large, but when we consider that the six years cover the most serious depression that this country has ever witnessed, we believe that the Lord has greatly blessed the school administrators. Six years ago seven of our schools,—Pacific Union College, Arizona Academy, Campion Academy, Golden Gate Academy, Lodi Academy, Long Beach Academy, and Maplewood Academy,—were reported as being free from debt, and have continued on the debt-free list. In addition to these seven, there are twelve other schools which were not on the list six years ago, but which have since wiped away the reproach of debt.

One great problem that has always faced our schools, and especially during the last six years, is the need of providing work for students who find it necessary to earn part or all of their expenses while in school. Almost every kind of industry has at one time or another been tried by some one of our schools. The special difficulty which the schools face in the operation of industries, in addition to those always present in the operation of commercial industries, is that the student is a part-time worker, and by the time he has become sufficiently skilled in a trade to be of value to the industry, he is ready to graduate and leave school. Then it becomes necessary for the management to find other inexperienced helpers and train them to carry on the industry. This cycle is repeated very frequently. With such a handicap in the operation of our industries, it is almost impossible to operate without a heavy loss.

During the last six years the schools in North America have furnished labor to their students as follows: \$1,187,940 in the academies; \$1,220,700 in the junior colleges; and \$1,880,000 in the senior colleges, or a total of \$4,288,640. Of this amount \$863,224 was for the year 1934-35, which is nearly 50 per cent of the total charges for tuition, board, room, and laundry. We believe that this is a larger amount than it is safe for our schools to supply. The operating losses in our schools in America are chiefly from the operation of the industries. Last year the senior colleges lost \$12,625; the junior colleges, \$332,126; and the academies, \$322,222, a total loss of \$666,973.

The subsidy coming to our schools for the operation of the instructional section fully covers the loss in that section.

In addition to the industrial loss, another serious handicap to our schools is the failure on the part of patrons to



Pacific Union College, Angwin, California

pay their accounts with the schools. During the last six years the colleges and academies have written off or charged to bad and doubtful accounts, \$517,020. This amount is \$1,600 in excess of the total note indebtedness of our educational institutions. If our brethren and sisters would meet their financial obligations to the schools, it would enable the schools to celebrate the freedom-from-debt jubilee.

Another item that might be mentioned is the large volume of student accounts receivable on the books of our schools. These total \$598,308.71. If these current accounts were paid, our schools could pay their note obligation from this source, and have left an operating fund of over \$80,000.

Southern African Division

From the Southern African Division comes a very cheering report of educational progress with 454 schools, 599 teachers, and 25,975 students. These figures represent gains of 56, 50, and 73 per cent respectively. For European children living in the African Division, there are 28 church, home, and farm schools, with 49 teachers, and an enrollment of 216.

Helderberg College has made steady gains during the six-year period. The

Southern Rhodesian government inspector is well impressed with the work being done. A new normal building is under construction at the present time. When completed, the school will greatly enjoy its new facilities.

At the Malamulo Mission they have recently completed a new church building and five additional schoolrooms. The new church will seat 1,200 people, and will have ample accommodation for good, strong schoolwork. The following industries are being operated: dairying, poultry raising, gardening, carpentry, blacksmithing, tinsmithing, chairmaking, basketry, building, shoe repairing, and tailoring.

In the Bonga Mission Training School, in Angola, the work is difficult to carry on because all teaching must be done in the Portuguese language, but a number of our trained workers from this school are out in the field doing acceptable work.

China Division

Educational work and our mission program are inseparable, and there is no exception to this in the great China field. Simultaneous with the opening of missions, schools were started, and an excellent work has been accomplished.

There was a time when any kind of school operated by a mission was far

America. In some countries, because of government regulations, it is practically impossible to operate church schools. The economic conditions also make it quite difficult for our brethren to support a public school by taxation, and then pay tuition for children in our own church schools.

In addition to the elementary work, there are seven advanced schools operating in the Northern European Division, the oldest being the Stanborough Park College. The last six years may be spoken of as a period of the reestablishment of the advanced school in this division. What was formerly known as Stanborough Park College was moved to a rural location, eighty miles north of London, and is now known as the Newbold Missionary College, with W. G. C. Murdoch as principal. This school maintains a staff of well-trained teachers and is doing good strong work of junior-college grade.

The school in Denmark has been transferred from the eastern part of Denmark to a more rural site in Vejleffjord, Jutland. The school has greatly prospered in its new situation, under the efficient leadership of H. M. Johnson. This school is carrying forward a well-balanced program of intellectual and industrial work.



Administration Building and Campus, Emmanuel Missionary College, Berrien Springs, Michigan, With Chapel at Right

school opened its doors in a new location seven years ago. For a time the schoolwork was carried on in the two dormitories. During the last six years, the new administration building, the kitchen and dining hall, with domestic science rooms, teachers' cottages, and other buildings have been erected. This work has been done almost entirely by student labor on a no-debt policy. Improvements have been made only as funds have been available, and the school has not had a shilling of debt of any kind.

There are nineteen members of the teaching staff and an enrollment of 163 students. Recently, five experienced teachers from the United States have been added to the faculty.

There has been some uncertainty about the location of the Spion Kop Missionary Institution in the South African Union, but new plans have been put in operation to strengthen the work of this school. The buildings are being remodeled and a new dormitory built for the girls to replace the one destroyed by fire.

Steady progress has been made at the Solusi Mission Training School, in the Zambesi Union. They are giving a very good teacher-training course, and the

superior to government schools, but that was when the government had few schools, and there was little or no money from the government for them. Today the situation has changed. The government has as its objective to raise the standards of work done, so that their schools may be far better than any mission school, and thus they hope, by their superiority and the fact that they are free, to attract all Chinese children. This means we must improve our mission schools. We must supply well-trained, highly qualified Seventh-day Adventist teachers who can actually conduct Adventist church schools with such a degree of excellency that Seventh-day Adventist parents will be willing to send their children to these schools and pay their tuition, and this in addition to the taxes which they will have to pay for the support of the government's educational program.

Northern European Division

Northern Europe has a well-established school program. It is operating fourteen church schools, which employ twenty-five teachers, and have a present enrollment of 443. It is much more difficult to secure permission for the conduct of church schools in Europe than in

The Swedish school has been moved from Nyhyttan to an old estate of 2,300 acres at Rimbo, which is about thirty miles from Stockholm. This large farm has many productive fields, and offers opportunity for large development in the future. G. C. Nord is principal of this school.

The Finnish school has also been moved to a rural site, which is described as one of the most beautiful situations of any of our schools.

During the past year a new school has been established in Estonia. Previous to this the young people of Estonia attended the Baltic Union School at Riga. The Polish school has also been reopened after a two-year suspension of work.

Among the educational institutions of the Northern European Division is a group of thriving schools in Africa. These schools may be arranged under three heads: outschools, mission-station schools, and training schools. The work done in this part of the field is of more recent development than that of the southern part of Africa. The largest development is in Kenya, where there are 103 outschools, with an enrollment of 4,897. There are thirty-six mission schools, with an enrollment of

1,861, and six training schools with an enrollment of 510.

With the large constituency in Northern Europe, it appears that it would be well to strengthen the educational work to the extent that senior college work would be offered in one of our schools. Since the English language is not only widely used but in it are published most of our books and denominational papers and other literature, which are valuable for inspira-

grades—twelfth, thirteenth, and fourteenth. The students—all boys—come from every part of India, Burma, Ceylon, and Mauritius.

The Vincent Hill School, situated at Mussoorie, carries junior college work for the English and Anglo-Indian young people. This school has been growing steadily since its founding in 1922. Three junior college courses—ministerial, normal, and business—are now offered, besides the high school training.



Main Building of the China Training Institute, Chiao Tou Tseng, Kiangsu, China

tional reading, it seems that Newbold Missionary College is the logical center. We trust that the next few years will see rapid development in the educational work in Northern Europe.

Southern Asia Division

The educational work is doing much to advance the cause of God in Southern Asia. There are now eighty schools scattered throughout the field, ranging from little thatch-roofed village schools to sixteen secondary schools, which include two junior colleges. Included in this number are also four church schools—in Calcutta, Bangalore, Poona, and Rangoon. The last statistical report available, for the quarter ending December 31, 1935, showed that there are 204 teachers, both native and European, connected with this division.

The village schools are indeed the opening wedge into many a heathen-locked community. The native teacher comes to a town and opens a day school. Only a few children come at first, perhaps mainly out of curiosity, but later the classes increase in size. After this consecrated worker has gained a foothold through his educational efforts, he seeks opportunity to give Bible studies and do evangelistic work. In this way, time and again, an interest is aroused in our message which could never have been gained through evangelism alone. These village school teachers are true messengers of Christ. Winning souls is their chief work, and teaching little children is their steppingstone into the hearts of the parents.

Industrial education plays an important part in the boarding schools conducted for the Indian young people. The most efficient methods of farming, dairying, and poultry raising are taught; and in a number of instances our Adventist schools have been highly commended by government officials for their practical system of education. The boys at the Roorkee school won the silver cup during a recent agricultural exhibition.

The South India Training School, situated at Krishnarajapuram, is the junior college operated for the Indian young people, and carries just three

Last year a capacity enrollment of 140 students was reached.

Prospects are bright for great advances in educational work in old India.

After a recent trip through the southern part of the field, visiting schools, E. M. Meleen, educational secretary for the division, reported: "There seems to be a growing interest in Seventh-day Adventist education in South India, and our schools are besieged by more applicants than can be admitted. The need for all classes of workers is growing rapidly, and in order even partially to meet this need, we must make provision for training more workers."

Australasian Division

Our educational work in the Australasian field is prospering. The missionary college at Avondale is enjoying a good enrollment. Many trained workers are sent out from that school each year to engage in missionary activity in Aus-

tralia and in the island mission fields.

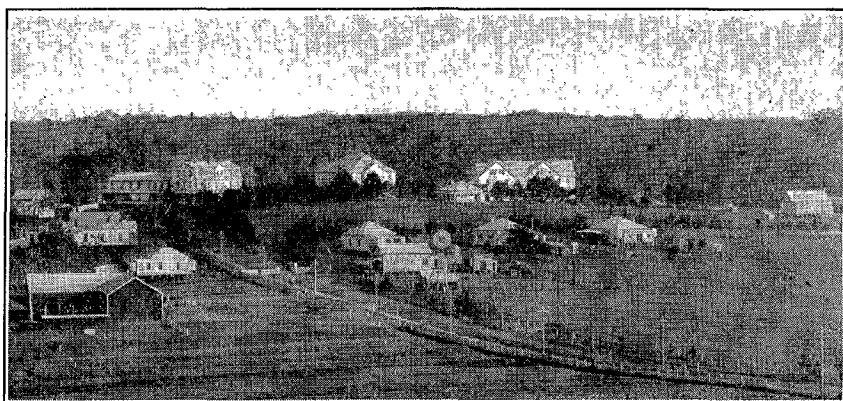
Far Eastern Division

The last six years have been marked by steady educational progress in the Far Eastern Division. There are well-established training schools in Japan, Chosen, Malaysia, and the Philippines. These schools are to a large extent meeting the educational needs of the Far East. The greatest educational progress has been made in the Philippines. The junior college was moved, five years ago, to a rural location a few miles from the city of Manila. Well-constructed, commodious buildings have been erected, and the attendance has been increasing yearly. The junior college has been advanced to a four-year senior college, with the privilege of granting the degree of Bachelor of Science in Education, which is recognized by the insular government. This makes it possible for our schools to give all the training necessary to man elementary schools and academies in the Philippine Islands. It is planned that this school shall also be the training center for advanced work for all countries in the Far Eastern Division. This will effect a very material saving of what it would cost the young people to come to the United States for their college work. At the close of the school year 1935-36, five students were graduated from the Philippine Union College, receiving the degree of Bachelor of Science in Education. Nine other students completed shorter college courses, and twenty-nine were graduated from the academic department.

About seven years ago the Japanese school for boys was moved out of the city of Tokyo to a rural site. This has proved a great blessing to the school work in that field, and each year a number of well-trained workers are being sent out to engage in various lines of missionary endeavor.

Schoolwork in Chosen was established many years ago. Our training school at Soonan, under the leadership of H. M. Lee, is having excellent results. Many workers for the Chosen field have been trained in that school.

Our school at Singapore, though not

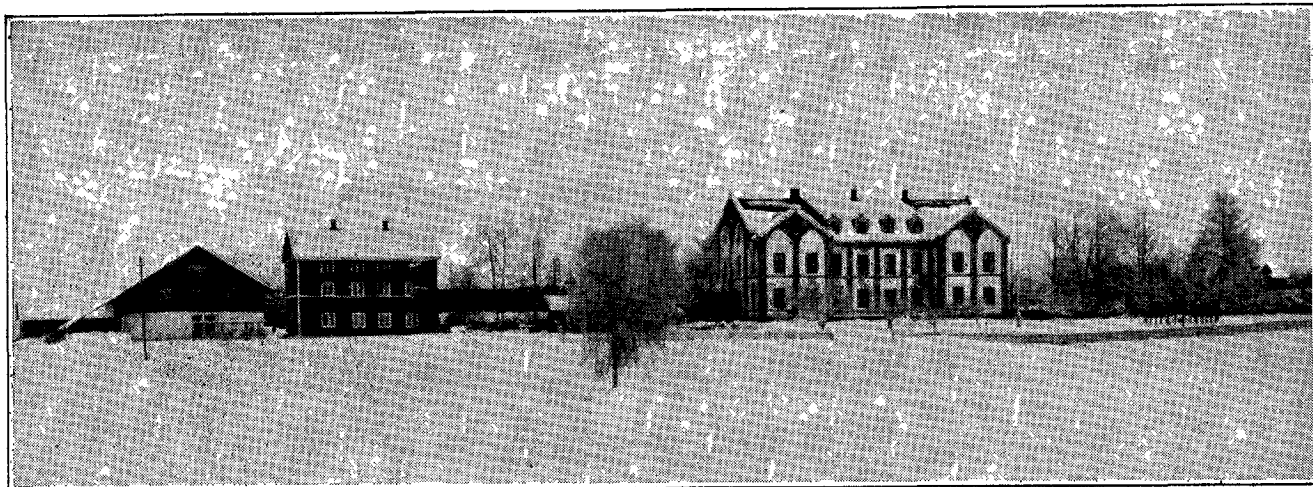


Avondale School, Cooranbong, New South Wales, Australia

tralia and in the island mission fields. Australasia is to be congratulated on having solved the perplexing problem of the proper support of church schools. These schools are subsidized from the profits of the food industry. This has resulted in a very excellent system of church schools, manned by trained teachers who are considered regular conference employees. Most of the workers

so large as formerly, is doing good work, and many well-trained workers have been supplied for Malaysia from that school.

The school enrollment in the Far Eastern Division has reached 2,148 in Chosen, 94 in Japan, 509 in Malaya, 1,365 in the Philippines, or a total of 4,116 in all schools in the division territory.



Norway Mission School at Algarheim, Norway, Showing Main Building and Barns

Central European Division

Our schoolwork in Central Europe has not prospered as it should have done during the last few years. Where formerly there were several hundred students enrolled, there are now a total of only 106. Schoolwork is conducted at Friedensau Training School and at Darmstadt. Good, faithful work is being done; but with a constituency in Central Europe of nearly 50,000, there should be several thousand students instead of a few over a hundred.

Southern European Division

Southern Europe is operating three training schools: the Yugoslavian school, the Rumanian school, and the French school at Collonges.

Four years ago, in 1931, the Yugoslavian Union Training School was established in temporary quarters as an answer to the great need for workers in Yugoslavia. Earnest young people, hungry for a Christian education and for a training to give the advent message, have crowded into this school. Within the past year the enrollment has doubled, and the temporary quarters of the school are utterly inadequate. This school shared in the funds raised in the last Week of Sacrifice.

Inter-American Division

The educational work in this division is making steady progress. Their church schools report an enrollment of 1,600. There is an enrollment of 130 in our training schools. In this division it is necessary to develop the industrial side of our schools to such an extent that the majority of the pupils and students may earn their way while in school. It is quite necessary that additional industrial facilities be provided for our schools and that competent and experi-

enced men be secured to lead out in this industrial work. We are glad to report that a number of additional teachers have been secured for our training schools and we believe that in the future there will be marked advancement in all phases of our educational work in Inter-America.

South American Division

A cheering report comes to us from South America. C. P. Crager, from the Educational Department, spent seven months in that field, assisting in educational institutes and councils. The enrollment is increasing, and the schools are doing a good work for the children and youth of that field, preparing a large number of well-trained workers for the fields they serve. The oldest school, River Plate Junior College, reports a good enrollment, and the work is progressing smoothly.

Advanced Bible School

One factor which I believe will mean much to the cause of Christian education throughout the world is the work of the Advanced Bible School. This school was organized two years ago by the General Conference; two summer sessions have been conducted, and a third will be held at Pacific Union College beginning June 15, 1936, and continuing for ten weeks.

The Advanced Bible School is conducted for the purpose of affording opportunities for Bible and history teachers to pursue graduate study. Our Bible and history teachers who have attended this school in the past are unanimous in their praise of the good work accomplished there. A full report prepared by the Dean, M. E. Kern, will appear elsewhere in the REVIEW.

Our educators have faith in the ad-

vent message and its leadership, and are endeavoring to cooperate in every phase of the work. We appreciate the evidence of their faith in us, as expressed by giving into our charge the 100,000 children and youth now in our schools. To the finishing of the work committed to our care, and to the hastening of the coming of our Lord in the clouds of glory, which will bring the glorious consummation of "that blessed hope," we dedicate anew our lives and our services.

A Revelation From God

In conversation with Professor S. F. B. Morse, the inventor of the telegraph, Reverend George W. Hervey asked him this question:

"Professor Morse, when you were making your experiments yonder in your rooms in the university, did you ever come to a stand, not knowing what to do next?"

"Oh, yes; more than once."

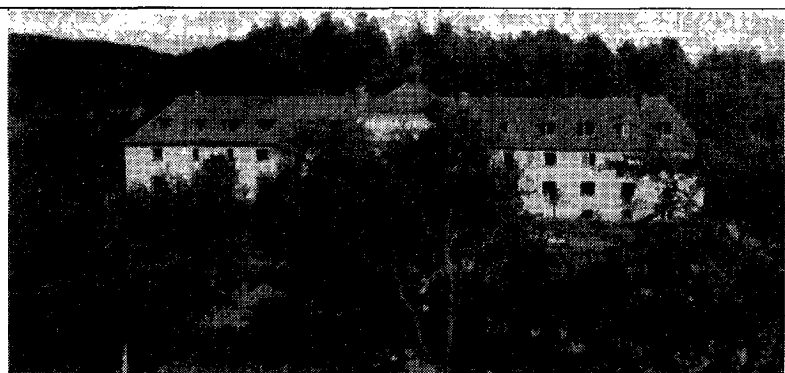
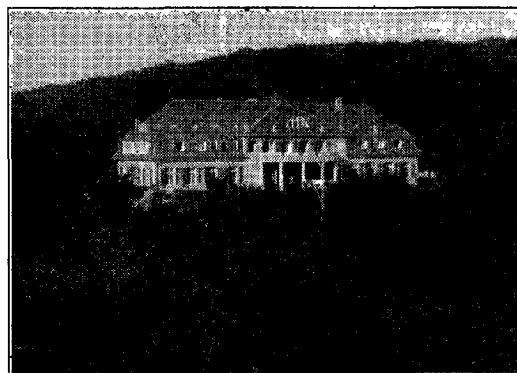
"And at such times, what did you do next?"

"I may answer you in confidence, sir," said the professor, "but it is a matter of which the public knows nothing. I prayed for more light."

"And the light generally came?"

"Yes. And may I tell you that when flattering honors came to me from America and Europe on account of the invention which bears my name, I never felt I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind, must reveal it to some one, and was pleased to reveal it to me."

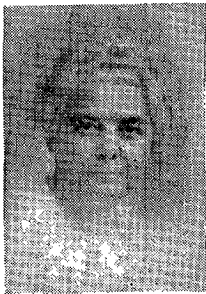
In view of these facts, it is not surprising that the inventor's first message was, "What hath God wrought!"—Selected.



Men's Dormitory (at Left) and Main Building of the Marienhoehe Seminary at Darmstadt, Hessen, Germany

The Sabbath School Department

By MRS. L. FLORA PLUMMER, Secretary



L. Flora Plummer

all men have faith. The unrest, the confusion, the strife, the uproar, have caused men's hearts to fail them "for fear."

In the midst of this confusion the Sabbath school work has been a steadying influence. In all parts of the world our dear people have clung to it as a means of grace. During this time six objectives have demanded our continuous effort:

- 1. A membership to include the entire denomination.
- 2. A faithful attendance of the membership.
- 3. Daily study of the Sabbath school lesson by old and young.
- 4. Improved leadership and teaching in the local schools.
- 5. Deeper spiritual life of leaders and members.
- 6. Larger and more intelligent giving to the mission fields.

Organized Development

We can never measure the results of the Sabbath school work to the denomination. Imagine the lack of uniformity, the lack of singleness of purpose, that would have all but wrecked things had it not been for this cord of many strands that are inseparably woven into an unbreakable cable. This cable does not bind nor chafe; it supports and strengthens. It has made possible unity of action, similarity of plan, uniformity in method, and a well-defined objective.

It is in the Sabbath school that the pure missionary seed is sown, cultivated, and bears fruitage. Not a few workers in mission lands today pay tribute to the Sabbath school as the origin of their inspiration to leave the land of their birth and answer the call to the dark corners of the earth. Continually and always that same missionary spirit leads to the self-sacrificing that has enabled us to count thirty million dollars given to the support of missions through the Sabbath schools alone in the years of their mission giving (1887 to 1936, forty-nine years). What rapturous joy comes from the thought of being connected with a work that holds such possibilities of strength to the cause!

In 1930 we had reports from 9,543 schools. Were any of these abandoned, neglected, closed up in the succeeding six years?—By no means. Not a single year reports a loss.

Sabbath Schools in World Field

Year	Number Schools
1930	9,543
1931	10,828
1932	10,873
1933	11,322
1934	11,773
1935	12,362

THE Sabbath school work of this denomination is now eighty-four years old. During the last six years the world has been like a great ship, broken from her moorings, and adrift without any chart or compass in which

The increase in the number of schools in this six-year period is 3,078.

How about the Sabbath school membership? Have the years of world strife weakened the faith of our members? Have poverty, perplexity, the closing of banks, the lack of remunerative work, the high price of necessities, the increasing cares of life, caused the members to abandon the Sabbath school, with its study requirements and financial goals?—No, the membership shows an increase year by year.

Membership in World Field

1930	366,944
1931	402,326
1932	423,811
1933	455,634
1934	483,819
1935	521,652

We have now more than a half-million recorded members. If your name is not on a Sabbath school class record card, you are not counted.

The Sabbath school membership is materially increased by the strong home divisions throughout the world field. This division now numbers 30,644, which is comparable to that of a large union conference. Their offerings for the six years reach the astonishing total of \$386,089.17.

The Mission Offerings

A lively interest has been created and maintained in the reaching of definite financial goals. A diagram showing the gifts in the interval between General Conference sessions, reveals that \$9,189,027.75 was given in the last interval of six years. Segregating this we have the following:



Sabbath School Held at Ur of the Chaldees
Left to right: Mrs. J. S. James, Elder James, Mrs. G. F. Enoch, Two Arab Visitors, Elder L. C. Shepard. Elder G. F. Enoch Took the Picture

	World Field	13th Sabbath Offerings
1930	\$1,855,453.97	\$ 434,749.15
1931	1,717,884.08	381,608.89
1932	1,495,121.44	303,778.04
1933	1,296,235.13	254,828.35
1934	1,377,379.24	270,887.87
1935	1,446,953.89	280,726.60
Totals	\$9,189,027.75	\$1,926,578.40

The average gifts to missions each Sabbath now amounts to about \$29,000; on the thirteenth Sabbath nearly three times that much is given.

Special mention is due the Potomac Conference and the Bermuda Mission for their unwavering loyalty to missions during the dark depression days. The Potomac Conference has held the pennant uninterruptedly since the fourth quarter of 1928, and through the leanest times has clung to it with both hands, each quarter reaching the financial goal set by the General Conference, including Dollar Day on the thirteenth Sabbath. Bermuda has held the pennant even longer,—since the second quarter of 1925. Such achievements are not possible except by hard work and much prayer. All honor to the brethren and sisters who have made this enviable record.

Thirteenth Sabbath Offering Plan

At the Autumn Council in 1933 the plan for counting the "overflow" was changed. It was voted to give \$1,000 as an "overflow" to the field which was the objective of the offering, in addition to its regular appropriation, when \$60,000 had been reached, and also 10 per cent of all offerings given above \$60,000 will be added to this "overflow." Since this plan has been in operation, the "overflows" have been as follows:

Quarter	1933	Overflow
Fourth: Inter-American		\$1,093.89
1934		
First: Japan and Korea		1,888.71
Second: South and West China		1,822.93
Third: Northern European Missions		1,532.06
Fourth: Philippine Islands and Malaysia		1,845.02
1935		
First: South African Division		2,424.80
Second: Southern European Division		1,520.94
Third: Southern Asia Division		1,852.25
Fourth: South America		2,274.68

Investment Fund

The total Sabbath school offerings have been substantially augmented

through the Investment plan. "Can Your Money" has been a popular slogan since 1925. That the Lord has specially blessed is evidenced by many experiences. Hail storms have passed around dedicated fields. Frost has spared fruit trees when other orchards were smitten. Barren trees have borne fruit. In many countries, experiences have met the faith of believers, and large and small sums have increased the gifts to missions. From little Joyce Young, on Pitcairn Island, selling bead necklaces to boat

passengers, to Saskatchewan, where in one year seventy acres of grain were dedicated to the fund, the Lord has blessed, and \$583,870 has come into the treasury through this channel. Our goal is, Every Sabbath school taking part in the Investment plan. We make our bow to the Illinois Conference as the only one having yet reached it. The amount given in that field in 1935 was \$4,000. Potomac leads the world in giving \$1.33 per capita. Eighteen conferences gave more than \$1,000 in 1935.

Birthday Offerings

A thank offering for another year of life is a well-liked plan in many schools, and has brought in \$287,000 since the plan was inaugurated.

Soul Winning

The conversion of souls is the paramount objective of the Sabbath school. Our teachers have not generally been content to sow the seeds of truth in the hearts of pupils. Many have sought earnestly to bring each one to a definite decision to accept Jesus as his Saviour. Would that every teacher might have been more earnest in this endeavor!

Our system of reporting does not call for the number of conversions, but for the number of Sabbath school members baptized each quarter. As a result of the personal work of consecrated teachers and of consecration services held in the schools, there have been reported 141,290 baptisms of Sabbath school members during the six-year period.

One form of spiritual service that has been entered upon recently is proving to be simple and effective in soul-winning results. In the organization of branch Sabbath schools our members are reaching out helping hands to many who are willing to receive such ministry. From east, west, north, and south, reports are coming, indicating marked success. It is impossible to do justice to this work in a paragraph. Snatches from letters read like these:

"Our branch school has grown so that it was recently organized into a church, adding several new believers."

"Two of our members have gone into a near-by locality and gathered more than thirty children into a Sabbath afternoon Sabbath school. These are children of unbelievers."

"One Sabbath school of 360 members has fifty branch schools held on Sabbath afternoon, with a total attendance of 650."

"From one Sabbath school eleven groups go to as many different districts to conduct branches."

Multiply these experiences by a hundred others, and you will have a picture of a great work now going on in this and other countries.

The Sabbath School Workers' Training Course

In an endeavor to increase the efficiency of leaders and teachers in the Sabbath school, we have paid much attention to the Sabbath School Workers' Training Course. Year by year the interest has increased. The books written especially for this study have been greatly appreciated. Many thousands of these books have been studied, and the result has been better preparation, broader knowledge, a new vision, and higher attainments in soul winning.

The Sabbath School Worker has been made a part of this course, and this

Sabbath school journal has gained many friends. It evidently is regarded as a necessity by many, for even when the depression was the deepest, the subscription list lost only a few hundred, while today the list is a few more than 17,300. We do not need glasses of unusual magnifying power to see 20,000 subscribers in the near future.

Sabbath School Lessons

In reporting the work of this department, one naturally turns to that which is the center of Sabbath school endeavor,—the Sabbath school lessons. An outstanding indication of progress during the past six years is the number of new languages and dialects into which both senior and primary lessons have been translated. We now send the lessons prepared by the department to fifty-five publishing houses and translators, and into forty-one different countries and islands. Here in turn these lessons are translated into 133 languages and dialects. Many of these quarterlies are

Sabbath school gatherings were held.

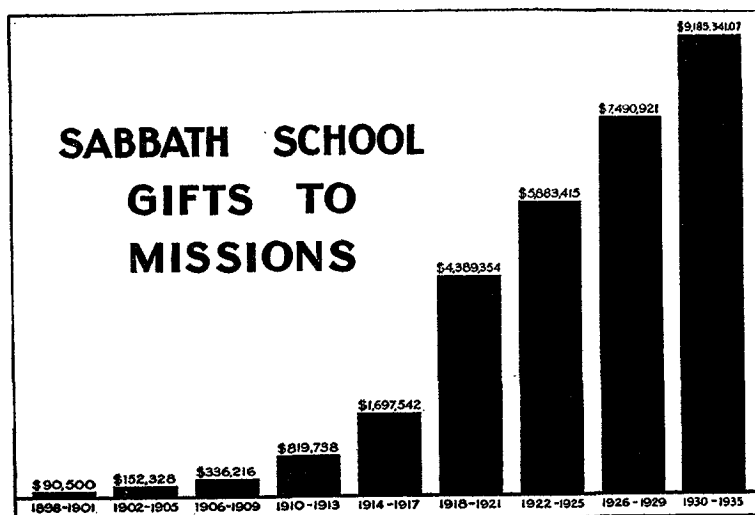
The services of Rosamond D. Ginther have been especially valuable. Continuing her many years' study of work for the children, she has written a five years' course of lessons for the Cradle Roll children. These lessons are in accord with the five-year outline for the older children, preserving uniformity of topic.

Beyond the seas are ten great divisions created by our form of denominational organization. In each of these we have capable division Sabbath school secretaries, who, by their activities, have carried this work to an encouraging degree of prosperity. The most that this report can do is to bring these divisions to your remembrance with a brief word concerning each.

Ten Great Divisions

AUSTRALASIAN DIVISION

Secretary, Helena K. Lewin.—This appointment was made necessary on account of the death of Mrs. Anna Hind-



printed, some mimeographed, some typed, and some are handwritten. We offer praise and thanksgiving to Him who has made possible this work of providing lessons in many tongues, a task beyond human strength and planning.

Note the number of senior Lesson Quarterlies published in English: Pacific Press, 530,000; Stanborough Park, London, 46,700; Australia, 50,000,—a total of 626,700 in a year. The Sabbath School Monthly prints 1,200 copies in the Braille for the blind.

Personnel of the Department

The personnel of the department throughout this interval has remained the same. It has been memorable, however, for the extended trips abroad of the Associate Secretaries. In 1934 S. A. Wellman visited the larger portion of the Northern European Division. A little later, an eight months' absence gave opportunity for service in South Africa. The contacts thus made, and the study of plans for strengthening and unifying the work, were a very definite benefit to the fields visited, and make the program of mission promotion at home more helpful.

J. C. Thompson made two helpful visits to the Inter-American Division. He spent the major part of 1935 in the Far Eastern and China Divisions, extending his trip into the mission territory of the Netherlands East Indies, where general church, workers', and

son in 1933, my contemporary in a lifetime of service. Her successor is a capable worker, and very encouraging progress is being made.

Number of schools, 662; membership, 27,579, of which 11,264 are in the islands of the Pacific.

Outstanding Features.—A 70 per cent gain in membership. Lessons taught in eighty-five languages.

In the Solomon Islands only one church member is not a Sabbath school member. One report tells of a village in Fiji where the teacher leads in the study of the lesson every morning. Old and young attend. They make and sell curios to earn their offerings. The Fijians like to sing, and they compose special hymns and anthems for their religious services. One native can sing from memory every hymn in their book of over 200 songs.

CENTRAL EUROPEAN DIVISION

Secretary, Max Busch.—Number of schools, 1,498; membership, 58,687.

Outstanding Features.—Lessons are supplied in fourteen languages. Most of the members of this division are concentrated in Germany. The membership of the Sabbath schools exceeds the church membership. In some of the Balkan States where education is not compulsory, the Sabbath school has been an incentive for the church members to learn to read and write so that they might not miss the blessings which are

derived from the study of the Bible. The members of our five Sabbath schools in Greece are at work. Our young people there are a great blessing, and are inviting others to our Sabbath schools, with excellent results. Some years ago several Sabbath school members in Czechoslovakia invited about fifteen children to visit their Sabbath school. After a time ten children were baptized. Three others are now engaged in the cause of God as Bible workers. This is an excellent proof of the importance of our Sabbath schools. The best reports of progress come from the Netherlands East Indies, Tanganyika, Czechoslovakia, and Hungary.

CHINA DIVISION

Secretary, Bessie Mount.—Number of schools, 689; membership, 20,298.

Outstanding Features.—The gains in schools and membership the last four years are equivalent to the gains of the preceding ten-year period. About one third of the members receive Honor Cards each quarter. Three aged sisters travel six miles to attend. They come on foot, and must cross the Yellow River. They are on time, for they arrive on Friday, bringing their food, then remain until Sunday. A woman and her son maintained a perfect record for over a year, walking five miles to attend. They can repeat all memory verses at the end of each quarter. The mother cannot read.

About 300 Lesson Quarterlies in the Russian language are sent regularly into parts of China and Manchuria.

The *Sabbath School Helper*, an 80-page publication, looks quite like the *Sabbath School Worker*. Pictures, cartoon drawings, and other illustrative material look up at us with a wholly English appearance, but we can only guess at the meaning of the unfamiliar characters that fill the pages. Our *Missions Quarterly* is translated into Mandarin, and the offerings each Sabbath day and the larger Thirteenth Sabbath Offering shout aloud the fact that the land of Sinim has heard the third angel's message and is coming along.

An interesting experience is reported by Miss Mount. She tells of "Grandma" Yang, of the Yencheng, Honan, Sabbath school. Though nearly seventy years of age, she is a regular attendant at Sabbath school, and almost never comes alone. One Sabbath she whispered to the leader that she had been tempted to stay away that day because her husband's business had been so poor that she had no offering to bring. However, she had invited some of her neighbors, so she felt that she must come, even though she had no money to bring. Leading four visitors into the Sabbath school room, she said to them, "You are now in God's temple. I am going to pray for you that you may receive a blessing and learn the gospel." And kneeling there at the foot of the pulpit, she presented these friends to the Saviour. Though her offering could not be counted by the treasurer that day, the angels surely took note of it.

FAR EASTERN DIVISION

Secretary, Mrs. Frederick Griggs.—Number of schools, 859; membership, 29,817.

Outstanding Features.—A gain in schools during the six years of 47 per cent. Membership shows a gain of one third. During the year ending Septem-

ber 30, 1935, there were 20,961 Perfect Record Cards given out, also 1,257 ribbon bookmarks, and 269 persons completed the training course. During this time 1,795 Sabbath school members were baptized. Last year the Investment Fund was 8 per cent; the Thirteenth Sabbath Offerings, 17 per cent; and the Birthday Offerings 7 per cent of the total offerings for the year. Branch Sabbath schools are being successfully started in the various unions. Daily vacation Bible schools are conducted during the summer in at least two unions with good results. The Sabbath School Quarterlies are supplied in seventeen languages.

In South Central Luzon about half of the members are not members of the church, but about twenty Sabbath school members are being baptized every Sabbath.

INTER-AMERICAN DIVISION

Secretary, W. L. Adams.—Number of schools, 948; membership, 39,686.



Outstanding Features.—Fluctuating rates of exchange have affected the reports of both tithes and offerings, so that a comparison of figures is misleading. The people love the truth, and are sacrificing to support it. Nearly 60 per cent of all offerings to missions comes through the Sabbath school.

Much improvement has been made in the keeping of all records, and carefulness and precision are now noted in many places where there have been inaccuracy and mistakes. The secretary writes: "It is really wonderful to see people come right out of Catholicism and enter heartily into the work of the Sabbath school. To them this is a new and strange experience."

NORTHERN EUROPEAN DIVISION

Secretary, W. T. Bartlett.—Number of schools, 1,163; membership, 48,092.

Outstanding Features.—Lessons are supplied in twelve European languages and seven African languages. The Nigerian Union Mission has trebled its number of Sabbath schools since our last report to the General Conference, and more than quintupled its Sabbath school membership. This growth is greater than for the previous sixteen years. The Thirteenth Sabbath Offering average for the division is 25 per cent of the total offerings.

Hear the story of Yobu, a colporteur in Uganda, East Africa. He was studying his Sabbath school lesson on one of his tours. When the man he was staying with asked him what he was doing, he showed him the lesson pamphlet, read some of the questions, and explained how we study. He seemed very much interested, and said: "It must be a good church that has such a plan for teaching its people." Our colporteur gave him two old lesson pamphlets. When Yobu

returned there about six months later, he found this man keeping the Sabbath. He had erected a little church building, and a house for a teacher. The first Sabbath Yobu spent at this place, thirteen people met for Sabbath school. They had studied the old lesson pamphlets so well that they knew all the lessons by heart. They have sent a request for an evangelist, and say, "Do not disappoint us." This is what the Sabbath school pamphlets do in Uganda.

SOUTH AMERICAN DIVISION

Secretary, J. L. Brown.—Number of schools, 1,013; membership, 28,468.

Outstanding Features.—Spiritualism has many followers in South America. It is quite common there for people to say they are tormented by evil spirits. And this is really true. Demon possession is a reality. A lady began attend-

ing a Sabbath school in one of the churches in Santiago. As long as this woman was in Sabbath school, her peace was undisturbed, but as soon as she returned home, the tormenting began. She seemed to receive special help from the Sabbath services, and continued her fight, with much prayer. Victory came when she gave her heart unreservedly to the Lord. The evil spirits departed, and she is now calm, peaceful, and happy in her home.

SOUTHERN AFRICAN DIVISION

Secretary, L. L. Moffitt.—Number of schools, 736; membership, 50,480.

Outstanding Features.—An increase of about 300 schools and 20,000 members since 1930. Lessons are printed in eleven languages, and Mission Quarterlies in nine. At the camp meeting Sabbath schools, over 100,000 were in attendance in 1936.

The African native memorizes easily. One blind leper brother was able to repeat every memory verse for four years, yet he cannot read. The tens of thousands of children and youth take pride in learning their memory texts.

Another commendable feature is liberal giving. At every session of the native Sabbath schools the members bring in offerings either in cash or in kind. Everywhere there is manifest a spirit of true sacrifice.

SOUTHERN ASIA DIVISION

Secretary, E. D. Thomas.—Number of schools, 312; membership, 10,514.

Outstanding Features.—The membership has increased 50 per cent during the last five years, and the Sabbath school membership is more than double the church membership. The Sabbath School Lesson Quarterlies are printed in thirteen languages, and mimeographed in two. A little over 3,000 Honor Cards and 300 ribbons have been issued annually for the last two years.

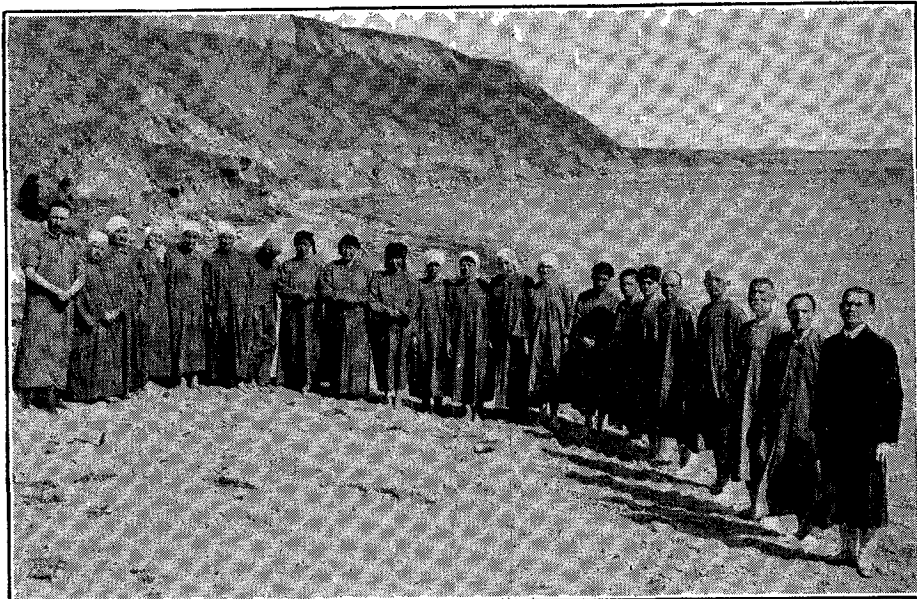
In our Sabbath schools there are many encouraging signs of real interest and advancement. In some there is a spirit of sacrifice that shames some of us who have so many advantages. The Investment idea is gaining ground. The Birthday Offering idea is popular. Many who do not know their real birthday select a special day and give an offering.

The great majority of the members cannot read or write, but they have keen memories, and it is a real pleasure to listen to the lesson stories they tell and the memory verses they recite. One of our village evangelists conducts Sabbath school in five different villages. Dear old Babu Paul, a retired worker and a cripple, gathers the members together and has daily study of the Sabbath school lesson. His eyes are very weak, but his tiny little wife is eyes for him. Our Sabbath schools are direct evangelizing agencies.

SOUTHERN EUROPEAN DIVISION

Secretary, D. N. Wall.—Number of schools, 947; membership, 36,004, an increase of 15,678 since 1930. While the per capita gifts to missions have decreased, due to hard financial conditions, the total offerings have remained at about the same level.

Outstanding Features.—We have real Bible students, and 5,553 members report perfect daily study and attendance. For the last quarter, 443 baptisms of Sabbath school members are reported. The home division is well developed, 3,300 reporting quarterly.



A Baptismal Service in the Black Sea, May, 1935

One Spanish girl can recite the 260 Sabbath school memory verses for each week since she accepted the truth five years ago.

Esther Juan of Valencia, Spain, has 14 Sabbath school Honor Ribbons for having studied the Sabbath school lesson daily and having been present on time for 14 years since she accepted the truth.

A boy of 11 and a girl of 8 of the newly organized Sabbath school at Cesena, Italy, who came out of Romanism less than two years ago can recite without mistake: The Lord's prayer, the ten commandments, the beatitudes, the parable of the Prodigal Son, and 24 of the Psalms. They are memorizing a portion of the Scriptures each week.

A Sabbath School Rally Day was held in 1935 in one of the mission stations on an island. The governor and his household attended, and at the close of the meeting the governor's wife praised the Seventh-day Adventists and their work. She was exceedingly pleased to have heard the recitations and songs given by our children.

Closing Thoughts

We have passed with regrettable haste around the circle of the earth. Measure the progress by any standard you will, the Sabbath school work is moving forward and upward. "What is written shall remain, nor be erased, nor written o'er again."

"Tis almost time for the Lord to come,
I hear the people say;
The stars of heaven are growing dim,
It must be the breaking of the day.

"It must be time for the waiting Church
To cast her pride away,
With girded loins and burning lamps,
To look for the breaking of the day.

"O it must be the breaking of the day!
O it must be the breaking of the day!
The night is almost gone,
The day is coming on;
O it must be the breaking of the day!"

AFTER the multitude had been fed, there was an abundance of food left. Jesus bade His disciples, "Gather up the fragments that remain, that nothing be lost." These words meant more than

putting the food into baskets. The lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that would serve to benefit a human being. Let everything be gathered up that will relieve the necessities of earth's hungry ones. With the same carefulness are we to treasure the bread from heaven to satisfy the needs of the soul. By every word of God we are to live. Nothing that God has spoken is to be lost. Not one word that concerns our eternal salvation are we to neglect. Not one word is to fall useless to the ground.—*"Ministry of Healing," p. 48.*

The Conference

Day by Day

As Reported in the

REVIEW

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American Temperance Society

By C. S. LONGACRE

THE American Temperance Society of Seventh-day Adventists was organized at the Spring Council of 1932, following the launching of the campaign for the repeal of the Eighteenth Amendment. However, this was not the first temperance society ever organized by Seventh-day Adventists. Joseph Bates organized a temperance society among our people some time before the General Conference was organized.

Long before Elder Bates accepted the advent faith, he was a great temperance advocate. In the year 1827 he, with twelve others, organized what was known as "The Fairhaven Temperance Society." This society became the first teetotal temperance society ever organized in America. Elder Bates organized similar societies throughout New England, and by the year 1831, in the short space of four years, over 3,000 teetotal temperance societies were formed, with a membership of about 300,000. So when Elder Bates accepted the third angel's message, he at once associated the health and temperance work with the last message to the world. Mrs. E. G. White herself became an outstanding temperance lecturer and writer.

National Prohibition

In time, other religious bodies became interested in temperance, and worked for local, State, and national prohibition. When all the temperance forces united and presented a solid front before Congress, they brought in national prohibition, which remained in our Constitution for thirteen years. National prohibition at once padlocked 177,790 saloons and dismantled 1,754 breweries and distilleries. In less than ten years of national prohibition in the United States, 97 of the 98 Keeley Cure Institutes for Inebriates were closed for lack of drunkards to cure. In fact, the inebriate patient list was reduced from 10,000 annually to 500, a reduction of 95 per cent.

The United States Census Bureau showed that 108,000 fewer people died of alcoholism from 1920 to 1930 under national prohibition than during the preceding wet decade. Commander Evangeline Booth, of the Salvation Army, reported that "80 per cent of the suffering among the families of the common laborers of our cities was wiped out by prohibition." Col. George H. Davis, head of the Salvation Army in Chicago, reported that before prohibition the army cared for some 10,000 drunkards annually, but after ten years of prohibition these cases had been "reduced almost to the vanishing point,"—to "less than one per cent. In fact," said he, the percentage "is practically nil."

The temperance people thought their temperance work was done, and that they could now look toward new conquests of other evils in the world. And for a time the religious forces of this country concentrated their united efforts upon Sunday legislation before Congress, and during the year 1926 introduced as many as eleven compulsory Sunday observance bills. This opened the eyes of the Congressmen to the real motives back of the religious organizations in this country, and it caused a division in the temperance forces as well as a reversion of feeling and attitude on the

part of Congressmen toward all temperance organizations. The wets took advantage of the situation, and launched a vigorous campaign against national prohibition. But the dries thought prohibition was forever secure within the Constitution of the United States, and they frequently boasted that the Eighteenth Amendment could never be repealed.

The Sleep of Indifference

This feeling of perpetual security lulled them to sleep while the wets were spending millions of dollars in newspaper propaganda and publicity work, destroying the people's faith in national prohibition. All of us, more or less, rested upon our oars, until the wets had well-nigh molded and captured the public sentiment of the entire country, before we bestirred ourselves. It was next to impossible to rally the temperance forces for a united effort to save the Eighteenth Amendment from repeal after thirteen years of inactivity along temperance-education lines. All the auxiliary temperance forces in the business world that had joined the great church crusade back in the old saloon days, to make this a saloonless nation, had been won back by the repealists and the deceptive wet propaganda. The church forces were hopelessly divided, and were also paralyzed by the financial depression.

It was at this critical period of uncertainty and imminent peril that the American Temperance Society of Seventh-day Adventists was organized, about seven months before the last Presidential election, when one of the major political parties declared in favor of the repeal of the Eighteenth Amendment. O. Montgomery was elected chairman of the society, and H. T. Elliott, secretary. But in July, owing to the illness of Elder Montgomery and Elder Elliott's leaving for a year's trip to a foreign field, I. H. Evans was appointed chairman and C. S. Longacre, secretary.

The society carried forward a vigorous campaign during the summer and fall of 1932 in defense of the temperance cause and the retention of national prohibition as the best means to minimize the evils of the liquor curse. Immediately following the election of President Roosevelt, the repealist candidate, practically every State in the Union launched a Statewide referendum on the repeal or retention of the Eighteenth Amendment in the Constitution of the United States, as well as similar amendments in the State constitutions. This called for vigorous action on the part of the dry forces to save national prohibition and also State prohibition laws, and our society waged a valiant educational campaign, far outstripping any other temperance organization both in the circulation of literature and the expenditure of money.

Literature Circulation

During the first year of our organization over 4,000,000 copies of the "Temperance Broadides" were distributed, 1,000,000 copies of the *Signs* Special Temperance Number were circulated, 1,000,000 temperance stickers were distributed, 250,000 copies of the *Good News* Temperance Special were circulated, and the Pacific Press Association circulated

several hundred thousand small temperance leaflets. The book, "Wet or Dry?" written by F. D. Nichol, had a sale of 200,000 copies. "Temperance Flashlights," a book containing program material for temperance rallies, was issued by our temperance society and used by our workers, and "The Shadow of the Bottle" was also freely circulated. Two leaflets containing quotations from the Spirit of prophecy, one for use among our own people and one for the general public, have been extensively circulated. Two numbers of *Present Truth* on the temperance question have been issued and several hundred thousand copies used. Ten leaflets dealing with different phases of the health and temperance question have had a wide circulation. Many thousands of temperance pledges have been signed by our youth. A recent leaflet on temperance, written by Alonzo Baker to meet the temperance situation in California before the repeal referendum, had three quarters of a million circulation. A temperance issue of *Our Little Friend* also had a very wide circulation.

Ten articles were prepared by the American Temperance Society and the Press Bureau for newspaper use, and sent to 2,700 of our ministers and local church elders. These articles came back to us again in the form of newspaper clippings published in many of the great daily newspapers of the big cities, some having as high as a quarter million circulation. A large number of articles have been published in the Temperance Department of the REVIEW AND HERALD, and some have been republished in some of the newspapers through the cooperation of our wide-awake people in the field. Likewise, all our other periodicals, like *Life and Health*, *Health*, *Signs of the Times*, *Watchman*, and the *Youth's Instructor*, have cooperated with the American Temperance Society and have printed a very large number of temperance articles.

According to our records, during the first year of our organization as a temperance society, our people circulated 88,593,600 pages of temperance literature, totaling \$138,055 in value (aside from articles written for our own periodicals and for newspapers). That was our banner year. It has been somewhat difficult to arouse the enthusiasm of our people, as well as public interest, in the temperance work since the Eighteenth Amendment has been repealed. However, a fairly good work has been accomplished during the last two years. Many millions of pages of literature have been circulated.

The American Temperance Society has been issuing a *Temperance Bulletin*,—at first monthly, and later quarterly,—setting forth scientific facts and data on the effects of alcohol upon the human organism, and giving statistics on the evil results of the liquor traffic. This bulletin is being sent to every minister and gospel worker in our cause, among the English-speaking people, and to the leaders of other temperance organizations. If our workers would make good use of this information in a public way, in lectures and newspaper articles, we could do much to revolutionize public sentiment upon the liquor question.

The Aftermath of Repeal

The aftermath of repeal, which led to the breaking of every promise the re-

pealists made concerning good behavior and honor, has reopened the entire alcohol issue, and has left it in a more unsettled condition than it was in the old saloon days.

The saloon was never to come back, but instead of having 177,790 saloons as in preprohibition days, we now have over 400,000, and as the *Chicago Herald-Examiner* said, they are ten times as vile as they were before. The American people were deceived by the advocates of repeal. The repealists have negated every prophecy and every pledge they made to the voters of the United States. They promised that bootlegging would be abolished, poisoned liquor eliminated, racketeering overthrown, and that our youth should not be enticed to drink, that liquor should be kept out of politics, and that a program of real temperance would be inaugurated by the repealists to avoid excessive drinking and drunkenness. Every one of these evils has been fostered instead of abated, and the liquor traffic today stands indicted before the bar of justice by its own record, as the most corrupt and law-defying industry in the world. As Bob Ingersoll said: "It is the sum of all villainies, the father of all crime, the mother of all abominations, the curse of all curses, the devil's best friend, and God's worst enemy."

Repeal has been a dismal failure, and the greatest deception ever palmed off upon the American public. Instead of reducing bootlegging and the racket game in liquor, according to Hon. Joseph H. Choate, Jr., director of the Federal Alcohol Control Administration, "illicit distilleries are producing many times more than their honest competitors" or licensed distilleries. "As concerns liquor," says Mr. Choate, "the United States is living in a fool's paradise." He ought to know, as he has his hand on the pulse of the nation, being the director of the Federal Liquor Control Laws.

Senator Walsh, of Massachusetts, who sponsored the repeal measure in the United States Senate, has since denounced his own repeal measure "as a hopeless and intolerable failure" and "much worse than national prohibition." Congressman O'Connor, of New York, who sponsored the repeal measure in the House of Representatives, in commenting upon the results of repeal, said recently: "If the condition that exists today is what we must have as a result of repeal, give me prohibition." Congressman Fitzpatrick, another disappointed repealist, recently said on the floor of Congress: "The bootleggers before the repeal of prohibition were mere pikers as compared with the [illegal] whisky trust today."

Senator Borah, of Idaho, said in the United States Senate not long ago: "There was a time in the history of the world when prophets were slain if they prophesied falsely. There would certainly be a massacre in this country at this time if we should deal in that way with those who prophesied as to what would be the result coming from repeal of the Eighteenth Amendment." The *New York Times* admits that New York State has virtually 250 per cent more saloons now than in preprohibition days.

The repealists have not expended one dollar for temperance education to prevent our youth and women from becoming drink addicts, but the liquor dealers for the last three years have expended \$16,000,000 annually for artful

advertising to induce our boys and girls and the women of the land to line up as recruits in front of the brass rail and the bar. Through radio advertising they expend many millions more to invade the sacred precincts of every home to entice and debauch the youth. The liquor advertisers defile and pollute the very air we breathe in our own homes. After they have debauched the children of a home, they taunt the father and the doting mother with their shameless liquor ads over the radio, not only every day in the week, but every hour of the day.

Increase of Drunkenness and Accidents

One of the most appalling aftereffects of repeal has been the tremendous increase of drunkenness and auto accidents due to drink. The police court records show that in 300 cities in the United States during the first two years of repeal, arrests for drunkenness increased from 55 to 1,100 per cent, or an average increase of more than 350 per cent as compared with the first two years of national prohibition. Arrests for automobile accidents due to drink in these same cities during the first two years of repeal increased from 60 per cent to 1,400 per cent, or an average of more than 400 per cent over the first two years of national prohibition.

The record of a St. Louis hospital shows that the number of delirium tremens patients has increased over 400 per cent since repeal over a like period under prohibition. The wrecks which the liquor traffic is leaving in its slimy trail should challenge the attention of Seventh-day Adventists and lead them to put forth more decided efforts to oppose this traffic, which is ruining the souls of men and women and causing violence and crime of every description.

Temperance Organizations Needed

We need to organize for more effective work. Mrs. E. G. White says: "Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks." The leaders of other temperance organizations admit that the literature which we have produced during the past three years has outranked all other temperance literature. Our temperance programs have been pronounced of superior merit, and have been used in outside churches. Our filmed lectures have been purchased, rented, and used effectively by dry organizations.

The present crisis, created by the repeal of the Eighteenth Amendment and the national legalization and protection of the liquor traffic, with all its shortcomings, constitutes a challenge to every truehearted and consecrated Christian to take up once more the campaign against

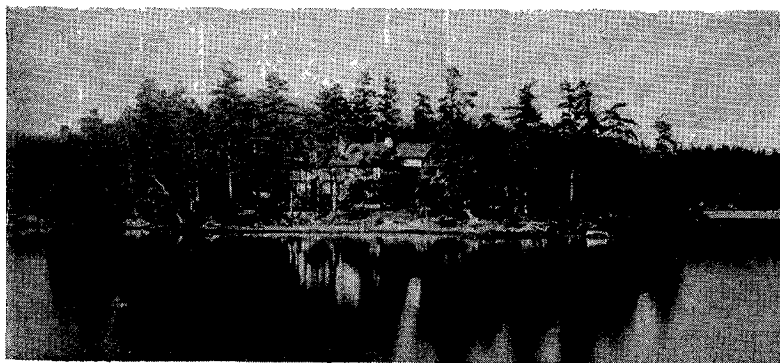
alcohol. We should buckle on the armor and battle with this giant foe, our motto being, as Sister White says: "No compromise and no cessation of our efforts till the victory is gained."

At present we have about thirty temperance organizations in our union and local conferences in the United States and Canada. We are also glad to be able to report that a number of new temperance organizations have been formed in Europe and Africa, including war-stricken Ethiopia; and in Australia and some of the South American and Inter-American conferences. In all these countries wonderful opportunities present themselves to our people to make the health and temperance work the right arm of the third angel's message.

Temperance education alone will not suffice. We must also work for the prohibition of the liquor traffic. "Of what avail are all our efforts" in temperance education, says Sister White, "while liquor selling is sustained by law? . . . The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence. . . . What can be done to press back the inflowing tide of evil? Let laws be enacted and rigidly enforced, prohibiting the sale and the use of ardent spirits as a beverage. Let every effort be made to encourage the inebriate's return to temperance and virtue."—*Gospel Workers*, pp. 387, 388.

Our hope in this warfare lies in our youth. Our God-fearing young people of today will be our men and women of tomorrow, and they must make the world a safe place in which to live if they wish to live tomorrow. The youth of today must make the world safe for the youth of tomorrow as well as for themselves. The youth movements in the churches and in the educational institutions are pointing the way and have already gained some signal victories in wet and dry campaigns since repeal. The young people by the millions are signing the total abstinence pledge. That is one of the most effective ways of destroying the liquor trade. We should endeavor to get every youth in our denomination, and as many as possible outside our own ranks, to sign the total abstinence pledge.

The liquor traffic under the protection of the law, with its devastating results, is the greatest challenge to our heritage of freedom and our country's destiny. Our civilization and our heritage of liberty, if they are to be preserved a little longer, depend upon our response to the challenge to liberate our fair land, and other lands, from the curse of drink.



Resthaven Sanitarium, Sidney, British Columbia

Compromise and Consecration

A Sermon Preached at the Conference

By H. M. S. RICHARDS

THIS afternoon I call your attention to a section of the glorious Book that has stood the assaults of the ages and all the enemies of Jesus Christ. The subject is Compromise and Consecration. And the section of Scripture is 2 Corinthians 6: 14 to 7:1:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore *these promises*, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

This is really a comment on the experience of the children of Israel coming out of the land of Egypt. We go back to the book of Exodus, and there we find that wonderful experience portrayed. We find there, dear friends, the different steps in that deliverance.

We find first of all that God sends His message through His servant Moses, and demands that the king of Egypt shall recognize Him as the God of this world, the mighty ruler over all things right here on this earth. And then He demands that He let His people go, and go out entirely from the land of Egypt. You will find this record in the thirty-third chapter and onward.

Here in the thirty-third chapter we find God's promise for today, and in Matthew 28 we find the same promise for today. Both promises apply at the present time. In Exodus 33:14 we read: "My presence shall go with thee." When God called His people out of ancient Egypt, He promised that His presence would go with them. And now He promises, in Matthew 28, "Lo, I am with you always, even unto the end." It is the same promise by the same God.

And when Israel was called to go out of the land of Egypt, brethren and sisters, they had very little to bank upon except faith in God. The world was against them, the mightiest nation of earth was against them. And God called them to go out. Every natural cause hindered them. Finally they came to the Red Sea, that great barrier of difficulty and trial and challenge, and when they cried to God, with the Egyptians behind them and the sea before them, hemmed in on every hand, the message came, "Go forward." The steps of faith fall on the seeming void, and find the rock beneath. They went forward.

And now let us go back a little. Before they made this great decision, when the message came to the king of Egypt through God's servant, you will notice, there were several steps in this great deliverance. We must not think of

Egypt as simply the symbol of all that is gross and vile and low. Egypt represented the civilization of that age, the culture of that day,—science, art, philosophy, and literature. My friends, we are living in an age that is brilliant. We are living in an age of science, of learning, of art, of literature, of accomplishment. It was a world like that, from which God called His people. And it is a world like that, from which He calls His people today. God calls, my dear friends, for a consecration to Himself that is just as positive and just as actual and just as real today as He called for back there.

Now let us see what these different steps are. Pharaoh, of course, represents the devil. He represents Satan in his opposition to God and the plans of God. And Moses comes and demands, "Let My people go." God calls for holiness. Now



Atlantic Union College, South Lancaster, Massachusetts

the word "holiness" comes from wholeness; that is, that we are entirely and wholly His, separated entirely from the world for fellowship. That is what God is calling for here. And our response is to be a complete response,—spirit, soul, and body.

In Romans 12:1, He beseeches us that we yield ourselves as living sacrifices, holy, acceptable to the Lord. Our bodies and spirits, which are His, are to be His—consecrated to Him completely. What is the reply of Satan to this demand of God? Satan immediately forbids this consecration. He says, "No, it cannot be. I will not stand for it." The controversy starts right away. Just as soon as you decide you will become God's and God's always, then the controversy starts in your life. People have often said to me, "Brother Richards, before I took my stand for God and this truth I never had any trouble. And now it seems that everything comes." Certainly; that is an evidence that God is doing things for you—that He is working in your heart and for you.

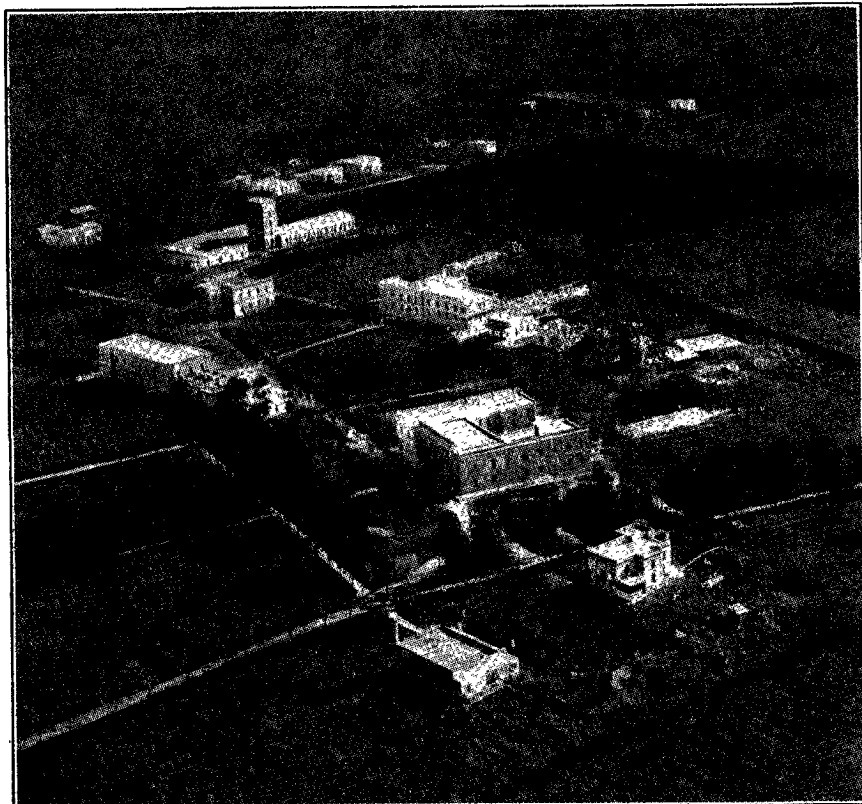
There is an old story of a servant following his master in the South in the

old days. They went out hunting ducks one day. The master, who was a godless man, an atheist, and an infidel, always made fun of the old servant for his faith and for praying to God. He said to him, "Now, Sam, I don't pray and I don't read the Bible like you do. I have heard you, in the morning, praying in the barn. And look at all the trouble you have! I don't have any trouble. How do you explain that?" The old man replied, "Oh, that's easy. You know when you were hunting those ducks, some of them fell dead, but a number of them were crippled. You didn't pay any attention to the dead ducks, but you told me to hurry and get the crippled ones. That represents you and me. You are dead in trespasses and sins and the devil doesn't care about you, but I am just wounded and have a chance to escape, and he keeps on my trail all the time."

Do not despair if you find in your own life that Satan makes things very, very uncomfortable at times. Just as soon as God began to call the people out, Satan began to oppose in the person of Pharaoh.

Satan says, "You can't break with me. I will not stand for it! I am god of society, I am god of the laws,—you can't live in this world and break with me. I am the god of commerce, you can't do business honestly,—you can't be a lawyer or a physician, and be a Christian. You must compromise." When Satan sees you are wanting to follow God, then he begins to urge you to compromise. You will remember in the life of our Saviour, the Scriptures say the devil tempted Him "for a season." As one man explained it, the devil always retreats backward. He is watching for your first weakness, and then is at you again. You have had a great victory and then comes the reaction. The devil is on the job again. He tempted Jesus "for a season."

He is willing to do anything to hold us. He surrenders ground, but never gives up. He never admits that he is defeated. Turn to the eighth chapter of Exodus, verses 9 and 10, and you will find the first compromise proposed. Moses says, "Let My people go. It is the message of Jehovah!" Pharaoh says, "No! I know not Jehovah, neither



Bird's-Eye View of the Buildings and Farm of the River Plate Junior College and Sanitarium, Argentina, South America. The Picture Was Taken From an Airplane by J. S. Marshall

will I let His people go." When he sees that they are going to go now, and will not listen to anything else, he propounds the first compromise. "If you must go, go, but not today. Go tomorrow."

O friends, that is one of the devil's greatest arguments with us! Every time you want to go another step for God and you want the experience we all need, the devil suggests a compromise.

If the devil sees that we are determined to get a new experience, that we are determined to know God in a way we have never known Him; that we are determined to leave Egypt, and he sees he cannot stop us, he says, "All right, if you must do it, do it; but not today. Do it tomorrow." Tomorrow! the philosophy of fools. Tomorrow; tomorrow! Oh, my friends, that has killed more good resolutions, it has killed more revivals, it has killed more consecrations and more godly works than any other compromise the devil has ever propounded. I am going back from the General Conference and then I will make that old wrong right; then I will put away my sin, and make my peace with Christ. Ah, next week, next month, next year, I will get right with God. Tomorrow, tomorrow! Oh, yes, do it, go all the way, but do it tomorrow. Don't do it today. That is the first compromise that he proposed.

Well, the Bible says we know not what the day will bring forth. Tomorrow is a very dangerous day to think about, and when we meet in a great audience like this, let us remember we will never meet again like this in this world; not even tomorrow. Twenty-four hours from today the same people will not all be in this audience, and they will never meet again in this world, or in any world unless all are surrendered to God. Today, at this moment, is the time for us to enter into a new consecration with the Lord. This is the time, the moment,

the hour for us all to take that step which we know we must take if we ever find our place with the blood-washed throng on the sea of glass.

I have been impressed this week while reading, for the third time, "Gospel Workers." If you want something that will stir your soul and make you feel that as a preacher, a worker, you are humbled in the dust, and that none of us are worthy of having a part in the work of God unless we have the mighty infilling of the Holy Spirit and a real consecration to God, just read that book. Oh, it has put in my heart a mighty longing and thirst for real righteousness, for a real life of consecration, a real walk with my blessed Saviour.

So we find that Pharaoh propounded this compromise, but he saw they would not accept it. "No," Moses said, "we must go, and go now." "Thus saith the Lord, let My people go." Then there was another compromise, as we find in Exodus 8:27. All right, Moses, if you must go, go; and if you must go today, go today; but do not go "very far away." Don't overdo it. Oh, yes, be religious, but don't be too religious. We have gotten so afraid of being too religious that an "amen" is as scarce as an extinct dinosaur.

"Yes," says Pharaoh, "go, but don't go too far." Be good, but be good for nothing. Don't go too far. Yes. Well, my friends, that is the compromise. Get converted, but be the same and live the same afterward. Dress the same, eat the same, talk the same, act the same, think the same. Oh, yes, do that and you will still be mine. You will still be in Egypt. That is what he wanted.

Well, friends we will just have to burn all the bridges behind us, that is all. When Cortez landed on the shores of Mexico, I think it was 147 men he had, and he wanted to conquer the empire. He knew those men would take the ships and sail back to Spain, and so he set

fire to those ships. Then he said, "Now, men, we will have to conquer or die."

Brethren and sisters, today when God calls us out of this modern Egypt into real service and into life with Him, God help us to go all the way with Christ. Pharaoh saw that they were going to go right away, and if possible all the way. What was his next proposition?

We read in Exodus 10:8-11: "Go, serve the Lord your God;" ye that are men don't take the children with you, don't take your wives with you. You men, if you want to go out and worship, go ahead, but don't take the children, don't disturb the family, don't drag them out to meeting every night, to the tabernacle, don't all go to General Conference, don't all go to camp meeting. My dear brothers and sisters and friends, I believe that we ought to try to take all the family with us all the way.

Don't bother other people with it, says the devil. Be religious. Yes, be religious, be converted, but don't talk about it to other folks, don't disturb the sleep of the world about you. Just compromise on that. But I want to tell you, my dear friends, I believe that God wants us to realize that the children in our homes and the friends in our homes are our first responsibility. I read the other day in this wonderful book that the family of the minister is his first responsibility, and then the world. Let us remember that someday in the kingdom of God the question will come, Where is thy flock, thy beautiful flock? and if we lose them after having done all that could be done, it will be a different story than if we have neglected them.

No, Moses said, We must go, we must go now, we must go all the way, and we must take every one with us. He said, We will even take the cattle with us, we will not leave a hoof behind. That is

(Continued on page 160)



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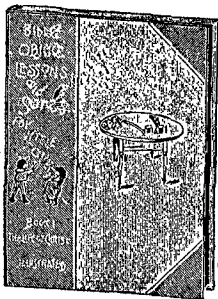
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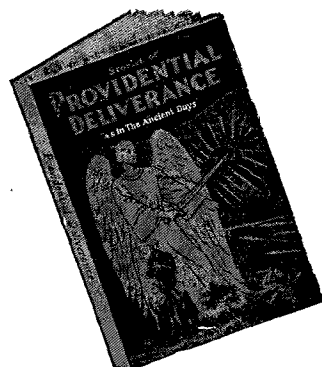
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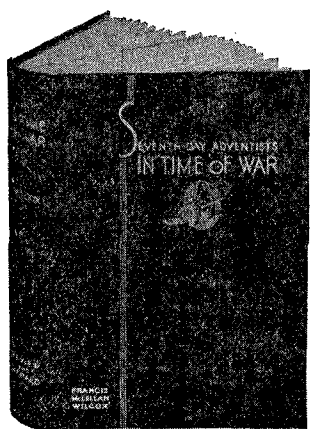
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(Continued from page 158)

real consecration, brethren and sisters. The farm, the house, the job, everything. Some one said to William Carey, "What is your business," "My business," he said, "is to serve God, and I just peg shoes to pay expenses." Your business, my business, our business, is to serve God in this generation, to give this message to the world, and we carry on something else to pay expenses—all are His, the home is His, the children are His, all consecrated to Him, everything and all for Him.

A great minister of another denomination was giving a mighty call for missions a few years ago. He was before a vast convention, and he pleaded with those young people to give themselves in foreign mission service. He pictured the needs of the world field, he called upon them for consecration, and at the very climax of his appeal he shouted, "Who will go, who will stand up and say, I will go to China, I will go to Africa, I will go to South America," and, friends, not one single soul responded, no one stood and said, "I will go." The audience was greatly moved, but no one made the consecration.

Again he spoke; he urged the call, and again he said, "Who will go for Christ?"

And after a pause that seemed an age, in the front a young girl with pale face sat, and she began to tremble, and suddenly arose and put her hand up to heaven and said, "I will go, father." And that minister, my friends, acted as if he had been struck with a hammer. Oh, no, he didn't want his child to go, he was willing to call for others, and to plead with all his power for others to go, but when that word came from the familiar voice, from that eighteen-year-old girl, "I will go, father," oh, it almost broke his heart. And, friends, I am glad to tell you she did go. She went into the jungles of South America. And afterward that same father, visiting in her home, came to the end of his days there under her care in that foreign field. "I will go, father." O my friends, are you willing to sacrifice everything? Are you willing to go all the way? Are you willing to leave Egypt and all its ways?

And then finally, you know, Moses answered Pharaoh, "We are all going, we will all go now, and we are going clear out into the desert to worship God." And, friends, what happened then? The thing happened then that always happens when we are willing to make the break with the world, when we are willing to make the complete break. The world always says the same thing. When they had come to an end with their compromises, then what did Pharaoh say? He said, "Go out; thou shalt see my face no more."

And, my dear brethren and sisters and friends, one of the surest signs that we have made the consecration, the separation from modern Egypt, is when modern Egypt says, "Get out and stay out. You are not welcome here. You are not at home here." And so Pharaoh ordered them out. And I believe that we are rapidly coming to the time in which the only hope for any soul who knows anything about God's message for this hour is a consecration like that—to be wholly God's. Wholly is holiness, entire separation unto God.

Now holiness is not so much a matter of conduct as it is of possession. Right-

eousness refers to conduct. Now, for instance, a wife may be a perfect wife, and she may not be able to cook at all. She may burn the bread every day she tries to bake it. She may ruin everything she tries to cook. She may keep the house in a dreadful state. And yet she is a perfect wife, she is perfectly separated to her husband, and in the relationship of wifehood she is perfect. But she needs a lot of instruction, a great deal of education.

So, my friends, right here today we may be very imperfect in our thinking and in our spiritual condition, but we can be wholly and perfectly separated to the Lord. We can be wholly His, and then He can continue that work of training and of building righteousness in our hearts. He is calling today for perfect, complete, and entire separation to Himself. And only after this has occurred and the mighty power of God begins to work for His people, only then can He do these things for them.

And so, brothers, sisters, and friends, today my appeal to you is for a complete committal of the entire life and all we have into the hands of God right now, today.

May God help us to trust in Him to roll our burden upon the Lord. He can carry it when we can't. But we are like the poor old man trudging along on the highway, carrying his bundle on his back. A wagon came along. The driver said, "Get up, Uncle, and take a ride." With his bundle on his back he rode along for a while, and the man said, "Why don't you put your load in the wagon?" "Well," said the old man, "you have been so kind to give me a ride that I couldn't think of having you carry my load too." The Lord will carry our load. "Commit thy way unto the Lord." Roll the burden upon Him. He

will take the burden of conscience that is troubling you. He will take the burden of your past life, of fear of ill health, of fear of death and of the future.

Brother, sister, friend, today give it all to Jesus, and He will take it, and will give you the happiest life you have ever had. It will be the most wonderful experience, with every day like one of the days of heaven. God wants us to have that experience. He wants us to know it, and to trust Him. No matter how dark the way may be, you can reach out in the darkness and touch His hand.

The Master has invited you to come to Him; He has promised pardon. Can you say with the help of God, "I am going to be wholly His and perfectly separated unto Him, that I may have righteousness in my life"? If so, I should like to have you pray with me. [Praying] Our heavenly Father, we lift our hearts in appeal to Thee this afternoon. O God, bless every heart that feels the need of that experience that we cannot fully describe, but that we must have. O God, separate us from Egypt, and go with us all the way. In Jesus' name. Amen.

I HAVE frequently seen that the children of the Lord neglect prayer, especially secret prayer, altogether too much; that many do not exercise that faith which it is their privilege and duty to exercise, often waiting for that feeling which faith alone can bring. Feeling is not faith; the two are distinct. Faith is ours to exercise, but joyful feeling and the blessing are God's to give. The grace of God comes to the soul through the channel of living faith, and that faith it is in our power to exercise.—*"Early Writings," p. 72.*

TELETYPE NEWS FLASHES

The Latest News From the General Conference

San Francisco, June 3.—We have a message that is to bring help and healing to men's bodies as well as to their souls, declared Dr. A. W. Truman in the morning Bible study. He brought before us the health-reform phase of our teaching.

In the regular morning meeting of the Conference, W. K. Ising brought to us a human-interest story of medical missionary work in the city of Jerusalem. In the very city where Christ once ministered to the bodies of men, we are today carrying on a labor of love for the physically afflicted. Our hearts were also stirred by a sermon from C. B. Haynes on the text, "For me to live is Christ, and to die is gain."

The work of the American Bible Society was set before us in the afternoon by Dr. Ralph W. Bayliss. About forty-five countries throughout the world are served by this society. They are now preparing a translation of Matthew for the Gypsies of Bulgaria. They publish in twenty-five languages for the blind. During the year they gave 140,000 Testaments to the boys in CCC camps. On the rostrum was Kata Rangoso from

the Solomon Islands. He was introduced to Dr. Bayliss as having just completed, with the aid of one of our white missionaries, the translation of the New Testament into his native language.

There were also on the rostrum representatives of twenty-four languages in which the message is being preached right here in America. This was the afternoon when the report of the Bureau of Home Missions was given. This bureau fosters the work among foreign-language groups in America. W. H. Branson, the secretary, told us that during the past six-year period, 7,335 persons were baptized by representatives of the bureau.

Tonight we journeyed in imagination to Inter-America as we listened to E. E. Andross, division president, relate to us God's leadings in that field. Since last General Conference, 20,103 converts were received into our churches by baptism in that division. This is a very great gain over preceding Conference periods. There has been a net gain in membership in the six-year period of more than 90 per cent.