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By Grace Are Ye Saved

A Sermon Preached Friday Evening, June 5

By W. H. BRANSON



W. H. Branson

I WILL read from the second chapter of Ephesians, verses 8 and 9: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

This is a message of hope to every soul that may be under conviction of

sin, or that is struggling to conquer sin's power in the life. There is One who is able to save from sin. The angel said to Joseph concerning Jesus before His birth, "Thou shalt call His name Jesus: for He shall save His people from their sins." The apostle Paul, in Hebrews 7:25, emphasizes the thought that Christ is able, not only to save, but to save to the uttermost, that He brings full and complete redemption to those who will surrender to Him and trust in Him. If we turn to 1 John 1:5, 6, we hear the beloved disciple telling us something about the mighty power of God in this language:

"This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth."

There is so much light in the presence of Jesus Christ that those who fellowship with Him walk in the light. "In Him is no darkness at all." Those who are living in constant fellowship with Him, who have Him abiding in their hearts and lives, will find the darkness disappearing from other lives as well. In fact, we are told that if we are willing to trust Him, if we are willing to permit Him to have His way with us, He will give us power over the power of the enemy, for He possesses, according to His own claim, all power in heaven and in earth, and says, "Lo, I am with you always, even unto the end of the world."

The thing the Lord desires to do for every child of His is to bring omnipotent power into that individual's life, subduing sin, destroying sin's guilt, removing it altogether from the life, and breaking the power of sin over the life. But the deliverance that God purposes to give to His people must be received on the

terms which God Himself dictates. Our first text, Ephesians 2:8, 9, reads: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." There are, I believe, altogether too many persons in the world who are trying to make themselves better and to save themselves through their own effort. Men and women say, "I am going to turn over a new leaf." It is New Year's Day, or it is an anniversary, or we have come up to the camp meeting or to the General Conference. And we say, "Now I have been living in sin. I am going to change. I hate sin. I am going to change the order of my life and be a child of God and live a Christian life." We begin a struggle and an effort to get rid of the sins that have clung to us and have almost resulted in dragging us down, but such a struggle is doomed to failure if we undertake to conquer sin by our own effort.

If we could produce holiness in our own lives, God would not really be bestowing any particular blessing upon us when He took us into heaven, for He would owe us an eternal reward.

But we cannot thus save ourselves. No man can keep God's law unaided by the Holy Spirit. No man can free himself from the guilt of sin. All the struggles of a lifetime would not be sufficient to take from our lives one stain that sin has left upon the soul. If it were possible, then, says Paul, we would have something to boast of. If I exert my own effort, the struggles of my own body, to conquer sin and produce righteousness in my life, then I could boast, and I would be able to say to my brethren, "Just look at me if you want to see a holy man. Why, I am a very candidate for heaven."

Once I heard a man say in a testimony meeting, that he hadn't sinned for twenty years. He was glorying in the fact that he had produced a righteousness in his life that made him a very candidate for the kingdom of heaven. But the text says that the salvation that God is offering to us is not of yourselves,—“Not of works, lest any man should boast.”

The apostle Paul often spoke of his struggles, and of the absolute weaknesses of the flesh. Finally he came to the place where he had so completely learned his own weaknesses that he had lost all confidence in the flesh. He said,

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

When I undertake to conquer sin's power, I am really undertaking to conquer the devil and all his hosts. It is an unequal conflict, and that is the reason the apostle Paul declares so earnestly that there is none that doeth good, no, not so much as one. We are born in sin. Not only is it our first nature to sin; we are opposed by a foe that is so mighty and so terrible that no human being on earth, unaided by Jesus Christ and the Holy Spirit, has ever found it possible to conquer in the conflict.

How many times I have had people come to me in our camp meetings and in evangelistic meetings and say: "Brother Branson, I was converted some years ago. I gave my heart to the Lord. I believe that the Lord forgave my sins. But somehow I have found myself engaged in a terrific struggle since that time, and I have tried and tried to live a Christian life in harmony with my ideals of Christianity. But I am conscious all the time of miserable defeat. The things that I know to be right, that I am determined to do, I do not do; the things that I recognize to be wrong and that I resolve in my soul that I will not do again, I find myself constantly doing. What is the trouble?" I have been forced to answer in such cases that I believe with all my heart that the trouble is in the trying; the difficulty is in the way that we undertake to produce righteousness in the life and to exemplify the life of Christ in our own lives.

In the seventh chapter of Romans, where Paul tells us of how he was unable to do what he knew to be right, he is continually talking about his own effort to do good. If you read this chapter carefully, you will find that the pronouns "I," "me," and "my" appear fifty times. I try to keep the law. I want to do good. I consent unto the law that it is good; but the way to perform that which is good I find not. It is a constant struggle on the part of the human being, the individual, to produce in his life the righteousness that he sees in the law of God and in the life of Jesus Christ. Finally he comes to the place where he just loses all confidence in his own efforts to produce

righteousness, and cries out in utter despair (verse 24): "O wretched man that I am! who shall deliver me from the body of this death?" He has come to the end of his effort. He sees that he has proved an utter failure, that there is nothing that he can do to produce righteousness in his life, and in despair he cries out for deliverance. Just then, it seems, Jesus appears on the scene, Paul sees in Him the deliverer that he so much needs, and throws himself into the arms of Jesus. We hear him crying out in the very next word, "I thank God through Jesus Christ our Lord." The apostle who has struggled so earnestly and has endeavored by all means to find godliness and righteousness in his life, has finally discovered the secret of success.

This brings me back to a consideration of our first text again, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." I want to emphasize that word "gift." It is the gift of God. In other words, if I ever receive righteousness in my life, I must receive it as a gift from God. If I ever experience victory in my life over sin, over its power, over its tendencies, over the evil propensities of my nature, I must receive that victory as a gift from God. Paul tells us very clearly that it is not of ourselves, not of works, not through anything that we can do, but a gift from God. As I turn to 1 Corinthians, the fifteenth chapter and the fifty-seventh verse, I hear him saying it again in a little different language: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I fear that too many of us have thought that victory over sin, over the weaknesses of our natures, was to be an accomplishment, something toward which we must struggle and struggle, as did the apostle Paul, until finally, someday, perhaps just before our death, or just before the appearance of Jesus in the heavens, we would attain the perfection for which we sought. But I find all through the Scriptures that God holds out before us the fact that victory and righteousness and deliverance from all the power of sin can be received by human beings only as a gift from God. I read in 2 Peter, the second chapter and the ninth verse, that God "knoweth how to deliver the godly out of temptations." Now that is an encouraging thing to me, for I have found, through hard experiences, that I do not know how to deliver myself out of temptation. Do you?

Have you had the same experience? If so, is it not encouraging to have the Lord send a message down from heaven to our hearts, saying, "The Lord knoweth how to deliver the godly out of temptations"? The reason He knows how is that He Himself met the devil. He met the same foe that we fight against. He completely conquered in His combat with the enemy. "I have overcome the world," He said. "I have the keys of hell and of death." "I am the way, the truth, and the life." He said on the occasion of his betrayal, "The prince of this world cometh, and hath nothing in Me." He met the enemy on the battlefield where we, too, must meet him, and completely routed him. Therefore He knows how to deliver the godly out of temptation.

In the fifty-ninth chapter of Isaiah,

verse 19, we have a very wonderful promise, in which the prophet speaks about the Lord's giving deliverance to His people: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The margin says, "put him to flight." In other words, the devil, I think, must laugh when we struggle against him in our own weakness, but when the banner of Prince Immanuel appears upon the field of battle, Satan immediately flees, for he recognizes in Christ his conqueror. He recognizes in Christ one whom he can never conquer. While he knows that he can always conquer me if I engage in combat with him alone, when I turn to Jesus, make Him the Captain of my salvation, and ask Him to undertake my case for me and give me the victory He has already won, Jesus steps out on the field of battle and Satan sees His insignia there, and immediately turns his back and flees. Then I have the victory because the One who has gained victory has become my Leader, my Sponsor, the Captain of my salvation. He simply gives me the benefit of the victory that He already has gained.

We find a wonderful illustration of this in Exodus 15,—beginning with the record of the children of Israel on the way to the Red Sea followed by the Egyptians. Finally they came right up to the sea. They could not go forward any farther. There were mountains on either side. They could not turn either to the right or to the left; and the Egyptians were behind them, armed to the teeth, with chariots of war and horsemen, and Pharaoh himself leading the host, bent upon taking them back or upon their destruction. The people of Israel became discouraged and said: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? . . . It had been better for us to serve the Egyptians, than that we should die in the wilderness." And Moses called on the Lord, and He bade Moses go to Israel and give them this message: "Fear ye not, stand still, and see the salvation of the Lord, which He will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." And it all came to pass exactly as the Lord had promised.

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously." I want you to notice, beloved, that all the gratitude for the victory that was gained over the Egyptians on this occasion was given to the Lord. It was a marvelous deliverance for His people. The Egyptians, in this experience, represent the forces of evil. They represent sin and the temptations with which we are beset on every hand. The Egyptians are after us too, as they were after them. Satan, with all his forces, is determined to destroy us, either to take us back into the world with him, or to destroy us and blot us out of existence as followers of Jesus Christ. We are no more able to conquer in this conflict than were the Israelites when they were thus surrounded in the Red Sea. But if, like them, we turn our eyes to Him, place our cases in His hands, and ask Him to bring to us the deliverance that we cannot work out for ourselves, He

will also turn the fight against our enemies. He will also give victory and deliverance to us. But how are you to receive this victory? It is to come from God as a gift. That cannot be worked out in our own lives, but must be received from Him through His grace. How may we receive it?

I go back to my text: "By grace are ye saved through faith." We are told in 1 John, "This is the victory that overcometh the world, even our faith." Faith, therefore, is the connecting link that brings us into contact with the Great Deliverer. Faith, however, is not our Saviour. I want to emphasize that tonight, lest some may be looking to their faith to save them. Faith is not our Saviour. Faith is only the means by which we reach up and lay hold of the hand of Omnipotence. Jesus Christ is the Saviour of men. He is the object of faith. When He is the object of faith, and our faith reaches out and grasps His hand and His power, then it is saving faith. This faith will put us in contact with the mighty Saviour, who is able to save to the uttermost those who come unto God by Him.

But some one will say, that is just my trouble. I do not have enough faith. I believe that Christ could give me victory if I had faith enough. Let me assure you tonight that it is not a big faith that is needed. Let that great truth be planted in your heart tonight. It is not a *great* faith that you need. It is the exercise of the little faith you have that will put you in touch with the mighty Saviour. The Bible tells us that the Lord has given to every man a measure of faith.

You say, "Well, may I really claim victory over secret sins, over the besetting weaknesses of my life, the bad temper, and the criticism, and the discouragement, and all the evil propensities of my nature? Do I not have to struggle with these day by day until I conquer them?" No, my friend, you have already found from sad experience that all your struggling is in vain. "But do I not have to work out my own salvation with fear and trembling?" Yes, in one sense you do, but the only way you can work out your salvation is by believing in the Lord Jesus Christ. "What good thing must I do that I may have eternal life?" The answer is: "Believe on the Lord Jesus

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Christ." The struggle of my soul, therefore, brethren, must be to keep the contact between me and my Saviour and to let nothing break that contact. The thing that makes the contact and holds it there is my faith that He is able, that He is willing, and that He does save me from sin. John says, "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us."

There is something comforting about the assurance of this verse. We have confidence that when we ask anything according to His will, He hears us, and if He hears us, we know that we have the petition which we desired of Him. "What things soever ye desire, when ye pray," said Jesus, "believe that ye receive them, and ye shall have them." All the blessings God has ever promised to human beings are promised on the condition that we ask for them, and then that we believe that God gives them. We are not to wait until we have the evidence that He gives them. We are not to wait until we feel that we have been delivered from sin's power. We are not to wait until we see evidence that we are becoming better men and better women. We are simply to pray to God for victory, and then believe that He gives the victory before we have the evidence; and when our faith reaches out, and we claim the victory through our Saviour Jesus Christ, telling Him that we do believe, and that therefore we seek and pray for deliverance in His name, He supplies the fact in answer to our faith, and we have victory.

However, in this experience we want to avoid the mistake that is made by some, of feeling that we can gain victory today that will last for all future time. I may have victory today, full and complete. It is offered to me if I will only take it. But the victory I gain today will not relieve me of the necessity of trusting Jesus for victory over tomorrow. We will never get to the place, if we are true Christians, where we look upon ourselves as having attained to the ideals of a full man, to the full stature of a man in Christ. The nearer we come to Christ, the more faulty we will appear in our own eyes. But while a man may fall,

I want to emphasize the fact that there is no need of our falling. For He is able to keep us. "Now unto Him that is able to keep you from falling." The only condition is that I continue to hold contact with Him through reaching out by faith and believing that He can and does save.

If, however, in some unguarded moment, I should fail to trust Him, would that necessarily prove that I was not a Christian? Should I become discouraged, and, like a child that falls, just lie there and say, "Well, there is no use trying; I will never get up and try to walk again, for I have proved that I was a hypocrite and that I cannot be a Christian"? Oh, no. "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." The most glorious part, it seems to me, of the plan of redemption is the fact that the Lord has made provision to save us from every weakness of the flesh. And if I do fail to keep my faith centered there, and fall prey to some temptation or other, I have the right to get up instantly, as soon as I realize that I have committed sin, fly again to the Lord Jesus Christ, and pour out to Him my confession, asking His forgiveness and accepting pardon again at His hands, claiming victory and deliverance now over that sin that tripped me today, so that tomorrow I may not yield to that temptation again. Thus there will be a growth in grace, and I shall go marching on day after day, trusting Him, claiming the victory that He alone can give, and having confidence in my life, that when He comes He will save me in His kingdom.

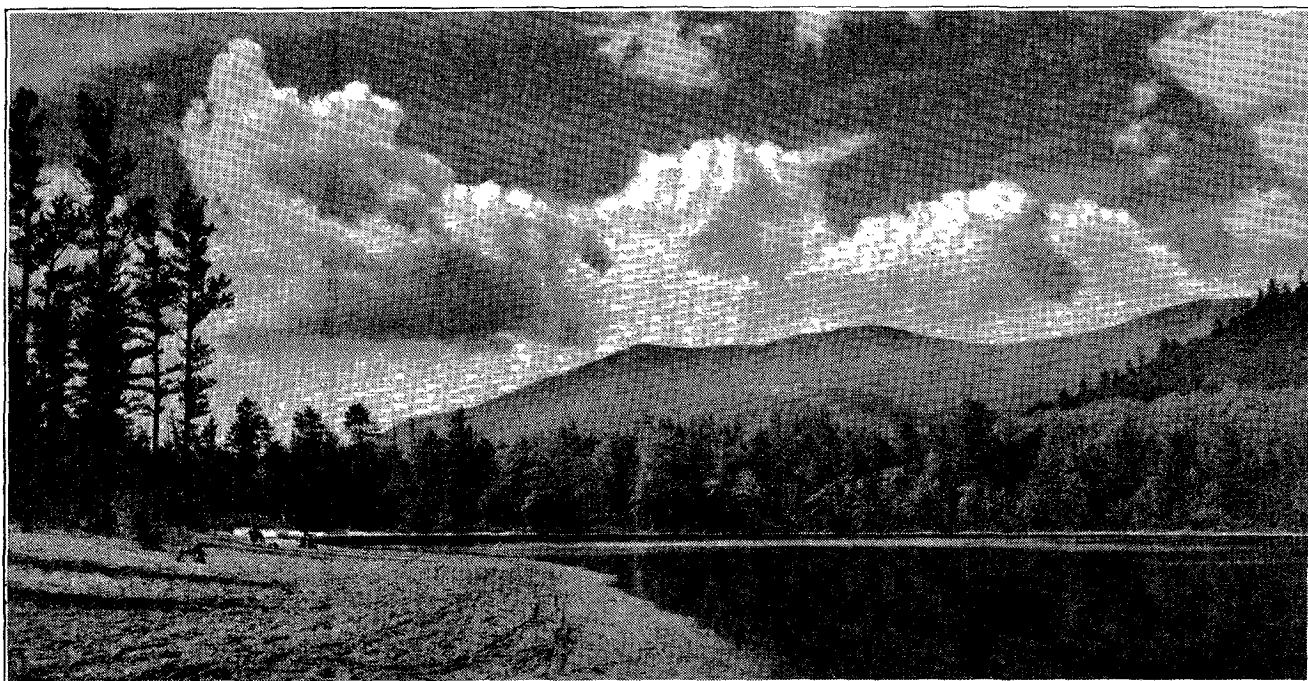
When Jesus went to heaven, He went as our Elder Brother. Some people have said, "Well, I wish I knew that He would accept me." When Jesus went to heaven He went in the flesh. He went as our High Priest. And when He appeared before the Father, He spread before Him the hands that still bore the marks of the crucifixion, and said, "Father, I will that they also, whom Thou hast given Me, be with Me where I am." And He asked whether or not the sacrifice that He had made on behalf of man was sufficient. When the Father turned and said, "Let all the angels of God worship Him," and

reinstated Jesus Christ in His old position of equality with the Father,—by that very act it was made known to the angelic host and to the universe that He would with Jesus accept also those whom He represented. And so Jesus obtained eternal redemption for us. The question for us to solve is whether we are willing to accept Him, whether we are willing to have the victory in our lives that He is ready to give, and to experience the joy of His salvation.

He stands tonight with uplifted hands, saying, "Whosoever will, let him come." He is ready to save. "Look unto Me, and be ye saved, all the ends of the earth: for I am God." It is a universal appeal. It is a universal invitation. "Whosoever will." He is not afraid that some case will come to him that is too hard for Him to master. He says, "Whosoever will, let him come." In Revelation, the fifteenth chapter, we read of the redeemed as they shall stand upon the sea of glass, having "gotten the victory." These are the conquerors. And they stand there and sing the song of Moses and the Lamb.

But the text tells us that none can learn that song except those who had passed through certain experiences. Beloved, if you want to be able to sing the song of complete victory over the devil and all the temptations that sin offers, it will be necessary to learn it here. No one will ever learn it over in the kingdom. Every victory that you gain here over the devil and over the power of sin in the life, will add one note of praise to that mighty song of deliverance that you will join the saints in singing upon the sea of glass.

We are drawing near the close of this great Conference. It has been a wonderful meeting. God has been very near to us. Some of us who have worked in the committees and have been helping to guide the affairs of this Conference, can testify that, so far as we know, there have been absolute unity and marvelous harmony among the brethren. Many changes have been made, but God has blessed, and the brethren are all happy. We believe that God has been with us. We believe that you believe that. But it would be a wonderful thing



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upon this Sabbath day if every heart in this great congregation should be wholly turned to God, so that the way might be cleared for God's unstinted blessing to be poured out upon us. There is nothing else, brethren, that we need so much. We have passed resolutions, and we will pass more before we adjourn on Tuesday night—and they are good,—but unless the power of the Holy Ghost comes into our lives and puts life into our resolutions and our efforts, we

shall accomplish very little during the next term. I believe that if this great congregation were wholly consecrated to God, we would see Pentecost in its fullness in a very short time.

[At the close of the sermon, Elder Branson made an appeal for reconsecration, to which there was a large response. Following the meeting in the Arena, many went aside to an adjacent hall for further heart searching and prayer.—EDITORS.]

Morning Bible Study

Friday, June 5

Have Faith in God

By A. W. CORMACK



A. W. Cormack

IN introducing our Bible study this morning hour, I will read a text of Scripture which I believe is very familiar to many in this congregation. It is one of those texts, dear friends, which it seems to me belong in a very special sense to the people of this advent movement.

Jeremiah's prophecy, the twenty-third chapter and the seventh and eighth verses, reads: "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

I love to look into your faces this morning, and then looking out beyond this congregation, to visualize our brethren and sisters scattered throughout the length and breadth of the world, reading this message from the word of God. I love to think of this wonderful movement in which God, in His condescending love, has associated us. Think of it. Here is brought to view a movement that will surpass in magnitude and transcend in glory that movement that took place years ago, when with a mighty and a stretched-out arm God brought His people up out of the land of Egypt.

I think of the text read on Sabbath that thrilled our hearts. Another familiar passage that belongs to this people in a special sense, is found in the sixtieth chapter of the book of Isaiah, wherein God calls to us, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee."

I want you to turn back with me and read the context of our introductory scripture. What is it that makes this movement the mighty movement that it is and that it is yet to be? You will notice that the seventh verse begins

with the words, "Therefore, behold." Something of great importance has gone before in the text. The Lord has brought to us the announcement of the great movement that is to transcend in importance, power, and purpose that great exodus movement of long ago. He says, "therefore." What is it that God has done to lay the foundation of this movement that is to close His work of salvation for all the nations of the earth? I read the fifth verse:

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."

My dear brethren and sisters, the Lord has been speaking to us in this great gathering as we have come to worship Him morning by morning. As we look out upon the fields and realize something of the growth and the development of this movement, He reminds us that its strength and its power and its influence all depend upon the righteousness of our Lord and Saviour Jesus Christ. That is the foundation which He has laid for the success of the movement, and now as we go forward with our business, He would whisper to our hearts that the business that is of supreme importance is that before we leave this place, we shall learn to know Jesus as the Lord our righteousness.

What is the meaning of the expressions in that striking passage to which we have already referred in the sixtieth chapter of Isaiah? "But the Lord shall arise upon thee, and His glory shall be seen upon thee." And, again, "The Gentiles shall come to thy light, and kings to the brightness of thy rising." What does this mean, my brethren and sisters? A very definite answer is found in Isaiah 62:2: "The Gentiles shall see thy righteousness." It does not say that the Gentiles shall see the extent of thine organization or the greatness of thine accomplishments, but, "The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

Let me read a statement from the Spirit of prophecy: "In the great closing work we shall meet with perplexities that we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a

divine hand is on the wheel, and that God will bring His promises to pass. He will gather from the world a people who will serve Him in righteousness" ("Testimonies," Vol. VIII, p. 254), not a people who will serve Him with great capabilities or with wonderful power, you notice, but a people who will serve him in righteousness. So in us here this morning and in the greater congregation around the world, even as in the latest convert in the uttermost parts of the earth, that which the Lord wants to see is the righteousness which is of God by faith. How shall we attain unto that righteousness? Turn with me to the ninth chapter of Paul's epistle to the Romans, and read in the twenty-seventh verse another familiar scripture, "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."

We take to ourselves the comforting thought that God has called us to be His spiritual Israel, and that is good; but here He tells us, when He speaks of finishing the work and cutting it short in righteousness, that while the number of the children of Israel shall be as the sand of the sea, yet it is a remnant that shall be saved. Verse 28 reads: "For He will finish the work, and cut it short in righteousness." How that word comes back again and again from the word of God and from the Spirit of prophecy. "He will gather from the world a people who will serve Him in righteousness." "He will finish the work, and cut it short in righteousness."

So again I ask, How shall we attain unto this righteousness? "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith." Think of it. The Gentiles, who followed not after righteousness, the people who made not the profession that it is our privilege to make, the Gentiles, who followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." Why? Because they sought it not by faith. Jesus urged the importance of righteousness by faith upon His disciples when He said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Paul, the great apostle to the Gentiles, had this in mind when he wrote, "For He [God] hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." "This invites us to contemplate the great price that was paid in order that we might be made the righteousness of God in Him. It calls us to put everything else aside, to count everything else of minor importance, and to seek for the kingdom of God and His righteousness. How then shall we do it? Ah, you say, for all those sins that have passed, we must accept the imputed righteousness of God through Jesus Christ. That is the way. For the present and the future we must also accept the imparted righteousness of the Lord Jesus. We know the doctrine, and it is a beautiful one, but yet again the question comes, How shall we do it? How shall we attain unto this thing called righteousness?"

I turn to another passage here in this same epistle and suggest that we

accept by faith the answer that it supplies. The fourth chapter of Romans, and the third verse, reads, "What saith the scripture?" We are talking about attaining unto righteousness, making ready for the coming of the Lord in glory, and we want to know how to receive the imputed and imparted righteousness of Jesus. "What saith the scripture? Abraham believed God, and it was counted unto him for righteousness." Our greatest need is faith in God. I do not mean, brethren and sisters and fellow workers, faith in the doctrines only. That is important. I do not mean that we should believe merely that there is only one Saviour. That is true, and that is fundamental. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." But Abraham believed more than that. The scripture that I have just read does not say, Abraham believed *about* God, nor does it say, Abraham believed *in* God, although the Genesis record does say that. It says, "Abraham believed God, and it was counted unto him for righteousness." Do we believe God in that same way?

God is speaking to us, encouraging us to believe that if we will do in simplicity as Abraham did, He will do for us what He did for Abraham. If we believe Him, my brethren and sisters, He will count that unto us for righteousness. In the fourth chapter of the book of Daniel, the thirty-fourth and thirty-fifth verses read: "I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?"

I am suggesting that we believe in God like that! If, as we go away from this meeting to meet the contingencies of life, those things that threaten men's souls in these days of crisis—if we would know in our hearts that God is supreme, we should hear Him whispering to us in that personal, individual way, and saying, "Who is he that will harm you, if ye be followers of that which is good," 1 Peter 3:13. The thing that threatens us most as workers and church members is fear in the heart. But Nebuchadnezzar, after that strange experience through which God brought him, was past, was able to say, "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?"

"We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. . . . A crisis is just upon us. But God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John, we see how closely Heaven is connected with the events taking place upon the earth, and how great is the care of God for those who are loyal to Him. The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge."—*"Testimonies,"* Vol. V, p. 573.

All that is necessary for our safety, for our welfare, is that we see to it, through the abundant grace of our Lord and Saviour Jesus Christ, that we belong to His church, that we are His. We must never, never think of separating from it. We must never permit anything to separate us from the love of God or from the people of God. In these closing hours of earth's history, God is leading—not stray offshoots, but a people, a movement. Let us rejoice in that precious assurance. "The world is not without a ruler. . . . The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge."

When God spoke to Abraham concerning the coming Redeemer, Abraham believed God. And when God spake to Abraham concerning the affairs of Abraham, again Abraham believed God.

In the fourth chapter of Romans, verses 18, 20, and 21, I read concerning Abraham, "Who against hope believed in hope. . . . He staggered not at the promise of God through unbelief; but



was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform." Some strange experiences came to Abraham. The logic of human reasoning must have threatened his faith many times. It is human reasoning that often subverts our faith, breaks down our confidence, and causes us to doubt and falter. Then, instead of hearing God whispering to us, "In quietness and in confidence shall be your strength," we become busy in planning our own affairs and working for our own deliverance.

The Scriptures tell us that God communed with Abraham as friend with friend. I like to think of God conversing with Abraham, and I think somehow He must have used the word found in 1 Peter 4:12: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." I can picture God in His condescending mercy talking like that to Abraham, comforting him and strengthening him. And Abraham believed God.

So it may be with us in all the experiences of life. There will be things hard to understand, and disappointments hard to endure. Sometimes things in the church disappoint and perplex us, but Christ is the head of His church. Committees and boards are not infallible, and the men who constitute them are imperfect; yet in spite of all this we may be assured that the Majesty of heaven has the things that concern the church in His own charge. He wants us

to learn to serve Him in righteousness. That is why He permits trials and tests to come to us. I read again:

"Into the experience of all there come times of keen disappointment and utter discouragement,—days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earthborn children; days when troubles harass the soul, till death seems preferable to life. It is then that many lose their hold on God, and are brought into the slavery of doubt, the bondage of unbelief. Could we at such times discern with spiritual insight the meaning of God's providences, we would see angels seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills."—*Prophets and Kings,"* p. 162.

Notice what it is that angels are seeking to save us from in these hours of dispondency and doubt: "We would see angels seeking to save us *from ourselves*." Self is the enemy we most need to fear.

A missionary family up in the north of India passed through a very sad experience a few years ago. The story was told in the newspapers one morning with cruel brevity. The family was very much isolated. They had one little boy. There was no school for him; so the mother taught him. One morning he did not return after his play recess. They went in search of him, and found him in one of the outbuildings, cruelly murdered by a young Mohammedan who had professed conversion to Christianity, and who, in a spirit of revenge for some supposed wrong, and in order to intimidate the missionaries, had killed the little fellow. I wrote a letter of sympathy to the parents. I said, "We are strangers, but I feel I must tell you of our sympathy. This is a terrible trial that has come to you. Have faith in God. Count it not strange, my friends, concerning this fiery trial that is to try you. Lean heavily on the arms of the Lord. God lives." I did not expect a reply, but some days later a reply came. I haven't it word for word, but this is the substance of it: "My husband and I desire to thank you for your expression of sympathy with us in our great sorrow. Years ago we learned that God's way for His children often leads through Gethsemane, and we are willing to go on with Him." Think of it, my friends; years ago they had learned that God's way for His children "often leads through Gethsemane."

Here is an impressive warning from the Spirit of prophecy, and with it a blessed assurance:

"We must keep close to our great Leader, or we shall become bewildered, and lose sight of the Providence which presides over the church and the world, and over each individual. There will be profound mysteries in the divine dealings. We may lose the footsteps of God, and follow our own bewilderment, and say, Thy judgments are not known; but if the heart is loyal to God, everything will be made plain."—*"Testimonies to Ministers,"* p. 432.

By way of illustration, may I tell you of an experience that came to me years ago? This experience had to do with a committee transaction. I had preached in a church one Sabbath morning. As I came out, a brother was standing on the porch. He shook hands with me, and at the same time delivered a challenge. He was one of those dear brethren who have

lost their way to some extent, and are groping in the shadows. For years he had been feeding on the husks of other men's failings, and not merely on husks, but on old dry husks, and his faith had grown pretty small. He said to me, "Tell me, Elder, does God change His mind?"

What a suggestion! "Does God change His mind?"

Immediately I knew what he meant. Silently I lifted my heart to God, and said, "Give me an answer for him and for these people." For the people had gathered about us. The Lord in His condescending mercy answered that prayer and gave me the answer. I said, "Brother, I will answer your question by asking another, 'Did God in days gone by, change His mind?'"

"Oh," he said, "that is easy. God is 'the same yesterday, and today, and forever.' Of course, He didn't change His mind. But, Elder, you must answer my question. A while ago you received a call to a new appointment, and you said that God was calling you. Now the committee has met again and reversed its action, another call has come, and you are going in the opposite direction. I don't believe in your committees, and I don't believe in Mrs. E. G. White. So, Elder, I ask you the question again, Does God change His mind?"

Ah, my fellow workers, that is a sample of human reasoning that destroys a man's faith, and drives him into doubt and bewilderment if he is not careful.

I said, "Brother, if God did not change His mind in days gone by, tell me who it was that told Abraham to sacrifice Isaac."

He said, "It was God."

I said, "Abraham was living in the midst of idolatry. Don't you think it might have been a hallucination that had possessed his soul?"

"Oh, no," he said, "the Lord said, 'Take now thy son, thine only son Isaac, whom thou lovest.'"

I said, "Then who was it, not a week or a month later, but just a few days afterward, that told Abraham not to slay his son?"

He hesitated a moment, and said, "It was God."

I asked him, "Brother, if God saw the end from the beginning—and He did—and knew what Abraham would do, why did He tell him first to slay his son, and then tell him not to slay his son?"

Listen to the answer, friends, from one who had lost confidence in the Spirit of prophecy, and see how it accords with the Spirit of prophecy. He said, "God knew what Abraham would do, but Abraham did not know what Abraham would do. Abraham didn't know his own heart."

And I said, "Brother,"—and the people stood by,—"perhaps it's that way with us, for as you have said, God is 'the same yesterday, and today, and forever.' A committee meets, and the brethren pray to God concerning their problems and then record their decisions. A little later the committee meets again and perhaps reverses its decision or takes another action that seems to contradict what was previously done. Then you and men like you stand off and point the finger of scorn, asking in derision, 'Does God change His mind?' But away out there on the edge of things, perhaps, there may be just one man who did not know his own heart, to whom a test has come and to whom God has brought

a new realization of His care and goodness." The old man looked me in the eye, and I saw the tears well up in his eyes. One stole out and trickled down his cheek, and he brushed it away with the back of his hand. With a warm grip he took my hand and said, "Brother, thank you, I had never thought of it like that." In the answer he had given I remembered that many, many of our mistakes, like his, are the result of misunderstandings.

"Not understood, we move along asunder;

Our paths grow wider as the seasons creep

Along the year; we marvel and we wonder

Why life is life, and then we fall asleep—

Not understood.

"Not understood, we gather false impressions,

And hug them closer as the years go by,

Till virtues often seem to us transgressions;

And thus men rise and fall and live and die—

Not understood.

"Not understood—how trifles often change us.

The thoughtless sentence or the fancied slight

Destroy long years of friendship and estrange us,

And on our souls there falls a freezing blight—

Not understood.

"Not understood, how many hearts are aching

For lack of sympathy; ah, day by day,

How many cheerless, lonely hearts are breaking,

Proceedings of the General Conference

Twenty-second Meeting

JUNE 3, 1936, 7:15 P.M.

W. G. TURNER (chairman): We are happy to greet so large a congregation this evening. The Inter-American Division will report. We know that this report will be heard with interest, for the Lord, has done some wonderful things in that field. As the workers from this field tell us what God has done, we are sure our hearts will be there.

F. L. HARRISON: As delegates from the Inter-American Division, we are pleased to be here this evening, to tell you something of what has been accomplished under the blessing of the Lord during the past few years in the fields of our division. Elder A. R. Ogden, superintendent of the Antillian Union Mission, will announce the opening song.

"Watchman, Blow the Gospel Trumpet," was sung.

W. R. Elliott, president of the Caribbean Union, prayed.

The song, "If I Have Wounded Any Soul Today," was sung by H. H. Schyde, of Atlantic Union College.

F. L. HARRISON: E. E. Andross has served as president of the Inter-American Division since the time of its organization. Under his leadership the Lord has greatly blessed the work and brought it to its present standing. Our territory is scattered from Mexico to the

How many noble spirits pass away—
Not understood.

"O God! That men could see a little clearer,
Or judge less harshly where they cannot see.

O God! That men would draw a little nearer

To one another; then they'd be nearer Thee—

And understood."

You will remember that the dear brother said that God knew what Abraham would do. Listen to this. "The Lord in His providence brings men where He can test their moral powers and reveal their motives of action, that they may improve what is right in themselves and put away that which is wrong." Now notice: "God would have His servants become acquainted with the *moral machinery of their own hearts*."—*Testimonies*, Vol. IV, p. 85. That is why these strange things happen; why these perplexing, bewildering things that come to us all, are permitted of God. It is that we may learn to know Him better and become better acquainted with our own poor hearts.

"Sometime, when all life's lessons have been learned,

And sun and star forevermore have set,

The things which our poor judgments here have spurned,

The things o'er which we're grieved with lashes wet,

Will flash before us out of earth's dark night

As stars shine best in deeper tints of blue;

And we shall know how all God's ways were right,

And how what seemed reproof was love most true."

Southern part of our field, the Guianas. The distance is approximately double that from San Francisco to New York. Elder Andross will now present his report.

[E. E. Andross's report of the Inter-American Division appears on page 219 of this issue. In addition to presenting his formal report, Elder Andross told other facts and experiences which are given herewith. The comments below should be read in connection with the formal report, in order for the reader to obtain a full picture of the work going on in the Inter-American Division.]

E. E. ANDROSS: I will read three verses from the 29th chapter of Isaiah, verses 14, 18, and 19:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder." "In that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

That this scripture applies to our time seems very plain. I am sure that you would not question the application of these verses to our time if you could follow us on a trip through the division that we represent tonight. "Behold, I will proceed to do a marvelous work . . .

and a wonder." Let me tell you at the beginning of this report that God is truly doing a marvelous work and a wonder every day that passes in this division.

I will also read a quotation from "Testimonies," Volume VII, page 226:

"Never does the gospel put on an aspect of greater loveliness than when it is brought to the most needy and destitute regions. Then it is that its light shines forth with the clearest radiance and the greatest power."

This is a description of much of the territory in which we are working. Darkness has been reigning for four centuries, and now the light is breaking forth in a most wonderful way. We are laboring in various countries. There are many different countries in our territory, and many different languages are spoken in this field. The chief languages spoken are English, Spanish, French, and Dutch. But there are many—how many I do not know—of the aboriginal tribes of Indians that speak their own native tongues. Among many of these we are already beginning to labor and have made, as you will see from my report tonight, a good beginning.

In many of these Latin-American countries there is a very unsettled state of affairs politically. In fact, since this Conference opened, a revolution has broken out in one of the Central American republics. As in South America, there are many revolutions. But in it all, the work of God is moving steadily and triumphantly forward.

It is wonderful what the Lord is doing in the French Islands, where our workers once met with the most extreme opposition on the part of enemies in stirring up mob violence. But now God is working in a remarkable way there. I am asking W. R. Elliott, of the Caribbean Union, to tell us about his organization of the church at the base of Mt. Pelée, where the volcanic eruption took place thirty-four years ago.

W. R. ELLIOTT: It was on the first day of July, 1933, that I went to the little city of St. Pierre, located just at the base of the volcano in the old ruins where the former city was. A few of us stood by the seashore and baptized seven. Then we went back to a home in the village, and that day I organized a church of eighteen members.

On October 12, 1935, I crossed over to the other side, and at the foot of the mountain, in the little city of Lorraine, in Martinique, I organized another church of sixteen members. So today we have these two churches at the base of the old fire mountain.

E. E. ANDROSS: Up in the Cherokee District there are two large tribes of Indians, the Guaymie and the Sabanero, and we have now succeeded in establishing ourselves among them. The government does not permit any religious body to work among those Indian tribes except the Catholics and the Seventh-day Adventists. The Indians have not allowed the Catholics to establish themselves there, and so we have the whole field. We are without rivals in that territory. As yet we have not succeeded in raising up a large membership in our churches. We have 96 baptized members with 130 in the Sabbath schools. But the Lord is working in a wonderful way among those Indians, and now it seems as if the opposition that at first we had to meet from those pagan Indians is disappearing.

Let me tell you just a few experiences that Brother Checaves, our native worker, who is engaged in labor among them, has had recently. The Indians occupy their own territory, not permitting any foreigner to live there except by special permission from the tribe. But we have secured that permission. They trade with the outside merchants beyond their borders. In their territory they raise cattle, corn, and potatoes. They trade these products for what they regard as their needs, which are very limited indeed. They are confined to salt and liquor. Before our mission was established, the merchants were rapidly growing rich in their trade with these two large tribes of Indians. The chief trade, as you can well understand, was in liquor. But now their trade is falling off very rapidly, and they have become enemies to our mission.

Not long ago Brother Checaves went to one of the towns to do some trading.

course, saved his life. A few days later on, this same man came back to the mission station, and confessed that he had come there to kill our missionaries. He said, "Your God sent a snake to bite me and stop me from killing you. I am persuaded that your God sent you to teach the Indians." Thus Brother Checaves and his true companion, who were doing such a noble work, were again saved.

But this is not the best part of the story, although it is evidence that God has a direct supervision and care for our missionaries. The great Indian chief presiding over a large part of those Indians has become a Seventh-day Adventist, and is a faithful member of our church. Recently he was appointed as the judge over a large part of the Indian territory, and now many, many thousands of Indians have to come to this Indian chief—this Seventh-day Adventist judge—to receive justice at his hands. While they are waiting to have



On the Trail of the Colporteur in Peru, South America

Soon he found himself surrounded by an angry mob hired by these merchants to drive our missionaries out of the territory. They demanded that he should at once leave the field. He gave them no assurance that he would leave. Then they became more angry and prepared to flog him severely. Then they threatened him with death, if he would not leave. Just at that moment a stranger appeared upon the scene. He began to defend Brother Checaves. He told them what a good work he was doing. A holy awe came over the mob at the presence of that stranger. When he was thus engaged in conversation with the mob, Brother Checaves left the mob, mounted his horse, and left the village. So his life was saved. A little later they hired some enemies—some very violent Indians—to go out in the dead of night, destroy our mission, and kill our missionaries. They proceeded with their purpose. They surrounded the mission on a dark night, but to their surprise suddenly they saw a mysteriously brilliant light just in front of the mission station, flooding the mission with light. Again they were defeated in their purpose. They were frightened and left in confusion, and our missionaries were saved.

A third effort was recently made to destroy the lives of our missionaries. This time they hired a very godless Indian man, very violent, who feared not God nor regarded man. They offered to give him a splendid reward if he would take the lives of our missionaries. He went to the mission by daylight. As he was approaching the mission station, a very venomous snake bit him. He was taken to the mission, and Brother Checaves administered a remedy for the snake bites. Brother Checaves, of

their cases heard, our missionaries teach them about the great judgment day that is now in progress, and the decision that will soon be passed upon their cases. In this way the truth is going throughout all those tribes. It is a most wonderful providence of God.

But these are not the only Indians among whom our work is established. About a year ago Mrs. Andross and I were traveling through Central America in company with some of our other workers. After our meeting in Belize, British Honduras, we went back to Guatemala, where there are about two and a quarter million Indians. In company with Orley Ford, the superintendent, we spent a week visiting among the Indians. It was a wonderfully inspiring privilege to visit those Indians where our work has been so blessedly established.

In Minango we had a baptismal service, in which nineteen of those Indians were buried with their Lord in baptism. Twenty had already been baptized. Just a few days ago I received word that 23 more had recently been baptized.

Our work is going forward among the Indians in Mexico in a most wonderful way. Today Brother Wood told me about an experience which he had just before leaving Mexico City. Two Indians had traveled on foot for four days. All they had was one dollar, from which they were to provide their food until they returned to their home. They came to Mexico City, hoping to meet E. Ponce, superintendent of the Central Mexican Mission. But when they arrived there, they found he was away from the city, visiting churches. They were persuaded to remain. They appealed to the brethren to send them missionaries. They said, "Already there are 38 of us keeping the Sabbath, and we want you to send a

teacher for us." And that is in a state where thus far there have been no Seventh-day Adventists.

When we were over in Barbados a few months ago, we were pleased to hear the report of Brother Peters. Brother Peters is a hard-working mason. He labors every day for eight or ten hours. Then after he goes to his home two or three miles away, he mounts his little pony, sets out for his meeting place three or four miles distant, holds a meeting, and returns about ten or ten-thirty at night. The next day he gets up before daylight and repeats the same program. Five days of the week he continues this plan. L. H. Gardiner, president of the conference, in speaking with Brother Peters one day, said, "Brother Peters, you will wear out, following this program day by day and week by week." Brother Peters said, "There are people over here in this village that are dying without Jesus, and I can't stop. I have been working for nine years without a vacation. I am now about to ask my employer to give me a six weeks' vacation. Then I will go on six miles farther, and raise up another church in that time."

That story might be duplicated over and over again in this division. My brethren and sisters, in some of our fields our ministers cannot carry on very many evangelistic services. Why? There is a good reason. It is because all their time is taken up preparing for baptism the candidates who are brought in by our lay brethren and sisters, and baptizing them and instructing them more fully.

I must not close this report without paying tribute to my fellow workers in the division, in the unions, in the local fields, and in our churches. The secret of success that has crowned the efforts of these workers, if I know anything about the spirit of this great message, is the fact that we have been united. There is a united band of workers in the Inter-American Division. They have been pressing forward at any sacrifice to themselves, and they have done it willingly. I thank God for the privilege of spending the fourteen years since I first went to this division, with such a noble band of workers. Some have fallen asleep, and for this we are profoundly sorry, but we cherish the memory of their devoted lives. I cannot pause without mentioning the name of H. J. Edmed and his devoted wife, who lie sleeping in the cemetery in Port-of-Spain. Sister I. G. Knight fell at her post of duty in the Cayman Islands, a little more than a year ago, after having spent more than twenty years of continuous service in this division. But we thank God for what He is doing, and we take courage.

I will introduce to you the president, my successor, G. A. Roberts, who will kindly stand with his wife. [Addressing Elder and Mrs. Roberts] Brother Roberts, we welcome you to this field. You will find a most encouraging field indeed, and we pray that the same hearty support that has been given to us through all these years may likewise be given to you and Sister Roberts, and [addressing Brother and Sister W. C. Raley] to Brother and Sister Raley, who will unite with you in the division office. Brother Raley will succeed Brother Harrison as secretary-treasurer.

The Lone Star quartet sang in Spanish the song, "O, I See the Gleams of the Golden Morning."

Twelve of our colored brethren sang "Inter-America Calls," a song written by

Mrs. E. E. Andross. The benediction was pronounced by C. E. Wood, of the Mexican Union.

W. G. TURNER, *Chairman*.
H. T. ELLIOTT, *Secretary*.

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Twenty-third Meeting

JUNE 4, 1936, 10 A.M.

W. H. BRANSON, chairman.

"Near the Cross" was sung to open the meeting.

Taylor Bunch, pastor of the Tabernacle Church, Battle Creek, Michigan, led in prayer.

C. W. Dortch, of the Southwestern Junior College, sang "Hold Thou My Hand."

W. H. BRANSON: We have a suggestion from the Officers with reference to a feature of the Constitution which was before us the other day. Brother Kern will bring this to our attention.

M. E. KERN: The other day in amending the Constitution, we made it possible in Article VIII, Section 1, for the Autumn



M. N. Campbell, Newly Elected North American Division President

Council to postpone the General Conference session in case of emergency, as has been done twice in the past. As the article was amended the other day, it reads, "for one year or more." We suggest it be made to read:

"In case special world conditions seem to any Autumn Council to make it imperative to postpone the calling of the session, the Executive Committee shall have authority to make such postponement not to exceed two years, giving notice to all divisions."

The recommendation was adopted.

W. H. BRANSON: We will now call for the resolutions constituting report No. 5 from the Plans Committee. The Secretary will read these to us.

A. W. CORMACK: Brother Chairman, report No. 5 from the Plans Committee has been circulated to the delegates. I move its adoption. We will read the report section by section.

The report was read as follows:

MEDICAL DEPARTMENT RECOMMENDATIONS

Medical Missionary Work

WHEREAS, "Christ gave a perfect representation of true godliness by combining

the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart;" and,

WHEREAS, "Christ has empowered His church to do the same work that He did during His ministry;" and, "Medical Missionary work is in no case to be divorced from the gospel ministry" ("Counsels on Health," pp. 524, 528, 529); therefore,

Resolved, That we earnestly seek to give medical missionary work the sacred and important place which it should hold in our church interests and activities, endeavoring to do our utmost to make it truly representative of Christian principles and gospel effort.

Medical Workers for Denominational Service

WHEREAS, The extension of our work into many lands means an increasing demand for medical workers;

We recommend, That we encourage our doctors, nurses, and dietitians to keep in view primarily the needs of our denominational work, preparing themselves to respond to calls to service either in the homeland or in the foreign field.

Medical Workers in Private Service

WHEREAS, It is evident that many of our medical workers cannot be given regular denominational employment, but must engage in private work;

We recommend, 1. That all those who enter private work be encouraged as far as possible to make their work contribute to the upbuilding of local church work and to the furtherance of the truths for which we stand.

2. That our conference leaders everywhere give careful study to combining true medical missionary work with other lines of gospel effort; and that they give such counsel and lend such support as will enable doctors and nurses to locate where their association and help will best serve the cause.

"A Call to Medical Evangelism and Health Education"

WHEREAS, The newly prepared pamphlet, "A Call to Medical Evangelism and Health Education," gives much valuable counsel on the conduct of medical evangelism;

We recommend, That this important publication be given wide circulation and careful reading by our people.

Maintaining Strong Religious Influence

WHEREAS, We have been instructed "that our medical institutions are to stand as witnesses for God," and that "they are established to relieve the sick and the afflicted, to awaken a spirit of inquiry, to disseminate light, and to advance reform," and that, "These institutions, rightly conducted, will be the means of bringing a knowledge of the reforms essential to prepare a people for the coming of the Lord, before many that otherwise it would be impossible for us to reach;"

We recommend, That those in charge of our medical institutions continue to do their utmost to maintain a strong religious influence, so that above all the Lord may be honored in word and deed, His law be magnified, and the truths of the Bible made prominent.

Careful Sabbath Observance

WHEREAS, Our institutions are to be memorials to God to "constantly bear witness against the false sabbath instituted by Satan, and in favor of the Sab-

bath instituted by the Lord in Eden;" and,

WHEREAS, "The educators and those being educated in our medical institutions should remember that to keep the Sabbath aright means much to them and to the patrons," and that, "In keeping the Sabbath, which God declares shall be kept holy, they give the sign of their order, showing plainly that they are on the Lord's side;" and,

WHEREAS, "A spirit of irreverence and carelessness in the observance of the Sabbath is liable to come into our sanitariums" ("Counsels on Health," pp. 234-236);

We recommend, That great care be taken to make Sabbath observance in our sanitariums all it should be.

Care Regarding Unnecessary Duties and Work

WHEREAS, We recognize the constant danger in our sanitarium work, because of the many necessary duties to be performed on the Sabbath in the care of the sick, making it difficult for our young people to distinguish between what is necessary and unnecessary, we urge,

a. That we renew our efforts to avoid all unnecessary work and treatments, and in every way possible make a difference between the Sabbath and the other days of the week.

b. That the business office make every possible arrangement to avoid business transactions on the Sabbath.

c. That the Sabbath sale of newspapers, either from the desk or by newsboys, be not permitted; but rather, an effort be made to avoid the display and general reading of newspapers in the lobby and in the parlors.

d. That the beginning and close of the Sabbath be marked by some suitable means, such as a song service or special vespers.

Maintaining True Principles in Our Institutions

WHEREAS, "The success of the sanitarium depends upon its maintaining the simplicity of godliness, and shunning the world's follies in eating, drinking, dressing, and amusements;" and in being "reformatory in all its principles" ("Counsels on Health," p. 255);

We recommend, That our sanitarium board members and leaders ever bear in mind the distinctive field the institution is to fill and the high and holy character which should distinguish its work, and that first attention be given to making our sanitariums fully representative of true principles of reform, health education, missionary training, and soulsaving.

Health Teaching

WHEREAS, "The question of how to preserve the health is one of primary importance," and, "When we study this question in the fear of God, we shall learn that it is best, for both our physical and our spiritual advancement, to observe simplicity in diet;" and,

WHEREAS, "As a people we have been given the work of making known the principles of health reform" ("Counsels on Health," pp. 124, 443); and,

WHEREAS, "When the third angel's message is received in its fullness, health reform will be given its place in the councils of the conference, in the work of the church, in the home, at the table, and in all the household arrangements" ("Testimonies," Vol. VI, p. 327); and,

WHEREAS, There is rich blessing in advancing with increasing light;

We recommend, 1. That the united

leadership of the church keep the work of health reform to the front by studies in our churches and at camp meetings and in connection with tent and hall evangelistic services, by health education in schools, by parlor lectures in sanitariums, and by the circulation of health literature, public lectures, and broadcasts.

2. That the Heaven-sent principles of healthful living be given their due place in our study, teaching, and practice, and that wherein we have departed from these principles, we earnestly seek, by the grace of God, to return to them.

Health Platform

We, the General Conference of Seventh-day Adventists in session, adopt the following statement as representative of the principles of health and temperance which we as a denomination hold and advocate:

We recognize that it is in God that we live and move and have our being; that man is not his own, but belongs to God by



H. A. Morrison
Recently Elected General Conference
Educational Secretary

right of creation and redemption; that the body is claimed by God for the indwelling of His Holy Spirit, and that man's mental faculties and physical powers should be used to show forth Christian character and service.

We believe that "whatsoever a man soweth, that shall he also reap," and that a disregard for natural law and its violation are attended by physical penalty; that much of the disease from which man suffers could be prevented by obedience to the laws of health; and that as Christians we owe it to God and our fellow men to observe these laws as fully as possible.

We believe that the difficult and serious times upon which we have entered make extraordinary demands upon our reserve of physical and mental energy; that good health is especially important to enable us to meet the emergencies of these strenuous times; and that if we would preserve our health, we must have an understanding of the laws which govern our physical well-being and follow them in all our habits of living.

We believe that God has given His people a special message for this time that will enable them to stand in the

crisis just before them and to triumph in His kingdom. As an essential part of that message God has given instruction regarding the care of the body, which, if rightly practiced, will bring health and strength, with increased vigor and energy for His service.

We believe that the light revealed in true science, in the Bible and in the Spirit of prophecy, is of benefit only as it is followed, and that all our people should with confidence accept the truth concerning healthful living, and practice its principles in their homes and in their individual lives.

We believe that the principles of health reform demand total abstinence from all intoxicating beverages, such as, beer, wine, and spirituous liquors, tobacco in all its forms, tea and coffee, and irritating spices and condiments.

We believe in sufficient and appropriate exercise and in proper and sufficient hours of sleep and relaxation.

We believe in the proper clothing of the body as relates to warmth, protection, simplicity, and modesty.

We believe in strict cleanliness of person and premises and protection against disease-bearing insects and against all disease-producing conditions.

We believe that we should always do our best to supply the body with wholesome and nourishing foods, used with simplicity in variety and amount, and properly prepared.

We believe that man's best diet is that originally provided for him: grains, fruits, nuts, and vegetables, to which may be added eggs and dairy products when obtained under assured health conditions.

We believe that flesh food at its best is only an emergency food; that while it has food value, it at the same time contains poisonous products of animal tissue wastes; and that its use as food under ordinary conditions is attended by risk to the health.

We believe that with the present great increase in diseases of animals the use of flesh as food is attended by an ever-increasing danger; that we should give serious heed to the urgent instruction given us to endeavor earnestly to provide for our tables that food which is most wholesome and best suited to health.

We believe that the principles of healthful living should be adopted by our people, and practiced as fully as possible. We are not unmindful of the fact that there are in some countries conditions of poverty or scarcity that may make it difficult or even impossible for believers to obtain a sufficient quantity or variety of those foods best suited to promote health, and therefore we would not urge diet standards impossible to attain. We also believe that no one should sit in judgment on others in matters of diet.

DR. O. S. PARRETT: This is a matter of great interest to very many of our medical workers. I believe that our medical men should take advantage of the great educational opportunities which present themselves at this particular time when the world is health-conscious. I think all our people around the circle of the earth should appreciate our health principles. One of our leading ministers asked me the other day, "Do you think our people have better health than the men of the world?" I believe they have. I would be sorry to think it was otherwise, because I believe the great majority of our people are conscientiously trying to carry out our health principles. Nevertheless,

I am constrained to believe that we are not yet doing all we should.

As we crossed the California State line the other day, an inspector in uniform stopped us. He was checking up on insect pests. He said to us, "You people are going to San Francisco to the World Conference of Seventh-day Adventists, are you not?"

I replied, "Yes. How did you know?"

"Oh," he said, "we can usually recognize them. For several days we have had about a hundred cars a day passing through here to the meeting at the Auditorium."

Just then a car came up, and I asked him, "Do you think these people are Seventh-day Adventists?"

He said, "I don't think they are," and it turned out they were not.

If there is anything at all in health reform, brethren and sisters, and I believe there is more in it than any of us yet recognize, one of the most important features relates to diet. In matters of diet I am constrained to believe, and I think our ministers can prove it from the Spirit of prophecy, that the greatest errors in American diet are the use of flesh foods, drinking tea and coffee, and the use of too much sugar, all of which greatly increase the tendency to disease.

I spent two days recently in the Denver slaughterhouse. An inspector met me and showed me over the place. Were it not that the dinner hour is approaching, I might tell you some things that would be very interesting. The inspector told me the government pays \$20 a head for cows, and \$50 a head for thoroughbred stock, to each farmer who will sell to the butcher any cows which have tuberculosis. I went about with the inspector, clad in overalls and rubbers, and stood by while five cows were killed. One of these was so diseased and full of pus that the place became so offensive that the butchers had to wait until the room was washed out before they could proceed with the slaughter.

I believe that thousands of men around the circle of the earth are looking forward to the day when our organization will stand as a unit on the great principles of health reform. I believe that in passing these recommendations our denomination is taking an advance move on these great principles.

The report was adopted.

W. H. BRANSON: We are now going to give Elder Wood of the Alaska Mission a few minutes to tell us about the very interesting work that is going forward up in his field.

H. L. WOOD: We have an amateur radiogram from Brother Hanson out on Bering Sea, which says: "Tell folks at General Conference Eskimo believers are faithful. Now fifteen more say they want to be baptized. We laid Pauline Newport away to rest last Sunday. She wanted so much to live until you could baptize her. Her last words to her brothers and sisters were, 'Be faithful Christians until you reach full age. Then we gather at the first resurrection morning. Pray for me. May God forgive my sins and wash away my guilt. Be sure to be baptized into the Seventh-day Adventist Church. My dear sisters and brothers, wish you ask heavenly Father put me to rest. Now I am so tired. May I follow Christ way up to heavenly kingdom or Christ show His path to me. Good-by.' We had splendid Week of Prayer meetings. Will send you their testimonies translated. Ever your brother and sister in Christ.

[Signed] Mr. and Mrs. S. C. Hanson."

This little sister died of tuberculosis, which is a very common illness among the Eskimos, especially since they have adopted the white man's diet. They die off very rapidly. We have ten believers up there in the Far North. Alaska is one fifth the size of the United States, and is 2,200 miles across, each way. As I stand here today, I am nearer to our office in Ketchikan than I would be if I were out at the far end of the territory. Two years ago, I went out to Bering Sea and baptized ten Eskimos. Brother Hanson brought them into the truth. These Eskimos are faithful. I especially appreciate this because of the fact that so many missionaries to the Eskimos have said that they are rice Christians—they do not support the mission work. But they do. They support the mission work when the truth of God gets into their hearts. During their first nine months in the truth, these Eskimos paid an average of \$24.48 per capita tithe, and in the eighteen months since these ten Eskimos



J. A. Stevens
Recently Elected Sabbath School
Department Secretary

have been baptized, they have paid more than \$600 in tithe. That makes me happy.

Our work started in Alaska thirty-seven years ago. Seven years ago I was permitted to go to Alaska to organize the Alaska Mission. The way the work has grown shows its worth. At that time there were nine believers in Alaska, and today we have 150. The first year the income from all sources was \$2,300, and now it is \$9,000. Although we get very large donations in tithes and mission offerings, you must remember that it is very expensive to do work in that territory.

The first of last November, when I realized that we would be able to finish our new project—a mission church and mission office in Juneau—if the tithes and offerings continued to come in as they had been coming in, I made a special prayer that God would show me where to put the workers who had been taken off during the depression. Two weeks later I received a letter from a man in the Arctic who is not of our faith, urging us to start a mission in his village.

Recently I went over to the office of the educational superintendent for that district. When I reached there, he said,

"Oh, yes, I wanted to see you, too. All the shores of the Bering Sea are vacant, except for one mission station carried on by the Moravians. I have watched the work that your man Hanson has done, and the difference in the Eskimos that have accepted your faith. I urge you to start work on the shores of Bering Sea before some one else gets in there. If you do, you will have the only work along that whole shore, and I will do everything I can to encourage you to start work there."

I thought that was fine. But I wanted to ask him a little about the work up on the Arctic Ocean. I said, "What about our working up in the Arctic?" I asked him about the opportunity in that new village, and he said that he had just come back from there, having gone in by plane to visit the new schoolhouse. I asked him if that wasn't too close to some other mission, but he said, "That is all right. You go in there if you can, and I will stand by you."

Immediately after this Conference I am going up there to look over this new location, and hope to be able to establish a mission. We must have some funds for that purpose, and we know that you will not be disappointed in the investment that you make, both in financial returns and in souls in Alaska.

Every one in America is especially interested in that Natanuska Colony. I am glad to tell you that we have the first church in the colony. Brother and Sister M. J. Jackson were sent up there just a year ago. They started their work at Anchorage, but it was difficult there. They could hardly get an audience, it seemed, and they were discouraged. They wanted to try the radio, and asked if they might have \$50 a month to go on the air. I said, "Yes." So Brother and Sister Jackson had a dialogue over the air. The Government had supplied every colonist with a radio, and they had all become interested in listening in to the broadcast. From that time on they had to do part of their work in the Colony and part in Anchorage. When they finished, they baptized 22 members. The radio did the most in that case, and with the donations that came in from those who listened in, the work cost the mission only \$50. We have the first church building in the Matanuska Colony. The work is so lively that they think a large portion of the Matanuska Colony is Seventh-day Adventist. Pray for the work in Alaska.

W. H. BRANSON: Surely this is an interesting report from Alaska. We are glad that the work is becoming well established in that field.

Now the Southern Asia Division will show us a film of our work there.

N. C. WILSON: The pictures that we shall show you are of our training school in South India.

[A reel of pictures presenting a typical day among the teachers and students of the South India Training School, in Krishnarajapuram, South India, followed. A. E. Rawson, in charge of the work in the Kanarese field, explained the pictures as they were thrown on the screen. Following the pictures on South India, the delegates listened to a talk by John Ford, of Washington, D. C., "Our Source of Help." An abstract of this will appear in a forthcoming issue.]

W. H. BRANSON: Those in charge of the program from day to day had a

(Continued on page 223)

The Inter-American Division

By E. E. ANDROSS, President



E. E. Andross

WITH profound gratitude to God for the wonderful way in which He has so graciously brought through humble instruments and with very meager facilities, in extending the triumphs of the third angel's message throughout the

territory of the Inter-American Division, we present this report covering the six-year period since the General Conference session of 1930. We are painfully conscious of the fact that far more might have been accomplished during this same period had we measured up to our full privileges as "laborers together with God," so there is left no room for pride; but, instead, we are called to repentance and humility of heart.

However, we would be unworthy of the trust reposed in us if we should hesitate to tell you what God has wrought. From January, 1930, to December, 1935, 20,103 converts were received into our churches by baptism. During the preceding six-year period—1924 to 1929—there were 8,747 baptized. This shows a gain for the latter period over the former of 11,356, or 129.8 per cent in the number baptized. The number received into the church by baptism since January, 1930, seems, from available records, to exceed the entire number baptized during the preceding forty-six years since the work began in this field.

Among the various divisions of the General Conference, Inter-America, in 1930, held eighth place in the number of baptisms for the year. In 1931 we occupied fourth place; in 1932, third place; in 1933, third place; and in 1934, second place. In other words, in five years we climbed from the eighth place in the number of baptisms for the year to the second, North America alone being ahead of us. However, I greatly fear we may not hold second place for 1935, as the

number of baptisms for that year are slightly less than for 1934.

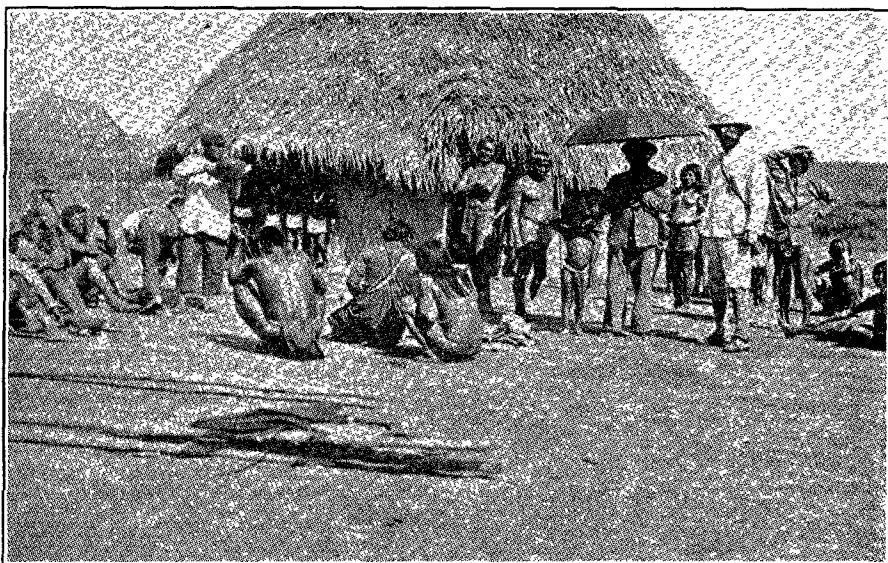
Our church membership has increased during the past sexennial period from 14,602 to 28,132, showing a net gain of 13,530, or 92.6 per cent. During the same period there were 176 new churches organized, making a total of 514 churches in the division at the close of 1935.

We thank God for the measure of prosperity that has attended this phase of our work, as indicated by the rapidly increasing number of lights that are being kindled in many remote corners of this field; but we will never rest till the following prophecy is fulfilled:

"I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there

of more than half a million, a separate mission was organized in 1928, and now it has a rapidly growing constituency. Large areas of our continental territory previously unoccupied have been entered. The message is now being carried in ten or more new tongues among the aboriginal Indian tribes of Mexico, Guatemala, and British Guiana.

It is, however, with deep regret that we must report our inability, thus far, to reenter the Indian territory in Venezuela, where our missionaries had awakened a large interest among a people known to us as the "Davis" Indians. From this territory our missionaries were forcibly expelled. Till now, we have not succeeded in securing permission for them to resume their work. However, two new missions have since been established across the border in British Guiana, among the Indians where Brother Davis worked, and two churches have been organized, with a membership of about 100, and about 300 in the Sabbath schools.



Chief Jeremiah's Hut, in British Guiana, Where Elder O. E. Davis Died. The Cover at the Left Is Over the Grave

were memorials for Him in every city and village."—*"Testimonies,"* Vol. IX, p. 28.

New lights have been kindled on many islands of the West Indies, and churches and companies have been established upon a large number of them where previous to 1930 we had no representatives. In the French islands, with a population

Though the Indians in Venezuela have suffered severe persecution, it is reported by visitors to the British missions that large numbers are faithful to the light they received. Some way must be found to care for the interests of that work.

In common with the other divisions, we suffered severely during the period between 1929 and 1933 from reductions in

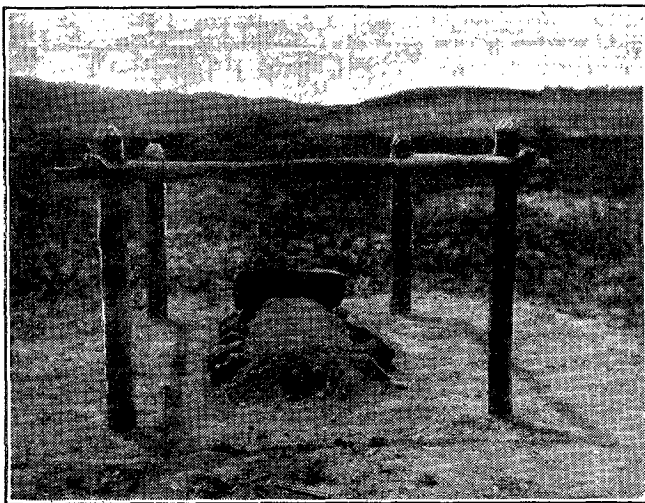


Inter-American Delegates and Families

tithes and mission offerings, amounting to \$65,663.88. However, during 1934 and 1935 there have been fairly good gains in some of our local fields, lifting the tithe a little beyond what it was in 1929. The mission offerings are still \$240,009.24 short of the amount received in 1929. Very strenuous efforts have been made to encourage our people to be faithful in their stewardship, and this has produced

the work done, so far as it can be reported on paper:

Bible readings or gospel meetings --	2,825,953
Missionary visits -----	3,981,138
Persons given needed help -----	2,512,654
Persons taken to Sabbath school or other services -----	672,975
Treatments given -----	800,065
Hours Christian help work -----	295,877
Articles of clothing given away -----	279,587
Periodicals, books, etc., distributed -	3,156,757



The Grave of Elder O. E. Davis, at Mt. Roraima, Our Pioneer Missionary to the Indians of British Guiana

encouraging results. The mission offerings for 1935 showed a gain of 29.4 per cent above the receipts for 1933.

The losses sustained from various sources compelled us to reduce our operating expenses the past two years by about \$100,000 a year. While it has been a severe test to our faith, and has called for the most rigid economy, through this experience we have learned more of what the Saviour meant when He said to His disciples, "Gather up the fragments that remain, that nothing be lost." It has been a very trying experience. We have been unable to replace a few successful evangelists who were compelled to retire from the field because of failing health.

Extreme poverty prevails among our people in almost every section of this division, yet, notwithstanding this deep poverty, during this six-year period \$693,305.29 was paid in tithe, and \$412,613.13 in mission offerings. The total amount contributed within the division toward the support of this cause was \$1,250,750.69, or about 47 per cent of the total disbursements. I am pleased to report a continual increase in the percentage of funds raised in the field. Our goal is self-support; but there are such vast stretches of unentered and undeveloped territories that we can hardly hope to reach this goal soon. Our first and highest goal is to plant the standard of this message in every dark corner of this great field; and to attain this we are toiling day and night with unceasing vigilance.

Home Missionary Activities

Were it not for the unceasing activity of a large percentage of our lay membership, both in personal labor and in evangelistic efforts, this report of progress could not be given. Strenuous efforts have been made through the department leadership, and by our ministry, to enlist the entire church membership in the work of soulsaving; and we are thankful to say that our reporting membership stands at 93 per cent. Truly, the response has been very gratifying. The following is a summary of

The following will serve to illustrate the experience of scores, yes, hundreds, of other lay members:

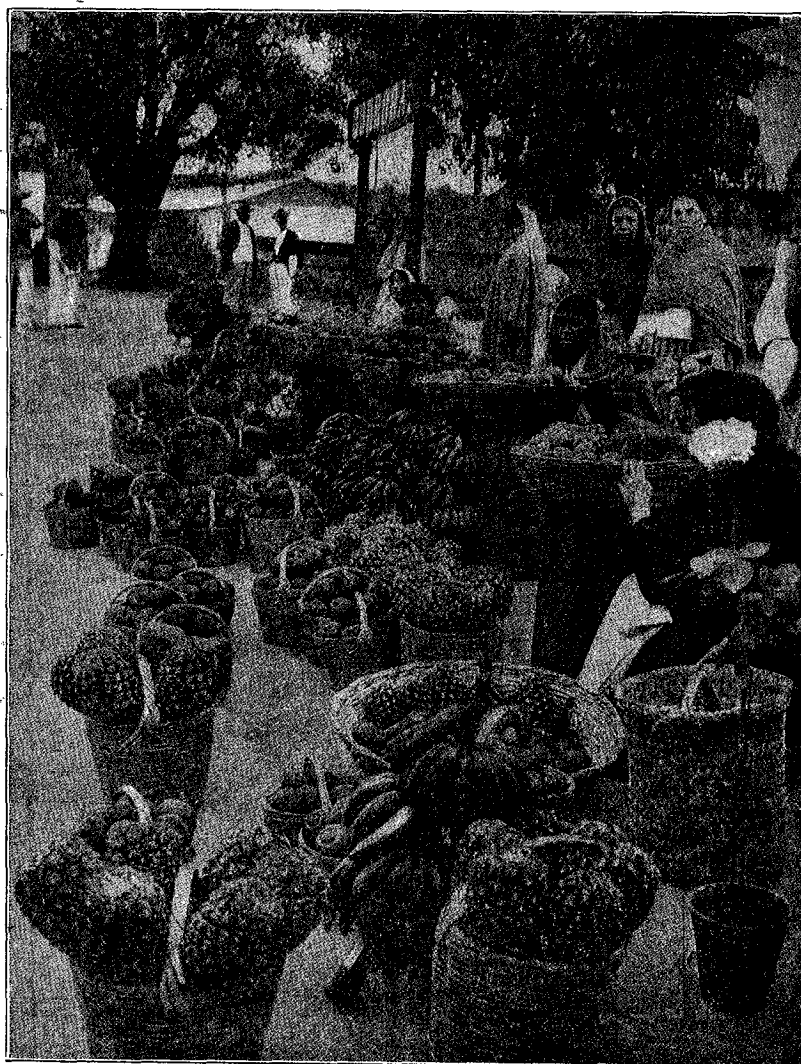
"Brother Ayres is one of the most active members in the South Caribbean Conference. The church of Erin, with

its thirty-two members, stands as a monument to this brother's faithful efforts. These members are thorough-going Adventists, entering heartily into the campaigns and other work of the church. It took Brother Ayres two years to gather this number. Since that time he has begun work in two other places. The first place is eleven and one-half miles away, making a twenty-three-mile round trip. He used his bicycle for a time, and later he walked. Now he has moved to another place to develop an interest, and has a growing Sabbath school. Brother Ayres is a humble, hard-working man, making his living by laboring in the fields for a small wage. His library consists of his Bible, 'Bible Readings,' Haskell's 'Handbook,' 'How to Give Bible Readings,' and the *Bible Training School*."

Educational Work

Material improvement has been made in the five training schools now in operation in this division, two for the English, two for the Spanish, and one for the French. We have been compelled to close one of our Spanish training schools, due to the enactment of very drastic laws prohibiting all religious teaching in schools within the republic. We are hopeful, however, that this handicap may be overcome at an early date, at least in a measure.

Since our last report, a beautiful location has been secured for the Central American Union school near the city of San José, Costa Rica, and practically fireproof buildings have been con-



A Fruit Market in Mexico

structed, with sufficient accommodation for about eighty students. We are very grateful for the appropriations from the General Conference that have made this possible; also for the material financial aid given locally. This institution is situated in the midst of 10,000,000 Spanish-speaking people, and is supported by a rapidly growing constituency.

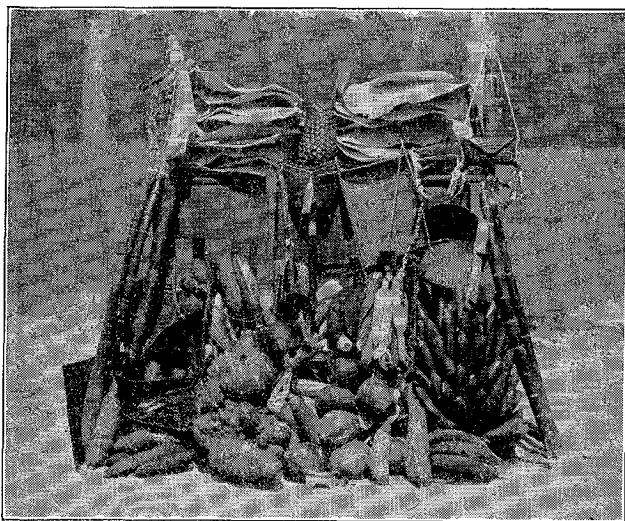
Due to unavoidable conditions, our French training school had to be moved, and is now temporarily located in the city of Port au Prince, Haiti. Even under these unfavorable surroundings it is doing good work; but we must appeal for help to secure a suitable location, and accommodations for at least fifty or sixty students.

At this time we are endeavoring to establish a training school in the Colombia-Venezuela Union, with a population of about 12,000,000. This is one of the most promising fields for the future of our work, if we do not delay till the way of advance is hedged up.

All our advanced schools greatly need additional help in providing more industrial equipment to enable a far larger number of our youth to obtain a Christian education. It is conservatively estimated that we have from 17,000 to 18,000 children and youth of school age in this division, many of whom are compelled to attend Catholic schools, while others have no school privileges whatever. Until recently we were unable to provide trained teachers for church schools, but now this work is being undertaken in four of our unions, and will be developed as rapidly as possible. No greater thirst for Christian training can be found

harvest is now being reaped. Our colporteurs, numbering now nearly 200, are traveling over the high Andes, on the broad savannahs, across luxuriant valleys, through tropical jungles, often ford-

less than that sold the preceding period, but 1935 witnessed a gain over 1934 of \$21,781.90, and the first quarter of 1936 shows a \$5,000 gain over the same quarter of 1935.

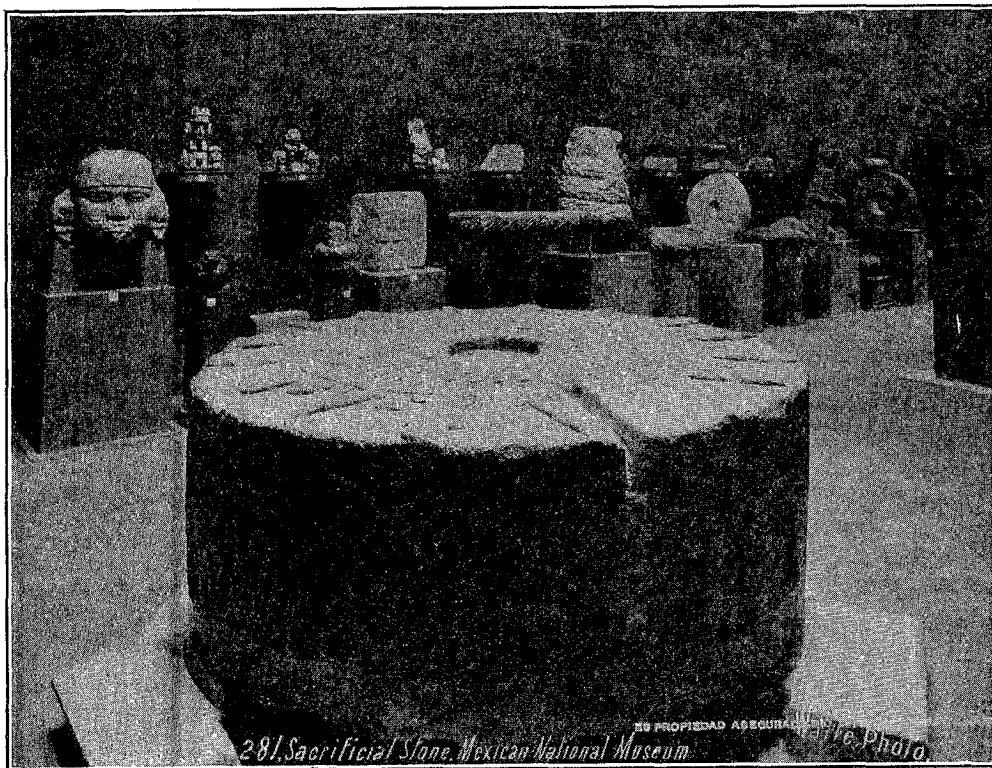


Sabbath School Offerings of the Indians of Mt. Roraima, British Guiana, South America

ing raging mountain torrents or the still flowing waters of some alligator or crocodile infested river, exposing themselves to every conceivable physical peril, including the bite of poisonous reptiles,—all that they may search out lost souls, placing in their hands the threefold message of Revelation 14. What a record of self-sacrifice is now being chronicled in the heavenly courts, and soon this record will be opened to

Young People

One striking feature of the work in this division is the fact that a large percentage of the converts to the faith are young people. In the French West Indian Mission, eighty-two were baptized during 1935. Of this number fifty-two were less than thirty years of age. This is an illustration of what is occurring in other fields. The truth is draw-



A Stone on Which Ancient Mexicans Offered Human Sacrifices, Now in the Mexican National Museum, Mexico City

among the youth of any land than that which prevails here.

Publishing Work

The very first seeds planted in the hearts of the people of this division were borne to these tropical shores in the form of our papers and books. The soil proved to be very fruitful, and a rich

our astonished view. While the noble band of colporteurs constitutes the vanguard of this army, many of our brethren in the churches, both young and old, are partakers with them in the sacrifices, and will share with them in the reward.

During this six-year period \$572,698.54 worth of literature was sold. This was

ing the cream of the youth; and they, in turn, begin at once to labor for other youth; hence the good results.

At the close of 1929 there were 322 societies, with a membership of 4,714. At the close of 1935 there were 482 societies, with a membership of 11,376. This shows a gain in the number of societies of 160, or 49.6 per cent; and an

increase in the membership of 6,662, or 141 per cent. The number baptized during the six-year period was 6,261, showing a gain over the like preceding period of 3,074, or 96 per cent.

During the last six years our young people reported:

Missionary visits made	1,479,218
Bible readings given	884,240
Hours of Christian help work	1,013,671
Papers, etc., distributed	1,206,770
Letters written	83,155

As indicated by the last available report for the world field, the membership of the young people's societies of Inter-America stood fourth in the list, while in the following items they received the highest rating of any of the divisions: percentage of Missionary Volunteer members reporting, number of young people baptized for each 100 church members, number of Bible readings or cottage meetings for each society, and missionary visits.

It is a real joy to work for and with young people whose hearts are nerved with such holy fervor as many of them reveal. The spirit of the martyrs has not departed from the church.

Sabbath Schools

During the period covered by this report, 321 new Sabbath schools have been organized. The gain in membership is 19,828, or 97.8 per cent. In other words, in 1929 we had 20,262 members; in 1935, 40,090, just 434 short of doubling the membership in six years. We now have 967 Sabbath schools lighting up the darkness from the Rio Grande River on the northwest, almost to the mouth of the Amazon on the southeast; and from the equator in Colombia to 32 degrees north latitude. Through this agency 57.4 per cent of all mission offerings are raised.



Obelisk in Guatemala



The Grave of Brother Lopez in the Foothills of the Andes Mountains, Venezuela. He Was the Faithful Colporteur Who Was Cruelly Slain While Engaged in His Sacrificing Labors

That our people take a real interest in the Sabbath school is evidenced by the fact that in 1930 15,486 honor cards were issued, while in 1935 this had increased to 30,971, making a total of 142,928 for the period.

At the Leeward Islands conference held recently in Bridgetown, Barbados, the Sabbath school secretary pinned to the coat of James Stringer, fifty-eight years of age, perfect record ribbons for seventeen consecutive years. For twenty-five years he has not been absent from Sabbath school nor has he been tardy. Upon one occasion he was confined to his bed for several days with what seemed to be a serious illness, and he was told by his physician that he must not leave his bed; but his desire to preserve his perfect record was so great that he disregarded this counsel, and made his way to the church on foot, and was on time. Another, Gladstone Robinson, twenty-eight years old, held perfect record ribbons for thirteen consecutive years.

Conclusion

It will not be out of place for me to add a brief report of progress covering the fourteen-year period since the organization of this division in 1922. The growth is shown in the following table:

	1921	1935	Per Cent	
			Gain	Gain
Churches	189	514	325	171.9
Membership	7,369	28,132	20,763	281.7
Sabbath schools	287	967	680	236.9
Membership	8,269	40,090	31,821	384.8
M. V. Societies	79	482	403	510.0
Membership	1,662	11,376	9,714	584.4

From December 2, 1886, the date of the holding of the first Sabbath service in this territory, to 1922, when the widely scattered fields were organized into a division of the General Conference, the work was carried forward with much sacrifice, some having laid down their lives in service. But this sacrifice was not made in vain. A strong foundation was thus laid upon which others have been building.

We are conscious of the fact that increased numbers, or increase in material facilities in the cause of God, do not constitute the real test of prosperity. The crucial test is purity and holiness of life and character in the adherents to this cause. Measured by this standard, we believe the work in this division is making real advancement; that the remnant church here, with our sister

divisions in all the world, is moving forward and upward—heavenward.

All the local fields in this division, numbering twenty-eight, share in the advancement here reported. The increases are cumulative. The forward movement is daily gathering momentum. Never before have we listened to such urgent appeals for help. Multitudes seem to have been seized with a terrible fear of impending destruction, and with feverish anxiety are seeking a refuge. *This is God's hour of opportunity! This is our hour of responsibility!* God will never fail to supply our need, however great. What shall be our response to His appeal? Shall we, like men of God, shoulder this responsibility in this supreme hour? or shall we, in this last, last hour of human need, prove recreant to our most solemn pledge of loyalty? "Christ expects every man to do his duty."

The light of truth is now penetrating the darkness of every field, and is shining forth with ever-increasing effulgence. "Thou hast increased the nation, O Lord, Thou hast increased the nation: Thou art glorified." Isa. 26:15.

DURING the fifty-nine years that I have been a reader of the REVIEW, I have not known one soul who faithfully read the REVIEW and drank in its messages of love and followed its teachings, who has given up his faith and gone off into apostasy. There is something about reading the REVIEW that keeps loyalty to God burning in the heart.

One cannot lose faith who will read the REVIEW AND HERALD. The world-wide work of this advent movement; the great numbers coming to the faith while other denominations are bewailing their loss of spiritual power and lack of growth; the unity of the believers in every land, embracing more than 400 different peoples; constitute a sure evidence that God has a work on earth today, and that He is with His people. Mass movements into the faith till the teaching force is wholly inadequate to instruct for baptism, and the appeals for experienced help to educate and train the new converts from many lands, stir the soul and move to a new consecration.—I. H. Evans.

"We fail unless we serve."

(Continued from page 218)

council this morning. A great many questions have come in as to when the session will close. The brethren believe now it will be possible for us to close the session Sunday night. This will depend, however, on cooperation from the committees that have not yet finished their work. We are going to ask that the Plans and other committees as well as the Nominating Committee, endeavor to finish their work very soon. We hope

the Nominating Committee will finish its work today. If the last reports of committees can be in hand by Saturday night, and as many as possible by tomorrow noon, we think it will be possible to close Sunday evening.

It was moved, seconded, and carried to adjourn until three o'clock in the afternoon.

Dr. D. H. Kress dismissed the meeting.

W. H. BRANSON, *Chairman.*

H. T. ELLIOTT, *Secretary.*

On the Eve of the Last Sabbath

A Summary of Happenings, Friday, June 5

By CARLYLE B. HAYNES

A SENSE of sadness swept in upon the Conference today. It is the result of the announcement made yesterday that the Conference would probably be brought to a close Sunday night.

This shortens the announced time of the Conference by four full days. It makes us all conscious that we are soon to separate, and scatter to every part of the earth. All at once we are aware that our work here is nearly over, that these great meetings are about to end, and that much sooner than we had planned, we will say "Good-by," and take our separate ways to our fields of labor.

We had not been thinking in that way at all. All at once we are. It has been so good to be here mingling with friends and fellow workers, hearing marvelous reports, passing from meeting to meeting, witnessing the fruitage of our mission dollars on the platform, every feature being found uplifting, that to think of it all coming to an end so quickly while we were right in the midst of it, has brought sadness to our hearts. It is going to be hard to turn away from what has been a very great and a very helpful meeting.

We are reminded too that it is not likely that ever again we shall meet just as we have here. As some who were here six years ago are not here now, so there are bound to be absent ones at our next meeting. We are made to appreciate anew the faith that points us forward to that eternal assembly when God's children will indeed "never, never part again." This meeting has made us long for that time more ardently than ever.

And so we came to the Auditorium this morning in a mood a bit more serious than usual, determined to get every particle of blessing from these closing meetings. The yesterdays of the meeting have gone. We still have today. We will make the most of it.

So we listen a little more intently than usual, as A. W. Cormack, associate secretary of the General Conference, opens the morning Bible-study hour with a heartening, helpful, comforting study of God's word.

Fervent Testimonies

Then we eagerly hurry to our respective rooms for the devotional hour which follows. The testimonies are a little more fervent than usual. This opportunity will be ours only once again, on Sunday morning. I think there were more who took part in the eight sectional meetings. Our fellowship with each other is just a little deeper and more satisfying. These high privileges we have been enjoying will soon be impossible. Isn't it strange how much more

precious our blessings seem to be when we know we are about to lose them?

With the end of the Conference coming so soon, intensity has taken hold of all the Conference machinery. The pace has been stepped up. Committees are speeding their work to a conclusion. No report of the Distribution of Labor Committee has been made yet. No doubt it will come in this afternoon. The Nominating Committee has been under such a pressure of work from the beginning that its members have scarcely attended a business session. It is noticeable that its members are absent again this morning—finishing up its long list of nominations, no doubt.

From Mexico to Africa

Not much business to transact in this morning session. The committees have not gotten it ready for consideration yet. I. H. Evans is chairman. With no committee reports to work on, Elder Evans calls Dr. G. T. Reynolds of Sonora, Mexico, to describe the life of a medical missionary in Mexico. Doctor Reynolds tells of his surroundings, the people about him and their needs, and the work he and his helpers are doing. All of this he makes more interesting by two reels of motion pictures, bringing before our eyes the things he is talking about.

Doctor Reynolds is followed by Brother Van de Merwe, of South Africa, who tells of the truth's coming to his father's home many years ago, and most interesting developments that have taken place since.

Still no further business from the committees, so the congregation sing a hymn, then prayer is offered by A. W. Cormack. And now A. H. Piper of Australia is preaching. I shall not attempt to tell you of his good sermon. You will read it later in the REVIEW.

Now announcements are being flashed on the screen. Another report of the Plans Committee is distributed. Now announcements from the platform. And the benediction. The morning business session is closed.

Lunch, and back for a round of the departmental meetings. The Missionary Volunteer Department room on the fourth floor was as well filled as it has been at any time during the Conference. Next door, the Publishing brethren certainly have not run out of either words or energy. Downstairs on the first floor the doctors and nurses in the Medical Department were deeply occupied in discussing ways and means of making their blessed ministry of healing more effective and spiritual. Next door the many languages represented by the Bureau of Home Missions were finding full play in the discussion which dealt with the prog-

ress of the work among the foreign-speaking millions of America.

The afternoon business session was opened by an effective duet rendered by Donald F. Haynes and Merrill E. Dawson, who sang, "Ashamed of Jesus."

"He That Runs May Read"

The liveliest and most animated discussion of any of the resolutions yet introduced into the Conference was had in the afternoon session on the question of general advertising for our churches and evangelistic efforts. It was resolved to do more in the way of display announcements along highways. This brought forth a very vigorous discussion of the value of various ways and means of making such announcements. Resolutions on the work of the Home Commission, the production of picture films and slides, the enlargement and improved efficiency of our Book and Bible Houses, the Home Study Institute, and the resolution reaffirming our historical position on the separation of church and state, were passed in quick succession.

A partial report from the Committee on Distribution of Labor was announced, presented, and passed, the chief items of which called J. K. Jones from the presidency of the Atlantic Union to the presidency of the Southern Union; C. L. Bauer, the secretary-treasurer of the Southwestern Union to the same office in the Pacific Union; F. L. Harrison, the secretary-treasurer of the Inter-American Division to the same position in the Southwestern Union; Principal D. P. Lovell, of Indiana Academy, to be principal of Mount Vernon Academy in Ohio; Dr. A. E. Coyne, head of the White Memorial Hospital in California, to the superintendency of the Florida Sanitarium; and H. M. Lashier, of the Pacific Union, to the Australasian Missionary College.

Following the business session of the afternoon, the Ministerial Association held an interesting discussion on the



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topic of "Preaching the Specific Truths of the Threefold Message," and "How to Bring Men to a Decision." Six speakers took part in this discussion. The Sabbath School Department met in its hall while there was a Parents' Meeting going on in the Arena, and the Junior Missionary Volunteers met in their room on the fourth floor.

Flags of the Nations

All the national flags obtainable in San Francisco still decorate the great Arena, but they are quite inadequate to indicate how very international the character of this Conference is. However, they form an impressive display and are much studied and commented on. I have at last been successful in obtaining an accurate identification of each flag from the firm which provided the decorations.

Flanking the great organ there is a cluster of five flags on each side. Three in each cluster are "Old Glory," the other two being the State flags of California. Beginning then on the right of the platform on the Polk Street side of the auditorium, there hang from the balcony on three sides of the whole Arena, flags in the following order:

Latvia, Guatemala, Panama, the German Swastika, the German Merchant, America, Peru, Belgium, Switzerland, Chile, Amer-

ica, Cuba, Denmark, the Spanish Republic, Sweden, America, China, Irish Free State, Australia, Czechoslovakia, America, America again, Italy, the British Union Jack, New Zealand, Japan, America, Philippines, Union of South Africa, Finland, America, Brazil, Cuba, Ecuador, the Netherlands, America, France, Bolivia, Rumania, Argentina, and Norway. The only reason there were not flags of still other countries is because they were not obtainable.

The Friday night meeting brought out the expected large Sabbath audience, and the people banked themselves again in far-reaching tiers clear to the top of the high gallery. I. H. Evans offered the opening prayer, which was followed by a duet by a six-year-old girl and her father, singing, "Here Am I, Send Me." These were Don H. Spillman, pastor of the Tabernacle Church in San Francisco, and his little daughter Dona. Mrs. Spillman accompanied.

The sermon of this Sabbath evening was preached by W. H. Branson, general vice-president. This may be read elsewhere. A general call to consecration was made at the close, accompanied by the singing of a duet by the Venden brothers, "Grace, Grace, Marvelous Grace."

This study was a clear, pointed enunciation of the principles of healthful living which have been given to this denomination, principles based upon both scientific demonstration and divine revelation. Doctor Truman appealed rightly for the endorsement of these principles by the delegates and other workers present. He appealed to our workers to place their influence strongly on the side of the instruction we have received. There has been a tendency on the part of some, unfortunately, through the years to emphasize instruction in other lines which have come to us because, perchance, this instruction was in harmony with objectives which they were endeavoring to promote; and, on the other hand, reject instruction which did not meet with their cherished views or habits of life.

I never could understand why one should quote Sister White in favor of the principles of religious liberty or Sabbath observance or tithe paying or Sabbath school work or support of foreign missions, and ignore the vital instruction she gives regarding the principles of healthful living. This surely shows an inconsistent faith in the writings of the Spirit of prophecy.

If you have not already read this excellent presentation given by Doctor Truman, may I urge that you do this. And as you read it, consider not the duty of your brother or neighbor, but your own personal duty in bringing these principles into your own home and individual practice.

F. M. W.

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TELETYPE NEWS FLASHES

The Latest News From the General Conference

San Francisco, June 8.—At nine-fifteen tonight the World Conference of Seventh-day Adventists ended in San Francisco. Thus came to a close the forty-third session of the Conference since the beginning of this advent movement.

The harmony and efficiency which characterized all the meetings contributed greatly to shortening the session, which was originally scheduled to run until Thursday, June 11, and which, according to an announcement yesterday, was expected to close Tuesday night.

No protracted nor sharp debate marred any meeting.

The session ended as it began, with a prayer to God for the guidance of this great work.

A fitting climax to this last day was a parting message from the retiring President, C. H. Watson, and a response by the new President, J. L. McElhany. Elder Watson related to us the evidence of God's special care through the baffling crises that have repeatedly presented themselves in these years of depression and of international unrest. He enjoined us to continue to make evangelism our first task.

Elder McElhany responded with a ringing declaration that both the cords of missionary activity would be lengthened and the stakes of the home base strengthened. He declared that the

old-time truths and standards that have distinguished this movement are to be guarded and promoted in the future, and challenged every leader from the General Conference officers out to the local church officers to join with him in holding to these basic positions.

This statement by Elder McElhany was a fitting comment on certain stirring resolutions passed earlier in the day concerning moral standards. A wide range of other resolutions were also voted. For example, one encouraged our people to give more diligent study to the Spirit of prophecy.

V. T. Armstrong was elected president of the Far Eastern Division. Lee Marsh, of Southern California Conference, was invited to take the presidency of Atlantic Union College. W. A. Nelson, president of the New Jersey Conference, was invited to the presidency of the Greater New York Conference.

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A Notable Bible Study

A NUMBER of excellent Bible studies have been given at the General Conference. We could speak in hearty commendation of vital truth and important principles which have been enunciated by every one who has had a part in this work. There is one study, however, occupying a particular field of its own, which is worthy of more than passing notice. I refer to the study given by Dr. A. W. Truman.

Advancement in the Homeland

So many thrilling stories of lands afar have been told at this General Conference that we are likely to forget, for the moment, that God is doing great things right here in the homeland. The success of the radio work in the United States is one illustration.

If because of the wealth of excellent reports that have been coming to you daily in the REVIEW you have not yet read the report of W. H. Branson on the North American Division, permit us to suggest that you turn to it right now. You will receive a new inspiration from it. The report constitutes the main item of business of the seventh meeting of the Conference, held May 28. See REVIEW of June 2, page 89.

F. D. N.

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ONE important bond is the REVIEW AND HERALD, which, week by week, presents a vivid picture of the advance of the message in all the earth. The Seventh-day Adventist whose eye is constantly on this picture of mission miracles and victories, will not be overcome by doubts from the enemy as to the divine leadership of this advent movement. He will be increasingly convinced that the great power of God is in this work. And it is this strong conviction that is most vital to the success of our world task. This, to my mind, is sufficient reason in itself why the REVIEW should be in every English-speaking Adventist home.—C. H. Watson.

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THAT best portion of a good man's life: his little, nameless, unremembered acts of kindness and of love.—Wordsworth.