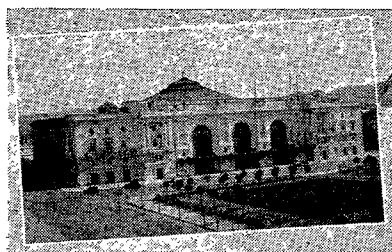


THE ADVENT

SABBATH

# REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS  
DEDICATED TO THE PROCLAMATION OF THE EVERLASTING GOSPEL



## Telephone News



Friday, May 30

By CARLYLE B. HAYNES

**R**EPORTS from territorial divisions of the General Conference Departments, from the torpedoed ships of Adventist missionaries, together with their present safety and prospective return to America after their harrowing experience, a visit from the representative of the American Bible Society, and the gift of \$1,000 from the General Conference to this Bible circulating agency, an additional partial report from the Nominating Committee, and the general preparation for the great Sabbath of the Conference tomorrow, featured the fourth full day of the General Conference proceedings, May 30.

It was Decoration Day outside in the world—it was Preparation Day inside the Auditorium.

So that there will be no break in the continuity of the story covering the reports of the daily proceedings of the Conference, we must go back to Thursday night, May 29. This evening meeting was devoted exclusively to a report of the great South American field. This was presided over by N. P. Neilsen of Buenos Aires, the president of the South American Division. The platform was filled with present and former South American workers. The first hymn was announced by a former vice-president for South America, Charles Thompson, and prayer was offered by the first president of the division, O. Montgomery. The musical feature was a selection by the La Sierra College A Cappella choir. Elder Neilsen directed attention to the fact that three former presidents of the division were with him on the platform, together with three former secretary-treasurers. The presidents were O. Montgomery, Charles Thompson, and Carlyle B. Haynes. The secretary-treasurers were W. H. Williams, C. L. Bauer, and Roger Altman.

Elder Neilsen reported many incidents of progress illustrating the providential developments which are

taking place in various countries of the southern continent. His full report may be read elsewhere in the columns of the REVIEW.

The meeting was closed by short talks by Juan Ferri of Argentina and Jeronimo Garcia of Brazil. The great audience was moved at the close of Brother Garcia's short talk when he declared that in order to express the gratitude of the Brazilian believers for what the North American believers, brethren and sisters, have done for the people of his country in sending missionaries and providing for schools among them, he would like to give a Brazilian embrace to Elder Neilsen. This he did. And these two men in the sight of six thousand people, threw their arms about each other in a characteristic embrace of South America. There were tense throats and wet eyes throughout the audience.

The meeting was brought to a close by a solo by Elder H. G. Stoehr, of Brazil.

The reports from territorial divisions Friday morning were from Southern Asia and China. N. C. Wilson, president of the Southern Asia Division, pointed out that there had been an increase in membership in the division during the last four years of more than 2,500, and that 600 are now being baptized annually.

N. F. Brewer, of Shanghai, president of the China Division, spoke of war conditions. The last four years in China, God's work has been carried forward under trying circumstances. The division officers at Shanghai have been compelled to evacuate twice in these four years, first to Hong Kong, and now to Manila. During many recent months records and many other valuable papers have been packed up, ready on a few minutes' notice to leave Shanghai if this should prove necessary. Communications through the division have been disrupted, and military passes have been required in occupied territory. Many of our mission buildings have been destroyed, but only a few of our native workers have lost their lives. Not one foreign mis-

sionary in our ranks has been killed or even injured during these four years of danger. Elder Brewer reported 19,481 members in the China Division.

The departmental reports in the morning session were from the Home Missionary and Medical Departments.

W. A. Butler, of Washington, associate secretary of the Home Missionary Department, began his report of that department with a tribute to Steen Rasmussen, the head of the department. He spoke of Elder Rasmussen's years of hard work, and expressed gratitude that his life had been spared long enough to see most of the fruits of his term of office. He said he had just lifted his pen to prepare the report for this session when he was called suddenly to lay down his life.

This report covers the development and progress of the laymen's work, the Society of Missionary Men, the work of the Dorcas Society, together with the Harvest Ingathering, and Missions Extension campaign. In the Harvest Ingathering campaign, \$6,422,000 has been contributed by the public to the support of Seventh-day Adventist mission work during the last five years—an increase of one and one-half million over the preceding five years. From the beginning of the Harvest Ingathering campaign until now, \$23,500,000 has been received.

The Missions Extension income in the last twenty years has amounted to \$2,147,000. Twenty-five million Crisis books have been sold. Thirty-seven per cent of all foreign mission funds is now raised through the Harvest Ingathering and the Missions Extension Fund.

Dr. H. M. Walton, secretary of the Medical Department, gave the report of his department, covering the work of thirty-nine sanitariums in North America, forty-seven outside North America, together with seventy dispensaries.

Closing the morning meeting, a message of greeting from our workers in Tanganyika, Africa, was read, and E.

D. Dick, Secretary of the General Conference, gave the latest word received regarding the safety of the missionaries on the torpedoed ship "Zamzam."

For many days we have all been waiting with eagerness to learn the fate of our fellow workers on the "Zamzam." This was a group of missionaries sailing from New York to their posts of duty in Egypt, Palestine, and South Africa. The ship was torpedoed in the South Atlantic. We now learn that all our missionaries, with the possible exception of one, have been rescued. It is expected that all will be released to return to America, with the possible exception of one family of Canadian citizenship.

In the Friday afternoon session of the Conference, Dr. Fred W. Cropp, representative of the American Bible Society, presented the work of Bible distribution and the importance of circulating the Bible in these days. At the close of his address W. E. Nelson, Treasurer of the General Conference, presented Doctor Cropp with a check for one thousand dollars.

One of the departments of the General Conference, the Negro Department, by its secretary, F. L. Peterson, reported at the Friday afternoon session.

The Committee on Nominations submitted a partial report, and this was acted upon favorably in the closing moments Friday afternoon. This report will be published in a later issue. The changes in personnel of officers were in the Home Missionary and North American Negro Departments. R. G. Strickland takes the place of Steen Rasmussen as secretary of the Home Missionary Department. Associated with him will be W. A. Butler and W. A. Scharffenberg.

G. E. Peters was elected secretary of the North American Negro Department. H. H. Votaw becomes secretary of the Religious Liberty Department.

Friday night, the first Sabbath meeting of the Conference. Business has been laid aside. Committees have recessed. The newsstands in the corridors have disappeared. The news boys outside have vanished, going elsewhere to cry their wares. Somehow, they have learned that these thousands of people have become absorbed in other interests than worldly news. We must appear an odd lot to news boys.

Friday night. Sabbath eve. What is it that makes this difference in atmosphere between what it has been to-day and what it is now? God. Just God. His presence in a fuller sense is in these hours. He has been here with His people right along. Now He is in these separate hours. A double blessing. And quite clearly everyone here is fully aware of that double blessing and fully prepared to enjoy it.

We often look about these reaches of seats rising tier above tier in the gallery to the very roof and wonder if they will really be needed. But we have stopped wondering. They are steadily filling up. These endless

streams of people must be coming in from every part of the Pacific Coast. They must have been planning this trip for weeks. Their faces are eager and glad.

Our beloved veteran, Elder Spicer, is to preach tonight. And a record of service, wide as the world, is behind him! What a spirit of faithful devotion has characterized it! And how we all love to hear him preach! He is willing to be an ex-president or an ex-secretary or an ex-editor, but he sees no reason to be an ex-preacher. And we all hope he never will be.

How this vast congregation sings! They are here to worship, and they have heartily manifested themselves in the way they sing.

It is still fifteen minutes before the ministers are to enter, and steady streams of people are climbing higher and higher toward those top rows of seats. They look pretty small from this table—a full city block away. Fully 8,000 are here now. There will be 10,000, possibly 11,000, in a few minutes. They are pouring through the entrance doors steadily.

The last seats are full now, and other people are looking through the doors, searching for any possible vacant seat. The ushers are asking for the reporters' chairs. The auditorium is full, full to capacity. There will have to be an overflow meeting tomorrow. And with foresight, the War Memorial Opera House has been secured for this purpose. It is going to be needed.

The eleventh chapter of Hebrews is a great portrait gallery, and we are spiritual descendants of these worthy ancestors. We must carry on the family traditions and standards and worthiness. And with that beginning Elder Spicer told us what "carrying on" really means.

The very last seat taken—people standing in the entrances. Everyone listening intently, clearly hearing every word, as our "ancestry in the spiritual line" is traced. A long line of people now come up on the platform, and find seats where there seem to be none.

Sabbath eve! An inimitable sermon that cheers and blesses. We have been lifted nearer to God tonight, and hope is brighter.

Sabbath eve! Just the beginning of blessings! What will the morrow bring?

## Sabbath, May 31

By W. A. SPICER

**S**ABBATH school was appointed for 9:30 A. M. "But when we came at eight-fifteen," said one attendant, "the whole front of the arena was filled." J. A. Stevens was superintendent, and Rosamond D. Ginther, secretary. The secretary tells me that the attendance in the senior division was more than 7,000. There was also a

large attendance in the other divisions.

Such a Sabbath school was never held by us before. The attendance was approximately 11,000. "What about the offering?" I asked. "We think it was a large one," the secretary said. "But it will not be counted until later."

There were two preaching services—one in the main arena, with J. L. McElhany, speaker; another, an overflow meeting, in the Opera House, with C. B. Haynes as speaker.

As the ministers filed onto the platform of the main auditorium, the choir was singing, "There Is a Place of Quiet Rest, Near to the Heart of God." L. H. Christian was in charge of the service, and E. E. Andross offered prayer. The congregation sang the hymn, "All Hail the Power of Jesus' Name," and J. L. McElhany announced the text, Revelation 15:2, 3.

We understood it was the scene to be developed—the call of God to believers to make sure by the grace of Christ of a place in that great throng who are soon to stand on the sea of glass with the victory over the beast and his image, singing praises to God and the Lamb. The very reading of the prophet's description put a longing in our hearts.

"What a wonderful thing it would be," said Elder McElhany, "if out from the four corners of the earth all the advent family could be gathered here today.

"My friends, they would all be united in the love of the message. There would be no differences, no animosity separating hearts from each other. Such a meeting would be a striking illustration of unity in diversity.

"My text is a prophecy of just such a meeting as we have been thinking of. These believers will be gathered on the sea of glass before the throne. It will be beyond the portals of time, with the struggles and toils all behind us. The work of God in the earth will be finished, and the people of the prophecy will be there upon the sea of glass, victorious and triumphant hosts of God."

Our hearts were being stirred by the Spirit as we watched the unfolding of the prophetic picture. Then the speaker led us to the essential thought, "Shall we be there?"

"As I look over this great congregation," he said, "my heart is filled with the hope that every soul here may be in that great meeting soon to come." He put to us that word of Christ: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44. Then another word was pressed upon us: "Take heed to yourselves." Luke 21:34. We are to take heed, lest the cares of this world and worldly conformity lead us to be found not ready as the day shall come "suddenly."

"It is time for the church to enter into her watch. Watch ye therefore, and pray always." There is just one

word that tells the thing that can make us unready—sin. We cannot expect to join the throng of overcomers on the sea of glass without this victory over sin."

Elder McElhany dwelt on perils of the hour and some things we should carefully review with God and our hearts:

1. Reform in carelessness in Sabbathkeeping.

2. The danger of conformity with the world and its lowering of standards.

3. Watchfulness that "the cares of this world"—even the things of legitimate and necessary business and work—do not take our whole attention and starve our spiritual life.

4. The need of being out-and-out believers and determined Christians, putting first the kingdom of God and His righteousness.

Then reminding us that the Lord never sets the high plane of life before us without providing the powers necessary to attain that life, the study led on to a call to us to join in confession of need, and surrender and consecration to God. The vast congregation was at once on its feet, and Brethren Montgomery and Kern led us in prayers of consecration.

There were about 3,000 in the overflow service in the Opera House, very largely young people. C. B. Haynes, secretary of the National Service Commission, spoke there. R. F. Cottrell gives us notes on the meeting, from which we abbreviate as follows:

Said Elder Haynes: "This morning we sit here quietly and undisturbed, but ere long many who are here today will be found in Army camps. The effect of the declaration by the President of 'unlimited national emergency' will soon be felt in every corner of our land. Our youth who are called to service will be living in quite a different world. Young men, these conditions will either make you or break you."

The speaker gave a vivid picture of Army barracks. Perhaps in one a noisy crowd is listening to stories that are followed by uproarious laughter. Nearly all are smoking cigarettes. The air is blue. It is bedtime, however, and a Seventh-day Adventist lad, after a tremendous mental struggle, kneels in prayer beside his cot, and a hush falls over the rough crowd.

The speaker continued: "It is mighty important to start right. If you yield to pressure, the pressure will increase a hundredfold until you are swept away amid temptation. But if you will not yield or compromise one iota, you may depend upon it the Army will respect your integrity. Let us remember that the hand of God is still on the throttle of the universe. God has a mission for each one of His children to perform. It will mean everything in these times to be a true ambassador for Christ."

Really it was a thrilling story that our brethren from China brought to us at the three o'clock afternoon meeting. N. F. Brewer, president of the China Division, was in charge. During the service, twenty sons and daughters of

China's missionaries sang for us. The first speaker was C. I. Meng, teacher in the Bible and evangelistic department of China's Training Institute now located in Hong Kong. He told us that the people of China are more inclined now than ever before to recognize the truth of our message. They see prophecy fulfilling. Now it is for us to train young people of China to go into soul-winning service. Our brother's words were translated into English by David Lin, graduate of Pacific Union College.

A. L. Ham, superintendent of the South China Union, who has spent twenty-eight years in China, told of the endurance and faithfulness of believers under trial. He told how one local magistrate, not a Christian, was moved to select a village that was largely Seventh-day Adventist as the model village for the district. He also gave the village a new name. "I have chosen it," he said, "from the fifth chapter of Matthew, and I ask you to take the name 'The Eight Blessings Village.'" Then came the provincial governor, wishing to make the village the model for the whole province. "Why do you do this?" he was asked. He answered, "Because these people are different. They are clean living and law abiding. I wish you could put a school in every village in this province; then we would not need a police department."

W. J. Harris, of North China, told us what our word "crisis" means as translated into Chinese. It is expressed by two characters. One character means "dangers," the other character "opportunity." A crisis is a time of danger that offers an opportunity for service. Dr. Samuel Phang of the Chungking Medical Center in China's Far West, told how the distresses of the time have multiplied their oppor-

tunities to help the people in body and in soul. He told of the thankfulness of the staff in receiving bandages and medical supplies and blankets sent by brethren and sisters in America.

G. J. Appel, of the Central China Union, likewise described vast migrations of the people amidst woes in flight. Their sanitarium near Hankow has cared for hundreds daily in their clinic.

Here Elder Brewer called upon those to stand who had served twenty years or more in China. A group of eighteen stood.

Otto Christensen appeared in the dress of a Mongolian. He is superintendent of the Mongolian Mission. He held up a large volume, a copy of the Mongolian Bible written by hand by one of our Mongolian sisters.

Harold Shultz, of the Choni mission in northeastern Tibet, dressed in the Tibetan garb, told a thrilling story of a young colporteur who had reached Lhasa at last, sold our Tibetan books until he had no more, and came back with a call to return with a doctor and start a mission. "That challenge," he said, "is still unanswered."

Closing the presentation, N. F. Brewer thanked our people in all lands for their generous support. "Our work in China has not stopped. No, a hundred times, No. Our printing house is working overtime. Dr. Charles Dale writes from Shanghai that the clinic has more patients than ever. In tribe after tribe people are turning from idols to the living God. War has scattered our membership, but, as one writer said, 'Scattered members mean scattered light.' There are four hundred seventy-five million prospective Seventh-day Adventists to be reached in China. What an opportunity!"

## Proceedings of the General Conference Fifth Meeting

May 29, 1941, 10 A. M.

CHAIRMAN: W. G. Turner.

HYMN: "Go, Preach My Gospel," No. 440 in "The Church Hymnal," announced by L. H. Wood.

PRAYER: W. E. Murray, president, Austral Union, South America.

SPECIAL MUSIC: Mrs. W. C. Loveless, of the Southern California Conference, sang, "What Would I Do Without Jesus?"

W. G. TURNER: From some of our far-flung mission stations come words of greeting this morning. We shall ask the Secretary to read them.

Messages of greeting were read from K. H. Wood and F. Y. Wang, of the Manchurian Union Mission, from the workers of the South Bantu Mission field in the South African Union Conference, and from A. P. Giannini, chairman of the board of the Bank of America.

W. G. TURNER: It is very helpful for us to remember that these friends and fellow workers are remembering us as we gather here.

The business of the session pro-

ceeded with the rendering of reports, as follows:

For the South American Division, by N. P. Neilsen, president of the division. [This report appears on p. 76.]

For the North American Division, by W. G. Turner, vice-president of the General Conference for North America. [This report appears on page 81.]

For the General Conference Sabbath School Department, by J. A. Stevens, secretary. [This report appears on page 74.]

For the Missionary Volunteer Department, by A. W. Peterson, secretary. [This report appears on page 79.]

W. G. TURNER: We are now going to call on M. E. Kern, president of the Theological Seminary, to report on the Seminary.

M. E. KERN: It has been said that if a man's graph of efficiency is on the downgrade when he is at the age of forty-five, he never recovers. God intends that our efficiency as workers should continually increase. The Spirit of prophecy tells us that the afternoon sun of his life may be more mellow and productive of fruit than the morning sun—on the condition

that he search the word of God diligently, and is thus able to bring forth from the treasure house things new and old. Surely the advent movement is to grow stronger and stronger until the very end. It is my conviction that in this time of universal apostasy and unbelief, we are entering upon a new era of Biblical scholarship, and that we shall witness more and more dynamic championship of revealed truth.

In the providence of God the Seventh-day Adventist Theological Seminary has been established as a school for advanced training, where preachers, teachers, Bible workers, editors, and others can, by study, meditation, and prayer, greatly increase their efficiency and thus hasten the finishing of the work. Instead of giving a formal report this morning of the Seminary and its work, we have decided to ask four of our winter-quarter students to give you something of their impressions and their experiences at the Seminary. These speakers are L. E. Niermeyer, a minister in the Oregon Conference; A. P. Ritz, former director of the Thailand (Siam) Mission; R. M. Whitsett, an evangelist in the Kentucky-Tennessee Conference; and H. G. Stoehr, former president of the East Brazil Union. These speakers will speak without further announcement.

L. E. NIERMEYER: I am happy this morning to speak a word concerning my impressions and observations while at the Seminary this last winter session. I am convinced that the benefits to our workers gained from attending the Seminary in spiritual values to their own personal experience, and in a deeper and more thorough understanding of our message of truth as it relates to the fundamentals of this message, cannot be overestimated. I am profoundly thankful for the privilege of attending the Seminary. I found the atmosphere of the school to be most conducive to a deepening spirituality in my own life. I also observed that the members of the faculty are deeply spiritual men, as well as men of sound Seventh-day Adventist scholarship; and I want to underscore that last statement, *sound Seventh-day Adventist scholarship*.

In the department of theology, of which I shall speak particularly, there is encouraged a freedom of discussion, which we who have been students there find to be a very helpful and profitable means of unifying our thoughts and of arriving at a correct and basic understanding of our fundamental truths—such truths as the divinity and incarnation of Christ; Christ's life, His suffering, and death, as an underlying basis of the atonement; His antitypical ministry in heaven; His ascension, together with the two phases of His mediation, in their proper relationship to time, and the fulfillment of the 2300-day prophecy of Daniel 8, of which we as Seventh-day Adventists are the real expositors. The help to be received, with reference to this last phase of truth, in meeting the objections and criticisms of our opponents, is most valuable.

Such other points also, as the date October 22, 1844, the necessary place that this great threefold message of truth has in the closing work of the gospel in the earth, and many other important pillars in the temple of truth, are thoroughly substantiated in the investigation of truth as conducted in this department in the Seminary.

Many perplexing questions to which, I feel safe in saying, a large percentage of us as workers have not found a sure and a complete answer in our own thinking, are cleared up fully in the course of study presented in the Seminary. More than that, these questions are answered in a thoroughly orthodox and Biblical manner. The shafts of thought are sunk deeper and deeper in the mines of truth, as one studies such themes as the incarnation and the atonement. These themes take on a new beauty of appeal and expand to new breadths, greater depths and lengths, as the mind is opened up to them. One is amazed at the wealth of evidence presented concerning these doctrines which God has given to His people by revelation in the Spirit of prophecy—rays of truth which no other people on the face of the whole earth have.

Since much of the evidence for these truths is found in the materials that are housed in the vaults of the Ellen G. White Publications, in the files of periodicals that have been published heretofore that contain light from the pen of God's messenger concerning these various themes, we find available at the Seminary much source material to which the majority of us as workers do not have access. I greatly appreciated the privilege while there of delving into many of these counsels of the Spirit of prophecy.

The students at the Seminary are guided in their study of these precious themes by the members of the faculty, men who have made these themes the study of a lifetime and who have gathered together this wealth of material from the Spirit of prophecy. And so I cannot speak too highly of the help that our Seventh-day Adventist Theological Seminary is giving us as workers. I unhesitatingly and unequivocally recommend it to every minister, teacher, and Bible worker in our denomination.

A. P. RITZ: I, too, am extremely happy to speak a word for our Seminary and its president and its faculty. It was one of the greatest privileges of my life to attend the Seminary during the recent winter term. I have to thank our General Conference brethren for their wisdom in bringing such an institution into being, and our Far Eastern Division and the Malayan Union brethren for making my attendance possible.

Having but recently returned home on furlough, and feeling a need for relaxation and rest, I originally planned to attend the Seminary for only six weeks. But before the close of the first period I decided to stay on, and consequently sent for my wife, who was on the West Coast, to join me in the feast of good things.

Every subject which I took was most

interesting and helpful, and I shall certainly return to take more work if I ever have the opportunity. With Peter, every student of the Seminary can truthfully say, "It is good for us to be here." In our Friday evening devotional services, as well as in the classroom, I often thought of the words of that disciple who walked with Jesus to Emmaus, and said, "Did not our heart burn within us?"

While I can highly recommend any of the subjects given at the Seminary, I shall speak in particular of two. The course in Ancient Church History helps one to see history, at least to a small degree, as God must see it. In this course I was made to see, as never before, the divine philosophy of history. We need to study more concerning God's dealings with His church down through the ages. As we are made to see how God has led us in the past, our faith is strengthened for the future.

The course in Historical Development of Prophetic Interpretation is unique. It traces the interpretation of prophecy down through the centuries to its culmination in this great advent message. God has but one people, and they have a distinct prophetic message; and we are the people with that message. We live in the last days. Thousands of our people do not realize or appreciate the glorious heritage that we have. The way God has led us is marvelous, and we need to know and understand His leadings more fully.

I believe there are many who want to attend the Seminary. I counsel you, Do not rest until you do attend. I fear there may be some who feel that they know enough already. Such certainly ought to attend. Then there are perhaps some who fear that they do not know enough to attend. But I want to say, dear friends and fellow workers, that any worker of experience is welcomed and is made to feel right at home.

We are in the harvesttime. But even in this modern age we still use the humble sickle. But that sickle, dear friends—that spiritual sickle—needs to be keen and sharp. At the Seminary you will find a forge, you will find a fire, you will find a hammer, you will find a grindstone to put a keen edge to your spiritual sickle, that you may help reap the harvest. If you want association, if you want information, if you want preparation, if you want inspiration, attend the Seminary.

R. M. WHITSETT: I bring greetings from the Kentucky-Tennessee Conference to the assembled delegates and friends. It is indeed a great pleasure to be privileged to speak for what, I believe—and I will go a little further than these other men have gone—the Theological Seminary is the greatest asset of our denomination. I have recently returned from Washington, from a twelve-week period of study. It has been the most enjoyable, as well as the most profitable, time of my life. This is not just another pep talk, for before I attended I was one of those skeptical workers who believe in graduate study under certain conditions, but are rather reluctant about

letting themselves become too enthusiastic about this, the newest child of the Educational Department.

I know now that among the champions of truth and the upholders of the fundamental doctrines of this beloved message of ours, are the instructors in the Seminary. The godly men who serve on its faculty have counted it a privilege to lay aside their duties as presidents of some of our large senior colleges, and as heads of college departments, to devote themselves again to the humble business of teaching. And, brethren, what a wonderful privilege it is for us as ministers to sit and study with these godly, consecrated men, and to "sink the shaft deeper and deeper into the mine of truth."

While we are striving for sainthood, it is well for us to remember that God can use scholars, remember that God needs scholars, men learned in the Scriptures, men with humble hearts and teachable minds, to preach the gospel. To do this we must be students of the Bible. And while we have pressing duties, and there are a number of campaigns to promote, we must not neglect the privilege of study.

Never has there been a time in the history of the denomination when there were greater opportunities for evangelism than there are today. The keynote for a larger and greater evangelism has already been sounded at this Conference, and as the conference presidents get together with their committees, let them vote to send some of their young men to the Seminary, where they may have the privilege, for instance, of studying with J. L. Shuler in a large class in evangelism. Our conference organizations need more men who will baptize from fifty to one hundred converts every year, grounded in the truths that Seventh-day Adventists preach. If our conferences will only send the men to our Seminary, its staff of teachers will put into their hands and into their minds tools which will make them more efficient in the winning of souls. We believe, brethren, that God wants us to preach this message with greater zeal than we have ever preached it before, for this is the psychological moment in the history of our denomination when people are ready to hear the message.

What a privilege it was for me to sit in Dr. Lynn Wood's class in archeology and discuss the principles involved in the great controversy between Christ and Satan, and notice that wherever the Biblical record comes in touch with historical truth, the Bible is always found to be uncannily accurate. The plan of God for the salvation of men is the mystery of the ages, but one can have an even better understanding of it if he has the background that is provided by a study of Near Eastern Antiquity.

We are agreed that the greatest science on earth is the science of soul-winning, and an understanding of God's great plan will produce such love, such throbbing devotion, to the loving Lord Jesus, that we will not find peace or rest except as we are

able to tell others the story of redemption.

My brethren, we ministers need to study more. We need to spend more time in searching the truths of the Bible. We need to be revitalized. Go to the Seminary. Sit at the feet of M. L. Andreasen and have the privilege of thinking through in your own mind the meaning of the love of Jesus as found in His priesthood and mediatorial work in behalf of man. Let us lift up the scholastic standing of the ministry by study, and we shall greatly increase its efficiency. May God bless the Seminary, its president, and its godly teachers, is my earnest prayer.

H. G. STOEHR: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

Seventh-day Adventists workers, above all men, should be students of God's word. The saddest picture in the world is a Seventh-day Adventist preacher standing with a lifeless and tame message before hungry, disappointed people. It is a solemn moment when the surgeon starts to operate on the heart of a man, but how much more solemn it is to stand before lost souls, and as an ambassador of God to speak to them and point them to Jesus.

We must study more of God's word; we must take time to study. It was this sense of responsibility that interested me in going to the Seminary. Now let me tell you in a few words why I went and what I found.

At first I wondered what I would find there. Would the teachers be able to give me real help? I did not wish to spend my time in study without receiving some help. I had been preaching twenty-three years, and now, how would I feel to sit as a student and ask questions?

I confess that I entered with mixed feelings upon my course of study. Would New Testament Greek really help me? What was there in the sanctuary subject that I had not seen before? With regard to the historical interpretation of Bible prophecy, what help would I receive?

It is impossible to give in four minutes the change of mind and heart I went through. Suffice it to say, I found what my soul longed for, and my heart was satisfied.

At times we smile as we talk about Greek and Hebrew, but let me tell you, even a limited knowledge of these languages would enable a good many preachers to preach a better sermon.

I have been preaching for a number of years, but how many times I have felt my insufficiency. How many times my soul has cried out, "O God, who is sufficient for this?" And now, as I listened to the unfolding of God's plan of redemption as revealed in the services of the sanctuary, in the ministry of Jesus as the true high priest, how my heart rejoiced! Let me mention one more thing. Never before have I seen how gracious God has been in giving this people guidance and help through the Spirit of prophecy. Brethren, how thankful should

we be for this gift. As we studied the organization of this movement, the intervening of God's hand in history, to the end of fulfilling His prophecies, we were often led to exclaim, "This is God's people; this is His movement."

My faith has been greatly strengthened, my vision enlarged. As I go back to preach the gospel, I know that this period of study will ultimately mean more souls for Christ. Brethren, we must take time to fill our souls before we can fill the souls of others. We cannot give what we do not have. I wish all of you could spend some time at the Seminary. I enjoyed my language study. I loved my Bible classes. I was thrilled with God's guidance in history and His organization of this movement; but what impressed me more than anything else was the deep spiritual atmosphere that pervades the whole institution, the earnest desire of the teachers to help me. I do believe that the Seminary is a tree of God's own planting. May it fulfill its great mission.

M. E. KERN: We invite all of you to visit us at our desk in Larkin Hall. We have there a list of the courses to be given during the summer term which begins June 17. We also have annual bulletins for those who are interested. Come and secure a copy if you would like to have one.

W. G. TURNER: We find that the Committee on Seating Delegates has a short report to make.

J. F. WRIGHT: Additional regular delegate from the Inter-American Division, V. E. Berry.

Additional delegates at large: O. O. Farnsworth, J. N. Anderson, H. B. Westcott, C. D. M. Williams, R. G. Campbell, T. A. Shaw, J. H. Shultz.

Recommendations duly voted.

BENEDICTION: B. P. Hoffman.

Adjourned.

W. G. TURNER, *Chairman*.

H. T. ELLIOTT, *Secretary*.

JESUS taught His disciples to pray, and He often urged upon them the necessity of prayer. He did not bid them to study books to learn a form of prayer. They were not to offer prayer to men, but to make their requests known to God. He taught them that the prayer which God accepts is the simple, earnest petition from a soul that feels its need; and He promised to send the Holy Spirit to indite their prayers.—*Mrs. E. G. White, in the Review and Herald, Feb. 9, 1897.*

THE less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our sinfulness drives us to Him who can pardon; and when the soul, realizing its helplessness, reaches out after Christ, He will reveal Himself in power. The more our sense of need drives us to Him and the word of God, the more exalted views we shall have of His character, and the more fully we shall reflect His image.—"Steps to Christ," p. 65.



# Preparation of Heart and Life Necessary to the Reception of the Holy Spirit

## A Bible Study

By F. M. WILCOX

**C**HRISt had been with His disciples for three and a half years.

During this time He had instructed them both by precept and by example in the ways of God. He had been their guide and teacher, their counselor and comforter, their shield and protector. Now His earthly ministry was about to close. He notified His disciples that He was about to leave them, and great sorrow filled their hearts. The future looked dark and forbidding. How could they separate from One whom they had learned to love, One in whom their very life hopes centered?

The Master in His gracious love had made provision to supply their needs, to furnish them a divine companion who would render them far more help even than His personal association had afforded. To the sorrowing disciples He gave this comforting assurance:

"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:16, 17, 26.

Of this wonderful gift, we are told through the Spirit of prophecy:

"The Holy Spirit was the highest of all gifts that He [Christ] could solicit from His Father for the exaltation of His people."—*The Desire of Ages*, p. 671.

"This promised blessing claimed by faith, brings all other blessings in its train."—*Id.*, p. 672.

The Holy Spirit was given to the church as the one motivating power in the giving of the gospel message to the nations of men. Christ promised His disciples that He would be with them in the work of the Holy Spirit:

"All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:18-20.

The outpouring of the Holy Spirit on the day of Pentecost was in fulfillment of the promise of Christ that if the apostles would tarry in Jerusalem before they entered upon their ministry, they would receive the gift of the Holy Spirit. Of their work it is declared: "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts 4:33.

They spake with tongues as occasion

arose. They healed the sick, they raised the dead, they preached the gospel message by the power and demonstration of the Spirit. In the first century of the Christian Era, the gospel message was carried to the whole world. The gift of the Holy Spirit belongs to the church in every age. Declares the apostle Peter:

"Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

### The Latter Rain

The outpouring of the Spirit on the day of Pentecost was the former rain. The latter rain in the closing days of the gospel dispensation will prepare a people for the coming of the Lord.

The prophet Joel, in the second chapter of his book, gives a graphic picture of this outpouring of the latter rain:

"It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit." Joel 2:28, 29.

This outpouring of the Holy Spirit is foretold also in the eighteenth chapter of the Revelation:

"After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:1-4.

Commenting on this scripture, the messenger of the Lord says:

"The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message."—*Early Writings*, p. 277.

It is to this outpouring of the latter rain that we have looked forward for a number of years. We may well believe that we have seen some manifestation of it. But we are living in a time when we may confidently expect a *larger* and a *fuller* measure.

When the Lord visits His people,

when the Spirit is poured out in our day as it was upon the apostolic church, what will it accomplish for the believers? What effect will it have upon the giving of this message?

I quote again:

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound, some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth, now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*Id.*, p. 271.

When the latter rain falls upon the church of Christ, it will be accompanied by marked manifestations. We are told through the Spirit of prophecy:

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand."—*The Great Controversy*, pp. 611, 612.

Some question why this fullness of blessing has been so long delayed. Why do we not see accompanying the gospel message today the same manifestations of divine power which accompanied the giving of the gospel message in the days of the apostles? We reply, Not because God is unwilling to give, but because the church is not ready to receive.

### Test of Miracles

At this point permit me to digress from my main thought to say that while miraculous workings will accompany the outpouring of the latter rain, we should never regard these outward signs as necessary agencies in the giving of the gospel message or as proofs of the genuineness of our work. The church may never witness again a manifestation of divine power given in just the same manner as the Pentecostal outpouring was given. God works in ways of His own choosing His wonders to perform, most often with little if any outward demonstration. Let us not seek for signs and wonders as did the scribes and the Pharisees in Christ's day. If this is our chief desire in seeking for the Holy Spirit, we will be in danger of deception through Satan's lying wonders, and of being led into wild fanaticism.

We are told this in the writings of the Spirit of prophecy:

"The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified. The Holy Spirit must be allowed to work."—*Testimonies to Ministers*, p. 424.

"Let none cherish the idea that special providences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate."—*Thoughts From the Mount of Blessing*, pp. 209, 210. The word of God must be the gauge by which we measure every claim and manifestation. The Holy Spirit will never lead contrary to that word.

I have referred to the unreadiness of the church to receive the fullness of the blessing which God is waiting to bestow. When in God's providence the time comes for the outpouring of the latter rain, the remnant church will be the cynosure of many eyes. An on-looking public will closely scrutinize the lives of its members. We may well ask ourselves the question: Is the church prepared for this searching scrutiny? Will the church be found living up to its high and holy profession? Let us make the questions more personal. Would my life meet the divine standard? Would the lives of those who are here this morning meet the standard of character which God will require of His church before the day of translation?

### God's Standard of Character

What is that standard? It is brought to view in many scriptures. One reference will suffice. Regarding those who will be translated when Christ comes, we read: "These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:4, 5.

From the Lord's messenger there comes virtually the same statement, expressed in other words:

"Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven."—*Testimonies*, Vol. V, p. 216.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."—*Id.*, p. 214.

May we ask again, Do we measure up to this high and holy standard which has been set for us by divine revelation?

### Insidious Dangers

The remnant church today is beset with dangers from within and from without. Evil men and seducers are

waxing worse and worse, deceiving and being deceived. In their rivalry for inordinate gain, their unholy ambition for social and political prestige, their love of riotous living, and their gluttony and drunkenness, millions are forgetting God.

It can be truly said in the words of the prophet Isaiah: "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him that there was no judgment." Isa. 59:14, 15.

Satan is seeking by every means in his power to draw men away from Christ, to becloud and lessen the appeal of the gospel message for this day and generation. And millions are becoming ensnared by his delusions. Some rulers of nations with millions of their followers are denying the very existence of God. Like Pharaoh of old, they say, "Who is the Lord that we should obey His voice? We know not the Lord; neither will we give heed to His requirements." Bold and blatant infidelity and raw and rank paganism are defying the God of Israel and seeking to destroy His truth and His people. And even in so-called Christian lands, in educational institutions and even in divinity schools, subtle influences are at work to discredit the word of God and the faith once delivered to the saints. As never before Christ is being wounded in the house of His professed friends.

There is great danger that some of our believers will be influenced by these unholy teachings and by the spirit of worldliness with which they are surrounded.

### Worldly Influences

Some years ago this solemn testimony was borne regarding the condition of the church:

"It is a solemn and terrible truth that many who have been zealous in proclaiming the third angel's message are now becoming listless and indifferent! The line of demarcation between worldlings and many professed Christians is almost indistinguishable. Many who once were earnest Adventists are conforming to the world,—to its practices, its customs, its selfishness. Instead of leading the world to render obedience to God's law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world."—*Testimonies*, Vol. VIII, pp. 118, 119.

Does this describe the condition of many in the church today? I believe that it does.

I thank God for the thousands of Adventist believers who are true and loyal, earnest and devoted Christians, but, alas, there are many others who are losing out in their Christian experience. This is evidenced in their slackness in Sabbath observance, in their neglect of private and family prayer, in the time they spend listening to the radio and in the reading of

newspapers and storybooks to the neglect of God's word.

Some of our brethren and sisters are mingling with the world in ungodly pleasure, attending the theater and the movies, and affiliating with various worldly societies and associations. We see in our congregations those whose dress and adornment fail to exemplify the principles of modesty and dignity, that are becoming the children of God.

With some, divorce is obtained for trivial reasons. This is a great evil, and one that demands serious considerations.

Some of our members pay little attention to health principles, but use tea and coffee and indulge in other health-destroying habits. Many fail to render to God His due in tithes and offerings.

We need to guard carefully against the subversive influences of worldly education. Many of our young men and young women and some of our teachers who take advanced work in the great worldly universities are exposed to grave dangers. We need to be eternally vigilant lest our schools succumb to faith-destroying principles, the same as have the schools of other denominations.

Worldly entertainments, such as theatrical exhibitions, religious plays and pageants, are being enacted in some of our churches and institutions. These create a love for more objectionable entertainment in the movie and the theater.

By this spirit of worldliness which some in the church cherish, they are saying in their hearts, "My Lord delayeth His coming."

Those who are thus following the Lord afar off, who by their lives give evidence that they have lost their first love, cannot expect to share in the outpouring of the latter rain. Kindly, but earnestly, they need to be shown the error of their ways. "Prepare to meet thy God," is the message which should sound in their ears. "Be ye also ready: for in such an hour as ye think not, the Son of man cometh." Matt. 24:44.

### Dangers Threatening the Ministry

As we consider the dangers threatening the church at large, would it not be profitable and very fitting that we consider some of the dangers threatening us as leaders of the church, and whether we are in any measure responsible for untoward conditions which may exist among the flock over which God has made us overseers?

I am speaking at this hour particularly to our workers. May I put to you and to myself as one of you, a few questions which, to me at least, seem pertinent for our consideration? As never before, worldly policies are seeking entrance into the church in an endeavor to mold the character and spirit of this movement and even our own thinking. We need constantly to guard our hearts and our work against these insidious evils.

Are there being carried on in the operation of any of our conferences or institutions political maneuverings which are holding back the blessings of God's Holy Spirit?

Are any of us as workers desiring some office in the church and employing selfish or political methods in seeking to obtain it?

Do we feel that the holding of official positions exalts us above our brethren and imparts to us infallibility of judgment, forgetting the injunction of the Master that "whosoever of you will be the chiefest, shall be servant of all"? Mark 10:44.

Are we cherishing the spirit of criticism of fellow workers, trying to build ourselves up by discrediting them?

Unkind criticism is one of the great evils in the church today. In the words of the apostle, are we as workers, "of one mind, having compassion one of another," loving as brethren, pitiful, courteous?

The last few years have brought a great lowering in the moral and ethical standards of society. Have these changes influenced our thinking regarding God's standards, leading us to regard lightly evil influences working in the church?

Like priest, like people, is the divine order. Backslidden leadership in the days of Hosea the prophet reversed the order to like people, like priest. How is it with us? Are we accepting the standard of the people as our standard, or are we calling the people up to a higher standard, the standard which God has set for them? Are we leading, or are we following the lead of others?

So-called higher criticism has destroyed the faith of millions in the inspiration of the Bible. Is this spirit of cold, analytical human reasoning weakening our faith in the Bible or in the writings of the Spirit of prophecy?

Do we accept at full face value the writings of the Spirit of prophecy in approval of some propaganda we are carrying on, or when they agree with our own plans and purposes, and reject them when they are not in harmony with our ideas? Is not this virtually setting at naught the messenger of the Lord?

Are we imperiling our own souls and shutting out of our experience the power of the Holy Spirit by cherishing in our hearts feelings of envy, jealousy, malice, or impurity? We need to give careful heed to the divine injunction, "Be ye clean, that bear the vessels of the Lord."

Is our ministry prompted by love of God and man—a passion of heart and soul for the salvation of others—or do we regard our work as a mere profession, a means of earning a livelihood?

Do we manifest in our personal expenditures and in all our use of the Lord's money, that spirit of economy and sacrifice that presents an example worthy of emulation by the believers?

Are we faithful in crying out against sin in the church, or are we silent for fear of offending personal friends and influential members, and thus losing our popularity?

By the cherishing of sin in our own lives or by failing to rebuke it in others, are we proving Achans in the camp of Israel, and holding back God's blessing from the church?

Most important of all, do we know that God for Christ's sake has forgiven

our sins and is giving us moment by moment divine power for victorious Christian living?

These are very personal questions, but pertinent, I believe, for us to consider in an hour like this. God holds us as leaders responsible, not alone for what we ourselves do, but for what the church does.

### Responsibility for Sin

The sin of some in the church is our sin as preachers and leaders, unless we clear our own souls by crying out against it. Of the leaders of Israel of old, God said:

"If they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings." Jer. 23:22.

We cannot be guiltless before God if we permit sin to reign in the church without our earnest protest. God calls upon us as watchmen on the walls of Zion to cry aloud and spare not, to lift up our voices as trumpets, and show God's people their transgression and the house of Jacob their sins. In love and compassion, but faithfully and fearlessly, we must call Israel to repentance. In "Testimonies for the Church" we are told this:

"The plain, straight testimony must live in the church, or the curse of God will rest upon His people as surely as it did upon ancient Israel because of their sins. God holds His people, as a body, responsible for the sins existing in individuals among them. If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for these sins."—"Testimonies," Vol. III, p. 269.

I bring against my brethren in the ministry no railing accusation. I love them and believe in them. The ministry of the Seventh-day Adventist Church is made up of noble, sacrificing men. If I admonish them, I admonish also myself. If they have failed in any measure, I have failed in greater measure. There needs to be a quickening of spiritual power in my own life. Every minister of the gospel needs this. It is only as we have this impetus and this inspiration in our lives that we can hold the church against the worldly influences that are pressing in upon her.

Like Daniel of old we should confess our sins and the sins of our people. And we should cry mightily to God to spare His people and to give not His heritage to reproach, to send them deliverance from the power of oppression and persecution, to save them from the subtle snares of the enemy who is seeking to draw them away from their allegiance to the Lord Jesus.

Do you say this is a dark, distressing recital? Possibly so. It is never pleasant to contemplate sin, but it is oftentimes necessary to do this. Knowledge and conviction of sin lead to repentance. We cannot afford to ignore or condone sin either in ourselves or in the church.

As we seek by God's grace to put the sin away, turning to Christ in new consecration of heart and life, a

brighter picture unfolds, a picture which we may contemplate with hope and courage. As we sense the dangers which confront us, it is our privilege to cry mightily to God for deliverance. This is our only hope. To this experience we are invited by the Scriptures.

Listen to this earnest appeal which comes to us through the prophet Joel:

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil." Joel 2:12, 13.

### God's Call to the Ministry

Now as never before in its history this church should turn to the Lord with all its heart, seeking a new experience in Him. And in this revival and reformation experience, the Lord exhorts the ministry to take a leading part. To us as workers there comes this earnest admonition:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priest, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people. Where is their God?" Joel 2:15-17.

Fortifying this appeal of the Scriptures, we read the appeal addressed to us by the messenger of the Lord:

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. . . . A revival need be expected only in answer to prayer."—*Review and Herald*, March 22, 1887.

"The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife."—"Testimonies," Vol. VIII, p. 251.

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children. A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices."—"Christ Our Righteousness," pp. 154, 155.

We have had through the years many revivals, but some of those revivals did not eventuate in reformations. God calls for revival leading to reforma-



tion. And the "reformation signifies . . . a change in ideas and theories, habits and practices," a new experience in the life of the believer.

And sometime this reformation will take place. While we are told through the Spirit of prophecy that the time will never come when the whole church will be revived (REVIEW AND HERALD, March 22, 1887), there will be in the experience of those who will turn to the Lord with all their hearts, a great revival of primitive godliness. We read:

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as had not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children."—*"The Great Controversy,"* p. 464.

May Heaven grant that this revival of primitive godliness may be hastened, that at this Conference session this experience may be entered into in fuller measure than ever before. And what will result from this earnest seeking of Christ and His righteousness?

To this earnest appeal for help on the part of preacher and people the Lord graciously responds through His prophet Joel in these words:

"Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen." "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:18, 19, 23, 32.

Surely for this deliverance of the church, for this outpouring of the Holy Spirit, we need earnestly to pray, and to this we are faithfully incited by the messenger of the Lord in these words:

"Do the workers today regard the possession of the Holy Spirit essential to the success of their work? We have had sermonizing and theorizing until the churches are ready to die. The Holy Spirit must come upon God's people. Then the truth will go forth with mighty power."—*Mrs. E. G. White, in Review and Herald, June 3, 1902.*

"O, how we need the divine presence! For the baptism of the Holy Spirit every worker should be breathing out his prayer to God."—*"Testimonies to Ministers,"* p. 170.

"We are to pray for the impartation of the Spirit as the remedy for sin-sick souls. The church needs to be converted, and why should we not prostrate ourselves at the throne of grace, as representatives of the church, and from a broken heart and contrite spirit make earnest supplication that the Holy Spirit shall be poured out upon us from on high?"—*Id.,* p. 64.

## Pray for the Spirit

To the church at large—ministers and people alike—there come the following earnest exhortations:

"Every church is in need of the controlling power of the Holy Spirit; and now is the time to pray for it."—*"Testimonies,"* Vol. VI, p. 266.

"Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus become partakers of the divine nature, having escaped the corruption that is in the world through lust."—*Id.,* Vol. V, p. 267.

"Just so long as the church is satisfied with small things will it fail of receiving the great things of God. Why do we not hunger and thirst after the gift of the Spirit, since this is the means by which we are to receive power? Talk of it, pray for it, preach concerning it. The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children."—*Mrs. E. G. White, in Review and Herald, May 19, 1904.*

## Faith and Courage

As never before in our history we need the presence and guidance of the Holy Spirit. We face an unparalleled situation in the world. The nations of men are engaged in a titanic struggle. The world is on fire, and no man knows what will be the outcome of the conflagration. In the very nature of things our church work is seriously involved. We must carry on amid the dangers and the vicissitudes of war and strife. We must plan for an uncertain and unknown future.

We frequently talk about the necessity of prayer in our general gatherings. We spend hours in discussing the wisdom of certain procedures. We match logic with logic, and reasoning with reasoning, endeavoring by mental processes to reach conclusions; but how little time do we spend in seeking the guidance of the Holy Spirit!

As we wrestle with difficult problems in this Conference session, shall we not remember the Source of our help, and shall we not take time, not alone at the opening of business sessions and at the beginning of committee meetings, but whenever occasion indicates in the progress of the proceedings, to seek God for the way wherein we should go? If we do this with sincere purpose of heart, with unselfish spirit, willing that God should have His way with us, and willing to follow His way wherever it shall lead, the Lord Jesus will become unto us wisdom and righteousness and sanctification, and redemption. May this General Conference session prove a second Pentecost in the history of the church of Christ.

Truly "it is time to seek the Lord, till He come and rain righteousness" upon us. The call of God today is to a new life in Christ Jesus. We need to be born again. We need to return to

our first love. We need a new revival, a new unction from on high, a new baptism of the Holy Spirit. This is our only hope. Without this revival we are lost.

God is looking upon His church to do great things in His name, to carry to the nations of men the message of Christ's soon coming. And by His grace we may do this amidst the vicissitudes of war and in spite of the opposition of all the forces of evil. We have this promise and assurance:

"In Ezekiel's vision, . . . the bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion. He who slumbers not, . . . can devise ways and means to thwart the purposes of wicked men; and He will bring to confusion the counsels of them that plot mischief against His people.

"Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. . . . Amid the strife and tumult of nations, He guards His people still. He who ruleth in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of His enemies, His people will be safe in His hands."—*"Testimonies,"* Vol. V, pp. 753, 754.

I conclude this study in these solemn words from the messenger of the Lord:

"Today you are to give yourselves to God, that He may make of you vessels unto honor, and meet for His service. Today you are to give yourselves to God that you may be emptied of self, emptied of envy, jealousy, evil surmising, strife, everything that shall be dishonoring to God. Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord—fitted for the baptism of the Holy Spirit."—*Mrs. E. G. White, in Review and Herald, March 22, 1892.*

THE prayer and praise and confession of God's people ascend as sacrifices to the heavenly sanctuary. But they ascend not in spotless purity. Passing through the corrupt channels of humanity, they are so defiled that unless purified by the righteousness of the great High Priest, they are not acceptable by God. Christ gathers into the censer the prayers, and praise, and the sacrifices of His people, and with these He puts the merits of His spotless righteousness. Then, perfumed with the incense of Christ's propitiation, our prayers, wholly and entirely acceptable, rise before God, and gracious answers are returned—*Mrs. E. G. White, in the Youth's Instructor, April 16, 1903.*

# The Sabbath School Department

By J. A. STEVENS, Secretary

**N**EARLY fourscore and ten years have passed into eternity since the first Seventh-day Adventist Sabbath school was organized. From that tiny seed the Sabbath school work, like the tree of Daniel's vision, has grown, until now it reaches out into all the world. It is interesting to note that 114 years before the first Seventh-day Adventist Sabbath school was organized in Rochester, New York, Seventh Day Baptists had an organized Sabbath school at Ephrata, Pennsylvania, and further, that this Seventh Day Baptist Sabbath school was in existence forty years before Robert Raikes began his first Sunday school at Gloucester, England.

Surely the work of the Sabbath school is included in Isaiah's prophecy, "He shall cause them that come to Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." Isa. 27:6. Through the systematic, daily study of the Bible, the Sabbath school endeavors to establish every believer and his children firmly in the love of the truth. Lessons are provided for every age group in the church, and from Sabbath to Sabbath more than 600,000 Sabbath school members assemble in more than 14,000 Sabbath schools to study these lessons in more than eight hundred languages and dialects. And through Sabbath school offerings, branch Sabbath schools, and other soul-winning activities, the Sabbath school is doing its part to "fill the face of the world with fruit." Seventy-five per cent of all baptisms are of Sabbath school members.

What a wonderfully unifying force is this that binds our people together in one vast family! And this "family spirit" is further strengthened from quarter to quarter as the Sabbath schools throughout the world concentrate their sacrificial interest in the needs of a particular portion of the world which is the objective of their Thirteenth Sabbath Offering overflow. When I was in South America in 1939, the Indian believers of the high Andes were earnestly promoting the Thirteenth Sabbath Offering for the Southern African Division, and last year while I was in the Congo the native believers were exhorted to make a liberal offering for the work in the South American Division. And so it is quarter by quarter; as our brethren around the world unite in the bond of helpfulness.

## Progress in Organization

Since the last General Conference session, provision has been made for the appointment of union Sabbath school secretaries in the North American Division. This action, adopted at the Spring Council in 1938, reads as follows:

"The committee requested to give study to the appointment of union conference Sabbath school secretaries

presented a report, which was adopted as follows:

"WHEREAS, The General Conference principle of organization for the departments in all divisions outside North America includes Sabbath school secretaries for union conferences and union missions, and,

"WHEREAS, The Sabbath school work in North America would be greatly strengthened by secretarial leadership in each of the union conferences; therefore,

"We recommend, 1. That a Sabbath school secretary may be appointed in each union conference of the North American Division where a suitable person can be found without increasing the salary expense to give general supervision to the Sabbath school work.

"2. That the General Conference Sabbath School Department continue its present direct promotion with each of the local conferences and missions of the North American Division, and,

"3. That the local conferences of this division continue to report direct to the General Conference Sabbath School Department, as in past years."

Conforming to this recommendation, the following unions have appointed union Sabbath school secretaries: Pacific, North Pacific, Central, Northern, Southern, and Lake. In the Columbia and Southwestern Unions, the union president has been asked to give supervision to the Sabbath school work. This has already proved to be a long step forward in every phase of Sabbath school work, and we eagerly anticipate the day when every union conference in North America will have secretarial leadership for its Sabbath School Department.

During this five-year period an intensive convention program has been followed, not only in the North American Division, but in all divisions in which war has not made it impossible. In North America Sabbath school secretaries' councils have been held in union conferences, and in most of the conferences Sabbath school officers have been called together, either in State-wide or in regional conventions.

## Number of Sabbath Schools in All the World

The following table shows the progress of Sabbath school work during the past two quinquennial periods:

1931-1935 .....	12,507
1936-1940 .....	14,305

This comparison of the statistics for the two quinquennial periods reveals an increase of twelve per cent. Even in these troublous times the number of Sabbath schools grows at the rate of an average of one a day, with an extra one every week for good measure.

## Sabbath School Membership in All the World

The figures in the table given show the increase in Sabbath school mem-

bership for the five-year period that ended with 1940, as compared with a like period that ended with 1935:

1931-1935 .....	521,652
1936-1940 .....	618,291

It is cheering to note that the membership for the last five-year period shows a gain of fifteen per cent above that of the preceding five years. Thus the Sabbath school goes and grows. In all the divisions of the world field, except North America, the Sabbath school membership is greater than the church membership. North America is nearing the time when its Sabbath school membership will equal, and exceed, its church membership, as there is an excess of church membership of only 3,621 as of December 31, 1940.

## Mission Offerings Through the Sabbath School

For many years the humble Sabbath school offering envelope has been the largest single source of foreign missions offerings. An average of more than \$30,000 for every Sabbath of the year flows into the missions treasury through the Sabbath school, and during the fourth quarter of the year it reaches an average of \$5,000 for every day of the quarter. Since the Sabbath school started giving to missions in 1887, \$38,000,000 has been given to our foreign missions work; and while we are in this General Conference session, planning for continued advance in all the world, the last of the thirty-ninth million dollars will be dedicated to the Lord's work. We present a comparison of the present five-year term with a like period immediately preceding, which shows a gain of eleven per cent.

1931-1935 .....	\$7,335,555.32
1936-1940 .....	8,270,552.27

## Thirteenth Sabbath Offerings and Overflows

Since the last General Conference session, the Thirteenth Sabbath Offering overflow has been computed on the basis of \$2,000 for the first \$60,000 given, and twenty per cent of all above that minimum basis. Accordingly, there has been an encouraging sum to be sent quarter by quarter, for needy objectives in the various foreign fields. What a wonderful source of encouragement and strength these overflows have been! If we could have a testimony meeting with our foreign representatives, they would be able to recite a stirring story of advance made possible through the liberality of our Sabbath school membership in each Thirteenth Sabbath Offering. The following figures indicate the overflows received by the various division fields during the last five years.

1936		
Far Eastern .....	\$3,073.23	
China .....	2,836.50	
Inter-American .....	4,968.00	
Southern African .....	6,075.57	\$16,953.30
1937		
Southern European .....	\$5,729.04	
Southern Asia (Sil. Jub.) .....	14,780.91	
South American .....	6,349.41	
Missions of N. European .....	8,616.00	\$35,425.36

1938		
Southern European .....	\$6,343.89	
Far Eastern .....	6,660.42	
China .....	7,062.23	
Missions of C. European .....	7,877.62	\$27,944.16

1939		
Inter-American .....	\$6,864.04	
Southern African .....	6,813.44	
Northern European .....	6,327.48	
Southern Asia .....	7,457.87	\$27,462.33

1940		
Far Eastern .....	\$7,742.63	
South American .....	9,122.81	
Southern European .....	8,118.75	
China .....	10,203.15	\$35,187.34

### The Investment Fund Plan

The Investment Fund plan is the Sabbath school's youngest addition to the missions offering family, but it is already a millionaire. And 1940 was the best of all the years in Investment Fund history, the total offering soaring to \$125,000. We believe there are wonderful possibilities in this simple plan, which is so practical that every member of the church and all the children may share in it. The total given to date is \$1,021,383.79.

### The Birthday Offering

The birthday offering is the second youngest of Sabbath school mission offering plans. It has enlisted the interest and liberality of our Sabbath school membership in all lands, until now nearly fifty thousand dollars a year goes to care for emergency needs that grow out of world conditions. The total to the end of 1940 is \$566,245.64.

### The Preparation and Publication of Sabbath School Lessons

The preparation and publication of Sabbath school lessons is by far the most important phase of the work of the General Conference Sabbath School Department. Each quarter six different sets of lessons must be prepared to meet the requirements of Sabbath school membership in all parts of the world field. These are for the senior, youth's, junior, primary, kindergarten, and cradle roll divisions, and the junior lessons are worked over to provide senior lessons for some mission fields. The brevity of this report will not permit a description of the routine that is followed in the development of these lessons. About eighteen months are required from the writing of a series of lessons to publication. Lesson manuscripts are sent to fifty-seven addresses throughout the world, to be adapted, translated, and printed, or mimeographed or even handwritten for use in the 320 languages in which we now carry forward our work. The *Sabbath School Worker* serves largely the English-speaking part of the world as "lesson help" material, and similar publications serve the China Division (in Chinese), the South American Division (in Portuguese and Spanish), and the Southern European Division.

### Increasing Efficiency of Officers and Teachers

The smoothly functioning organization that makes for increasing success in the Sabbath school was well

planned long ago, and we of today are reaping the results of these well-laid plans. Convention work for union and local conference secretaries has brought a greater degree of uniformity in the development of general plans, and intensive convention work for Sabbath school officers has increased the efficiency of their leadership, and enlarged their vision of Sabbath school potentialities in soul-winning and financial achievement.

The Sabbath school is fundamentally an educational organization. Its textbook is the Bible, and its lesson study demands a high standard of teaching knowledge. Accordingly, the Sabbath School Department has always held before teachers the goal of ever-increasing efficiency. To this end there has been provided an annual Sabbath School Workers' Reading Course, and, more recently, a three-year course in teacher training known as the Teachers' Training Course, which may be completed in three years, or even less. Launched in the autumn of 1938, this new teacher-training endeavor has been conducted in many churches. Thousands of Sabbath school teachers and others have enrolled in this work, and many have completed the three sections and been awarded a beautiful Sabbath School Teachers' Normal Training Course certificate.

This work of developing greater teaching efficiency should be carried forward energetically until the standard of teaching has been lifted higher in every Sabbath school throughout the world. Another step toward greater efficiency in Sabbath school work is to see that every officer and every teacher is supplied with the *Sabbath School Worker*.

### Sabbath School Evangelism

Soul winning in the Sabbath school is a divinely inspired objective. Long ago the messenger of the Lord declared: "The object of Sabbath school work should be the ingathering of souls."—*Counsels on Sabbath School Work*, p. 61. And the field of soul

winning is both within and without the Sabbath school itself. Within the Sabbath school are many thousands, mostly the children of church members, who are to be won to Christ by the consecrated endeavors of officers and teachers. In the neighborhood of the Sabbath school are those who should be reached by the Sabbath school's soul-winning endeavors. Some may be won by being brought to the Sabbath school services. Others may be won through branch Sabbath school work. Indeed, many are being won through these soul-winning activities. In the island field of Jamaica, as one illustration, twenty churches were organized within twenty months as a result of branch Sabbath school work. In other divisions Sabbath school evangelism is winning many souls. North America has a goodly number of churches as a result of branch Sabbath school work, and three hundred branch schools testify to the zeal of our Sabbath school officers and members.

### The General Department Staff

The personnel of the department has suffered some changes during the five-year period. Elder J. C. Thompson, for many years one of the associate secretaries, was released to respond to a call to connect with the work in the Southern Union as president of the Alabama-Mississippi Conference. Elder W. K. Ising, long a bearer of heavy responsibility in the Central European Division, was called to fill this vacancy. Because of a growing burden of editorial work, Miss Dorothy Ford, of the Canadian Union, was secured to assist in this work, and has been with the department since the autumn of 1938. In addition to an extensive program of field work in North America, the secretary of the department made two trips to overseas divisions. During a seven months' absence in 1938-1939, the South American Division was covered by an intensive convention itinerary. During 1940, a five months' trip enabled the secretary to visit all the union missions of the Southern African Division except Angola, and carry on convention work as well in the centers of our work in the South African Union Conference.

The limited confines of this report prevent reference to the tireless labors of the Sabbath school secretaries of our world divisions. But we gratefully acknowledge the large part which they have had in making this cheering report possible. They have toiled under hindrances, often confronted with war conditions, with thousands of believers driven from their homes and churches. They have wrestled with money of changing value, disrupted mail service that made the gathering of reports difficult, and in the face of these perplexities they have pressed the work onward to the highest standard of achievement in the history of the Sabbath School Department. We thank God for such leadership, and take courage to press on to the greater success which God has for His work until it is triumphantly finished in all the world!

## God's Sabbath Rest

BY LOUISE C. KLEUSER

Holy day, God's Sabbath rest,  
Day He set apart and blessed;  
Six days of the week are mine,  
But His seventh is holy time!

Holy day, when sets the sun,  
Sabbath moments have begun;  
Let me meet the day with prayer,  
Leave my burdens and my care!

Holy day, God's day of life,  
Touch my soul, my zeal revive;  
Heal sin's wounds with heavenly balm,  
Fill the day with Sabbath calm!

Holy day, God's day of peace,  
Grant to me a sweet release;  
Leave behind true courage, grace,  
For new tasks which I must face!

## South American Division

By N. P. NEILSEN, President

CASTING a glance backward over the last five years since we were assembled here at the General Conference in the spring of 1936, we find every reason for renewed courage as we note the progress that has come to our work in the South American Division. Truly, the Lord has blessed His work and workers. It gives me particular pleasure today to bring you greetings from more than 33,000 baptized believers, and also several thousands of others who are keeping the Sabbath and preparing themselves for baptism. I bring you greetings from 40,000 Sabbath school members scattered over the vast South American territory which comprises our division. Our field contains approximately one eighth of the land surface of the earth, and our territory extends from a little beyond the equator on the north to the southernmost point inhabited by men on the south. It has been stated that more than fifty languages are used by the approximately 80,000,000 inhabitants who make up the population of our field.

South America is a large continent, with vast pampas, plateaus, unsurveyed jungles, and large modern cities with thousands and millions who must hear this message. In the highlands of the Andes tens of thousands of Indians live in their superstition and darkness. These must hear the glad news of a Saviour who loves them. The Lord has already done great things for this people, but much more must yet be done. Then, too, there is the great Amazon district with its mighty waterways, under the tropical sun, where squalor, poverty, and disease abound. There are vast jungles far removed from the bustle of civilization, in which dwell many people. The Amazon district embraces a territory about twice the size of the United States east of the Mississippi River. Many of these people have not yet heard the message for our day. They are in the dense darkness of superstition and despair. They have no hope beyond the tomb. The message must also reach them.

Our South American territory offers practically every climatic condition that any worker could desire. We have the steaming jungles, right under the equator, where no one can find cold water unless it is artificially chilled. We have the mighty plateau of the Andes, where heat is seldom felt. Here we have the highest Sabbath school in the world, situated at an elevation of about 16,400 feet above sea level. These heights cannot be reached by train, for no rails have yet been laid; nor can they be reached by automobile, for there are no roads. To attend this Sabbath school one must make the journey afoot or on muleback. As the mountainside is scaled, far below can be seen the roaring stream, while above the mountains lift their towering peaks for thousands of

feet. Here believers in the third angel's message worship God, surrounded by white-capped mountains which lift their snowy heads up, up toward heaven. We have the extensive plains and the fertile valleys. We have the modern cities, filled with life and activity. We also have the Patagonian fields, now clothed in the snows of winter life.

### Illuminating Statistics

Often it is difficult for us to retain in our memory the statistics that may be read or verbally given, and thus we may fail to grasp the significance of the comparisons that may be made. Hence, it has often been said that the reading of many figures in a report "becomes dry." However, statistics are necessary, for they present the material progress that is being made. They become our measuring line to see how far we have reached.



Group of Young People Baptized During 1940, the First School Year of the East Brazil Union Academy, Located at Correias, Estado do Rio

Last year was our best year in accessions in the history of the division. Three thousand and six precious souls were buried with their Lord in baptism. This is an increase of 404 over the number baptized in 1939. One hundred and fifty-six were added on profession of faith. At the close of 1940 our membership was 32,964, a net gain of 1,353 during the year. We now have 1,463 Sabbath schools, an increase of 191 during last year. Our Sabbath school membership was 39,278 at the close of 1940, an increase of 1,684 over the preceding year. We had an enrollment of 11,591 students, an increase during the year of 2,577. We had 646 Missionary Volunteer Societies, an increase of sixty societies during the year. We thank the Lord for these increases, and press forward with renewed courage.

Comparing the close of 1940 with that of 1935, we find many things to encourage us in the progress made during the five years since our last General Conference session. Permit me to mention briefly some of our increases during this five-year period:

Our church membership had a net increase of 6,379. We find that 12,812 persons were baptized during these five years. Our report shows that during these five years we had a gain of 463 Sabbath schools and a net gain of 11,677 members. We had an increase of 104 church buildings. During these five years we had an increase of 129 church schools, 175 teachers, and 5,277 students. We also had an increase of 331 Missionary Volunteer Societies.

During the last five years there have been a number of changes in our mission rate of exchange, which materially affect our financial report when we attempt to change the money into United States dollars. The tithe for the last five years was \$835,152.78, compared with \$705,251.83 for the preceding five-year period, or a gain of \$129,900.95. Our mission offerings also show a gain when figured in the currencies of the different countries in which they were raised, but they show a slight loss when they are changed into dollars. During the last five years our mission offerings amounted to \$422,692.83, as compared with \$434,-

174.00 for the preceding five-year period, or a loss of \$11,481.17. Thus we can report both a gain and a loss on the same figures at the same time. Again we would express thanks to God for His blessings of the past, and press forward to still greater heights.

### Thrilling Experiences

But figures and statistics do not tell the whole story. There are living experiences that have come to our people which figures can never reveal. There have been struggles and dark hours at times when opposition has raised its hoary head; but there have also been victories gained which eternity alone can relate. Real sacrifices have been made by our people for the advancement of the cause, and these have been noted down by angel hands in the records above. A few experiences may be related, but the full story can never be told by mortals here below. For the complete report we must wait until we reach the better land.

Balardino Tavares, a serious-minded young man, went into the interior of the state of Espirito Santo, Brazil, and

found a church of only six members, all of whom had become confused and discouraged. He visited them in their homes and studied the Bible with them. He was concerned for the children and the youth, who were growing up in ignorance, as there were no schools in that section of the country. The parents were too poor to maintain a school themselves, and the government could not find a teacher who was willing to live so far away from civilization. Our brother solved the problem by offering to teach the school himself. He had finished only the elementary grades and was promised only ninety milreis' salary a month, about \$4.50. He began work without desks or books or any other equipment, except an urge to teach.

His enthusiastic efforts were successful. The entire community took on new life. That little company of six believers soon increased to forty. The Sabbath school became a thriving concern. The Harvest Ingathering goals were reached. The Young People's Society directed the energies of the youth into channels of usefulness. Twenty-seven were enrolled in the Bible Year.

He desired to attend the summer school at the East Brazil Academy, but he had no money. His \$4.50 a month was too meager an income from which to save the amount necessary to pay his own way. Yet he felt urgently the need of further training for his important work. But how could he raise the money? He began to pray that God would help him get the money. One day, as he was walking over the hills, where precious stones are occasionally found, his eyes fell upon a beautiful green stone. Feeling that his prayer had been answered, he took the stone to a jeweler, who gave him three hundred ten milreis for it. This was sufficient to pay his way to the summer school, where for six weeks he reached out after knowledge with an eagerness that was not unlike that of a hungry child reaching for food. He is now back again at his post, doing better work than ever. There are scores of others like him, scattered all over South America—an army of teachers numbering nearly four hundred young men and young women, "who count not their lives dear unto themselves," that they may give the boys and girls a Christian education.

### Pioneer Workers

During last year our student colporteurs from the eight colleges and academies in our division earned 110 scholarships. This year more than 200 students went into the colporteur work, and our publishing department expects at least 150 scholarships to be earned during the vacation period.

Our colporteurs are our pioneer workers. They go everywhere. For conveyance they use airplanes, trains, steamships, automobiles, canoes, motorcycles, bicycles, horses, mules, and llamas. They also go afoot. All these conveyances are put into operation to help spread the message. Along the great Amazon River and its tributaries a group of canoe colporteurs are

working in virgin territory. They travel more than one thousand miles up different rivers in their canoes, distributing our literature, which is producing excellent results.

We find that interests are springing up in a great many places where our colporteurs are working. On a trip into the interior of the North Coast Mission, Brazil, Pastor R. A. Wilcox, the superintendent, found a group of thirty believers who had become interested through literature sold by our colporteur, André Gedrath, in the state of Maranhao. This group had built a little church in which they meet every Sabbath, although no worker, except the colporteur, had ever visited them. On the walls of the home of the leader of this group hung a very interesting composite picture. It was made up of several smaller pictures. In one corner was the picture of the president of Brazil, and all around were pictures of other distinguished figures and national heroes. But in the center, mounted on silver paper, was the picture of the colporteur. This testified of the esteem in which our brother was held because he had brought this blessed truth to them.

In writing about one of his trips which he had taken into the interior of the North Coast Mission, Brother Halliwell said that in all these places the Lord was calling out sincere souls through the colporteur work, and that wherever he went he found a number of interested persons, in spite of persecution and opposition. On a recent trip which he made he found more than eighty persons interested in the message.

Our statistical report for the close of 1940 gives us an army of 354 colporteurs in our division, going from home to home with the printed message. At the close of our school year in November, more than 200 of our students went from the schools to join our regular colporteurs in selling our literature. Can we visualize what an army of five hundred faithful col-

porteur evangelists scattered all over our territory can do in giving this message? Eternity alone can reveal the results.

Our colporteurs find much opposition in many places, but they continue with their work, scattering the printed page. We must hurry on with this message even though the road may be rough and the obstacles many. Men may oppose this movement, they may organize themselves against us, the rulers may enact laws to stop the work, but the cause goes marching on. They cannot stop it, for God has spoken the word. It is a small thing for the Lord to lay the power of man in the dust and lead His cause forward to triumph. Easily can He sweep the nations aside when they stand in the way of the progress of the work. Kings may enact their decrees against us, but the Lord has a thousand ways of accomplishing His purpose. He is the living God, the eternal King, and His truth goes marching on in spite of the opposition of men. Our workers have experienced this again and again.

One of our workers went into a city and received permission to preach, but was obliged to address the people from the steps of the county jail with three policemen by his side to protect him from danger. In another place he received permission to speak from the steps of a store, but when he began to preach, about twenty-five pious women surrounded the place and began to pray in a loud voice. They repeated the Lord's prayer and then the Ave Maria (Hail Mary) sixty times while he was trying to speak.

Our evangelist was holding a series of meetings in one of the capital cities. One evening an armed mob surrounded his meeting place, with plans to kill him, but the chief of police, without being solicited, sent twenty soldiers to protect him. The people wondered how it happened that these soldiers appeared on the scene at the right time to restrain the people in their inten-



A View of the Brazil Publishing House After Remodeling





Baptismal Service at the Broken Stone Mission on Lake Titicaca, on Which Occasion 294 Were Baptized

tion to kill. But we know that the hand of God overruled. He can cause even the wrath of man to praise Him.

Afterward, upon visiting the chief of police, our workers were told that when the meetings first began, an enemy came to the chief of police and told him that this evangelist was dangerous, and that soon he would have the whole town contaminated with his false doctrine. He had asked the police to close the meetings at once. However, before the police closed the meetings, he decided to investigate what was going on. So he sent two investigators to each meeting. In telling the story, the chief of police admitted that the men had to be changed occasionally to keep them from becoming Adventists. He also told that one night he had received word that a mob was going to cause trouble at the meeting; so he decided to send the twenty soldiers to prevent any disturbance. Our evangelist was grateful for the unexpected protection. Already about thirty persons have been baptized at this place, and others are preparing for baptism.

### Lay Evangelism

Our lay members also have been greatly blessed as they have sacrificed and labored to win souls to Christ. Their efforts are not in vain. The story is told of a young Adventist sister who went to live in a small town in the southern part of the state of Minas Geraes, Brazil. There was not another Adventist in the place, and our sister felt a little lonesome; but she decided that since she was there, it must be the Lord had something for her to do. So she went out to see if she could find anyone who was thirsty for the water of life. Shortly before this, two of our colporteurs had worked at that place, and they had left some of our literature with the people. She found some of the "footprints" which our colporteurs had left behind. This encouraged her, and she continued to work. Soon she started a small Sabbath school, but she had to be superintendent, secretary,

teacher, and also preacher at the meetings that followed the Sabbath school.

A year after she started the Sabbath school, it had sixty-one members, including the young people and children. Already ten persons have been baptized, and five more are ready for baptism. They have started a church school of twenty students. This was the result of the work of a young sister in a new place. Thus God blesses the effort put forth by the faithful believers.

### Along the Amazon

Our hearts are often stirred as we listen to the reports that come to us from the workers in our field. They indicate that the hand of God is at work, leading out in this great movement. Among the many interesting experiences related at the time of our last division council, we quote the following, given by Pastor Halliwell from the Amazon field:

"During the ten years that the 'Luzeiro' has been in service, it has traveled more than 120,000 nautical miles. During this time we have treated more than 48,000 sufferers who had malaria, worms, yaws, and other diseases. On the thousand-mile stretch of the Amazon between the cities of Belém and Manaus, there are now ten thousand persons who have been vaccinated against smallpox, as they have come to the 'Luzeiro.' The year 1940 witnessed the worst epidemic of malaria in the history of our work on the Amazon. In many places a large per cent of the population died. In two counties in the state of Amazon, thirty per cent of the entire population passed away. In many places where the 'Luzeiro' called, we succeeded in completely checking the fever.

"In one lake near Maués we found conditions worse than ever before. Several hundred had died from malaria. The witch doctor had not been able to stop the spread of the fever. Finally, in his despair, he pointed out a certain man as the cause of the epidemic, and said that so long as he was alive, the fever could not be

checked. So with clubs and knives they fell on this poor fellow and almost beat him to death.

"It was just then that the 'Luzeiro' arrived, and we began treating the people. We soon had the fever under control. One man nearly died as the result of drinking three bottles of blue writing ink. He had seen others receive injections of methylene blue, and he thought that it was ink; so he bought three bottles and drank the contents. As a result of the medical work during the last few years, there are now many doors open to the entrance of the truth. Nearly every night as we travel along the great Amazon, we meet interested people. On our return trip this year we found one group of forty-two persons keeping the Sabbath and awaiting a visit from the 'Luzeiro.'"

We are now building two boats similar to the "Luzeiro," one for the Central Amazon Mission in Brazil, and the other for the Upper Amazon Mission in Peru. But what are three boats in so vast a territory? Think of what could be accomplished if we had a score of these boats with ministers and nurses traveling up and down the more than forty thousand miles of navigable rivers in this great fluvial system! The field is ripe for such work, and the harvest would be abundant. Yes, everywhere there are many dangers lurking on these waters, also on the land, and in the air; but these will seem small to the faithful worker in comparison with the joy of ministering to the needs of others and of seeing souls turn to God!

In speaking of one of their trips with the "Luzeiro," Pastor Halliwell says that at one place they found a large number of people waiting for them, and many begged them to hold meetings in their homes. Their time was limited, and they could stay only one night; so the people prepared a list of homes and asked them to promise to hold meetings in these homes when they returned. That night they held a meeting under a large mango tree, as there was no house large enough for the occasion. After the meeting, as they started down the river, they could hear the people calling, "Don't delay! Come back soon!"

When they arrived at another place a man met them at the port and asked them to come to his home for a meeting. But his home was rather small; so they tried to find a larger place. They went to the mayor, and he suggested that they could hold their meeting in the public square. That evening at seven-thirty, the whole square was filled with people. It seemed that practically everyone in town came out. After the meeting they visited in several homes and studied with the people until midnight. Several persons begged them to come back and hold a series of meetings in their city.

But time would fail us to report the many experiences that have come to us. Really, it is wonderful what our members are able to do when their lives are consecrated to God and they proclaim this message. Wonderful in-

deed is the progress of the message as told by their reports. They tell us of the opening providences of God, and of new stations that have been established. They tell us of new outposts that have been planted as our workers continue to press forward the triumph of this message. They tell us of new fields that have been en-

tered, of new victories that have been gained for the truth. They tell us of the mighty power of God in rescuing men and women from the thralldom of sin. They tell us of the power of this movement in lifting souls from the depths of wickedness and superstition to the high plane of the truth of God. Thus the work goes forward!

versions of young people in one conference during the last three years. Four hundred forty-five people of all ages were baptized, and 84 per cent of them were young people.

We must give greater attention to evangelism for our young people. We have done much, but we have not done enough. We must work while we still have the opportunity. In every part of the world our youth are being put under the pressure of test and persecution. In some places it is now utterly impossible to do any organized work for our youth. "If ever we are to work in earnest, it is now."—*"Counsels to Teachers,"* p. 166.

# Young People's Department of Missionary Volunteers

By ALFRED W. PETERSON, Secretary

THIS report of the Young People's Department of Missionary Volunteers is a report of God's leading and of His blessing upon the church to save and train its youth. It covers a five-year period, but, owing to world conditions, does not present a complete picture of our young people's work throughout the world field, because some fields have been entirely cut off from communication with division headquarters. Week by week it becomes more difficult for leaders in these world divisions to communicate with and supervise the work under their direction. The young people's secretary of the Southern European Division wrote recently: "A few days ago things became still worse, and it looks as if we are to be cut off from nearly all our territory. We know, however, that God will take care of His work and His people, and we are going on in that confidence." We have no reports for the last half of 1940 from three large divisions, and the reports from two other divisions are very incomplete. In spite of the tragedy that has overtaken great numbers of our people in war areas, the reports for the five-year period ending December 31, 1940, are encouraging indeed.

## Societies and Membership

The number of Missionary Volunteer Societies which comprise the training ground for the youth of the church stood at 6,628 on December 31, 1940. This shows a gain of 25.6 per cent as compared with the number on December 31, 1935. Our Missionary Volunteer membership at the close of 1940 was 146,193. This makes a gain of 28.6 per cent as compared with the

Missionary Volunteer membership at the end of 1935. The growth in numbers and the distribution of these societies and members in the world field may be seen in the accompanying table.

Years ago the messenger of the Lord said, "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*"Education,"* p. 271. These Missionary Volunteers are that army. In it are the future workers and leaders of the advent movement.

## Baptisms

Since 1911, when the records of baptism among young people began to be kept, 185,190 young people have been baptized.

During the past five-year period 62,554 young people were baptized. This is a gain of 19 per cent over the former six-year period, and is more than one third of the total baptized since 1911. But this is not enough. For example, in North America approximately 6.6 per cent of the total number of young people each year attain the age of fourteen. During the last five years, we have baptized approximately 47.2 per cent of the young people who have reached the age of decision. In other words, 52.8 per cent of our young people fifteen years of age and above are unbaptized. This is a bit better than it was some years ago, but it is not good enough.

The responsiveness of the youth of today, whom many people believe to be worldly and inured against the appeals of the message, is remarkable, as is attested by the facts recently revealed in a careful study of the con-

## Missionary Volunteer Society Activities

Back in 1893 came the call to the youth to organize into companies for service. This call is still a mighty challenge to service. In the past five-year period our young people have reported holding 3,739,379 Bible readings and cottage meetings, which is a gain of 3 per cent over the preceding six-year period. Almost twenty-one million pieces of literature have been distributed during the past five-year term. And the number baptized whom young people helped to win during the last five years was 16,816, a number equivalent to a large union conference, a gain of 104 per cent over the preceding six-year period.

Around the circle of the world our young people are engaging more and more in aggressive missionary work. N. H. Kinzer, Missionary Volunteer secretary for the Colombia-Venezuela Union Mission, wrote recently, "The young people in the city of Barranquilla purchased a projectoscope last year and organized themselves into lay-preacher bands. They went out two by two, each pair taking a separate suburb in the city. As a result several have already been baptized. One young man won seven to the message through this method."

During the last five years, the amount of money contributed or raised by young people was \$1,317,354.82. This sum is 4 per cent more than the amount given during the preceding six-year period, and does not take into account the tithes and offerings given by youth in the regular church service, but counts only those moneys contributed through or gathered by the society.

## Devotional Features

The Morning Watch and the Bible Year are called the devotional features of our Missionary Volunteer work. It is quite impossible to gather accurate information regarding the observance of the Morning Watch; nevertheless, during the last five years, the number of young people who reported observing the Morning Watch increased 4 per cent. We have, however, a definite check on the number who read their Bibles through. During the last five years 66,731 Bible Year certificates were issued. This makes a gain of 33 per cent over the preceding six-year period.

	No. Missionary Volunteer Societies			Missionary Volunteer Membership		
	1935	1940	Per Cent of Gain or Loss	1935	1940	Per Cent of Gain or Loss
Australasia .....	426	485	13.8	11,569	13,746	18.8
Central Europe† .....	432	332	23.1*	6,712	4,221	37.1*
China .....	200	139	30.5*	6,062	4,133	30.9*
Far East .....	332	528	59	6,223	10,157	63
Inter-America .....	471	762	61.7	10,515	15,353	46
North America .....	1,890	2,109	11	34,708	42,271	21.7
Northern Europe .....	335	557	44.6	7,551	11,399	50.9
South Africa .....	405	677	67	13,607	24,062	76.8
South America .....	300	646	115	6,875	11,733	71.6
Southern Asia .....	70	67	4*	1,816	2,420	33.2
Southern Europe .....	362	294	18.7*	7,662	6,259	18.3*
World .....	5,273	6,596	25.1	113,300	145,869	28.7

\* Loss.

†The Central European Division was divided into Central Europe, Sec. I, and Central Europe, Sec. II, and the 1940 figures are in each case the total of these two divisions for the first quarter of 1940. A breakdown of this total reveals the following: Central Europe, Sec. I, had 320 societies and 3,795 members; Central Europe, Sec. II, had 12 societies and 426 members. The report for China includes only the first two quarters.

## The Educational Features

The educational features of our Missionary Volunteer work are the Reading Courses, the Standard of Attainment, and the Study and Service League. During the past five-year period 126,632 Reading Course Certificates were issued. This represents a gain of 16.5 per cent over the preceding six-year period. The number of Study and Service League certificates issued during the last five years was 51,452, with a gain of 250 per cent over the preceding six years.

These statistics take on new meaning when we remember that the pursuit of these activities profoundly influences the ideals and attitudes of our youth and tends to stabilize them to the message and lead them into service.

## Master Comrade Work

The Master Comrade Progressive Class Work for Senior youth is a training course in work for Juniors which was set up in 1927. In the eight years up to 1935, 667 persons had been invested with the insignia of the Master Comrade, while in the five years since the last General Conference, 2,817 have been invested, which is an increase of 333 per cent, as compared with the preceding eight years since the Master Comrade class was inaugurated. Every Master Comrade becomes a potential leader of Juniors in the church, at the camp meeting, or in the Junior camp. This large number of Master Comrades have contributed in a very definite way to the remarkable increase in our Junior work.

## Junior Work

Our work for Juniors shows a healthy growth, indeed. During the five-year period closing with 1940, 31,468 children were invested as Friends. This is an increase of more than 99 per cent as compared with the preceding six years.

The number of Companions invested during the five-year period was 10,694, a gain of 210 per cent when compared with the six-year period preceding.

During the last five-year period, 3,753 Comrades were invested, which is a gain of 303 per cent. This Junior Progressive Class work is becoming a mighty influence in all parts of the world field to win and hold the children of the church.

This increase in our Junior work assumes enormous significance when it is viewed in the light of a lowering age level for conversion. Today the greatest number of people are baptized at twelve years of age. In one large union conference in which 4,979 young people of the ages of six to twenty-five inclusive were surveyed, the number of young people baptized at the various age levels was as follows:

Age	No. Baptized
7	10
8	29
9	101
10	190
11	289

12	493
13	379
14	349
15	239
16	160
17	100
18	70
19	31

Thus the Junior age is the time of harvest for the church. The church must do everything within its power to win its children while they are young, and, having won them and baptized them, to hold them for Christ through the stormy years of adolescence. Our Junior camps, with their nature study, their vocational arts and evangelistic mold, have become a strong feature in this work of saving our children. Year by year the call for these camps has become more insistent, and an increasing number of conferences are conducting them. In 1940 there were held 36 Junior camps.

## Translation Fund for "Messages to Young People"

In 1936 the Missionary Volunteer Department presented to the Fall Council at Fort Worth, Texas, a plan by which the young people of the North American Division would undertake to raise a fund of \$1,000 a year to help other fields translate and publish "Messages to Young People." This recommendation passed the Council, and during the four years which followed, funds were made available for the translation and publication of "Messages to Young People" in the following fifteen languages: French, Rumanian, Swedish, Danish-Norwegian, Finnish, Chinese, Spanish, Portuguese, Czech-Slovakian, Hungarian, Japanese, Tagalog, Malayan, Visayan, Polish. Negotiations had just been completed for aid to Estonia, but the war began before the funds could be transmitted. Our brethren in Germany were also working on the translation of the book at the outbreak of war, but in spite of this we hope the book will soon be available for our German youth.

This project tightened the bonds of fellowship among our youth around the world. Elder N. P. Neilsen, speaking for the youth of the South American Division, really gave expression to the appreciation of all youth who shared, in these words:

"Kind friends beyond the rolling sea—  
Such youthful, willing hands!—  
Have stretched across to our M. V.  
To help our struggling bands.  
We thank you heartily!

"Unknown, perhaps, though we may be,

With customs strange to you,  
We'll clasp your hands across the sea—

In work we're one, in purpose, too,  
God bless this unity!"

## The Blue Ridge Convention

In 1937 a general Missionary Volunteer council was held at Blue Ridge, North Carolina. Fourteen years had passed since the Colorado Springs Mis-

sionary Volunteer Convention. The Blue Ridge convention helped powerfully to clarify the objectives of our young people's work and to unify the field. This opportunity for workers to gather for counsel gave a mighty impetus to our young people's work throughout the world field.

## The Advanced Study and Service League

The Blue Ridge convention gave careful study to the needs of our Senior youth, particularly those who do not have the privilege of attending Seventh-day Adventist schools, and set up a course of progressive study known as the Advanced Study and Service League. Its objective is twofold: First, to build a background of thinking and experience which will hold our young people steady in the tests of this present hour; and second, to prepare them for soul-winning endeavor. The Advanced Study and Service League consists of four units of work which include the careful study of such books as "Steps to Christ," "Messages to Young People," "Recreational Plans for Missionary Volunteers," "Christian Story-Telling," "The Great Controversy," "So Youth May Know," "Men, Women, and God," "How to Give Bible Readings," and "The Art of Personal Evangelism." One of these units requires certification in American Red Cross Standard First Aid or specified equivalents. The fourth unit requires the candidate to give a series of 20 Bible readings or hold 20 cottage meetings, or preach 20 sermons in an evangelistic effort; or engage in canvassing for our denominational literature during a period of five weeks of 40 hours each, or conduct branch Sabbath schools or Sunday schools for a period of three months. It took time to get this work under way, but in 1940 we began to see the first results of this Advanced Study and Service League work. Forty-five completed the work. The value of this Progressive Class work to our Senior youth who face wartime service, and upon whom God is depending to be witnesses for Him, is obvious.

## Publication of Books and Helps

Since the last General Conference, the Missionary Volunteer Department has published the following new books and pamphlets: The "Master Comrade Manual," "Handbook in Stamp Collecting," "The Outline for the Advanced Study and Service League," the "Baptismal Manual for Juniors," and issued 16 new leaflets on various topics.

## Personnel

The changing times have placed requirements upon our young people's workers which call for highly specialized skills and a thorough knowledge and sympathetic understanding of youth. No longer can the young people's work be looked upon as an interlude between jobs or a springboard to toss a worker into another position.

This aspect of our young people's work presents a problem of the first

magnitude. Frequent changes of young people's secretaries in the local, union, or division fields are devastating to progress.

One division Missionary Volunteer secretary wrote: "They have just taken our secretary of the two departments in the — Union and have made him the president of the — Conference. This leaves us without leadership in the — Union again. This is changing the leadership of the educational and Missionary Volunteer work in that union from nothing, as it was in 1930, through four different persons occupying the place during the intervening time, and now back to nothing again."

These changes are costly in souls as well as in money.

### Conclusion

If this World War ceases and there is a little time of peace in which to finish the message, the problems of the church in its care for its youth will be enormously multiplied. Youth will be struggling with strange ideas and philosophies, and have strange attitudes, an aftermath of war, and only the most skillful workers, under the ministry of the Spirit of God, can help them. We ought to give careful

thought and planning now against that time.

Through the eyes of the messenger of God we are permitted to glimpse the work which the youth of the church are to do in the crisis at the end. "In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power."—*"Counsels to Teachers,"* p. 166. "And they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up."—*Id.*, p. 176.

These stirring times present a mighty challenge to the church as it prepares its youth for the crisis at the end. God needs the youth and wishes us to sound His clear, challenging call in their ears. "God calls for you, young men. He calls for whole armies of young men who are largehearted and large-minded, and who have a deep love for Christ and the truth."—*"Messages to Young People,"* p. 224.

May God help the church in this fateful hour to do for its youth that which must be done while it can be done.

## North American Division

By W. G. TURNER, Vice-President

**E**XCEPT the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." Ps. 127:1.

Conscious that any statement relative to the advance of God's work must in large measure reveal His power, at the outset of this report we would express to Him our gratitude for what, through human lives, He has seen fit to accomplish during the last five years in the North American Division.

For two reasons it will be difficult for any comparison to be made with the preceding period between sessions. The length of time differs. Six years covered the report submitted in 1936, while the record of but five years may now be used.

Again the period of 1930-35 was one largely of depression in the field of commerce, which greatly affected the financial situation, and reflected itself in other fields of labor, whereas the last five years, 1936-40, have been years of improving business and growing financial strength.

Material possessions are not always an indication of spiritual growth. While the obverse is frequently the case, we are happy to report that so far as our figures show, we have increased in things spiritual as well as in things material.

The North American Division is large in area and covers the United States, the Dominion of Canada, the territory of Alaska, the Hawaiian group, and the island of Bermuda. The total population approaches 140,000,000 souls, with an average of one

Seventh-day Adventist for each 750 inhabitants.

Whereas in 1936 we reported 9 union conferences, 10 are now within the division. Action was taken in 1937 that again divided the territory of the large Central Union Conference into the Central Union Conference and the Northern Union Conference.

One hundred and forty-four new churches have been organized, bringing the present total to 2,624. Two hundred and eighty-seven additional workers, or a total of 3,283, are now employed throughout the field, and our church membership shows a net growth of 15 per cent, or 24,517 souls. This brings our total membership for the division at the end of 1940 to 185,788.

Baptisms for the period number 58,347, or an average per annum of 11,668, as compared with a yearly average of 10,866 for the preceding period.

The number of baptisms during the last three years totals 38,536. This is far in excess of anything recorded for any equal period in the history of the work in this division.

In this report time will not permit us to tell the ways in which the Lord is today working to lead men to Him. At a subsequent meeting we shall report of His leading through our evangelistic, colporteur, home missionary, and young people's work, and other avenues of activity. The influence of the radio work and the fruitage that has been seen as a result, will also call for greater space than can be given here.

We now turn to our various departments, all of which play a most important part in the proclamation of this message and the building up of our members in Christian life and service.

Inasmuch as the secretary for each department will report in detail relative to his own field of responsibility, we shall touch only the high points in this particular report, and thus attempt to place before the delegates in so far as possible a comprehensive but brief picture of the division's growth and present standing.

*The Sabbath School Department.*—The Sabbath school makes provision for all ages. In the cradle roll a place is found for the tiniest tot, while the primary, junior, and adult classes together cover all the years that span human life beyond the cradle.

For those who are unable to attend the regular classes because of sickness, feebleness, isolation, or other like circumstances, provision is made in the Home Department. Thus no individual Adventist can find legitimate reason for nonmembership in some department of the Sabbath school.

In the North American Division at the end of 1935 there were 2,948 Sabbath schools with an enrollment of 153,865 members. Five years later, or at the end of 1940, there were 3,079 Sabbath schools, with 182,167 members—an increase in membership of 28,302 or 18.4 per cent. These figures clearly show that the discrepancy in what we call missing members has materially decreased.

Reminded each week of mission needs, the Sabbath school gives much financial help to the cause of missions, the average for the last five years reaching the sum of \$1,211,541 per annum.

*The Missionary Volunteer Department.*—The youth of this movement are called "the heritage of the Lord." In the affairs of men and of nations youth is today occupying an increasingly important place. To so direct the activities and mold the thinking of our own young people that God may have their best and use them in the finishing of His work, is a tremendous task, which calls for the earnest, constant co-operation of parents, teachers, and leaders everywhere. In visiting a number of our schools and training centers, where so many of our youth are in attendance, I have visualized the needs of the work at home and abroad as it faces us today. I have attempted to connect the young people with this need, and, looking into the faces of these young men and young women, at times catching something of their spirit, I have had the conviction that the youth of this denomination are worthy of the best that we have, and that for them we should bend every energy and employ every proper means to lead them wholly and only in the path of service for God and for the finishing of His work. If rightly led, they will gladly follow. It is for each worker and church member to accept some responsibility in this important task.

In the North American Division

there are 2,080 Missionary Volunteer Societies, or 211 more than were functioning in 1935, with 42,271 members, an increase of 8,677 for the five-year period. This is an army of youth which, if rightly trained, might carry the message of a soon-coming Saviour to the whole world.

*Educational Department.*—The educational work in the ranks of God's people is of the utmost importance. This is recognized far too little by some parents, with the result that while our higher schools report record enrollments, our elementary schools are not as strong as they should be. While we do have more children attending these schools in the aggregate, we face the fact that the percentage of children in relation to our membership is constantly growing less. This is a matter that can be adjusted almost entirely by the parents, and should receive prayerful and earnest consideration.

We are deeply thankful for the fine young people who are in attendance at our schools, and for the many earnest men and women who are training them.

In this division we have 764 elementary schools, with 1,086 teachers and 17,838 pupils.

In our 55 secondary schools or academies we have 555 teachers and 6,357 pupils; and our junior and senior colleges, which number 12, and in which 263 teachers are employed, enroll 3,663 pupils. Compared with the total enrollment of five years ago, we now find an increase of 1,781 pupils.

*Home Missionary Department.*—The activities of our membership in home missionary work are outstanding. In North America a constant stream of papers, tracts, and magazines flows to the public through the efforts of thousands of earnest, ardent home missionaries, who gladly and voluntarily minister to the physical, mental, and spiritual needs of others.

Through 1,403 Dorcas Societies thousands of folk are helped in the material things of life.

No less than 2,444 laymen with their assistants, during 1940, did their part in preaching this message in hundreds of centers. These laymen had the joy of claiming upwards of a thousand souls won to the Lord in this one year of service, and this movement is growing most encouragingly.

The Ingathering for missions, the Missions Extension plan, and other efforts are accomplishing much in bringing the work of the denomination and the message of God before the general public, and in gathering hundreds of thousands of dollars for mission enterprise.

*Publishing Department.*—The literature ministry is continuing to play its part in carrying to thousands of souls the message of God in these closing days. A band of colporteurs, averaging 1,050 in number, each year for the last five years has secured orders that total \$4,854,557 in this division. The summaries for the five-year period ending in 1940 exceed the total for the

preceding six years, with \$120,749 to spare. It is gratifying to note that each year shows a consistently higher percentage of deliveries.

We are of the opinion that at no time in the history of our work in North America has there been a more promising hour or a more opportune time than the present for the greater circulation of the message through our books.

*Religious Liberty Department.*—This department is playing an increasingly important part in meeting the issues which constantly arise and which threaten to restrict the liberty of the individual.

It is impossible to preserve civil liberty where religious liberty is not fully conceded; thus the term "religious liberty" is broader in its meanings and results than may at first appear. When the principles of liberty for which we stand are clearly enunciated before officials who have been approached by our secretaries and others, a remarkable change of attitude has frequently been noted, and sincere gratitude has been expressed by these responsible men for the soundness and clarity of our position, based, as it is, on Scriptural principles.

In numerous instances in which certain of our members have faced problems in their employment through the observance of the Sabbath, matters have been satisfactorily and happily adjusted by the work of this department, and today a large number of men and women continue to work with Sabbaths off and with other recognition.

Blue-law enactments have been annulled in the States of Wisconsin and Delaware, and thousands of jurists, professional men, and businessmen have been enlightened as the result of receiving and reading the *Liberty* magazine, which in its new format has greatly increased in circulation. Today this attractive and valuable quarterly magazine is regularly entering upwards of 100,000 homes and offices throughout the land. It is undoubtedly doing much to enlighten its readers with respect to the dangers that face a nation if liberty is restricted.

*Medical Department.*—In our Medical Department we find 15 denominationally owned and operated sanitariums, and 24 self-supporting institutions. Within our own sanitariums, 3,475 doctors, nurses, and other helpers are employed. During 1940, 34,225 patients were admitted. Financially, the last five years have shown a considerable gain over the preceding six-year period.

For the year 1935 the gross operating income was \$4,109,412, with a net gain of \$50,241, while in 1940 the income was \$5,306,949, and the net gain was \$210,752, or an increase of upwards of 400 per cent.

Considerable effort has been made by the department to foster the teaching of health preservation and home nursing among our members, with increasingly satisfactory results.

*Bureau of Home Missions.*—With

millions of souls in the North American Division whose present language is largely foreign to these shores, whose former homes were overseas, the Bureau of Home Missions finds itself facing a great and fruitful field of opportunity.

Within the bureau we find 70 workers devoting their whole time toward meeting the need of folk who live in this division but who speak the native tongues of Germany, Japan, Italy, Sweden, Denmark, Norway, France, Spain, Russia, Ukraine, Slovakia, Portugal, and Palestine.

A large number of churches have been organized from these millions who have elected to make the territory of this division their home. God is gathering a remnant whose present language will one day be changed into that pure language which the redeemed will speak in the earth made new.

*The Negro Department, the Home Commission, the Temperance Society, and the Press Bureau* are each and all doing their part in carrying forward the work within their particular spheres of responsibility. The secretaries of these departments will report in detail sometime during this session.

*Financial.*—Turning to finances, which the Lord looks upon as important for the proper conduct of His work, we find many things to encourage. For the six years that ended in 1935 the total tithe received in this division amounted to upwards of \$20,000,000, or an average per annum of \$3,362,000. For the last five years the total has amounted to almost \$24,000,000, or a yearly average of \$4,780,000, which is equal to an increase of 42 per cent, a remarkable figure indeed.

We deeply appreciate the faithfulness of so many of our members in returning to the Lord His own in tithes, who so largely contribute to the finishing of the work and who find the joy that comes to the hearts of those who are obedient to the call of Him who loved us and gave Himself for us.

From tithe income we turn to mission offerings. While aggregate figures are decidedly upward, we note with anxiety that the ratio of mission giving to tithe income is downward. This should receive our earnest and special consideration.

Sabbath school offerings averaged \$114,000 per annum more during the last five years than in the previous six-year period, the total being \$6,057,708. Foreign mission offerings, including Harvest Ingathering, totaled \$12,258,559. The Ingathering itself shows an average annual increase of upwards of \$200,000 during the period 1936-40 as compared with that of the period 1930-35. The Ingathering total received in North America for 1940 so nearly reached the million-dollar mark that we quite believe that the results for 1941 will carry us above this desired figure, thus establishing a new record in this particular activity for missions. For all that this means in



leadership and effort and service, we are deeply grateful.

**Overseas Workers.**—Workers sent overseas during the six years 1930-35 totaled 628. For the five years 1936-40 these numbered 630. In other words, two more were sent out during the last five years than left our shores in the preceding six years. Had the present world conflict not greatly interfered with the sailing of other workers appointed for overseas service, the figures would have been much higher.

**Summary.**—Dwelling in a land of prophecy marked out by God to play a most important part in the finishing of His work, the members of the North American Division have done much to respond to the task that is theirs.

To give some idea of what this actually means, we find that while but 36.44 per cent of the world member-

ship is in North America, with but 36.71 per cent of our world laborers, not less than 65 per cent of the world's tithe is produced here. Sixty-six per cent of the entire world figures in home and foreign mission funds are willingly provided by the members of this division.

For what has been accomplished, for the fine co-operation of workers and members, for the measure of the Holy Spirit that has made this report possible, we praise God. Sensing the hours in which we live, visualizing something of humanity's need, both at home and abroad, the workers and the members of the North American Division will continue to do their part. In the growing consciousness of the need of the Spirit of God in larger measure, they will set themselves to receive from Him, that they, in turn, may give to others.

## An Afternoon With the North American Division

### Symposium of Union Conference Presidents

May 29, 1941, 3:30 P. M.

(Preceding the meeting, a beautiful song was rendered by a colored choir directed by T. H. Allison, "Were You There When They Crucified My Lord?")

W. G. TURNER: This morning we gave you the statistical figures for the North American Division, revealing something of what the Lord has been doing. This afternoon we have invited our union conference leaders to speak of various phases of the work in their field and on the general work as they may feel led. We trust that this meeting will prove inspirational and educational. To open the meeting we are calling on W. H. Branson, who was formerly president of the North American Division, to announce the hymn; and we are asking O. Montgomery, also a former president of the division, to lead us in prayer. Following the prayer, a special chorus will be sung by a group of our evangelists from the North American Division, and the reports from our union presidents will follow.

OPENING HYMN: "The Church Hymnal," No. 362, "Lead On, O King Eternal."

PRAYER: O. Montgomery.  
"The Church Hymnal," No. 260, "The Lord's My Shepherd."

W. G. TURNER: We would like to have had all our workers of the North American Division on the platform with us this afternoon, but inasmuch as we have over 2,000 ordained ministers, licensed ministers, and licensed missionaries, of course that is quite impossible. We are happy, however, to have with us some of the brethren who have been president of the North American Division. We are glad to have the managers and the medical superintendents of our sanitariums, the presidents of our colleges, and the managers of our publishing houses with us. Our institutional work is a strong factor in the North American

Division. Our union presidents will now bring on their reports:

#### Evangelism in the Lake Union

By J. J. Nethery

THE primary field of service for the remnant church is in the field of evangelism. When this phase of the work is conducted in a strong way, all other phases are prospered. In the old territory of the Lake Union where through these years the various lines of work have been conducted, increased efforts are being put forth to strengthen the work of evangelism.

T. G. Bunch, president of the Michigan Conference, writes concerning the evangelistic endeavors of the Venden brothers at Muskegon, and of H. B. Taylor in the city of Detroit, as well as of a number of other efforts that are being conducted by the workers of the Michigan Conference. He says: "I feel that the opportunities for evangelism were never greater than they are now. I am urging all our men to hold at least Sunday night meetings and carry on the type of evangelism that was presented at our union conference evangelistic convention. A number of them are doing this with apparently good success."

At almost every service which is held in the Battle Creek Tabernacle there are a number of sanitarium patients, including influential and wealthy people from all parts of the world. In the summertime, when the sanitarium patronage is the largest, there are from ten to twenty-five patients present at the Sabbath morning service. As many as four prominent ministers have been present on a Sabbath. One of these ministers asked for literature on the Sabbath question, and after he returned home he wrote back and expressed his appreciation for the light

he had received, and said that he regretted not knowing about the truth before. The highest-salaried woman in the world never missed a Sabbath morning, vesper, or Sunday night service during her several weeks' stay at the sanitarium. Several said that they remained at the sanitarium longer than they expected, in order to attend the Tabernacle services. This is one of the finest opportunities for giving the message to prominent people. Patients express surprise because of the work of Seventh-day Adventists in the world. They had known practically nothing about us and our work before coming to the Tabernacle. The patients invite one another, and many are invited by our faithful people who work in the sanitarium.

Elder Taylor writes from Detroit: "Our church facilities in the Grand River church and in the union school are taxed to the limit. We need more room for the ever-increasing membership." Steps are being taken to expand the work in that great city. He also writes: "We have been adding about 100 members each year to our Grand River church. We have a seminar which is conducted during the fall and winter months, and these young men and young women are sent out to the smaller churches each Sabbath. Our laymen's efforts bring in about fifteen or twenty souls each year. We have four such efforts in progress this winter."

F. O. Sanders, president of the Indiana Conference, reports experiences in his field. He says:

"Elder Halladay and I spent two weeks with the Columbus church in evangelistic services, and are planning to hold a baptism within a few weeks. Four have definitely taken their stand, and others are very much interested. As a result of our meetings, a class of nearly one hundred met in Bible school last Sunday evening. About half, or more, of this group were not Seventh-day Adventists. The members of the Columbus church have distributed 1,300 copies of the Good News, and they are planning to visit every home in their city with our literature. A strong impetus seems to be given to the lay work. Many new lay workers are uniting their strength for the carrying on of this work. The elder of one of our churches made the statement a short while ago that he felt that he should give this message to those not of our faith, or that he himself would be lost. The same spirit of earnestness seems to be taking possession of the people here in Indiana. We have organized eight new Sabbath schools in the first eight weeks of this year in the State of Indiana. There are evidences that some of these may develop into church organizations."

T. E. Unruh, president of the Wisconsin Conference, reports increasing interests in many places in his conference. In the city of Milwaukee, where A. A. Cone is conducting the work in a strong way, they are finding large numbers who desire to know the meaning of present-day events. Nearly all of the workers in this conference are

launching out in efforts and are finding many who are led to seriously contemplate obedience to the message as a result of reading our literature formerly purchased, and also as a result of coming in contact in a business and social way with those who have the message.

The increase of evangelistic work in the Lake Union calls for provision of buildings to house the congregations, and during recent years church expansion particularly has taken place. In Indianapolis a new church has been constructed. A new church building is being completed at Lafayette, Indiana, as well as smaller churches in other cities. In Green Bay, Wisconsin, a new building is being completed, and the bills are being paid as rapidly as they are incurred. A special effort is being put forth in the city of Milwaukee, and construction will begin on a beautiful edifice for that large city in the near future. In Grand Rapids, Michigan, an excellent bargain was secured in the purchase of an edifice from another congregation.

All departmental leaders are regarding their work as highly evangelistic, and these workers, joining with the institutional workers, are hastening on in their endeavors to complete the work in this area.

## Lay Preaching in the Central Union

By J. F. Piper

ONE of our brethren is holding a layman's effort in Wichita, Kansas. In an unusual manner the Lord has brought the light of the Sabbath truth to a woman there, who has built a chapel which she has called "The Little Sabbath Chapel." And in this chapel a layman is now conducting Friday night meetings. This woman, about fifty-eight years of age, while she was living in Kansas City, Missouri, heard what seemed to be an audible voice speak to her soul. The voice said, "Keep the Sabbath. Sunday is not the Sabbath. Saturday, the seventh day of the week, is the Sabbath of the Lord thy God." While she was thinking of this strange voice, it spoke again. She then decided to close her place of business on Saturday and keep Sabbath. This she did for a while; however, because of business inconvenience, she became discouraged and opened her place of business on Sabbath again.

A little while later she and her father moved to Wichita, Kansas. While she was in Wichita the same voice spoke to her, saying, "Keep the Sabbath. Sunday is not the Sabbath. Saturday, the seventh day of the week, is the Sabbath of the Lord thy God." She told her father about this voice, and her father encouraged her to follow the leadings of that mysterious voice. She did, and began the observance of the Sabbath all by herself. Then she began to look around for a little home. She was convinced that the Lord had opened the way for her to purchase a property on North Broad-

way. She gathered enough means together to build a little chapel to commemorate this divine voice that spoke to her soul, and she named the little chapel, "The Little Sabbath Chapel." She invited all ministers to hold services in the chapel. Some of our people gave her some literature, which one minister discovered in the chapel. He counseled her to burn it, but instead she began to look for the people who keep the Sabbath. During the 1940 Week of Prayer she discovered the people. She has been attending our services regularly, and it is expected that soon she will identify herself with the people of the Sabbath through baptism.

An effort was held in Topeka, Kansas, by two lay brethren. At their request, the conference furnished them a tent with a seating capacity of about one hundred twenty-five. This tent was filled practically every night, and quite often was overflowing. We now have a branch Sabbath school in North Topeka, where the effort was held. Some have already taken their stand, and others are deeply interested.

In 1938 one of our women colporteurs sold a copy of "Bible Readings" to a young couple in Kansas City, Missouri. She also interested them in taking Bible studies from the conference Bible worker. This couple studied the truth, but they did not accept it fully. However, on the last week end of a series of meetings in 1940, to the joy of all, this young man and his wife took their stand and soon were baptized. He was forced to separate from his business partner, who refused to close the business on Sabbath. Since opening his new business, he has met with marked success.

In one city an elderly woman and her daughter, who operate a convalescent home, asked for someone to come and hold devotional meetings for their shut-ins. This brother was asked to lead out in these meetings, and other lay preachers took turns speaking.

This woman and her daughter who operate the home attended the meetings and soon took their stand for the truth. The woman next door was also baptized the same day. A friend of theirs, a doctor's wife, and her married daughter and her son, started coming, and have all been baptized. Another family, friends of theirs, began attending regularly, and four in that family have been baptized. The man in this family has had a wonderful experience in arranging his business to keep the Sabbath. So already nine have come in, and there are definite prospects of four more from the same group in the next few weeks.

Another one of the young lay preachers, who had been in the truth only a few weeks, lost his job because he would not work on the Sabbath. He was drawing \$165 a month. He soon lost his home, his furniture, and practically everything he had. But his spirits are the brightest they have ever been. He has entered the colporteur work and is successful. His brother, an optician, who had ridiculed him, started attending the meetings and was baptized March 23, 1941. It is time for us all to unite in the closing warnings,

for God has begun to finish His work!

The records of the Nebraska Conference show that in 1937 there were 62 new members added to the churches through the work of the lay preachers; in 1938, there were 21 added; in 1939, 46; and in 1940, 52; a total of 181 in this conference in four years. The meetings have been held, one in a bank, one in a bakery, one in a pool hall, one in a schoolhouse, one in a park, several on the streets, some in hospitals, and others in homes of the people.

We have record of 300 lay preachers in our union who have reported 652 efforts and cottage meetings during 1940, and from these meetings 92 persons have united with our churches.

The lay preachers in Kansas have averaged five converts a year for the last four years.

We believe in the work of our lay preachers, and are convinced that God is laying His hand upon chosen men to bring the light of present truth to many whom our conference workers are not reaching.

The Colorado Conference of the Central Union is taking a leading part in fostering the lay preaching, with 171 men, who conducted 597 meetings during 1940, and 26 have been baptized as the result.

The lay preachers should be carefully chosen. They should be men who have a good report from their brethren, and who are of good standing and are men of good repute in their communities.

## The Southern Union Conference

By J. C. Jones

THE Southern Union had a church membership, December 31, 1940, of 19,112 believers, scattered among 307 churches. We do not have very many churches with a membership of more than 100, and it presents a real problem to know how to arrange a program whereby the Medical Cadet Corps work can be presented to our young men in smaller churches that are widely scattered.

We wish to express appreciation to the Columbia Union for sending C. P. Sorensen to assist us in organizing this work in the Southern Union.

This past year we had 1,000 persons taking the Standard and Advanced Red Cross courses. Eight Medical Cadet Corps training classes either have been conducted or are now operating in the field, with an enrollment of 403. Other corps are being planned for in the near future. In this planning, we have not forgotten the colored young men of draft age. One corps has been organized at Oakwood Junior College, with an enrollment of 50. We are hoping to extend this Medical Cadet Corps work to other centers as rapidly as possible.

Medical Cadet Corps training has been carried on in such centers as Madison College, Tennessee; Southern Junior College; Oakwood Junior College; Orlando, Florida; Atlanta, Georgia; Miami, Florida; and Tampa, Florida. Our difficult problem is how to

make this training available to our young men of draft age who live many miles away from the large centers. We hope that some way can be found to make it possible for such persons to receive this training.

We have had the very best of training in these corps. The men who have led out in most of them are brethren who saw active military service in the Army, some of whom are officers in Government service, either active or retired. We especially appreciate the excellent service that has been rendered by Captain C. D. Bush, of Madison, Tennessee, Captain Brady, of Tampa, Florida, and Captain B. F. Tucker, of Reeves, Georgia. N. E. Ashby, of Oakwood, who received considerable military training while he lived in West Point, New York, led out in the training at the Oakwood Junior College.

The Southern Union owns twenty litters, and has on hand other material that the local conferences can secure for the carrying on of their work.

There are nine large Army camps in the Southern Union, besides a number of air and naval bases. We are planning to have pastors visit these camps, in which Adventist boys are located, to bring them comfort and cheer and to help them spiritually, and to do everything we can to keep them in touch with our work. C. A. Russell has the oversight of this Medical Cadet Corps work in the Southern Union, and he has been untiring in his efforts to promote it more widely in the field.

We have occasion to rejoice in the Southern Union over the way the Lord has blessed in soul winning and in the raising of tithes and offerings during the last four years, as compared with the previous four years.

From 1933 to 1936, inclusive, there were added to our churches by baptism and profession of faith, in both white and colored departments, 5,833 members; in 1937-40 there were added 7,262—a gain of 1,429 this last four years over the previous period. At the end of 1936, the membership of the union stood at 15,685; at the end of 1940 it was 19,112. This is a net gain of 3,427 in four years, or an average gain of more than 850 each year of this four-year period.

At the time of the General Conference session in 1936, there were 2,356 enrolled in our church schools. In 1940, four years later, there were 2,707 enrolled.

The tithe for 1933-36 was \$1,108,199; and for 1937-40 it was \$1,684,669. This represents a gain this last four years of \$576,470.

Our mission funds the last four years totaled \$943,039, the gain over the previous four-year period being \$319,663.

During this past year of 1940, our Sabbath schools had an increase of 2,000 members. This is conclusive proof that if mission financial goals are put on a spiritual basis, it does not keep members away from Sabbath school and church. The Southern Union, in the recent REVIEW AND HERALD campaign, went over its goal as a

union, and each local conference went over its goal as well.

From 1936-40, in the Southern Union, there either have been purchased or erected, or are in process of construction, 62 church buildings, with a value of \$241,000 and a seating capacity of 11,675. This is a large number of church buildings to be constructed in such a short time. These new buildings have meant much to the field, and have brought great cheer to our believers.

These are only some of the good things that are taking place in our work, and we thank God and take courage.

## Columbia Union Activities

By H. J. Detwiler

THE Columbia Union Conference, which comprises seven States, Ohio, Pennsylvania, New Jersey, Delaware, Maryland, Virginia, and West Virginia, and the District of Columbia, has a present population of more than twenty-seven million. Within this vast stretch of territory there are located many of the populous cities of the East, so frequently mentioned in the writings of the Spirit of prophecy. For the evangelization of these cities, Ellen G. White carried a profound burden during the closing years of her life's work, as evidenced by multiplied statements in her writings. In "Testimonies," Volume IX, page 98, she wrote, "Instruction has been given me that the message should go again with power in the cities of the Eastern States." With more than 1,900 cities, including peoples of almost every nationality, the Columbia Union presents an evangelistic problem of the greatest magnitude.

Since the General Conference session of 1936 we are happy to report a total addition of 8,850 new converts to the church membership by baptism and profession of faith—a net gain in membership of 28 per cent. This was accomplished largely by a continuous union-wide evangelistic endeavor, in which every conference participated. By greatly increasing the circulation of our truth-filled literature, by conducting both large and small city efforts, by enlisting faithful laymen in an intensive soul-winning program, the Columbia Union has earnestly sought to evangelize the millions of judgment-bound souls within its territory. In this period of time efforts have been conducted in many of the leading cities, such as Philadelphia, Baltimore, Washington, Pittsburgh, Cincinnati, Dayton, Columbus, Toledo, Jersey City, Newark, Atlantic City, Wilmington, Charleston, Richmond, etc. During the last five years 313 evangelistic efforts have been conducted throughout the union, and 46 new churches have been organized. The days of public evangelism are not over.

About the middle of January one of our evangelists rented for a six-month period a central auditorium with a seating capacity of three thousand, for an effort in one of our leading cities.

An excellent interest was developed. The members of the Seventh-day Adventist churches in the city offered their services gladly, and their talents were utilized. Within a short period of time five thousand families were being visited weekly. At the entrance of the auditorium there was an attractive display of our truth-filled books. Three thousand dollars' worth were sold, and the books were eagerly and faithfully read by the people. As a result of the effort, 461 were baptized. At the close of the year these newly baptized converts had paid more than \$8,000 in tithe, besides their gifts to missions. Two new churches were organized, one church was remodeled, and a new chapel was built, all the result of that one city effort. And all this was accomplished before the effort was concluded.

Washington Missionary College has been greatly blessed of the Lord. It has contributed much toward the success of our union-wide evangelistic endeavor by the faithful promotion of its theological department and the training in that department of a fine army of evangelistic workers. During the five-year period 56 have completed the theological course, and during the present year this department has an enrollment of 114. Seventy young ministers have been placed in the work in the conferences of the Columbia Union during the last ten years. From this number we are developing outstanding evangelists and soul-winning workers. In an effort held by one of these graduates the year before his ordination, 98 precious souls were won to the truth in a single effort. Another young man brought in 111. The East, with its conservatism and its populous cities, is responding to the proclamation of the third angel's message.

Another feature of our work that deserves special mention is the development of the Medical Cadet Corps. In the fall of 1938 Washington Missionary College initiated the first course of training in the Columbia Union. Following the Autumn Council at Lincoln in 1939, the Union Medical Cadet Corps Council was appointed. Since then 33 corps have been organized and operated, with 1,723 of our young men in training from 131 of our churches. In 1940 a training camp with officers and cadets from 13 corps was successfully conducted.

The work of our Medical Cadet Corps has been given most favorable publicity by the press. At the graduation exercises of our Washington Area Corps, a personal representative of the Surgeon General, Major General Magee, took part. Lieutenant Colonel Spruitt, who assisted us in getting recognition for our course of training with the Classification Division of the War Department, was also present. Our relationship with these men has been most cordial and friendly. In working with the District chapter of the American Red Cross, our cadets have been requested on various occasions, such as Inauguration Day, the dedication of the National Gallery of Arts, Easter egg rolling at the White

House, etc., to furnish a large detail of first-aid workers. This has led to a request from the Red Cross to help organize units under the Red Cross for rescue work in times of an emergency or disaster, local or national.

Under the blessing of the Lord, for the last five consecutive years the Columbia Union has led the union conferences of all the world in the value of our truth-filled subscription books delivered. More than one-half million dollars' worth (\$523,408.34) of these precious gems were placed in the homes of the people by our faithful colporteurs during this period. The total gain in orders taken over the former period exceeded \$247,000. During this period three new churches were organized through interests created solely by the sale of our denominational literature.

Twenty years ago a copy of "Patriarchs and Prophets" was sold to a man now deceased, by one of our colporteurs. The book exerted a mighty influence in this home, and molded the religious beliefs of the children and the grandchildren. Recently one of our evangelists conducted an effort in that city, at which time the grandmother, the wife of the man who purchased the book twenty years before, attended the meetings and accepted the truth, with 32 children, grandchildren, and relatives. Forty-three of the 80 baptized in that particular effort were first convicted of the truth through the influence of our truth-filled books.

This is only one of the many incidents that might be related of the marvelous manner in which the Lord is using our books to bring the third angel's message to the people in the Columbia Union. In many homes our veteran colporteurs are literally building up Adventist libraries. These books on the third angel's message are now yielding a bountiful harvest in souls won to the truth.

While endeavoring to carry on an aggressive program along all lines in the home field, the conferences of the union were equally interested in and devoted to the support of our great foreign missions program. This has been shown by the substantial increase in gifts to missions. In the last five years the Sabbath schools contributed \$826,668.83, against \$676,876.45 for the former five-year period—a net increase of more than \$149,000. Through the Harvest Ingathering campaign we gathered in \$660,140.96, against \$527,211.56 for the former period. This represents a net increase of \$132,929.40.

All contributions to missions through the Forty-cent-a-week Fund made excellent increases. The total amount given for the period was \$1,670,630.80, against \$1,383,267.63 for the former five-year period—an increase of \$287,363.17. The total amount given during this period, including the per cent of tithe to missions, was \$2,259,216.63, against \$1,700,139.24 for the former period. The net increase for the last five years, 1936-40, was \$559,077.39. In 1940 alone our total gifts to missions, including the per cent of

tithe, was \$537,620.52. We have now passed the half-million-dollar mark in our annual gifts to missions. Surely this is well pleasing to the Lord.

There is a profound conviction among the workers and the constituency of the Columbia Union that the third angel's message, to the proclamation of which we have dedicated our lives, should be given both at home and abroad, clearly, definitely, and fully in these solemn closing hours of time. Among the officers and workers there is a spirit of helpful cooperation, cordial fellowship, friendly understanding, and an earnest endeavor faithfully to discharge the sacred responsibilities entrusted to them. For all that has been accomplished we gratefully acknowledge the blessing of God, so evident upon the work in every line throughout this period.

## Evangelism in the Southwest

By Roy L. Benton

**D**URING the General Conference term just ending, the Southwestern Union Conference, with its four local conferences, comprising five States, with a population of twelve million, an average membership of 10,913, an average tithe of \$208,575.24, an average of 66 evangelistic laborers aside from official and departmental employees, has baptized into the advent faith 3,565. Our tithe income has been inadequate to carry on even a bare skeleton force of workers, but the General Conference has supplied us with a regular base appropriation, and in a few instances has given us special appropriations. These have been most helpful.

None of the conferences in our union have found it possible to put on large, expensive evangelistic campaigns. We have, on the other hand, almost constantly had evangelistic work going on on a smaller scale. This has generally been productive. Our additions have been in reasonably small numbers for each meeting, but a large number of meetings have been held. Lay preachers have made their contribution to this large number of baptisms. We must not overlook the fact that the colporteurs here and there have sought the honest in heart and brought them to a saving knowledge of the truth. Our faithful church school teachers, together with the faculty of our junior college, have done their part in bringing our own boys and girls into baptismal classes, and preparing them to unite with the church.

In the Southwest we have many Spanish-speaking people. Work among them is ordinarily difficult, and usually slow of results. Also we have a good many Indians. We now have one organized church among the Cherokee Indians of Oklahoma, and a few scattered believers among the Navahos of New Mexico.

In the Negro work we have a union conference evangelist, J. G. Dasent, who has held a number of evangelistic meetings in some of our largest cities.

In the Arkansas-Louisiana Conference we have four Negro ministers, and in Oklahoma, for the most part, we have had two. In Texas there have been from four to six. The distance between our churches is great, and more of the worker's time is required in looking after the interest of the church than is ordinarily the case. Notwithstanding this, practically all our workers, Spanish, colored, and English, have had a constant fruitage in their labors.

Isaac Baker tells of a family that became interested through a literature campaign carried on by the church at Gentry, Arkansas. Ten people, all related by marriage, have accepted the third angel's message in meetings which followed up the interest created by literature. The father is now a deacon of the church at Gentry, the younger brother attended the Ozark Junior Academy, and another member of the family, having canvassed last summer, is now in Southwestern Junior College.

R. E. Delafield tells of an experience in one of his meetings in San Angelo, Texas. He had not intended that night to make an altar call, but at the close of the service, Brother and Sister Schneider rendered a beautiful song which touched the heart of a woman who was already under deep conviction, and caused her to come forward to the altar. Upon this experience, Elder Delafield opened the way for others to come, and a large number came forward. As a direct result of that experience that night, a goodly number have already been baptized into the church. In San Angelo there is a new church building in the process of erection.

B. L. Hassenpflug reports an experience of a man who came to his Silver Dome Bible Palace meetings night after night. He raised many questions in the meetings, and said that he had a book at home by which he checked the answers. He finally asked for the Sabbath to be explained, supposing that Elder Hassenpflug represented a people who kept Sunday. When Elder Hassenpflug spoke on the Sabbath question, this man was present, and the next morning before breakfast he came to Elder Hassenpflug's house, the happiest man in town. He was so happy he could not sit still. He was walking across the floor and saying, "You shook the very foundations last night." He was the first one to be baptized in Elder Hassenpflug's meeting at that place. It was later discovered that the book he had at home by which he checked the answers was "Bible Readings for the Home Circle."

The Colorado Conference was kind enough to lend to the Texas Conference the services of A. A. Leiske and his staff. Elder Leiske held three series of meetings in the Texas Conference. He was assisted by Brother and Sister Turner and Elder Leiske's niece. They tell me of a prominent lumberman who attended one of the meetings. This man was in business with two partners. He became acquainted with Elder Leiske while they were building the tabernacle. He attended regularly,

and expressed his desire to take his stand, but was not sure how he could arrange his business matters. He finally decided to either buy out his partners or sell to them, leaving the decision to be governed by his answer when he asked the banks of the city to lend him \$15,000 with which to buy out his partners. The banks co-operated with him, and he was able to buy out his partners. He then placed a large sign on his place of business, which read: "This Firm Closed on Saturdays." Some of the other lumbermen told him that he would go broke, but in ninety days he was able to pay back \$11,000 of the loan, and soon after he paid back \$2,000 more. Needless to say, this man was happy in his new-found faith.

A beauty-parlor manager and her husband also attended the meetings. They did not know what denomination Elder Leiske represented, and they listened very attentively. They kept on coming, and when the testing truth was set forth, this woman broke down and told of her mother's religion and how she tried to tell her about it when she was a girl. She says now, "I know that mother was right." Her mother was a faithful Seventh-day Adventist member up in Elwood, Indiana. Her daughter had grown up with the feeling that her mother was fanatical, but her mother's prayers followed her. She had married the mayor of the city and gone into business. After retirement, they went to McAllen, Texas, where Elder Leiske's meetings were held, and today they are rejoicing in the truth.

In Arkansas-Louisiana, on account of shortage of funds, evangelistic work has largely been confined to short meetings in the churches, with a few larger campaigns in new territory. This method has been very successful, and is bringing more people into the truth than have been brought in by any other way, and it is accompanied by smaller losses in the churches. I. C. Pound has taken a very definite lead in evangelistic work in that field, holding from five to eight meetings each year in addition to his other work. The effort of these labors has also been attended by a large church building and church remodeling and improving program. M. L. Wilson, evangelist in that conference, has, in addition to raising up churches and bringing people into the truth, built three churches.

In the Louisiana district, J. L. Neil was successful in building a very attractive building in the city of New Orleans. Also, a small church has been built out at Bayou Chene, where all the people come to meetings in boats.

Throughout the Southwestern Union Conference we have been successful in starting a number of young men in the ministry, and they are all succeeding. In the Texas Conference we have a number of young ministers who are holding evangelistic meetings in the various sections of Texas, and this in addition to looking after the churches. They have a constant increase in membership.

In the Texico Conference, the most

outstanding experiences in evangelism have been among the Spanish-speaking people along the Rio Grande River. These people are a very substantial class of Mexicans who came to New Mexico four hundred years ago. Most of them own their own places. In the summer of 1938, a colporteur, Jose Ortega, sold literature and held Bible studies in Reserve, New Mexico, and the surrounding country. In the fall of 1938 and the spring of 1939, a native evangelist followed up the interest aroused. By May of 1940 eighty believers had been baptized. Two churches and a Sabbath school were organized. Each church has built a humble house of worship and is preparing to conduct a church school in 1941.

### The Dorcas Society and the Society of Missionary Men

By E. H. Oswald

OUR Christian women everywhere have entered into the spirit of the Master and are going forth in a new and larger way to find and fill well their places in the work of God and in the work of the world. Very definite results have been accomplished through the faithful efforts of the Dorcas Societies, which have arranged to secure information regarding the needs in their immediate vicinity.

One society has reported finding a number of school children in the neighborhood who were deprived of attending school because they lacked adequate clothing. The members of the society took it upon themselves to provide these needy children with clothing, so that they could avail themselves of educational opportunities. The school officials were notified of the noble work that was being accomplished by the Dorcas Society, and the influence was such that others not of our faith came to the Dorcas meetings. They became deeply interested in the truth, and today these souls are worshipping with God's people on the Sabbath day. These faithful Dorcas workers will no doubt be classified among those spoken of by our Lord when He said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." The motto they have chosen is, "All for Him," and their motive is not recognition, but service—not a reward for themselves, but a blessing to others.

I might mention some of the direct benefits which have come to our Dorcas work as a result of our Federation idea:

1. *A new spirit of comradeship and fellowship.* Our sisters take much courage from the experiences of others who are engaged in the same work, and thus receive new inspiration to press on.

2. *Exchange of ideas and plans.* The wise man says, "In the multitude of

counselors there is safety." The work grows faster when we can get the consensus of opinion of others who are engaged in the same work; therefore, a place where ideas and plans can be worked out and exchanged has brought a great blessing to our Dorcas work.

3. *Personal work.* As our sisters have received reports of societies in other churches, and have observed the results accruing from them, they have discovered that there is much more that can be done to help individuals personally when food is passed out and clothing is given to them.

4. *Safeguarding interests.* Specific work has been delegated to the Dorcas branch of the work for which the movement, as well as the Lord, holds them responsible. To find out how others are doing this work, and to learn from them how to safeguard these interests and direct these efforts in these particular channels, has also brought a blessing to the members.

5. *Organizing new societies.* As the reports have gone out to the field of the success of our Dorcas work as a result of this Federation, new interests have sprung up everywhere. Ministers, church officers, and lay sisters in our churches have received new courage to work on. Many new societies have been organized.

6. *Help to ministers.* These Federation meetings make it possible for ministers and conference secretaries to study the Dorcas program over the whole field at least four times a year. They can lay plans, make suggestions, encourage them, and in many ways strengthen the work carried on without spending too much time visiting local units and meeting with small groups.

7. *Publicity work.* As a result of these Dorcas Federation meetings, reports have appeared in the daily press, which give statistics of interest to those without. That, too, has helped us in our Dorcas work.

We have now ten such Federations in the Northern Union. New societies are springing up, and others are joining the Federation. City evangelists and district men have seen the value of this new organization, and are attending the meetings, giving counsel, and asking for such Federations to be organized in their districts.

In many of the small towns our Dorcas Societies are the only organizations that are doing any humanitarian work in the community. Public-school boards are reporting to us the needs of neglected pupils who cannot attend school for lack of clothing. Child-welfare organizations have reported cases to our societies, and we are taking care of them. Our Dorcas Federations are laying plans for larger soul-winning work through the right use of our literature. They have decided to give away no food or clothing without including some literature, to make no missionary visits without having prayer, and to leave no home without extending an invitation to the members of that home to attend the Sabbath school and church services. As a result of this, many of our sisters



are now giving Bible readings and holding cottage meetings.

I would like to make an appeal in behalf of these Dorcas women, and that is that we do not overload them with financial and other burdens which do not belong to them and which ought to be carried by other organizations, and by the men of the church. While they should be privileged to assist in some of these efforts, they should never be asked to shoulder the full load. Many times this has led to discouragement in their work.

This brings us to another very important and new branch of our church work, that of the Society of Missionary Men. Here, too, we see great possibilities if the societies are properly organized, directed, and encouraged. As a movement, we have lost much through the years by not harnessing up the man power in our churches. As a rule, our men members are greatly in the minority in number, and often feel lonesome and long for comradeship. We have felt for a long time that we should get these men together, help them to feel at home, and organize them for work. There are many things that men can do that are not done now, or that have to be done by conference workers or by overburdened church officers. Some of these things I might briefly mention:

1. *Christian fellowship.* The world is so cold, and many are growing lukewarm. How necessary it is that we get these men together for fellowship and comradeship, for the development of church leadership. Many of our men have no experience in speaking in public. They are backward about it, and are never invited to hold leading church offices.

2. *Church finances.* The problem of financing large interests and taking care of big problems of the church should lie in the hands of men and not women.

3. *Lay evangelism.* Men contacts make men converts. There are too few men working today, and therefore too few men won for Christ.

4. *Community work.* There is much to be done in a social way and in communities. There are the cause of Christian temperance and other needs to be sponsored.

5. *Church campaigns.* We need man power to conduct our campaigns and educational programs. We need the backing of strong men to help us in building up a stronger program of Christian education.

6. *Health and recreation.* Men should get together for recreation, for the building up of health.

We now have six such societies in our union. Some are weak, while others are strong. Our problem is that of leadership. We shall not make headway fast until we can develop leadership, but we believe there are better days ahead. We can see some definite results from these men's societies. A goodly number of men who formerly never attended Sabbath school or any other church services, are now meeting with us in our men's society and are getting interested in the truth. They like our men, and

enjoy associating with them. We have a large number of lay-preacher efforts carried on by our men. We have men's choral clubs and quartets that are now assisting our evangelists in public efforts. New projects are being launched by them to help our pastors and our church boards in repairing and making alterations in connection with church buildings. Our pastors tell us that these societies can be a great help to them in many ways.

In connection with these men's meetings, health lectures are being given, first-aid classes are being conducted, Medical Cadet Corps units are being organized, and other projects are being taken care of.

These societies afford a new source of strength to our younger men who follow the way of their heroes. There is nothing better we can do for these young men than to get them interested in this sort of work and let them associate with matured, well-balanced Christian men who can guide them in their experiences.

We are living in the closing days of God's work. Every talent should be thrown in. God will bless us when we place new confidence in our laymen, both men and women, and organize them for work. They will surprise us with their faithfulness in unstinted service. God bless our laymen.

## Lay Evangelism in the North Pacific Union

By E. L. Neff

**D**URING the last few years considerable attention has been given to training the laity in the North Pacific Union, that stronger work might be carried on by them in our churches. Every conference has held a laymen's institute during which this work has been given careful study. The different conferences report a number of cottage meetings being held and Bible studies being given by our lay people. The following are just a few experiences which show what can be done along this line.

Following a successful effort in one of our churches in which twenty-seven people had been baptized, the church members organized a Bible Service Training class with the definite purpose of making contacts and giving Bible studies among the people in the neighborhood of the church in which these meetings were held. As a result of this work, about one hundred families were found who requested Bible studies. The members have been giving studies and holding cottage meetings, and they expect ten to fifteen people to be baptized in the very near future. Others doubtless will be ready for baptism a little later. Sometimes we feel that when a successful effort has closed, and the evangelist leaves, there is not much that can be done, but this shows that it is good to follow up these efforts in a strong way.

In one of our churches a man who is very busy was giving Bible studies,

using one of the projectors that is furnished for this work. He was asked by the pastor of another church to present the pictures in his church. After this was done, a number of people expressed their great appreciation for the study on Daniel two.

In another one of our churches a businessman, who has used a projector in a very successful way in his own business, decided that he would turn its use to the winning of souls, as well as to the winning of dollars. He is planning definitely to begin some meetings in which he will present the truth to the people.

Another one of our lay brothers conducted a meeting in a hall in one of the cities, and as a result of the work a new church will soon be built in that place.

In still another church a lay brother has been conducting an effort in a hall, with an attendance of outsiders of about one hundred.

The Washington Conference also has been conducting a number of very successful efforts and cottage meetings. At one place they are conducting four cottage meetings, and they have at least thirty interested people. The attendance at these cottage meetings runs from ten up to as high as twenty-two unbelievers.

In another church some Bible studies were started by several of the sisters, and five or six have been baptized as a result of their work.

These reports could be duplicated in the other conferences. Our people are greatly encouraged by the results that are seen from the efforts that are being put forth.

As a result of conducting classes in the Upper Columbia Conference in the art of giving Bible studies, more than twenty-five efforts are being held, with fifty-two laymen preaching and helping.

The local elder of a small church in a town of 600 inhabitants held cottage meetings, assisted by two or three other members. At a recent home missionary convention held in that district, this brother was present and was accompanied by seven persons who had accepted this truth and become members of the church as a result of the Bible studies.

In another town one of our sisters held Bible studies twice a week with an interested group, and after four months' time three persons have already been baptized, and others are to be baptized before camp meeting.

In one of the large cities the pastor organized a Society of Missionary Men. They have their meeting as a society once a week. There they drill and go over the lecture that they are to give the following Sunday night. There are five lay efforts being conducted in this one pastor's district. Recently the pastor baptized eighteen persons who were won to the truth by the faithful work of the laymen. The efforts are still in progress, and there is every indication that many more individuals will take their stand.

An isolated sister started her literature program and then her Bible stud-

ies. She worked all alone for several months, and then requested the minister to come and examine the interested ones. Twelve have been baptized, and fifteen more will be baptized before camp meeting, as a result of this sister's work. A new church is now being built near her home, and it will be accepted into the sisterhood of churches at camp meeting this year. This all started from the convictions of a faithful sister who took the course in Bible evangelism, and then followed out the instructions given.

## Radio Work in Pacific Union Conference

By Glenn Calkins

**W**E are living in a saddened world, a world that is confused and perplexed, but nevertheless a world that is radio-minded. The air waves are being used today as never before in broadcasting all kinds of propaganda, both good and bad. Radio is one of the mysteries of the twentieth century. Like the air we breathe, it goes everywhere that human beings live. It knows no territorial boundaries.

The radio gospel message finds the honest in heart; it seeks out the backsliders; it appeals to people in all walks of life, many of whom would never find their way into one of our churches, tabernacles, or tent meetings. This is one of the speediest and most efficient methods of making known the third angel's message. We are all awakening to the startling fact that ere the work of God is finished, the radio will prove to be one of the most effectual methods of giving the advent message.

Nearly five years ago the Pacific Union Conference embarked upon the program of a union-wide broadcast. The local conferences in California joined with the union conference in starting this program. Our first hookup included nine California stations. We now broadcast over seventeen stations that cover all of California and Arizona.

Many are the times that our hearts have thrilled within us as we have received in the mail letters telling how souls were finding their way into light, and how those who had once been Seventh-day Adventists were again returning to their first love. We have learned to weep with those whose hearts were burdened and whose lives were filled with sadness. We have learned to sing and rejoice with those who, having found their way into the light, and having taken their position with God's remnant church, were rejoicing in the new-found hope.

In addition to the Voice of Prophecy radio programs, many local programs are being sponsored by our local conferences. We feel to encourage these local broadcasts, for we believe that the more Seventh-day Adventist radio preachers there are on the air, the greater will be the prestige of the third angel's message.

The Voice of Prophecy program has grown tremendously in popularity with Western radio listeners. According to the estimates of the Mutual Broadcasting System, the Voice of Prophecy has a listening audience of nearly 1,000,000. The possibilities are almost unbelievable, for within the radius of our present hookup more than 10,000,000 people are living.

There is an organization known as the Radio Listeners Association of America, with some 30,000 members stationed in all parts of the United States. The members of this association listen to the different broadcasts, and then by popular ballot select the most outstanding. They divide the broadcasts into different classifications, there being among others a religious classification. In 1940 the Voice of Prophecy received the award for being the best religious broadcast in North America. This is most gratifying and encouraging to us.

During the year 1940 nearly 23,000 personal letters were received in the offices of the Voice of Prophecy, and nearly 300,000 pieces of mail were sent out.

The cost of radio time, plus the cost of operating the office, salaries of the Voice of Prophecy company, including the King's Heralds, and the great abundance of literature that is sent through the mails, amounts to nearly \$50,000 a year. Last year the cash intake from those listening in amounted to \$38,000, and each month shows a decided increase over the former month. In fact, the increase in 1940 over 1939 was more than \$14,000.

The doctrines of the third angel's message are beautifully presented by Brother Richards, our broadcaster. All the truths that we as a people teach are plainly presented. The singing of the King's Heralds is a notable factor in winning approval for the broadcast.

Time will not permit me to give you the many interesting details of the operation of our radio work, but I do want to present the following letters, which are a sample of the hundreds upon hundreds of letters that are received each week:

"DEAR VOICE OF PROPHECY:

"I am a regular listener of your radio programs. You seem to teach the truth. I am desperately anxious to find the truth. I am the widow of a minister. My husband was a good man, but I believe he kept the wrong day. I often asked him before his death why we do not keep Saturday, the seventh day of the week, according to the fourth commandment, instead of Sunday, the first day of the week. His reply was that Christians do not keep Saturday now as a holy day of rest, that it was done away with, and that we keep Sunday in honor of our Lord's resurrection. This, however, did not convince me that he was right, and more and more I am convinced that the seventh day is the Sabbath. What do you think about it, Mr. Voice? I attended a church here in my town for ten years, but I was persecuted so bitterly for advocating my views on

the Sabbath question that I stopped going to church. I conducted studies in my home for a time with those who believe as I do, but I have gone as far as I can without the help of a student of the Scriptures. The need and the opposition are very great here. Can you send someone to help me? If I am absolutely sure that I am right, I am not afraid of their persecution. I do not know of a single person in this part of the country who keeps the seventh-day Sabbath. Please, will you advise me what to do?"

The following letter was written after the woman quoted above had received some printed sermons and a visit from two of the conference workers:

"DEAR VOICE OF PROPHECY:

"It is impossible to command words adequate to express my gratitude to you for the help which you have so freely given me. It is nothing less than hope in place of the despair that I have entertained for so long. I am carefully studying the lessons and the literature which your representatives gave me. They explained things to me that had puzzled me for years. I am overwhelmed by the wonder of it all. *I have kept the last four Sabbaths.* I want to in some way do my part to help out in the work. I own a small tract of land here, and would gladly donate a portion of it for work to be done in this community. My piano could be used, and I shall gladly do anything possible to help out. There are a number of people living here who believe as I do."

## Harvest Ingathering

By M. L. Rice

**I**T must be clear to all that any program of the church which provides upwards of one third of the money needed to finance a world-wide foreign-mission program, is of great importance. Such is the place which the Harvest Ingathering occupies in our denominational program.

For many years the Atlantic Union has stood in the forefront in this line of endeavor. The success that has attended the efforts of our people in this union has come as the result of well-planned and consecrated efforts. Our people have looked upon this campaign as a great denominational program. We have taken it seriously, and God has greatly blessed our humble efforts, almost beyond our expectations.

During the last five years the amount of Ingathering funds raised in the Atlantic Union makes a grand total of \$520,944.13. This more than one-half million dollars has been gathered in small coins, mostly nickels and dimes, which means that many contacts have been made. This in turn called for many workers. Except for a large and willing response on the part of our people, we could not have achieved the success that has been ours.

The spirit of the Atlantic Union toward the Ingathering work is reflected in the attitude shown by our

college. Atlantic Union College during the last five years has raised nearly \$13,000 in this special line of endeavor.

In the last campaign, in one local conference of approximately 4,000 members, about 1,700 members secured the Minute Man amount of \$12.07, or more. Several members secured from one hundred to three hundred fifty dollars. One woman, who is now eighty-three years old, has raised from seventy-five to one hundred dollars annually for several years. In this same local conference of sixty churches, twenty-five went beyond the Minute Man goal of \$12.07 per capita, and forty churches raised a per capita of \$10 or more. The goal of \$4,000 for this conference was reached by the time of the official closing date.

During each of the last two years we have inserted about 10,000 cards in the Ingathering magazines, offering to send free literature to any who would return the card. Hundreds of cards have been received. In one of our smaller conferences about 200 cards were returned from last year's campaign. The home missionary secretary in that conference recently wrote me as follows:

"I have just finished sending a series of twenty-four *Present Truth* to the first hundred names received. In response to the final questionnaire sent out, thirty have been returned to date, and they are still coming in. Of these thirty, twenty stated definitely that they were keeping the Sabbath. One has already been baptized, and another is ready for baptism. Of course the names have come in from all parts of the conference. I am sending the questionnaires to the district leaders, urging that they follow up this interest, and hope that the entire thirty will be brought in. We plan to start mailing literature to the second list of one hundred soon."

What has been reported from this conference is more or less true in all of our union.

In another conference the home missionary secretary reports, "We cannot set down the soul-winning features in cold facts as in dollars and cents. However, in several places the brethren report one or two souls won through the Ingathering. Scores of names of interested people have been reported, and are now being followed up with literature and Bible studies."

We believe that the Ingathering work can be made much more than a money-raising endeavor. It has long been called a "soul-winning campaign." We have found that by careful planning, the names of many interested ones can be secured. Experience has proved to us that if these interests are followed up with literature and missionary visits, some will embrace the message.

Aside from the large amount of money that is secured in the Ingathering work, the blessing that comes to our own people from actively engaging in some definite lines of missionary work is of great value. It warms our hearts, and strengthens our courage to go out into the field, meet

the people where they live, talk with them about the things of God, and endeavor to deepen their interest in the Christian life.

We have found that the more spiritual we can make this campaign, the more soul winning are its objectives, the more interest our people take in it, and consequently the more money we receive.

The singing-band method has proved of great value in our soliciting. The people love to hear the old hymns. Many of our Missionary Volunteer Societies and some of our churches raise most of their money by this method.

The territory in which we must work is small, but congested. This means that the same places must be worked by different solicitors. There are many disadvantages to this, but it is interesting to see the fine people who welcome us back year after year.

Our studied plan in the Atlantic Union is to find ways of making the Ingathering work contribute more to the building up of our local constituency. This can be done only as definitely interested people are followed up by literature and personal visits. It is refreshing to see here and there in our churches the faces of those whose first contact with this message was made by the Ingathering work. This is far more inspiring than the financial goals we reach.

### Evangelism in the Canadian Conference

By W. B. Ochs

THE Canadian Union Conference believes in evangelism. The various organizations in the union are doing their part with the meager funds they have to evangelize their respective territories. During the year 1940 many smaller efforts were held, and these proved quite successful.

One of our young men, who has just completed his internship, held an evangelistic effort in one of the smaller towns in the west—a town which is considered very hard to work in. As a result he won a fine company for the truth, and this was accomplished without any expense to the conference. The effort paid for itself.

Another worker in the far north of Alberta baptized 42 during the year, and this was done without any financial evangelistic budget.

Perhaps the outstanding effort of 1940 was the one held in the city of Hamilton, Ontario. The people of this city are not easily won, as they are very conservative. Forty-five were added to the church as the result of this effort.

During the present year many evangelistic efforts are being held. Not far from the border in Alberta, one of our workers held an effort about six miles from a small town, in a schoolhouse. Arrangements were made for an eight-night series. The interest was so tense that the eight-night series was extended to an eight-week series. At the time of this writing, the effort is still

in progress. A baptismal class has been formed, and a substantial number should be won to the truth. One of the interesting features of these meetings is given by the evangelist himself, who writes:

"One high light of these meetings was the fact that the looked-up-to Sunday school teacher and religious leader of that section of the country, prosperous financially, told me after the sermon that she wanted to make an announcement after my sermon on the following evening. After the next night's sermon was preached, I announced that this woman wished to make an announcement. This is what she said: 'I have an announcement to make. I have conducted the Sunday school here for a number of years. But I have learned that the seventh day is the Sabbath, and I will not be here Sunday to conduct the regular Sunday school, or any other Sunday school; for we read in the Bible that when we know what we should do and do it not, it puts us in a terrible way in the sight of God. I have learned the truth, and I shall live the truth.' There was a capacity audience on that occasion, and her admission of the truth before that audience has caused others to desire baptism. Thus a small beginning in a small country schoolhouse has blossomed out in the sunshine of God into a great victory for the truth."

Recently an effort was held in Kingston, Ontario, which is not only an educational, but also a military, center. During the process of the meetings, a certain woman accepted the truth. She was working at the time in a factory. She went to the foreman and asked if she might have the Sabbath off. After thinking it over for a while, he granted her permission to have the Sabbath off. But when Friday evening came and this woman was preparing to leave for home, he asked her to come to work on Sabbath morning. She told him that she could not come on the Sabbath. He informed her that she would be very sorry for the step she had taken. However, that night the church had a prayer meeting. The elder and those present had special prayer for the woman, for her work meant much to her, as she had a dependent child. She had faith in God.

When she went to the factory Monday morning, she wondered what might happen; but she was very happily surprised to learn from the foreman that the company had decided to keep her and raise her salary. The woman had not asked for a raise. She had worked there for six years, and had had only one raise before this time. She was the only woman to get a raise. After this experience she said, "I have only my heavenly Father to praise for that. He has promised to open the windows of heaven and pour out a blessing to those who are faithful to Him."

Another very successful effort is being held in the city of Toronto, a city of more than 630,000 inhabitants. Our evangelist started his meetings in one of the larger theaters. The attendance was very good. After several Sunday night meetings, he was informed that

he could not continue his effort in that place. We believe that the Lord led in this, for he was fortunate in securing a theater just a few blocks from the other one, and this was given him free, on condition that all Sunday night collections be used for war relief, with the exception of one collection each month, which could be used for the evangelistic expense. This shift proved to be a blessing to the cause. Many precious souls should be won to the truth through this effort.

The most providential opening that we have had in the Canadian Union Conference for many years is the one in the city of Vancouver. A certain man by the name of Glen Davies has a large auditorium and congregation. He was called to Los Angeles, and wondered what he might do to carry on his work in Vancouver. Clifford A. Reeves, from London, who has been borrowed for the duration of the war, was asked by Mr. Davies to take charge for five weeks. During these five weeks a great interest was aroused in the city. The auditorium was packed every Sunday night.

At the close of the five weeks, Elder Reeves transferred his meetings to a theater. The very first night more than 2,200 were present. A newspaper reporter stated that more than a thousand were turned away because of lack of room. The second Sunday night the attendance was so great that after talk-

ing to a packed theater, Elder Reeves addressed an overflow meeting of some hundreds of people in another hall. Week-night meetings that are held in a hall are also well attended, as many as 1,300 being present; and it has been necessary to run a double shift for the week-night meetings. This is a most unusual thing for our work in Canada. The collections have been unusually good—some Sunday nights the offering amounts to more than \$200. More than 2,000 names have been gathered, and Elder Reeves and his collaborators are busy, not only with the public meetings, but in house-to-house work.

As one reviews the way in which this opening came to us, he cannot help believing that it was providential. We are confident that from this effort many will find their way into the truth of God.

Many other efforts might be mentioned, but lack of time will not permit us to do this. We are not satisfied with what has been accomplished in the past, but are striving, with the help of God, to do greater things in the future. As He leads, we shall follow in stronger and better evangelistic efforts.

A further selection by the colored choir was rendered at the close of the service.

The benediction was offered by I. H. Evans.

## Spiritual Gains Despite Great Obstacles

### An Afternoon With Central European Division, Section II

May 28, 1941, 3:30 P.M.

OPENING SONG: "The Church Hymnal," No. 448, "Far and Near the Fields Are Teeming."

T. J. Michael, secretary of the Central European Division, Section II, led in prayer.

Mrs. H. L. Rudy, wife of the president of the Central European Division, Section II, brought us a message in song. (From "The Church Hymnal," No. 348, "In the Heart of Jesus.")

L. H. CHRISTIAN: Only once in our history have we had to operate our Central European Division in two sections. I think everyone who listened to the excellent report from Section II this morning will agree that this arrangement has been a great blessing. This afternoon is to be devoted to a report from the Central European Division, Section II, by H. L. Rudy, president of that division.

H. L. RUDY: I am very happy that we have on the platform a group of men who have given a great deal of their time and experience to the field that I have the privilege of representing this afternoon.

I think first of all that we shall ask G. W. Schubert to stand. Elder Schubert was president of the Central European Division before it was divided into two sections. Elder Schubert is a veteran in the work of Europe. He has traveled through all the fields which we represent, and we

remember his services over there with a great deal of gratitude and pleasure.

We are happy to have one of our missionaries from Tanganyika with us. Will Hans Kotz please stand? Brother Kotz is just a bit embarrassed. When we asked him to come up onto the platform with us, he said, "How can I belong to two divisions? The brethren in Africa had me last night." Well, we had Tanganyika until December 31, 1940. He has come to us as a historical fact. He was with the Africans last night as a prophetic fact.

First of all I want to bring you the greetings of our 11,000 believers in the division. During recent months and weeks, as preparations were made for this session of the General Conference, we have received numerous letters from the various fields. In all these communications we have been asked to pass on the greetings of many church and fellow workers to this session today.

Since 1937 the officers of Section II have been able to visit all the fields—some of them a number of times. Now that is very noteworthy. Some of these fields had not been visited for a long time. I remember that when I first went to Athens, Greece, and met our workers there the first time, they were thrilled to think that someone from over here actually received permission to land on Greek

soil and to meet with our church members. The same was true of Turkey and some of the other countries that had not been visited for some time.

Since 1939, after the outbreak of the war, the officers of the division have not been able to travel in the countries of Europe. This fact, however, has not necessarily resulted in a standstill of God's work in the various fields. On the contrary, we have been able to supply much help which could come only from Washington in a time like this. We have been able to maintain regular contacts with all of our outlying fields. This would have been impossible had the headquarters of this division been somewhere in Europe. Since we could work from Washington, these contacts could be maintained with all the fields. We have been able to supply financial support to all of our missionaries. We have also, under God, been able to recruit eleven missionary families to go forth into these fields where workers have been so scarce.

A country over in the Balkans four years ago passed a series of decrees forbidding all activities of our denomination. More than that, these decrees laid the foundation for the confiscation of all our property. Our churches were closed and sealed, and it seemed for a while as though we would not be able to carry on for some time, but the Lord gave us deliverance. He gave us entrance to the very sponsors of these decrees. As we approached the minister of cults or religions, he told us very openly and frankly that he was not responsible for those decrees. He referred us to the archbishop of the state church, and added, "If you can convert this man, then I am willing to withdraw the decrees."

Now, I don't know how many of you have ever tried to convert an archbishop of one of the great Eastern churches. That is a herculean task. But the Lord opened the way, and without knowing it, this archbishop actually invited the representative of our people to a great feast. After that occasion and after our representative had made his statement, the archbishop invited him to his private office and there discovered that he was the religious-liberty representative of the Seventh-day Adventists. But before this representative left the office of the archbishop, he had a written statement signed by the archbishop himself which enabled us to go to the minister of religions, and thus opened the way for him to have these decrees withdrawn. The decrees were withdrawn, and since that time, during these four years, we have been able to carry on a strong work in that particular country.

In another land, also in the Balkans, we were suddenly informed that our churches throughout the entire country were closed. We were forbidden to publish our Sabbath school lessons, and our ministers were forbidden to travel from town to town. They were also prohibited from giving Bible studies in the homes of the people. In fact, these decrees, it appeared,



EWING GALLOWAY

A Road Scene Near Kingston, Jamaica, With a Big Ceiba (Cotton Silk) Tree at the Right

would close our work entirely in that country. But here, too, the Lord in a marvelous manner opened the doors.

There is another statement in the Spirit of prophecy that has come to our attention many times in recent years and months. We find it in "Prophets and Kings," page 513. It reads thus:

"Satan with all the hosts of evil cannot destroy the weakest of God's saints. Angels that excel in strength will protect them, and in their behalf Jehovah will reveal Himself as a 'God of gods,' able to save to the uttermost those who have put their trust in Him."

Many, many times we have seen how God has actually saved to the uttermost those who have put their trust in Him.

As one of our brethren in Eastern Europe embraced this faith with his entire family, he was led into great persecution. He was the railway stationmaster of one of the important railway junctions of the country. When he refused to labor on the Sabbath, immediately some of the enemies of the truth began to work against him. Finally he decided to send his children to one of our training schools. When he did that, the people pronounced him crazy, and they actually found a doctor who was willing to report to the government authorities that he had lost his mind, and that he should be placed in a hospital for the insane.

About a week after he went to the asylum, there was a great explosion in one of the warehouses connected with that railway junction. A week later, about \$2,000 in money was stolen out of the safe. Then a little time after that, someone stole a large amount of provisions that had been stored in one of the warehouses. It just seemed as though that station was having more trouble than it could en-

dure. Finally the railway authorities said, "As long as this other man was with us, whether he is crazy or not, we never had any such thing happen to us." They found a doctor who went over to the asylum, examined the man, and this time pronounced him sane. They returned him to his job. He has been carrying on in that place since that time. That experience occurred a number of years ago, and since then God has greatly blessed him and his family.

Another one of our workers in one of the eastern countries of Europe, was preaching to a large number of people. The enemy started to work against him. On one Sunday about 700 people formed a mob to take his life. He was all alone with his wife in that city. He had no worker to assist him; and there was not another Seventh-day Adventist near. We had tried without success for more than twelve years to establish a church in that city. And now this mob had formed. It seemed as if we would have to withdraw again. But instantly 300 men—we don't know where they came from; they just seemed to appear from the mob itself—rushed in ahead of the mob, formed a guard, and stood by our brother and protected him. For a number of days they even formed a guard to stand around the house in which he lived. God heard prayer. He protected His children. In three months' time after this experience we organized a church of 35 believers in that city.

In another country we arrived one Sabbath morning, to be greeted by one of our missionaries. He said, "Brethren, you must not come to the services today. Our work has been closed by decree, and we are meeting in secret. Our Sabbath schools are meeting in little chambers, little rooms that they can find away up in the uppermost stories of buildings." "Well," we

said, "we have come a long way to see our believers, and this is the Sabbath we will see them." And we did. Those believers were gathered together behind locked doors. They were terribly frightened when we appeared, but when they saw that we were their brethren, they were happy.

We found that we had a great enemy in that city. This man, a Christian, who had lived in that country for many years, had determined that Seventh-day Adventists should not be permitted to carry on their work. We tried for months to dissuade him from his purpose, but all persuasion seemed to be in vain. Finally the church said, "We know that God has promised that He will save His people." That church called a prayer meeting. They called three days of fasting and prayer, and at the close of the three-day period this man telephoned to the leader of our field. He said, "Something is taking place—I don't know what it is. I haven't slept for three nights; I have no rest and freedom. I thought of what might be wrong, and I thought of you Seventh-day Adventists. Won't you come over here and tell me something about your religion?"

Our missionary went over and studied the truth with this man. Finally he said, "What a fool I have been! How misinformed I have been about your work! From now on I am going to use my influence to have your work restored in this country." A few weeks after that we were meeting in our regular meeting place again.

Just another illustration that shows how God in a marvelous way stands by His children. Over in eastern Hungary we had a most impressive service one Sabbath. A young man was ordained to the gospel ministry. After the ordination, as the ministers came forward to welcome this brother to the ministry, an elderly gentleman, a man over seventy years of age, well dressed, of aristocratic bearing, came forward, leaning on a cane. He made his way to the platform, walked over to the young man who had been ordained, put his arms around him, and said, "Brother, I, too, want to welcome you to the ministry of the Seventh-day Adventist Church." We were astonished to find a man of the world doing something like that. Then he turned to the congregation, and said, "I am a member of a large social committee of the country, and I have influence in a number of cities, especially in the eastern part of the country. I did not know anything about Seventh-day Adventists until I came to this city." Then he told this story.

He was walking down the street one day in that same city when an automobile struck him. The next thing he knew he was in a hospital. As he awakened, he looked about in the room and saw opposite him a vase of beautiful flowers, and to those flowers a little note was attached. He reached for that note, and found that it bore the name of one of our sisters, the leader of the Welfare Society in that city. The Welfare Society had sent him this little bouquet when they heard of the accident. A few days afterward the



doctor came to this man and said, "Brother, we want to ask you whether you would like to have us call for a priest." The man knew what that meant. He was not expected to live. He turned to the nurse, and said, "Nurse, I don't want to see a priest. I want you to go and see if the woman who sent the bouquet of flowers can recommend to me a minister of her church. She must belong to some church."

The young brother who had been ordained that day was called to the bedside of the sick man. There they prayed. God heard the prayer. Two weeks later that man was baptized. At the time of the baptism he was just able to be up and about. As he told of his experience, he turned to the congregation and said, "I am an old man of seventy years, but the days that I have left I want to dedicate to helping the Seventh-day Adventists gain liberties in my own land. As I go back to my own city I am going to see to it that you people have permission to send a minister and to preach your message in my city." By the way, we had tried for twenty-seven years to preach the message in that very city, and every time we had sent a minister in there, he was driven out. Two weeks later we received from this man the word to send a minister. This same young man went over, and in less than six months had raised up a church in that city. Thus, in the eastern part of Hungary, where our churches had been closed since 1918, a great interest sprang up, and the work of God was resumed.

I was in one country after it was occupied by an enemy nation. The very day I arrived in the city, a great number of national police were called in to round up all undesirables. In the space of about four square blocks they rounded up more than 300 people. Two of our ministers were caught in that roundup, but they escaped through a narrow alley about twenty feet away. Two hundred men and some women were seized in that group. They were lined up against the wall, and that was their end. But God still takes care of His children. These two ministers, as I met them in that city that night—one of them was a former student in one of our schools—said with tears rolling down their cheeks, "Oh, I might not have been here today." When the arrows of God's wrath strike through the hearts of His enemies, the people of God will be safe in His hands.

This morning I received a letter—somehow it seems providential that it should arrive today—a letter from George Keough, superintendent of the Arabic Union Mission. He writes: "We shall pray for you [speaking of this session] and for the brethren in session, that you may have a large measure of the Holy Spirit to guide you and inspire you in your plans to finish the task which has been committed to this people."

There has come a new day in the Near Eastern lands. To the missionary the far-reaching changes and developments in the Moslem world present the long-hoped-for opportunity for

entrance with the gospel of Jesus Christ. Hitherto the missionary forces, like the priest and the Levite in our Lord's parable, moved around on the "other side" of the Moslem soul. Today they are placed in the happy position of approaching the Mohammedan mind and heart directly. The doors of the gospel are opening in this almost impenetrable world, and the divine Commander bids His faithful messengers to "go through" and enter with the light and the life of the gospel. An offensive for Christ is due in the Moslem lands.

So far missionary effort has been on the defensive, somehow trying to explain its existence. Dear friends, the disruptions, the revolutionary changes, in that part of the world have thrown wide open the soul of the Moslem today, and we are prepared to go right straight to the heart of that man and teach Christ. We need not go round the danger. One of the reasons that we have not been more successful in those lands in the past is that we have not taken the message directly to the heart of the people.

I am glad to report that in recent months we have been able to recruit a number of missionaries to go out into those lands. You have all heard of the "Zamzam," the boat that carried so many missionary families. We had three families on that boat, T. J. Jenkins and his family, Mr. and Mrs. Stanley Johnson, and James Russell and his family. Word has come to us that all these families are safe somewhere down in the southern part of France.

I recall my last little visit with one of these missionaries. As they were getting ready to leave for the mission field—we had held them for over a year, thinking that somehow a more opportune time would come when we could get a proper kind of sailing—just as we were telling them good-by, one of them said to me, "Why, I cannot wait until I get over there into Palestine to preach this message." They did not reach their destination. God has somehow seen fit to let this catastrophe happen, but I believe that, even though these men and women are somehow detained for the present, when the moment comes for them to be released, they will want to go forward as soon as possible to their appointed fields of labor.

We had three other families on the mission boat "El Nil," that sailed just before this council—Dr. L. P. Foster and his wife, A. G. Rodgers and his family from England, and Floyd E. Hills and his family. I like to think of these missionaries as being on their way, although we have had to detain them at Trinidad and have them go by another route. I believe that they, too, will not want to stop, but will want to go right on to their fields of labor.

A recent observer of religious trends in Moslem lands states:

"To the surprise of many of us, evangelistic work is more and more welcome as the institutional work of the missions is courteously but forcibly eliminated" in some Moslem countries.

Yes, those Near Eastern peoples are very courteous, but they know what they are after. Missions during recent decades have tried to build up institutions, and I believe in them. We must have them. They have their place. But now, as enlightenment has reached those countries, they are establishing their own institutions for their own cultural development, and the missionary is directed to preach the gospel of Jesus Christ to them. I think we ought to take advantage of that opportunity and launch out in a great offensive for Christ in those Moslem lands, such as we have never before attempted.

I want to bring you a word that has come to us from old Persia, another one of the lands of the Bible. We have some very faithful missionaries in Persia. Brother and Sister Hessel, stationed in the capital of the country, are doing a fine work for God. Dr. H. Hargreaves, a British physician, has labored in Persia for fourteen or fifteen years. He loves the Persian people, and they love him. Dr. A. Arzoo, an Armenian, is carrying on a small hospital in the city of Sultana-bad. Doctor Hargreaves is now conducting an eye clinic in the city of Tabriz. There is a great deal of blindness in those Near Eastern lands, as some of you who have traveled there well know. Doctor Hargreaves is specializing in this affection, and in recent correspondence he passes on some very interesting items of information.

In one letter he says, "It may interest you to know that not long ago  
(Continued on page 96)

## THE ADVENT SABBATH REVIEW AND HERALD

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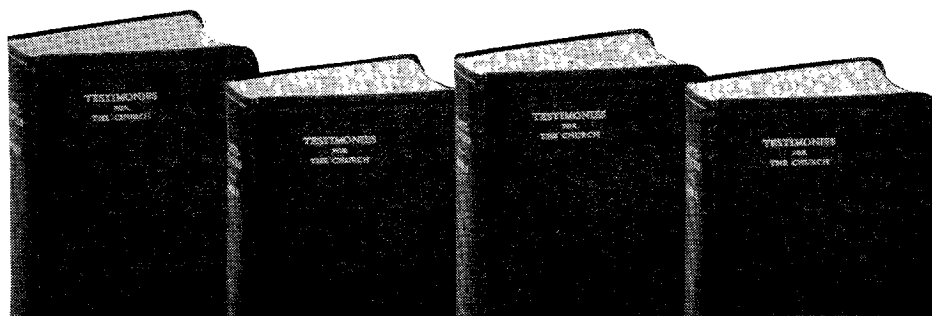
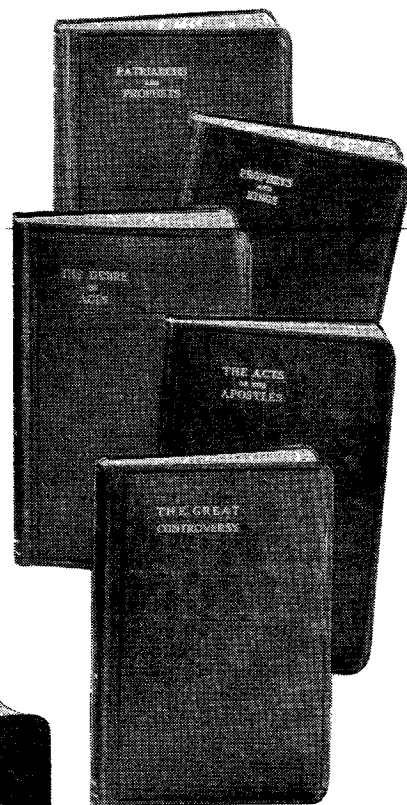
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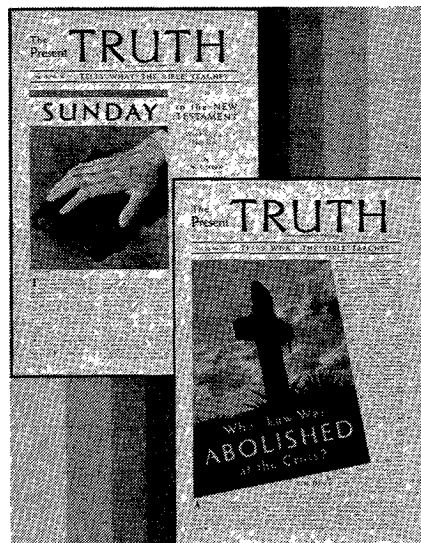
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FOR JUNE

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Many of those who go to church on the first day of the week have no very accurate idea of how little the Bible has to say about Sunday, and they would be surprised to learn that nowhere in the Bible is Sunday observance commanded, nor its virtue implied. When confronted with the facts, those who are sincere want to know how the change of the Sabbath was brought about.

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## Spiritual Gains Despite Great Obstacles

(Continued from page 93)

two patients came to my clinic from Southwest Kurdistan." Notice that—Kurdistan, where we have had no entrance with this work before. They "inquired particularly as to the reason for the notice over my door, which states that we are closed on Sabbath except by appointment. On learning of our Sabbathkeeping, they informed me that in Kurdistan such Sabbathkeeping Christians are to be found." We don't know how they got there, but here the people of the world come and tell us that they are there. "I have never heard," the doctor continues, "of such before, but as opportunity offers, I hope to pay a visit to that district and see them. No doubt God has reserved to Himself a people in the fastnesses of Kurdistan."

Then he reports of a Moslem native. He says, "My own work here in the clinic goes on as usual, patients coming from many districts for consultations and operations. A recent case was a Moslem woman who had been blind for some ten years, but who now is able to get about by herself. Another was a Moslem official, in the customs service, from whom I removed a cataract to his entire satisfaction. According to our custom, we prayed with him before the operation. He contrasted our methods with those of other oculists, both Moslem and Christian, and also related that he had placed himself in our care because he had dreamed that he had come to our clinic and had returned to his home cured." So the story of our work is growing in those ancient lands of the Bible.

Now let us turn again to Egypt. We received a letter from Cairo just a few days ago. It was written in January of this year. It takes a long time for some of this mail to come through. E. L. Branson, the writer, who is the superintendent of the Egyptian Mission, writes: "We work along almost as usual, but there are not many of us. We have unlimited calls, but alone I can only try to hold together what we have. Of course we are greatly encouraged by the fact that 56 were baptized during the year."

Ah, dear friends, 56 baptisms in one of those dark cities in Egyptian darkness itself in a time like this, thrills our hearts just as do those good reports that come from the heart of Africa. Some of this stony ground is a little harder to work than some of the other fields. It has taken years, as I reported here before, even to raise up a church. I think it took twelve years to bring one of our churches in Upper Egypt to the place where they could organize as a company. And to think that now there in Egypt itself, the very heart of Egypt, we are able to baptize—one man alone trying to work along with his administrative responsibilities—some three-score people in one year! Of course the church members are helping.

Brother Branson writes that the church is right behind him.

Another great advance in this field is the founding of a college to train the youth of the Arabic Union. In the fall of 1939 we opened a training school, the Beyrouth College, located in the city of Beyrouth. That school has filled a great need in these countries. When the war came, we had to find some emergency way of conducting our school. We were not able to carry on at Beyrouth, since the borders were closed against the students. So we moved the school over into Transjordan, loaded up the furniture, and the students went across the Jordan over into the old land of Moab. And there during the last year G. A. Keough, together with Brother Kirk, who went out recently from the Upper Columbia Conference, and some other teachers have been carrying on a strong educational work for the youth of these countries. Brother Keough writes us that they are closing a very successful school year, and that they send greetings to the General Conference now in session.

I hold in my hand a picture of our school up in Mosul, in the northern part of Mesopotamia. H. G. Rutherford, who went out there from the Arizona Conference recently, is conducting a very strong work, and while the bombs are falling right there in Mosul, right around him, he is carrying on the work, as far as we know.

He writes: "Today our hearts are thrilled at the successes recorded the world around. These are evidences that in some places it is now the harvesttime, and just as oats ripen before the wheat, and even wheat is not harvested in all places at the same time, so it may be that in God's great vineyard, soon, very soon, the Master Reaper will visit this corner and give His special attention to His own needs." And then he adds, "We are glad that Brethren Jenkins, Johnson, and Rodgers are here with us." That was written before the "Zamzam" went down. And so he was hoping for those workers to arrive, and already planning for them. But now another delay has come. Somehow that opens our hearts. We cannot express the grief that comes to us when we see these delays occurring, while the Spirit of God is stirring up men's hearts and making them ready to receive the truth. I believe that as we pray earnestly and hold the cause of peace before the throne of glory and go forward in faith, God will yet open the way, and His work will go forward and be gloriously finished.

L. H. CHRISTIAN: Surely our people will read with great profit the excellent experiences and reports which have stirred our hearts today.

CLOSING HYMN: "The Church Hymnal," No. 585, "The Lord Is Our Rock."  
BENEDICTION: G. W. Schubert.

## Here and There in the Conference

By CARLYLE B. HAYNES

THE proceedings of business sessions and evening meetings are often punctuated by the momentary glare of a flash bulb as the newspaper photographer takes another picture. The San Francisco papers are giving an unusual amount of space, not only to the proceedings of the Conference, but to pictures of various groups—officials, singers, veterans, overseas delegates, children, and others. Two of the most extensively circulated papers on the Pacific Coast have printed four pages each of pictures and comments in one day's issue. These papers, it is observed, are meeting with a ready sale in the corridors of the Auditorium.

The June issue of the monthly magazine, the *Coronet*, now on sale on the newsstands throughout the country, carries a friendly article on "Non-combatant Cadets," dealing with the Medical Cadet training being given Seventh-day Adventist men of draft age in our various conferences. The attention of the delegates and visitors has been directed to this particular article, which commends Adventists for their farseeing sagacity. The article says:

"Seven years ago a group of young men who will never shoulder arms began to prepare for a second World War, which they believed inevitable.

They are the members of the Seventh-day Adventist Church, whose religion prohibits the taking of human life under any circumstances. While others who will not bear arms are still debating what sort of substitute service they can perform, the Adventists are giving medical instruction to approximately 6,000 men. . . .

"Their training program was inaugurated during the winter of 1934-1935, at Union College, an Adventist institution in Lincoln, Nebraska, by Dr. Everett Dick, a reserve officer on the staff. Today it has grown to include eighty-five such training centers! While the work is not officially sponsored by the Army, it has the approval of the Surgeon General's office, and regular Army officers do sometimes assist."

Four great vases of glorious pink gladioli decorate the front of the great platform in the arena. These are flanked by numerous potted palms.

The great chorus choir of considerably more than 100 voices under the leadership of George W. Greer, of Washington Missionary College, is doing some fine singing. The singers give every evidence of having sung together for years, instead of only a few hours.