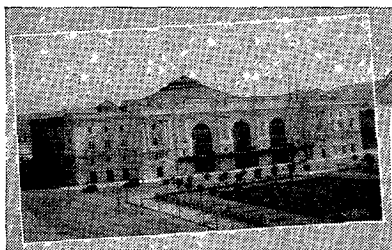


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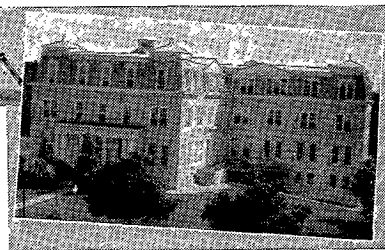
SABBATH

REVIEW AND HERALD

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



Telephone News



Tuesday, June 3

By CARLYLE B. HAYNES

THERE are days when Conference proceedings seem to drag and chariot wheels drive heavily. This was one of them. Perhaps it was the reporter. He does not wax enthusiastic over reams of statistics, and this has been a day when figures and more figures kept constantly recurring. And when they do, it is inevitable that it is not only the reporter's interest that wanes.

Heavy going as things have been, however, there have been bright spots in the unvarying impression made by figures, reports, and more figures—that the steady advance of “this gospel of the kingdom” into all the world regardless of all obstacles has not been interrupted. This was the underlying meaning of all that came before us. When they relate to the progress of the advent movement, figures are never really dry in the last analysis.

Treasurer's report, auditor's statements, membership figures, statistics of growth, percentage relationships, one after the other, were brought before us in the business session. Recommendations which changed the General Conference working policy regarding financial support in mission fields, revision of the furlough policy, and recommendations

on finances were also features in the meeting.

Boards of trustees of four legal associations: the General Conference Corporation, the General Conference Association, the North American Association, and Broadview College and Theological Seminary Association, were elected and their financial reports presented.

The reportorial day began with the meeting Monday night, June 2, when the Inter-American Division made its report through its president, G. A. Roberts. From this division 37,607 church members, from their five unions and 28 local fields, sent greetings to the General Conference. The Sabbath school membership of this division has grown so that today it exceeds 60,000 in number.

The business session of Tuesday

morning was featured by the report of the Press Bureau, which paid tribute to its former secretary, the late Walter L. Burgan. This was followed by the meeting of the legal associations and their reports.

Recommendations from the Plans Committee regarding divisional councils and religious liberty were brought in and acted upon favorably.

In the Tuesday afternoon business session, S. Ogura, superintendent of the Japanese Union, gave a deeply moving report of the developments in the territory of his union. He told something of his own experience and spoke of the favorable prospects before our work in Japan.

Brother Ogura was followed by C. S. Longacre, who gave a vigorous address on temperance in which he pointed out the dangers before the American people and the appalling growth of the liquor traffic in America. This really lived things up a lot.

Not being able to get a sufficient amount of news out of the regular meetings of the Conference, I turned to some of the departmental meetings and learned of a really stimulating session in the Medical Department. Here there was an enlightening discussion of the possibilities of visual education in bringing our health message to the attention of the world. E. Toral Seat, Dr. G. K. Abbott, Dr. Merlin Neff, and F. D. Nichol discussed their



W. E. Nelson Hands Doctor Cropp a General Conference Check for One Thousand Dollars, for the Work of the American Bible Society

J. L. McElhany Gives a Brotherly Greeting to Dr. Frederick W. Cropp, Secretary of the American Bible Society



health literature and charts, still-films, movies, and leaflets for health talks.

One striking feature of this meeting was that whereas all agreed we have a message of health to take to the world, we also have a very fundamental task in educating our own members along health lines.

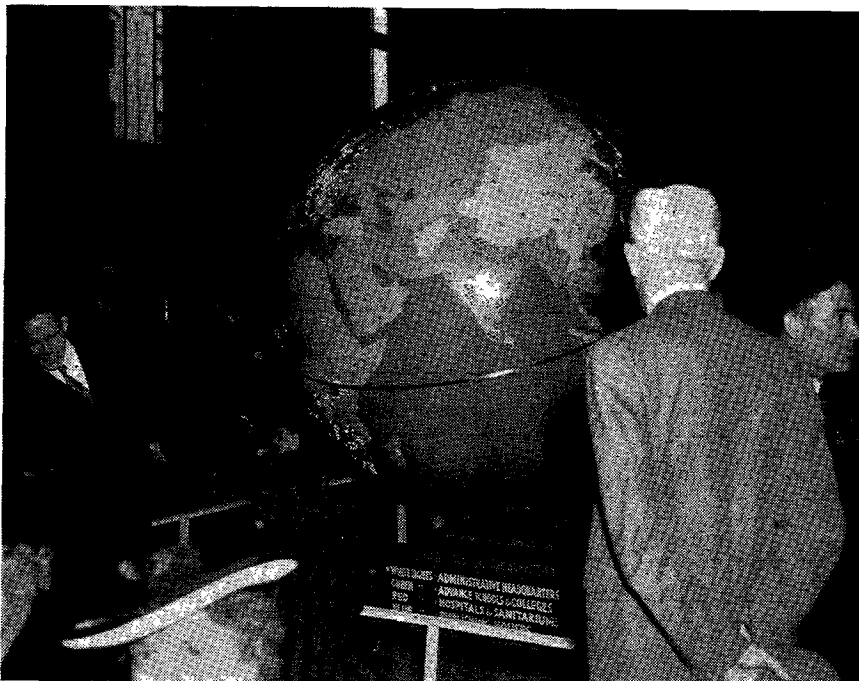
Elder Nichol reported that a recent investigation had disclosed the fact that the monthly average of readers of our magazine, *Life and Health*, in the homes and in doctors' offices, has reached the large total of 1,800,000.

In this meeting health work in our elementary schools came in for discussion, and the methods used to carry forward this work were described. Our boys and girls in intermediate schools are keeping up their health habits.

To this Medical Department meeting, Miss Gertrude Green, of China, brought a report of the medical work in that great division. She told how they had been disturbed by evacuation orders, so that many times our hospitals and clinics have had to close down; but just as quickly as possible, they have opened again. In the Yen-cheng Sanitarium-Hospital their great problem is overcrowding. Forty or fifty patients have to be turned away every day. The hospital accommodates sixty patients, but they never have less than one hundred twenty there now. The dining rooms and classrooms have been taken away from the nurses to be made into wards. The basement and the cellar are used for wards. They have about fifteen patients in one small cellar room.

On one round which Miss Green made, she found a wooden bed placed in the coalbin. The patient there had been told that he could not come to the hospital because there was not enough room, but his home was six days' journey away, and he was determined to stay, even if it was in the coalbin.

A waiting line forms outside the sanitarium, and when they see a patient leave the hospital, they come in politely and declare that they know



As With Former General Conference Sessions Held in San Francisco, so Also With This One, the Larkin Hall Is Dominated by a Large Revolving Globe Which Shows the Activities of the Denomination Around the World

there is a room, or at least a vacant bed, for they have seen a patient leaving. Miss Green told of the diseases which they have had to treat—cholera, relapsing fever, typhoid, stricture of the esophagus, which is a result of the Chinese custom of drinking their water boiling hot, and eye diseases of every kind and shape.

And so the day wore itself away, just one of those days half way between the beginning and the end of the Conference. Tomorrow, no doubt, will see an acceleration of pace, with resolutions beginning to pour in demanding the close attention of delegates. And then the pace will grow swifter as we draw nearer the end of the session, with changes of personnel from the Distribution of Labor Committee. And Friday night the great crowd will be here again for the final Sabbath meeting.

requested me, the general secretary of the society, to give the report of the work which the society is doing.

[The report is printed on page 156.]

L. H. CHRISTIAN: This outstanding report and statement is certainly a mighty challenge to the church of Christ to do more to help and save our youth and fellow men.

The church of Christ has no more important work than to build good homes in which our children may be trained and prepared for the days before us. The next report is from the Home Commission. It will be brought to us by A. W. Spalding, secretary of the Commission.

[The Home Commission secretary's report appears on page 158.]

L. H. CHRISTIAN: We have certainly been deeply interested in this report from Brother Spalding. His warm-hearted understanding of youth problems and his love for children have inspired many of us, I know, to put forth greater efforts for our young people.

The Committee on Plans is ready at this time to bring in a partial report. W. G. Turner is chairman of the Committee.

W. G. TURNER: Brother Chairman, the Committee will submit the resolution of gratitude and dedication to the Lord in view of His goodness to us.

Expression of Gratitude and Dedication

We, the delegates assembled in the forty-fourth session of the General Conference, at San Francisco, California, thank our heavenly Father for His divine leadership and manifest care over His people during the last five years.

During this period unprecedented events have taken place, and world

Proceedings of the General Conference

Ninth Meeting

June 2, 1941, 10 A. M.

CHAIRMAN: L. H. Christian.

OPENING HYMN: "O Worship the King," No. 75 in "The Church Hymnal."

Prayer by G. W. Wells.

A trio composed of Mrs. I. M. Evans and her daughters, Dorothy and Mary Lou, sang, "Is Your All on the Altar of Sacrifice Laid?"

L. H. CHRISTIAN: We who live in the United States need to become better acquainted with the division which is our nearest neighbor. We have watched with deep interest the really

marvelous progress that has been made in the Inter-American Division in recent years, and we shall be glad this morning, I know, to hear the statistical report to be brought to us by G. A. Roberts, president of the Inter-American Division.

[The Inter-American Division president's report appears on page 155.]

L. H. CHRISTIAN: That is certainly a very encouraging report. The next matter to come before us in the report of the American Temperance Society. The report will be brought to us by C. S. Longacre.

C. S. LONGACRE: I. H. Evans, chairman of the American Temperance Society of Seventh-day Adventists, has

conditions have impressed God's people with a deepening consciousness that the coming of the Lord is near.

Wars have wrought havoc with many nations. The ways of travel have been restricted and the dangers of travel greatly multiplied.

Confusion has visited many of the countries throughout the world; yet the last five years have been most fruitful for the cause of God.

While some doors have been closed, others have been flung wide open, and our workers have found access to great areas of virgin territory. In this new soil the seeds have been sown and are producing much fruitage in souls won.

Financial prosperity has attended every branch of our work. God's people have maintained their liberality in giving of means for the advance and growth of the work. While an intense national spirit sweeps through the nations, destroying the fellowship which should prevail among them, it is gratifying to find the Spirit of God binding the hearts of all advent believers closer together in the bond of Christian unity.

All these mercies have been made possible wholly as a result of the rich blessing of God upon us.

We therefore take this opportunity of rendering to God our sincere and grateful thanks, and wholeheartedly we dedicate ourselves to His service in the finishing of the work.

Brother Chairman, I move the adoption of this resolution.

W. G. TURNER: I second the motion.

L. H. CHRISTIAN: You have heard this resolution, and you have heard the motion. Are there any remarks concerning this resolution of gratitude to God?

The question is called. Would it not be appropriate for us to adopt this resolution by standing and singing the doxology? Those who favor this resolution will kindly stand.

[The congregation stood and sang the doxology.]

L. H. CHRISTIAN: I understand that the Committee on Constitution has a

report. We shall ask the secretary to read it.

A. W. CORMACK: The resolution, Brother Chairman, from the Committee on Constitution reads as follows:

We recommend, That the last clause of Article VI, Section 2, of the Constitution, which provides for membership of the Executive Committee, and which reads, "and other persons not to exceed fifteen in number," be changed to read, "and other persons not to exceed twenty in number."

Brother Chairman, I move the adoption of this resolution.

G. W. WELLS: I second the motion.

L. H. CHRISTIAN: It is moved and seconded that this change be made in the Constitution. Are there any explanations or questions? Does Brother Branson, the chairman, have anything to say?

W. H. BRANSON: The thought is, Brother Chairman, that we ought to have provision in the Constitution for a little larger number of elective members on the General Conference Committee. Most of the members of the Executive Committee are members ex-officio; and as the Constitution now stands, only fifteen can be added as elective members.

There are, however, workers who are not included as ex-officio members of the General Conference Committee, including veteran workers, who because of the valuable counsel they are able to contribute, might be added to the Committee from time to time if the provision for elective members were enlarged.

L. H. CHRISTIAN: This change is certainly in keeping with the general policy of widening our circle of counselors. Are there any other remarks or questions on this motion? If not, those who favor this change in the Constitution will kindly manifest it by the uplifted hand.

The motion was duly carried.

L. H. CHRISTIAN: There is some very important material, reports and resolutions, to be distributed now.

While distribution is being made,

may I make a suggestion concerning these resolutions that are distributed from time to time? They come to us from the standing committees, and some of them of a special nature come from a large group of home and foreign officers. I think it would be well if we not only read them when we get them, but it would be very helpful to keep them, so that when they are considered in the meeting we may follow carefully the presentation and discussion. It is always understood that all delegates are entitled to speak to any of these resolutions. You will notice that provision has been made for microphones here and there in the arena, so that others aside from those here on the platform may ask questions or contribute to the discussion.

L. V. FINSTER: In closing this session let us sing No. 624, "Throw Out the Life Line."

C. P. Crager pronounced the benediction.

L. H. CHRISTIAN, *Chairman*.

A. W. CORMACK, *Secretary*.

THROUGH the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.—"Steps to Christ," p. 48.

As you read the promises, remember they are the expression of unutterable love and pity. The great heart of Infinite Love is drawn toward the sinner with boundless compassion. "We have redemption through His blood, the forgiveness of sins." Yes, only believe that God is your helper. He wants to restore His moral image in man. As you draw near to Him with confession and repentance, He will draw near to you with mercy and forgiveness.—"Steps to Christ," p. 55.



A Scene Which Few at the General Conference Ever See. These Busy Secretaries Work Long and Fast to Keep the Business of the Conference Moving

THOSE who become new creatures in Christ Jesus will bring forth the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure. The things they once hated, they now love; and the things they once loved, they hate. The proud and self-assertive become meek and lowly in heart. The vain and supercilious become serious and unobtrusive. The drunken become sober, and the profligate pure. The vain customs and fashions of the world are laid aside. Christians will seek not the "outward adorning," but "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit."—"Steps to Christ," pp. 58, 59.

China Division Symposium

Sabbath, 3 p. m., May 31, 1941.

N. F. BREWER: Frederick Griggs, who spent seven years in China and was at one time president of that division, will offer the invocation.

INVOCATION: Frederick Griggs.

N. F. BREWER: K. T. Khang, who has been a Seventh-day Adventist for thirty-four years, and is now field secretary for the South China Union, will announce the next number.

K. T. KHANG: The sons and daughters of our missionaries in China, students of the Far Eastern Academy, will render special music. They will sing the first song that was translated into the Chinese by our missionaries.

CHORUS: Students of the Far Eastern Academy sang "Come and Reign."

N. F. BREWER: These young people who just sang are our future missionaries for China.

I. H. EVANS is a former president of the China Division. He spent sixteen years in that field, and did not spare himself in any way in service for China. He will lead us in prayer.

PRAYER: I. H. EVANS.

N. F. BREWER: We have with us also today another former president of the China Division, W. H. Branson. We are also very fortunate in having with us J. N. Anderson. I am going to ask him to stand. Our first missionary to China, he was sent out there about forty years ago. His brother is still in China.

Our first speaker is C. I. Meng, who has been a Seventh-day Adventist for twenty-one years, and a worker for eighteen years. He was baptized by Frederick Lee, who spent so many years in China. Brother Meng is now connected with the China Training Institute in the Bible and evangelistic department. He will speak of his work of training the young people for service in God's cause. Brother Meng will speak in Chinese, and David Lin, who has just been graduated from Pacific Union College, will translate. Brother Lin is prepared for further service, and is going back to China to serve his people.

C. I. MENG: Brother Brewer asked me to speak in Chinese, because he thinks that you would like to hear some Chinese. It may be true. I shall speak about the condition of the work in China.

The very first thing I wish to do is to bring you greetings from 20,000 Chinese Seventh-day Adventists. Before I came to America, the members of the many churches that I visited all stood to ask me to bring you their greetings.

China has been at war for years. Some places have been badly struck. But much of it is still Free China. In these occupied areas many guerrilla troops carry on constant warfare. In the rear the regular army is preparing for a greater offensive; so the war clouds are very heavy in China. Many young people are now being trained to serve in the army. It can be said that all China is now in a condition of war.

For these reasons many roads have been destroyed, and communication is very difficult. Prices of commodities have stepped up ten or twelve times the original price. Many people have left their homes.

It seems that under these conditions God's work would be slowed up, but these difficulties only lead people to turn to God. The troubled conditions have also confirmed our prophecies and our doctrines, and so have made the gospel, the work of the third angel's message, to progress rapidly. This shows that God wishes to lead us in this time of trouble to complete His work. Because of war and the international situation, many American missionaries who have come over have been compelled to leave China. This condition still exists and is now taking place. This year at our division meeting we spent a long time studying this great problem, and decided that the first thing we must do is strengthen all the work that we have already performed. The next step is rapidly to train a large corps of native national workers. And when we come to this I cannot but speak of the work that is being done by the China Training Institute, and of the great responsibility of this training school. In this school my responsibility is to help train the preachers; so I believe that I am able to speak something about the preaching work, and to let you know how we are preparing to expand this work.

You also see that in this time the national workers of China are doing their utmost to meet the great emergency. Our purpose is to produce a large group of consecrated, able people who are willing to endure hardship. We are ready to prepare such a group of workers for God. Mrs. White has said that we need a large group of workers, every one of whom is like Paul. And this is our motto in training these young preachers. For instance, when we go out in field work, we sometimes go to a place as far as ten miles away from our school. We must make all the distance by foot, and so cover twenty miles in one trip.

After we return from such a trip, we notice who are the ones who are still courageous and full of good spirit, and who are not tired out, and which ones would prove themselves to be very able and capable of further consideration and training. If one doesn't show such courage, we send him back again until he develops that fortitude. After he has learned that it is a great pleasure to bear hardship for God, then we send him to a spot nearer to the school. We use this method in order to train workers who will take bitterness, as the Chinese put it. We also want these young workers to understand that the church in China is endeavoring to come to a place where it will be able to support itself. When we come to the city to preach, we need some expenses, but the school is not able to bear these expenses; so we have to pray to God to provide a

person who would be willing to bear the expenses of the field evangelism in the city.

One day while we were having a meeting in the city, there was a deacon of another church in the audience. He welcomed us into his own home to pray for his daughter. For eight years this daughter had been suffering from insanity. After we prayed to God, He heard our prayers and actually caused this daughter to be healed. Of course the father was greatly pleased, and he asked us what he could do to express his gratitude to God. I saw that this was our opportunity. We needed, I told him, some funds to support our field evangelistic work. So now this brother is providing the expenses for our students to go to the city every Sabbath and Sunday. Every month he provides us with \$120 national currency. God actually used a raven to feed Elijah, and in our field evangelistic work we are actually being supported by the deacon of another church. This brother has taken some Bible studies and is now preparing to join our faith.

When the day comes that all of the American missionaries must leave China, the General Conference and all the missionaries can rest assured that nothing out of the way will happen, for there is a strong group of workers preparing to take hold of the ship and carry the work right on.

In China there are certain local missions that can almost support themselves. However, the majority of local missions still need outside help. But I believe that when the situation becomes still more serious, God can provide again even as He heard our prayers in the previous case and provided a man to bear the expenses. I wish to thank God, and, on behalf of the brethren in China, I wish to thank the General Conference for all the support it has given us. Remember that when the work in China is finished, one fourth of our world-wide work will have been done. I hope that as you leave this meeting, you will remember to pray for your brethren and sisters, and for the work that is still unfinished in China.

N. F. BREWER: I am thankful for men like that who can preach the gospel in China. We have many of them. Brother Meng has trained many other preachers. A. L. Ham, who has spent twenty years in China, and who followed up the work started by J. N. Andrews, will be the next to speak. Elder Ham is superintendent of the South China Union.

A. L. HAM: Though our people and our work have been passing through "cloudy and dark-day" experiences during the last few years, still we have seen many a silver lining to these dark clouds, as the following experiences will indicate.

From a worker laboring on Hainan Island comes this report:

"Our people keep on moving from one place to another, as skirmishes are being fought here and there between opposing armies. Since they are scattered about, I am compelled to move around in order to meet and

worship with them on the Sabbath. At times, long distances have to be covered in order to visit our people. As we are busy in the villages, placards, pictures, and songs must be ready for use in our evangelistic meetings.

"I have been repeatedly warned to exercise the greatest care in going about from village to village, and to refrain from visiting places that are afar off. A person's life is in danger when he is found within the circle of battle lines. However, the following words of the Saviour have meant much to me, 'He that findeth his life shall lose it: and he that loseth his life for My sake shall find it.'"

Another evangelist reports how a small Sabbath school started by some of our believers who had fled inland to places of safety, aroused a great interest in the message. A young woman from a good family accepted the truth, but was severely persecuted by her mother-in-law. He says, "In spite of the warning of the mother-in-law, this woman rejoiced in her new-found faith and stood firm. She was threatened that she would be deprived of her privileges in the family, but she would rather face death or starvation than give up the truth. Her change of character finally brought about a changed outlook in her family as well as in the neighborhood. People began to see the difference. At last she won the victory, and freedom was given her to keep the Sabbath and remain peacefully in the home. Their idols were burned to ashes."

Three other branch Sabbath schools were also established, with encouraging results. They are like towers of light in this dark hour of confusion and trouble.

In a certain city the air-raid alarm sounded on a Sabbath day during services. As the congregation rose from their knees following a season of prayer for divine protection, one suggested that they go to another part of the chapel compound, saying that he felt it would be safer. Almost immediately the chapel was struck and lay at their feet in ruins.

I recently visited a town away back in a beautiful valley beneath the mountains. There we found a group of between thirty and forty refugee believers and friends who are conducting Sabbath school and church services.

While the city of Nanning was under military occupation for nearly a year, Dr. J. L. Lilly, T. M. Lei, and other workers organized Bible classes for refugees on our mission compound. They were rewarded by seeing several baptisms. When the city had regained its freedom, Pastor Lei conducted the Week of Prayer there. Concerning that meeting, he writes:

"After several days of study and prayer, all workers and members were deeply stirred. Some acknowledged their sins with tears; others prayed earnestly for the cleansing power of the Holy Spirit, and consecrated themselves anew to the Lord for service; still others manifested their resentment of the awful nature of sins, and allowed those things obtained through

greed to be piled up and burned. Four persons made up their minds to be baptized. The baptismal service was conducted down at the river on the fifteenth of this month. There was a deep spiritual awakening such as I have never before witnessed during my service in the mission for more than twenty years. How could these things be accomplished without the power of the Holy Spirit?"

From West China come reports of many tribespeople giving their idols to the missionary to be burned. From Northwest China a call for a worker has come from a whole village of people who desire to join the church. They have raised \$500 for the support of such a worker. There are between 25 and 30 in the baptismal class. Here



HERBERT PHOTOS, N.Y.

One of the Reasons Why the "Machine Age" Has Made Little Progress in China. We See Draymen Performing Their Duties on the Bund in Shanghai. The Upkeep of Four Coolie Laborers Is But a Fraction of What It Would Cost to Feed a Horse or Buy Fuel for an Automobile. The Four Coolies Laboring Here Receive the Equivalent of Five Cents a Day Each for Their Efforts. Two American Sailors Are Watching the Workers

is a petition signed by thirty people who request work to be started in another village.

Evangelistic efforts have been conducted in Manchuria, which, on the insistence of the members, were reopened for another three months and further extended another three months, with very encouraging results, in addition to the membership increase and the exceptional increase in tithe and offerings. Such efforts have been conducted in Shanghai for Russian and Jewish people. A Jewish Sabbath school has been opened, and a few people have been already baptized.

The medical staff of the Yencheng Hospital for the last two years has conducted most interesting and successful evangelistic efforts. It was found that this work has not interfered with the regular medical program, but has resulted in doubling the hospital's patronage and adding about sixty new names to the present baptismal class.

Claude Miller in recent months received a representative of a district magistrate, who said: "I have come

here to talk over with you two items: first, the district magistrate has selected this village of Balitien to be the model village for this county; second, he wishes to change the name of the village. If you are willing to accept this honor and to have the name changed, the magistrate will make this village the model village for this district. Talk this over with the people here, and let me know."

A few days later a letter came from the district magistrate in which he asked if he might send his representative out again officially to change the name of the village. "And," he added, "I should like to suggest the new name. Since you are all, or nearly all, Christians there, I have taken the name from the fifth chapter of Matthew, and

should like it to be 'Eight Blessings Village.'"

The representative came. The villagers were called together, and a meeting was held. The representative proposed the new name. He explained the honor that was being conferred on the village and the advantages that would accrue. The government would give money to help in planting trees and in repairing the village wall and gates. It was planned to build a road from the county seat to the village, so that visitors might be encouraged to come to it. After some discussion, the people decided to accept the honor and to change the name from Balitien to Bafutsuen ("Eight Blessings Village").

A few days later we received a letter from the provincial governor which caused us some surprise. In it he stated that for some time he had been looking for a village that might stand as a model for the province. "I have had reports from your district about your village," he wrote. "I have also learned that you have changed the name of your village to Bafutsuen.

Now, if you are willing to accept the honor, I should like to use your village as the provincial model village. Please let me know how you feel about this."

Later we asked Doctor Wang, representative of the governor, why they had chosen this particular village.

"Why," he said, "there is a difference between the people of that village and those of other villages. The people of Balitien are industrious. Most of them can read and write. Their village is clean. They are law-abiding citizens; they co-operate with the government."

When asked why he considered the people of Balitien different from those of other villages, he said, "Why, Mr. Miller, don't you know? The people there are Christians. They are Seventh-day Adventist Christians. I have had opportunity from time to time to investigate and to compare conditions in that village with those of others, and I have found a great difference. For years we have had no trouble from Balitien. The people there are different." And as we continued our conversation, Doctor Wang said, "I wish your mission would open schools in every village in these hsien. If the Seventh-day Adventists had schools and chapels there, we should no longer need a police department."

"A city that is set on a hill cannot be hid."

In closing, I bring to you reverently a prayer of a converted Confucianist, a journalist whose reports are read in Chinese papers all over the world, and a lay worker of this movement. Let it come as the prayer of China's aching, yet hopeful, courageous heart:

Prayer—by Shum Man-yung

"O Father, our most high God, we thank Thee for Thy watchcare over us at all times, and for Thy guidance that leads us in the way in which we should go. Thou knowest all about us, and dost supply abundantly all that we stand in need of. Our words, though they are many, cannot express fully our gratitude to Thee. We are especially thankful for the fact that we are protected from harm and danger during this time of war and turmoil, and that we can come together for this occasion tonight. This meeting is held for Thy servants who have been appointed delegates to the General Conference session to be held in the United States. Be Thou, O God, with them in their journey, and give them health and strength. May they give a report of the work of the China Division in its true light, and bring back from the coming session its abundant harvest for the benefit of the China field.

"Father in heaven, Thou knowest all about the events which have taken place during the past year. Thou knowest how Thy children have struggled for Thy truth's sake during this time of perplexity and violence. May these delegates, through the guidance of Thy Spirit, lay before the Conference session the urgent needs of our believers at the moment, and their physical and spiritual struggle and experience in the past, that the

delegates in session may know that Thy children in this great land of the East, though different in color and language, are the same as our people of this remnant church everywhere. We are one in our faith in the truth and in our obedience to the teachings of the Word and the directions of the holy prophets. We differ not in our need of that spiritual help and comfort which are obtained through prayer for one another.

"During the few years that have just passed, great destruction has been seen in the great land of China, shaking almost the very foundation upon which the preaching of the three angels' messages rests. But Thy children are still lifting up their heads, struggling and exerting themselves for the sake of Thy cause. We pray that Thou wilt bless the General Conference session, and be with our delegates, that they may fulfill their commission and give a report of the true conditions that exist in China, that spiritual and material support may be obtained from the General Conference. May Thy power continually rest upon this coming session, that those who will be present may receive full spiritual help and direction. As we open this meeting tonight, may Thy power be made manifest, that all that is said and done may redound to Thy name's honor and glory. Father in heaven, accept the feeling of gratitude with which we are filled at this moment. In Jesus' name. Amen."

N. F. BREWER: It is good to have men who can pray like that, isn't it? And it is good to have such a reputation in a district where our people live, that the governor and the magistrate want to name that district a model district.

W. J. Harris has spent twenty-three years in China. Brother Harris at present is superintendent of the North China Union. He is the son of a Seventh-day Adventist minister.

W. J. HARRIS: In China the word we use for the English term "crisis" is composed of two Chinese characters, one meaning dangerous, the other meaning opportunity. Dangerous opportunity—that's a crisis! So in this respect we have a crisis in China today. But I would like to emphasize the opportunity part, for this is a day of opportunity in China. It may be true that in some cases doors are closing, but in many cases doors are opening, and we believe that by the grace of God some that may now be closed can again be opened if we properly relate ourselves to this present "dangerous opportunity." This is an unprecedented opportunity for the national church in China today. We are glad to see our Chinese workers bearing a greater responsibility than ever before. They have stepped into the present emergency in a most commendable way. And I want to report to you today, my friends, that one of the most encouraging indications that I have seen in more than twenty years of labor in the China field, is the excellent way that the Chinese church and leaders have met the difficult situation that faces them.

Today in one of the local mission fields—a field with a population of more than eleven million, which none of our foreign missionaries have been able to enter for more than two years—the tithe has been doubled; the literature sales have more than doubled; and last year a larger number of souls were baptized than have ever been baptized before. One faithful brother was much concerned about his tithe. The bandits had visited his fields so often that he had no crops on which to pay tithe. But he found some old scrap iron lying around his place. Metal had increased in price, and he thought that this scrap iron would supply him with some offering money. Imagine his surprise and joy when upon selling this apparently worthless iron, he found that it was not iron at all, but valuable ore, silver ore, worth eight or ten times what he had thought it was worth. Thus he brought a good offering to the Lord in spite of war and banditry.

The home missionary secretary of one of our fields was recently out visiting church companies. He was traveling by wheelbarrow and was captured by roving bands. He was taken as a spy and treated roughly. They bound him and brought him to the head officer to be shot. All this time his captors held their guns over him. As they led him along, he silently prayed that somehow he might be able to prove his true status as a Christian worker. When he arrived at the head officer's place, this officer cursed him and declared that he was a spy. He said, "You are a strong young man, an educated man, and there is no question but that you are a spy and a traitor." Our brother asked if they would let him have his Bible. Taking it, he began to preach to that group of rough men on the second coming of Jesus. He spoke in all earnestness—as well he might, for he was pleading for his own life as well as presenting the gospel. He talked for nearly half an hour, proclaiming the truths of this message, and when he was through, the officer said, "You surely do know your Bible; I believe you are a Christian worker." Our worker was then released and given a safe escort, and through that experience the churches in that district were greatly encouraged to faithful Bible study.

One of our workers, while doing Ingathering work last fall, was severely reprimanded by rough anti-Christian men and placed under arrest. He was bound and beaten and held for several days. But he took it joyfully, thinking that it would be for only a few days. However, after he was released, his enemies had him taken again. He was bound to a turntable, his head down and his feet up in the air, and swung around. While he was in this position, slowly running water was trickled into his mouth through the tube. In a few minutes he became full, and there was nothing to do but to throw up the water. Then the process was repeated. After a few repetitions of this, he became unconscious, and dashes of cold water were thrown on the outside of

his body to revive him. But he remained faithful through all these hardships, and eventually he won the friendship and respect of those in the prison.

In a few days he was brought before the judge. The judge heard his plea and said, "Yes, I know you are a good man, but I cannot release you; but you will have no trouble in the prison, for we all like you." He was held there for six months, and when I left China just a few weeks ago, he had just been released. I saw him, and he told me that he was able to do as much preaching right there in the prison as he would have been able to do had he been free, and to give as many Bible studies as well. He looked well and happy, and instead of desiring a transfer from that city, he desired to stay right there and continue his work.

Our colporteurs also know how to meet these "dangerous opportunities." It is a marvel to me that with this

While we were pondering just what to do next, and it looked as if we had failed, the official was called out of the room for a moment. While he was gone we discussed what we could do. An assistant official there in the room spoke up and said, "I know the *Signs of the Times*. It is a good magazine. I think that if you were to ask for exemption on religious grounds you might succeed." We had not thought of that. When the officer returned, we explained how important it was that people be taught love and loyalty and the truth of God. "Let me see your paper," he said. We showed him a copy. He looked it through, and then said, "This is a religious paper." "Yes," we exclaimed, "it will help the people of this new country." "Very well," he replied, "on the basis of religious freedom we will issue you a permit to allow this paper to be sold and distributed in Manchukuo."

We went forth rejoicing and prais-

looked at their last year's names and said, "Fifty-two subscriptions." The officers said, "You give us the names, and here is the money for fifty-two subscriptions; we shall send our men over there to get the subscriptions, as it is too dangerous for you men to go." So the Lord takes military officials, who would prohibit the sale of our literature, and sends them forth to sell and distribute His message-filled papers. Yes, my friends, the Lord has a thousand ways to perform His wonders.

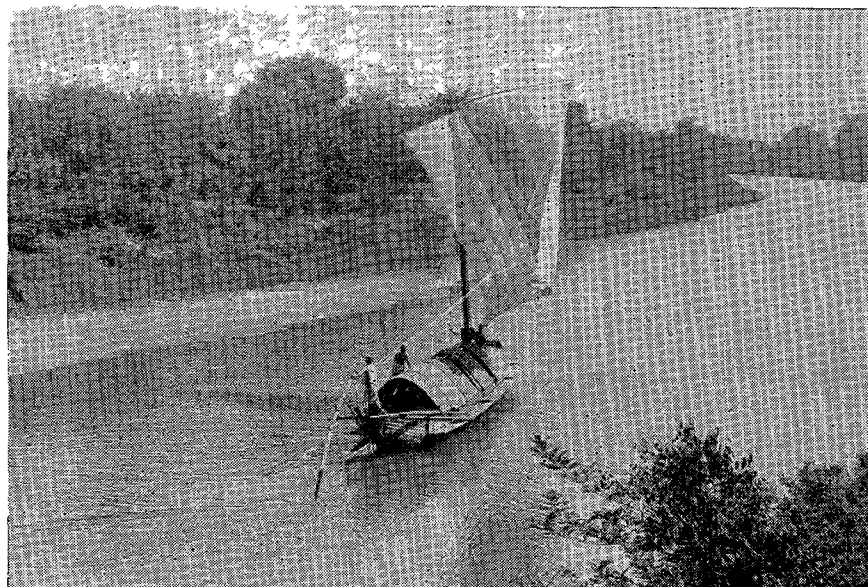
At this point the beautiful selection, "The Song of Heaven and Homeland" was sung by the Pacific Union College A Cappella Choir.

N. F. BREWER: Dr. Samuel Phang, a graduate of the Loma Linda medical school. Doctor Phang gave up a fine position with the Peking Union Medical College to connect with our medical work, and has been connected with the Shanghai Sanitarium and later with the Chungking Medical Center.

DR. SAMUEL PHANG: Four years will have passed by July 7 since the first shots were fired at the famous Marco Polo Bridge near Peiping, which started the war between China and Japan. Just how much suffering and how much tragedy there have been during this time, God in heaven alone knows. Fully sixty million people, one half of the population of the United States, have been uprooted from their homes, torn from their familiar surroundings, and forced to flee from the terror of war. This unprecedented mass migration has resulted in untold misery and suffering. Families have been torn apart in their weary march, the aged and the weak fall by the wayside, and thousands of homeless children roam the countryside, many to die of starvation or from disease in some refugee camp. To add to their load of suffering, air bombings pursue them wherever they go. Epidemics, caused by overcrowding and poor hygiene, have raged in all their fury, and many have been stricken down.

It was amid such scenes as these that our Chungking medical unit came into existence. Through the Harvest Ingathering, generous donations were given by the people of Chungking to enable us to build and equip simple buildings for the care of the sick. The American minister, Mr. Johnson, was responsible for a gift of \$3,000 American dollars for the purchase of an X-ray machine. The first patients were admitted in the spring of 1939. It was during this time that the city was subjected to one of the most devastating bombings ever sustained by any city. In one of these raids it was estimated that not less than 10,000 people lost their lives. I shall spare you the gruesome details of those tragic days. The wounded began to pour into our hospital. They filled the wards, crowded the corridors, and even the front porch was covered with mutilated humanity. Our little unit, originally planned to take care of about sixty patients, has had to take care of twice that number.

We are deeply grateful to our



A Scene in Interior China

war and its turmoil they are able to carry on their work at all. But we thank the Lord that we are selling more gospel-filled literature today than we ever have sold in all our history in China, and that, too, in the face of unprecedented difficulties.

In the new country of Manchukuo laws prohibited the sale and distribution of printed matter that was printed in China. This meant that the work of our colporteurs must stop, and that our people in all Manchukuo would not have our good church literature. This was another "dangerous opportunity," and our workers, both national and foreign, met this on their knees before God. When all other Chinese literature was prohibited in Manchukuo, one exception was made—just one exception, and that was the Seventh-day Adventist *Signs of the Times*, which was allowed free passage. You may be interested in hearing how the Lord brought this about.

After praying over this restriction, a group of our workers went to see the officials. "No," they said, "we cannot permit you to sell this literature."

ing the Lord; and today Manchukuo leads the whole China Division in yearly literature sales. Last year those faithful colporteurs traveling by bus and oxcart and many on bicycles sold more than 100,000 yen worth of gospel-filled literature. We had that permit photographed, and issued a photographic copy to all our colporteurs to carry with them.

A short time after that two of our faithful colporteurs were working in a mountainous district in which there were many bandits. Beyond a mountain ridge was a group of villages in a dangerous section. After praying about the matter, they decided to go, and were on their way when they were stopped by the officials. They were going to arrest them for distributing pernicious literature, when our brethren drew out the photographic copy of their official permit. "Oh, these men have an official permit," they said. "Well, in that case we are responsible for anything that might happen to you in that bandit district. How many subscriptions do you expect to take over in there?" Our brethren

heavenly Father that in spite of death and destruction on every hand, the lives of our workers have been spared, although there have been many close escapes. Truly, we are reminded of the words: "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."

We are further thankful that while helping these poor people physically, we are able to minister to them spiritually as well, and to bring many to a knowledge of the truth.

Because of war conditions we have had to labor under many handicaps. Supplies of all kinds are difficult to obtain. Our beds are of wood or bamboo, and our mattresses are of straw. For sterilization we used an ordinary pressure cooker. Major surgical operations have to be undertaken with crude and simple instruments. Medicines of all kinds are scarce and very expensive. During the height of the bombings, when there were so many wounded to tend to, our supply of bandages began to run dangerously low. Just at this time we were most happy to receive large boxes sent to us from our people in America, containing not only the much-needed bandages, but also snow-white sheets, most elegant blankets, and beautiful towels. True, they have all been slightly used, but to us in faraway Chungking they are a concrete proof of the sympathy and concern which our American friends have for us. I am sure that many sitting in this audience have had a part in these gifts, and in behalf of our Chungking Medical Center I wish to thank you most heartily.

Under the able leadership of Dr. Herbert Liu, a graduate of our Loma Linda medical school, our Chungking Medical Center is carrying on despite many difficulties. Your prayers are earnestly solicited that this institution may continue under God to render much-needed service at this time.

N. F. BREWER: G. J. Appel, who has spent twenty-one years in China, has been the superintendent of three different unions. He is now the superintendent of the Central China Union, in which we have carried on an outstanding refugee camp, which the Japanese call the model refugee camp.

G. J. APPEL: For nearly four years China has been passing through the greatest crisis in its history. Our work in nearly all sections of the division has been affected by disrupted communications and dangers that come as the result of war, but God has wonderfully blessed His work and manifested His miraculous power in many ways as our workers have carried on during these times of adverse circumstances. Our hospitals and clinics have rendered wartime service in all sections of the country, and in a special way in those areas where millions of refugees have fled. Never have the opportunities been greater or the need more urgent for the help of the "right arm of the message," than during these years, and through it our work has been brought before the people as never before. Prejudice has been broken down, and

many hitherto unwarned have heard the message.

Very encouraging reports have come from our workers as they have stood by their posts, ministering to those in need. One of our doctors on December 31, 1938, sent in the following word: "The hospital is a picture of desolation; rubbish and waste paper are scattered all over the place, while furniture, equipment, blankets, quilts, and other things have been looted. Residences and shops in the city have suffered the same fate, and the city is a dead city now." In January, 1940, one year later, he sent the following report: "The work of the hospital during 1939 broke the record of preceding years, despite the trouble that prevailed at that time. The hospital registered in excess of 20,000 patients in the clinic, and 700 inpatients during the year." One year later he wrote again:

"As we take a retrospect of the work during the year that has gone by, we cannot but thank the Lord for His providence and guiding hand over the work of the hospital. At no time throughout the year did we find our accommodations sufficient. The demand was so great, especially after severe bombings, that we had to utilize every porch and passageway.

"We cannot forget the rescue work which was an important part of our program for the past year. During the flood in June and August many suffered from disease and physical troubles. It was a privilege to work for suffering humanity. Many times we rowed a boat to minister to the sick and needy amid dangers to our own lives. Besides the flood menace, we had the bombing situation to contend with constantly. We have organized a bicycle first-aid corps. Rescue work is performed by the doctors and nurses of the hospital after bombings take place, and the victims are carried into the hospital for treatment. We have constantly more than sixty patients in the hospital, where the accommodations are sufficient for only forty."

The following is an example of conditions in many parts under which our workers have been and are working today. I quote from a letter: "Business has gone from bad to worse since the autumn of 1938, and the cost of living has gone up to about ten times what it used to be. The majority of the people are living under difficulties. Some of them are waiting for relief, and others have moved to the woods, seemingly for a prolonged stay in the hilly country."

In another section we had just completed a new hospital and sanitarium before the trouble came. In a short time every bed in the institution was filled, and the staff were more than busy looking after those who came for medical help. Then as the war swept through the area, all those who could do so evacuated farther to the interior, and most of our patients left with them. However, the buildings did not long remain empty, for at this time when it was impossible for us to get out in the field to hold efforts and

work for the people, God brought the multitude to us. Seeking a place of safety, they began moving onto the sanitarium grounds and building little grass booths to live in, until there were about 20,000 of them right at our doors from all about that section of the country, and some from long distances who had gradually drifted on and on before the oncoming armies.

Here was a wonderful opportunity to serve this multitude that had come into our midst in this special time of need. Through aid from relief organizations we were able to admit many of the worst cases into the hospital, only our lack of capacity limiting the number. A clinic was opened in the refugee camp, where from 300 to 500 were treated daily. When cholera was reported in some near-by villages, all those on the sanitarium grounds were vaccinated, with the result that not a single case of cholera developed among all those thousands. Before it became safe for them to move back to their old homes or find employment in other places, two efforts were held, and hundreds daily listened to the truth. As the result a number have been baptized and a church has been organized in that place. Where only a few years ago our work was unknown, now you can travel for many miles, and everyone you meet knows of our work, and most of them have heard at least some of the truths that we as a people love.

One of our mission headquarters, in which are located a medical institution and a school, has been very near the battle lines, and has brought relief to thousands, refugees as well as wounded and others in need of medical attention and relief work. Not only has every bed been full, but patients have been placed in the basement, the halls, and every other available space. Many of the 200,000 refugees who had to flee from the flooded area of the Yellow River came to this center for relief and help. A refugee kitchen was built, where food was prepared, and as many as 10,000 of these starving people were daily served a bowl of gruel. Here again was another opportunity to give the message to thousands. Under the direction of one of our evangelists, the students from our school would preach to the multitude while they were waiting for their daily meal of millet gruel. Later an evangelistic effort was held, and a number have already been baptized and now are rejoicing in this blessed gospel. Think what it means to have these thousands come to us at such a time as this! While receiving physical aid, they also receive the bread of life, the balm that can heal the sin-sick soul, the light that reveals to their astonished vision a brighter world than this!

Government officials, businessmen, and others have been greatly impressed by what our workers are doing. Later, when they are approached in the interest of the Harvest In-gathering campaign, they are glad to assist in carrying on this good work. In all sections of the field, despite war and high cost of living, the financial

returns of the Harvest Ingathering campaign have been much greater than before the war broke out.

N. F. BREWER: Otto Christensen is one of the few missionaries who have mastered the Mongolian language. He was a member of a committee appointed by the Bible Society to revise and edit the Mongolian Bible. He will now speak to us.

OTTO CHRISTENSEN: A few months ago, from about seventy miles away, a lama, dressed as I am dressed now, came to our little station up on the plateau of Inner Mongolia. He was sick, and he came for healing. Up there nearly all are sick with some ailment or other, and if there ever was a place for medical missionary work, Mongolia is such a place. He stayed a few weeks for his treatments and returned home a well man. But in that brief time he had got more than physical healing. A few weeks later, from the same locality there came another lama for treatments. Upon his arrival he said to our Russian brother there, "A few weeks ago a lama was here from our village. He came home a well man, and brought back home your God. I would like to see Him, too. Will you give me one?" Our brother did not quite understand what he had in mind.

He said, "What do you mean? I didn't give him any god."

The lama said, "Yes, you gave him your God Jesus. I want Him, too."

Thinking that probably he had given him a Memory Verse Card with the picture of Jesus on it, he asked, "Was it a picture? Or just what was it that I gave him?"

He said, "Oh, no, it wasn't a picture. He had Him in here [pointing to his heart]."

Well, this lama stayed for a few weeks for his treatments, and each day they studied the New Testament together. (We do not have the Old Testament in print.) One day he said, "I would like one of those books. Where can I buy one?"

Our brother said, "You can buy this one if you like." And immediately he took out a dollar, the price stated. Each morning he came from his little tent that he had pitched near by, and together they studied the gospel story. He was so happy that he, too, was getting the God Jesus. But soon he must return to his home seventy miles away. When he left, his face was beaming, and he said, "The other lama brought back your God Jesus. Now I am so happy that I can bring back His Book."

Then he returned to his faraway home, as so many others have done. Because of war, it has since become impossible to visit this locality.

I said a moment ago that we did not have a copy of the Old Testament in print. There are two or three copies remaining of those printed one hundred years ago by the British and Foreign Bible Society. We borrowed a copy, and have had a young Mongolian woman earn her living by copying the Old Testament by hand. I hold it here in my hand, so that you can see a little of its size. It took her

eight months to copy it, and cost \$150 in national currency, or \$50 of our money. How would you like to have to pay \$50 for a copy of the Old Testament and carry this large a book to Sabbath school [holding up a large volume]?

While a lama sat reading his prayers one day our brother called on him with his New Testament. After the lama had concluded his prayers, they entered into conversation, and our brother asked him to read something out loud from the New Testament. He said, "Oh, no! I'll not read. You read something." This was just what our brother wanted to do, and he turned to Revelation 21 and read the first four verses. As he was about to read the fifth verse, the lama raised his hand and with a trembling voice said, "Stop, stop! I can't stand any more."

They have their sorrows, heartaches, and tears, and they, too, long for the better land. The word of God has power in Mongolia, too.

Who moved this lama's heart as he heard Revelation 21 read to him? While God is moving upon their hearts, shall we neglect them? May this sin not be laid upon us. Jesus is soon coming. How long, brethren, shall they wait until a strong work is done there?

N. F. BREWER: J. H. Shultz and Dr. J. N. Andrews are our pioneer missionaries to the Tibetans. Brother Shultz and his family, who have been alone much of the time, are located in the heart of Kansu, at Choni. He is with us today, and wears the Tibetan dress.

J. H. SHULTZ: Someone asked, when I was coming on the platform, why my garment had such long sleeves. I might explain that we wear these long sleeves in place of gloves, when we are riding horseback, to keep our hands warm.

The foundation for our Tibetan work was laid at Tatsienlu more than twenty years ago. Under Doctor Andrews' earnest labors, medical work was begun. A Bible doctrines book was translated and published, and two Tibetan young men were baptized. This was in Sikang, or Eastern Tibet. In 1933, while on a pioneering trip to a different part of the Tibetan border, we were detained in the territory of the Choni Prince, Yang Chi-ching, and requested to begin work for his Tibetan tribesmen, numbering forty-eight clans. He had formerly opposed all mission work in this territory, and when we hesitated, because of lack of funds and men, a missionary of another society who had been hoping and praying for such an opportunity for forty years, urged us to take advantage of this offer, as he felt that otherwise we would be failing the Lord. Truly this was a providential opening. As a result we now have a mission station there, and the first Tibetan family ever to become Christians in all that country were baptized in 1936.

Meanwhile two young lamas who were interested in the message had spent a short period in training in our school at Chiaotoutseng. At a

young people's convention there, the now historic "On to Lhasa" movement started. These two lamas, not yet baptized, volunteered to take the message into the heart of their own country. After their baptism, while they were waiting for final plans to be made, we were endangered by the communist invasion of the Northwest, and were ordered out of the country. Upon offering our services for the care of the wounded, we were allowed to remain, and at this time these lamas learned lessons in Christian charity and first aid, as we cared for their traditional enemies, the Mohammedan soldiers. This knowledge later enabled Feng Yung-seng, who finally made the long and hazardous journey alone to the Forbidden City, to gain favor with his fellow travelers and later to win the heart of important officials.

With funds donated by the Missionary Volunteer Societies in China, and an unsolicited offering from a sister here in the homeland, the journey was finally made possible. Yung-seng purchased animals and equipment. Literature and supplies were carefully packed in boxes and tied firmly to pack saddles. Loads had to be carefully balanced to prevent accident. Finally the great caravan with which he was traveling got under way. There were more than two hundred animals accompanied by about thirty people. The caravan chief, who was a personal friend, took good care of Yung-seng and secured the passage of his Christian literature past the Lhasa officials.

At one place the caravan camped on a sand bar. During the night the waters rose suddenly, and the whole camp was flooded. Many animals were lost, and much merchandise floated away. Yung-seng used this as a text in teaching his companions about Noah and the flood. At another place the leaders, following a custom handed down through the ages, sacrificed sheep in a certain valley. Here was the opportunity to tell them of the Lamb of God. Many became deeply interested in this strange religion, which taught them of forgiveness for sins and of a future life of happiness and joy.

Finally Lhasa was reached. With what feelings of joy Yung-seng first saw the great temple, sacred to every Buddhist from India to Mongolia. There also were misgivings regarding the treatment to be expected, for if the authorities should discover that he was a Christian missionary come to undermine their religion, there would be no one to protect him. But God was watching over him, and Providence directed him to the home of one of the most important officials in that city. This young official had been educated abroad and knew something of Christianity. Yung-seng was able to help his family in a medical way, and for this they were very grateful. He assisted in making contacts with others, and opportunity was found, little by little, for telling of the God of love.

Many eagerly read the books and tracts that our brother brought. We have pictures showing Tibetan monks,

seated on the ground outside the city, eagerly looking through Doctor Andrews' book, "The Entrance Gate to Salvation." Although cautioned that Christianity was a banned religion and that he was endangering his life, Yung-seng kept on. Finally books were gone and medicines exhausted, and he reluctantly turned homeward. "Come back again," his host pleaded. "Bring a doctor; establish a Christian hospital. I will help you all I can. Through the medical work you will be able to reach many and break down prejudice. Take my picture, and when you return—or if you send someone else—bring the picture with you, and it will be your passport. Come soon."

Years have passed. The challenge of Tibet still stands. Shall we answer the call? Many noble missionaries of other churches have laid down their lives in seeking entrance to closed Tibetan hearts. Many of them have been personal friends. Our own Brother Crisler was called to rest while journeying along the borderland to Choni in order to make larger plans for the work. His grave is a witness to the fact that entrance to this great stronghold of Satan will not be gained without struggle and sacrifice. A beginning has been made. The closed door is swinging ajar. Shall we retreat? Shall we stand still?

Christ says, "Go ye." With God's love in our hearts, and clasping the hand of our Saviour, let us go forward and complete the task.

I have here two pictures. I am sorry that we are not able to throw them on the screen. One of them is of our young Tibetan lama, our Christian evangelist who went to Lhasa. Another is the picture he took of the Lhasa official who invited him to come back. Friends, this is the passport. Who will take it to Lhasa?

N. F. BREWER: Brother James Wang has been a Seventh-day Adventist for twelve years. He is a graduate of the Pacific Union College, and has recently received his doctor's degree at the Peabody Teachers' College. He is returning to China immediately after the session to respond to the call that has been made for a principal for the West China Union Training Institute, to train Christian workers for that field. He will announce the next number.

JAMES WANG: At this time a quartet will render a selection for us.

N. F. BREWER: I wish to thank our people who have given in such a generous way for the work in China. Our loyal believers in the homeland have been holding the ropes as we missionaries go down into the pit, looking for diamonds. We greatly appreciate your sacrifices and your support in this great mission program. As I have told many audiences, I am sure that the stars will not all be given to the missionaries, but that there will be many stars given to those who stay by the stuff and furnish the means to give this message to the great world field. So I thank you in behalf of the China Division and our Chinese church for

your generous support to this mission program.

My friends, our work in China has not stopped. Several have asked me since I have been here, if work in China has stopped. I answer, "No, a hundred times no." Our Signs of the Times Publishing House in Shanghai is running and working overtime. Last year \$325,000, national currency, worth of literature was sold in that field, and during these five years \$791,000, national currency, worth of truth-filled literature has been scattered in that great country of China. I just received a letter from Dr. C. L. Dale. He says that the Shanghai Clinic and Sanitarium has more patients today than it has had at any time since the war began in 1937. He says, "Tell the people over there that we are of good courage. The China Division is not down yet, and the possibilities are good." That word was received since I came to the Conference here.

Within the boundaries of the China Division there are more than two hundred tribes and tongues, the people of which are proving responsive to the gospel. About 1,000 members of one tribe in West China have burned their heathen shrines and are turning to the light of the third angel's message, and step by step are being taught the way of the Lord. At a recent camp meeting in the Mokiang district, in Southwest China, where Milton Lee has charge, nearly 1,000 tribespeople attended the evening meetings. One of the evangelists brought to that meeting a basket containing eighty-nine pieces of jewelry and three tobacco pipes as a concrete evidence of changed lives. The first believers of a new tribe were baptized just recently, and large numbers of these people are now in Bible classes studying this truth. Soon the day is coming when we shall see thousands turning to the truth from these various tribal peoples.

The church building of one of the tribes on the island of Hainan was recently destroyed by war. But a chief from another tribe has offered to give us land and erect buildings if we will only send workers to them and teach them this truth. This war has scattered many of our members. One of our workers has said, "Scattered members mean scattered light." Interests are springing up in many places. People are eager to know the meaning of the conditions in the world today, and are grasping for a ray of hope. There are 475,000,000 prospective Seventh-day Adventists in the China Division! Think of it!

What a great responsibility, and what a great opportunity! But today, and every day, 33,000 of them are going down into Christless graves. Does that mean anything to us? Should we not speed up and give this truth before it is too late? The long-closed doors of Tibet are now opened to the third angel's message. Lhasa is calling for help. Barriers so long insurmountable have been broken down. What a challenge to Seventh-day Adventists! You have just been shown a passport into Lhasa, and we

are trying to find a Chinese doctor to go with Brother Yang, the colporteur, into that faraway country. We hope soon to announce that they are on their way.

These fields that are now opened must be entered quickly, because we know that doors now open may soon be closed. It is no time to retrench. Today is the day of great opportunity in China. War cannot stop God's work. Buildings can be destroyed, but the spirit of this message in the hearts of our believers can never be destroyed, and that's what counts, after all. In this tragic hour Seventh-day Adventists are facing a solemn task and responsibility. It is an hour of great need. It is an hour of wonderful possibilities, an hour of golden opportunities. God is counting on us. Shall we fail Him? God forbid.

A short time ago, when I was traveling in the interior of China, I came to a small city, and as we were visiting the members I inquired about a Mr. Djang, one of our members, a man whom I had known twenty years ago. "Oh," they said, "Mr. Djang didn't come to church because he is sick." "Well," I said, "take me to him." They took me to a little hut some distance from the church, and, as I entered the door, there on a bamboo bed I found Mr. Djang. When he saw me, he called me by name, and said, with tears in his eyes, "Oh, you have come, but when will Jesus come?" That's what he wanted to know. When will Jesus come? Friends, when will Jesus come? That question we can help answer. Matthew 24:14 tells us when He will come.

Oh, friends, it is no time to retrench. War cannot stop this work. Nothing can stop it, for this is the work of God. Today we ask, when will Jesus come? I want to see Him, don't you? I want to see Him coming in the clouds of heaven to take away from this sin-cursed earth all sorrow and death, don't you? He is coming, and He is coming soon. I am looking for Him; are you? God is counting on us to give this message. He will give us the power when we prepare to give the message.

I thank the Lord for what He has done in old China. Only His power can help us to finish the work in that field. He will pour out His Spirit upon His workers who are willing and sincere in heart.

Let us hold on a little longer, just a little longer. I think of that verse in Hebrews which in Chinese reads, "In a little little while." It means there will be only a little time left, and then the Lord will come. Is that right?

I thank the Lord for that assurance. I think I have never been so thankful in all my life for being a Seventh-day Adventist as I am now. The message is going forward in old China, despite the war.

How many would like to hear a Chinese song? We will sing in conclusion, "In a Little While We're Going Home," and when we come to the chorus, we want all of you to join in.

BENEDICTION: W. H. Branson.

Inter-American Division

By G. A. ROBERTS, President

WE are profoundly thankful to God for His protection and for His keeping power over the workers and over the work of the Inter-American Division since last we met here in General Conference session. We are thankful to Him for the advancement which He has brought about in His work.

Our 37,607 loyal church members send love and greetings to the brethren and sisters round the world who are represented here by delegates to this General Conference session. In two of our fields some of our faithful members have been slain because of their faith and work, but we know that they will soon wear the crown of life that fadeth not away, and that their works do follow them, for souls are flocking into the truth where they fell at their posts of service. Our hearts go out to their dear ones who mourn their loss. We extend to them the cheering hope of the resurrection soon to come. More than seven hundred missionary workers in all lines in Inter-America are praying for us here.

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity." Luke 21:25. Signs in the heavens, then signs upon the earth—this is the prophetic picture. In the beginning of this work the pioneers took courage and strength from those awe-inspiring signs in the heavens. In these closing days of the work we take courage and gather strength as we see all about us on the earth the tragic, appalling signs of our Lord's soon return, for these signs are no less convincing and no less portentous than were those from heaven; they fulfill the prophecies; therefore, they are divinely unerring.

Because of war preparations in all the world and the imminence of war in the Western Hemisphere, the Canal Zone, where our division office is located, is probably the most strategic military spot on the face of the earth today. If stupendous, gigantic preparations are at all adequate for defense, the Canal Zone is impregnable to the military might of any foe, for defense preparations of such magnitude that they are scarcely conceivable have been made or are under way.

The work of the third angel's message maintains a universal, denominational momentum of divine force. It is carried forward under the leadership of God. We take no credit for the momentum of the message in our fields. There probably will not be a field in all the world or a line of work reported here that will not show large increase during the last five years. This illustrates what we mean by the universal denominational momentum of the message. Therefore, unless extraordinary and unusual increases have taken place in our fields beyond the general momentum of the message, we should be deeply chagrined and might well recognize ourselves as

but cumberers of the ground, contributing little and advancing only with the momentum of the message.

We should *push* the message, not merely ride upon it, and we should not take credit for the speed with which we have traveled. I do not know just what is the general momentum of the message round the world, nor do I know how we could exactly compare our various field gains with that momentum, but one thing is sure, none have anything whereof to boast in these wonderful days of the outpouring of the latter rain, though gains may be phenomenal, comparatively speaking. Therefore we submit this report of progress in the Inter-American Division to the glory of God, recognizing that we are but unprofitable servants.

There are five union and local fields in the Inter-American Division. We have language barriers, but they are not of serious import. Inter-America has the largest Spanish-speaking population of all of our world divisions. We have also the French and Dutch languages in our French and Dutch fields, and we have probably fifty dialects among the Indians of Mexico and in our South American territory.

Some brief and general comparisons of gains will be of interest. For the sake of brevity in this report we shall designate the two five-year periods in all instances as "first period" and "second period."

	First Period	Second Period	Per Cent Gain of Gain
Baptisms	17,726	18,987	1,261 7
Membership at close of	28,132	37,607	9,475 33

In order to encourage and strengthen our people in their spiritual relationship to God concerning their stewardship, a special program of instruction and promotion has been maintained, and the results are shown in the following figures:

	First Period	Second Period	Per Cent Gain of Gain
Tithe	\$572,678	\$951,218	\$378,540 66

This gain is just double our per cent of membership gain.

	First Period	Second Period	Per Cent Gain of Gain
Miss. Off.	\$330,747	\$435,454	\$104,107 32

Our field missionary secretary, W. A. Bergherm, with his associate field leaders, launched and has carried on a continuous program to increase both the number and the efficiency of our colporteurs. The fruitage of this endeavor is as follows:

	First Period	Second Period	Per Cent Gain of Gain
Av. no. colp.	155	257	102 72
Deliveries	\$356,220	\$681,167	\$324,947 91
Aver. yr. del.	71,244	136,233	64,989 92

This gain is almost treble our membership gain.

The average yearly deliveries during the second period is 15 per cent higher per colporteur than for the first period. Thus it is evident that the increased number of colporteurs have the greatly improved delivery

record per colporteur. The more colporteurs there are, the more sales are made per man and per hour. Nothing succeeds like success. We give another interesting comparison which shows that the momentum is strongly on the increase. Deliveries for three years—1936, 1937, 1938—amounted to \$332,900; for two years—1939 and 1940—\$348,183. The total deliveries for the last two years are 5 per cent greater than were the total deliveries for the preceding three years. We believe that Inter-America should have a minimum of one thousand colporteurs and should sell a million dollars' worth of books in a year.

Our home missionary, Missionary Volunteer, and Sabbath school departments have been directed by several secretaries during the last five years, as a number of changes in leadership have been made. Wesley Amundsen is now home missionary and Sabbath school secretary. The gains in the home missionary department are as follows:

	First Period	Second Period	Per Cent Gain
No. missionary visits	3,474,116	4,472,024	20
No. Bible readings or gospel meetings	2,450,701	3,333,008	36
No. books, missionary periodicals, or tracts distributed	2,720,874	4,270,552	57
No. treatments given	725,178	1,237,508	71
No. missionary letters written	148,424	260,944	76
No. persons given needed help	2,484,657	4,426,546	78
No. persons taken to S. S. or other services	614,394	1,273,577	107
No. articles clothing given away	252,527	522,695	107

According to the comparative report for June 30, 1940, the Inter-American Division leads all the overseas divisions in eleven major lines of home missionary work, and it leads the North American Division in two major lines. This is not surprising or to be boasted of, because Inter-America is the third largest overseas division, and therefore should not be below *third* place in *any* line.

Our scores of lay preachers are doing a most remarkable work. In a number of our fields hundreds of lay-preacher efforts have been held during the last several years. More of our fields are coming into line, and the light of the third angel's message through lay preaching is now blazing brightly in many places.

The gains in our Sabbath school department are as follows:

	First Period	Second Period	Per Cent Gain
No. S. S. at close of	967	1,329	38
Membership at close of	40,090	60,489	51

Of these 60,489 Sabbath school members, approximately 25,000 are branch Sabbath school members of many persuasions, but believers in this message. They indicate their heart's desire each Sabbath for a better knowledge of the way of life, and many of them are planning for full fellowship with this remnant people.

W. L. Adams is Missionary Volunteer, educational, and home commission secretary. In "Education," page 271, we read: "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!" The progress of our Missionary Volunteer Department is shown in the following:

	First Period	Second Period	Per Cent Gain of Gain	
No. Societies at close of ..	482	817	335	69
Membership at close of	11,376	17,631	6,255	55

Under the continuous leadership of W. L. Adams the last ten years, the following gains have been made in educational lines:

	First Period	Second Period	Per Cent Gain of Gain	
No. training schools at close of	5	7	2	40
Enrollment at close of	256	786	530	207
No. church schools at close of ..	40	94	54	74
Enrollment at close of	1,361	3,062	1,701	80

Unusual providence and a coincidence of circumstances precipitated us into the building of two training schools at the same time, and they are both now well under way. Our Spanish-training-school property in Colombia-Venezuela, largely made possible by liberal gifts from the homeland, will soon be ready with one dormitory at least, so that we can move our faculty and our student body from their present very inadequate rented quarters to the new site. Our second dormitory building is also under construction, but must remain unfinished until more funds can be found for this and for the administration building. G. W. Chapman is principal.

Our union training school in Cuba for the Spanish of the Antillian Union, with J. S. Marshall as principal, is situated on a beautiful newly acquired farm in the best part of the island, well watered, and capable of strong development, and is operating at the present time under low galvanized roofs in very temporary, thatched quarters; but the walls of the new building are rising, and we hope that ere long our students and our faculty will be housed and doing strong work in the training that is so necessary for our field. We need funds with which to complete these two new training schools.

Aside from unavoidable tract-society accounts occasioned by war conditions, Inter-America has but one small debt in one local mission. We have the various authorized reserves in a number of our fields. We are considered to be sound financially. We are in great need, however, of those facilities which we now lack because we have gone without rather than make debts.

One of the greatest general needs in our field is for medical missionary work. A beginning has been made. Very belatedly, but with energy nonetheless, medical missionary work is becoming established in the Inter-American Division. One of our unions is especially leading out in this line, and great good is coming to that important field as a result. In this union it is necessary to deed all churches to the government, but there seems to be a limit with the government concerning the number of churches that it will accept.

One of our beautiful new churches stood closed for about a year, waiting for permission to open for religious services. The inspector of churches for the federal government visited our churches in that section. A near-by church, on the ground floor of which are located the union offices, has in connection a clinic, and welfare work is conducted for the poor, under the direction of one of our good doctors. Shortly after the inspector of churches visited this unit, he wrote a favorable letter to the federal government, stating that this church was open six days in the week, five days for ministry to the sick and poor, and one day for religious services. In just a few days an order came through from the federal government to open our other church, which also has medical missionary work in connection with it.

We do not ask for large sanitariums, but we do ask for funds with which to build medical missionary centers in connection with our churches, where our members may receive training and give treatment to the sick and teach the truth to those thus treated.

From our superintendent we quote: "I am sure that you will be interested in the financial statement of our clinic when you receive it. Last year 7,877 patients were treated, 1,416 of them free. The receipts from patients were 5,765.83 pesos. This report should give confidence to the General Conference brethren that this clinic is worthy of help, and that we should have a suitable building for the clinic. Our Beneficencia project is developing well, and a large group of poor people come each Sunday to receive help."

A. R. Sherman, superintendent of the Venezuela Mission, has arranged a

beautiful little clinic in connection with the mission office. There he extracts teeth and gives hypodermic injections, and, with the help of members of the church, is doing a strong medical missionary work. W. E. Baxter has just equipped a room at his office in Bogotá, Colombia, and hopes to begin regular clinic work immediately.

We are hopeful that ere long medical missionary work will be established and functioning strongly in all our fields. We have been told that "soon there will be no work done in ministerial lines but medical missionary work." We are trying to prepare for that time.

We are glad that the work is kept strong in the homeland. We are appreciative of all the many past favors from the homeland in yielding workers and in sending means. Because of the vast unfinished work, we are praying that this same liberality may be continued and even increased.

We take it that you send out to us as missionaries your best available men and women. When they have had a few years at the front of the battle line, they are even better prepared to render strong service at home, should and when they need to return. True, they have undoubtedly gained some very honorable scars in the conflict abroad, of added years, wrinkled brows, and gray hair, but these scars reflect bright beams of precious light in the work they do wherever they are.

With good courage and bright hope we stand in happy anticipation of the time just before us when our Father will set His almighty hand to "finish the work" which we have so poorly carried on, and "cut it short in righteousness."

American Temperance Society

By C. S. LONGACRE, Secretary

SEVENTH-DAY Adventists have been known throughout their history as a temperance people. Their health and temperance teaching has been a cardinal principle of their faith and practice from their very origin. If all temperance societies should cease to operate, Seventh-day Adventists would still continue to function in this field.

Captain Joseph Bates organized one of the first teetotal, or abstinence, temperance societies in America in 1827, known as the Fairhaven Temperance Society. Captain Bates and his associates organized more than 3,000 abstinence temperance societies with a membership of more than 300,000, within the short space of four years. After Captain Bates became a Seventh-day Adventist, he assisted in organizing the health and temperance work before any other departmental work was organized.

Mrs. White's Temperance Work

Elder Uriah Smith wrote in the *Review and Herald* of September 7, 1876,

stating that Mrs. E. G. White, whenever she spoke at large public gatherings and at camp meetings, never failed to speak against intemperance. He says: "She struck intemperance at the very root, showing that on the home table largely exists the fountain from which flow the first tiny rivulets of perverted appetite, which soon deepen into an uncontrollable current of indulgence, and sweep the victim to a drunkard's grave. She arraigned the sin . . . of fathers, in wasting time, health, and means on the gross indulgence in tobacco in its various forms, instead of uniting with their companions in noble efforts" to rear their children to act the "manly part in the world, and thus shut off recruits from the great army of tobacco and liquor devotees."

At the conclusion of her temperance talk to the Haverhill Reform Club, Mrs. White was offered one hundred dollars from the collection they took on that occasion, and she declined it, and told them to use it in the activities of the club.

Mrs. White also said:

"Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks. . . . Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today."—*"Gospel Workers,"* p. 384.

"There is no class of persons capable of accomplishing more in the warfare against intemperance than are God-fearing youth. . . . Let every God-fearing youth gird on the armor and press to the front. Put your names on every temperance pledge presented."—*Mrs. E. G. White, in Youth's Instructor, Sept. 24, 1907.*

Seventh-day Adventists abstain not only from the use of alcoholic beverages, but from the use of the cigarette, with its nineteen deadly poisons, and from all other narcotics which injure the body, the mind, and the soul. Adventists aim to be temperate in all things, as Paul admonished all Christians to be, if they expect to receive the incorruptible crown of life at the end of the race.

Our Youth—Our Greatest Asset

Adventists further believe that a church which neglects its youth destroys its own future, and that a nation which debauches and corrupts its youth commits national suicide.

For this reason, the American Temperance Society of Seventh-day Adventists has during the last five years made a strenuous effort to reach the youth and enlist their service and their youthful energy to help solve the liquor and cigarette problems which threaten the destruction of our youth and our civilization. If we fail to enlist the youth of today in the battle against liquor and the cigarette, the human race is doomed.

Work in Public Schools

During the last five-year period the American Temperance Society of Seventh-day Adventists has endeavored to reach the youth of America and get them to take the total-abstinence pledge not to touch, taste, or handle liquor or tobacco in any form. We have endeavored to get well-qualified workers to put our temperance literature into the high schools and public graded schools. Last year these experienced workers placed more than \$60,000 worth of our health and temperance books and magazines in these public educational institutions. One brother, a former high-school principal, who now devotes his entire time to this work, placed \$10,413.83 worth of temperance literature in the public high schools during the year 1940. Wonderful opportunities are opening before us in this field for those who know how to approach our public educators. Many of the States now require by law that the subjects of hygiene, health, and temperance be taught, and some States require health and temperance lectures to be delivered to the students in high-school grades.

We have taken advantage of these

opportunities, and have encouraged our physicians and other qualified workers to deliver health and temperance lectures in the high schools. In the District of Columbia our doctors from the Washington Sanitarium have delivered lectures on the evil effects of alcoholic beverages and the cigarette to as many as 18,000 high-school students annually. The principal of the Central High School of Washington, D. C., told me that the lecture on the evil effects of the cigarette delivered by one of the doctors of the Washington Sanitarium was so enthusiastically received by the high-school students that 50 per cent of the students who had been smoking cigarettes quit.

The secretary of the American Temperance Society has spoken to tens of thousands of high-school and college students during the last five years, and he never has failed at the conclusion of his talk on liquor and the cigarette to get more than 50 per cent of the students in the senior high schools to take the total-abstinence pledge not to touch, taste, or handle liquor or tobacco in any form. In the junior high schools we usually get about 90 per cent to take the same pledge.

Methods of Temperance Work

One very effective way of securing the interest of students in the public schools is to formulate a temperance program and assign the different parts to the students. The conduct of temperance programs, including recitations, poems, dialogues, orations, with a prize for the best oration, and pictures or films which illustrate the evil effects of alcohol and the cigarette upon the human organs, all prepared and presented by the students themselves, under the supervision of the teachers, have proved to be the most effective way to get the students interested and to sign the temperance pledge.

One of our good sisters, a teacher in the public schools, put on a program of this nature in the schools of her city, and then had me deliver a lecture on the evils of alcohol and tobacco at the conclusion of the children's tem-

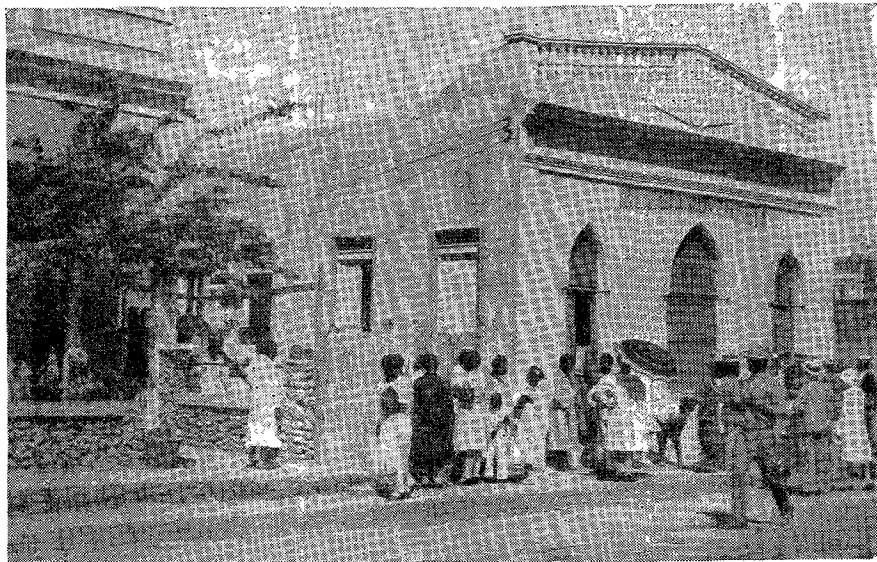
perance program, and another lecture in the high-school auditorium to the parents, teachers, and students in the evening of that same day. The result was that nearly every student signed the temperance pledge, and a permanent temperance society was organized in the public schools of that city.

A number of our sisters are presidents of Women's Christian Temperance Unions in their communities, and in New Jersey, Pennsylvania, Maryland, Ohio, and Idaho these sisters secured openings for me to speak in the high schools upon the scientific phases of alcohol and tobacco. They arranged it so that I could speak in as many as four or five high schools in a single day. As soon as I arrived at the school, the students were all asked by the principal or the superintendent of schools to come to the auditorium for the next class recitation period to hear the lecture on the scientific aspects of alcohol and tobacco. In the evening I would deliver another lecture to the parent-teacher association in the main high-school auditorium of the city.

In a number of instances the county superintendents of education were present. They reported the good results obtained to the State superintendent of education, and he requested me to visit every high school in his State and deliver similar lectures to the students. These are God-given opportunities which should be improved instead of neglected. We should have hundreds doing this work instead of a few. Our evangelists, pastors, conference presidents, teachers, and laymen should qualify themselves to do this important line of temperance work for the benefit of the youth in America who are enticed by liquor and the cigarette.

Government Surveys

In a recent survey made by the research bureau of the Federal Government the discovery was made that 62 per cent of the students in certain high schools were users of alcoholic beverages, and 85 per cent of them smoked cigarettes.



Local Office of the Santo Domingo Mission, at Ciudad Trujillo, República Dominicana

Dry Gains

When this government got through examining the American boys that were drafted for the World War, it was revealed that 36 per cent of the flower of American manhood between the ages of 21 and 31 were physically unfit and unable to serve their country in a war. The majority of those who were rejected were declared unfit because they had impaired, narcotic hearts.

Harmfulness of Cigarettes

I was a member of the local draft board of Montgomery County, Maryland. One day a young man who was drafted came to my office, puffing at a cigarette. I made out his papers and sent him to the medical examiner. In a short time he came back to my office and said: "I have been turned down as unfit physically."

I said, "I venture it was cigarettes that made you unfit."

"Yes," he replied, "I am told that I have a tobacco heart."

Smokers' Handicaps

In a recent survey made of a certain number of high schools in which cigarette smoking is allowed, it was discovered that the students who smoke cigarettes averaged far lower grades than those who did not smoke. The honor students in those high schools were all nonsmokers. The cigarette-smoking student was delinquent, careless, and indifferent. Those who dropped out of high school before finishing were cigarette smokers. In other words, the cigarette-using student became the problem student to the school and the problem citizen to the State.

The American Temperance Society has also sponsored each year a special temperance number of the *Signs of the Times*, which has had an average annual circulation of nearly half a million copies. The American Temperance Society has been granted the privilege of putting up a Temperance Exhibit at the annual national conventions of the Anti-Saloon League of America, as well as of speaking at these conventions. The Temperance Bulletin, issued quarterly by the American Temperance Society, giving authoritative facts and statistics concerning the evil effects of liquor and other narcotics, has been received with great favor by public men and by the leaders of other temperance organizations.

The world president and the national president of the W. C. T. U., as well as the national officers of the Anti-Saloon League, have repeatedly assured us that there is no temperance periodical that comes to their desks that contains more valuable information than the Temperance Bulletin of the American Temperance Society. Bishop Hughes, of the Washington diocese of the Methodist Church, said, "The Temperance Bulletin is an arsenal filled with temperance ammunition." Some of the State superintendents of the Anti-Saloon League are ordering the bulletin by the thousand copies. At first we furnished it

free to our own workers in the cause and to the leaders of other temperance organizations, but now it is being ordered as campaign material for general circulation where wet-and-dry issues are pending.

Beer in Army and Navy

The last issue of the Temperance Bulletin deals with the furnishing of beer to our boys in the Army and Navy training camps, and shows from a scientific viewpoint the evil effects of beer, and how it undermines the efficiency of our soldiers in training. We hope that it will greatly aid in arousing public sentiment in favor of the passage of S. 860 and H. R. 4000, two similar bills which are pending in the Senate and the House of Representatives in Congress, respectively, which aim to prohibit the sale and use of beer and all other alcoholic beverages in the Army and Navy training camps, as well as in areas surrounding these camps. Every Seventh-day Adventist should write a letter to his Senator and Representative in Congress, urging the passage of these bills to protect our boys in the Army and the Navy from being exploited by the beer interests and the vice mongers.

The Home Commission

By ARTHUR W. SPALDING, Secretary

THE work of the Home Commission is to bring Christian education into the homes of our people. There is where the work of education must begin, for it is where life begins. The home is the foundation school, and upon the basis of knowledge and character inculcated by the home, all later education of the child is built. Therefore the principles and methods of Christian education must be understood and practiced in the homes of the church before ever such education can be made effective in the professional schools of the church.

It is incorrect to assume, as most of us do, that education begins with the elementary school, that our denominational educational system properly embraces only from church school through college, and that we are to give attention to the training of teachers only for these schools. "In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. It is in the home that the education of the child is to begin. Here is his first school."—*"Counsels to Teachers,"* p. 107. Parents are the first teachers, and above all others teachers require specific and thorough training for their supremely important work. "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—*"Education,"* p. 276.

The Home Commission stands in the gap, endeavoring, with a very limited

The temperance forces have made great gains through local option during the last five years. Our hope of winning in this wet-and-dry conflict lies in seeing that the army of youth in America are rightly informed, trained, and organized. They have demonstrated, in recent campaigns in Kansas, Oklahoma, Alabama, Georgia, and South Carolina, what they can accomplish. In Kansas 35,000 youth on the night before the wet-and-dry election came off, hung the following slogan on the doorknob of every house in Kansas, "Keep Kansas Dry for the Sake of Kansas' Youth." The next morning the fathers and mothers of Kansas marched to the election polls and rolled up a 90,000 majority vote in favor of prohibition in that State. The youth of Alabama, Georgia, and South Carolina carried on a similar campaign and won the elections.

The appalling record of automobile fatalities and the increase of juvenile delinquencies due to drink, should constitute a challenge to every Christian to rally round the temperance banner and save this country from the doom of liquor.

staff, with almost no trained leaders, with wholly inadequate means of promotion, with much of the good will, but with little of the active assistance of pastors and executives, to bring to the parents of this church, first, a sense that they need to be trained, and, second, a desire to put forth earnest and persistent effort to get that training. We need the active support of every pastor and every church officer in local church and conference to begin to accomplish this stupendous task.

What is the training that the Home Commission is trying to give to parents?

We are seeking to give them an understanding of the philosophy of Christian education, which is, in brief, to build in their children the image of the divine, the character of our Lord Jesus Christ. This is not a mere phrase, an abstract concept; it has specific material and means.

We impress the prime necessity of pre-empting the ground of the children's minds, of filling them with good before evil can take root. Education begins with the child in the cradle. It includes government, which involves increasing self-control in matters of appetite, temper, passion, desire, ambition. The child is taught these things by simple lessons, which we point out or suggest. Chief of all educational means is the parents' example, and that involves thorough conversion. Then come the multitudinous experiences of the day in the child's and the parents' life together.

The substance and the agencies of evil press in upon our homes, upon the child's life. Through ill-chosen broadcasts from the ubiquitous radio, through the so-called funny papers, through the moving-picture theater, through the influence of school and neighborhood child society, through flamboyant advertisements on billboards and in magazines and books, evil is continually pressed upon the attention and, if we allow, into the minds and experiences of our children. To prevent this, the child's mind must be continually filled with good, and this demands active teaching by the parent. Here are the chief means to be employed in the earliest years and increased with every passing year:

1. Christian song and storytelling, by which the simple truths of the Bible, of history, and of the natural world are made a part of the child's consciousness.

2. Nature teaching and activities. Very definite courses of study are open to the parent, and through the parent to the child, whereby the wonders of God's creation become not only familiar, but illuminating. We teach not only the science, but the spiritual interpretation of that science, that through nature parent and child may come to know God as Creator, Redeemer, Father.

3. Skills of hand and mind. The child is to be trained in household duties, in gardening, in the care of pets, in simple mechanical skills; for the trained hand and the God-inspired mind refuse to become the devil's workshop.

4. Social education and missionary enterprise. Every individual is born self-centered; Christian social education consists of making him intelligently conscious of others' rights and needs, and of so adjusting himself to them that he becomes unselfishly ministrative to others. Definite steps in this training are revealed to parents, and methods of making this social education effective are given them.

5. Devotional life. The little child is to be taught to pray—how to pray, what to pray, the spirit of communion with the dear heavenly Father. Family worship is not merely advised; it is taught, as to faithfulness, manner of conducting, material used, adjustment of difficulties. Sabbathkeeping in the home is a science and an art which determines the child's attitude forever toward the Sabbath, and therefore toward God. Methods and means of making successful this Sabbath in the home are taught. And above and within and beyond all is the grand objective of our faith, the finishing of God's work in the earth and the bringing in of the glory of our Lord Jesus Christ.

All this is character building, which is the great objective of true education.

Parents of Tomorrow

For nineteen years the Home Commission has conducted parent study groups in local church organizations, under various names—at present

through classes in the Home and School Association or, where there is no such parent-teacher organization, in the Christian Home Council. There are now in operation in North America about the same number of these groups as were in operation in our first years—one hundred fifty. There needs to be a great awakening and a vigorous effort in all our churches to bring parents into co-operation with the forces that would build our Christian homes.

In several of our overseas divisions there is encouraging activity in the Home Commission work, particularly in three of our division conferences that are dealing with converts who come out of non-Christian populations. These are the China Division, the Far Eastern Division, and the Southern African Division.

The China Division Home Commission has as secretary Mrs. Minnie Crisler. Under most difficult conditions, the work for mothers in China is progressing steadily and happily, with increasing literature in the vernacular and earnest work on the part of missionaries and Bible women. The Far Eastern and the Southern African Division Home Commissions are in charge of the wives of the presidents of those divisions—Mrs. V. T. Armstrong, and Mrs. J. F. Wright, respectively. These sisters are doing notable and noble work for the homes of their native peoples, and in this they are strongly supported and helped by their husbands. In South Africa the native training school is doing excellent work in teaching young women and in training teachers to work in the outschools for the uplift of family life.

In the Far East the Home Commission is now represented in every field, and definite work is being done for parents. The work of longest standing and greatest extent is in the Philippine Islands, at present under the guidance of Mrs. R. R. Figuhr. In this field the work has been well organized under conference Home Commission secretaries, usually the con-

ference or the mission nurse; and not only by their efforts, but through field work by the union and the division leaders, much progress has been made toward better home conditions and child training.

In South America, while in past years sporadic work in parent education has been done in spots in the various union conferences, it is only at the present time that a well-concerted effort has been begun under the direction of the Educational and Home Commission secretary for the division, Professor N. W. Dunn. A series of lessons has been prepared and published, in both Spanish and Portuguese, and 132 societies for study were formed during the past year. Broader and more intensive plans are being put into operation.

We have also had an interest and some work has been done in Australia and in parts of Europe. Under present conditions not much can be expected in an organized way, but we are glad to know that in some official hearts, and in some unofficial hearts as well, the interest still glows warmly, with the consciousness that the home is the unit of the church, and that the work of God must be effectively accomplished there to ensure the success of the church.

The Home Commission asks for the understanding, the sympathy, and the active co-operation of all who are in position to affect the homes of our people. It prays that earnest attention may be given to the educational problems which lie at the basis of success in this work, to the end that competent courses in Christian social education may be established in our schools, that future parents may be trained, and that all prospective workers who have to do with the lives of parents and children may be trained in the science of Christian homemaking and child culture. With such a program established, the work which the Home Commission some twenty years ago was appointed to do may come to be in a fair way of accomplishment.

Doctrine and Life

A Morning Bible Study

By M. L. ANDREASEN

WHAT I shall say this morning is based upon 1 Timothy 4:16, "Take heed unto thyself, and unto the doctrine." This admonition is for all, but applies especially to ministers and workers. Upon them rests in a special sense the responsibility of being ensamples to the flock. Above others they must give heed to the doctrine they teach and the life they live. God and men expect this of them.

We are now assembled in General Conference. God alone knows whether there will be another one, or whether such meetings as will be held in the future will be sectional. In view of the situation in the world and in the

church, there is all the more need that we take counsel with our hearts and with God, examine ourselves if we be in the faith, note where we are standing and in which direction we are going, gauge the prevailing winds and their strength, and so set our course that we will be sure to arrive at our destination at the time appointed. It behooves us at this time to review the great general principles which should guide us, to be in agreement on all vital issues, and when we leave and go to our individual fields of labor to work together in forwarding the common cause we all love, to the end that unity of faith and practice may be pre-

served, and the work may remain one, whatever political situations may arise.

If ever there was a time when we should work for unity in all lines, this is such a time. If ever there was a time when petty differences and unimportant theological controversies should be put aside, with all jealousy and envy, they must be put aside now. If ever there was a time when all our resources should be pooled, when every waste of men and means and methods should be avoided, now is such a time. If ever there was a time when we unitedly should press the battle to the gates, when, aware of the greatness and dignity of the work, we should arise and finish our task, we should do so now. If ever there was a time when we should give heed to ourselves and to the doctrine, we must now. The day is far spent. The night is at hand. There is no time to lose.

Doctrine

Our text admonishes us to give heed to doctrine. This admonition was first given to young Timothy, who had been instructed by Paul himself. He needed the admonition, and we also need it.

Throughout their history Seventh-day Adventists have been known as diligent Bible students, and of this reputation they may be justly proud. Yet it must be admitted that we have not always come up to our high privilege. There is danger of thinking that because God has entrusted us with His truth and we are its depositories, there is not the need of constant study and progress that there once was. Other denominations have failed at the very point in their history which we have now reached. We must not repeat their failure.

Our safety lies in a personal, thorough, reverent study of the word. Nothing less will do. There is subtle danger in accepting doctrines merely because we have faith in the men who first promulgated them, or of taking doctrines for granted because our fathers taught and believed them, without personal investigation and study. Some have expressed the view that examining and studying the doctrines of our faith is a waste of time; for these doctrines, they say, have all been searched out and developed for us by the pioneers, and all we need to do is to accept and believe what is set before us. There could be no greater error, no more subtle deception.

"We must not think, 'Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.' The truth is an advancing truth, and we must walk in the increasing light. A brother asked, 'Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?' I

dare not say that they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No."—*Mrs. E. G. White, in Review and Herald, March 25, 1890.*

"It does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for His name's sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate."—*Mrs. E. G. White, in Review and Herald, Dec. 18, 1888.*

The Bible counsels us to be always ready to give an answer to every man that asks a reason of the hope that is in us. 1 Peter 3:15. This means more than telling him *what* we believe. We should be able to do that, but we should also be able to give a reason *why* we believe what we believe. On this point we are told:

"In order to grow in grace and in the knowledge of Christ, it is essential that you meditate much upon the great themes of redemption. You should ask yourself why Christ has taken humanity upon Himself, why He suffered upon the cross, why He was made sin and righteousness for us. You should study to know why He ascended to heaven in the nature of man, and what is His work for us today."—*Mrs. E. G. White, in Present Truth (England), April 9, 1891.*

It is not always sufficient, in order to convince men of the truths we hold, to quote what the Bible says. With many the Bible is not believed or accepted as authority. While we should be able to quote the Scripture to them, we should also be able to show them the reasonableness of our position. God requires this of us.

It is interesting to note how Paul not only preached to the people, but reasoned with them. Felix, the Roman official, before whom Paul was arraigned as a prisoner, was well acquainted with the Jewish religion. The Bible says that he had a "more perfect knowledge of that way." Acts 24:22. But this knowledge did not bring conviction to him. It was when Paul "reasoned of righteousness, temperance, and judgment to come" that he was greatly moved. Verse 25. He trembled when he saw how inevitable were the results of transgression, and that judgment was sure to come to every despiser of God and His word.

When Paul appealed to King Agrippa's own judgment, saying, "Why should it be thought a thing incredible with you, that God should raise the dead?" the king answered, "Almost thou persuadest me to be a Christian." Acts 26:8, 28. In Thessalonica Paul reasoned three Sabbaths with the Jews, "opening and alleging, that Christ must needs have suffered, and risen again from the dead." Acts 17:2, 3. These Jews probably already knew of Christ as a historical person,

and were acquainted with the report of His resurrection. Now Paul reasoned with them and showed "that Christ must needs have suffered, and risen again from the dead." As he thus reasoned, they believed, "of the devout Greeks a great multitude, and of the chief women not a few." Verse 4.

In like manner Christ after the resurrection explained to the disciples that "it behooved Christ to suffer, and to rise from the dead the third day." Luke 24:46. These disciples already knew of the resurrection. They did not need more knowledge or more facts. But they did need someone to give them the reason for what had taken place, to tell them why. This Christ did. He made it plain to them that it "behooved Christ to suffer," that there was no other way, that it could not be otherwise. When He at last, after having reasoned the whole thing out with them, appealed to their own judgment, "ought not Christ to have suffered these things, and to enter into His glory?" (verse 26) their minds were suddenly enlightened, and they understood. He had told them why. They now saw that it could be no other way. It became very clear to them, and they believed.

If we are to work as Paul and Christ worked; if we are to give a reason for the hope that is in us, and be able to explain to others not only what we believe, but why we believe it, we need a deeper knowledge than we now have of the plan of God. We need to know more of the atonement as revealed in the sanctuary on earth and in the service in heaven. We need a deeper understanding of the deep things of God. We need to know why we believe what we believe.

A Perplexed Group

A group of young men once came to me to discuss certain aspects of Christianity that perplexed them. Among these was the death of Christ, and just how it availed for the salvation of men. To them it seemed that God could have forgiven man without Christ's having to die. They had gone to their minister, but he had rebuked them for even thinking of such. Now they did not know what to do, for they were in earnest, and it seemed to them that a subject of such vast importance could and should be made clear to them. They knew the standard answer to their problem, but that did not satisfy them. They knew that Christ died for them, and that for some reason it was necessary for Him to do this. But why? They had come face to face with the question which the messenger of the Lord in the quotation cited says we should ask.

It is not, of course, argued that all subjects are free fields for immature minds. There are mysteries which eternity only will reveal, and which we had better leave alone. But we must not give our young people the impression that they are not allowed to think, or that their thinking must be only in prescribed channels. We are prone to dismiss a hard problem with the assertion that God does not

want us to pry into matters too deep for us, thus covering our mental laziness with pious ignorance. There are subjects beyond the human mind to comprehend. We may safely leave them till the hereafter. On the other hand it behooves us to stretch our minds to the utmost to comprehend that which God has recorded for us. The Scriptures are given for our study and our reverent contemplation. God would be pleased to have us use the mind He has given us to understand the things of God. We have a right to ask why. Only as we investigate, work, study, pray, can God accomplish for us what He has in mind.

If we are to stand before the world as the true exponents of the word of God, we must have an ever-deepening knowledge of the Scriptures. We must not depend upon others to dig out the truth for us, to the neglect of personal study. This denomination is no longer in its infancy. We have grown up and are considered a responsible body, one to be reckoned with. Just recently a communication was received in Washington, evidently originating with the faculty of a well-known theological seminary. It contained eighteen propositions concerning the Sabbath which put some searching questions to us which we cannot lightly put aside. The denomination has been approached on other occasions, and it seems clear that we are being prepared for the issue which years ago was stated in the following words:

"It does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for His name's sake, and each one will have to give the reason for his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate.—*Mrs. E. G. White, in Review and Herald, Dec. 18, 1888.*

"The Lord God of heaven will not supply the deficiencies that result from mental and spiritual indolence. When the human agents shall exercise their faculties to acquire knowledge, to become deep-thinking men; when they, as the greatest witnesses for God and the truth, shall have won in the field of investigation of vital doctrines concerning the salvation of the soul, that glory may be given to the God of heaven as supreme, then even judges and kings will be brought to acknowledge, in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, the author of Christianity, the author of all truth, who instituted the seventh-day Sabbath when the foundations of the world were laid, when the morning stars sang together, and all the sons of God shouted together for joy. All nature will bear testimony, as designed, for the illustration of the word of God."—*"Fundamentals of Christian Education," pp. 374, 375.*

A Notorious Trial

This quotation calls to mind the issues debated at the notorious Scopes trial in Tennessee some years ago. It states that the time shall come when there will be an official "investigation of vital doctrines concerning the salvation of the soul," and that these vital doctrines include the questions of God as Creator, and the seventh-day Sabbath. This investigation will be conducted in "the courts of justice, in parliaments and councils," and the result will be victory for the people of God, and "even judges and kings will be brought to acknowledge . . . that the God who made the heavens and the earth is the only true and living God . . . who instituted the seventh-day Sabbath when the foundations of the world were laid." The issues are thus seen to be the same as in the Scopes trial, in which the subject of evolution was debated.

At that trial the defenders of Fundamentalism failed. We know the reason for their failure. We could not, of course, accept those defenders as true Fundamentalists, but, as far as the public was concerned, they represented the believers in the Bible. Also, as far as the public was concerned, the Fundamentalists went down in ignominious defeat. In this new contest which we are told will take place, those who are called "the greatest witnesses for God and the truth," will not go down in defeat. They will win. This victory, however, is conditioned upon becoming "deep-thinking men."

It should be noted further, that "nature will bear testimony, as designed, for the illustration of the word of God." This statement constitutes a definite challenge to the scientists of this denomination. They are not to think of their work in terms of class instruction only, but are to apply themselves to the task of discovering and arranging the facts of nature and cause them to bear testimony, not to evolution, as men of science in the world have caused nature to do, but as God designed, to establish and confirm the word. We will need a knowledge of these facts, and it is for our science teachers to furnish it. It is an immense task, not done in a day, but it must be done. In the contest before us we must not be ignorant of the facts which God designs shall be of help to us, and which He placed in nature for a specific purpose. We hope that all our scientific men, chemists, physicists, biologists, geologists, botanists, and others, will catch the vision of what is needed, as some already have done, pool their resources of knowledge, agree on the propositions to be maintained, and stand as a unit for the faith once delivered to the saints.

What a wonderful thing it would be were this people given the opportunity of standing before the great men of the earth in courts, parliaments, and councils, and there considered the greatest witnesses for God and the truth! What a wonderful thing it would be if judges and kings were not only convinced in their own minds of

the truths we hold, but were "brought to acknowledge" that "the God who made the heavens and the earth is the only true and living God, the author of Christianity, the author of all truth, who instituted the seventh-day Sabbath when the foundations of the world were laid." Such a victory for the truth would take its place along with that other victory on Mt. Carmel, where the God of heaven was acknowledged by the assembled multitudes as the only true God. We are convinced that this people will yet go forth in the spirit and power of Elijah. The promise is, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. 4:5.

We should be profoundly thankful that the Scopes trial is not the last word in the controversy between the word of God and the assertion of men. We must never permit another Darrow to emerge triumphant from a future conflict. We must become the kind of men God expects us to be, godly men, Spirit-filled men, deep-thinking men. God has in mind a victory for His people that will resound to the ends of the earth. The Goliaths of science falsely so called will go down in defeat before the little Davids with their sling stones. Such a victory will not be won by ridiculing opponents or making merry at their expense with cheap jokes. Victory will be ours only as we are armed with the word of God, filled with the Holy Spirit, and in possession of the facts of nature which God has put there to be used for such an occasion. We already know of some who have found among the rocks a few smooth stones for their slings. We know of others who have discovered the weak spot in the armor of the opposition, and have found it exactly where David found it. Long enough have the uncircumcised Philistines defied the armies of Israel. Long enough have they challenged to combat. The time has come for the battle to be joined. But let us fear lest we be overconfident. Not by might, nor by power, but by My Spirit, saith the Lord.

All this sums up in the need for a deeper and still deeper study of the word. There are foes abroad, and there are foes within. Some have been traitors to the cause we love, attacking from without; others are boring from within. Heresies are springing up and increasing, and we have been keeping silence, perhaps too long. Has not the time come when action should be taken to defend the flock of God from the wolves of destruction? To some of us it seems that it is high time. The situation we are facing calls for a deeper study of the word than we have ever made. We have been told that heresies would come and that they would compel us to study. Let us see to it that we heed this call. Let us give heed to the doctrine.

In the beginning of this movement our leaders took time to come apart and study. We are so busy now with committees and other activities that the time that should be taken for of-

ficial, prearranged, and systematic study of the word is hard to find. This situation must not be allowed to continue. Vital as are all the activities that take the time of our ministers and church officials, nothing can be of more importance than the study of the Bible. We are glad to know that in many of our conferences meetings are called for the express purpose of studying God's own book. Let this good work go on. In study, prayer, and consecration is strength to be found. We need above all things at this time to give attention to ourselves and to the doctrine. We must be in earnest about this if we are to meet the approval of God and the demands of the times.

Life

Doctrine is of importance only as it is capable of being translated into life. Tithe paying is a Biblical and useful ordinance of God, but if it is not translated into action, it remains a theory only. So with the doctrines of baptism and the Sabbath, or any other teaching. They are not, and were never meant to be, dissociated from life. It may be safely contended that any doctrine, however important it may appear to its proponents, is of value only as it affects life or is capable of being fashioned into life. If this is not or cannot be done, the doctrine remains an opinion only, and is not of greatest importance.

In the beginning Christ was the Word. By the incarnation this Word became flesh. In Him the word of God found bodily existence and expression; He was the Word made visible. He taught the way; He was the way. He taught the truth; He was the truth. In Him doctrine became flesh; He translated doctrine into life. If we wish to know which day is God's Sabbath, or how properly to keep it, we need only look to Christ; for He is the Sabbath commandment lived out, He is the Sabbath in action. In Him that commandment—and all the other commandments—took on life and walked among us. If we wish to know what God means when He tells us to love our neighbor, we need only follow Christ as He went about doing good, healing the sick, comforting the sorrowing, spreading cheer and joy wherever He went. He was love personified, love lived out, love become flesh. In Him the complete word of God, the whole Bible, found expression. He translated all its precepts, all its commandments, into life, into flesh. He was in very truth the word made flesh.

In like manner we are to be the word of God to man. We are to translate God's precepts into life, so that men can read them. We are to show men what God would have them be and do. As God's representatives we are to reveal Him to men, many of whom will hear in no other way, as they do not read His word. For this reason God gives them the revelation of Himself in His saints. As Christ was sent into the world to reveal God, so are we also sent. John 17:18. On this our reve-

lation of God to men depends to a great degree men's conception of God. They have not seen God, and they cannot see Him. But they can see and do see us. How necessary, therefore, that we give them a right conception of what God is like!

The question may justly be raised whether Seventh-day Adventists are better Christians than those of other faiths. If not, why not? Do they not claim to have the truth? and should not truth make better Christians than does error? Let us examine ourselves to see how we are progressing, by asking a few questions.

Can one be a good Seventh-day Adventist and be dishonest? Can he defraud God and man and be guiltless? Can he be untrustworthy in word or deed, dilatory and capricious, and be allowed to retain his membership in the church of God? Can he be hypocritical, can he lie and deal falsely, and still be in the truth? Can he be proud, intolerant, vain, irritable, grouchy, covetous, mean, and overbearing, and still be counted with those who have the patience of the saints? Can he be corrupt in life or practice, can he overreach in trade, take advantage of the misfortune or poverty of his brother, drive sharp bargains, grind the faces of the poor, be a respecter of persons, be a slave driver over his employees, and still be an honored member of the church of the living God? Can he cut the edges of the Sabbath, be illiberal in church support, harsh in his judgment of others, domineering in the family, discourteous to his wife, penurious in family support, critical of his brethren, and still merit the approval of God? As James would say, "My brethren, these things ought not so to be." James 3:10. We are all agreed that these shortcomings should not once be named in the church of God. It is well, however, that we examine ourselves. If we are to be overcomers, if sin is to be rooted out of the heart, we have no time to lose. We must give heed to ourselves. The end of all things is at hand.

Putting Away Sin

We have purposely omitted from this list some of the so-called grosser sins; for we are assured that for every one that falls into deep sin, ten are lost because of smaller sins. It may indeed become necessary for us to revise our estimate of sin to correspond with Christ's. If we did, some of the sins we call small would become great. Christ reserved His harshest denunciation for those who were outwardly correct in behavior, who paid tithe and fasted twice in the week, but were inwardly ravening wolves, filled with pride and hypocrisy. It would be well for all of us to read thoughtfully the list of sins recorded in Romans 1:29-32. There are great sins there, but there are also little ones. Yet all of them are said to be worthy of death. We should read and fear.

Is there any hope of our ever getting the victory necessary to stand in the test which is to come upon all the

world, and that soon? The answer is yes; but we must not deceive or excuse ourselves. We must not continue doing what we know we ought not to do, and expect God to overlook our shortcomings. We may as well understand definitely that there is not the least hope of our gaining the bliss of heaven as long as we continue in known sin.

God has graciously promised that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. That doctrine and that promise are as good today as of old. There is no sin, however great or small, which God will not forgive on the conditions named. He is faithful and just. If we do our part, He will do His. If we confess, He will forgive.

We all confess our greater sins. Do we also confess the smaller ones? Have we ever been in earnest about impatience, discontent, envy, criticism? Have we ever confessed covetousness, jealousy, pride, love of the world? It is high time that we began that life of victory which must and will characterize the remnant people of God.

All sins require confession to God or men, or both; but some require restitution also. Some sins will never be blotted out until efforts are made to restore that which has been taken. The Bible counsels him that stole to steal no more, but it also counsels to restore that which is stolen. God can and will forgive a man whether he has stolen ten cents or ten millions, but he will not do so if the man retains his ill-gotten gains. He must be willing to restore.

This is not always easy, and requires courage of the highest order. It may mean hardship and even prison. But there is no other way. Some have found, and others will find, that the way of the transgressor is hard. Let no one think that he can have the forgiveness of God and His peace in the soul unless he is willing to go all the way, whatever the cost may be. It is high time that we clear the King's highway by confession and restitution. Let that work begin this day of preparation. Let restoration be made wherever possible.

We present for your consideration the following quotation:

"God's law reaches the feelings and motives, as well as the outward act. It reveals the secrets of the heart, flashing light upon things before buried in darkness. God knows every thought, every purpose, every plan, every motive. The books of heaven record the sins that would have been committed had there been opportunity. God will bring every work into judgment, with every secret thing. By His law He measures the character of every man. As the artist transfers to the canvas the features of the face, so the features of each individual character are transferred to the books of heaven. God has a perfect photograph of every man's character, and this photograph He compares with His law. He reveals to man the defects that mar his life, and calls upon him to repent

and turn from sin."—Mrs. E. G. White, in *Signs of the Times*, July 31, 1901.

Never were more condemning or comforting words written than these. "The books of heaven record the sins that would have been committed had there been opportunity." Fatal words, but true. They are in harmony with the statement of the Saviour that the man who looks upon a woman to lust after her has already committed adultery with her in his heart; and that one who hates his brother is guilty of murder. How different the books of heaven read from the way some think they read! I may never have committed certain sins, and may be proud of my goodness. But as I get a glimpse of the books of heaven, I find sins recorded there that make me take my place among my fellow sinners.

What a solemn thought this is! I am to be judged, not merely by what I have done, but by what I would have done, by my attitude, my intentions. How careful, then, I ought to be lest I make too great claims for myself and condemn others! I am as much in need of the grace of God as the lowest sinner; in fact, I *am* the lowest sinner. If I am ever saved, it will be by grace only. How humble, how contrite, how forbearing, how forgiving I ought to be!

Two men stand on the brink of the precipice, face to face with temptation, ready to go over. One is saved at the last moment, a brand plucked from the burning. He is now an honored member of the church and society, and is often called to sit in council on such as have fallen by the way. The other went over the brink—there was no restraining hand at the crucial moment—and is now an outcast, a sinner, a criminal, his family in disgrace. How will God deal with these two? What will the books record? It behooves all of us to walk softly before God, to shun and hate sin and do everything possible to salvage all we can of the wrecks men make of themselves by unwise actions.

If the books of heaven contain the record of the sins that would have been committed had there been opportunity, ought they not by parity of reason to contain also the good things that men would have done had they been placed in different circumstances? We believe that they ought to and that they do. Some will get credit for having given Christ a cup of cold water, when they never saw Him or perhaps never even heard of Him. Some will get credit for having cooled His fevered brow, fed Him when He was hungry, clothed Him when He was naked, and given Him a home when He had none. As they in astonishment ask when they did this, He graciously announces the principle upon which judgment rests: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:40. The books of heaven record the good things we have done as being done to the Master, even though we never actually did them to Him.

This way of keeping record is just

and right. It gives all an equal chance. The one who stays by the stuff will share equally with one who goes to war. The one who is faithful at home will share with the one who goes to the mission field. The faithful mother who cheerfully does her daily task, caring for her home and her little ones, will not be forgotten when the final reckoning is made. She will share equally with the one whose name is blazoned forth to the world as a mighty winner of souls. Both are sure of their reward. The Lord will take note of the circumstances of each, and the final reward will be just. What a happy surprise this will be to many who have toiled faithfully, wishing

that greater opportunities for soulsaving were theirs!

Let all take courage. God has given to every man his work. He demands faithfulness of all. And whoever is faithful, be his work great or small, will not lose his reward. Let us with all humility walk before God, ask Him for pardon, and pray Him to be gracious to us, sinners. Those who do so will go to their house justified.

Let us decide this day to give heed to ourselves and to the doctrine. Tomorrow will be a great day. God will come near as we seek Him in earnestness and humility. Let us not fail of receiving the blessing that is in store for us.

An Evening With the Southern Asia Division

May 31, 1941, 7:45 P. M.

VIOLIN SOLO: Robert Edwards.

Male quartet from La Sierra College.

E. D. DICK: Tonight, as has been announced, we have a presentation of the work of the Southern Asia Division. It is not my place to say very much about the field, but it has been my privilege to visit it twice, and I feel with Lowell Thomas that "India has more veins of human interest than any other country in the world." I have visited some lands with great interest, but I must say I have been almost overwhelmed at my contacts with India. I can only say with Ten-nyson:

"Break, break, break, on thy cold gray stones, O sea,
And I would that my tongue
could utter the thoughts
that arise in me."

India is overwhelming in its problems, but I must not try to tell you of these tonight. We are glad to have on the platform this large number who have labored in India, or who are now laboring in India, and of those who have visited India in recent years. A. E. Nelson, secretary-treasurer of the Southern Asia Division, will serve as chairman of the India evening.

HYMN: "From Greenland's Icy Mountains," No. 445 in "The Church Hymnal."

PRAYER: W. A. Spicer.

A. E. Nelson introduced the three groups on the platform, those who have labored in India, those who have visited there, and those who labor there now, also some past presidents of the division.

The three children of Mr. and Mrs. M. G. Champion sang a song in Urdu.

A. E. NELSON: I would like now to introduce a representative from each of our five unions. The first is E. J. Henning of South India. He is a member of the faculty of our Spicer College.

Greetings From Spicer College

E. J. HENNING: Greetings from Spicer College in South India. This college is the only vernacular college we have in all India. The students

are a cosmopolitan group, made up usually, from year to year, of twenty different languages. Our speaker mentioned the influence of this college. It used to be our union college, but it is now the division school. We have no trouble finding jobs for our graduates—our difficulty is to keep them there till they graduate. In the last few years I do not know of one graduating class which has been complete, because some members of the class have been called to go into the work before graduation. They are doing a fine work in the field.

Word From Burma

A. E. NELSON: I am going to ask E. A. Crane and Deacon David to say a word for Burma. Each of the brethren is wearing a Burmese costume. Brother Crane will speak first.

E. A. CRANE: I bring you greetings from your brothers and sisters who live in Burma, on the other side of the globe. I am sorry we are unable to bring a report that it is a land flowing with milk and honey. It is a land of sunshine and rain—a land of intensities—intense sunshine, intense rain—intense wickedness and appalling need, and as far as the advent message is concerned, it is a land of supreme opportunity. It is the home of some fifteen million people.

As a body of advent people gathered in General Conference, we realize that our chief concern is the challenge of the task which a field represents. In this respect Burma is a goodly land. As never before, hearts steeped in the blighting superstitions and deceptive doctrines of Buddhism are turning to the light of truth. We have nearly nine hundred baptized believers after more than three decades of labor in Burma.

I have a list of sixty-three names—all adult Buddhists—who have turned their backs on heathenism as the result of only one evangelistic effort held a few months ago. One third of the number have already been baptized. The others are preparing for baptism. Yes, the day of opportunity has arrived. True, there still remain giants in the land to be conquered, but we need not fear them.

We are glad that Deacon David is here to represent our native believers. The prayers of our faithful people in Burma ascend to God on behalf of this great Conference. Their prayers mingle with ours for the outpouring of God's Holy Spirit, in the belief that the hour has arrived when we should, in proportion to the increase of wickedness, intensify our own efforts, and in the power of His might, go up and possess the land for Christ.

Gratitude From Burma

DEACON DAVID (after quoting John 3:16 in his own language):

Dear brethren and sisters of like precious faith, and friends: It is a great pleasure to attend the General Conference session here in San Francisco, to meet face to face and to speak heart to heart.

First I should like to take the opportunity to praise God for all the marvelous acts that He has done for the human race in giving the wonderful plan of salvation, and to thank the Lord for all the blessings which we have received at every moment of our life.

I also want to express our sincere thanks to our dear brethren and sisters in the homeland who are supporting the work of lighting the torch of the third angel's message in the sin-darkened field of Burma by giving their dear sons and daughters and by their loyal support of the work.

Though Burma is a small country, yet it is known throughout the world as the highway to China. How good it would be if it had become God's highway, so that His people might go over it.

There are few countries in the world with such a variety of languages in proportion to the population. In this land of fifteen million inhabitants, 113 languages are spoken, according to the 1931 census figures, and that number is exclusive of what might be described as languages imported from China, India, and Europe. As a result of a century of work, there are now translations of the whole Bible in six Burma languages. The translation of the Bible into the Burmese language from the original made by Doctor Judson is one of the best translations we have ever had.

Out of 113 languages, we advent people have been working in only four different languages. In order that the message may reach every spoken language in this generation, we must soon find new ways and new means.

In October, 1904, Mr. and Mrs. H. H. Votaw landed in Burma as the first pioneer missionaries. After a year of hard work Elder Votaw baptized seven precious believers. They were my father, my father's relatives, and some friends. Prior to their baptism, my uncle and my father had been addicted to cigar smoking and alcohol drinking for more than twenty-five years. When they were taught that these habits are harmful to the body, the temple of the living God, without a moment of hesitation, they gave up their evil practices.



"Bringing in the Sheaves," in Kamamaung, Burma

A wonderful transformation of life is wrought when one gives his will to the Lord. By the grace of God, my father became a humble servant of God, and now he sleeps in Jesus till the resurrection morn. The others who were baptized by Elder Votaw were faithful right to the end, and the Lord saved many souls through these honest servants.

About 1909 R. B. Thurber arrived in Burma and erected a school known as the Industrial School of the Seventh-day Adventists. I was one of his students and was the first one to be baptized by him in the year 1912. Since that time the mission work has been very strongly fostered by the different missionaries, and now we have a membership of 850.

Story of Mg. Sein Tun

I would like to tell you a little story of a boy who was twelve years old. One day this boy, whose name is Mg. Sein Tun, came to study in one of our district schools. He and his parents were staunch Buddhists. As he was attending the school, he began to learn the Old Testament stories. These made an impression on his heart. After he had finished a year of schoolwork, the Buddhist boys in the Christian school boycotted the Christian schools throughout Burma. Mg. Sein Tun also left our mission school and joined his own national school. When he left the school, the teacher gave him a Bible. At intervals he used to go to a secluded place and read some portions of the Bible. This he did for about two years.

One evening two Buddhist monks came to his home and asked the parents to allow them to remain in the house for a night. It is the custom of our people to receive strangers into their homes and to supply their needs. It happened that night that the boy retired with the two monks in one room. Soon after they had gone to bed, the monks got up quietly, took off their yellow robes, and put on ordinary dress. While this was going on, Mg. Sein Tun spied a revolver in

the hand of one and a long knife in the hand of the other. At once he knew that they were going to attack the family and rob them. So he began to roll on his bed, pretending that he had a pain in his stomach. By and by he started to press his stomach with his hands and to cry out. The noise of his cry grew louder, till it awakened everyone in the house.

Just before the other people came into the room, the monks put on their yellow robes and hid away the weapons. The boy said to his parents, "Please take me to the hospital right now. I cannot bear the soreness in my body." While he was being taken away in a car, Mg. Sein Tun said, "I am all right. There is no pain in my body. But the monks who were in the house were robbers. They had a gun and a knife to attack us. Let us go to the police station and get the police officers to take them and put them in prison." That night he began to think; he said to himself, "If the religious leaders of Buddhism are such, how can their religion be right?" So he became dissatisfied with his own religion.

One day, as Mg. Sein Tun was riding down a hill on his bicycle, he slipped and fell into a ditch and received some cuts on his arms and body. Immediately he went for treatment to our dispensary, where we had a middle-aged nurse. As she tended the wounds for about fifteen days, she told of the love of God, Jesus, the Saviour of man, and many other subjects. The heart of this young boy was pricked with the word of truth. He made up his mind to take further training in our mission school. The evangelist who was in charge of the work told the boy to go to our mission headquarters in Rangoon. The distance from his home to Rangoon is about 300 miles. Finally he took the railway train and came to Rangoon. Upon arrival, he went to his uncle's house. When his uncle learned that he was going to the Christian missionaries, he became very angry. He took the mission address and destroyed it and drove him from

his house. Mg. Sein Tun took his few things and left, knowing not where to go. As he traveled, he came to a shop where betel nuts were sold. He begged the man to allow him to remain a few days. The room was eight by ten feet. Soon after, he wrote to the evangelist, asking him to give him the mission address which his uncle had destroyed. After a week or so, he received a letter with the address.

One morning he came to the mission house and met the missionaries and myself. When the conversation with them was over, I took the boy into a room and questioned him about his coming. He related the things which I have just mentioned. He said, "My desire is that I should go to school and learn more about the truth." This boy gave his heart to the Lord and was baptized. Just a few days before I left, he came to see me and said that he is still strong in his faith. He is now canvassing in Rangoon. There are honest hearts everywhere. They are desirous of learning the truth and accepting it. So let us go with greater zeal and seek out these lost souls for the kingdom of God. I sincerely solicit your prayers in behalf of the work in Burma.

A. E. NELSON: Deacon David is the son of our first ordained minister in Burma.

The Northeast India Union will be represented by F. H. Loasby, who has spent more than thirty years in the mission field.

Greetings From Northeast India

F. H. LOASBY: The costume I am wearing is typical of Northern India and the Punjab and also Afghanistan.

I bring to you this evening greetings from the Northeast India Union. This union is comprised of the provinces of Bengal, Bihar, Orissa, and Assam, the independent kingdom of Nepal, and the states of Bhutan and Sikkim.

The Northeast India Union has several million more inhabitants than the whole of the United States of America.

I bring you greetings from Bengal, most thickly populated portion of the earth's surface.

I bring you greetings from Calcutta, that mighty city of two and one-half millions.

I bring you greetings from the aboriginal peoples, the Santals and Mundas of Bihar and Orissa.

I bring you greetings from the hill tribes of beautiful Assam (the Switzerland of the East), from those wonderful people, the Khasis, among whom our work is making wonderful progress.

[In conclusion he quoted Matthew 24:14 in the Urdu language, sometimes called the Hindustani.]

A. E. NELSON: Pastor Loasby is the superintendent of the Northeast India Union. We shall ask Pastor Simpson to come forward and say just a few words for the Northwest India Union.

Northwest India Salutes

P. K. SIMPSON: Greetings to the General Conference from more than thirteen hundred Seventh-day Advent-

ists, members of the Northwest India Union.

Along the banks of the sacred Ganges at Allahabad, Benares, and elsewhere it has been my privilege to assist our evangelists on many occasions in distributing millions of our truth-filled tracts to the pilgrims as they gather there.

I hold in my hand something which you have perhaps never seen before, the monkey god, worshiped by millions of Hindus in our part of India. This was given to me by high-caste boys and girls of our Lucknow school. They wished to make an appeal to the hearts of our brethren and sisters in America for more evangelists to teach them of Jesus.

I hold in my hand also a necklace made of silver, worth 25 rupees, or about nine dollars, which one of our Seventh-day Adventist sisters gave up when I baptized her just before I left.

Here is a bell which they ring in their temples when worshipping the monkey god. This proves, brethren and sisters, that we find people in India through our schools and Sabbath schools giving up the worship of these hideous gods, and that Jesus is winning the hearts of men and women.

In India we need more evangelists, more teachers, and I appeal to our young people especially, to come and help us in the great Gibraltar of heathenism.

This is the costume worn in Northwest India by Mohammedans, and by Hindus in the Punjab.

I have also one thing more. This is a little piece of gold, worth about three and a half dollars. A woman took it out of her nose, the same sister, a high-caste woman, who gave me the silver necklace. This proves what the Master can do when He is received into the hearts of high-caste people in India.

A. E. NELSON: Brother Simpson is one of our successful evangelists. He loves the Indian people. Now we must call on T. K. Ludgate to represent Western India. Brother Ludgate worked in the Gujerati territory. He is now employed at a new station in the Northwest India Union.

Word From Western India

T. K. LUDGATE (speaking first in Hindustani): I bring you greetings from our Gujerati and Marathi people in Western India. We have our Southern Asia Division headquarters at Poona, and perhaps one other outstanding feature of Western India is the fact that we have there the Surat Hospital, which was opened in 1936. From the day its doors were opened in a rented building it has been a paying proposition. We have in Western India fourteen churches and 606 church members.

A. E. NELSON: We are now glad to call upon the president of the Southern Asia Division, N. C. Wilson.

Southern Asia President Reports

N. C. WILSON: Greetings have been brought to you tonight by delegates from various parts of Southern Asia.

They have spoken on behalf of more than 7,000 loyal members of the church in India, Burma, and Ceylon. In addition to this carefully selected group of 7,000 church members there is a great multitude of those who are preparing for baptism or who if a religious census were taken would count themselves with us. The second group might probably swell the advent family in Southern Asia to 20,000. Many of these people know what it means to suffer persecution and hardship for the truth of God. In fact, the experiences of many of them would remind one of the exploits of faith as recorded in the eleventh chapter of Hebrews.

May I refer to Romans 5:20, the last part of the verse: "Where sin abounded, grace did much more abound." Where could a text be found to describe more accurately conditions in Southern Asia? Of course this verse gives a world picture, but surely in a very graphic manner Southern Asia is pointed out.

If you were to visit India, several things would be deeply impressed on your mind. The dreadful overpopulation of the country is ever before one's eyes. Think of 400,000,000 people—one fifth of the world's population—living in a country one third the size of the United States of America. In other words, if the United States of America were as thickly populated as India, every person on earth would find a home here. Such a condition has produced poverty and ignorance, and as a result sin abounds. If the people of India stood in a line, touching hands, they would encircle the earth seventeen times at the equator. If our workers were distributed along this line, each man would be 700 miles from his brother. We are told that there are approximately one million villages in India, and that, had Christ started on the day of His baptism to visit and preach in these villages and had visited one each day since that time, He would at the present time still have 150 years of itinerating to do before He would complete the rounds for the first time. Such, dear friends, is the magnitude of the task which confronts us!

The Darkest Picture of All

But no reference to Southern Asia can be complete without mentioning her women. And to me this is the saddest and darkest picture of all. The degradation of India's womanhood has resulted in an unspeakable condition of moral depression and spiritual darkness. It has made it possible for sin to abound.

There are approximately 200,000,000 women in Southern Asia. Only three women out of every one hundred can read and write. According to the last census, there are six million child wives in India under the age of ten years. The tragedy hidden under these figures need not be detailed here. According to Hindu religious law, child marriages are in order, and if the husband dies, the child wife is a widow and, ordinarily, can never marry. Child marriage is now prohibited by British law, but anyone can easily

imagine the difficulty officials have in enforcing such a law.

About fifteen out of every one hundred women in India are widows. In other words, there are 30,000,000 widows in India. The Hindu widow is shunned, she is stripped of all her jewelry so dear to an Indian woman's heart, she is doomed to a life of shame and drudgery.

Just a word regarding India's religions. There are twice as many Hindus in India as the entire population of the United States of America. Think of the paralyzing effect of a religion which teaches that women individually cannot attain salvation, and that only by faithfulness to her husband can a woman be saved. The ancient religions of India are responsible for most of her troubles. In some places all life is considered sacred and is held in reverence. Temple hospitals for animals are found in many places. For instance, 20,000 rats are supported by a rich man in one of these temple hospitals, while in another place 700 castaway cows are kept.

Grace Abounding

Our text tells us that where sin abounds grace doth "much more abound." I want to emphasize the last part of this text. Abounding grace in a place of great wickedness and sin! What joy and blessing the gospel of Christ brings into the midst of such darkness. And that, of course, is the plan of God and the purpose of the advent message—to dispel darkness and give deliverance from sin. What a blessed fact it is that the grace of God—the power of the advent message—is much more abounding—much stronger than the power of the enemy as found in paganism. We assure you, dear friends, that we who are on the rostrum tonight have seen with our own eyes the grace of God at work in that land of bondage and darkness in such a mighty way as to put the hosts of sin to flight. Your delegates from Southern Asia thank God for the power of the gospel and for the abounding grace of the advent message. We have seen the hosts of darkness and the power of God in action on that battlefield where sin abounds, and we can testify that the grace and the power of God overflow to the saving of those who seek God with a true heart.

From all parts of Southern Asia reports come to us of people who have been delivered from demon possession. From Southern India comes a recent experience of a Hindu woman who became interested in the advent message. She had been a very faithful worshiper of the family gods. But soon she felt that she must take her stand for the truth. Angered by the decision of this woman, an evil spirit began to attack her. At times she was choked almost to unconsciousness. For as long as an hour and a half at a time the evil one would choke and harass her until her screams of anguish would often draw crowds of villagers to the scene. There were no foreign or Indian workers in the village where this woman lived, but the few lay people who were there decided

to send for some of the workers to come and rebuke the evil spirit in Christ's name. Before long the brethren came. Now I shall quote from R. H. Pierson's report of this encounter with the powers of darkness:

"First we had a good talk with the woman about her faith and what it means to accept Jesus as a personal Saviour. Then we knelt in prayer. While praying we placed our hands upon the woman's head. At this place in the prayer we felt a quaking and a shuddering pass through her body. We knew that there was intense physical and spiritual conflict. When we rose from prayer, she told us that she felt something whirling around inside of her—there was a choking and rending sensation, and then quietness and peace. That was seven months and more ago, and to the glory of God we are happy to report that this woman has been entirely free from any further attacks. Not long ago it was our happy privilege to baptize her into church fellowship. Today she rejoices in full deliverance and in the fellowship of the advent family."

Power to Cast Out Devils

The promise of the Saviour is that we shall have power to heal the sick and to cast out devils. In a land where wicked spirits are cherished and worshiped, it is a blessed thing to see this promise fulfilled.

In another part of Southern Asia an old man had been studying Christianity. He was a watchman on a large rubber estate. His friends were much opposed to his interest in the Bible, but otherwise things seemed favorable until one night, while he was making his rounds, he was seized and badly beaten. Several nights later the same unhappy experience came to him, and he decided to change his place of work. The manager arranged for another man to join him in his nightly rounds, and for a time there was no further trouble.

It was not long, however, until, as the two men were making the last round of the night, trouble came again. The old watchman was thrown to the ground and was in great agony and distress. His companion tried to help him, but to little avail. The one making the attack was not visible, even though the struggle continued for about ten minutes. Both men immediately resigned their work and went to the family priest for advice. They were told that probably the family gods were displeased about something, and they were asked to confess their unfaithfulness. The old man told of his interest in the Bible and Christianity. The priest was then quite certain that the trouble was due to the fact that the Bible was in the man's home, and he asked him either to destroy the word of God or to bring it to the priest. In his distress and perplexity he hastened home and destroyed the Bible, and gave himself anew and more earnestly to the worship of the gods which his forefathers had worshiped for many centuries. There was no further trouble from the evil spirits, and for

several months things moved along peacefully.

But somehow in this man's heart there was a reaching out—a craving for something better. He could not forget the beauty and simplicity of the Bible and the assurances of salvation to all who believe. As time passed, he regretted that he had destroyed his Bible, even though its possession meant trouble and torture by offended evil spirits. At this time one of our workers came along and started visiting this man and his family and studying the Bible with them. One night soon after our worker had left the home, the angry spirit returned and attacked the man in a much more violent and savage way than ever before. His wife and family were greatly alarmed, fearing that the attack would end his life. At this time the man decided to stand boldly for the truth regardless of the consequences, and called for several of the workers to come and hold a special service of consecration and dedication in his home.

That was more than a year ago, and since that time the brother and his family have been baptized. There has been no further trouble from the evil spirits—the grace and power of God have cast out the powers of darkness and have made the cleansed heart and life the dwelling place of God. Such experiences mean a great deal to us, for we know that the God of all power and blessing is with us in the battle being waged against the hosts of evil.

Willing to Sacrifice

The advent message gives people a spirit of courage and faithfulness. They are willing and happy to sacrifice—so it always has been, and so it will ever be. Sometimes we deplore the fact that the spirit of earnestness and sacrifice so often found in the record of God's word is not more prevalent today. We often speak of the spirit of devotion to duty and willingness to sacrifice which was so evident in the lives and labors of the fathers of the advent movement. But while we recognize the dangers which beset the pathway of God's people today and the natural danger of drifting toward the world, we do thank God that the advent message still produces those qualities so precious to God.

A brother asked me this question a few days ago: "Doesn't the convert in Southern Asia usually get more out of Christianity than he invests? Don't many of them get good positions in mission service?" In reply I would say that the advent hope does make converts more industrious, more careful with their time and money. The blessed hope should make one sober and industrious. But when it comes to worldly position or social standing or any of those things which the human heart naturally holds precious, the Hindu or the Mohammedan or the Buddhist is far better off. With very few exceptions the constraining love of Christ is the motivating force in the change from paganism to Christianity. The spirit of giving—the spirit of sacrifice—is the spirit of the child of God.

The spirit of gathering to oneself—of elevating oneself—is the spirit of false religions.

Openings in Travancore

When it comes to the suggestion of well-paid positions in mission service, there is nothing to this. A recent letter from E. R. Osmunson tells of remarkable openings and urgent calls in Travancore. This is a wonderful mission field, but the people are poor. In Travancore there is an average population of nearly 800 to the square mile. Brother Osmunson tells of the determination of Indian members of the Travancore mission committee to make the funds sent to them by our people in the homeland go farther and answer some of the new calls. For several days the mission budget was studied; a few rupees here and there were saved, but not enough to help very much. They feared that to delay another year in answering the most pressing of these calls might result in the doors' being closed. At last the Indian brethren said: "Rather than run the risk of these doors closing and these wonderful opportunities slipping away from us, we will again reduce our salaries."

Brethren Lowry and Osmunson, who were present, remembered how these Indian brethren had several times before followed a similar course in order to answer urgent calls. The brethren knew that these Indian men could not in any way afford a further cut. But they were determined to plan for an advance. New fields must be entered. Their plan of sacrifice was for one month's salary to be retained during 1941 by the mission office as a fund for new work. You will be interested to know the approximate amount of salary which these men in Travancore receive. It is about eight dollars a month. We often marvel that a man can support and educate his family on such a small sum. In fact, we do not know how they are able to do it. It is almost an impossibility. But the point is that these men felt that our people in America and other home-base fields had done wonderfully well in sending along so much money for the support of the work in India, and they felt that they must sacrifice even more in order to try in a limited way to meet the needs of the field. But surely, dear friends, we here in the homeland should do much more to help such men in their work. The homelands have done wonderfully well, and we appreciate it. Southern Asia as well as all the other divisions deeply appreciates what has been done, but we must do even more.

The Spirit of Sacrifice

A recent experience reported by R. J. Borrowdale, who works near Calcutta, has deeply impressed me. It reveals the true advent spirit of sacrifice and devotion. Similar experiences might be related from all parts of Southern Asia. Brother Borrowdale sent one of his Indian workers to a market place about twenty miles from the mission station to buy food. The brother carried a large basket

with him and rode to the market by train. He bought vegetables and other things weighing about sixty pounds, and went to the station to buy a ticket. In India we have four classes of travel on all trains. The train that day was unusually crowded in the lowest class; so the ticket agent would not sell our brother a low-class ticket. The agent, however, suggested a ticket of the next higher class, which was only five cents more than the other ticket. Our worker knew that Brother Borrowdale would not expect him to walk twenty miles carrying a basket which weighed sixty pounds, and that the mission would be glad under the circumstances to pay the extra five cents, the total cost of the ticket being only twenty-five cents.

Brother Borrowdale had expected the worker to return from the market on one of the early afternoon trains, and he was worried as night drew on and the man had not returned. Just at dark the brother returned, weary and travel stained. When asked about matters he said: "You see it was like this, when I got to the train the ticket agent told me that the train was crowded, and he could not sell me a low-class ticket, and the next higher class would cost five cents more. I began to think of what you told us last Sabbath about the folks at home working so hard for mission offerings, some of them even taking in washings to get this money. As I thought the matter over, I decided that I just could not pay the extra amount for the other ticket; so I tucked up my loin-cloth and put the basket on my head and walked home." No, this man is not a "rice Christian," nor are the other 7,000 church members scattered throughout India, Burma, and Ceylon.

The Trumpet of Evangelism

Now one word regarding evangelism in Southern Asia. The task committed to Seventh-day Adventists is to evangelize the world field. In Southern Asia we recognize that a solemn responsibility rests upon us to evangelize the great cities and the countryside of that densely populated land. With all the earnestness of our hearts and to the fullest extent of our

ability we are giving the trumpet of evangelism a certain sound. We have only one watchword, Evangelism! Lay evangelism, literature evangelism, institutional evangelism, and most important of all, public evangelism. The workers in Southern Asia have dedicated themselves to a crusade of evangelism. I wish I had time to tell you in detail of results, but I shall only briefly refer to two or three instances.

Dunbar Smith, recently of Southern California, is located in the great city of Colombo, Ceylon. This is the place where "every prospect pleases, and only man is vile." We have tried to supply Brother Smith with funds and equipment. The General Conference has assisted us financially in these large city campaigns. Two months ago, Brother Smith and his co-workers closed a city hall effort. The city was deeply stirred; in fact, it was shaken. I wish I had time to tell you more about it. Since the first baptism last December two more have been held, and as a result of the recent Colombo effort approximately sixty people have joined the church. This is a new experience for us in Ceylon, and we thank God for it.

Work in Calcutta

I want to refer to Calcutta, where A. E. Rawson and C. A. Boykin are working. Late last year these brethren and their helpers held a tabernacle effort on a prominent street in Calcutta. This is a city of nearly 2,000,000, and like Nineveh of old, it is "an exceeding great city." God wonderfully blessed the brethren, and a truly remarkable interest developed. The advent message was the topic of conversation in hundreds of the best homes in the city. We have never before known of such an interest in Calcutta. In fact we are convinced that the hour has come to move forward in even much larger evangelism in the great cities of Southern Asia. We of Southern Asia are proud of our baptismal groups, and I know you are, too. Your sacrifice has made this work possible under God's blessing. A further baptism has now been held, and the immediate results of the Calcutta effort exceeds forty.



Seventh-day Adventist Mission High School, Melktila, Burma—1940-1941 Staff

A Note of Confidence

If you could be with our advent believers today in Europe, I am sure you would find a note of courage and confidence in every person and in every service. There is no discouragement there. There is no dismay in the hearts of our advent believers. One of the things that have pleased me more than anything else is that there is an absence of nationalism and hatred in our churches. It is a common thing to hear our believers praying for their fellow Christians in all the countries of Europe—even Central Europe—and that has shown me that this blessed advent message is something that really does bind our hearts together in Christ Jesus. We know that God is in control. That is why we are not discouraged. We believe that God has many lessons to teach us; above all, God is trying to teach us the necessity of keeping humble before Him and of walking by faith, rather than trusting in the material power with which civilization has so well provided us.

I have often thought of these wonderful experiences in the light of the Saviour's experience as He stood before Pilate, and Pilate said, Don't you know that I have power to crucify you, and power to set you free? John 19:10. Jesus gave Pilate a most remarkable demonstration of His faith in the doctrine of the personal God when He said, "Thou couldst have no power at all against Me, except it were given thee from above." Verse 11. And that is how we feel in the face of the sometimes dreadful conditions we face over there in Europe. The first thing that happened when the war struck us was the blackout. Our evangelists felt the first effects of the war, for it was difficult to get the crowds together for our evening services; but I am glad to tell you that in no instance has it been necessary for us to close down our public preaching of the advent message.

We had a most remarkable demonstration of tenacity of purpose among our evangelists, in the case of a young man who was working in a city that is under the fire of these long-range guns across the channel. We sent him word early in the war that we thought it might be advisable for him to move away. I shall never forget that young man's reply. He said, "Move away! Why? I am in the middle of an effort. I have a good interest. I have souls to be baptized. I am staying here, with your permission, until I finish this work." Well, he went on with his work, he had his baptism, and before we knew it, he had started another public campaign. When we finally had to remove him, it was with the greatest reluctance that he arranged to leave the work there.

Just before I left England I saw him, and he said, "Elder Lowe, I want to get back into that city to keep hold of my work and begin another campaign." That is what this blessed advent hope does to the preacher. It makes him able to stand up to whatever happens, and to refuse to give in to conditions that might make it im-

We cannot report many entire villages won to the advent movement in Southern Asia, but we can report a great sound of a going in the tops of the mulberry trees. We do report steadily increasing numbers of earnest people who are eager to serve God and who want to be ready with the people of God in other lands to meet the King of glory when He comes. But it is true that now and again entire groups of people do come to us in Southern Asia. We have recently had a very remarkable experience of this nature in Burma, which is a wonderful mission field. Its people are happy and friendly. Burma takes hold of one's heart.

Not long ago the brethren were invited to hold meetings in one of the villages. Meetings were held nearly every night for about two months, and when a call was made for those who

were willing to follow God and leave Buddhism, the headman and his entire village responded. The headman and some of his people have now been baptized. Others are in the baptismal class. This is one of those blessed experiences, a special favor from heaven. Great blessings and triumphs await us as we press on to evangelize Burma for God.

The burden of the work in Southern Asia rests very heavily upon our hearts. The eternal welfare of the vast multitudes of that land is our constant concern. At this time of opportunity in Southern Asia, before war or other trouble closes the door in that land, we feel urged to move forward and quickly finish the task. There must be other thousands in India, Burma, and Ceylon whom God would claim as His own.

Benediction by H. H. Votaw.

The Advent Faith Under Fire

Afternoon Meeting, June 1, 1941

By H. W. LOWE

[In introducing the speaker, W. G. Turner said: We are happy to have as our speaker this afternoon H. W. Lowe, the president of the British Union Conference. Our headquarters office is situated in Greater London, England. Elder Lowe has just recently come from our office to attend this meeting. We know that he will bring a message of cheer and inspiration to us at this hour. We are happy to present Elder Lowe.]

It is not my purpose this afternoon to bring to you anything in the nature of a report of our work in the British Union. I feel that that would be out of place. But I would like to speak to you on the subject of "The Advent Faith Under Fire." I want you to see the reactions, the courage, the faith, of your fellow believers in the lands that are subject to conditions of war. It would please me much better if I could speak on this subject concerning our believers in more countries than those I represent, but I cannot. We are cut off from our fellow believers in many lands, and I know nothing about their condition, except that I feel certain that the advent message which we love so well will stand those dear believers in good stead whatever conditions they may face.

I want to read two statements of Scripture. The first is found in the sixth chapter of the epistle to the Hebrews. In this chapter the apostle has been speaking about the certainty of the faith of the saints, using Abraham, the father of the faithful, as a unique illustration. Then he goes on to show that when God makes a promise and confirms it by an oath, there is no possibility of failure in His plans and purposes. So he says, in the eighteenth verse, "By two immutable things, in which it was impossible for God to

lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

The Believer's Hope

There we have the statement of the believer's hope, which centers in the Lord Jesus, who is in the inner presence. Those two words are used in modern translations for the expression "within the veil." There is Jesus within the veil, in the inner presence of God, and that brings us not to a statement of a difficult doctrine, but to the expression of a living hope, and a vivid experience in the life of the believer.

If there is one lesson more than any other that has been brought home to my mind vividly during the last two years of war conditions in Europe, it is that God has a personal care for every believer. I am afraid that this great doctrine of the personal interest of God in the human individual life is disappearing from men's hearts. But those of us who have this blessed advent hope may always be assured that wherever we are and whatever may be our condition, God is intimately interested in our personal welfare. As we think of this blessed advent hope in the light of the sanctuary truth, we can think of the Saviour, not so much as *our* Saviour, but as *my* Saviour, and we can sing, in the words of the song we have just heard, "My Saviour and my King, to Thee my all I owe."

The second text I wish to read is Hebrews 2:8, 9. The apostle, after speaking of all things being put under the feet of our Redeemer, says, "But now we see not yet all things put under Him. But we see Jesus, . . . crowned with glory and honor."

possible for him to continue working for the Lord.

More Time to Read

Another difficulty that we met was this: Paper began to get scarce. We found our way through the blackout problem, and our men are still at work preaching the message. We could put many more evangelists to work in cities which have not heard the advent message, if we could secure them. When the paper shortage came, some evangelists began to wonder how they could get along by curtailing their advertising. It really did seem a tragedy to see these contracted newspapers. We had four pages or eight instead of the sixteen or twenty-four. But the Lord worked even in that case, for whereas people never had time to read a sixteen or twenty-four page newspaper right through, they now had time to read every word there was in a four or eight page newspaper, and our men could advertise in the press with the assurance that every word they put in would be read by the public. So the Lord opened the way for us to use newspapers more than handbills, perhaps, and we are still getting good crowds. One of our evangelists told me just before I left that he was having the finest interest and the best campaign he had ever had in his years of evangelism.

Then the air raids began, and of course there was uneasiness. Some people were a little timid, but we soon settled down. I am glad to tell you that not one of our church services has had to be closed because of an air raid. We have actually been in quite large gatherings when raids have commenced, and we have asked our believers if they wished us to close the meeting. In every instance the people have cried out to us to go on with the service. In one instance we were ordaining a young man to the gospel ministry in London. An air raid began just as we had our hands on the head of the candidate. Elder Bartlett and I actually conferred the ordination while the bombs were falling a few blocks away, and I confess to a feeling that I did not show in public.

I admit that I do feel afraid when the bombs begin to fall. I do not deny it, and I have never met a man who likes that sort of thing. We have learned not to show what we feel, and consequently we do not communicate our fears to one another. It is a good thing to be able to help your wife when these conditions arise, and not let her know that you feel exactly as she appears to feel. When we had finished the ordination prayer, I thought to myself, I had better ask the congregation if it is not time to close this service, but before I could rise to make the announcement, the choir started singing, and the bombs fell while they were singing. I am happy to tell you that what I remember more than anything else was not the falling bombs, but the words that were sung—

"Peace or conflict, joy or sorrow,
Thou remainest Christ my all."

New Meaning to Bible Truths

We are learning, brethren and sisters, to take things that before were to us merely statements of doctrine, such as Christ in the sanctuary, and incorporate them into our own hearts as a living daily experience. You think of other truths—the great doctrine of the Holy Spirit; but it is more than a doctrine, isn't it? When we cease to think of that great subject merely as a doctrine, and the Holy Ghost becomes an experience in our hearts, God will have all the instruments He needs in this world to finish His work. That is what is happening under war conditions.

Then, of course, we were faced with other great problems. Military service came very near to our young men, and, in fact, to more than our young men, because our men up to the age of forty-six are affected by what you would call the draft. I have signed about 600 cards of membership, which we give to each one to present to the authorities. Most of them had to make their appearance before judicial bodies. The machinery over there provides that a member of our church is not exempted from the draft just because he is a Seventh-day Adventist, but it provides that he must appear before a court of magistrates and make a statement of his belief. If, after questioning, he can make good his case, the tribunal has power to decide whether he must enter the army as a full soldier or as a noncombatant soldier; whether he can do civil work of national importance, or be listed as an out and out pacifist and thus be exempted from all service whatsoever.

Standing Before Magistrates

The attitude we have taken is the one outlined by the General Conference Committee; and I am glad for that statement. We have stated that we recognize our duties to the state, but we do not wish to take human life, nor do we wish to forgo our religious convictions regarding the observance of the Sabbath.

We thought at first that it was a hardship that every man had to state his own case; but I want to tell you that that has been the greatest blessing to our men. It has made some of them do some quick thinking. Some who have been rather indifferent to the claims of God's truth have had to ask themselves whether or not they really do believe the Sabbath commandment, whether or not they really do believe the advent message. I think that these are good questions for every man to have to ask himself. As they have gone to the magistrates, we have tried to give them counsel, and have appeared and stated our opinions about a man's sincerity, but it has been the man's own witness that has carried the day before the judges. I am glad to tell you this afternoon that out of hundreds of cases that have been handled, I do not know of a single man who has let down in regard to the observance of the Sabbath.

Noncombatancy was an easy question with us because the government, in

the providence of God, had granted us, I think, great liberties; and the Sabbath question became our real test. That makes me think of a statement in the "Testimonies": "We shall have to stand before magistrates to answer for our allegiance to the law of God, to make known the reasons of our faith. And the youth should understand these things."—*Volume VI, p. 128.*

I want to say to our youth here this afternoon, if you are not sure that you are right in the sight of God, and if you are not convinced that you are 100 per cent believers in the advent message, it is time you settled that question in the sight of the Lord; and if you will settle that question and find your way to this blessed hope and know that this hope is a sure and certain anchor to your soul, there is no condition that will come to you but that the Lord will take you through it triumphantly.

Faithfulness Amidst Suffering

I am sorry to tell you that this witness to the blessed hope does not always mean that our believers do not suffer. I have never believed that faith is a guaranty against suffering, persecution, or death. Seven of our faithful laymen—six adults and one child—have lost their lives in these air raids, and in one or two instances we were afraid that the shock to relatives would be so great that their faith would not hold.

One young woman went through what I regard as perhaps the worst experience of its kind possible to a believer in this message. She had not been married very long. She and her husband had a business that was prospering, and they were good, solid members in the church. One night they yielded to the temptation to sleep in their bed in the house rather than to sleep in the shelter below the ground out in the garden, which, of course, was very uncomfortable. That night a bomb fell right on that home, absolutely destroyed it, and injured the young husband so horribly that he died within a very short time.

His wife also was badly injured. She was taken to the hospital, and it seemed that she would be disfigured for life. In the hospital the matron said that she was a very brave girl, but we knew that she was going through a very great test of faith. The minister who went to bury her husband reported that when they were carrying the coffin from the house to the little cemetery, a very dreadful air raid began, and they had to rush into a little storm chapel for shelter. They had to wait so long that finally they had to go to the graveside while the raid was still in progress, and they laid the young man to rest with the guns blazing and the bombs falling all around them. Then the minister went to see the young woman in the hospital. He said that she was very brave, but that he was very much afraid that her faith might fail.

A few months afterward we had a letter from that girl. She said that she had come through this most dreadful experience—this Gethsemane—and

she wanted to give the rest of her life to the Lord, who had spared her. She is now in our college, preparing herself for a definite place in the Lord's work, and she is a good influence in the school. She has passed through many a sorrow, but she knows that the advent hope can stand the test that war conditions brought to her in such a fearful form.

Ready for What May Come

In a coastal town, one of the leaders in our church, a very enthusiastic layman, came home one night and told his wife that he felt he must put his business affairs in order at once. He asked her to bring his books. She said, "You put them in order two weeks ago. It is now the middle of the month. Why do it tonight?" He said, "I just feel that I ought to leave my business in order, for one never knows what may happen these days." This man went out to his work the next morning, and was never seen again. I am told that when his wife went to the funeral, she walked behind a coffin that contained nothing but the remnants of the little Bible that he carried in his pocket, which was found in the shelter after he and, I think, thirteen others were killed outright.

Another girl, a very brave girl, lived in a town on the east coast. One day, when she was at her work as a stenographer in a certain factory office, the roof-top spotter sounded his whistle (that is a sign that the raid is not only imminent, but the raiders are almost overhead), and she hurried out, with some men, to the air-raid shelter. The men stood aside to let her go in ahead of them. At that moment a bomb fell between them, and blew the girl across the top of the shelter. When she regained consciousness, she found that most of her clothing was torn in shreds. She sat up and looked around, and saw the two men dead beside her. Some time later she wrote me a beautiful letter, and told how much she valued her faith in the Lord, who had brought her through that dreadful experience. She said she wanted to give the rest of her life to the Lord, who had so marvelously spared her.

Really, it is an astonishing thing that our believers over there can go through some of these experiences and still proclaim their steadfast faith in Jesus and in this blessed advent message.

Experience of an Aged Brother

One of the first instances of an Adventist home destroyed by an air raid was that of an old man who has been more years in this message than I have lived. I used to go to his home many years ago when I was a young man starting out in the work, and somehow he and his wife sensed that this young tent master could sometimes do with an extra meal. You know how these mothers in Israel look after us. She felt that I was not getting enough food, and she knew that I was not getting too much money in those days.

When I heard that their home had

been bombed, I was much upset about it, and hurried off with G. D. King, the conference president, the next morning. We came upon an area in which I used to live, where land mines had fallen—it was a most dreadful thing to behold. Hundreds and hundreds of houses had been laid low. We walked over the ruins of many houses until we came to the last house that was left standing, and it was about half destroyed. I walked into the kitchen, and there stood the invalid son of the old man—the mother died about two years ago—and he could not speak. He was suffering with asthma, and he just stood and looked at me and wept. He was trying to clean up the kitchen where the windows and doors had fallen in.

I walked into the bedroom, and the old man was trying to find his bed under the debris. As he looked at me, I said to him, "Brother, what can I do for you?" He was speechless. So I said, "Do you need any money? Do you need any food?" He said, "I need no money and I need no food, Brother Lowe, but I want you to pray that my faith in the advent message, which has stood me in good stead for more than fifty years, may not fail." That old man was thinking of his faith more than of anything else, and his home was lying in ruins all around him. And I suppose he had very little money, for he was one of our poor believers, poor in this world's goods, but rich in faith toward Jesus Christ.

We could tell you many stories about our believers who have had their homes damaged—I should say about seventy or seventy-five of them have had their homes damaged, and some of them have lost their homes completely; but I have never yet met a single Adventist believer under those conditions who has talked defeat and discouragement. They all talk of their faith in God, of the confidence and trust they have in the Lord Jesus Christ as their personal Redeemer.

Church Services Continue

We lost one of our churches completely in the city of London. To show you the faith that some of our preachers have to exercise in these days, I should like to tell you about the pastor of that church. It had been bombed on Friday night. As he was on his way to service the following Sabbath morning, he saw his church in ruins, and turned aside to find a hall that was available for church services. When I reached there that Sabbath morning, the members had just decided that they would put a little sign outside their church—you have read about it in the *REVIEW AND HERALD*—"Our Church Is Down, but Our Spirits Are Up." And then the minister said, "Now we want something else. It is all very well to say that, but shouldn't we put on that notice board a new address, where the people can come to our meetings?" And he mentioned the name of the hall that he had already secured.

I said to him afterward, "How did you know that hall was available for services?" He said, "I went around

there the first thing this morning when I found that the church was in ruins." That's the spirit, isn't it? Instead of going home and bemoaning his misfortune, he went out and found a new place to continue his work for the Lord. I like that spirit, and I know that it is the spirit which is in the heart of every one of our preachers. We have not had to move any of them because of the dreadful conditions they are facing, and they have all remained nobly at their posts of duty.

In one place that has been bombed more than any other, I suppose, the minister has been granted a special permit and has been given a sign to put on his car, which allows him to be one of the very few ministers who can go into that city during a raid and immediately after a raid, when the general public is not allowed to be out in the streets—so greatly has he distinguished himself by visiting the wounded and the dying.

Searching Among the Dead

Before I went down to see him, I had heard that in order to find two of his members he had to search among 200 dead bodies. I asked him if that was true. He said, "No, sir. I had to search among 500 bodies, some of them terribly mutilated, before I found our two dear believers." And he is carrying on there, preaching, keeping the church together, conducting some evangelistic meetings, sleeping a few miles out of the city by night, but keeping his home in the city by day; and his confidence and his courage in the Lord are wonderful to behold.

It surprised me when we came to the end of 1940 to know how well our believers had kept the work going in the churches. We had the best year for tithes and offerings that we have ever had in the history of our little union. Since I came to this gathering, I have had a letter saying that our tithe for the first four months of this present year is approximately \$12,000 more than it was for the first four months of last year. And when you remember that hundreds of our men have had to take up national service, for which they receive a greatly reduced income, it is a sign of increased loyalty on the part of our believers to see our tithe and offerings increasing in this way.

Success in Many Endeavors

Last year we had very good reasons for letting down on our Harvest In-gathering campaign. To begin with, we had legislation that compelled us to reorganize many of our methods of collecting. Well, we went ahead and effected the reorganization. And then we had to have all our accounts scrutinized by a government auditor. Upon his scrutiny depends the granting of a license for the following year. Well, we went out in faith, and our believers soon discovered that the best place in which to solicit funds for missions was in the cities that had been bombed, and in the streets where houses had been destroyed. The hearts of the people have been touched. We can go to almost any class of people, because the war is bringing the



Mackenzie River Falls in Victoria, Australia

classes together, and that is a very good thing for us in a conservative country. I believe the days are coming when we shall have the opportunity of putting over the largest program of public evangelism that we have ever known in that country, where evangelism has always been difficult.

Elder Read has told you of the phenomenal success in our health-food-factory work. I can add that we have not sold in nearly twenty years so much Christian literature as we have sold during the year 1940, although we have many problems in that work. Perhaps one morning we would get a letter saying that paper supplies had been cut twenty, thirty, or forty per cent; or perhaps our binding materials had been cut. But we struggle through our problems, and by the help of God we have not had to curtail our program of printing the message and circulating the printed page.

We had more students earn scholarships and work their way through our college last year than ever before in our history. We have actually had, I think, a slightly higher enrollment in our college than ever before, and we have started a new school that bridges the gap between our church schools and our college. We have never had one like it before in the history of the country. It has grown so rapidly that we do not know what we are going to do if we cannot erect some more buildings to accommodate the children. It is really wonderful how the Lord has

rewarded our faith for that venture.

In closing, I want to tell you how the Lord is making opportunities for us to approach men and women with this blessed truth. I was very undecided about coming to this meeting. I told Brother Read and the other brethren a number of times that I had no burden to come, and I declined. I could have sailed with Brother Read, but I did not. As I look back now I think that the Lord had a purpose in it all. He wanted one of us on one vessel and the other on another vessel. While I was on the dock before the boat sailed, three intelligence officers came on board. They were particularly concerned with an examination of all our papers, and they really were thorough. They looked through all my sermon notes, and they were puzzled, as anyone would be. They looked through my Bible, marked in red and blue and other colors, and asked me about that, and I offered to explain to them all my sermon notes and the special markings in my Bible. I thought it would do them good.

They passed me, and I finally went upstairs and began to fraternize with the other passengers on the boat. There were just twelve passengers on that ship. As we were sitting in the little saloon, the three intelligence men came in. One of the men—and he was a high-ranking officer—walked over to the piano and stood there, and said, "Gentlemen, I hope you will forgive me, but I feel I want you to know that

my family, my wife and child, will be thinking of you twelve men on this little ship out on the ocean tonight, at our family prayers." Well, we were so dumfounded we could not say a word. We had never before met a high-ranking officer who would admit publicly that he still had family prayers in his home.

My heart went out quickly to that man. He suggested, "Suppose we sing a hymn together," and then, pointing to me, said, "We will ask the padre to offer prayer." We sang, "O God, our help in ages past, our hope for years to come." We sang every word of that hymn, and I have never known twelve men to sing a hymn as they did. When we finished, we had prayer. During the rest of the journey everybody was running to me to discuss religion. One day we ran into a raider, and we were asked to keep out of sight while the two vessels exchanged greetings. The men met me in the corridor, and one of them began to discuss religion with me. He launched into a discussion of the second coming of Christ, and that is not a bad discussion when two ships are shelling each other. It makes men ask, "What if it were today; what if my call should come today?" That is a good question for the Lord to bring to one's mind. While we were discussing religion, a patrol vessel came in sight, and we left the scene and got away in the mist. Later these men came to

(Continued on page 176)

Camp Meetings for 1941

Atlantic Union

Northern New England
(regional) June 27-29; July 25-27
New York, Union Springs July 3-13
Southern New England
South Lancaster July 11-20

Canadian Union

Ontario-Quebec, Oshawa ... June 27-July 6
Manitoba-Saskatchewan
Saskatoon July 4-13
Alberta
Beauvallon (Ukrainian) . June 30-July 6
College Heights July 11-19
Rycroft, Peace River July 22-27
British Columbia
Penticton July 23-27
Vancouver July 30-Aug. 3
Maritime
Halifax Aug. 14-17
St. John Aug. 21-24
Newfoundland, St. John's Aug. 27-31

Central Union

Colorado
Boulder June 12-22
Western Slope Sept. 12-14
Wyoming, Casper June 24-29
Nebraska
Western, Alliance July 1-5
Lincoln Aug. 14-23
Kansas, Enterprise Aug. 7-16
Missouri, Columbia Aug. 22-30
Union (colored).
Kansas City, Mo. Aug. 27-30

Columbia Union

New Jersey July 3-13
East Pennsylvania July 10-20
Ohio July 24-Aug. 3
West Virginia Aug. 7-17
West Pennsylvania Aug. 14-24
Chesapeake Aug. 21-31

Lake Union

Wisconsin
Northern, Spooner June 18-21
Portage June 26-July 6

Michigan
Iron Mountain July 10-20
Grand Ledge Aug. 12-24
Youth's Congress June 26-29
Junior Camp July 30-Aug. 7
Indiana, Battle Ground Aug. 14-24

Northern Union

North Dakota
Jamestown June 13-21
Butte (regional) July 2-6
South Dakota
Huron June 20-28
Black Hills (regional) July 10-13
Indian camp meeting Aug. 7-10
Minnesota, Anoka June 26-July 6
Iowa, Cedar Falls Aug. 21-30

North Pacific Union

Upper Columbia, College Place . June 18-28
Montana, Mount Ellis Academy June 23-28
Idaho, Caldwell June 26-July 5
Washington, Auburn July 9-20
Oregon, Gladstone July 16-27

Pacific Union

Arizona, Prescott Aug. 20-27
Central California, Arroyo
Grande July 11-19
Nevada-Utah
Lake Tahoe, Nevada July 8-12
Camp Redcliffe, near Ogden .. Aug. 12-17
Northern California
Lodi June 19-22
Santa Rosa June 26-29
Eureka July 10-14
Southern California
Lynwood July 31-Aug. 10

Southern Union

Florida Aug. 19-24
Alabama-Mississippi Aug. 26-31
Carolina Sept. 2-6
Georgia-Cumberland Sept. 9-13
Kentucky-Tennessee Sept. 16-20

Southwestern Union

Oklahoma, Oklahoma City .. July 31-Aug. 9
Arkansas-Louisiana
El Dorado, La. Aug. 1-9
Texas, Keene Aug. 8-16
Texico, Clovis Aug. 8-16

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Dedicated to the Proclamation of the
Everlasting Gospel

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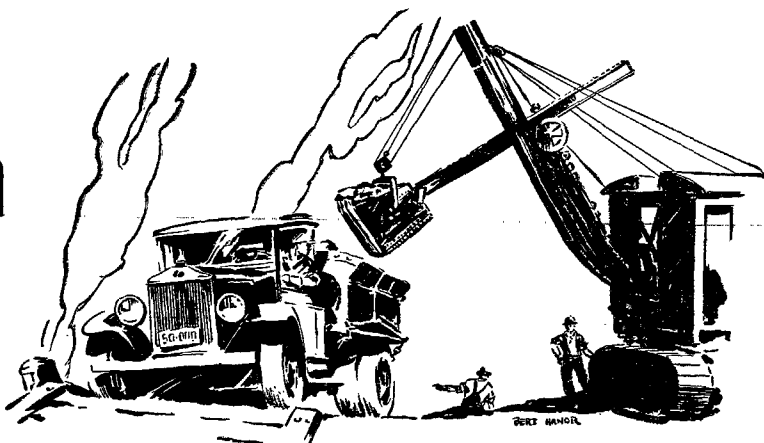
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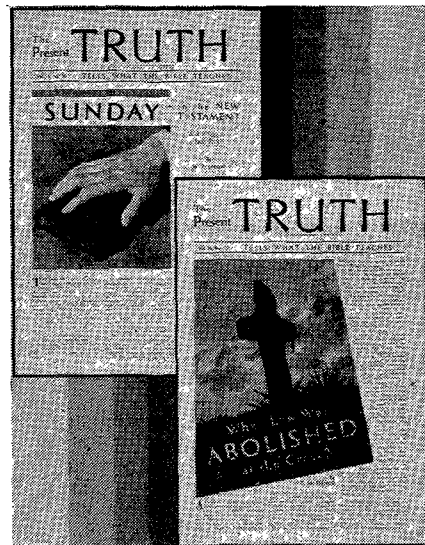
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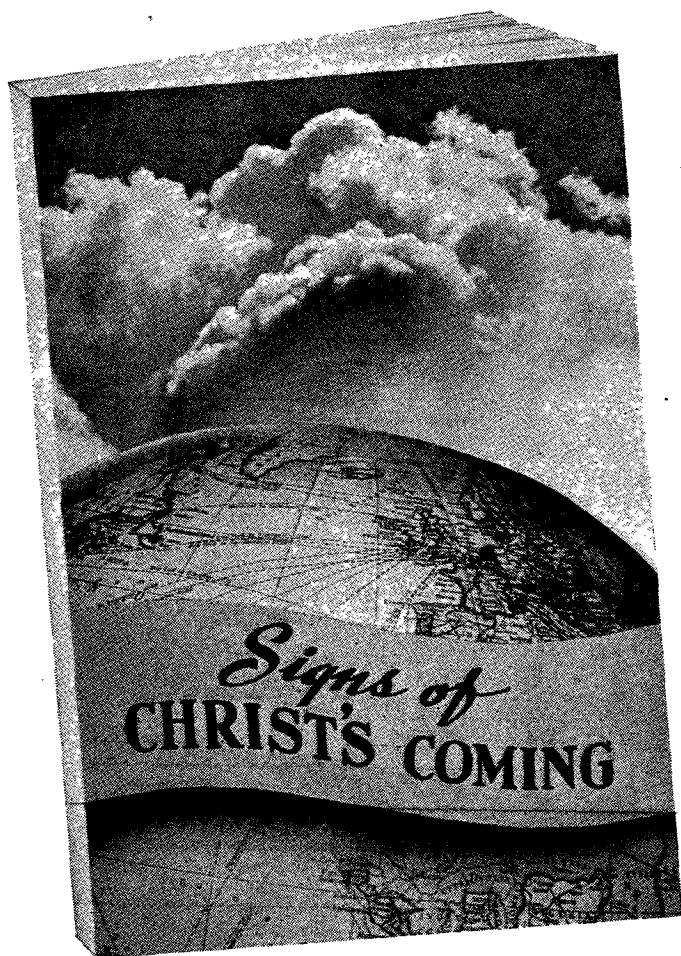
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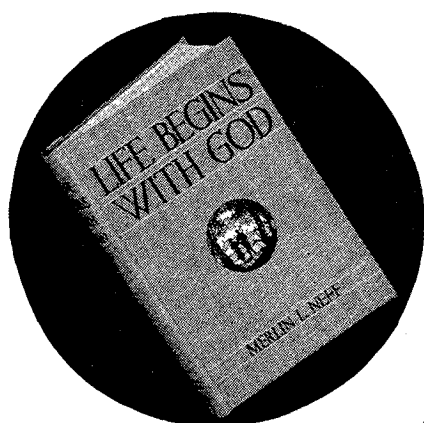
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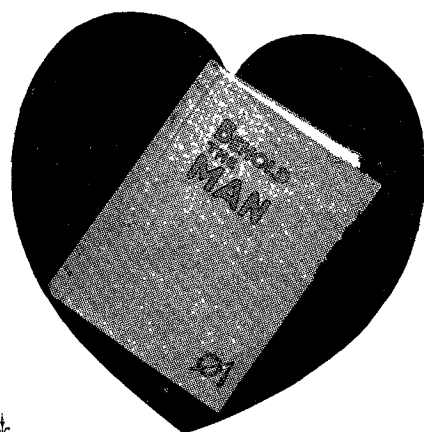
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The Advent Faith Under Fire

(Continued from page 171)

discuss religion with me, when I really did not want to discuss anything, for I was seasick and did not care what happened. It is pretty hard to discuss even religion when you feel as I felt.

A few days after we sailed, one man came and talked to me. He said, "Mr. Lowe, you are interested in raising money for air-raid victims." I had told him how I helped some of our believers, and how kind the General Conference had been in sending us money and how it had been a great help. He was interested, and said, "Here is a little book." I have the book here. It is a book of war bonds. He said that he had been saving up some money to buy a lot in a certain Canadian city near his home. "But," he told me, "I want you to take these bonds and sell them and take the money to help provide homes for these poor people." I said, "Certainly, I shall be glad to take the book and do that." Now when I get home I shall sell them. It is wonderful how the Lord leads us.

Another man, who did not know anything about the man who gave me the little blue book, came to me and said, "I would like for you to come and

speak to some of the churches I am interested in." He is a prominent layman in an American city. And I have been glad to accept this invitation. I want to tell you that as a result of coming across the ocean on that little ship, I have been able to raise for air-raid victims (not all Adventists, for some money is going to public funds) much more money than this whole trip will cost. When we left the ship, two young men came to me and said, "We would like to discuss this question of the second advent a little more with you."

Now, it is hard for us, sometimes, to carry on our work. It is not pleasant, when the bus service is curtailed, to walk home with two grips at a time when an air raid is in progress. You have to ask yourself whether you are going to spend the night running from shelter to shelter, or whether you are going to trust the Lord to bring you home. But the Lord is good, and helps us in those conditions. Everywhere our believers are rallying to the blessed advent message. I bring you greetings from them. We have an anchor, a sure and steadfast hope, which is standing our believers in Europe in good stead in these trying times. I commend you and our believers everywhere to the God of all grace, who is the God of this blessed advent message.

Since that time we have instructed our State Department to arrange for their return to America. Of these missionaries, all are American citizens except Mr. James Russell and Mrs. Harry Hankins, who are Canadian and South African, respectively. Mrs. James Russell and her child, though Americans, were included on Mr. Russell's passport. We have received word through the Berlin Mission Society that the German government was willing for our missionaries to be released, provided the passport and transportation difficulties could be solved. This has led us to hope that at least all American citizens will be released at a comparatively early date.

We very much regret to report the possibility of the detention of non-American citizens. We are, however, working earnestly through the Foreign Missions Conference and the Berlin Mission Society, in the hope that the united appeal may be able to prevail in securing the release of Mrs. Hankins and Mr. Russell; and at the present time we are earnestly appealing to the German government through these channels, in the hope that they can be released soon.

I wish in this connection also to report concerning our missionaries who were on the "El Nil," a sister ship of the "Zamzam." This ship sailed from New York on May 16. On the "El Nil" we had nine adult missionaries and three children. On learning of the unfortunate experience which had befallen our missionaries on the "Zamzam," we felt that we should take immediate steps to prevent disaster from coming to the missionaries on the "El Nil," recognizing, naturally, that the passengers on the "El Nil" were subject to the same treatment as that which came to the missionaries on the "Zamzam."

The "El Nil" had left New York and was proceeding to Trinidad. The officers of the General Conference therefore immediately requested our State Department to get in touch with the "El Nil," and to have our missionaries disembark at Trinidad. The State Department, in acknowledging this instruction, intimated that these missionaries would be removed at Pernambuco, Brazil. We later learned that they were mistaken in this, and that our missionaries were disembarked at Trinidad, and on our instructions they are being returned to the United States.

We believe that our missionaries who are on the "El Nil" have been disappointed by this reversal of their plans, but in the light of the unfortunate experiences suffered by our missionaries on the "Zamzam," we felt fully justified in taking these steps to protect them from an experience such as was suffered by our missionaries on the "Zamzam."

We trust that this information will help to give assurance to our brethren and sisters, fathers and mothers, that we are deeply interested in safeguarding the interests and welfare of their sons and daughters whom they have so generously consented should serve in fields abroad.

Our Missionaries on the "Zamzam" and the "El Nil"

By E. D. DICK

[The following report was released June 2, 1941.]

THE public press has carried rather full reports of the sinking of the S.S. "Zamzam," on which a number of our missionaries were proceeding to their fields of appointment. Knowing of the real interest in the welfare of our workers who are called upon to travel the seas in these times of peril, I feel that some statement should be made by the General Conference regarding this unfortunate occurrence, and the welfare of our missionaries so far as we are able to ascertain up to the present writing.

The "Zamzam" was a neutral ship. For this reason the Foreign Missions Conference boards had decided to send their missionaries on this ship. After careful study, we decided to book a number of missionaries assigned to Africa and the Near East on the "Zamzam." True it was that at the time of its sailing, the clouds were thickening in the Near East, and for this reason instruction had been sent that they should disembark at Cape Town, and that they should be attached to the Southern African Division until the situation in the Near East should become more clear.

The following missionaries were aboard the "Zamzam:" Mr. and Mrs. Stanley Johnson; Mr. and Mrs. T. J. Jenkins; Mr. and Mrs. James Russell

and their child; Miss Helen Hyatt; and Mrs. Hankins, wife of Harry Hankins, one of our doctors in Durban, Natal. The ship with its precious cargo of approximately 140 persons was scheduled to call at Trinidad, Pernambuco (Recife), South America, and then proceed to Egypt by way of Cape Town. Intimation of a delay in the arrival had reached us from Cape Town, but we supposed that she had later arrived and all was well. We were surprised and greatly disturbed when the San Francisco papers announced the sinking of the "Zamzam." On reading of this, we immediately got in touch by telegraph or telephone with the shipping agents in New York, the Foreign Missions Conference, and the State Department. They each reported that all replies from their inquiries regarding the ship were "negative." We pressed these organizations for earliest, positive information regarding any news. Newspapers continued to play up the incident with varying reports.

Anxious hours and days passed before we received any definite word through our State Department. We were greatly cheered, therefore, when we received word from them stating that the American consul at Bordeaux, France, had contacted the passengers rescued from the "Zamzam," who were at Saint-Jean-de-Luz, and that they were safe and well.