

THE ADVENT

S A B B A T H

# REVIEW AND HERALD

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

## A Veteran Gives His Impressions of the Conference

By I. H. EVANS

THE readers of the REVIEW are almost universally interested in the proceedings of the General Conference session. This meeting can but mark a new era in the history and program of the third angel's message throughout the world. Delegates from nearly every great division were present, the Central European Division being an exception, owing to the conditions in that great field. It was a wonderful privilege to meet these delegates who have come from far and near, and to listen to their thrilling reports concerning the progress of the work in the fields which they represent.

I have been attending General Conference sessions since 1883, with two exceptions, and this Conference has surpassed all others that I have attended in the number of delegates present and the large church constituency that were here during nearly the entire meeting. The other sessions of the General Conference have been marked with large attendance of both ministers and laity, but the attendance at this session has exceeded anything that we have had before.

It was a great privilege to sit before the speakers, whose every word could be heard in the remotest part of the great Auditorium, and listen to what God is doing throughout the world. As these reports came in from different divisions, it was deeply impressed upon almost every heart that the Lord is working in the most marked manner throughout the world field in helping the workers to preach the truth with great power.

More than 87,000 have been added to our church membership during the last five years. In every line of work, and in every department, there has never been another period in which such growth and progress have been experienced. It is evident that the people have kept pace with this development from the way they have supported the work financially. The treasurer's report showed a large increase in finance, the total income for the General Conference for 1940 being \$4,840,000.

The statistical secretary's report made a deep impression on the congrega-

tion as the Lord's hand was seen, not only in increased church membership, but in the large increase in the tithe and donations from our people in support of the work.

One of the most marked features of this session of the Conference has been the Bible studies that have been given at eight o'clock in the morning. These studies have run from the first day of the Conference and continued through until the last. Different men from different parts of the world field had been

asked to give the lessons, and these studies showed a deep spiritual insight into Biblical interpretation and made a strong appeal to the hearts of the listeners. As these men were not asked to speak on any particular topic, but allowed to choose their own, one who listened could see the unity of those who gave these studies to bring to the audience such lessons as would be helpful in the Christian life and to confirm the faith of those who did believe.

Following each Bible study, testimony meetings were held in different parts of the great Auditorium, and thousands attended these meetings of prayer and testimony, which were some of the most interesting of the General Conference. Often in different sections scores of people would be standing on their feet waiting to bear a word of testimony. One could not listen to the prayers of these people, nor hear their testimonies, without becoming conscious of an unseen, mighty influence that was affecting their hearts. Probably never before in the history of the denomination have there been such strong Bible lessons—lessons which have taken deeper hold on the hearts of those who listened.

The first Sabbath service was a sight that was worth going far to witness. This large Auditorium, which seats about 12,000 people, was filled to its utmost seating capacity. As far as the eye could see, there was not a vacant seat. And in addition to this an overflow meeting was held in the Opera House about a block away, where every seat was occupied. There were hundreds who were unable to find a seat in either place, and hundreds stood in the rear of the great Auditorium during the morning preaching service. J. L. McElhany, president of the General Conference, gave a powerful discourse pressing home the call to a greater consecration. C. B. Haynes spoke in the Opera House.

Another noticeable feature was that nearly every speaker offered the members of the congregation opportunity to reconsecrate themselves to the Lord. Whole congregations, with scarcely an exception, would rise to their feet

### They Come—They Go

By N. D. ANDERSON

At the call of God they come—  
Not at the bugle's blare,  
Not at the roll of drum—  
For love from everywhere.  
From fever-laden swamps, from burning sands,  
From arid steppes, and ice-incrusted strands,  
From savage isles, and devil-ravished lands—  
Behold, they come!

They come to tell a modern miracle—  
Of hearts of stone turned into hearts of flesh;  
Of captives freed from dungeons dark and fell  
With souls renewed and spirits born afresh.

They come to give their love, and take away  
The love of brethren of like faith as they;  
And in God's service firmer, on their way,  
Behold, they go!  
Not at self's command,  
Not for reward below—  
For love to every land,  
And at the call of God  
They go!

*San Francisco.*

[We reprint, by request, this poem, originally written on the occasion of the General Conference session of 1922.]

when this opportunity was offered. We have never witnessed such universal consecration again and again as has taken place here.

It has been a great pleasure to attend the business sessions of this Conference. I have not heard one word of criticism or faultfinding or sarcasm uttered during the entire meeting. Whatever plans have been brought in by the Committee on Plans or from other committees, have been carefully and faithfully considered and unanimously voted upon. Often one can detect criticism in the foyers and halls which is not expressed in the public meetings, but at this Conference there seems to be a different spirit from what we have witnessed in many years, reminding us of the wonderful sessions of the General Conference in 1894 and 1895, when a great expectancy seemed to possess the people that they might put out of their lives all sin and be ready for the coming of the Lord.

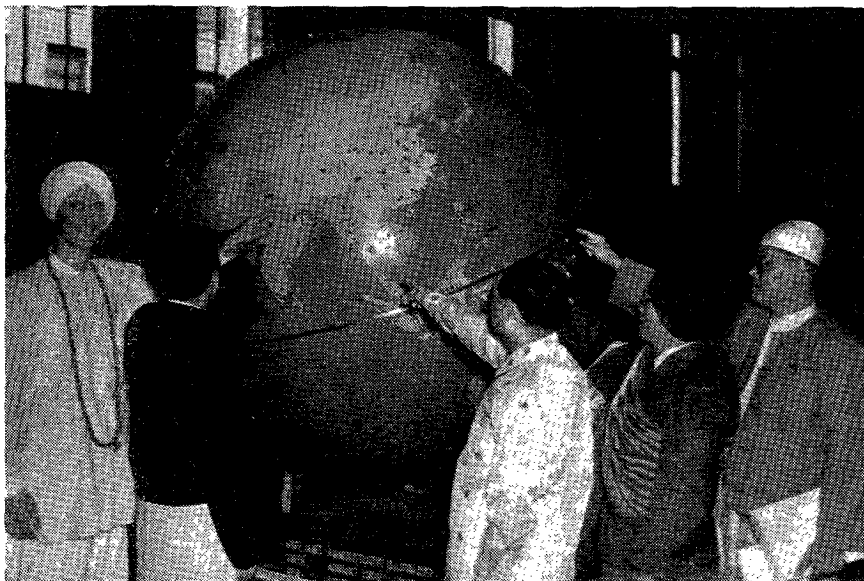
In the election of officers there seemed to be neither a desire for position nor contention for place. Everyone seemed satisfied that the Lord was working with the committees and that no possible change could better what the committees recommended. Every nomination brought in by the committee for some person to fill an official position was unanimously adopted. The writer did not see nor hear of opposition to any candidate recommended by the Nominating Committee.

It has been a good place to be. We could only wish, were the accommodations possible, that our entire church membership could have partaken of this wonderful spirit and received the blessings and spiritual benefits that have come to those who have attended.

J. L. McElhany was elected president the first day by unanimous vote of the delegates present.

One point greatly stressed by all who have either spoken from the pulpit or given a morning Bible study, is the need of the outpouring of the Holy Spirit, in order that the church may finish the work of giving the gospel to all the world. Perhaps every speaker who has stood before the congregation has emphasized this point again and again, urging the church to seek God as never before by putting away sin, by renewed consecration of heart and soul and all earthly possessions to help finish this work. The exhortation to prayer, and especially to family and secret prayer, has been stressed again and again, showing that there is no way we can hope to be victors over sin and know the power of God unless we faithfully give ourselves to these spiritual devotions.

The imminence of the second coming of Christ has been brought out again and again by various speakers. The interpretation of current events, the lack of piety and temperance, and the rampant spread of unbelief and indifference to spiritual matters, have been set before us in such a way that



The Gospel Seed Wherever Sown Brings the Same Results, the World Around. Our Picture Shows (left to right) P. K. Simpson, India; Yin Hee Phang, Singapore; J. B. Emralino, Philippine Islands; K. Mandias, Dutch East Indies; Deacon David, Burma

our hearts cry out to God for a new regeneration and a full and complete sanctification.

This General Conference session can but be a great blessing to the church throughout the world. The reports from the different division presidents that will be published in the REVIEW, the Bible studies that have been given, and the sermons that have been

preached, have within them an appeal that will stir the hearts of the people of God in every country. We hope our people will find time to read carefully the published reports of this, the greatest session of the General Conference thus far. It will mean much to each individual who carefully reads and prays that the spirit of this meeting may possess his own heart.

## Ministerial Association Meeting

By FREDERICK LEE

ONE dominant note that comes from the General Conference session is that of greater evangelism. The Ministerial Association pre-Conference council on evangelism and its meetings during the Conference session had much to do with sounding that note.

On the Thursday evening of May 22, Polk Hall was filled to the doors with evangelists and gospel workers from all over the world. They listened intently as J. L. McElhany addressed them on the subject, "Evangelism, the Outstanding Need of the Hour." They were reminded that our work is "not only to warn men, but to win men." "It is not enough," said the speaker, "to be a warning buoy along the seashore, but we must be a lifesaving crew as well. If souls are not saved, we have not fulfilled our mission."

The council meetings held on Friday, May 23, were replete with instruction. Elder J. L. Shuler told of "Christ's method of evangelism." "Christ's methods alone will give true success," said he. "Soulsaving is not to be carried on as any man has marked out. We can apply the soulsaving principles which Christ used to twentieth-century gospel evangelism."

The speaker referred to the experience of Christ and the woman of Samaria, as recorded in John 4, in illustrating these principles.

T. G. Bunch, president of the Michigan Conference, spoke on "Pastoral Evangelism." He said that "all pastors of churches should be more than shepherds. They are called to be soul winners as well. They are not merely to care for the saints in Zion, but are to call people out of Babylon." He urged that all leading church services be so planned that strangers in attendance may be instructed in some phase of our truth.

W. P. Elliott followed with a discussion of "Literature Evangelism." He brought before the council some startling facts. He said that we are publishing less evangelistic literature now than we were publishing twenty years ago. The major portion of the literature that is being prepared at present is for our own people. A change in this situation is urgently called for.

On Friday afternoon, R. L. Boothby gave an address on "Building for Sound Evangelism." He stated that 148 cities in the United States contain 47 per cent of the population

of the country, and urged that we tackle in a definite and a zealous manner the problem of warning these cities, thereby largely accomplishing our task in this country.

J. C. Stevens discussed the subject of "Evangelistic Emphasis in All Sermons."

Friday evening W. H. Branson spoke to a large audience in the main arena of the Civic Auditorium on "Inaugurating a Greater Evangelism." Over the platform hung a large banner on which were the words, "A Great Work Is to Be Accomplished; Broader Plans Must Be Laid; A Voice Must Go Forth to Arouse the Nations."—"Testimonies," Vol. V, p. 187.

The speaker took this challenge from the messenger of the Lord as the theme of his address, and called upon our whole force of workers to go forth in the spirit of Elijah and John the Baptist to accomplish great things for God. He pointed out that John the Baptist did a mighty work without equipment of any kind, such as the radio, the printing press, and other such modern methods as we use. Yet multitudes came out to hear his message, and the whole nation was stirred. Elder Branson said further, "The great things in this work are before us and not behind us. Whole nations are to be stirred by the message for this hour. In the midst of the present crisis God can fulfill His purpose."

Sabbath was a day full of spiritual instruction and refreshment. In the morning W. G. Turner spoke on "The Place and Need of the Holy Spirit in Evangelism." M. L. Andreassen addressed a large congregation in the afternoon on "Personal Piety a Requisite in Evangelism." And in the evening service L. H. Christian discussed the subject, "The Trend Away From Doctrinal Preaching."

On Sunday the council was continued, and the following subjects were discussed: "Organizing the Effort for Greater Results," by J. L. Shuler; "Emphasizing Evangelism in Our Training Schools," by R. A. Anderson; "Utilizing the Ministerial Product of Our Schools," by E. F. Hackman; "Place and Necessity of Personal Work in Evangelism," by L. K. Dickson; "Principles and Methods of Radio Evangelism," by H. M. S. Richards.

During the Conference session three periods were used to further study evangelistic methods and procedure. Special meetings were held for Bible workers. About one hundred came together from time to time to discuss the problems peculiar to their work.

Discussions of the evangelistic council were climaxed in five resolutions passed in the General Conference session, on "Adherence to Church Standards," "Appeal for Greater Evangelism," "Radio Broadcasting," "Promotion of Evangelism by the Ministerial Association," and "Developing Our Bible Work." These resolutions will be found elsewhere in the REVIEW.

All of these meetings have been most stimulating and profitable. No doubt they will result in a great evangelistic

advance and a more effective ministry.

There was on display in Polk Hall a large amount of evangelistic equipment and advertising matter, such as prophetic charts, models of prophetic symbols, large and small, posters and handbills of all sizes, including a great banner that covered half the wall at one end of the hall, on which was painted a vivid picture of the prophetic beasts coming up out of the ocean, at

the bottom of which were the words, "Write the vision and make it plain." A most instructive hour could be spent in studying the great array of evangelistic material assembled.

A new impetus will be given to the work of the Ministerial Association by the appointment of an associate secretary of the Association to foster the work of evangelism, and an assistant secretary to foster the Bible work.

## High Lights of the Sabbath School Secretaries' Council

By W. K. ISING

SIX Sabbath school meetings, held in Polk Hall B, of the Civic Auditorium, were well attended by representatives from the various divisions, unions, conferences, and others interested in Sabbath school work. The available wall space was used for a display of banners and mottoes, as well as Sabbath school literature, which sets forth the purpose and objectives of the Sabbath School Department. The object of this display was the enlistment of our entire church membership, with their children and the potential members interested in the message, for a deepening of spiritual life through systematic study of the word of God, and the promotion of the cause of missions in all the world by the raising of the financial goal. The accomplishments of the department during the last five years were presented in the comparative report of its secretary, J. A. Stevens, during the regular General

Conference session, which is printed in another issue of the REVIEW bulletin.

In the preconvention, important topics pertaining to Sabbath school work were considered, while in the regular session full time was devoted to "Methods for Increasing Leadership Efficiency," "Developing Plans to Strengthen Children's Divisions," and "Sabbath School Finance." A number of resolutions were formulated and passed on to the general Plans Committee for action by the delegates in session. These progressive plans, it is believed, will contribute materially to the advancement of the phases of the work they cover.

Special emphasis was given various soul-winning activities and the "missing" member problem. These are among our great needs: to induce the large number of church members still outside the Sabbath school fold, to become Sabbath school minded, and also

(Continued on page 252)



A Popular Corner in the Ministerial Association Room. E. T. Seat and L. E. Froom Are Interested in "The Voice of Prophecy" Display, Conducted by H. M. S. Richards, Center, and His Helpers, Mrs. Robert Johnson, Mrs. Wesley Crane, Howard Curran, Ralph Simpson, and Robert Johnson

# An Evening With the Far Eastern Division

June 5, 1941, 7:45 P. M.

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

Prayer by Frederick Griggs.

SPECIAL MUSIC: J. Wesley Rhodes, principal of Modesto Union Academy, sang, "Spirit of God." Professor N. E. Paulin, of Pacific Union College, played a violin obbligato. Mrs. Rhodes accompanied at the piano, and H. B. Hannum at the organ.

L. H. CHRISTIAN: We have come to another of these inspiring evening programs of reports from our overseas fields. In no division in any part of the world, I think, have we seen larger progress than in the Far Eastern Division. It seemed like a living miracle, when I was there some two years ago, to see the churches and institutions that have grown up out there in the midst of heathen darkness. Then I was happy to see the mission morale of our workers, their sturdy plans for the work, and the spirit of unity and aggressive advance.

V. T. Armstrong, president of the Far Eastern Division, will take charge of the meeting. I submit to you that a good-looking American looks even better when he is dressed in the Eastern garb, and I am very happy to introduce to you tonight Elder Armstrong.

V. T. ARMSTRONG: I do not wear this costume all the time in the Far East, but I thought you might like to see it this evening.

We have had a good many Far Eastern Division missionaries here at this meeting, and we had planned for them to help us in the program this evening. However, they are not on the platform. But over there I see a Siamese priest; perhaps he can find our crowd and bring them in. The priest that you see coming here dressed in the garb of Siam is V. E. Hendershot, who spent many years in the Far Eastern Division. [Professor Hendershot appeared at the rear of the arena, walked down an aisle, and proceeded onto the platform.] He will come over and give us a little help in getting our Far Eastern Division folk to come onto the platform to assist us with the program. The instrument over here that he is going to play was brought over with us when we came on this trip. It is a Siamese drum. If you have ever been in Siam, you have heard a drum like it many, many times.

[At this point groups of missionaries, many in native garb, began to file into the Auditorium from the rear, and to take their places on the platform, responding to the call of Professor Hendershot's drum.]

Yes, they begin to come. There come C. L. Torrey and his family. Brother Torrey has been treasurer of the Far Eastern Division for a number of years. His wife is with him. Following Brother Torrey are F. A. Mote and his family. Brother Mote is the Missionary Volunteer and Sab-

bath school secretary of the Far Eastern Division.

Yes, and now I see more coming. Here come Mrs. Armstrong and our daughter, Beth. These folk are dressed in different costumes, some in the Indian costume, some in the Filipino costume, and my daughter in the Japanese costume.

I see more following. Here come H. A. Oberg and Mrs. Oberg, who spent a number of years in Korea and who more recently have been in Japan. Following them is E. A. Moon, superintendent of the Malayan Union. Elder Moon is dressed in the costume that we wear most of the time in the tropics. Following Elder Moon come A. N. Nelson and his wife and two children. He labored for a number of



Receiving the Telephone News Story of the General Conference at the Home Office. Left to right: L. M. Fisher, Proofreader; Mrs. Charlotte Reynolds, Stenographer; M. R. Thurber, Staff Editor; M. E. Dawson, Production Manager; and Mrs. Ruby Ramsey, Stenographer

years in Japan, and more recently has been assisting in the work in China. I wonder if there are some more coming.

Yes, here comes R. S. Watts, who has been superintendent of the Korean Union, with Sister Watts and their children. They have labored a long while in that field. Brother Watts was just recently elected at this meeting as home missionary secretary of the Far Eastern Division. Following him is Miss May Scott, who spent about thirty years in Korea. Next comes S. Ogura, Miss Tanaka, Phang Yin Hee of Singapore, and G. B. Youngberg and his two daughters.

Here they come down another aisle. R. R. Figuhr. He was for a number of years superintendent of the Philippine Union, and was recently elected president of the South American Division. With him are Mrs. Figuhr and their daughter. Following him is Pastor Mandias, of Sumatra. Then come

E. N. Lugenbeal and his wife, Doctor Olson, and Mrs. Theo Wangerin from Korea, and W. A. Scharffenberg. These have all spent a number of years in the Far Eastern field.

Now down another aisle come Professor O. A. Blake and his wife. Professor Blake is treasurer of the Philippine Union Mission. Following them is Mrs. W. J. Blake, who has been teaching in the Philippine Union College for some time. Then comes Pastor Emralino, director of the Philippine Union, then Miss Bessie Irvine, of the Manila Sanitarium, and Brother and Sister Failing, and Miss Elizabeth Rogers, from the Penang Sanitarium, and Dr. G. H. Rue and his daughter. Doctor Rue is dressed as a Korean gentleman dresses. He has been head of our medical work in Korea for a number of years. Here is Pastor Paul Ritz, from Siam. Following him is

R. H. Wentland, from Indo-China. Next is Mrs. V. E. Hendershot and her daughter, then Pastor and Mrs. I. C. Schmidt, who labored for a number of years in Indo-China and are returning to that country in a short time.

Yes, and still they come, over in this aisle. Professor H. M. Lee and his wife have spent many years in Korea. Then follow A. A. Douglas, now Bible teacher in the Philippine Union College, and his wife. Then there are Miss Betty Bowers, of Singapore, and Mr. and Mrs. C. E. Thurston, who spent a number of years in the Philippines, and are now connected with Walla Walla College.

Well, they are still coming. The drum is bringing them in. Down this aisle come Professor C. L. Witzel and his wife of the Philippine Union College. Miss Nora Atkins is following. Then come Mrs. J. H. McEachern, Pastor A. C. Koch and his little girl, Mrs. Blanche Palmer from the Philippine

Union College, Mrs. C. W. Lee from the Philippines, Miss Ernestine Gill from the Seoul Sanitarium, and R. G. Campbell from the Philippines.

Now I wonder how many there are in the audience who have labored in the Far East. [A number of hands were raised.]

V. T. ARMSTRONG: Now we shall ask Pastor and Mrs. I. C. Schmidt to sing a special song for us in Malay.

### Japan Union Mission

S. Ogura of the Japan Union Mission will speak next.

S. OGURA, superintendent of the Japan Union, (first read in Japanese, then in English): For forty-five long years, or almost half a century, the General Conference has unsparingly sent missionaries and means for the promulgation of the message in Japan. This has resulted in the firm establishment of the Seventh-day Adventist Church in that field.

For the careful and untiring leadership of the General Conference and the sacrificial offerings of our brethren and sisters the world around, on the occasion of this forty-fourth General Conference, and on behalf of the delegates to the twelfth session of the Japan Union Mission, I wish to express our heartfelt gratitude.

As the result of the swift developments in our part of the world field, and the attendant difficulty of continually receiving further gifts of men and means, which has made necessary our speedy attainment of self-support, we are determined to reconsecrate ourselves, and to renew our pledge of sacrifice and faithfulness to God, to the end that the earnest spirit of the pioneers may be preserved, and that the message of the soon-coming Saviour may be speedily preached to every soul in the empire.

We ask a permanent interest in the prayers of all God's people that our workers and believers in Japan may be upheld by the Lord as they witness for Him in these difficult and perplexing days.

V. T. ARMSTRONG: I am going to introduce to you now F. A. Mote of the division office. He is going to tell you a little about the flags you see, and the extent of our territory.



So Many Visitors Called at the Review and Herald to Get the Telephone News, That a Loud-Speaker Was Set Up in the Chapel to Enable Them to Hear the Story as It Was Sent Over the Wires

### The Display of Flags

F. A. MOTE: The territory of the Far Eastern Division includes Korea; Japan, with the island of Formosa and the mandated territory; the Philippines; French Indo-China; Thailand (formerly known as Siam); the Federated and unfederated Malay States; and Borneo and the numerous islands of the Netherlands East Indies.

Many different kinds of flags are to be found floating in the breezes over the various countries which comprise the Far Eastern Division. Several of these flags are displayed here tonight. You will notice that in addition to the United States flag, there are others on the wall, as follows, from your left to your right: British North Borneo, Sarawak, Johore, Thailand, Federated Malay States, Portugal, Great Britain, Philippines, France, Holland, Japan, Annam, Cambodia.

Our territory is much larger than it would appear to be on the map. For example, the Netherlands East Indies Union Mission, from the western tip of Sumatra to the eastern part of Dutch New Guinea, covers a distance which is about a thousand miles greater than the distance from New York City to San Francisco. From north to south the Far Eastern Division extends more than 5,000 miles.

This large, interesting field of peninsulas and islands is the home of 217,000,000 people. Reliable state-

ments place the number of languages and dialects spoken in our territory at more than two hundred. The gospel can be given to 95 per cent of the population of the division by using perhaps 25 of the major languages.

We are publishing the message in 29 languages, and oral work is being carried on in 67 more. Thus, the message is sounding in at least 96 different tongues in our territory.

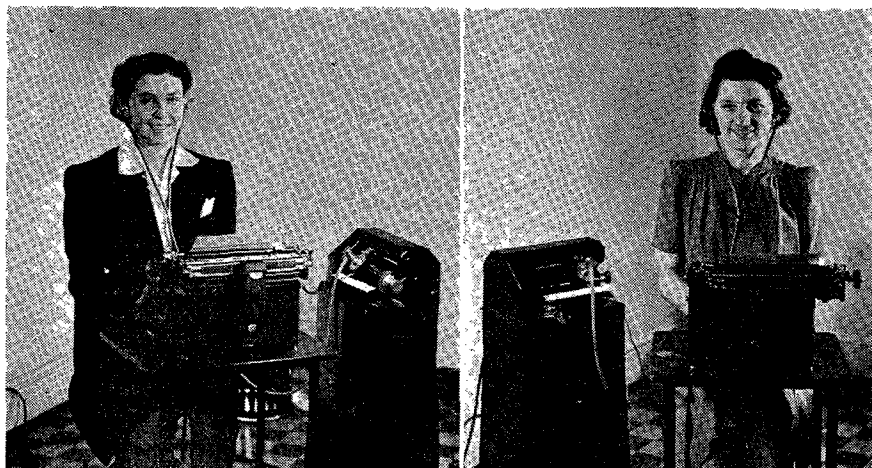
The greater portion of the people in the Far Eastern Division are Mohammedans and Buddhists. There are also many Confucianists and Hindus. A small percentage of the population are believers in Christianity, and the rest are unclassified sects and pagans.

In closing, I would like to assure you that our believers in Japan are stronger in this great message than ever before. We are ready to go through any difficulty, any oppression and trial that may be awaiting us. We are ready, with you all, to go through the suffering and difficulty that we know are coming and that we are all expecting. We are hoping to be in the kingdom which Christ is preparing for us now, and we hope to join you all there. To this end we ask your prayers.

V. T. ARMSTRONG: The next speaker is Phang Yin Hee, pastor of the Singapore Chinese church.

### Malaya

PASTOR PHANG: I am thankful this evening for the privilege of attending this great Conference, and of speaking to such a large gathering of fellow believers in the advent hope. I am happy, too, to represent our believers in Malaya, and more specifically those on the island and in the city of Singapore, which, as you know, is fast assuming a place of great importance in the stirring events of today. Singapore is well known as the crossroads of the East, the principal shipping and transshipment point for the Malay Peninsula, Siam, Indo-China, British Borneo, and an extensive portion of the Netherlands East Indies. The population of Singapore is probably the most cosmopolitan in the world. You can find almost every nationality under the sun there. According to the latest census, three quarters of the resident population are Chinese.



Mrs. Rubye Ramsey and Mrs. Charlotte Reynolds. Stenographers Who Transcribed the Records



Thirty-seven years ago Mr. and Mrs. G. F. Jones went from Australia to Singapore to pioneer the work. The Christlike and consistent lives of those early missionaries, together with their faithful labors, have resulted in much fruitage, until today more than two thousand men and women in Malaya are rejoicing in this precious message.

If you go to British Borneo or Sarawak today you will meet the Dusuns and the Dyaks, who will testify to you of their joy and happiness since they accepted Jesus as their Saviour. The benighted people of these lands, who for centuries have been bound by chains of ignorance and superstition, have now been set free, and the Lord has wrought wonderful transformation of character in them.

They have put away their evil practices, and are preparing to meet the Lord Jesus. How wonderful it is to think that those who formerly hunted heads and sought to destroy lives are now seeking for souls to save lives.

Our workers and believers in Malaya are of good courage, and are pressing forward in an earnest endeavor to accomplish the work which God has entrusted to them. They rejoice as they see souls who were once in heathen darkness being transformed by the gospel. One woman, sixty-five years old, was baptized about a year ago. Before her baptism she was a devout worshiper of idols. She had spent hundreds of dollars for joss papers and sticks, and she had gone so far as to vow to the gods that she would remain faithful to them till death. However, when she came in contact with our people, she realized the wrong step she had taken, and decided to renounce her worship of the false gods. She threw away the images, the gods made of wood and stone, to serve the living God. Not only that, but she joyfully goes about everywhere witnessing to others of her new-found religion. As a result of our elderly sister's testimony, some have shown an interest in the truth.

I do not wish to leave the impression, however, that everything is going forward in Malaya without difficulty or hindrance. One of our faithful Chinese colporteurs in Thailand was recently arrested for taking subscriptions for the Chinese *Signs*. He was suspected of being a spy, and was thrown into prison, where he underwent great bodily suffering for more than three weeks. In spite of this experience our brother is not discouraged, and is still continuing his work of selling our truth-filled literature.

The young people in Malaya are also doing their part in giving the gospel. The students of our training school in Singapore went out during the Harvest Ingathering campaign last year, and in less than a week raised more than \$2,000, Straits currency.

Just a word about what we have done and are doing to evangelize the large population of Chinese in Malaya. The Chinese are the backbone of the country, and in all these years they have contributed very liberally toward the support of our work. We have held public efforts in cities and villages,

and thousands have had the opportunity of hearing the last gospel message. Recently an effort was held in a small town called Kluang, and every night the hall was packed to capacity, so eager were the people to hear the truth. More public efforts will be held during the present year, and it is our earnest hope that many will soon be won to the Lord Jesus.

In conclusion, I wish to express our appreciation to our believers in America and other lands for sending us their sons and their daughters to help us proclaim the last warning message. We thank you also for your liberal offerings, which have made it possible for us to establish so many institutions, and to carry on our work. We want you to know that the Seventh-day Adventists in Malaya are determined to finish the work God has given us to do, and to be saved by His glorious gospel. Thank you for this opportunity of bringing you our greetings, and may God bless each one of you always.

At this point, a Korean song was sung by R. S. Watts, who was accompanied by Mrs. Watts.

V. T. ARMSTRONG: We are next going to hear from South Sumatra. K. Mandias is the director of the South Sumatra Mission.

### Netherlands East Indies

K. MANDIAS: I wish to take this opportunity to express my gratitude to God for His tender watchcare over me in bringing me to this great gathering of God's people. And I further thank my brethren for the sincere expression of their confidence in me in permitting me to meet with you in this great gathering.

About forty years ago R. W. Munson and his family landed in the Netherlands Indies and pioneered the giving of the message in Sumatra. Through the sowing of this seed of truth, and through the blessing of God, and the help given us by the General Conference in supplying us with men and means, we have in our union today a membership that numbers more than five thousand souls. These souls have come out from different nations, kindreds, and tongues, but they are all united and happy, and are rejoicing in this precious message.

Before I came to this Conference, a number of our church members requested me to express to you their sincere appreciation for the missionaries and the financial help that you have sent. They asked me also to request you please to continue this support, so that the work in the Dutch East Indies may be speedily finished, and the Lord Jesus may come.

The population of the Dutch East Indies Union numbers about 63,000,000, or half the total population of the United States. Ninety per cent of this large population are Mohammedans, while the rest are Christians of all denominations, Buddhists, and members of other religions and sects.

By the power of God working through our printed books, a great interest has been awakened among these needy people, and we are seeing

a new awakening among the Moslems of the Dutch East Indies.

As an illustration of this I want to refer briefly to an incident that occurred while I was stationed in the city of Makassar, South Celebes.

As a result of the publishing of our monthly magazine *Pertandaan Zaman* and several small books in the vernacular written by M. Diredja, such as "*Mohamad atau Kristus*" and "*Kristen dan Islam*," a great controversy was aroused among the Moslems. In an effort to refute our Christian claims, many copies of the Mohammedan Koran were published and circulated, and many public debates followed.

### Debate With Mohammedan

I was challenged by the Mohammedan community, headed by the chief priests of Makassar city, to join them in a public debate. They proposed that a large tent be erected at their expense, that I present several proofs of our Christian claims, and that they answer me. This was a challenge and a big order, as I later discovered.

The five points that the Mohammedan party wanted me to present were:

1. The inspiration of the Bible.
2. The necessity of forgiveness of inherent sin.
3. Jesus the Saviour of the world.
4. Jesus the Son of God.
5. Jesus is God.

The Moslem priest was to reply to the four following points that I stipulated:

1. The inspiration of the Koran, the Mohammedan holy book.
2. That there is no inherent sin in man.
3. That through good deeds we can save ourselves.
4. The proof that Mohammed is a prophet of God.

The largest tent available was put up, and thousands of seats were hired, for which a charge of fifty cents a chair was made. Some 2,500 people entered the tent, but there were about 4,000 outside, eagerly waiting to hear the debate.

I proceeded with a prayer for strength. Without the assistance of any loud-speakers such as you have in this great Auditorium, my voice carried to the farthest corners of the outside throng. There was no disturbance in this great gathering of Moslems, and I felt that the power of God was with me.

I had heard of reports from the Moslem community that if the Mohammedans were defeated in the debate, they would murder all the Christians they could find. This report of course did not frighten me. Through the mighty convicting power of God, I was able to open to their understanding the wonderful truths of God's word. After more than four hours, when the great assembly broke up, many Christians and hundreds of Moslems came forward and shook hands with me, congratulating me on the clear and convincing way in which I had been able to present the Bible doctrines. Many Christians, for fear of Mohammedans, wore Moslem hats to the meeting to

hide their identity; and they were among the first to express their satisfaction to me in the presentation of the Christian faith.

Following this eventful day, the whole city of Mohammedans was stirred. There were discussions everywhere. Men gathered in the market place and elsewhere to seek for light on the great truths of redemption.

It was commonly admitted that whenever other missionaries debated with the Moslem hadjis, or priests, they concluded by admitting that the fundamentals of truth in Islam and Christianity were the same. But the Mohammedans always said that the Adventists are different. They said that whereas the other Protestant teachers and the Catholic teachers used only the New Testament for their proof, the Adventists used both the Old Testament prophecies and the New Testament evidences to substantiate their position. Thus they admitted that we are right. These Mohammedans freely admitted that among all the Christian bodies, the Adventists are closer to them than any other. Some common beliefs of the Adventists and the Mohammedans are as follows: We believe as do they in one God, our Father. We believe as do they that unclean meats are not to be eaten, and that we should not drink alcoholic liquors. We believe, as do they, that there will be a judgment in the hereafter. Thus we have an opening door for the message in that great field. For this reason my heart has been burdened with the problem of how we can effectively reach these millions of Moslems.

We have endeavored in all these years to evangelize the Mohammedans by means of public efforts and distribution of literature, but the results have not been what we would expect.

Although we have nearly 150 churches, with a membership running to thousands, our medical work is very negligible. We have only a few small clinics, and not a single sanitarium or hospital.

I would like therefore to appeal to you this evening to kindly give us the necessary help, so that we may be able soon to establish a sanitarium; which will serve as a magnet to attract the people to Christ.

Another appeal I wish to make is in connection with the educational feature of our work. It is a generally recognized fact that the question of native leadership is becoming a very vital one. In May, 1940, all the German missionaries were interned, and we were perplexed to know how to meet the emergency, in view of the lack of capable native leadership. The same situation exists in other parts of the Far East.

Therefore, I wish to appeal to the General Conference to help us to establish more training schools and especially to strengthen our main training school in Bandoeng. In conclusion, I desire to solicit your prayers in behalf of the work in the Netherlands Indies. May the Lord bless you.

V. T. ARMSTRONG: We shall hear next from the Philippine Islands. J. B.

Emralino, director of the Central Luzon Mission, will report. He will speak in the Tagalog language, and R. R. Figuhr will translate.

### Philippine Islands

J. B. EMRALINO: I thank God for the great privilege of coming to visit America. There are more than twenty thousand baptized Seventh-day Adventists in the Philippines, and they send greetings to you who are gathered here in this great session. We Seventh-day Adventist Filipinos thank God for the third angel's message that has come to our little nation. This third angel's message is rapidly growing in the Philippines. Your Filipino brethren and sisters are endeavoring to be faithful to this organization in giving tithes and offerings to the Lord, and also in missionary work, so that the Lord's work may rapidly be finished in our land.

For a long time we have desired to be self-supporting, in order that the many thousands of dollars sent to us by the General Conference may be sent to other lands which so greatly need this help, but because of the lack of means among our brethren in the Philippines this has not been accomplished. We thank the Lord for the seven organized missions and one unorganized mission, one of which is now self-supporting. We are not satisfied with this condition. We want the entire Philippines to be self-supporting.

We sent a colporteur to canvass in a certain island. While he was canvassing he found a man who had "The Great Controversy" in Tagalog, who read this book carefully, and reread it, until he was convinced of the truth. He was instrumental in converting his wife and neighbors. More than twenty are in this group. Before I left the Philippines they were being prepared for baptism by our colporteur. Truly our literature is doing a great work in saving souls.

Let us be more active in the circulation of our literature, and place it in the hands of the people, so that many may be reached with the message before Jesus comes. Your Filipino brethren and sisters thank the General Conference for the burden that you bear on your hearts for our salvation. We prize very highly your prayers for us. We also thank you for the money that you have sent over to us for the prosecution of the work, and for the sacrificing missionaries who have come to us from your land.

V. T. ARMSTRONG: We shall now be favored with a song in the Tagalog language, to be sung by a group from the Philippines.

["There's a Land That Is Fairer Than Day" was sung.]

V. T. ARMSTRONG: We shall now have a few pictures thrown on the screen, and I will talk to you for a few moments about the pictures. I have a long report to read, and I know that you don't want me to read it any more than I want to. I shall make a bargain with you. I will not read it if you will promise to read it in the REVIEW. How many will promise?

[The audience indicated that they would read it.]

[Pictures of our work in the Far Eastern Division were thrown on the screen.]

### Greetings to Far Eastern Believers

L. H. CHRISTIAN: We all agree that tonight has been an outstanding evening. We are greatly cheered, I know, as we have heard these reports. The truth is, my friends, that the countries of the Far East are really a great revelation. Anyone who has traveled extensively in this country and all over Europe and Africa and South America and other lands; anyone who goes out into the Far East and Japan and Korea or down south into the Dutch East Indies, Hong Kong, or Singapore—anyone who travels so, is astonished at the people, the progress that is being made, and the many good things he sees. But above all we are cheered by the mighty works of God as we heard of them tonight.

Now should we not, my friends, this evening send our greetings to our fellow believers in these various lands, send them back by the nationals who have come to us from these countries? I think of the Dutch East Indies and of each of the other countries spoken of, but my mind goes especially to Japan. When you come to Tokyo, even though you may know the large cities of Europe and America, you will see many things that will open your eyes. Tokyo is a wonderful city. Japan, I think, is one of the greatest countries, and its people are one of the most interesting peoples on earth.

Shall we not tonight, by our dear Brother Ogura, whom we respect so highly, send to our fellow believers in Japan, and, by these other men, to our believers in the various other countries, our hearty greetings of love and faith and unity in the Lord Jesus Christ? Those who favor sending these greetings to our friends and believers in Japan and in the other countries, would you kindly manifest it by standing? In this way we show our respect for those lands and our love for our fellow believers in those countries. [The congregation stood.]

CLOSING HYMN: The doxology.

Benediction by J. H. McEachern.

THERE will be times when the church will be stirred by divine power, and earnest activity will be the result; for the life-giving power of the Holy Spirit will inspire its members to go forth and bring souls to Christ. But when this activity is manifested, the most earnest workers will be safe only as they depend upon God through constant, earnest prayer. They will need to make earnest supplication that through the grace of Christ they may be saved from taking pride in their work, or of making a savior of their activity. They must constantly look to Jesus, that they may realize that it is His power which does the work, and thus be able to ascribe all to the glory of God.—Mrs. E. G. White, in the *Review and Herald*, July 4, 1893.

# The Need of More Spiritual Power

## A Morning Bible Study

By LOUIS K. DICKSON

"THE hour is come, that the Son of man should be glorified." John 12:23.

"When Christ heard the eager request, 'We would see Jesus,' echoing the hungering cry of the world, His countenance lighted up, and He said, 'The hour is come.'"—*The Desire of Ages*, p. 621.

Our ears are indeed dull if through the present overwhelming situation in the world we do not catch that same appeal. Again, "The hour is come, that the Son of man should be glorified." The world is passing through bitter years. It is going through the crushing experience of seeing its hopes frustrated, its dreams punctured, its expectations disappointed, its tenets proved false, its philosophy discredited, its pride humbled, its carefully reared institutions wrecked, and a boundless confusion reigning in all spheres of human thought and activity.

We have reached the most serious hour in human history, an hour accurately described by the words we read in 2 Chronicles 15:5, 6. "In those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city."

### The World's Crisis Hour

The crisis hour of the world and of the church and of every individual is upon us. Cycles of trouble and distress have come and gone through the centuries, and have left their scars; but thinking men, religious and irreligious alike, admit that no such time as this, fraught with such dangerous possibilities, has ever before been known to mankind.

The world before has known the meaning of hate, but none so bitter as that which is rankling in the hearts of awakened and frustrated millions today. It has felt the sting of war, but never before has the sword been so sharp or the fighters so determined. Deep chasms yawn before hopeless humanity, with no bridges to span them. This hour calls for all that the church can mobilize to give glory to God. This hour demands great spiritual vitality and fitness in order that the earth may be lightened with His glory. "The hour is come, that the Son of man should be glorified."

It is perfectly evident that the period on which we have entered is a most exacting one, because of its demands, and at the same time because of our inadequacy to face the issues which now confront us in the world both within the church and in our own weak lives.

This is the hour of all hours when the advent movement must bring its full influence to bear upon the world

while conditions are still plastic. Mighty changes are taking place very rapidly. Doors which have stood wide open for nearly a quarter of a century are fast closing. Millions who are about to perish are still unwarned. The present is the time of all times to impress the world with the advent truth. The call of our great Leader at this meeting is a call to come apart with Him, that we may be with Him and behold His glory. He wishes us to understand His purposes and share His desires. "The hour is come, that the Son of man should be glorified."

### New Spiritual Achievement

We must now adorn the doctrines of Christ with a life made righteous and radiant. We are in a time when great affirmations are demanded, when we need to have strong convictions. We, like the apostle Paul, must become absorbed in the thought that God has called us by His grace to *reveal His Son in us*. Gal. 1:15, 16. Fresh tides of life must be sent surging through the church, that the waiting task may be performed. We must join issue with ease, indifference, neglect, spiritual uncertainty, spiritual feebleness, and outbreathing sin.

The cause of God today needs a new resurgence of the old pioneering spirit. A new day has dawned, when every past spiritual achievement is inadequate. New power, demonstrated in scaling new heights, is now to be harnessed for the last great struggle. Our prayer now must be not so much for peace as for power. We must now sally forth as adventurers of faith, heralds of God, battlers for the truth, demonstrators of Christ's transforming power. We must show that we are conquered and possessed by the Spirit of the Master, because He has conquered our imaginations, ambitions, and wills.

Facing, as we are, a doomed and dying world, with no great voice sounding to point man the way out, dare we deny that this hour is tenfold more serious to us than to the world? Our responsibility now is overwhelming and supremely demanding. "A great work is to be accomplished; broader plans must be laid; a voice must go forth to arouse the nations."—*Testimonies*, Vol. V, p. 187.

Can we now be satisfied with the impress which this great message has already made on the world? Are we to be satisfied with our present mediocrity—always moving, but scarcely getting anywhere in our climb toward ultimate spiritual achievements? We should now be convinced that the hour has come when this work must be lifted to higher levels in every line of our activity and spiritual achieve-

ment. This alone can glorify the Son of man. This alone can finish our task. The Spirit of prophecy pictures an intensification of what we are doing before the end. The time has come to call the church into universal action. Nothing that we have achieved in the past, spiritually or materially, can be the goal for this hour. We must surpass it all. We are standing today, this very hour, upon the threshold of this final triumph in Christ.

### The Answer to the World's Need

To fail now to rise to this mighty challenge of God is to limit "the Holy One of Israel" (Ps. 78:41), as did God's people of old. This is our greatest danger. Whereas this great second advent movement is destined to be the custodian of the fullness of the power of God, we seem unable to accommodate ourselves to that fact, or to find our way to that high mountain peak of our experience. Our failure now to accept and play our part in making that fact vital in all the world will have serious consequences for all mankind, for it will delay the end.

We have the only answer to the world's woes. This is beyond question the hour when the world should be hearing the thundering voice of the last message. We must step out into the midst of conditions that are baffling and utterly beyond the control of man.

Our churches and our people in many places are already undergoing fierce trials and temptations. Soon the final scenes of earth will be enacted, and the coming of Jesus will take place. The remedy for all mankind must be declared from the mountaintops, but we are not ready, neither do we possess that fullness of His power as it is our privilege to possess it.

What shall we do? What is going to shake us out of this almost-but-not-quite state? Shall we now seek for that guidance of God that will cause us to move up to the greater-than-Pentecost experience which has been promised to the church in order that Christ may be glorified? Why do we not move into that experience more fully?

Can it be that we are being thwarted by the church's ponderous machinery? Is our program too massive? In the past when we have been troubled about our spiritual feebleness, does it not seem that about all we did about it was to add a new committee or department or commission, a new plan or program or campaign or drive—a new wheel in the already heavily loaded machinery, but no added power with which to run it?

We become busy—devastatingly busy—but kindle no new central fires. There seems to be so much of forced and nerve-wearing service, and so little spontaneous willingness. Our service and our manifold activities and hurried movements make one think of a motorist trying to start his car. He presses down on the accelerator and pulls the choke—but still the engine remains cold. It coughs



and jumps a bit, but the power is not smooth or lasting.

### Great Facilities but Little Power

When we compare the facilities of the apostles with the church and its facilities today, or compare the collections of Paul with our growing conference and church budgets, and note the meager material of the early church compared with our vast equipment, we are humiliated by our pitiful showing of spiritual power. We have shifted our emphasis from the inner centers of life to the external, from moral controls to the mechanical tools.

Has not the church, too, become a field for evangelism rather than a force for evangelism? We must now loose the third angel's message upon the world.

We say it with all kindness and brotherly understanding, but nevertheless with all soberness, that if this meeting closes with nought done but to select men and women for key positions and pass old or new resolutions, and if added power is not sought and found for a speeding up of the evangelizing of a world that is reeling to her destruction, and the preparing of a people for the sounding of that mighty trumpet blast, it would have been better had we never come together in this place at this time. We must not leave here as we have come. We must find that guidance which God has promised, and obtain that greater spiritual fitness which will adequately match us to the need of this hour both in our own lives and in the world.

We need the certainties of Pentecost; we need its holy boldness; we need its spiritual power; we need, as they did, to come forth from an experience of empowerment and burst upon the world with the glad news of the message for this hour, the answer to every man's need. Then we, like they, will smile at poverty, rejoice under stripes, be elated at humiliation, sing in midnight prisons, and court death rather than compromise with sin. Then and only then will God match us against the need of this hour, and we shall find within us an adequacy for every emergency. Until we have that deepening experience, our preaching will be only lecturing, our praying only a form, and our service merely servitude.

Are not too many things of secondary importance upsetting us?—trivialities about our personal positions, pettiness in all our church life as to who is who? We have no time or energy for such things now. We must be finding God in ever-increasing transforming intimacy and power, in order that His Spirit may possess us and lead us.

### Regenerating Influence of the Spirit

The coming of the Spirit of God upon a man will make him more Christlike, less superficial, less boastful, more prayerful, kinder, more gentle, and yet bolder in the things of God. What will that mean? It will make the best of men feel, as did Christ, that they are in deepest need,

and yet the worst of men will be drawn to them for help. It will fill our lives with goodness that is approachable and attractive. It will rid our lives of carelessness, and yet save us from fanaticism and extremes. Our religion, while on the offensive, will not be offensive, but rather winsome and compelling. It will give us spiritual poise and insight, sound judgment and needed wisdom against every intricate and perplexing problem, whether in the work or in our personal lives.

Spiritual power is so seldom found because it is so often sought after directly and only for itself. Therefore, the seeking is too often tinged with selfish desire for purposes of personal success or acclaim. The spiritual power we most need is a by-product of something deeper. It comes up out of inward fellowship with God and abandonment to His purposes.

We must now come to the decision to be no longer merely pious and religious, but to be definitely Christlike, that the Son of man may be glorified. That decision will lead us to searching for the Spirit through prayer, for you cannot be a Christian in truth, in any real sense, unless you have in some real way experienced the power of the Holy Spirit. We cannot expect to be empowered with the Holy Spirit unless we are willing to let God put unholiness out of our hearts and bring holiness in. What is this state of holiness upon which so much depends?

### True Holiness

"Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love."—*Acts of the Apostles*, p. 51.

"Holiness is agreement with God."—*Testimonies*, Vol. V, p. 743.

"The more earnest our own efforts to attain to holiness of heart and life, the more acute will be our perception of sin, and the more decided our disapproval of any deviation from the right."—*Id.*, p. 503.

"The holiness that God's word declares he [man] must have before he can be saved, is the result of the working of divine grace, as he bows in submission to the discipline and restraining influences of the Spirit of truth. . . . The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to co-operate with Him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication."—*Id.*, p. 532.

"True holiness is wholeness in the service of God. This is the condition of true Christian living."—*Christ's Object Lessons*, p. 48.

The coming of the Holy Spirit to the

disciples immediately manifested itself in their activities in behalf of others. The result was a great ingathering of souls.

### Unprecedented Inward Power

Our outstanding need is the blessing of unprecedented inward power, which comes through the Holy Spirit's dwelling in our hearts. In the course of our Lord's association with the apostles, He continually taught them and trained them in ways calculated to renew and sanctify them. In most respects, however, they remained just what they were. Why was this? Was it not because up to the time that He was taken from them He was never more than an external Christ, sought to work upon them by His word and His personal influence? With the outpouring of the Holy Spirit this condition was entirely changed. By the power of the Holy Spirit they received the indwelling Christ to become in the innermost recesses of their being the life of their life.

It seems clear that this is what He had planned when He said to them: "I will not leave you comfortless: I will come to you. . . . At that day ye shall know that I am in My Father, and ye in Me, and I in you." John 14:18-20.

Jesus Christ, then, the glorified Lord from heaven, came in rich spiritual power, by the Spirit, to impart to them the ever-abiding presence of their Lord that had been promised to them; and that, indeed, in a way that was at once intimate, all-powerful, and wholly divine, by the indwelling which made Him in truth their life. Jesus, whom they had had in the flesh, living with them on earth, they now received within them by the Spirit in all His glorious power.

All this was implied in the words which Paul wrote: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend; . . . and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:14-19.

We should not imagine that to be filled with the Spirit is a condition of perfectness which leaves nothing more to be desired. In no sense is that true. It must be remembered that after the Lord Jesus was filled with the Spirit at His baptism, He had to go forth to be still further perfected by temptations and sufferings and the learning of obedience.

When the disciples were filled with the Spirit, their new-found equipment of power was given to them that they might gain the victory over sin in their own lives and all about them.

### The Fullness of the Spirit

We should make a clear distinction between being filled with the Spirit

and the fullness of the Spirit. The fullness of the Spirit will be experienced ultimately only by those who have the capacity developed whereby they can possess the Spirit in all His fullness. We can be filled with that portion of the Spirit which our capacity will allow, and as we expand in capacity we shall experience the final fullness of His power. As we seek Him in prayer He will "strengthen with might by His Spirit in the inner man."

Please note again how Paul states the matter: "You . . . to be strengthened with might by His Spirit in the inner man; . . . that ye might be filled with all the fullness of God." That is to say, as we are strengthened with might by His Spirit in the inner man, we shall gain the capacity finally to be "filled with all the fullness of God." Of those who finally receive that wonderful refreshing, which is "all the fullness of God," it is said:

"I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Early Writings*, p. 71.

The more we think upon this great and important hour of "refreshing" in its relationship to glorifying the Son of man, the more we are convinced that it has a close relationship to our great need now of a deeper prayer life. It was only in this way that Christ was prepared to meet the tragic hour spoken of in our text, when He was about to be crucified as "the Lamb of God, which taketh away the sin of the world." We can be prepared for this tragic, yet triumphant, hour in no better way. We must learn how to find God in prayer. We dare not theorize about prayer. We must pray. That we can do. Nothing less will do.

"Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. . . . The impartation of the Spirit is the impartation of the life of Christ. Those only who are thus taught of God, those only who possess the inward working of the Spirit, and in whose life the Christ life is manifested, can stand as true representatives of the Saviour."—*Gospel Workers*, p. 285.

### The Call to Awake

Another side to this whole matter is brought out by a comparison of two striking texts of Scripture. In Isaiah 51:9, we read: "Awake, awake, put on strength, O arm of the Lord." And in Isaiah 52:1, we hear God saying: "Awake, awake; put on thy strength, O Zion." The first is the cry of an exiled people to their Lord. The second is the reply of the Lord to the supplicating people. God's people cry to the Lord to awake and stretch forth His mighty arm; the Lord also cries to His people to shake themselves from their sleep.

God says: "You are crying out for more power; but what about the strength you have? You are like a vagrant asking for help, when you have a full purse at home hidden be-

tween the covers of the bed." God wants us to come to Him for strength, but it must be on the grounds that our present strength is well invested.

Is it possible that our reinforcements tarry because the forces we have are drowning? If the church is to meet successfully this great hour, the streams of light and truth must swell to a great and powerful flood. Streams of evil are widening on every hand. They are swollen into a flood that is about to engulf the world. Intellectual difficulties concerning religious subjects are mounting daily. Theological readjustments and restatements abound on every hand. Uncertainty and unrest with reference to religious truth are found on every side. The critical spirit is at white heat, and widespread and growing religious indifference is greatly on the increase.

"The hour is come, that the Son of man should be glorified." "Not to be all aflame is madness if we believe our own creed," said Alexander McClaren. Why do we falter? Why are we so powerless? Why do we shrink? God says: "Awake, awake; put on thy strength, O Zion." Unless we are to become a mere travesty on the religion of Jesus Christ, we must face the issue. We must clothe ourselves with all that God has placed at our command, and then we can consistently seek Him for added power sufficient to finish the task.

### Need of Unity and Loyalty

In order to do this we must not overlook the necessity of absolute unity and loyalty. Today the cause of God needs an ever-increasing unity—a deeper unity of spirit and purpose in sensing the need of firm adherence to the fundamentals of the movement; a deeper unity which will sensibly and consistently elevate the high standards of the movement and protect them from the liberalism that ignores or submerges them. When you and I are like the world, we lose the power to attack the world. Our kinship deprives us of our kingship. There must be nothing unlawful, nothing disloyal, lurking in the tents of Israel. We must now go back to our early altars and find there our lost unity and strength.

"As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare, will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. *Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith.* But, on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the True Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the Great Shep-

herd. The people of God will draw together, and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. No one of the true believers will say, 'I am of Paul, or I of Apollos, or I of Cephas.' The testimony of one and all will be, 'I cleave unto Christ; I rejoice in Him as my personal Saviour.'

"Thus will the truth be brought into practical life, and thus will be answered the prayer of Christ, uttered just before His humiliation and death, 'That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me.' John 17:21. The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Testimonies*, Vol. VI, pp. 400, 401.

Let us all from this very moment move up onto the higher levels of spiritual empowerment. Let us abide in Him in total and glorious self-abandonment. Let us glorify our Lord by the demonstration that nothing can move us from our rootage. Let us "pray without ceasing," and let our consecration be so complete and confident that there may be presented unto the world a clear, guiding voice, and a church "alive unto God;" a church as abounding in signs of reality and vitality as the hedgerows in the spring; lives quickened in moral vision and discernment; a church acute, compassionate, and doing, moving steadily amid the changing circumstances of a distraught world in the very spirit of her Lord, and presenting everywhere the arresting ministry of "a hiding place from the wind, a covert from the tempest; as rivers of water in a dry place, and the shadow of a great rock in a weary land!"

EVEN one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel. Every sinful indulgence strengthens the soul's aversion to God. The man who manifests an infidel hardihood, or a stolid indifference to divine truth, is but reaping the harvest of that which he has himself sown. In all the Bible there is not a more fearful warning against trifling with evil than the words of the wise man, that the sinner "shall be holden with the cords of his sins."—*"Steps to Christ,"* p. 34.

THERE is no evidence of genuine repentance, unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has passed from death unto life.—*"Steps to Christ,"* p. 59.

# Proceedings of the General Conference

## Sixteenth Meeting

June 5, 1941, 3:30 P. M.

CHAIRMAN: L. H. Christian.

OPENING SONG: "My Hope Is Built on Nothing Less," No. 581 in "The Church Hymnal."

Prayer by J. F. Piper, president of the Central Union Conference.

SPECIAL MUSIC: "I Shall Know Him" was sung by Mrs. Vera Woodman-Bristow.

L. H. CHRISTIAN: The plan of the session this afternoon is that we devote half an hour to various items of business and then at four-ten o'clock listen to a report of the College of Medical Evangelists, which will be given by Dr. P. T. Magan. A series of recommendations on polygamy has come to us from the General Conference officers. We shall ask the secretary to read it.

A. W. CORMACK: Brother Chairman and delegates, these recommendations read as follows:

### Polygamy

WHEREAS, It is clearly God's plan that man should live in a state of monogamy, that is, that a man should have only one living wife; and,

WHEREAS, Any contravention of this plan results in confusion and the lowering of the moral standards that should govern human society, and especially the church of Christ; and,

WHEREAS, The practice of polygamy on the part of many non-Christian peoples for whom we are laboring is in itself a challenge to Christian principles, and constitutes a ground of compromise if permitted in the Christian church;

*We recommend*, 1. That a man found living in a state of polygamy when the gospel reaches him, shall upon conversion be required to change his status by putting away all his wives save one, before he shall be considered eligible for baptism and church membership.

2. That men thus putting away their wives shall be expected to make proper provision for their future support, and that of their children, just as far as it is within their power to do so.

WHEREAS, The message finds people in certain countries living in a state of polygamy, where tribal customs subject a wife who has been put away to lifelong shame and disgrace, even to the point of becoming common property, her children also becoming disgraced thereby;

*We recommend*, 3. That in all such cases the church co-operate with the former husband in making such provision for these wives and children as will provide for their care and protect them from disgrace and undue suffering.

4. That we recognize the right of a wife who has been put away by a polygamist husband to marry again.

5. That wives of a polygamist, who have entered into marriage in their heathen state, and who upon accepting

Christianity are still not permitted to leave their husbands, because of tribal custom, may upon approval of the local and union committees become baptized members of the church. However, should a woman who is a member of the church enter into marriage as a secondary wife, she shall be disfellowshipped and shall not be readmitted to the church unless or until she separates from her polygamist husband.

6. That it is understood that the above policy supersedes all previous policies on polygamy.

L. H. CHRISTIAN: These recommendations have been worked out by a large committee with very much care. We will ask O. Montgomery, who was head of that committee, to make some explanatory remarks concerning them.

O. MONTGOMERY: In 1926 a recommendation was adopted on the subject of polygamy, establishing a policy.



G. E. Peters, Newly Elected Secretary of the Negro Department

Then in 1930 another policy was adopted. It was recognized that a man living in polygamy might be baptized and enjoy the privileges of the church, but that he should be recognized as a probationary member, not having the right to hold office or vote.

You will notice at once that this was something of a compromise. Some fields adopted the 1926 policy, and then, following the 1930 Autumn Council, other fields adopted the 1930 policy. Thus we had two different policies in effect in our world field, and where the different mission fields bordered on one another or lay close together, these two standards brought confusion, embarrassment, and perplexity. It was, therefore, felt by the officers and representatives of the mission fields who met with them that there should be a world-wide united standard on this perplexing question; therefore, the series of recommendations that are before you was drawn up. These are strong and clear, and will make provision for those wives

who may have to be put aside by a polygamist husband.

I may say that all the representatives of the mission fields who were present in our council were united in the adoption of this series of recommendations as being the strongest and clearest, and the safest policy to follow. These recommendations really take us back to the 1926 principle, stated in a broader and fuller way. I think, Brother Chairman, that this makes the matter clear and gives to the delegation an understanding of the reason for introducing these recommendations to take the place of the 1926 General Conference action and the 1930 Autumn Council action.

L. H. CHRISTIAN: Thank you, Brother Montgomery. We have heard this statement read, and we have heard the explanation given regarding why it was necessary to draw it up. The vote will now be taken.

The recommendation was duly voted.

A. W. CORMACK: We come now to a further report from the Plans Committee. This concerns transferring the Home Commission to the Educational Department. I might say, Brother Chairman, that the series I am about to read is that to which reference was made in the Nominating Committee's report this morning. It was thought that we had already acted upon it. It is headed, "Transfer of Home Commission to the Educational Department," and reads as follows:

### Transfer of Home Commission to Educational Department

WHEREAS, It is clear from our perception of the educational process that education begins with the beginning of life, that the home is the foundation school and parents are the first teachers, and therefore that our educational system should include this elementary work; and,

WHEREAS, We are instructed in the writings of the Spirit of prophecy to recognize the home as "the greatest of all educational agencies," and to provide for the training of parents both actual and potential; and,

WHEREAS, The Home Commission has pioneered in parent education and home teaching, until it has become evident that this work should be made an integral part of our educational system; therefore,

*We recommend*, 1. That with effect from January 1, 1942, the Home Commission be merged in the Department of Education, and that home education be recognized as a division of the educational work, co-ordinate with the elementary, secondary, and college divisions.

2. That in view of this added responsibility and work, consideration be given at the time of the 1941 Autumn Council to the appointment of an assistant secretary to be added to the Department of Education of the General Conference, to assist in fostering and promoting in every approved manner the work of education for the life and teaching of the home.

3. That we recognize the building of

the Christian home to be the responsibility not only of the Department of Education, but of every class of Christian worker; and that we especially commend to pastors and all ministers and church officers the duty of fostering by all means in their power the better education of parents and the improvement of social conditions in the home and community, as a means of strengthening the church in its mission of world evangelization.

L. H. CHRISTIAN: You have heard these recommendations concerning the transfer of the Home Commission to the Educational Department. Are there any questions or statements that you wish to make concerning this?

A. W. SPALDING: I am in favor of the action proposed by these recommendations. I rejoice that it has come to be recognized that the home is a school, the first, basic, and most important school, and that it is to be received into our educational system as the foundation work of education. During the twenty years of the life of the Home Commission, it has been our endeavor to bring this idea to the consciences of our people and especially to our educators, and now that the life of the Home Commission is about to be finished, I rejoice that its work will not be lost, but will be carried on, as I am firmly convinced it will be, by the educational workers and others, to fulfillment. I believe that this is a logical step in the development of our educational work. I hope also that the last resolution will be deeply considered, and that none of us as workers will feel to lay wholly upon the Department of Education this vital work of bringing parents to a realization of their responsibilities, but rather that all evangelistic workers, pastors, ministers, and others will aid in carrying on this work.

[The recommendations on transferring the Home Commission to the Educational Department were duly adopted.]

L. H. CHRISTIAN: We shall ask for the next series on the Home Study Institute to be read by the secretary.

A. W. CORMACK (reading):

WHEREAS, The larger work in the field of evangelism to which we are committed calls for correspondingly larger plans for the systematic training of our lay members; and,

WHEREAS, The Home Study Institute, with its faculty of highly trained and experienced educators and its well-organized service, carrying lessons and personal instruction to thousands of students scattered all over the world, seems well fitted to give those progressive courses of instruction which develop individual talent and inspire the student not only to use the knowledge already gained, but also to strive onward and upward toward still higher attainments; therefore,

We recommend, That conference workers give careful study to the question of how they can make increasing use of the teaching facilities of the Institute in developing lay evangelism in the churches.

We further recommend, That renewed efforts be put forth to impress

upon our young men in training in the Army and our young people generally that by devoting their spare minutes to one or another of the attractive courses offered by the Home Study Institute they can both increase their personal efficiency and exert a stronger influence for good upon their associates; and,

WHEREAS, Some definite advanced study under competent leadership is one of the best means of keeping mentally alert, and the Home Study Institute offers a wide range of extension courses, such as New Testament Greek, Hebrew, the Pauline Epistles, Geology, Church History, Non-Christian Religions, and Pastoral Problems; therefore,

We recommend, That ministers and other conference workers be encour-



G. F. Enoch and His Faithful Wife, Who Have Served Nine Years in the West Indies and Thirty Years in India

aged to enroll for one of these courses.

L. H. CHRISTIAN: I believe that every one of us here senses the importance of the Home Study Institute. Surely it has done a great work for God, and this recommendation only gives it encouragement for a stronger future.

[The recommendations were adopted.]

L. H. CHRISTIAN: Now we shall have the great pleasure of hearing a report from our medical college. Dr. P. T. Magan, whose work has been so greatly blessed of God, will bring this report to us.

[Before presenting his report, Doctor Magan told of some experiences in connection with the development of the medical school, and of many providential interpositions in its history down through the years, especially with reference to problems that have confronted the school in relation to military requirements affecting students and graduates. As an illustration of the opportunities for witnessing for the truth that come to our doctors in their Army contacts, he recounted the following:]

DR. P. T. MAGAN: I want to tell you of an incident that occurred not long ago. Some of our doctors were in the Reserves—had been in them for years—and were sent to a certain hospital for special training. The officer in charge of the school states that he did not know what to do in the cases of these men, because the pay-off day always came on Saturday. Our men told him that they were very sorry, but that they would rather go without their pay than to take it on Saturday. This interested the officer so much that he finally came to Dr. C. B. Courville and said, "Colonel, I have arranged it so that you need not take your pay on Saturday. We have arranged it for you, so that you can keep your Sabbath as you want to."

Then the officer, continuing his conversation with Doctor Courville, said, "The men who clean your rooms and the quarters in which you live have come to me in perplexity, wanting to know what kind of men you are. I asked what they meant. 'Well,' they replied, 'we haven't found one whisky bottle in all the rooms or barracks in which these Adventist men live, nor so much as one cigarette stub, and we can't understand it. We don't know what to make of them. We have never heard them curse or swear, but every morning we hear these men singing and praying. What does it mean? What is this that has come into the Army?'"

Now, I think that that is pretty good, and I am thankful that these boys did not hide their Adventist colors.

[Doctor Magan's report appears on page 242.]

L. H. CHRISTIAN: Thank you, Doctor Magan.

F. W. Johnston announced the closing hymn, "My Jesus, I Love Thee," No. 276 in "The Church Hymnal."

Meade MacGuire pronounced the benediction.

L. H. CHRISTIAN, *Chairman*.

A. W. CORMACK, *Secretary*.

## Seventeenth Meeting

June 6, 1941, 10:15 A. M.

CHAIRMAN: J. F. Wright.

OPENING HYMN: "Come, Thou Fount of Every Blessing," No. 291 in "The Church Hymnal."

J. F. WRIGHT: Just before L. K. Dickson leads us in prayer, the secretary has a word to which we shall listen.

A. W. CORMACK: This word of greeting comes to us by cable from Iran. Although it is unsigned, we think of the workers over there, Dr. H. E. Hargreaves, the superintendent, and A. Hessel, the treasurer, and others. The message reads: "Iran Mission with you for finishing God's work."

PRAYER: L. K. Dickson.

SPECIAL MUSIC: B. H. Shaw and L. A. Butterfield, of Tennessee, sang "Precious Hiding Place."

J. F. WRIGHT: Several items are still

to come before us from the Plans Committee. Other committees will report in the afternoon session. The secretary will now read further recommendations from the Plans Committee.

The resolutions from the Plans Committee were adopted as follows:

### Christian Education

WHEREAS, These critical times demand thoroughly trained young men and young women to carry forward quickly the gospel in the whitened harvest fields; and,

WHEREAS, Our schools have been established and maintained these many years for the purpose of training workers for the cause of God, and of strengthening the youth in the message; and,

WHEREAS, The Lord has instructed the remnant church, through the Spirit of prophecy, that nothing is of greater importance than the education of the children of the church; therefore,

We recommend. 1. That we reaffirm our confidence in the eternal soul-saving principles of Christian education which have been vouchsafed to us as a people;

2. That we earnestly encourage all parents to place their children and youth in one of our Christian schools while we still have opportunity;

3. That time be given in our workers' meetings for the promotion of Christian education, to the end that all the children and youth of the church may be gathered into these havens of refuge before the final storm breaks; and,

4. That in the preaching of the message, in the instruction of new converts, and in the raising up of new churches, each worker remember the counsel of the messenger of the Lord which says, "Nothing is of greater importance than the education of our children and young people" ("Counsels to Teachers," p. 165), and, "The schoolroom is needed as much as is the church building."—"Testimonies," Vol. VI, p. 109.

### Magazine Circulation

Recognizing the distinct advantage of using our evangelistic and health journals in reaching the masses with the faith of the third angel's message, and the urgency of this hour for larger achievements in this phase of our literature ministry,

We recommend, That our conferences give immediate study to plans for conducting a more intensive work in circulating our various magazines,

1. By selecting magazine leaders, wherever feasible, to co-operate with our field missionary secretaries in the conferences to carry on an effective distribution of our missionary journals.

2. By arranging for itinerating groups, wherever possible, to be organized for the purpose of reaching the more populous areas of our conferences with this type of literature.

3. By making continuous efforts to recruit and train the members of our

churches for full or part time service in selling and taking subscriptions for our missionary journals in their respective communities.

[Speaking to this recommendation, H. K. Christman made the following remarks:]

H. K. CHRISTMAN: We are all conversant with the very familiar statement in the writings of the Spirit of prophecy, Volume VII of the "Testimonies," page 140, in which we are told that "in a large degree through our publishing houses" will "be accomplished the work of that other angel" that was seen flying in the midst of heaven with great power, lighting the earth with his glory.

I do not know of any prospect in any line of our denominational endeavor that is more dramatically portrayed than that which is presented in this reference in regard to our publishing work. We must of necessity recognize, dear friends, that the time has come for us, through the medium of our literature ministry, to accomplish larger things in reaching the masses with the literature of the third angel's message. This vision has inspired us who are engaged in publishing work with a definite purpose and a real enthusiasm, and we have come to recognize that this is the hour for us to see that the Lord is going to move mightily through our literature ministry in reaching tens and thousands and millions of people who otherwise would have no opportunity to acquaint themselves with the third angel's message.

That this is a magazine-reading age, is an oft-repeated and familiar statement. I was interested to discover recently that at the present time in America there are a little more than 1,400 magazines and periodicals of various types and descriptions, with a combined circulation of more than twenty million. This will give some idea of the value that has been placed on this phase of literature in reaching the masses of the people. Now, if the men of the world in general recognize that through magazines and periodicals they can find a very helpful channel for reaching the people, we in this organization must surely recognize that this is one of the provisions which the Lord has made whereby we can reach the masses with the third angel's message.

This brings us to the second suggestion in this recommendation; namely, that wherever possible our conferences give careful study to plans for selecting magazine leaders to co-operate with our field missionary secretaries in the conferences, to devote all their time to promoting this magazine work.

I was interested to discover in our pre-Conference publishing convention that at the present time among the conferences in North America, which number about 45, there are only eight conferences in which we have magazine leaders who are devoting all their time to conducting this work. Yet as a result of the work of these eight magazine leaders and the work that our

field missionary secretaries are able to do—while for the most part they are carrying this magazine work in their vest pockets—approximately 2,500,000 copies of our magazines are being circulated every month.

I would like to have you visualize for a moment what the potential achievements might be if in every conference there was a magazine leader devoting all his time to the promotion of this work, recruiting workers to devote their time to the circulation of our magazines. We could multiply our present achievements by at least five, which would mean that the very lowest estimate there might be more than 10,000,000 copies of our Adventist magazines circulated in North America every month. That is the reason I believe that the time has come for our conferences to give very careful study to this matter of selecting magazine leaders.

Now, Brother Chairman, we feel that the time has come for us to take this matter seriously, and to determine that during this year we shall not be recreant in the discharge of our responsibilities. We must determine to create greater achievements than ever before in the circulation of our magazines, which may be the one and only medium by which tens of thousands of people will ever have the opportunity of acquainting themselves with the doctrines of the third angel's message.

(The recommendations on "Sabbath Observance in Medical Institutions," "Medical Care of Seventh-day Adventist Poor," and "Medical Extension" originated in the Medical Department precouncil.)

### Sabbath Observance in Medical Institutions

WHEREAS, We recognize that there is definite danger of becoming lax in the matter of Sabbath observance in our medical institutions, and that definite caution and instruction in this connection has been given us through the Spirit of prophecy in such statements as the following: "Those who are connected with our sanitariums are to be taught to regard the Sabbath question as the great test for this time" (MSS. 23, 1901); "A spirit of irreverence and carelessness in the observance of the Sabbath is liable to come into our sanitariums. Upon the men of responsibility in the medical missionary work rests the duty of giving instruction to physicians, nurses, and helpers in regard to the sanctity of God's holy day. . . . The needs of suffering humanity are never to be neglected. . . . But unnecessary work . . . that can be postponed should be deferred. Let the patients understand that physicians and helpers should have one day for rest" ("Testimonies," Vol. VII, p. 106);

We recommend, 1. That as far as is at all possible, no business transactions be effected during the sacred hours of the Sabbath, such as,

a. Settling bills with patients.



6. Having on display and selling newspapers, magazines, drugs, et cetera.

2. That except by special arrangement our sanitarium cafeterias be closed to all but regular employees of the institution who ordinarily obtain their meals in the cafeteria, and their guests.

3. That our patients' menus and the work in the diet kitchen be simplified to reduce as far as possible the work in the culinary department.

4. That study be given by the Medical Department to the matter of preparing a leaflet for distribution among our sanitarium workers setting forth the difference between necessary Sabbath work in our institutions as compared with work in outside worldly institutions, as well as setting forth the danger of our becoming careless and indifferent in Sabbath observance through the performance of unnecessary duties.

### Medical Care for Seventh-day Adventist Poor

WHEREAS, There are many sick among us who need the help which our institutions can render, who, because of financial conditions, find themselves unable to meet the cost of sanitarium care; and,

WHEREAS, The institutions are unable to assume this burden; and,

WHEREAS, In the "Testimonies," Volume IV, pages 510 and 511, we are told,

"There must be a charity fund raised to meet the necessities of the poor who are permitted to come to Battle Creek. . . . None whose names are on the church book should be left to suffer year after year from sickness, when a few months at the sanitarium would give them relief. . . . Every church should feel it a Bible duty devolving upon them to care for their own worthy poor and sick. When a worthy child of God needs the benefit of the sanitarium, and can pay but a small amount toward his expenses, let the church act a noble part, and make up the sum. . . . Send them to the sanitarium, and send your pledges and your money with them to pay their expenses. In doing this you will gain a precious blessing;"

We recommend, That the plans for the care of Seventh-day Adventist poor, now in operation in the Southern California Conference, be given careful study by the conferences in North America, with a view to their adoption as may be practicable in new fields.

### Medical Extension

We recommend, To our sanitarium boards of management, that they give favorable consideration to an annual contribution from net gains, through the Missions Extension Fund, toward the establishment of medical units in mission lands.

### Camp Meetings

WHEREAS, Explicit and detailed counsel is given through the Spirit of prophecy regarding the manner in



South America Is Well Represented by Its Native Sons and Daughters, Shown in This Picture

which our camp meetings should be conducted so as to "accomplish the most good."

We recommend, 1. That throughout North America and wherever feasible in other fields, we follow the practice of holding the biennial conference session at some time other than at camp meetings.

2. That the early morning devotional meeting be largely devoted to prayer and testimony.

3. That auction sales of quilts and other articles during public services at the camp meetings be discouraged.

4. That public literature sales following the sermon in the big tent or auditorium at our camp meetings be kept at a minimum.

5. That no pictures be shown following a sermon unless they are a part of the regular service.

6. That the General Conference endeavor to send to each camp meeting at least two workers who will, if possible, remain throughout the whole camp meeting period.

7. That the following daily program for camp meetings be suggested as a model to be followed by the conferences as far as is practicable:

5:15	Rising bell
6:00-7:00	Devotional (prayer and testimony meeting)
7:15	Breakfast
8:00	Family Worship
8:00-8:45	Workers' meeting
9:00-10:15	Soul-winning hour (departments); also children and Juniors
10:45-12:00	Preaching or Bible study
12:15	Dinner
1:15-2:45	Silent and ministerial visiting period
2:45-4:00	Sermon—also children and Juniors
4:30-5:45	Young People—Parents and Medical
6:00	Supper
7:30-9:00	Sermon

### Resolution of Gratitude to the City of San Francisco

WHEREAS, The city of San Francisco, through its Tourist and Convention Bureau, its Chamber of Commerce, and the management of the Exposition

Auditorium, has invited us to this pleasant and hospitable city, has placed this well-equipped and commodious building at our service, has ministered to our every need, has welcomed us with friendly, warmhearted courtesy, has protected and cared for us by its most efficient and kindly police force, and in every way has made us feel very much at home in this great city;

Be it resolved, That through our Secretary we express to the city of San Francisco, and to its Mayor, its Chief of Police, its Chamber of Commerce, its Tourist and Convention Bureau, and the management of the Auditorium, our feeling of deep appreciation for all they have done for our comfort, our safety, and our guidance, as well as for the friendly service which has contributed so very much to the success of this General Conference session.

### Gratitude to the Auditorium Staff

Resolved, That this Conference extend grateful thanks to Mr. Joseph Phillips, director of Property for the city of San Francisco, to Mr. Joseph Schmidt, superintendent of the Exposition Auditorium, and to Mr. Fred Moore, assistant superintendent; also to Mr. Peter Briggets, engineer of the Auditorium, together with all the staff of attendants and helpers whose courteous services have contributed to our comfort and welfare in the conduct of the work of our session.

### Resolution of Gratitude to the Pacific Union, the California Conferences, the Pacific Press Publishing Association, and the Medical Institutions and Colleges of the Pacific Union

WHEREAS, The Pacific Union Conference, the California conferences, the medical institutions and colleges of the Pacific Union, and the Pacific Press Publishing Association have spared themselves no trouble to make this Conference session a success, organizing the preliminaries of the Conference, welcoming the thousands of delegates and visitors, and seeing that

they were located; supplying guides and ushers who have directed our wandering feet to the right places; providing the personnel at the Information Desk, who have courteously replied to thousands of questions; organizing, manning, and carrying on a post office to supply our temporary city of several thousand people; organizing and obtaining the registration of this host of people; furnishing and managing a fine reception room with most friendly and patient service; making an impressive and illuminating display of denominational publications; and in many other ways contributing to the comfort, the efficiency, and the success of this Conference;

*Be it resolved*, That we express through our Secretary to the Pacific Union Conference, the California conferences, the Pacific Press Publishing Association, the medical institutions and colleges in the Pacific Union, our sincere gratitude for the faithful, cheerful, and untiring service which they have rendered in connection with this great gathering. In this connection we particularly mention the efficient and kindly service of the Locating Committee under H. H. Hicks and his associates.

#### Resolution of Gratitude to the Music Committee and Musicians

WHEREAS, This General Conference session has been served faithfully and efficiently by an excellent Music Committee, a group of capable, gifted song leaders, as well as by devoted organists and pianists, vocal and instrumental soloists, and an inspiring chorus, all of whom have united in furnishing the Conference day by day with most helpful and uplifting music, which has contributed much to the spiritual benefits of this meeting and greatly added to our enjoyment of the Conference;

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

#### Resolution of Gratitude to the San Francisco and Oakland Press

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

*Be it resolved*, That through our Press Bureau we express to the newspapers of San Francisco and Oakland our sincere appreciation of their cooperation, and our satisfaction in the

friendly and favorable publicity which they have given this Conference.

#### Appreciation for Flowers

*We recommend*, That an expression

of grateful appreciation be conveyed to the management of La Sierra College for the beautiful flowers so generously contributed for the decoration of the platform during this session.

#### Furlough Policy

*We recommend*. That the section of the Furlough Policy referring to terms of service for furlough periods, listed on pages 83-85 of the "General Conference Working Policy" booklet, be revised to read as follows:

DIVISION	TERM	FURLOUGH
<i>Australasian</i>		
Malarial fields (first period) .....	3 years	6 months
Malarial fields (second and further periods) .....	4 "	6 "
Nonmalarial fields .....	5 "	6 "
Teachers in Fiji .....	3 "	3 "
<i>Central European</i>		
All Near East fields .....	6* "	12 "
<i>China</i> .....		
7 "	12 "	
<i>Far Eastern</i>		
Japan and Korea .....	7 "	12 "
Philippines and Malaya .....	5 "	12 "
Netherlands East Indies .....	5* "	12* "
<i>Inter-American</i>		
Caribbean Union, Curaçao, and Barranquilla .....	3-5* "	9-12* "
Remainder of field .....	6 "	9-12 "
<i>Northern European</i>		
<i>Kenya Union</i>		
Highlands, Kenya .....	6 "	9 "
Kisii .....	6 "	9 "
Kamagambo .....	5 "	9 "
Gendia, Kanyadote .....	4 "	9 "
Coast Mission .....	4 "	9 "
<i>Upper Nile Union</i>		
Nchwanga .....	5 "	9 "
Mbale .....	4 "	9 "
Kampala .....	4 "	9 "
<i>Nigerian Union</i>		
Northern field .....	3 "	6 "
Awtun .....	2 "	6 "
Other sections .....	2 "	6 "
Gold Coast .....	2 "	6 "
Sierra Leone .....	2 "	6 "
Liberia .....	2 "	6 "
Cameroons .....	3 "	6 "
<i>South American</i>		
Argentina, Chile, Paraguay, Uruguay .....	7 "	12 "
Brazil: States of Goyaz, Matto Grosso, Parana, Santa Catharina, Rio Grande do Sul, São Paulo, Minas Geraes .....	7 "	12 "
Brazil: States of Rio de Janeiro, Espirito Santo, Bahia, Pernambuco, Sergipe, Alagoas, Parahyba, Ceara, Rio Grande do Norte, and Federal District .....	6 "	12 "
Brazil: States of Piahy, Maranhão, Para, Amazonas, Territory of Acre .....	5 "	12 "
Bolivia and Ecuador .....	5 "	12 "
Peru .....	5 "	12 "
<i>Southern African</i>		
Except Ruanda-Urundi .....	7 "	12 "
Ruanda-Urundi .....	5 "	12 "
<i>Southern Asia</i>		
Higher altitudes .....	6* "	12 "
The plains .....	5* "	12 "
<i>Southern European</i>		
Madagascar and other islands in Indian Ocean .....	6 "	12 "
West Africa .....	2½ "	6 "
Italian East Africa (Ethiopia) to be arranged by the Southern European Division in counsel with the General Conference Committee		

\* Change from former policy.

## Term of Service for Single Women Missionaries

We recommend, That where the single woman's term of service is three years or more, the first period of service shall be reduced by from six months to twelve months at the discretion of the division committee concerned; and that the first furlough period be reduced proportionately. For subsequent service the existing policy as regards service and furlough periods shall apply.

## Ministerial Association

In conformity with the former plan for the Ministerial Association, wherein provision was made for one secretary and two associate or assistant secretaries,

We recommend, That one of the members of the Ministerial Association secretarial staff be a qualified, experienced Bible worker, appointed as an assistant secretary whose duties shall include fostering the Bible work in the field and in our training schools, assisting in institute work, aiding in the development of an advanced Bible workers' course in the Theological Seminary, and collaborating in the preparation of a Bible Workers' Manual.

## Christian Temperance

We, the delegates to the World Conference of Seventh-day Adventists in session in San Francisco, California, May 26 to June 7, 1941, believe that the Lord has forbidden the use of alcohol as a beverage, that it is a narcotic poison, injurious to the human body and debasing to the moral character; that the liquor traffic is the most corrupt and debasing industry in the world, that it undermines the stability of every people and nation for the sake of financial gain; that alcohol is the cause of most of our juvenile delinquencies, crime among our adult population, fatal automobile accidents on the highways, and the increase of insanity; and,

WHEREAS, The liquor interests and vicemongers are exploiting and debauching the young men who have been drafted for military training in the Army camps and the areas surrounding the camps, destroying their physical fitness and efficiency; therefore,

We recommend, 1. That Seventh-day Adventists exert every effort in favor of the proposal to banish all alcoholic beverages from the canteens in the Army camps, and that we favor the passage of S. 860 and H. R. 4000, two similar bills now pending in Congress which aim to authorize the Army officials to prohibit vice and the use of liquor in the Army camps and the areas surrounding the camps; and,

2. That we inaugurate a vigorous campaign of temperance education to counteract the liquor evils by planning for temperance lectures in our churches, colleges, and academies, and in public educational institutions; that we co-operate with other temperance organizations in a common effort to minimize the evil effects of the liquor traffic; and that we attempt a much

wider sale and circulation of our temperance books, pamphlets, and periodicals, including the distribution of the special Temperance issue of the *Signs of the Times*, the Temperance issue of the *Little Friend*, the Temperance Bulletin of the American Temperance Society, and small leaflets on temperance;

3. That physicians and other qualified and experienced men and women who are capable of presenting the scientific aspects of alcohol and tobacco and their evil effects upon the human organism, be encouraged to deliver lectures upon these subjects in the public schools, high schools, colleges, and universities, especially where the law requires that student bodies be taught the fundamental principles of hygiene, health, and temperance, and the harmfulness of health-destroying narcotics;

4. That we exert our influence by voice, pen, and vote to restrict and prohibit the sale and use of alcoholic beverages;

5. That in North America and in other countries, where feasible, our conferences create and maintain suitable temperance organizations, affiliated with the American Temperance Society of Seventh-day Adventists, whose headquarters are in Takoma Park, Washington, D. C., and that the conference temperance organization foster the temperance work in the churches, in our schools, and in the public schools, as well as for the general public, and co-operate with other temperance organizations in temperance campaigns to save people from the curse of drink, and make this world a saner and a safer place in which to live.

J. F. WRIGHT: I am sure that you will agree with me that this is an excellent series of recommendations. O. Montgomery wishes to speak.

O. MONTGOMERY: Brother Chairman, during this session some very strong resolutions on the matter of standards have been brought forward and adopted. The question of a church covenant or a baptismal covenant has been raised, but inasmuch as the Plans Committee has finished its work, and it is too late in this session to give careful and thorough study to the matter, I would like to suggest that we request the Executive Committee to appoint a strong committee to give study to this question and bring in a report at the next Autumn Council on the adoption of a uniform church covenant or baptismal covenant, so that there may be uniformity throughout the field. At the present time many different lists of questions are used and printed in different parts of the field.

I would, therefore, move that we request the General Conference Executive Committee to appoint such a committee to study this matter and report to the next Autumn Council.

The motion was carried.

J. F. WRIGHT: We shall now receive the report of the Committee on Distribution of Labor. The secretary will read the report.

The report was adopted as follows:

## Distribution of Labor Report

The Committee on the Distribution of Labor makes the following recommendations:

1. That the Central Union and the Colorado Conference be requested to release Miss Eunice Ekstrom to connect with the Atlantic Union and the New York Conference as preceptress and teacher of French at Union Springs Academy.

2. That C. B. Green, missionary from China, at present unable to return to the China Division because of the international situation, be invited to connect with the Atlantic Union for evangelistic work in the Northern New England Conference.

3. That the North Pacific Union and the Washington Conference be requested to release Miss Nida Davis to connect with the Atlantic Union as educational and Sabbath school secretary of the New York Conference.

4. That the Northern Union and the North Dakota Conference be requested to release George Loewen to connect with the Atlantic Union as home missionary and Missionary Volunteer secretary of the New York Conference; that the Atlantic Union and the New York Conference be requested to release Adam Ruf to connect with the North Dakota Conference for departmental work.

5. That the Lake Union Conference and Emmanuel Missionary College be requested to release H. E. Edwards and Ella Iden Edwards to connect with Atlantic Union College, to act as dean of the college and head of the French department, respectively.

6. That the Central Union Conference and Union College be requested to release D. G. Hilts to connect with Atlantic Union College as librarian.

7. That the Pacific Union and the Central California Conference be requested to release Miss Vesta Cash to connect with the Atlantic Union to work among the Italians of the Greater New York Conference.

8. That the South American Division and the Austral Union be requested to release H. G. Stoehr to connect with the Atlantic Union for German-language work in the Greater New York Conference.

9. That the Atlantic Union and the Greater New York Conference be requested to release Anthony Catalano to connect with the Lake Union for service in the Illinois Conference; that the Lake Union and the Illinois Conference be requested to release Raffele Valerio to connect with the Atlantic Union for service in the Greater New York Conference.

10. That the Pacific Union and the Southeastern California Conference be requested to release Miss May Sorenson to connect with the Lake Union and the Michigan Conference as music teacher at Adelphian Academy.

11. That R. H. Wentland, permanently returned from the Far Eastern Division, be invited to connect with the Central Union for evangelistic work in the Wyoming Mission.

12. That Mr. and Mrs. C. H. Baker, permanently returned from the South

American Division, be invited to connect with the Pacific Union and the Central California Conference, to head the Bible Department at Mountain View Academy, and to do teaching and accounting work at the academy, respectively.

13. That the Atlantic Union and the Greater New York Conference be requested to release A. F. Wellman to connect with the Southern Union for service in the Florida Conference.

14. That the Central Union and the Colorado Conference be requested to release H. R. Turner to connect with the North Pacific Union for service in the Upper Columbia Conference.

15. That the Central Union and the Colorado Conference be requested to release Miss Margaret O'Dea to connect with the North Pacific Union for church school teaching in the Upper Columbia Conference.

16. That the Columbia Union and Washington Missionary College be requested to release Mrs. Irene Black to connect with the North Pacific Union to serve as registrar of Walla Walla College.

17. That the Pacific Union and the Central California Conference be requested to release Don Spillman to connect with the North Pacific Union for service in the Washington Conference.

18. That the Pacific Union and the Central Conference be requested to release Lewis Lyman to connect with the North Pacific Union for service in the Washington Conference.

19. That the Central Union and the Colorado Conference be requested to release Miss Juanita Paxton to connect with the North Pacific Union and the Oregon Conference, to serve as preceptress of Laurelwood Academy.

20. That the Northern Union and the North Dakota Conference be requested to release Miss Olivia Harder to connect with the North Pacific Union and the Oregon Conference as piano teacher at Laurelwood Academy.

21. That the Northern Union and the South Dakota Conference be requested to release C. D. Smith to connect with the Southwestern Union for service in the Oklahoma Conference; and that the Southwestern Union and the Oklahoma Conference be requested to release R. E. Browning to connect with the South Dakota Conference.

22. That the Pacific Union and the Arizona Conference be requested to release J. L. Pettis to connect with the Columbia Union for ministerial and evangelistic work in the West Pennsylvania Conference.

23. That the Central Union and the Colorado Conference be requested to release Albert Ambs to connect with the Loma Linda Sanitarium accounting office.

24. That the Pacific Union and the Southeastern California Conference be requested to release Mr. and Mrs. Vernon Winn to connect with the North Pacific Union and the Washington Conference for service at Auburn Academy.

25. That the Southwestern Union and the Texas Conference be requested to release B. L. Hassenpflug to connect



Officers of the Student Association at West Indian Training College, Near Mandeville, Jamaica

with the North Pacific Union for service in the Idaho Conference; that the North Pacific Union and the Idaho Conference be requested to release R. J. Kegley to connect with the Southwestern Union for service in the Texas Conference.

26. That the Pacific Union and the Nevada-Utah Conference be requested to release W. A. Westerhout to connect with the Michigan Conference; and that the Lake Union and the Michigan Conference be requested to release B. J. White to connect with the Pacific Union for service in the Nevada-Utah Conference.

27. That the Atlantic Union Conference and Atlantic Union College be requested to release Miss Pearl Rees to connect with the Central Union Conference as dean of women at Union College.

28. That the Atlantic Union be requested to release E. A. von Pohle to connect with the Central Union, his work to be determined later; and that the Central Union be requested to release R. J. Christian to connect with the Atlantic Union, his work to be determined later.

29. That E. M. Cadwallader, permanently returned from the Southern African Division, be invited to connect with the Central Union Conference as director of the elementary teacher training at Union College.

30. That the Southwestern Union and the Southwestern Junior College be requested to release Miss Frances Stoddard to connect with the Central Union Conference as critic teacher at Union College.

31. That the Pacific Union and the Southern California Conference be requested to release Miss Edna Ackerman to connect with the Northern European Division and Kenya Union Mission as teacher for a girls' school at Kisii.

32. That A. J. Reisig, permanently returned from the South American Division, be invited to connect with the North Pacific Union for service in the Montana Conference.

33. That Dr. George H. Rue be invited to connect with the medical staff of the Loma Linda Sanitarium during

his leave of absence from the Far Eastern Division.

34. That Dr. S. B. May, permanently returned from the China Division, be invited to connect with the medical staff of the White Memorial Hospital.

35. That R. H. Hartwell, missionary from China, at present unable to return to the China Division because of the international situation, be invited to connect with the Southern Union for service in the Carolina Conference.

36. That H. L. Shull, permanently returned from the China Division, be invited to connect with the Southwestern Union Conference as business manager of the Southwestern Junior College.

37. That B. C. Clark, missionary from China, at present unable to return to the China Division because of the international situation, be invited to connect with the Pacific Union Conference for service at Pacific Union College as Bible teacher in the academy.

38. That W. E. Strickland, missionary from China, at present unable to return to the China Division because of the international situation, be invited to connect with the Southern Union for service in the Kentucky-Tennessee Conference.

The meeting adjourned.

CLOSING HYMN: "Blest Be the Tie That Binds," No. 432 in "The Church Hymnal."

W. E. Read pronounced the benediction.

J. F. WRIGHT, *Chairman.*  
A. W. CORMACK, *Secretary.*

In the work of heart keeping we must be instant in prayer, unwearied in petitioning the throne of grace for assistance. Those who take the name of Christian should come to God in earnestness and humility, pleading for help. The Saviour has told us to pray without ceasing. The Christian cannot always be in the position of prayer, but his thoughts and desires can always be upward. Our self-confidence would vanish, did we talk less and pray more.—*Mrs. E. G. White, in the Youth's Instructor, March 5, 1903.*

# The College of Medical Evangelists

By PERCY T. MAGAN, M. D.

IT is gracious of the officers of the General Conference to grant us the privilege of presenting the cause of the College of Medical Evangelists before this most important assembly, and it is our sincere prayer that the message brought may breathe the yearnings of the prophet Isaiah when, under the inspiration of Jehovah, there welled up from his soul those wondrous words: "Comfort ye, comfort ye My people. . . . Speak ye comfortably to Jerusalem."

These are days of sorrow and woe and welter of war; so it behooves us—the men of medicine and the men of the ministry—to press together, lifting up those hands which hang down and strengthening the feeble knees, seeking the while to make straight paths for our own feet. The word "comfort" has a wonderful origin and meaning. It has a military significance; i.e., *cum*, meaning "with," and *fortis*, the "fort," or "fortitude." In these dire days we surely need a meed of fortitude hitherto undreamed of. Confidence in God and in our brethren, together with definite petitions to the throne above, will ever yield an abundant harvest. It has been but thirty and two years since our fathers in this faith conceived and brought forth the College of Medical Evangelists—the only school of the healing art that bears the name of that great God who, in spite of all our weakness and waywardness, works His wondrous will and way within the ambit of the remnant church.

The silent artillery of time has laid many of those weary and heavy-laden pioneers of our school in the friendly bosom of the quiet earth. Stephen N. Haskell, George A. Irwin, Ellen G. White, George I. Butler, Walter T. Knox, Arthur G. Daniels, and many another have been gathered to the Master's garner by the sickle of the kindly Reaper. That which in an earlier hour was wrought by them, and which should have met with respect and esteem, found but a cold reception in the world. It was welcomed with suspicion instead of love, and with despisings instead of thanks.

What they did was certainly misconstrued and bitterly condemned. It was tossed about and bandied from tongue to tongue as a thing of nought, and it was prophesied that the College of Medical Evangelists would be a stillborn child; but He who ordereth all things according to His word willed otherwise.

To those whose eyes are unanointed, and whose minds have not received an unction from on high, the God of heaven always seems to have chosen most inappropriate times and circumstances in which to bring to their birth His greatest movements. Thus, Christ was born at a time when the Roman Empire filled the earth, and when that empire was ruled over by one man, and he a heathen of the deepest dye.

Martin Luther began his work of the great Reformation of the sixteenth century at a time when Europe was ruled by Catholicism, and in the fear of that great God whom he loved and served, established the new era of Protestantism in the world. Once again, it came about that Loma Linda became the property of the Seventh-day Adventist people "at a time when the rivers of difficulty were full and overflowing their banks."

Wherein lay these difficulties referred to above? First of all, at this particular time the American Medical Association had decreed that there were altogether too many medical schools in the United States. Without undertaking to be exact, I would say that there were in this country at that time approximately 150 schools teaching what is generally known as "scientific medicine." The Council on Medical Education of the American Medical Association came to the conclusion that approximately one half this number would be ample. Therefore, by one means or another the weaker schools were discouraged and counseled to close their doors. This, of course, proceeded for several years, at the end of which the reduction goal was reached. Moreover, it was decreed that no more medical schools would be permitted to start. Yet precisely at this apparently altogether inopportune time the Spirit of God ordained that Loma Linda should start her work.

The nations of earth regard the practice of medicine as properly coming under the police powers of the state; consequently, medical education and medical practice are regulated by law as are no other educational institutions. We were sailing along pretty comfortably, we thought, in spite of the fact that our faculty, comparatively speaking, was a very small one, and that our funds for operating the school were a mere nothing compared with those of the wealthy institutions with which we must compete.

Then in the year 1934 with anguished hearts we learned that there was to be a resurvey of every medical school in the land, and that the weaker ones were to be brought to an end. We gazed upon our poor plant, the best a sacrificial people could provide. We pondered upon our faculty, having not a single great name upon its roster. Well might we know what the womb of this decree might hold for us. We could only comfort our souls with the prayer of King Asa: "Lord, it is nothing with Thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on Thee. . . . O Lord, Thou art our God; let not mortal man prevail against Thee."

Of a truth, the Lord wrought mightily in our behalf. At a meeting to consider the things which should govern in the resurvey, the president

of a famous university, himself a doctor, spoke words after this order:

"The medical schools which are to live will be those which have demonstrated that they have a *mission*. We have a blueprint committee, and that committee will give much heed to the mission of a school. If it is doing a work that is needed in the earth, it shall live; if not, it ought to be taken away."

These words cheered our souls. Authentic reports reached us that medical colleges much better known and much more wealthy than ours were being put on probation; others were advised to close their doors. Also, it seemed almost certain that a great medical educator of a faith most hostile to that of the remnant people would be on the committee detailed to examine us. But again God intervened. Two men were sent to survey the College of Medical Evangelists. One of these is the dean of a school founded and operated by a Christian denomination. He was accompanied by a man quite famous in our land, at one time Surgeon General of the United States Army. We had known this man for many years. He has held, and still holds, a very prominent place on the National Board of Medical Examiners.

When the members of the resurvey commission arranged to talk with the president of the faculty of the College of Medical Evangelists, they gave him a star chamber examination of four hours' duration, inquiring deeply into our faith, the organization of our church, our aim and objects, etc. So thick and fast were their questions put, that I almost felt to pray, "O that the tongue of mine enemy might cleave to the roof of his mouth!"

The visit of the survey commission to Loma Linda impressed these men very deeply. They were delighted with the new laboratories, which the sacrifice and generosity of our loyal people have provided. The religious phase of our work seemed to impress them very deeply. The fact that the blessing was asked at luncheon greatly pleased Doctor Wieskotten, the head examiner. He told that when he was first married his wife had requested that the practice of reading the Bible be made a habit in their home, and the offering of prayer at mealtime, and that they had never missed these things from that day down to this.

They assured us we had no cause to worry, that we would not lose our accreditation, and that we were in no danger of being placed on probation. They further told us there were great possibilities in our school, and that we had their confidence in every way.

## The White Memorial Hospital

I want to devote a few minutes now to a discussion of the White Memorial Hospital. At the Autumn Council of 1915 it was agreed that we should have a clinical hospital in the city of Los Angeles. I do not think that there was as much as one dollar in sight at that time with which to buy the land and erect the buildings. During De-



cember of that year, however, and during the year 1916, three or four of us worked pretty hard to get some money for this purpose. The 1700 block, bounded by Boyle Avenue, Michigan Avenue, Bailey Street, and New Jersey Street, was for sale. It was a most uninviting-looking place. There were no sidewalks around it. The soil was gumbo of the most tenacious type. The land was rough, uneven, stood up high from the street, and was covered with thorns, thistles, cockleburs, and the like. There never had been a building upon it.

When I first saw it, an old gray horse and a somewhat disreputable-looking cow were trying to procure a little nutrition from the very questionable fodder which it produced. At the same time, voices began to be heard, contending that the hospital would be a great financial burden. I never will forget listening to Walter T. Knox, at that time treasurer of the General Conference, and another prominent leader who is still among us, very earnestly informing a large gathering of our brethren that if we built the White Memorial Hospital it would go behind \$50,000, at least, every year that it would run. These men were able and conscientious men; but how little we know! I have been associated with the White Memorial Hospital since the beginning, and to the best of my knowledge and belief, there never have been more than one or two years in its history that it has lost money. Let me give you a few figures that will interest you, as furnished to me by our business manager, G. H. Curtis:

1. Number of employees in the division ..... 560  
(This includes student nurses and teachers.)
2. Total annual patient income:  
1939 ..... \$680,000  
1940 ..... 712,000  
1941 (estimated) ..... 780,000  
(This shows an increase in patient income in two years' time of \$100,000.)
3. Number of hospital beds ..... 185  
(An increase of 77 since 1937)
4. Number of hospital patients received annually ..... 7,200
5. Charity expenditures annually:  
Hospital ..... \$ 2,200  
Clinical teaching cases ..... 3,300  
Dispensary costs above income ..... 41,300  
  
Total expended for charity \$ 46,800
6. Patients cared for in our nursing units at less than cost ..... 83 per cent of total entered  
On the basis of cost, our contribution to part-pay patients annually is ..... \$ 59,000
7. Highest week's patient income in our history was the week of March 29, 1941 ..... \$ 18,400
8. Total yearly pay-roll cost for the division ..... \$487,000
9. In regard to our net gains and earning power in the hospital, I would state that our gain for the year 1937,

previous to the opening of the new hospital building,  
was ..... \$ 12,500  
1940 ..... 70,513  
1941 (estimated) ..... 80,000

I think you will all agree with me that this is a pretty good showing, especially when one considers the large number of patients we have who are not able to meet the full cost of their care. When you consider that a large amount of the net gain of the White Memorial Hospital goes to the support of the medical school proper, it is worth while to stop and ponder that this institution has not been such a poor investment after all.

Dr. E. H. Risley, our dean at Loma Linda, furnishes me with the following figures concerning students enrolled in the College of Medical Evangelists:

### Students Enrolled in School

(Five Classes)

40 States represented.  
28 Territories and foreign countries, as follows:

Australia	India
Bermuda	Iran
Brazil	Iraq
British West Indies	Japan
Canada	Korea
Canal Zone	Palestine
China	Peru
District of Columbia	Philippine Islands
Dutch East Indies	Puerto Rico
England	Scotland
Germany	South Africa
Hawaii	Sweden
Iceland	Switzerland
	Trinidad
	Turkey

### Interns

Located in the following States:

California	48
Colorado	4
District of Columbia	2
Florida	1
Georgia	2
Indiana	3
Maryland	2
Michigan	10
Missouri	1
Oregon	9
New York	1
Pennsylvania	3
Virginia	1
Washington	2
Wisconsin	1

Enrollment:

<i>Los Angeles Division</i>	
Fourth year	77
Third year	82
<i>Loma Linda Division</i>	
Second year	64
First year	75
Specials	9
<i>Interns</i>	90

As nearly as we can obtain accurate information concerning the whereabouts of our graduates, I will report, as follows (it should be understood, with the turmoil that fills the earth today and the rapid movement and return of missionaries, that these figures may not be altogether correct):

### Location of Graduates From C. M. E.

#### Foreign Countries and Territories:

Alaska	3
Hawaii	18
Philippine Islands	4
Miscellaneous foreign	88
Total	113

#### United States:

California	774
<i>Northwest United States</i>	
Washington, Montana, Wyoming, Idaho, Oregon	108

#### Southwest

(not including California)	
Nevada, Utah, Arizona, Colorado, New Mexico	46

#### Middle West

Texas, Oklahoma, Louisiana, Arkansas, Kansas, Nebraska, South Dakota, North Dakota, Missouri, Iowa, Minnesota	55
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#### Central

Wisconsin, Illinois, Indiana, Michigan, Ohio	85
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#### Southeastern

Kentucky, West Virginia, Virginia, North Carolina, South Carolina, Tennessee, Mississippi, Alabama, Georgia, Florida	72
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#### Northeastern

Maryland, Pennsylvania, New York, Massachusetts, Vermont, New Hampshire, New Jersey, District of Columbia, Washington	111
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U. S. total ..... 1,251

World total ..... 1,364

Deceased ..... 17

Total Graduates (1940) ..... 1,381

Dr. W. E. Macpherson, dean in charge of the College of Medical Evangelists in the city division, makes the following interesting report:

Seventy-seven students have just finished their fourth year. They have been appointed to internships among thirty-five hospitals located in fifteen States. Approximately fifty per cent of the class will take up intern duties outside the State of California. With the exception of Seventh-day Adventist institutions located in California and the Los Angeles County Hospital, only eight students will be interning in other hospitals located in California. Thirty out of the seventy-seven will be interning in Seventh-day Adventist institutions.

We have had eighty-two junior students during the past year, and it looks as if all of them will be successful in passing into the senior year.

During the year 1939-1940 the dispensary had 159,644 patient visits, 16,353 of which were new patients; 3,584 dispensary patients were cared for in the White Memorial Hospital. The average daily visits of patients

for the entire dispensary during that period of time were 520. The biggest single day the dispensary has ever had was April 20, 1941, with 835 patient visits, 536 of which were actual doctor visits.

Coming now to the work of the schools of nursing: We have two, one at Loma Linda and the other at the White Memorial Hospital in Los Angeles.

Miss Ethel J. Walder, director of nursing at Loma Linda, reports:

The first class of nurses were graduated in 1907. There has been a class each year since. The total number of graduates is 638. At present there are twenty-one first-year nurses, nineteen second-year, and seventeen have just been graduated.

The students in our school are very enthusiastic over their Bible-study programs. As you know, the second-year students give Bible studies in the homes of patients. We find, too, that they are very faithful in praying with the patients at night, and in doing everything possible in their program to aid in the healing of souls as well as of bodies. Our patients many times express their appreciation for this spiritual interest that the nurses show in them.

Miss Martha E. Borg, director of the White Memorial Hospital School of Nursing, reports as follows:

Number graduated, including the 1941 class .....	406
Number in denominational work .....	84
Number who have served or are serving in foreign fields .....	14
Number married .....	295
Number students in training .....	72
School plans to accept 40 students for next year—20 in October and 20 in February.	

I am sure that this audience will be interested in the fact that we are endeavoring to carry out the divine instruction that our students be encouraged in missionary labor and be taught practical, Christlike methods while taking their medical course. At the White Memorial Hospital it has been the custom to conduct a broadcast over our radio system to the hospital patients each morning at eight o'clock. At this time an invitation is given for those who desire special help to send in their requests, and our students, together with Elder Seat, follow up these requests with personal visits and Bible studies. The clinic lectures on health and religion are given each day except Friday by the students of medicine. Our students have distributed 4,000 pieces of literature during the past year.

Each Friday night a number of groups of students go out and give talks in various of our young people's societies. In the spring a series of health lectures was held in the Union Japanese church in Los Angeles. Many of the congregation were prejudiced against Christianity and especially against Adventism. This work finally grew in interest until there were about 200 interested persons at-

tending. Interested women were invited to the hospital, where they attended a home-nursing class conducted by Miss Kisz and student nurses. The attendance was so gratifying that we decided to follow the nursing class with a cooking class. At the present time, after Miss DeFord finishes the cooking class, a Bible study is held in the Junior Amphitheater, and every Thursday night there are about twenty Japanese women taking Bible studies as a result of the series of health lectures.

Another new feature to our work this winter is the plan of making a series of health moving pictures and slides for our medical students to use in their work. We have been needing something like this in our medical evangelistic department for a long time, and feel that we are making progress in our decision to give our health message in every high school in Los Angeles County. The public-school superintendents are very co-operative.

Our medical students are enthusiastic in regard to our public evangelistic efforts. They enjoy this work more, it seems, than any other form of medical missionary activity. In the last eight years we have held seven public evangelistic efforts in tents and halls, and the Lord has blessed these student efforts with about four hundred souls. We follow the usual evangelistic form of conducting our meetings. Two students speak each evening, one on health and the other on spiritual and doctrinal sermons. This spirit of evangelism lives on in the hearts of many of our graduates. Some of our doctors in Texas, Michigan, and South Dakota have taken a very definite part in conducting evangelistic efforts on their own initiative.

### Financial Standing

At the close of our last fiscal year the total assets of the entire institution were \$2,687,223.28. The total in surplus and reserves was \$2,041,426.23. The notes payable account stood at \$211,041.50. The sum paid on notes for the year was \$77,723.50. During this current fiscal year we expect to reduce our notes payable by approximately \$50,000. The unusually large reduction last year was due to the fact that we completed the payments of certain short-term loans, in addition to making substantial payments on our general note indebtedness. It is our plan, and the prospects are good, that we will have all notes paid off within the next three or four years.

The total income of the entire institution, which includes the White Memorial Hospital and the Loma Linda Sanitarium, as well as the main college unit, was \$1,770,302.20. The income in the main college unit was \$282,134.67; in the White Memorial Hospital unit, \$367,729.37; and in the Loma Linda Sanitarium unit, \$612,058.93, making the total as noted above. The total expenses for the entire institution were \$1,737,254.27.

The net gain by units was as follows:

Main college unit .....	\$ 741.62
White Memorial Hospital unit .....	29,698.36
Loma Linda Sanitarium unit .....	2,608.04

Making the total net gain for the entire institution .....\$33,048.02

There was a time when we took in as high as 126 members in the freshman class. We were enabled to do this because we ran on the so-called co-operative plan, only half the students of the first and second year classes being in school in any one month. That is to say, the school alternated at Loma Linda half and half each month. Then a sentiment began to grow that the medical school was too large. Whether this feeling originated in our organization or with the American Medical Association I do not know, but at any rate we soon found ourselves in a cross fire, and received word from the American Medical Association to cut down our attendance to an intake of fifty members in the freshman class. This we never did. We did, however, get down as low as seventy-five or thereabouts.

Now we are in a hard place. By order of the American Medical Association, the co-operative plan was discontinued, so that our facilities at the present time will admit of our entering only some eighty students into the freshman class. In the meantime, the American Medical Association is pleading and begging that we take many more students than we are now taking. On account of our physical setup and teaching force it is going to be impossible for us to take more than eighty or eighty-five.

We have only one channel of approach to God. Our prayers can come to Him through one name only—that of the Lord Jesus, our advocate. His Spirit must inspire our petitions. No strange fire was to be used in the censers that were waved before God in the sanctuary. So the Lord Himself must kindle in our hearts the burning desire, if our prayers are acceptable to Him. The Holy Spirit within must make intercessions for us, with groanings that cannot be uttered.—*Mrs. E. G. White, in the Review and Herald, Feb. 9, 1897.*

We are to send our petitions through the darkest clouds that Satan may cast over us, and let our faith pierce to the throne of God encircled by the rainbow of promise, the assurance that God is true, that in Him is no variableness, neither shadow of turning. The answer may appear to be delayed, but it is not so. The petition is accepted, and the answer given when it is essential for the best good of the petitioner, and when the fulfillment of the request will work most for our eternal interest. God scatters His blessings all along our path to brighten our heavenward journey.—*Mrs. E. G. White, in the Review and Herald, Nov. 19, 1895.*

# Sunday Evening Sermon

By W. H. BRANSON

June 1, 1941, 7:45 P. M.

JESUS answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it." Matt. 16:17, 18.

The most stable, enduring thing in the world at the present time is the church of God. Nations may crumble and fall, our so-called civilization may disappear, the earth may pass away, and even the heavens may be removed, as will be true before long, but the church will stand. It will triumph over all enemies and obstacles, and will continue throughout all time and eternity. As in the days of Noah, when disaster threatened the earth, the ark was the only place to which man could flee and be safe from the waters of the flood that were about to engulf the world, so in this hour of crisis as the world hastens to its final doom, the church of Christ is the only shelter from the coming destruction. It is the ark of safety that will outride the storm. When all other help fails, deliverance can be found in the church of Christ.

I want to read of this from the book of Joel, the second chapter, and the thirty-second verse. The verses just prior to this have been discussing the great and terrible day of the Lord, the signs that foretell His coming, the preparation that should be made by those who are looking for Him, and then, in this thirty-second verse we read:

"It shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

You will notice that deliverance is found in the church of God. Here the church is referred to as the remnant, that is, the last stage of the church, which will be on the earth at the time of the coming of Jesus. And in this body only, which is known as the remnant of the seed of the woman, is to be found deliverance and salvation at the coming of Christ.

## The Church on the Rock

In the text that I first read, in Matthew 16, you will notice that the Lord tells us that He is to build the church upon a rock, so that when the storms beat upon the world it will not be as a house founded upon the sand, but will stand secure. He said to Peter, "Thou art Peter." The original of this word translated Peter is *petros*, which is the masculine form of the noun that stands for stone. It refers to a small stone that has been broken off from a cliff or a ledge. In speaking to Peter, He calls him *petros*, a small stone that has been separated from the bedrock. But when He adds, "Upon

this rock I will build My church," the form of the noun is changed, and the word here used is *petra*, which refers, we understand, to a great ledge, a bedrock foundation, something that is immovable and dependable and solid.

Jesus is saying here to Peter, as I understand it, "Thou art Peter, a broken stone in a bedrock foundation. In looking for a foundation for the church, I cannot build it on you." God has never established His church upon man, or made the arm of flesh responsible for its success. He has warned us repeatedly in the Bible not to put our trust in princes or in the son of man, in whom there is no help. He has warned us not to trust in the multitude of our mighty men. And yet how often that is done, isn't it? You hear people saying, "Well, I have great confidence in Brother So-and-so, but if he should fail, if he should forsake the church, then I fear my confidence would be shaken." I want to call attention tonight to the fact that the church of the living God in the earth is not established upon men, no matter how great or how mighty they may be.

But the Master said, "Upon this rock"—this *petra*, this solid, immovable, bedrock foundation—"I will build My church." In this instance He is, of course, speaking, not of Peter, but of Himself.

We are told that "other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. I am glad to believe tonight that the church of Christ has just such a foundation as that. [Voices: Amen.]

## The Household of God

You will notice, too, that the church is called "the household of God." "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." Eph. 2:19, 20.

It is a wonderful thing for God to have made provision whereby human beings, sinners such as we are, can become members of the household of God. But that is exactly what happens when men and women become members of God's church in the earth. They are twice-born men, and through the new birth, the spiritual birth, they are born into the kingdom of God and actually become members of the royal family of the universe. "As many as received Him, to them gave He power to become the sons of God." John 1:12. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

"I will build My church." I want you to notice the personal pronoun that is used here by the Master. "Upon this rock I will build My church." He is called the head of the

church. It is *His* church, and He says that He Himself, the one who framed the worlds, the great master builder of the universe, has undertaken the work of designing and building His church in the earth. Thank God for such a builder as that! [Voices: Amen.]

Of course, if it is His church, and if He is building it and if He is its head, then He must of necessity be responsible for its success. You will notice in my text in Matthew 16 that He makes a very wonderful assertion concerning this church and its destiny. After saying, "Upon this rock I will build My church," He adds those wonderful words of assurance, "and the gates of hell shall not prevail against it."

## The Church Will Prevail

Thank God for that promise. Down here in these last days, when the foundations of every human institution seem to be crumbling, it is good to know that there is something that will stand, something that is secure, something upon which man can place his feet and not be afraid that they will slip out from under him. "Upon this rock I will build My church, and the gates of hell shall not prevail against it." When the Bible speaks of one power taking the gates of its enemies, it means that that power has conquered its enemies, and now holds dominion over them. The forces of hell or evil are in conflict with the church of Christ in the earth. But the church will prevail over the gates of hell.

"The church is God's fortress, His city of refuge, which He holds in a revolted world."—"Acts of the Apostles," p. 11. The whole world is in revolt against God. The gates of hell, all the forces of evil in the world combined with the spiritual forces of the fallen angelic host under the leadership of Lucifer, are pitted this moment against the church of Christ, as they have been through the ages. And down here in the very last days of time, we are told, the devil will make war with the church. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

There is constant conflict between the church of Christ and the forces of evil. The gates of hell are doing battle against the gates of heaven. People sometimes say to us, "Why is it that since I became a Christian and began to undertake to obey the commandments of God, and identify myself with the remnant church, I have had so much trouble?"

## The Trial of Faith

Some people seem to think that when they join the church they should never have any more difficulties, everything ought to run smoothly from then on; for they say, if we are united with Christ, if He is now our leader, surely everything ought to be serene. And it is a trial of the faith for some when, instead of everything's running smoothly, they get into great difficulty, trials come, and bitter persecutions

sometimes become their lot; and they are prone to say, If God loves me, why are these things permitted to come upon me?

Why, my friends, that's the most natural thing in the world. The devil was not worried about you while you were with his army, fighting on his side, allied with the evil forces of the world, a sinner unregenerated in heart and life. He was not worried particularly about whether you were having a good time, or even becoming wealthy; but when you took your stand under the bloodstained banner of Prince Immanuel, when you broke with the forces of evil and came out and said, By the grace of God, I am going to obey the laws of high heaven, I am going to walk with God, I am going to accept Jesus Christ as my Saviour from sin—by that very act placing yourself as a soldier on the side of Christ—then it was that the enemy of Christ and the kingdom of God immediately recognized you as an enemy of his camp, and immediately he undertook to destroy your newfound faith, to turn you back to your former allegiance to the world and to sin, and to discourage you from following God. So all down through the ages, the forces of evil have tried to destroy the faith of the people of God, and down here in the very last days, in these closing scenes of earth's history, the forces of evil are going to increase intensely their battle against the church of God, for with all power and signs and lying wonders, we are told, the enemy will oppose the work of God.

### "I Am With You Always"

I am glad to bring to you this wonderful message tonight, that, although the forces of evil may strive to destroy the church, they are as a drop in the bucket, or as the dust in the balance, when compared to the forces of good. If you turn with me to the twenty-eighth chapter of Matthew, you will find that marvelous promise which Jesus left with His church as He was going back to His Father, when He said, "Lo, I am with you always, even unto the end of the world." What a marvelous promise!

But who is this One who promises to be with the church? What assurance have we that He will be successful in holding back the forces of evil and cause His church to triumph? He speaks these words for the purpose of encouraging the church. After telling the church to go into all the world and preach the gospel to every creature, and assuring them that He would be with them always, even unto the end of the world, He further adds for our encouragement, "All power is given unto Me in heaven and in earth." I thank God for a Leader like that. That is better than having the church founded on Peter. It is better than having the church built on the changing standards of men and the changing allegiance of man.

The church has for its great leader the One who can declare that He is in possession of all power in heaven and in earth. And because of His omnipo-

tence, because of the fullness of power which He has, He was able to stand in defiance of the gates of hell, and say that they shall never prevail against the church. Thank God for such assurance as that. "Christ did not tell His disciples that their work would be easy. He showed them the vast confederacy of evil arrayed against them. They would have to fight 'against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' But they would not be left to fight alone."—*Acts of the Apostles*, p. 29. Just remember that, brethren and sisters, when you get into your next conflict with Satan. Do not try to fight the battle alone.

Remember that the Lord our God is with us to fight our battles. He says, as He said to Jehoshaphat of old, "Stand ye still, and see the salvation of the Lord, . . . for the Lord will be with you." 2 Chron. 20:17. He assured them that He would be with them, and that if they would go forth in faith, they would move forward under the shield of omnipotence. He bade them to be brave and strong. Oh, the blessed assurance that comes to the soldiers of the cross, for One mightier than the angels is in their ranks, the General of the armies of heaven. He has made full provision for the prosecution of their task and has taken upon Himself the responsibility for its success. Does not that encourage your heart?

### Success Is Sure

Down here in 1941, when it seems that all the forces of evil are bent upon the destruction of the church, it is good to know that the great God in the person of Jesus Christ has taken upon Himself the responsibility for the success of His church. He has made full provision for the prosecution of its work. But you say, "The budgets are short." Yes, it seems so to us; but our Leader stands before the church and declares that the cattle upon a thousand hills are His, that all the gold of Ophir belongs to Him, that the world is His, and the fullness thereof. Yes, all the riches of the universe are at His command. Our budgets are not short so long as the God of Israel leads us. He can take a few dollars and with those dollars do what He did with the loaves and the fishes on the shores of Galilee. He can multiply the means in the hands of the church so that it will feed the multitudes everywhere with the bread of life.

It is true that we are in a time of crisis. The wars that are raging in the different parts of the world seem to be hindering the work of the church, and almost on every hand our way seems to be blocked. I find that some of our people here and there over the earth are beginning to ask the question, "How can the church ever complete its gigantic task if present conditions continue to prevail in the world?" I think that is a good question for us to ask; I seriously doubt whether conditions will ever be very much better. They will change. There

will be a shifting of this or that situation, but we may perhaps never expect to see a return of times when there will be freedom to work in every land as we have done. How can the church ever complete its gigantic task?

### Immanuel Is Our Leader

I am glad to answer that question tonight; and my answer is, "We shall do it in the strength of our Leader." His name is Immanuel, God with us. Our Leader is the Son of God, the mighty Creator of the ends of the earth, the one who laid the foundations of the earth in the beginning, who created the earth and placed man upon it in six short days. The One who marshals the stars and commands the armies of heaven is the One who leads the church onward. In His strength, following on behind His banner, the church will complete its task and will do it in the time allotted to it. It will not fail, for the Son of God is its leader.

It is true, as I have just said, that we are in a crisis. In many lands our people are scattered, and many of our institutions and churches have been destroyed. From some fields, particularly from parts of China, from Japan and Korea, we have had to withdraw largely our mission staff. That is why you have had the privilege of meeting such large groups at this Conference. Many of them have come home, not on furlough or from choice, but because of the political situation; they have been forced temporarily out of their fields. The headquarters of great divisions of our work have been cut off from their fields, and have not been able to keep in touch with the missionaries. Temporary changes in our organization will have to be made in many parts of the world, and it is a time of anxiety for us as we face the present conditions. But I want to ask you, brethren and sisters, what difference does it make if for a moment we have to shift our positions or withdraw a few missionaries from this or that post of service?

### God Still Rules

I want to give you tonight the comforting message that, while some of our missionaries have had to leave these lands, yet they have left behind them, as we were told yesterday afternoon and last night, literally thousands of nationals, who are believers in the message of God which has been taught them. Thousands of their voices will be raised in the proclamation of this message during the absence of our missionaries. That is not only so, but the Lord lives, brethren, who brought up Israel out of Egypt; the One who gave them bread from heaven and water from the rock, is still leading His forces.

God still rules in the nations of earth, and is shaping all things in this world so that in the shortest possible time His message shall reach its final climax in its forward flight to all the world to prepare men and women everywhere to stand in the day of God.

I want to assure you, too, that God has not been taken by surprise by the

present crisis. He has not been caught in any emergency at the present moment. Notice these solemn words: "We are in the time when tribulations such as the world has never yet seen shall prevail."—*Testimonies*, Vol. V, p. 297. As soon as the church has faith in its Leader, there are "bounds that Satan cannot pass." "If we build ourselves up in the faith, we shall be safe in the keeping of the Mighty One."—*Ibid.*

But God has set bounds that Satan cannot pass. Thank God for that. Our most holy faith is this barrier.

Let me add these other words from the messenger of the Lord:

"The darkest hour of the church's struggle with the powers of evil, is that which immediately precedes the day of her final deliverance."—*Prophets and Kings*, p. 725.

This is that day. Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. "Fair as the moon, clear as the sun, and terrible as an army with banners," she is to go forth into all the world, conquering and to conquer."—*Ibid.*

### No Crisis With God

I understand from this that there is no crisis with God, that He is not taken by surprise, but we have come to that time of which we have long spoken when that which the church failed to do in times of peace, she will have to do in a terrible crisis. The crisis is here, and instead of wasting time in waiting for peace and tranquillity to return to the earth or in mourning over our scattered, depleted resources in this or that field, brethren, it is time for the church of God to arise in the strength of its omnipotent Leader, the Lord Jesus Christ, and undertake the finishing of her task during the crisis. It is in the crisis that the work of God must be finished. It is during the perils of the last days that we must go forth and be crusaders for God in all the nations of earth. This is the hour that God has marked as the time when the church of God will clothe herself with the righteousness of Christ and with the power of the Holy Ghost, and go forth to complete her God-given task.

In Isaiah 26:9, we read these wonderfully encouraging words, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." And that is in harmony with the experiences our brethren are facing in all the world where there is war and trouble. "When Thy judgments are in the earth," when people begin to suffer, then they begin to think of God; then "the inhabitants of the world will learn righteousness."

And so, brethren and sisters, I trust that instead of mourning over our present situation, we shall go back from this great General Conference fired with the greatest zeal that has ever filled our hearts, determined to undertake the greatest things for God that we have ever conceived in our hearts, and determined that by His grace we shall not be retarded or held back in our onward progress in the work of God, but that we shall go forward

regardless of difficulties. Concerning the church and its efforts to carry the truth to the nations, "Acts of the Apostles," page 601, says: "Truth, passing by those who despise and reject it, will triumph. Although at times apparently retarded, its progress has never been checked." Thank God for that. "Although at times apparently retarded"—it seems that it is being retarded now in some of the lands of earth, but after the smoke of battle clears away, if it does, we shall find the church of God coming forth, not weakened, but strengthened, as a result of the crisis. For God is the leader, the Lord Jesus Christ is the builder of His church, the foundation of this great edifice in the world, and He promises that it shall not fail.

### Hypocrites in the Church

But someone says, "There are hypocrites in the church. I see people in the church who are just as bad as I am. In fact, I see them do things that I wouldn't do." You have heard that, haven't you? There are hypocrites in the church, and I am sorry that I have to admit tonight that this is true. There are hypocrites even in what we call the remnant church. But I remember that there was once a hypocrite even up in heaven, and he turned into a rebel and led a third of the angels in rebellion against God, and it looked as if everything might be lost. Yes, he charged God with tyranny and all that, and yet, even under those conditions heaven was still the best place in all the universe to be in.

There are hypocrites in the church. Yes, and I will go farther. There are pharisees in the church, just as there were in the days of the apostles—those who pay tithes on mint and anise and cummin, and omit the weightier matters of the law, judgment, mercy, and faith. There are those in the church who are always eager to extract the mote from the eyes of their brethren, while they have beams twenty feet long in their own eyes, who strain at gnats and swallow camels. Jesus told us about them. It is not a new idea that such people are in the church of Christ. There were plenty of them in His day.

### The Holiest Thing on Earth

There are those today who try to make their preparation to meet Christ dependent upon some trivial details instead of on faith in Jesus Christ and obedience to His great moral code. And yet, beloved, hear me: Notwithstanding the fact that there are hypocrites and pharisees in the church, and people who are disloyal and untrue, yet I can assure you that the church of Christ, with all its defects, is the cleanest, purest, whitest, holiest thing on the face of the earth. [Voices: Amen.] Eventually, when the Lord God is through with this building, all the hay and wood and stubble and other material that have been brought into the church and do not belong there, will be purged out, and the church will come forth as gold tried in the fire seven times [Voices:

Amen], pure, holy, undefiled, to be called the bride of the Lamb. I want to be numbered with that company even though there are a few Judases around. [Voices: Amen.]

"But," you say, "the church is going to pieces. Some people are leaving the church; this company and that company have left the church. Surely there must be something wrong, because people are apostatizing. Just see how they go out the back door."

Well, sad to say, that is true. Some are apostatizing from the church. And because of that fact there are some people who begin to feel that the whole church is going to pieces, that everyone is going to be lost. Those who feel that way will be comforted by these statements from the Spirit of prophecy:

"Satan will work his miracles to deceive. He will set up his power supreme. The church may appear about to fall. But it does not fall. It remains, while the sinners in Zion will be sifted out." [Voices: Amen.]

### Only Chaff Goes Out

Beloved, it is not the wheat that is going out—it is the chaff. When you hear a voice crying, "Lo, here, and lo, there, I am a great reformer; you must come out of the church; the church is all in apostasy; there is need of reform and reformation and revival outside; and the church is Babylon"—you can just take it on the authority of the word of God that God has not sent that voice or given it such a commission.

"Little children, it is the last time," wrote John. "It is the last time." Something is going to happen down in the last days. "As ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." 1 John 2:18, 19. So, beloved, when you see people going out of the church and saying, I am called of God to call people out into something new, just remember these words of the Lord through His servant, "They went out from us." Why? To start a reform? No. Because they were not of us, that it might be made manifest that they were not loyal to this truth in their hearts. Let me bring this message to you tonight, beloved. Whenever revival and reform come to the remnant church of God, as come they must, they will originate from within the church, and not from without. God will work through His own appointed servants, through His own appointed agencies, through men and women who have stood loyally for His truth, and sacrificed for it, to work a work of reform and reformation that will prepare a church to stand in the crisis hour.

### The Riches of Christ

I read this wonderful statement from the Spirit of prophecy, through which we are told that the church is a



depository of the wealth of the grace of the riches of Christ: "Through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory."—"Testimonies to Ministers," p. 50.

I am living in constant expectation of that hour. I want to witness the coming of the full display of the glory of God upon the church, don't you? Brethren, that is just ahead of us.

I read here these words: "The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God, they will become witnesses in the world of the power of God unto salvation." We are told that when the riches of the Spirit of God rest upon the church, then the whole earth will be lightened with the glory of the message of God. We are told that when the plague of darkness fell over the land of Egypt—the darkness that could be felt because of its intensity—all the Israelites had light in their dwellings. That light shone out with greater intensity because of the density of the darkness around them. So we are told by the prophet Isaiah that in the last days the church of God will arise and shine, for their light will come at the very time when darkness covers the earth and gross darkness the people.

We are living in the darkest hour of human history. The darkest hour is always just before the dawn, and, thank God, in these days of darkness all the gleams of light that have ever shone from the sanctuary of God in heaven through the ages past will shine through the church as a flood of light upon the earth as a demonstration of the power of the Holy Ghost. God says, "It shall come to pass . . . that I will pour out My Spirit upon all flesh; . . . I will show wonders in the heavens and in the earth."

### The Hour Has Come

Brethren, in closing tonight, let me emphasize that this is the hour of all hours for the church to arise and declare her most potent message to all the world. Advent preachers, those of you who with me claim to be preaching God's final message to all the world, you ought to become in this hour the most outstanding preachers of the gospel to whom this world has ever listened. Never before has there been a crisis like this. Always before, some other man of God would follow in the footsteps of the preacher of the hour, but we are told that it will not be so with us, for no other messages are to follow ours. We have the message of preparation for the coming of the Lord Jesus Christ, which we are pledged to carry to the ends of the earth. It is His last message, His last appeal, and I repeat, the messengers of God ought, in the power of the Holy Ghost, to become the greatest preachers of the gospel the world has ever known. May God grant that it may be true of us. Let us go out from this Conference with a new power in our lives, with a new zeal, and a renewed determination, not to

allow the circumstances about us to hinder our work, but rather to use these circumstances as steppingstones to greater success.

That challenge rings right in our ears tonight. The brethren have come from the far corners of the earth to tell us of the unwon millions who have never yet been reached. The Home Missionary Department leaders tell us of the thousands of counties in this country which are still unentered. There are millions all around us, unwarned and unsaved, and the challenge comes to us tonight from our Leader, calling upon us to arise and put on our beautiful garments of Christ's righteousness and to go forth to finish the task He has given us to do.

### The Spirit's Flood Tide

A few years ago we were stuck on a sand bar at the mouth of the Zambesi River in a little river boat. We had been stuck there for hours, and the captain had ordered the native crew to strip the boat of most of its trappings, and go down into the water, and try by human strength to get the boat off that bar. We stood and watched the men as they worked for hour upon hour, trying to turn the boat around, and free it from the sand bar. But all was in vain. The engines were running, smoke was coming out of the smokestack, and there was great activity on the boat all around us, but we were getting nowhere. We made no progress until finally the tide came in and lifted that boat high above the sand bar, and without effort the engines pulled us across to our desired haven.

Brethren and sisters, there is great activity in the church of Christ today. Many of us are working perhaps far beyond our normal strength. Men are breaking down in the service of the church because of the arduous tasks they are given to do. And yet while the engines are turning and there is great activity on board, we are not accomplishing what we know we should. I believe the hour has come for us to pray God with all earnestness of soul that the flood tide of the Holy Spirit may come in and lift us above this mediocre experience, and send us forth to finish our great task for God.

You say, "How shall we receive the Spirit of God?" I answer, We shall receive it by faith. That is the promise that is given us in Galatians 3:14: "The promise of the Spirit through faith." It will come when we believe in it. You say, "Will the Spirit of God just sweep over the congregation sometime, as was the case on the day of Pentecost, and all of us receive the power of God's Spirit?" I do not know. I doubt it. I know this: that if the Spirit of God should come with power upon everyone present in this audience tonight, several of us might be slain.

We are not all prepared for the outpouring of the Holy Ghost. The reception of the Holy Spirit by one individual is not dependent upon the reception of the Spirit of God by any other individual. But when we open

the door of the heart, when we are willing to tear from the throne of the heart the idols that are there and are willing for the Spirit of God to come in and take possession of the heart, He will come in answer to our prayer of faith.

You say, "Has He come?" Yes, I know He has come to many hearts. We are told that He may be entering hearts all around us and yet we may never understand or recognize His coming. It may be that the one sitting next to you tonight has already opened his heart and received the baptism of the Holy Spirit, and that you have not recognized it. Perhaps there is some sin, something wrong, in the heart. Jesus stands and knocks tonight and says, "Open unto Me. Open unto Me." We have to do the opening. He will never force the door open. Beloved, if you want to be filled with the fullness of the Spirit of God tonight, open the door of your heart, and let Jesus come in with the fullness of the Spirit's power. By the grace of God, tear every idol from the heart by forsaking sin and preparing yourself for the reception of the Holy Spirit. [The service was concluded with an invitation to repentance and reconsecration. There were many who came forward.]

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God does not deal with us as finite men deal with one another. His thoughts are thoughts of mercy, love, and tenderest compassion. He says, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."—"Steps to Christ," p. 53.

JESUS our example was much in prayer; and oh, how earnest, how fervent were His petitions! If He, the beloved Son of God, was moved to such earnestness, such agony, in our behalf, how much more need that we, who are dependent upon Heaven for all our strength, have our whole souls stirred to wrestle with God.—Mrs. E. G. White, in the *Review and Herald*, Sept. 4, 1883.

THE greatest victories to the church or to the individual Christian are not those that are gained by talents or education, by wealth, or the favor of men; they are those victories that are gained in the audience chamber with God, when earnest agonizing faith lays hold upon the mighty arm of power.—Mrs. E. G. White, in the *Review and Herald*, Jan. 14, 1902.

PRAYER to the Great Physician for the healing of the soul brings the blessing of God. Prayer unites us one to another and to God. Prayer brings Jesus to our side, and gives new strength and fresh grace to the fainting, perplexed soul.—Mrs. E. G. White, in the *Review and Herald*, Oct 30, 1900.

# A Morning Testimony Service

## The Voice of the Pioneers and Others

June 5, 1941, 9 A. M.

W. H. BRANSON: We thought everyone would enjoy remaining together for one devotional meeting, perhaps two, during this large Conference, in order that we might hear the testimonies of some of our older and leading brethren, telling us of their faith in the message and in Christ. So this morning we decided to remain here, and we would be glad if all would stay for the rest of the meeting. I know you will receive a real blessing. We shall first have a season of prayer.

We have here on the platform, in addition to a number of our older workers, some of those who have been in charge of the devotional groups. No doubt you will be glad to hear their testimonies this morning, as they have been hearing yours in the devotional groups. We are going to start with William Guthrie, and ask him to step to the microphone and bear his testimony.

WM. GUTHRIE: Fifty-five years ago the ninth day of last April I joined with this company of believers. At that time I accepted the promise of the Master and His offer for cleansing from sin. At that time there were 22,000 Seventh-day Adventists in all the world. I have rejoiced greatly in the growth of this denomination until we have reached now more than half a million members. As we near the end of this world's history, I am impressed with this text from the book of Romans:

"Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." Rom. 13:11-14.

My faith in God has led me to the place this morning where I am ready, more than ever in the past, to lay aside every weight and the sin which doth so easily beset me, and to ask you to go with me in the fullness of the Christian life until the destiny of God's people is fully settled, and we are all one body in Christ Jesus.

A. T. ROBINSON: I thank the Lord from the fullness of my heart for the privilege of attending this General Conference. I have attended every General Conference that has been held since the year 1884, except the years I was in Africa and Australia. It was my privilege to be personally acquainted with nearly every one of the earliest pioneers, and I remember they used to talk as if they expected the Lord to come in their day. Now they are all sleeping, and the men in our

ranks near my age are growing very few in number. I can think of only very few of those with whom I was actively associated for years.

I am glad the work is going on. I remember the time when the General Conference Committee was increased to nine. At that time, Elder Butler, that dear old man, said that probably the General Conference Committee would never need to be larger than that.

Well, I am happy to be here today. As I have listened to the wonderful stories that have been told from this platform, my soul has been stirred to its depths. There has been coming to my heart a new experience that I hope will be with me until the end of the journey. [Voices: Amen.]

G. B. STARR: I have attended the majority of General Conferences since the Rome, New York, General Conference in 1882. It seems to me that this is one of the most wonderful assemblies ever held among Seventh-day Adventists. I was present in 1888, in Minneapolis, at that great meeting. There the Spirit of God selected the president of the General Conference. The Nominating Committee were in perplexity. They appealed to Sister White, "Have you any light for us?" "Yes," she said, "God has selected O. A. Olsen as the president at this time." He was not present at Minneapolis. He was in Europe, but he came. He visited us in Australia. I think that we will all agree that God has raised up a wonderful list of presidents of the General Conference. Preceding James White, preceding George I. Butler, preceding others I might mention, I wish to introduce in my short testimony the name of the first president of the General Conference, John Byington. When he accepted this truth on a visit to Michigan, he wrote his friends in the East telling of his experience. "My friends," he said, "I

wish to inform you of the reason I became a Seventh-day Adventist. It was the heavy artillery that I heard from Mt. Sinai. When God speaks, John Byington surrenders." It seemed to me that was a very high note to be sounded by the first president of the General Conference of Seventh-day Adventists.

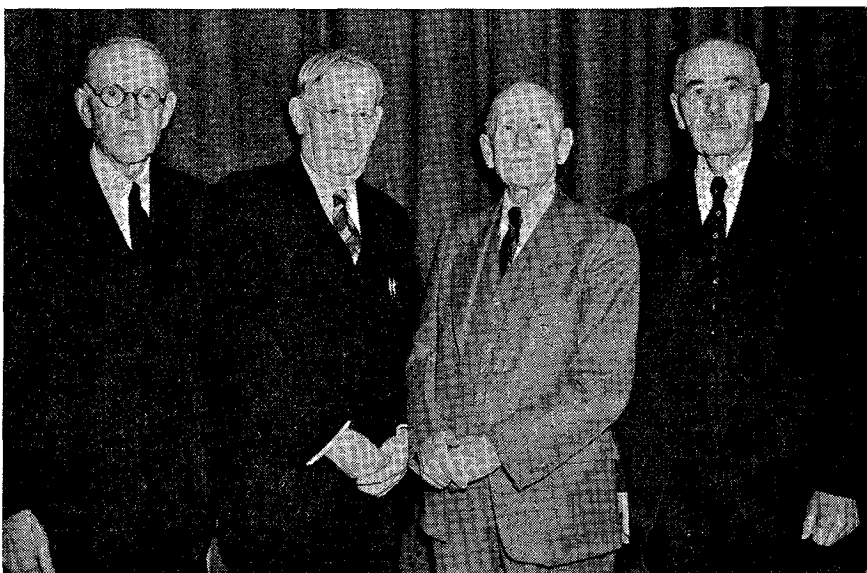
I think you will all agree with me this morning that God is present in this meeting and has selected our president at this time, and his associate vice-presidents and secretaries and other officials. This morning we have confidence that God is still leading in this great work.

D. H. KRESS: I feel very grateful indeed for the privilege of being here and participating with you in this outpouring of God's Spirit. I know that God has been with us since we have been here. I have had the privilege of attending not merely this Conference, but the assembly of the evangelists preceding the Conference. The meetings have been most excellent.

Fifty-four years ago I connected with this movement, and I can say truthfully that my association with the brethren has been most pleasant. I have been very intimately associated with the men who have been mentioned here—Elder Butler, Elder Olson, Elder Loughborough, Elder Haskell, and others of the pioneers. They were men of God, men whom I revered. And, of course, during this period of fifty-four years, my wife and I have passed through many experiences. Some were not very pleasant at the time; but as I look back over the past, I can see how the Lord has led us all the way. Nothing has befallen us but by His permission, and nothing except that which was designed for our good.

I have been reminded of the words addressed by Moses to the children of Israel as they were nearing their journey's end:

"Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou



Another Group of Veterans—A. T. Robinson, 91; George McCready Price, 71; George B. Starr, 87; M. E. Cady, 74

wouldst keep His commandments, or no." Deut. 8:2.

"Thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place." Deut. 1:31.

I want to tell you something. Perhaps it is rather peculiar that I am still in this movement. Just before I left Orlando, I had to exchange automobiles. I got a new one. And when I looked at the automobile, I discovered that the license on the back is 7-1844. I am constantly reminded that I am still in the 1844 movement.

A. L. HAM (superintendent of the South China Union): I am deeply grateful for the privilege of attending this great Conference. As you know, I come from a very troubled part of the world, and on board the ship for this Conference, a number of us gathered together every afternoon for a season of prayer. There were two objectives of our prayer season. One was that God might greatly bless this assembly of His people, that through this great Conference the work of God might be greatly strengthened and the message might soon triumph in all the world. Another objective of our prayer season was that His blessing might be upon the workers, our associate workers, that we have left behind. And of course as we have come away from that troubled section of the world, our minds continually turn to our native people, our national leaders who are now carrying additional burdens. So we would continually pray that God might bless them.

I have received a great blessing from this meeting this morning. As you know, we face many perplexities and problems in our work in China today. Many times during the night season when I have awakened, my mind has turned to that beautiful hymn, "My Jesus, I love Thee; I know Thou art mine." I can say truly that the Prince of Peace brings peace to my heart. It is my earnest desire, brethren and sisters, that the work of God's grace may be wrought upon my heart, that He may finish the work in my own life, and prepare me to help finish His work in that great land of China.

DR. W. A. RUBLE: I esteem it a great blessing to attend this General Conference. It is a great privilege to us to be Seventh-day Adventists. It is a great opportunity for us to be members of the kingdom of grace. Grace is that which will enter into our lives and make us members of the kingdom of God on earth, for it has as its principal features love, joy, peace, and faith.

There is one great malady that today is affecting all humanity. And that is fear. It is the Public Enemy No. 1 of God's kingdom in the world. The only antidote for fear is faith. This is one of the principles that we all may have as members of this kingdom of grace. We must have faith in our lives if we go through to the end. God has granted us the favors of peace and joy and love and hope and faith. He said to us, "My peace I leave with you." He has left it for us, and we

must give it to others. It is my privilege to come into contact with the people who are most affected with fear, and I find no medicine, I find no therapy, that is equal to that faith that we can give to them that helps them to overcome fear. Now, if we are truly members of God's kingdom here on earth, we shall put fear out of our lives, and have joy and peace in our lives continually. Let us lay hold upon the principles of the kingdom of grace here in this world, use them to their full benefit upon our lives, that we may finally have a part in that kingdom of glory.

G. E. PETERS: My right arm, when connected with my body, can prove to be a potent factor in life, but disconnected it becomes impotent, helpless, useless. So it is with my affiliation in this great advent movement. Joined to the body of Jesus Christ, the church, I might prove to be an entity, but separated, I become a nonentity.

Brethren and sisters, I rejoice this morning in knowing for myself that this great movement, this message, is not an experiment. It is established on the great rock of God's word. It is going through. My only desire is to prove faithful and to go through with it. This is no time for disputation or for controversy. The hour is late. We must put first things first, and my first business is to see to it that I am prepared for the soon coming of Jesus Christ, and to unite with my brethren with all my heart and soul and mind to make ready a people prepared for the Lord. This morning I surrender myself without any reserve. I am grateful for the holy influence of this General Conference.

J. W. WESTPHAL: It is sixty-three years since this truth came to me and I began to love it. How small was the work then! There were about 12,000 Seventh-day Adventists in all the world, and they were all in the United States. Only two missionaries had been sent to other lands, and very soon after, the third one was sent. I know we talked of it then as a fact, that this great message was going to every nation and kindred and tongue and people under heaven. We saw the beginning of this great movement. What a change has come to us during these years! Practically all the countries of the world are represented in this large Conference! And in such a time as this! We believed that the end was near then. I am afraid we sometimes believed it was nearer then than we believe it is now. When I was only a licentiate, I remember speaking in my little home church. I spoke on the second coming of Christ and the nearness of the end. The Lord wonderfully blessed me. Those present were deeply impressed. At the conclusion of the meeting, the deacon came forward, with tears in his eyes, extended his hand, and said, "Joseph, it doesn't seem to me as though it can be more than five years until the Lord will come." I said, "Today it seems to me as though it can't be three."

I find that the nearer I am to the Lord, the more I enjoy His blessing,

and the nearer the coming of Christ seems to be. The farther we are from Him, the farther away His advent seems to be. We must be prepared so that that day will not overtake us as a thief. We must be very close to the Lord, so that we can discern the signs of the times. I rejoice in this message today. So far as I am concerned, the greatest thing the Lord has ever done for me is to connect me with this movement. I want to triumph with it.

N. P. NELSEN: I bring to you just a personal testimony this morning. I do thank God for the blessings which He has showered upon me all through my life. I thank God that He is my God and that I am His child. Sometimes there may have been hours of darkness, of sorrow and trial, but even so I have found that He is my God when I have laid hold upon His promises. I thank God for the blessed hope, that hope which lights the pathway through to the kingdom of God. I thank God for this hope for it lights us beyond the smoke of the battles of life. I thank God for that hope; I would not trade it for all the riches of the world. May God grant that that hope may cheer our hearts in hours of sunshine as well as of rain.

W. H. BRANSON: Let us stand and sing together two stanzas of No. 395 in "The Church Hymnal," "O Let Me Walk With Thee."

I. H. EVANS: It was sixty-eight years ago this very month that I gave my heart to the Lord and identified myself with His people. Fifty-eight years ago I began preaching, and I have kept it up in various ways from that time until now. I have always been a believer in the soon coming of Christ since I heard this message. Today the signs of the coming of the Lord seem so much more evident and so much nearer to fulfillment of prophecy, that one can hardly doubt that that coming is imminent. We hardly go to bed but we think when we close our eyes in sleep, "What will this night bring forth?" It is a day of expectation, a day when the people of God should be wide awake; and the greatest question we must all ask ourselves is, "Am I ready?" It seems to me that this is the greatest question that a man can put to his own soul, "Am I ready for my Master's return?" I thank God for the great doctrine that has come to this people, of righteousness by faith. I have never been able to see how, especially as I have advanced in years. I could ever get myself ready for the coming of Christ. But then I think that if I will only believe with all my heart that the Lord will make me ready by imputing to me the righteousness of His own Son, so that I may wear the garments of salvation that He has woven for me, I can be ready. I have great faith that the coming of the Lord is at hand, that all these things that are taking place are the fulfillment of prophecy, and that we as a people must get ready for the coming of the Lord. Christ our Saviour will fit us in the instant that we will but surrender to Him and accept what He

has done for us and has promised us by His faith.

O. O. BERNSTEIN: Just fifty years ago I was baptized and united with Seventh-day Adventists. I was a mere boy entering into college as one of the seventy-three on the opening day of Union College, September 30, 1891. W. W. Prescott was president of the college. The present president of the college, as you doubtless know, is A. H. Rulkoetter. Professor Rulkoetter was converted under my ministry; so the period of Union College covers the extent of my connection with this people. I am delighted this morning to tell you that my faith is strong in the message with which I connected fifty years ago.

I entered the ministry in 1894, and during my lifetime, under God's blessing, I have been able to conduct seventy-five successful major evangelistic efforts. I have won, under God's blessing, hundreds and hundreds of converts to the message, and as I look back and think over these years, I cannot but re-express my love for this great movement, for this people, and for this message. I want to say to you, dear people, that I have never had a moment in which I had doubts about the fundamentals of our faith.

I am determined to press on, and while during all these years Mrs. Bernstein and I have moved sixty-five times, I am glad to tell you I have a shingle out on my humble home in North Los Angeles—"Done-Movin'"—I am through moving until the next move, which will be, I hope, into eternity. So I am pressing on. I am still doing something. I have an ambition to help our dear people to become more and more active in those great fundamentals which have characterized us as a people; and so this morning I want to be true to the faith once delivered to the saints, and ultimately triumph with you at the second advent, which cannot be far distant.

F. A. STAHL: This General Conference reminds me of a great deliverance that came to us while we were working in the Lake Titicaca Indian Mission up in the high Andes. One morning, as the people flocked to us for help, a chief's messenger came to me, earnestly beseeching me to go up onto the high mountaintop where he lived, to help him. His daughter was very sick, and he wanted me to come as soon as possible. Well, the people flocked in, and the grave cases multiplied during that day, and we could not get away until seven that evening. Then Chief Comancho and I wended our way as rapidly as possible up the mountain on horseback, to 14,000 feet elevation. And when we reached the high plateau it became pitch dark. We could not see our hands before our faces.

I had confidence in Comancho that he knew the way, but I noticed that he lagged behind. Finally I said to him, "Why do you lag behind?" And he said, "I have lost the way." We stopped, and I lifted up my heart in prayer that God would guide us to this chief's house, where there was such

need of help. I took the lead, spurring my horse on. Just as fast as possible, for an hour, the horse stepped over that stone-strewn mountain path. Finally, as we were pushing on at a rapid rate, a tremendous flash of lightning lighted up the heavens and the earth; there had been none before, and there was none afterward. But that flash revealed that my horse's hoofs were at the brink of a precipice. I pulled the horse back and thanked God for that deliverance. That light not only delivered us from death, but also revealed the right way. We reached the chief's house and helped the child, and that whole settlement accepted the truth. The chief has two sons in the work today.

As I said, that reminds me of this General Conference. Light has been shed here in great flashes. It has shown us our dangers, and it has also shown us the path we should tread, faithfully building the old foundations and going forward to the city of God.

My heart is full of praise this morning.

C. N. SANDERS: I thank God this morning for the blessed third angel's message. I was graduated from old Battle Creek College in 1891. Frederick Griggs, who spoke this morning, was going to school at the same time I was. When I think how good God has been to me, I find my heart pained with the realization that not one of my father's family except my dear mother, who has been dead thirty-five years, accepted this message. I do thank God that this message is going to triumph soon. "The final move-

ments will be rapid ones," says the messenger of the Lord. When God says that a thing is rapid, it is not slow; and so, dear brethren and sisters, let us all surrender ourselves entirely to God, and leave this meeting better men and women than we were when we entered here. May God grant, if it is His will, that this may be the last General Conference ever to be held, that the next meeting may be in the city of our God, and we may all be there.

W. S. NATION: I deem it a real privilege to be at this General Conference. To me it is a foretaste of heaven. Many people think it is a wonderful privilege to be a minister or an ambassador of God, but I think it is a serious responsibility, especially in these days, to stand between God and His people, as it were between the living and the dead. I want to say, with Paul, this morning, "Woe is unto me, if I preach not the gospel!" As I return to my homeland, to the little island of Jamaica, I am asking God to give me a vision and a burden for the souls of men, so that many more may be saved when He comes.

W. H. BRANSON: We do thank the Lord for these wonderful and inspiring testimonies this morning. I know that our hearts have been greatly cheered as we have listened to these men who are now in their declining years, but who have been very active in our work in the past, tell us that their confidence in the message is still strong.

The congregation sang the doxology. Benediction by O. O. Bernstein.

## The Young People's Meetings at the General Conference

By D. A. OCHS

THE pre-General Conference Young People's Missionary Volunteer meetings, as well as those held during the general session, proved to be occasions of great activity and deep consecration among the workers for youth gathered from all parts of the world. Come with me, if you will, first to the four pre-session meetings.

In the spaciousness of Room 403 are gathered men and women from across the seven seas, as well as from the various local and union conferences of North America. Note the spirit that actuates these workers for youth as they discuss the many and varied young people's problems. They grip their task with courage and deep faith, and display a determined effort to bring the young people of their church triumphantly through the last-day crises, to present them to the King of kings at His appearing as trophies of Christ's redeeming love.

E. L. Minchin, Missionary Volunteer secretary of Australasia, reports by letter the faithfulness and progressiveness of the youth of his field. W. E. Read, president of the Northern European Division, presents a courageous

report of the young people in the British Isles and other lands who are drinking the bitter cup of war. W. L. Adams, Missionary Volunteer secretary of Inter-America, states that more young people in that great division are earning scholarships than ever before. L. E. Reed, Missionary Volunteer secretary for the China Division, and L. L. Moffitt, formerly Missionary Volunteer secretary for the Southern African Division, relate inspiring experiences of youth's evangelistic campaigns in those lands. N. C. Wilson, president of Southern Asia, presents a challenge to the young people to heed India's calls. N. P. Neilsen, president of the South American Division, stresses youthful leadership. "The need of South America," he states, "is the need of young missionaries." Now F. A. Mote, Missionary Volunteer secretary of the Far Eastern Division, reports great progress in his field. How thrilling is his story of Maximo's experience! Maximo, a Junior boy, accepted Christ and this message against his father's wishes, and as a result was severely punished—nigh unto death. The brave little lad is now a faithful

church member. He attends our mission school in preparation for service.

Meetings are also held at two and at five-fifteen on various afternoons during the general session. Attending these meetings are not only the workers for youth, but Christian young people from everywhere. During these hours missionaries from abroad tell of the experiences of young people in their respective lands.

This speaker? H. B. Lundquist, who for years served in the South American Division. How thrilling is his story of a young man who volunteered to go to a hard place as a colporteur! He started out with two big boxes of books, but became sick and fell into the hands of the enemies of the truth. Receiving no medical aid, he became weaker and died. Before he died, the young man confided to a friend, "I am not going to live, but I am very much concerned about my books. I want those books to be distributed." On the way home one day this friend gained an idea from the newsboys on the street. He called the boys together and suggested that they take the boxes of books and sell them on the streets. They did this; so, although the young missionary's days of service were finished, his works followed on.

And this speaker? R. S. Watts,

superintendent of the Chosen Union. In a graphic way he brings before our eyes the host of Missionary Volunteers in that interesting land. We see them in all their zeal, courage, and spirit to do and dare for God.

And here is Leon Replogle, of Brazil. His story of the Missionary Volunteer comrades in that land is indeed interesting.

P. K. Simpson of India pictures the progress of the Missionary Volunteers in that Gibraltar of heathenism. Deacon David, a national from Burma, convinces all that missions do pay.

So, day after day, a host of young people hear of the heroism, the faith, and the progress of the Missionary Volunteers the world around.

The devotional meetings for the young people are well attended each morning. The prayers and the testimonies of the youth disclose a deep and sincere desire to prepare to meet the Lord.

You will agree with me that the spirit of consecration and surrender which prevails during this forty-fourth session of the General Conference will be carried into every conference, every church, and every heart, the world over. I know that you will join me in ever remembering in prayer the Adventist youth around the world.

## Home Missionary Department Meetings

By GRACE D. MACE

SIX group meetings of home missionary department leaders, division and union, were held in connection with the forty-fourth session of the General Conference, on the following dates, May 25, 26, and 29, and June 2 and 5. Two division secretaries were present in person—L. E. Reed from the China Division, and Wesley Amundsen from Inter-America. Because of conditions that prevail throughout the world, the other seven division home missionary secretaries were prevented from being present, but all were represented by proxy, either in the form of written messages or through personal greetings conveyed by other leaders from the fields.

It was a pleasure to have with us two former division secretaries—G. E. Nord of the Northern European Division, and J. H. McEachern of the Far Eastern. Both of these leaders are now engaged in field and pastoral work in North America. There was a full representation of the union secretaries in the North American Division, and a large number of local secretaries from the conferences were present. In addition, there were present conference presidents, pastors, district leaders, and many leaders in lay evangelism, as well as other staunch friends and wholehearted supporters of the layman's missionary movement. Altogether, Polk Hall B was crowded to capacity in this the fourth world council of home missionary leaders.

The council opened under the leader-

ship of W. A. Butler and W. H. Berg-herm, who, during the last five years, have served as associate secretaries with Steen Rasmussen, general secretary of the department. The great loss to the Home Missionary Department, and to the cause of God as a whole, due to the sudden death of Elder Rasmussen early in March of this year, was keenly recognized by everyone present. Throughout the five-year period, Elder Rasmussen devoted himself unreservedly to the work of the department, and the result of his broad vision and his wise leadership are apparent in the statistical summaries covering all phases of the departmental work.

We were especially favored in having with us at the first meeting, J. L. McElhany, president of the General Conference, whose kindly words of admonition and counsel touched every heart. He based his remarks on the fifth verse of the fifteenth chapter of John, placing special emphasis on the last clause, "Without Me ye can do nothing." While stressing the importance of intensive activity, and attributing to home missionary leaders full recognition as efficient promoters of all lines of Christian activity, he cautioned that we "never must make the mistake of substituting activity for the deep inner experience with the Lord Jesus."

Elder McElhany's closing words were especially appreciated by the secretaries. He said, "I have been greatly cheered and encouraged as I

have seen what you have been able to do under the leadership of God in accomplishing great things for His cause, and I want you to know that your labors are greatly appreciated. I want to assure you that you have our prayers that God will bless you in doing still greater things for Him."

In dealing with the many vitally important topics on the agenda, perhaps the most constructive discussions centered around (1) developing and maintaining leadership in the home missionary program, (2) the necessity of maintaining a constant program of training, and of bridging the ever-present gap between the end of the training and the beginning of actual service, and (3) more intensive and extensive efforts to evangelize the unentered territory in the United States, which, according to a recent survey, involves more than 1,500 counties without a Seventh-day Adventist church, and more than 1,000 cities with a population exceeding 5,000 without a Seventh-day Adventist church or even a company of believers. Many valuable suggestions fresh from the laboratory of actual experience were placed on record to guide in the further development of efficient plans and methods.

To care for the many inquiries in regard to the Dorcas Society work, presented by women from all over the United States who were in attendance at the General Conference, one of the departmental meetings was devoted largely to the interests of that important and far-reaching phase of the church missionary program.

The Harvest Ingathering and Missions Extension campaigns were given special attention, and as always these proved to be matters of live interest to home missionary leaders. The excellent Harvest Ingathering record made in North America and the world field the past year inspired determination to still greater things, and it was unanimously agreed to adopt as the current slogan for Harvest Ingathering promotion in North America—A MILLION FOR MISSIONS IN 1941!

## High Lights of the Sabbath School Secretaries' Council

(Continued from page 227)

to win to Christ approximately fifty thousand Sabbath school members in the United States alone. From this will be clearly seen the convention's emphasis on the slogan, "We want more than good teachers; we want soul-winning teachers!"

We have come to a new day in providing room and facilities for the children's divisions. At one time our churches were planned for the adult membership only, but now churches are planned with the children and the youth in mind.

The tendency to form large classes was strongly disapproved, for such



classes militate against personal soul-winning work by the teacher. It was urged that officers and teachers avail themselves of the valuable material contained monthly in the *Worker*, in order that their efficiency may be increased.

It was of interest to know that our 14,300 Sabbath schools are about double the number of our churches around the world, and they are increasing at the rate of one a day, with an extra one every week. Our Sabbath school membership of 618,000 surpasses our church membership by 131,600. This gives us an idea of the scope of our work in this particular branch. Some one hundred thousand men and women around the globe constitute the faculty as teachers and officers. It was said that if our army of 14,300 Sabbath school superintendents alone could have been in attendance at the Conference, "they would more than fill the main auditorium. These are consecrated folk, constantly endeavoring to build up the Sabbath school under all kinds of conditions in the world field."

We are confident that these meetings will greatly help to strengthen the Sabbath school work around the world.

## The Spirit That Will Finish the Work

A YOUNG man who had spent several years in one of our foreign mission fields was visiting his family in the homeland on furlough. He brought from the field of his labor a little gift for his parents, a small rug, inexpensive but beautiful. The parents, who had worked and sacrificed throughout the years to educate their children and prepare them to have a part in giving the last message to the world, received the beautiful gift with unceasing gratitude, but were heard to say, "We wish the money spent for this rug might have been used in the Lord's work."

A missionary on furlough was standing by when a brother believer was approached by a gentleman who was taking orders for clothing of good quality at reasonable prices. The brother approached was heard to say, "Yes, I really need a suit of clothes, and I like what you have, and the price is certainly reasonable. But I have decided to get along with my old suit a little longer, in order to give to missions the amount I want to give this year."

A father who had spent the strength of his life in educating a large family of children for God and His work, had succeeded at last in getting a small farm home paid for, where he and his wife could continue to make a living for themselves by cultivating the soil. This aging father was heard to say that he felt inclined to sell the little home and put the money into the cause of God. "I think," said he, "that mother and I could continue to make a living on a rented farm. I don't care to own anything to be destroyed in the

fires of the last day. I want it all to be used in the work of God." He had scarcely more than a thousand dollars invested in that little home, but he felt that even that was a luxury which he could not allow himself.

What a wonderful spirit of sacrifice and devotion! This is the spirit of the pioneers of the advent movement. It is the spirit that will finish the work of God in the earth.

It is this spirit that will provide for Burma this quarter such a Sabbath school overflow as will make possible a well-equipped medical unit there, and give the work a great forward impetus in that needy land.

We thank God that such a spirit still exists in the hearts of God's loyal people, and we pray that it may increase more and more. J. O. WILSON.

## THE VALUE OF TIME

In the earlier days of the message, less attention was given to the newspapers; and the radio, with its insidious temptations to spend time unprofitably, had not been invented. In those days many modern conveniences were lacking; yet Adventists somehow found more time for study and prayer and the thoughtful reading of books dealing with momentous themes. In the eighties and nineties men and women, and boys and girls as well, devoted their evenings largely to getting a more thorough knowledge of the Scriptures. Let us not follow the world in the matter of wasting the precious leisure minutes. Time is far more available than money, and ultimately we must give an account to the Master for our use of both.

M. E. OLSEN.

## 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 18-21  
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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# The Music of the Conference

By CARLYLE B. HAYNES

**M**USIC has had a large place in this Conference. Each meeting, whether business session, devotional service, or departmental meeting, has been provided with helpful musical features.

Perhaps the one factor which has contributed most largely to the high musical level of the Conference has been the use of the new "Church Hymnal." An adequate supply of this superior collection of the finest church music of all time was made available by the General Conference to both delegates and visitors—and this, from the beginning, as will be the case wherever it is used, served to bring the music of the Conference to a level of beauty and impressiveness which has been most marked.

But not only is good music needed on an occasion such as this, but good musicians are needed as well. And these have been given us in abundant supply. Indeed, it has been impossible to use all who were available.

Before the session began, the General Conference Committee appointed C. Lester Bond to serve as chairman of the music committee of the session. Associated with him on this controlling committee were S. A. Wellman, L. K. Dickson, and George W. Greer.

Professor Greer was made director of the large chorus which, on all the most important occasions, provided the choicest selections for the Conference.

Two pianists, Irving Steinel and J. W. Osborn, and an organist, Harold B. Hannum, served as accompanists throughout the Conference. Professor Hannum pleased us all by his organ recitals.

Music leaders throughout the twelve-day sessions were H. C. Abel, P. O. Campbell, H. L. Graham, D. F. Haynes, P. C. Heubach, C. H. Lauda, L. C. Metcalfe, and J. G. Mitchell.

It would be altogether impossible to mention all the excellent musical features that were distributed throughout the meetings of the Conference. There have been instrumental numbers as well as vocal solos, duets, trios, and quartets. It is always a dangerous thing for a reporter to attempt to cover the music of such a conference, for he is bound to overlook some who should be mentioned. This is due to inadequate information, and should never be considered intentional.

During the time of the Conference, vocal solos have been rendered by H. L. Graham, L. C. Metcalfe, Mrs. H. L. Rudy, Mrs. Ivalyn Law-Biloff, Mrs. W. C. Loveless, Mrs. F. L. Bland, R. S. Watts, C. B. Haynes, D. F. Haynes, Helen Foster, Ruth Mitchell, H. C. Abel, Robert Johnson, Mrs. L. E. Lenheim, T. H. Allison, Mrs. Irving Steinel, Calvin Biggs, Mrs. Stanley Ledington, Mrs. Willa Ruble-Olson, Paul Gibbs, Mrs. Gladys Manchester-Walton, Mrs. Vera Woodman-Bristow, J. W. Rhodes, Paul C. Heubach, and Anna Pierce.

Violin numbers have been given by

Ellen Wright, Robert Edwards, N. E. Paulin, Donald Christman, Otto Racker, and George Danforth.

A vibraphone solo was rendered by Mrs. Austin Butler.

There have been vocal duets by the Venden brothers, Mr. and Mrs. Paul Gibbs, P. O. Campbell and L. C. Metcalfe, Mrs. Carlyle B. Haynes and D. F. Haynes, B. H. Shaw, and the Sage brothers.

Vocal quartets which have served the Conference have been the Robbins-Haynes Quartet, the King's Ambassadors, the King's Heralds, the Peninsula Male Quartet, the Spanish Quartet, and the Master Singers of Golden Gate Academy.

The vocal trios have been sung by the Venden brothers and Toral Seat, the Mitchell Family Trio, and Mrs. I. M. Evans and her daughters, Mary Lou and Dorothy.

Choral music has been supplied by a Negro Choir under the direction of T. H. Allison, the La Sierra College Choir under the direction of H. C. Abel, the Ministers' Choir under the direction of D. F. Haynes, the Oakland Bay Chorus under the direction of Lon Metcalfe, the Pacific Union College Choir under the direction of Ivalyn Law-Biloff, the Burlingame Women's Chorus under the direction of Margaret Volmer-Richards, the Peninsula Choir under the direction of Edel Alder, the Golden Gate Choir under the direction of Mrs. Evelyn Wagner-Rupnow, the Conference Male Chorus, and the great Conference choir itself, whose most impressive number was the "Hallelujah Chorus" from "The Messiah," under the direction of George W. Greer.

There should be mentioned also the music of the Mountain View String Quartet.

Delegates and visitors will long remember the excellent music of this forty-fourth General Conference session.

## A Story Not Told Before

By R. F. COTTRELL

**A** PREACHER of this gospel message for nearly threescore years, A. T. Robinson, who is in attendance at this Conference, relates the following:

"About the year 1844 a baby was born in Canada, but of his exact birth-place or parentage we know nothing. As this lad, whose name was Hunt, grew to young manhood, he was possessed of a roving disposition.

"Hearing of gold in California, he went in search of the shining metal, and attended the first series of tent meetings held in California by J. N. Loughborough and D. T. Bourdeau. There he found something better than gold, for the fundamentals of the threefold message became fully established in his soul. Learning of gold in Australia, he sailed to that country, but not finding conditions agreeable to his desires, he pushed onward to Kimberley, South Africa, in search of diamonds. There he secured several thousand dollars' worth of diamonds, which he deposited in a bank, but in his little one-room house he continued to live the life of a miser.

"About this time a company of some eight families, members of the Dutch Reformed Church, feeling that their spiritual hunger was not being satisfied, met frequently to study and pray for light on the Scriptures. Finding no evidence for Sunday observance in the Bible, they began to keep the seventh-day Sabbath. While still under the impression that they were the only people in the world who were truly obeying the fourth commandment, they met Mr. Hunt. He told them of Seventh-day Adventists, and of the General Conference session to convene in Battle Creek, Michigan, in the autumn of 1887. One of their

number, a Mr. Van Druten, of Kimberley, wrote a letter to the president of the General Conference, enclosing a draft for \$125 and requesting that a minister be sent to teach them the way of the Lord more fully.

"In response, a company of workers was sent, among whom was Miss Carrie Mace, now Mrs. O. O. Farnsworth, who is present with us at this Conference. A little later, when called to labor in South Africa, I frequently met Brother Hunt, and was often entertained in the hospitable home of Brother Van Druten.

"I might also tell many thrilling experiences of those pioneer days, of my two interviews with the Honorable Mr. Cecil Rhodes, and of his gift to Seventh-day Adventists of 12,000 acres of land, on which is now located the old Solusi Mission. But these stories were long ago narrated in the *Review*.

"I don't know why the Lord has given me health and a clear mind for so many years, unless it be to form a sort of connecting link between the earlier times of the message and the present, and to tell of some of the rich experiences of the past, which I love to do as opportunity offers."

As the sinner's sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of His life of perfect obedience. Our prayers are made fragrant by this incense. Christ has pledged Himself to intercede in our behalf, and the Father always hears His Son. Pray then; pray without ceasing; an answer is sure to come.—Mrs. E. G. White, in the *Review and Herald*, Oct. 30, 1900.