

The Advent REVIEW AND Sabbath HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

The Story of the Day

Friday, June 7

By R. B. THURBER

CATCHING up the narrative of yesterday's proceedings, the high light of which was the unanimous re-election of J. L. McElhany to our highest executive service for another quadrennial period, I was impressed with the spiritual unanimity of this great Cause of ours. We are all intensely interested in the personnel of our leadership. A Person saves us. Persons lead us. We follow on enthusiastically with our acclaimed president.

It is gratifying to meet all the heads of the work at headquarters at the same time, perhaps for the first time since the last General Conference here in 1913. I have often said, after repeated visits to this center of our world-wide organization, that headquarters means the place

where the heads spend a quarter of their time, and never all at the same time. After thirty-odd years they are all back here at once.

The first three sessions after our establishment in Washington were held on these grounds. (I got my call to Burma in the middle one of them.) Those were the days when we sang, "We live in tents," and lived in them. And tradition has it that then General Conference President A. G. Daniells and Secretary W. A. Spicer hauled on their "overhauls" and drove stakes. Those were the days, too, when those same men and their associates were driving organizational stakes all over the world, on which to tie lengthening cords of our phenomenal expansion. They drove more solidly

than they knew; and today hundreds of children from those well-staked claims in other lands are gathered on this spot to acclaim their valiant deeds of the past, but more particularly to proclaim more valiant deeds for our future.

For the purpose of this Bulletin, our reporting day begins in the evening, like the day of God's timing, "the evening and the morning." But the first Thursday of this session did not dawn with darkness. And, strangely, from dark India shone a light o'er land and sea. It was this way:

The balcony of the beautiful and magnificent (for Adventists) Sligo church edifice filled first, "to the rafters." Only early comers were served. Even some of the delegates were assigned seats up there during the morning and evening services. Then the main floor filled with the body of the delegates, and, from where I sat, with its double slant, it seemed to sag with their weight. But there was no sagging of their spirits. How they sang under the genial and full-throated leadership of Don H. Spillman, "Lift Up the Trumpet"; and they lifted it, that dear old advent hymn.

And on a sudden, a door in the rear of the empty choir balcony opened—and in came India. Nationals of Hindustan and "Pakistan," missionary families on furlough, old-timers with the lure of Southern Asia still tugging at their hearts and animating their faces, second-generation missionaries; turbans, saris, sandals, coats and trousers as you like, purdah women peering through lace-lattice, veils, flags, Ghandi caps, all in blacks and whites and riots of color; and lastly a few poor unfortunates with just clothes, drab and Western. Altogether they must have been a hundred strong. (And if I had not had to stay where I was, I would have been the hundred and first.) Another long procession of them came onto the rostrum for the opening of the service—and the first foreign-mission pageant of the session was on.

We Indians generously conceded reflected glory to W. P. Bradley, introducer and one-time next-door neighbor to the East; to E. D. Dick, for the past ten years General Conference keeper-in-touch with India; and to L. H. Christian, chairman of the day, all three of whom had parts; but the program was ours. A. W. Cormack, a former presi-



The Group From Southern Asia in Native Costumes

dent of the Southern Asia Division, read the Scriptural keynote, "How shall they preach, except they be sent?" A. L. Ham, present president, gave a powerful appeal. Later, in this Bulletin, you will get all that was said and done but indulge me in a few observations, please.

Punjabi gentleman E. W. Pohlman played a marimba solo in a minor key, native style, with a major sentiment, "I have given my heart to Jesus, it makes no difference what else matters." Mrs. Johanson, dressed in the beautiful pastel-shaded silks of a Burmese costume, played an exquisitely spiritual selection on the violin. L. G. Mookerjee, our pioneer Bengali worker of forty-six years' service, closed his appeal for the finishing of the work with a plaintive Indian melody as he played his own accompaniment. And a double quartet of missionaries sang the answer, "Here am I, send me."

A. F. Tarr, secretary-treasurer of the division, gave a stirring account of Burma during the war, and now, featuring our Burmese heroes Pein Gyi, living, and Po Shway, martyred, and making the passing sad remark that he had seen "what was left" of our Meiktila training school, pre-war the largest in the division. (Under God, I founded that school, and had fondly counted it as a monument. Ruins! But only the buildings. I cannot refrain from interjecting my feelings into this story; but I did not spend thirteen years in Burma and India, only to be quiet now about my love for those people.)

Solomon Thomas, introduced by Pastor Meleen (himself a thirty-year missionary), in the striking dress of South India, made an eloquent plea in excellent English (how those Tamils can master the languages!) for "workers more to come." His accent was Tamil, but his emphasis was our Message. One night years ago I listened entranced as Pastor Thomas thundered his earnest message to eager hearers in the very shadow of the huge, ornate Hindu temple at Madura, South India. Superintendent O. O. Mattison of the Northwest related the story of the Livingstonian, Andersonian exploratory trip up into the bleak Himalayas. Other missions have pushed far up into those forbidding northwest regions; and there we will push too. He did not mention the perils of the way. Nobody on the program talked about politically dangerous India. It was wonderfully brave of all of them. (The editors should have known better than to give me this assignment. They will likely blue-pencil much of this. But when does the next boat leave for India?)

There was more elbow room in the church for the devotional hour this Friday morning, and non-delegates found seats more easily. The weather, as from the first, continues ideal, cool and bright, one of those rare days in June. We could not have ordered so good, so God must have ordered it.

The message was given by F. M. Wilcox, for thirty-three years editor of the REVIEW AND HERALD. Supporting him on the rostrum, among others, were some of the older, venerated workers. It used to be that rocking chairs were pro-

vided for the aged. But none are in evidence now, I judge by the choice of the aged themselves. Do we dislike more to admit being old? Or is it a sign that in these days when weakness is made strength, we are determined to keep going strong till the end?

Elder Wilcox is our welcomed and kindly mentor. He gave a convincing vindication of the writings of the Spirit of prophecy. I cannot urge too strongly the vital importance to every reader of a close study of Elder Wilcox's presentation, as for life itself. His strong plea for a reaffirmation of the denominational stand endorsing the prophetic gift among us was given added force by Elder McElhany's securing an enthusiastically unanimous vote from the congregation as a whole.

At the morning business session Claude Conard, statistical secretary, led off with his far-from-dry reports. It is a passing wonder how smoothly and safely all the business items of this conference are rolling through. Statistics, like genealogies, are necessarily heavy going, but these were lived up. No one went to sleep, being either cheered or startled.

Some of the cheering items:

Our church organizations number 9,325 in the world field, with 573,311 members, an increase of 411 churches and 68,559 members in five years of war.

We have 29,115 employed workers.

In 1945 we paid a tithe of \$19,311,000 and mission offerings of \$7,768,000. With home offerings we paid a combined sum of \$31,000,000 or \$54.88 per capita.

Sixty-one publishing houses, employing 1,106 workers, sold over \$8,000,000 worth of literature in 1944.

We have 100,000 patients in our health institutions, employing 2,176 doctors and nurses.

We have 136,517 pupils in our schools.

Denominational investment in institutional buildings and equipment and in churches and other resources at the beginning of 1945 totaled over \$100,000,000. The increase in property investments during the one year of 1944 amounting to over \$14,000,000 was more than the entire denominational value of buildings and other resources thirty years before in 1915.

Items that startle:

There is creeping upon us a decrease of the increase in our tithe, if you know what that means.

One seat for each church member is provided in overseas church building space, at a cost of \$9.35 a seat; and in North America one-and-three-quarter seats per member at a cost per seat of \$52.

Following the human interest figures from the statistical secretary, came various legal meetings which were trotted through the session with staccato precision, reports of which see later.

A vital matter, hanging fire since the war closed, is that of territorial reorganization of the world field, to meet political changes and our own need of regrouping. A committee, which had been working on the problem, reported that world conditions are yet too unsettled, and our study of the problems yet too immature, to make permanent changes now with regard to the larger

organizations. Some minor re-arrangements were voted, however, and provision made for intensive study and decisive action as soon as world conditions become more settled.

The thrilling feature of the morning's session, however, was the report made by J. J. Strahle, just returned by plane from Europe after implementing the distribution of our food sent to that starving continent. His confident recital of the remarkable providences of God in helping him to arrive again and again "just in time" to secure favorable consideration and provision for our every wish, was delightfully heartening. We might think that the easiest thing in the world should be the giving of food by those who want to give it, to those who are starving for it. But that oversimplifies the matter. There are well-nigh insurmountable obstacles of transportation and political machinery.

What keen satisfaction to know that the flow of our largess (for instance, that half million we gave on May 4) is even now adding substantially to the daily calories of our own fellow members and their children in desperately hungry Europe. You will catch your breath as you read Elder Strahle's report.

The Bureau of Home Missions, that far-ranging subsidiary of the General Conference which has in charge the work among the foreign language groups in North America, made its very full report through L. Halswick, its secretary, first in order in the afternoon session. Elder Halswick's comprehensive survey of the impact of this truth on comparative strangers among us is another indication of the thorough efforts the denomination is making to reach "every nation, kindred, tongue, and people" with our message.

A report on the E. G. White Publications was made by the chairman of the Board of Trustees, M. E. Kern. This is the most complete and informative presentation of the history, production, and distribution of the writings of the Spirit of prophecy I have heard. In this connection Arthur W. White outlined a master plan devised by the General Conference Committee to translate the essentials of these precious writings into every major language on earth, thus providing all peoples with a low-cost Spirit of prophecy library.

It may seem to have been by accident that giant circumstances forced the holding of this session of the General Conference at Washington. But I am more and more convinced from what I see and hear about me that it is one of those divine coincidences which do not just happen. For, since our God rules in the realms of men, works for them only through His church which is "the object of His supreme regard," and will consummate that effort in our generation, then every last detail of it is strategic, and vital to the times.

The eyes of the political and economic world are on Washington just now, perhaps more than on any other national capital. But it is this denomination, rather than this nation, which has all the answers to mankind's troubled questions.

Story of the Day

Sabbath, June 8

By CHARLES E. WENIGER

BUSINESS proceedings of the week are laid aside. The close of the preparation day is at hand, and soon will come—the Sabbath. I look at my Schedule of Meetings and read that the Conference services of the Sabbath day will be held in the Uline Arena, down in the city of Washington. The commodious new Sligo church, where we have been meeting, is entirely inadequate for the morrow, when pilgrims will come from afar, and it has become necessary to secure the facilities of a larger auditorium. What manner of place will it be? Let us go at once and see.

Washington is a beautiful city. There are many who say that the city of George Washington, Thomas Jefferson, and Pierre L'Enfant is one of the most beautiful cities in all the world. So it is with keen enjoyment that we leave the suburb of Takoma Park and traverse the elm- and maple-lined streets of the Capital City toward the downtown meeting place. Birds are singing all around. Flowers brighten the living green. It is a joyous early summer evening. From the friendly grounds of Washington Missionary College and the Washington Sanitarium and Hospital our route takes us across the Sligo bridge, down Carroll Avenue, where many Seventh-day Adventist workers live, past the General Conference and Review and Herald building, past the Seminary, over a few twists and turns, to Blair Road.

Now we are passing the United States National Cemetery, where sleep many of the nation's gallant soldiers, and Rock Creek Cemetery, where rest many Adventist soldiers of the cross, workers who gave many years of service to their Lord. A short detour through the grounds of the old Soldiers' Home, and we are on North Capitol Street, the glorious dome of the United States Capitol looming ahead of us, with the colossal statue of Freedom on its top. How thankful we are to attend a conference where freedom of speech, freedom of the press, and freedom of religion are guaranteed.

Presently we reach the circle where Florida Avenue intersects North Capitol. What a feeling of beauty and utility L'Enfant had, when he—clever Frenchman that he was—designed this noble city. Another moment of driving down Florida Avenue and under the railroad viaduct, a sharp turn to the right, and we arrive at the Uline Arena.

We park our car a block or so away—for parking in the immediate vicinity of the Arena is temporarily banned—and walk briskly to the hall. It is only six o'clock, but people are beginning to come from every direction, and as their cars pass we note the variety of their license plates: Oklahoma and Mich-

igan, California and New Jersey, Washington and Georgia—surely every State in the Union must be represented.

We pass through the long-aisled entry and pause to gaze down on the vast arena spread out below us. They tell us that the Uline Arena, built in 1941, is the largest indoor auditorium in the District of Columbia available for public gatherings, and that it is seated to hold 8,186 people. Hanging from the vaulted ceiling high above are a myriad of flags—flags of the United States and of many other nations—as if to proclaim the international scope of God's closing work. And suspended from the center of the ceiling is the great clock whose hands will measure the hours of the coming Sabbath day.

At the far end of the arena stands the rostrum, bright with huge baskets of rose-pink gladioli. (People who know what happens behind the scenes in Takoma Park will tell you that these glorious floral arrangements have been provided by L. A. Hansen, veteran florist of Takoma Park. You can always depend on Brother Hansen to make an otherwise drab place glow with the brilliance of his flowers.)

It is 7 o'clock. The arena is rapidly filling. Soon the orchestra, forty selected members of the Washington Missionary College Band and Sinfonietta, under the direction of George Wargo, professor of music at Washington Missionary College, take their places at the left of the platform, and then the A Capella Choir of seventy-five voices, directed by Mrs. Minnie Iverson-Wood, instructor in music at Washington Missionary College, file into their places just behind the orchestra. The song service has begun under the vigorous leadership of C. H. Lauda, Missionary Volunteer Secretary of the Southern Union Conference, song leader for the day. It is 7:30; just one minute before the opening of the Sabbath in Washington. Nearly six thousand voices join in singing "O Worship the King in the Beauty of Holiness," pledging allegiance to the great Creator, Lord of the Sabbath day.

At 7:45 o'clock, while we were quietly singing the theme song, "Nearer My God to Thee," the brethren who were to participate in the program of the evening took seats on the platform, with Lewis Lenheim, president of the Illinois Conference, acting as chairman. There was a hymn, and there was a prayer, and lo! a public arena dedicated to the uses of this workaday world became a sanctuary, consecrated, for the Sabbath day, to the worship of the Most High God. It seemed to me that the angels must have joined the A Cappella Choir as they sang "The Song of Heaven and Home-

land." At least I seemed to hear an angelic echo in the far reaches of the auditorium. It was sublime.

Then A. V. Olson, president of the Southern European Division, preached. He had been unable to attend the 1941 Session of the General Conference "because of international turmoil," as R. F. Cottrell wrote in the "Telephone News" of the REVIEW AND HERALD of Tuesday, May 27, 1941. How good it was to see Elder Olson again among his General Conference brethren. It was not the field report that we might have expected to hear, but a challenging sermon. Preaching from Joshua 24:15, Elder Olson had but two things to say (but what could be more important?). Said he, "Be loyal to the standards of truth held high so long ago by the Seventh-day Adventist denomination, and be loyal to the tremendous task of heralding the coming of Christ to a world hungry for the bread of life." Do not fail to read every word of Elder Olson's sermon until you can say with the heroic brethren whom he met in committee in Europe just before the outbreak of hostilities, "By the grace of God we will be true, even unto death."

There was a certain ring in the voices of the congregation as they responded to Elder Olson's challenge in the fervent words of the hymn "Faith of Our Fathers." The benediction said, darkness closed down on the arena and six thousand worshippers went to their places of rest.

With the coming of morning there was a great stir about the Uline Arena, for it could be expected that the hall would be taxed to capacity. At 9:15 o'clock the hum of thousands of voices gave way to singing. It was the hymn, "We Have Heard a Joyful Sound, Jesus Saves." Sabbath school was about to begin. The burst of song almost lifted the vaulted roof of the great hall. Surely it had never heard singing like this before.

Precisely at 9:25, with the promptness and dispatch that has characterized this Conference from the start, the orchestra struck up the strains of "Nearer My God to Thee" and Sabbath school began. When the hands of the great clock touched 9:30, J. A. Stevens, Secretary of the Sabbath School Department of the General Conference, stepped to the pulpit as superintendent for the day. At his left sat Rosamond Ginther, assistant secretary, and other leaders in Sabbath school work.

In his resumé of Sabbath school activities for the last five-year period, S. A. Wellman, Assistant Secretary of the Sabbath School Department, told us that at the close of 1945, more than 14,500 Sabbath schools enrolled nearly 700,000 members. And these Sabbath schools gave over fourteen million dollars in offerings during this five-year period. Rejoice! You and I are a part of this great organization!

Time fails completely to tell of the Washington Missionary College men's chorus singing, "Rise Up, O men of God, with heart and soul and mind and strength to serve the King of kings"; of Dr. J. Nussbaum's appeal for a bountiful Thirteenth Sabbath Offering to establish a

medical institution in France; of the great offering that Superintendent Stevens introduced with the chuckle; "This is the moment that every Seventh-day Adventist looks forward to in Sabbath school." But I must tell you about the unique review and lesson study for the day—unique because there was only one huge division with all members from cradle roll to senior division gathered in that congregation.

The review of the pool of Bethesda story was unusual. Talking especially to the children, C. H. Landa asked twenty-six questions, each question to be answered by a single word beginning consecutively with one of the letters of the alphabet. Immediately we became young again and—only children grown up—listened and replied.

"This is the largest Sabbath school class that I have ever taught," confessed Eric B. Hare, Missionary Volunteer secretary of the Pacific Union Conference, as he proceeded to teach the lesson of the day. It was a superb piece of teaching which made everyone feel his own responsibility as a member of the class. Now a question was directed to the men, now to the women, now to the boys and girls, and now to some one on the platform. Quickly stories of Jesus' teaching, of His healing the man with the withered hand, and of His casting out devils lived before us.

Over seven thousand worshipers now filled the Arena. And beside the regular delegates this vast concourse included pilgrims from as far north as South Lancaster and Boston, Massachusetts, from North Carolina, and even from the Middle West. All the churches in the Washington area, they tell us, are closed today to permit their four thousand members to share in the services.

Following the orchestral strains of "Be Silent, Be Silent," just before eleven o'clock, the congregation sang "Holy Spirit, Faithful Guide," and, then as the theme song "Nearer, My God to Thee" was played, threescore brethren knelt in consecration on the platform. The A Cappella choir cheered our hearts by assuring us that although "the way is long and weary, . . . it's not far to Canaan's Land."

J. L. McElhany, President-Elect of the General Conference, announced his sermon topic as "The Time of Final Triumph," and read with fervor his text, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." 2 Cor. 2:14. I could not help noting his ringing emphasis on the word *always* and the slight tremble in his voice as he portrayed the bliss of the hour of final triumph after the choir, at his special request, had sung "What a Gathering of the Faithful That Will Be."

Elder McElhany's message was one of triumph—triumph here and triumph ultimately in the New Earth. Vividly he depicted the triumph of the redeemed standing on the sea of glass and singing the song of Moses the servant of the God and the song of the Lamb, and

our souls melted with a desire to be a part of that great chorus. It was just what we needed. In this hour of world perplexity and crushing defeat the Holy Spirit had put into the mouth of our General Conference President a message of triumph, and we grew stronger as we attended to the words of the preacher.

But the message was by no means a general thing. It was a call to personal triumph, to individual victory over a world of sin and allurements, that the power of God may be demonstrated in the life of the Christian. Elder McElhany closed his sermon by recalling the time when he stood with a great crowd before the gates of Buckingham Palace. The royal party swept through the gateway and were shut in as the

All Passed Away

BY J. BERGER JOHNSON

No TEARS, no pain, no sorrow,
No death—all passed away,
When on that blissful shore we stand,
Where night is ever day.

No funeral trains, no sickness,
No sin to mar our bliss,
When God makes new this world of
ours
That once had gone amiss.

No storms, no dire disasters,
No plagues that devastate,
In all that vast domain of God,
That He will re-create.

No war, no bloody welter,
No strife, for all is peace;
And none will hurt and none destroy,
For all these things shall cease.

But praise and hope and gladness
And everlasting joy
Shall there abide through endless
years,
And that without alloy.

gates were closed, while the crowd was shut out. The illustration was electric. We resolve not to be shut outside the gates of the city of God but to triumph with the children of God within those pearly gates. As the great congregation stood in consecration, W. H. Branson offered a prayer of consecration, and the morning worship hour was closed.

To their cars, to cool parks in the vicinity of the Arena, to quiet corners in the Arena building, and to their homes, the people withdrew, touched by the covenant of the morning. The dinner hour saw many happy groups: aged parents and missionary children home on furlough, veteran teachers and students of former years, chums of college days, whole families of God's children like the family of God in heaven—and there was great joy in reunion.

To introduce the mission symposium of the afternoon, E. D. Dick, secretary of the General Conference, spoke very briefly (for six speakers had been chosen to present chapters from the modern

Book of Acts in mission lands), and read the magnificent words of Isaiah 52:7: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

First came A. H. Roth, educational and Missionary Volunteer secretary of the Inter-American Division, with his fascinating story of a man who stole a book from his uncle's strongbox and in so doing stole the truth of God, for the book turned out to be not the book so long coveted, but *The Great Controversy*. Not only did he become a Seventh-day Adventist, but numerous members of his family and many of his neighbors were won to God through his efforts.

Next followed T. M. Lei, director and treasurer of the Kwangsi Mission, who recited the story of how God protected the sanitarium in Nanning through the recent struggles in China. Just before the Japanese invasion of Nanning, the brethren moved the entire sanitarium family out of the city. However, a certain devout sister steadfastly refused to leave, and, when the invaders entered, remained in her room until summoned to appear before the Japanese general. In the end it was through her faith and God-given sagacity that the mission compound was protected by the Japanese themselves and finally saved for the work of Seventh-day Adventists.

There followed rapidly stories by Mariano Huayllara, of the Lake Titicaca Mission, who told of the vicissitudes of his early Christian experience; by W. R. Beach, secretary of the Southern European Division, who told of providences of God in the War-torn lands of old Europe; by Olav Frenning, president of the North Norway Conference, who brought greetings from the northernmost conference in the sisterhood of Seventh-day Adventist conferences and told of miraculous deliverances; and by E. W. Pohlman, educational and Missionary Volunteer secretary of the Southern Asia division, who brought news from India.

They came from far-spread posts on the battle line of missions—these intrepid missionaries—but their story, though varied in details of fact, was the same revelation of God-given courage in face of hardship and of triumph over the enemy of souls. The afternoon meeting was but a series of living illustrations of Elder Olson's challenge last night and of Elder McElhany's call to consecration this morning. We had listened to chapters from the modern Book of Acts.

So the services of the day were over. The closing hours of the Sabbath were at hand. With hearts beating fast with new courage and fresh inspiration, we left the Uline Arena and drove back to Takoma Park to enter upon the Conference business procedures of the new week. It was good to be among the seven thousand worshipers in the arena. It will be good to return to the friendliness of the Sligo Church.

The Southern Asia Division

By A. L. HAM, President

THE years covered by this report have been fraught with unusual circumstances and perplexities due to the war. One whole union mission field was cut off from us, and we did not have the slightest contact with the workers there for nearly four years, except by the way of the throne of God. We prayed earnestly and constantly that Providence would provide for the needs of our workers and members who remained there, and keep them loyal and true to this message. Now we know our prayers were answered, and we have received most heartening letters from those faithful brethren and sisters.

The terrors of war came even closer into India and at one time threatened to drive our people from our very important mission center at Jowai, Assam. Those were days of watching and prayer, and our people, almost within sound of artillery on the distant battlefields were prepared to retire at any moment before the battle, if it became necessary.

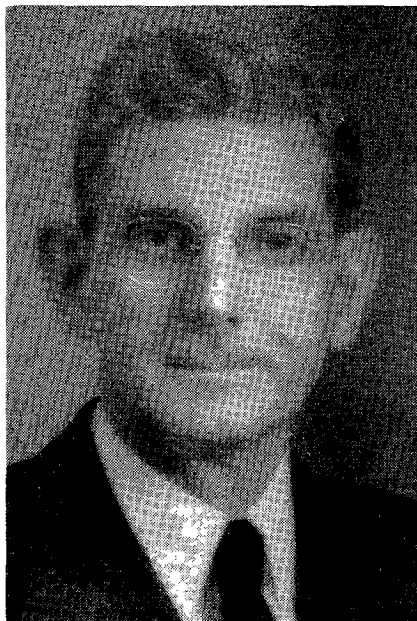
As a result of this war our staff of laborers in the whole division was very greatly reduced. It was at such a time of crisis that the untimely death of G. G. Lowry, the president, occurred. His had been a long and fruitful ministry in Southern Asia, and the workers all felt keenly their great loss in his passing, after he had served as president for about a year. He rests from his labors, and in full confidence of a part in the resurrection of the righteous. Many of those who remained at that time disregarded furloughs due and earnestly labored on to hold together the vital interests of God's work. Associated with these missionary workers was quite a large group of indigenous workers, who shouldered additional burdens and labored on with exemplary courage and zeal. In all these experiences we have seen God's hand ruling and overruling in such a marvelous way that almost all phases of the work have progressed, and some of the advancements made have been astonishing. In view of this it is most fitting that we first acknowledge Heaven's blessings and give God glory for all that has been accomplished in His name during the very trying years from 1941 to 1945.

We bring to you the greetings of our brethren and sisters of the Southern Asia Division. We are most happy that these greetings come now from Burma also, where our people find in their hearts deep gratitude for the deliverance which has come to them. How good it is to know that around the whole world, wherever our believers are found, they are all members of one great family, all inspired by, and united in, the "blessed hope."

Southern Asia definitely presents to this church unprecedented opportunities today for preaching the gospel and developing the various interests of our work. There never has been

anywhere, or at any time, in our history, a greater challenge to the people of this movement than India and Southern Asia present today. The "tomorrow" is bright with prospect. We were so impressed with this fact that during our winter council we selected for our theme text, "Sanctify yourselves: for tomorrow the Lord will do wonders among you." Joshua 3:5. We desire to be ready to see His wonders performed "tomorrow" among us in Southern Asia, and we desire to be used of Him in the performance of those wonders. The stage is set for those wonders, and this will be illustrated by the following facts:

During the last five years since the last General Conference session there have been 2,604 baptisms, not including any for Burma during the past four years, for which we do not have



A. L. Ham

reports. These include people from all communities, for this gospel makes no caste distinctions. We number Brahmans among our members, also some from Mohammedanism. There are now 8,013 members and approximately 10,000 adherents—people who attach themselves to us and claim to be Seventh-day Adventists, but who have not made the necessary preparation for baptism and membership.

A further word about our Burma Union would seem to be appropriate at this time. As Burma was progressively liberated we earnestly waited for the first direct news from our people. Here is a quotation from one of the first letters:

"Although our mission work suffered tremendously during the occupation period, the spirit of our believers and workers during that time was and still is as staunch and as steadfast as ever.

Our courage in the Lord is as good as ever. We hope for the Lord's soon coming. Brethren, pray for us."

Other letters, voicing similar sentiments, have been received from different ones in different sections of Burma, and this has been concrete evidence that our prayers, and their prayers, have been heard and answered.

Our Dorcas Societies in India have labored long and earnestly to make clothing to be taken to Burma for the relief of our people. Also they have joined in helping to prepare other clothing sent over there for general distribution by the Red Cross and the St. John's Ambulance Brigade, overseas. We now have sixty-one Dorcas Societies, and I believe all have had a part in this work.

We are now making plans for the reconstruction of our mission work in Burma and also for more fully covering the field through the establishment and extension of our work. How grateful we all are that the lives of most of our workers have been spared and that our confidence in their loyalty to the message has been justified. We regret that a few of our workers and people lost their lives during the war and occupation period. Many suffered the loss of their possessions.

Public Evangelism

In our division public evangelism is in two sections, English evangelism and vernacular evangelism. We have a large number of English churches well established, and we are promoting a strong program of English evangelism to raise up many more such churches. Plans are now on foot to hold a large number of such public efforts this present year. We are thankful that we have an increasing number of recruits for evangelism coming from our two colleges for both English and vernacular evangelistic work. Formerly most of our young men from Vincent Hill College have been absorbed in school and office work, but that is now changed. Also with more than 750,000 villages, where the majority of India's people live, it is obvious we must recruit many workers from our high schools and Spicer Missionary College to go forth to give the message in various vernaculars.

One very encouraging feature of our work now is the strong lead being given public evangelism by our national local mission superintendents. Here are some of their statements which reveal their conviction concerning the need and their plans for this work. S. Thomas, superintendent of the North Tamil Mission, and a good evangelist, writes:

"During the year we plan for one big city effort at Coimbatore and several efforts in the villages."

O. Israel, superintendent of the North Telugu Mission, writes:

"You will be pleased to know that I have been leading out in an effort at Sirangapatam. Meetings are being held every night, except on Sabbaths. The first night, to our joy, about two hundred people came to hear us. The following night 250 were in attendance.

It is encouraging that the people are thronging to hear the truth."

B. A. Howard, superintendent of the United Provinces Mission, writes concerning an effort in which he is leading out:

"Our major effort at Moradabad is ended. It was very well attended; night after night people thronged in, and we had a standing number of 120. Many requests were booked for further Bible study, and we are glad to inform you that we have organized one class for such interested people. The last subject preached was baptism. The following day ten were baptized. We hope many more will take their stand for the Master as a direct result of this effort."

To show how the people of the land are searching for truth, we quote a letter received from an influential Brahman.

"DEAR SIR:

I beg to call your kind attention to my request. I have heard your ser-

this direction and from our contacts while traveling and in various other ways, we are convinced that many desire that in a quiet and unobserved way they may have an opportunity to learn more about the One who is the way, the truth, and the life. We believe these can be reached successfully by such a Voice of Prophecy program as we are developing in Southern Asia.

All our leaders are convinced that this is one of the very best ways to carry this message to those in prominent places who are longing for something better which can satisfy their heart's desire. Because of the shortage of laborers we have not yet been able to develop this plan fully, but hope that during the present year we shall be able to do so.

Literature Ministry

The production and sale of our literature have been most gratifying. For many years L. C. Shepard, and our very best field leaders and trained colpor-

states in this part of India, and from the thirty-nine states about eighteen of the rajas attended this meeting. We were able to see about half that number. We are glad to report that these men took back with them to their states nearly Rs. 500 worth of our wonderful literature. This included twenty-three copies of *Toward a Better Day*, which contained the equivalent of 391 doctrinal sermons; twenty-one subscriptions to *The Oriental Watchman*, and if the whole supplement were counted as one sermon, the two years' subscriptions would equal 492 sermons. Besides this we sold approximately 18,718 pages of other literature."

God has surely blessed our faithful colporteurs, who have gained a new vision of what can be done in the sale of our religious literature in India. These efforts of our colporteurs throughout the whole division have made it possible for R. M. Milne, publishing secretary, to report sales for the last five years amounting to Rs. 349,822 which is Rs. 154,400 more than the sales during the previous five-year period, or a 127 per cent increase. These tangible results have enabled the press to become almost self-supporting.

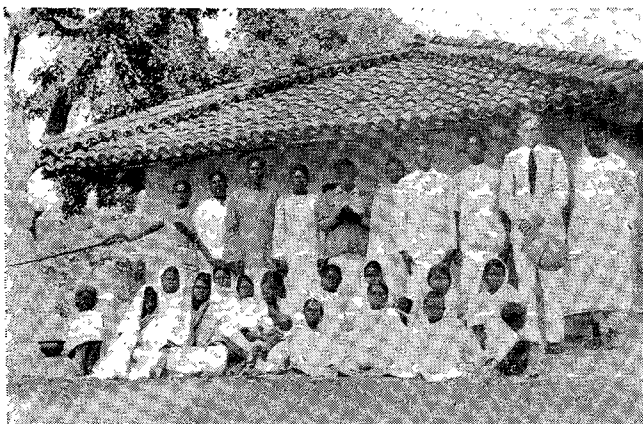
After the outbreak of the war in Asia our medical work reached a very low ebb with the departure from the field of so many of our medical workers. However, Doctors Menkel and Johannes and Nurses Binder and Gore, together with a number of our national compounders and nurses, nobly labored on to hold what they could and serve India at a time of greatest need. The hospital at Surat remained open and the patronage was good, but all other institutions operated on a reduced basis by national workers who did marvelously considering their limited training.

With the arrival of Dr. T. R. Flaiz, medical secretary of the division, and Doctors Coyne and Hiscox, and nurses also, our medical missionary program has taken on new life, and we are glad to report that under Heaven's signal blessing the present and future of this work are very bright.

Medical Missionary Program

Both Surat and Nuzvid hospitals are running to full capacity, and additions are being made to buildings and equipment. Income enables these institutions to attain self-support. With more doctors and nurses coming, and the nurses' training work being revived, and with our present arrangement with the Christian Veillore Medical College for the training of doctors, we believe this department of our work will meet our most optimistic hopes. The training at the Vellore Medical College for certain of our young men and women who wish to receive medical training should in due time supply national doctors for our ever-growing medical missionary program.

The demands on us in this branch of our work are very great indeed. Just as an example of how the influential people of the country look upon our medical missionary work, I shall quote here a recent letter received



Our Church Building and Members in Tilsiri, Ranchi District, India. This Edifice Was Recently Dedicated

mons in my place, and I am convinced of the advent message and want you people to come and start work in my place. Here we have more than two thousand members who are interested in the third angel's message. We want to become Christians. Please come over and help us in teaching the gospel of the kingdom. We will give our best support in these things. Kindly accept my petition and answer this call."

This call sounds so much like the Bible Macedonian call, and coming as it does from a high-caste Brahman, it is concrete evidence that we have reached a new day in Southern Asia, and we must measure up to the opportunities and responsibilities in giving the gospel to these people to prepare them for citizenship in the kingdom of God.

The Voice of Prophecy Program

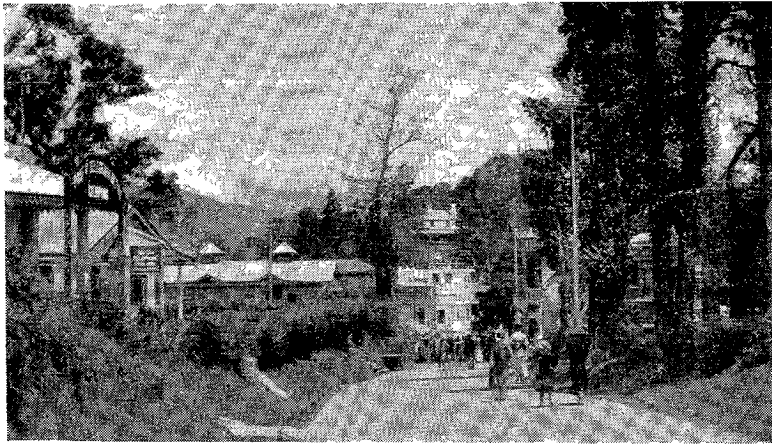
There is many a Nicodemus in India who longs to know and to enjoy the fellowship and freedom of the religion of Jesus Christ, but is restrained from coming to public meetings by his communal ties and customs. Such can be reached, we believe, very successfully by an adapted Voice of Prophecy Bible school. From what has been done in

tears, have struggled against great obstacles to get our literature program on a satisfactory basis, and also to discover a way to sell religious books to the general public. Now the tide has turned, and in some places we sell more religious books than medical literature. Concerning this most wonderful development, G. P. Hoag, publishing secretary of the Northeast India Union, writes:

"Last year our northeast colporteurs again did a fine piece of work. In fact, our deliveries have doubled every two years since 1940. In 1940 they were selling one large religious book to every twenty large health books. During 1945 they sold thirteen more copies of large religious books than of health books, for which we praise God. In fact, when we take into consideration all books sold, large and small, the average was three religious books to every health book. A few years ago it was said that religious books could not be sold in India. At least, they could not be sold in the northeast."

On another occasion Brother Hoag wrote about an experience he had in presenting our literature to a group of native princes who were gathered for a political council. He says:

"There are thirty-nine of these native



A Street Scene in Kalimpong, India

from one of the native princes, asking us to open up medical work in his state. He writes as follows:

"DEAR SIR:

"I have been waiting for an opportunity to approach people like your good self, who, I am sure, would be willing to help suffering humanity. I may say that a well-equipped hospital with beds for patients has been a longfelt need. I am willing to give the site and other facilities for the construction of the hospital in a very good locality centrally situated in the town. When our ambition is crowned with fruitful results, I am hoping to approach philanthropic gentlemen to contribute toward special wards and other amenities. I am only anxious that you should view this matter sympathetically, as my ambition is mainly for the alleviation of the suffering of the poor and sick people.

"I will be very grateful to you to let me know whether you could interest yourself in the matter and induce philanthropic people to help in the starting of a hospital under the auspices of the Seventh-day Adventist mission. I will thank you for a sympathetic reply."

This is the second appeal from this raja. The leading citizens of the town of Chittagong in Northwest India have petitioned us to come to their city and establish a medical missionary institution.

The people at Kottayam in the state of Travancore have requested that we establish medical missionary work for them. With all these calls are promises of financial help and other provisions, and we trust our training program will soon enable us to answer urgent calls.

Educational and Missionary Volunteer Departments

E. W. Pohlman, secretary of these departments, reports that we now have two colleges and fourteen other boarding schools and day schools, making a total of seventy-eight schools in which there are approximately 3,500 students. We consider that much progress has been made in raising the standard and quality of the work done in many of these schools, and plans have been laid to further strengthen them and provide for much-needed

equipment, including laboratory and library facilities. Standardized examinations are doing much to bring up the scholastic standards of schools and pupils. It is to this army of youth, being trained today in our schools, that we confidently look for the consecrated workers of tomorrow.

Good progress has been made in the Missionary Volunteer Society work, and the number of societies is increasing. Especially do we wish to emphasize a new feature in this field, and that is the Missionary Volunteer camps, which have been conducted recently at several places with very gratifying results.

The encroachments of the war threatened to disrupt the program of one of our most interesting mission schools, the one located at Jowai, Assam. I have referred before to the danger that it was in, but fortunately those in charge were able to carry on throughout the whole time. Young men and young women come to this school from the surrounding hill country, where the missionary is unable to go. They come down to this mission in the valley and attend our school and there receive the gospel for this time and are baptized, and then, filled with a burning zeal for the message and a burden for their own people, they go back to give the message to their own tribes.

It seems to us that God has definitely directed in the establishment of this

school, and He has just as definitely protected it at a time of great crisis. A recent report from Pastor O. W. Lange concerning the school tells us about the successful conclusion of the school year and the baptism of some of these young people.

We believe that much of our border territory will be reached by the missionaries who are trained and sent out from the Assam Training School. War brought many of our young men away from their home countries to this faraway land, and we are thankful that we have been privileged to meet many of them, and see their firm witness to the principles of this message. We wish to register here our deep appreciation of these young men in the army services who have come among us. With a few exceptions they have been most loyal to their church standards through many difficulties and temptations and have shown a real missionary zeal. They have helped our churches in the Sabbath school and church work, including Ingathering, and have also assisted financially in many missionary enterprises.

Sabbath School and Home Missionary Departments

E. D. Thomas, division field secretary, and secretary of the home missionary and Sabbath school departments, is one of our pioneer workers in Southern Asia. His leadership and his loyalty to the message and the objectives of this movement are most appreciated. Of the work under his charge he writes:

"The gain in membership and in the number of Sabbath schools during the years 1941-45 is equivalent to the gains of the first twenty-five-year period."

Again he says:

"I was at the Assam Training School one Sabbath when eighty-two were present, representing twenty-one languages and dialects. Every member present had a perfect daily study, except children unable to read.

"Branch Sabbath schools are being successfully conducted in the local missions. We have today sixty-nine branch Sabbath schools. Some of our laymen are taking the lead in conduct-



One of Our Branch Sabbath Schools in Batterpilly, Bangalore, India

ing as many as two or three Sabbath schools each Sabbath. Everywhere there is manifest a spirit of true sacrifice. Our Sabbath schools give annually a little over Rs. 50,000."

In 1941 we had 400 Sabbath schools, and this increased to 512 in 1945, with a membership of 14,283. These Sabbath schools are also evangelistic agencies.

Pastor Thomas continues:

"A certain man by attending Sabbath school was led step by step and at last made a full surrender of his life. He gave up his former beliefs and practices, including smoking, drinking, quarreling in the home, etc. He was recently baptized with his wife.

"In another place we have a brother with five Sabbath schools, four of them being conducted by him each Sabbath, and the other by one of the Sabbath school officers. In another village a certain worker's wife has taught most of the women in their Sabbath school, which has a membership of fifty-seven, to read and study the Sabbath school lessons."

The home missionary activities are also being earnestly fostered. One outstanding feature of this program in this field is the work done by our laymembers in helping to win souls. I quote the following from Brother Thomas' report:

"In a little village church the Win One movement was presented by our workers. The members, twenty-one in number, were much interested in this proposal, and all pledged themselves to try during the year to win one soul. In order that they might not forget their vow and their goal, they put the number 21 in big figures up over the door of the church. All through the year, every time they went into their church, they were confronted with the number 21 and reminded of the Win One goal. At the end of the year it was found that

as a result of the work of the members of this church, fifty-one souls had been converted and baptized."

Financial

A. F. Tarr, the secretary-treasurer of our division field, would want me to report the sound financial standing of our division treasury, the division institutions, the union and local mission organizations. There is no indebtedness, and capitalization funds as provided in the policies have been fully covered.

Our national leaders are showing increased interest in securing a greater degree of self-support. It is gratifying to note the encouraging achievements in this direction.

As we compare the Sabbath school offerings we discover that there is a 34 per cent gain for the last five-year period over the previous period.

The Ingathering receipts show a gain of 78 per cent for the last five-year period over the previous period.

There is a growing spirit of loyalty and sacrifice on the part of our membership. A large number of new converts have paid in thousands of rupees in back tithe. The tithe from both our English and vernacular churches is on the increase, and amounts to 50 per cent more for the last five years than for the previous period. The following touching incident shows the spirit of many of our people.

One of our missionaries went to visit a very devoted worker who had raised up a company of believers and was engaged in getting stones with which to build a church. As the missionary approached, he found our brother working with his own hands near the site of the church, getting out stones to complete the structure. Grazing on a near-by slope was a small herd of buffalo cows. The missionary asked, "Are those buffalo cows yours?" The evangelist hesitated a moment,

looking at the cows, and then slowly turned to the missionary and replied, pointing to the partly constructed walls of the church, "That is my herd of cows." The church which he was erecting to the glory of God and for a house of worship for our dear people was more precious to him than any earthly possession. I am told he was putting as much of his own money as he could, and his hard and earnest labor, into the building of the church of God.

Our brethren and sisters in this land as well as in others want to see the work of the Lord go forward and a people prepared to meet the Master when He comes.

Appreciation

We wish to express to the General Conference and the leaders of the home bases, as well as our loyal people, who have so faithfully supported the mission program, our gratitude for the liberal financial support of the work in the Southern Asia Division.

We also wish to express our deep appreciation for the co-operation given us during our term of service in the Southern Asia Division. We have a loyal and efficient corps of workers in the division office, our division institutions, and throughout the whole field.

Our Needs

When we think of our vast unentered territories in this division field, which include the countries of Afghanistan, Nepal, Bhutan, Sikkim, and others, as well as many of the native states within the boundaries of India, and when we also look at the small force of workers, we feel that one of our great needs is that the Lord of the harvest will send forth laborers into His harvest field. We need more missionaries from overseas, and we need very many more indigenous workers for both our English and our vernacular work. There are many material needs, such as churches, homes for workers, equipment for our institutions, and things of that sort, but by far our greatest need is for the power of God's Holy Spirit to bring about within our own lives that deep consecration and dedication of life that will prepare us to witness the wonders of tomorrow which God has promised, we believe, to perform in Southern Asia. The problems are many, the task herculean, but we are told it is "not by might, nor by power, but by My Spirit, saith the Lord."

We believe we have reached the turning of the ways. A new day in our work in Southern Asia has dawned, and we ask the prayers of God's people at this Conference that the workers in Southern Asia may be able to measure up to the opportunities and responsibilities of this new day. We must not fail our great Commander, who says, "Advance; enter new territory; lift the standard in every land." So our watchword is, "Onward, ever onward!" We are confident that "angels of heaven will go before us to prepare the way." Our theme text still is, "Sanctify yourselves: for tomorrow the Lord will do wonders among you."



Our Mission Clinic at Rangoon, Burma, With a Large Group of Patients Who Are Lined Up Waiting Their Turn for Treatments

An Evening With the Southern Asia Division

June 6, 1946, 7:30 P.M.

W. P. BRADLEY: We would all enjoy taking a missionary journey, and so tonight we are going on such a journey. We are going right around the world. Just about 180 degrees on the circle from Washington would bring us to the Southern Asia Division, in the old country of India, where we will see sights and hear sounds, some of them strange, but very interesting and very intriguing. The skipper in charge of our ship tonight as we go is the president of the Southern Asia Division, A. L. Ham, of Poona, India. Pastor Ham will now direct the program.

(Hymn No. 448, "Far and Near the Fields Are Teeming," was sung.)

A. L. HAM: We are happy to have with us on the platform this evening one of the former presidents of the Southern Asia Division, A. W. Cormack. He will read the Scripture reading, which is the theme of the program this evening. After the Scripture reading, Elder Christian will lead us in prayer.

(Elder Cormack read from the tenth chapter of Romans.)

A. L. HAM: We are very happy indeed to have this privilege of bringing a report of the work in the Southern Asia Division. We had hoped to have more delegates from that division to attend this session, but because of difficult transportation some were unable to arrive here in time. We are glad also to have with us many of the former workers of the Southern Asia Division, and we welcome them to sit with our delegates tonight. We do so because we realize that the work that has been done in more recent years has been building upon the foundation laid by the pioneers. We had hoped that Elder Spicer might be with us tonight, for he is, as you know, one of the pioneers of our work in India. I am sorry that we do not have any delegates here from Burma, but we do have one who will tell us about Burma, and we are glad that as we come to this session we could bring with us the greetings of our believers in that land that was so long cut off from us because of war. We have had no contact with our workers and believers in Burma for nearly four years except by the way of the throne of God, and you shall hear something of how God has very providentially cared for His people in that stricken country. I want to introduce to you at this time, Munshi Ram. Pastor Ram has been superintendent of the East and West Punjab Mission, and he will announce the next number.

MUNSHI RAM: I bring greetings from the East and West Punjab to this Conference. E. W. Pohlman is going to play a Hindustani song on the marimba. He was my Bible teacher when I was a student, and he learned to enjoy our Indian music.

E. W. POHLMAN: Many of the East-

ern pieces are written in a minor key, and the one I am going to play has this thought, "The Son of God has found His way into my heart. Since I have given myself to Him it makes no difference what else matters."

[The number was then played.]

A. L. HAM: Not having heard for so long a time from our people in Burma, you can imagine, I believe, how anxious we were to get some workers over there. We were trying to get A. J. Sargent over there, and finally succeeded, and then later we wanted to arrange for M. O. Manley, newly appointed union superintendent, to go, but many obstacles were in our way. We wrote to different officials, and some were interviewed personally, without results. Finally Pastor Tarr went to Calcutta and was successful in securing permission himself to enter Burma. We believe this was a great providence, for as soon as Pastor Tarr arrived in Rangoon he went to see the officials of the government and immediately secured the permit for Pastor Manley to come. I am glad to tell you tonight that our missionaries were among the very first, if not the very first, to get back into that country. Pastor Tarr will tell you tonight of his experiences in visiting Burma and our people there.

A. F. TARR: Burma is unbelievably scarred by war. Destroyed homes, devastated farms, bomb-shattered cities with open sewers and dark, unlighted streets, gigantic scrap heaps of army vehicles and equipment, deserted railway stations, their yards cluttered with locomotives smashed and useless, all tell of the heavy toll the war has taken of Burma.

Here on the platform tonight are some who tramped many miles in escaping from invading armies. They left their worldly possessions behind—furniture, clothes, food, cars, yes, everything they possessed, and barely escaped with their lives as enemy armies swept like an avalanche over that beautiful land and later overflowed even into India. Some of the major battles of the war were fought in Burma and some even on and around our mission property. In consequence of this the church materially has suffered much. Buildings, and in some cases whole stations and field headquarters, have been completely wiped out, with not one stone left upon another. Outside of Europe, Burma is said to be the most devastated country in the world today.

But it is not material things I want to picture, nor that you want me to picture tonight. It is the people—our people who live in the midst of all this tragedy. It is not their losses, nor even their sufferings that I wish to dwell upon, but their faithfulness. We in uninvaded lands, and I suppose especially we at our division headquarters in Poona, prayed that they

might be protected and kept faithful amid the perils that we knew would be theirs, and, brethren, God answered our prayers. The faithfulness of our believers in Burma during the terrible years of war and enemy occupation constitutes an epic in the history of Seventh-day Adventist missions.

I hold a document in my hand—a document that seems to me to be the embodiment of the indomitable spirit of Seventh-day Adventists from the day when James White and his associates pioneered the publishing trail that now we follow. On the vacant ground opposite our Rangoon office the Japanese made a bonfire of the literature they found in our book depot. They hunted for and destroyed English books and papers in every place. As a result our people were in desperate need, for there seemed no possible way of securing further supplies.

In that dark, desperate situation there was born in the heart of a lay sister a determination to find a way out, to devise some means of again spreading the message by the printed page. She conceived the idea of writing by hand. But what would she write? And where would she get the material, for paper was almost unobtainable and beyond her financial ability to purchase. She placed her problem before the Lord. In a few hours her prayer was answered. Paper from an unexpected source was brought to her, and she began to write. God guided her thoughts, and a handwritten tract was completed. Her next problem was what to do with it,—this tract she had written so carefully. Again she knelt in prayer. "Lord," she said (and I quote her words as she told me the story), "I do not know where to go to distribute this. Please send someone to get it." And the next morning someone came. Again and again she wrote, each time asking God first of all for the paper, and then for someone to call for the message.

A Baptist convention was about to be held. She wrote a tract on the House of God, and it was taken to the convention—with the result that churches neglected and lying waste were restored, and many a sermon was preached by Adventist workers in these churches. She wrote on the Second Coming of Christ, Preach the Word, and other subjects dear to Seventh-day Adventists. At times she found herself not only without paper but without pen or pencil. Again she would pray, and in providential ways every need would be supplied.

In her home many prayer meetings were held and neighbors and friends were invited in. There on the floor of the room where she told me her story, Japanese officers and soldiers had knelt in prayer. When the Japanese had been driven from the country, the British soldiers attended her prayer meetings and heard her message. Many a heart was touched as is evident from the letters she receives today from boys now back in their homeland again. And I wish I had time to read one of these letters tonight.

As we sat together in that upper room, Brother (Major) Baldwin, who was with me, said: "Ma Mi, will you let Brother Tarr have one of the books you wrote? He would be happy to take one to the brethren in America." "Oh," she said, "I do not like to do that; it would sound like boasting." I assured her that she need have no worry about that, that *my* only regret would be that I was depriving the people of Burma of something she had so painstakingly prepared for them. She gave me a tract, and, brethren, here it is. It is written in Burmese, and it is as beautiful a piece of work as you could wish to see. Of this tract entitled, "The Redeemer," a Baptist elder feelingly said: "I never knew the meaning of Redeemer until I read your book."

While in Burma I secured two copies of English booklets written by this faithful woman, and I have them with me here. Sometimes I have wondered whether we ought not to assemble in our denominational archives some documents like these—evidences of God's guidance in time of crisis.

I said to this sister's husband, a doctor who I understood had opposed her in her faith: "Are you not proud to have a wife like yours?" And he, a Baptist, bowed his head silently, and it seemed to me reverently, in acquiescence. A few minutes later he went to call the children for the prayer that he and his wife desired that we have before we left. I shall never forget the privilege that was mine of kneeling in that room with that earnest family, there where enemy and allied soldiers had in their turn knelt in prayer, and where pamphlets were written like these that I hold in my hand—pamphlets which I believe

were inspired by the Spirit of God.

Other documents in Burma deeply interested me. One was a church treasurer's receipt book, kept during the dark days of war and enemy occupation. The receipts issued to one family seemed to record in almost tragic eloquence the vicissitudes through which that family passed. It was the family of the union treasurer, Pein Gyi, who besides his wife and five children had taken another fatherless family into his care. A receipt dated June 7, 1943, is for 9 rupees tithe on a jacket sold. On June 20 another jacket was sold, and tithe for one rupee, 8 annas was paid. On June 29 a receipt was issued for 2 rupees, 8 annas in respect of "a trouser sold," and two weeks later a dress was tithed in Mrs. Pein Gyi's name. Other articles of clothing appear in subsequent receipts, some being garments that Sister Pein Gyi made to help earn a livelihood. Each garment was tithed separately. Tithe was paid on a pineapple garden, on bamboo, on eggs sold, and on January 1, 1945, receipt No. 0045 records tithe on a pencil that Brother Pein Gyi reluctantly had to sell to buy food for his family. Brethren and sisters, does not such faithfulness stir your hearts? And does it not make *you* want to be more faithful, under your more favorable conditions?

A. L. HAM: I had a letter only a few weeks ago from Brother Sargent of Burma. He had taken another trip through the country, and he wrote about seeing some Christian people who told him of their experience. The invading armies had gathered the villagers out on the hillside. They had asked those who were Christians to stand on one side, and those who were not Christians to stand on the

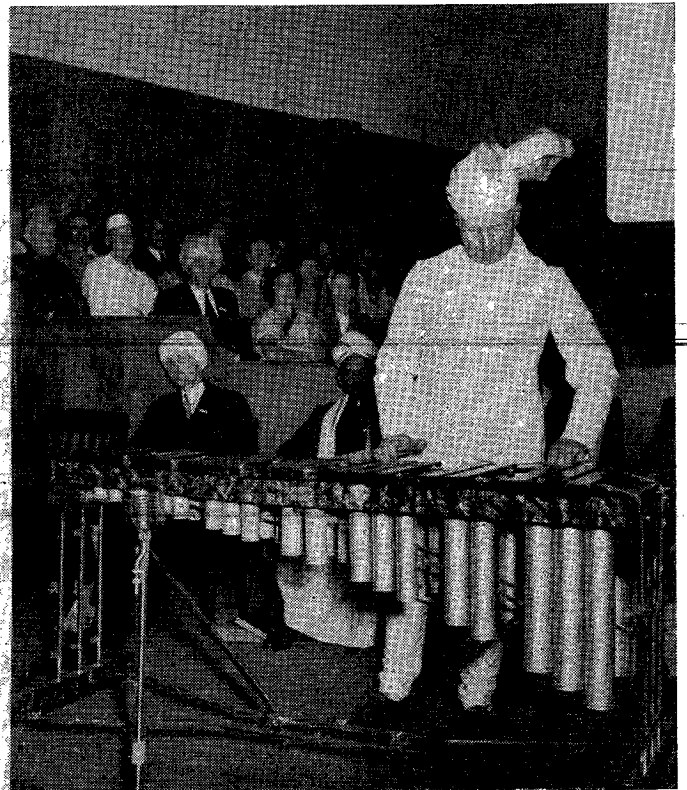
other side. Then they noticed a man standing at one side. All who were Christians were asked to hold up their hands. Those Christians, knowing that perhaps doing so would mean their death, raised their hands to signify that they were Christians. This man standing off to one side raised his hand, too. They inquired of him why he had raised his hand, and asked him if he was a Christian. He said, "No, I am not a member of the Christian church, but I have been studying Christianity and I am acquainted with these Christian people, and I want to become a Christian."

Brethren and sisters, that officer and his men turned away from that great cloud of witnesses, and God protected His people and they went free. It makes me think of the time about 120 years ago, when Adoniram Judson, pioneer Protestant missionary of Burma, languished in a cruel, damp Burmese prison. Someone came to him and said, "Doctor Judson, what are the prospects?" Doctor Judson replied, "As bright as the promises of God." If Doctor Judson could be alive today and could witness that cloud of witnesses who raised their hands in the face of the executioners' sword and gun, I am sure he would with the apostle Paul and with our pioneers in Burma say, Ye are "my joy and my crown."

E. D. DICK: I scarcely know why I have drawn a place of honor among these worthy leaders and workers from Burma, India, and Ceylon tonight, except for two small reasons: One, that I have had the privilege of visiting India on two occasions and traveling quite largely through that field; and second, because it has been my privilege to carry the correspondence in



Elder and Mrs. L. G. Mookerjee, Veteran Missionaries,
Display Idols of India



E. W. Pohlman Playing a Hindustani Musical Number
on the Marimba

the secretarial office for this field for the past ten years.

It is my privilege tonight to introduce to you L. G. Mookerjee, one of our leading workers from India. Pastor Mookerjee is in his forty-sixth year of service, and comes from that great section of India known as Bengal, which has a population of just over 72,000,000.

L. G. MOOKERJEE: This is the way we salute in India (gives sign of greeting). I bring to you tonight the greetings of our Seventh-day Adventist believers in Bengal. I am here tonight to tell you of the triumphs of the gospel in the lives of Indian people.

A short time before I left India, at a baptismal service in Bengal, there were three animists—worshippers of evil spirits—and one Hindu young man. This Hindu young man, after much persecution, was driven from his father's home on account of his desire to accept Christianity. When the time came for him to be baptized, while standing in the water, the Hindu young man bore his testimony before a large gathering of Hindu villagers. He said: "I was a Hindu before; but learning that the Lord Jesus Christ is my Saviour, I have believed in Him and have accepted Him. All this time I was alive to sin and dead to righteousness. The Lord Jesus died on the cross for me, was buried, and rose from the grave after three days. In the same way I also am now dead to sin and am going to be buried in water to rise up with Christ in the newness of life."

I say Amen. What do you say? [Voices: Amen] It meant a great deal for this young Hindu man to accept Christ and give up his home, as he was ostracized altogether from his community, and was also cheated out of his material property. This young man will now be admitted into our training school to prepare himself to be a worker for the Master.

Once while he was accompanying me through his village in my itinerary, when this brother was a few yards ahead of me, his landlord's agent, a Hindu gentleman, met me. This landlord's agent told me how our brother had been a terror in his village sometime before. He even boycotted the landlord by asking the villagers not to pay their land tax to him. He remembered there was a remarkable change in his life since he joined our faith. Later on I had the privilege of participating in the ordination service of this brother. He remained a faithful worker in the cause till his death.

A short time before his death, I had the privilege of taking part in the service of ordaining his son also to the sacred ministry. It was a joyful occasion on this Sabbath morning in the village of Chakoakheti, when the old father, there on the platform, fell on the neck of his son who was ordained to the ministry during our annual meeting.

A few months ago, this old brother went to his rest. His life ended while he was repeating some of the blessed promises in regard to the second com-

ing of Christ. He was truly a brand plucked out of the fire. His son is now the assistant superintendent of the district work in West Bengal, and his grandson works in our publishing house at Poona.

A Bengali young man came to visit me almost every evening I was home for a period of two years. At times I felt that my time was being wasted, but on the occasion of a revival service, this young man got up and confessed that among other bad practices he was making counterfeit coins and circulating them. He gave his heart to God, and after proving him for sometime we employed him in our mission work and he became a successful, soul-winning evangelist in this cause that you and I love.

I take this opportunity to thank you for kindly sending your sons and daughters and means to my country. If it were not for them I would not have the privilege of standing before you tonight. As Elder Ham told you, this is my 46th year in the service of the cause and I rejoice in the blessed message we love and serve. In conclusion, I appeal to you to hold the ropes at this end a little longer, so that many more sons and daughters of India may enlist in the advent band to join in the chorus of the song of Moses and the Lamb by the redeemed on that glad day.

A. L. HAM: Sister J. Johanson, dressed in Burmese costume, will render a violin solo. Sister Johanson is the wife of Brother Johanson, who is the departmental secretary of the South India Union Mission.

[Mrs. Johanson played "Cavatina."]

A. L. HAM: We have some very interesting border lands in Southern Asia, and for two successive years O. O. Mattison and others have tramped over long roads, over mountains and through valleys, to explore those border lands, with the idea of our sending missionaries into those sections; for we believe the gospel must go to all parts of our great division field. Pastor Mattison will now tell us about our border lands.

O. O. MATTISON: I am most happy tonight to bring to you greetings from our believers and workers in the great Northwest field, a field with a population equal to that of the United States and a territory about equal to that of the State of Texas. This is a field in which God has greatly blessed our work, and yet one which, because of its unentered regions, presents the greatest challenge, I feel, of all the Southern Asia Division. God has blessed our faithful workers as they have gone forth in His name, and through His guidance we have some fine established stations whose influence is spreading throughout that vast territory.

Looking beyond the present work, our eyes, through faith, look into Afghanistan, Baluchistan, Kashmir, and on up into Lesser Tibet. Another great unentered field which spills her warriors into the plains of India but which belongs to the Northeast Union is old Nepal. These territories are the

ones that I would bring before you tonight, believing God can in His own good way do for these people that which He has done for other places in India and Burma.

Some years ago a lad named Akbar, fleeing from the wrath of his father, who belonged to a very proud and fanatical tribe of the North country, found himself in the city of Lahore. Not knowing where to go, and yet not daring to return to his father, the lad was led by the Lord to our reading room on McLoad Road. He was attracted by a little paper we were publishing at that time, *Amad*—meaning the second coming. Our worker in charge persuaded him to go to our Chuharkana boarding school. Everything here was new to this lad. The country from which he had fled was ruled by fear, and the man quickest on the draw was the one who lived the longest. Here was a school ruled by love—where the lads were being taught to live like the Master.

Soon Akbar was converted and cast his lot with the remnant people. Now there could be no returning to his home, even if he had wanted to do so, as it would mean certain death. He continued on through his college work and has developed into a real evangelist. Recently he was ordained to the gospel ministry.

Knowing that we are planning to do all in our power to get beyond those closed doors of the North, in a letter received from him just a few days ago he writes: "Even though it cost me my life, I want to be among the first who will take this gospel to my people." It perhaps would cost him just that, but some will eventually have to pay the supreme sacrifice in order that these people might hear and live. We are proud that he is willing to do so if necessary.

Two years ago we began to make plans to establish our work as far north as possible. Last spring your Thirteenth Sabbath overflow, which came to India, enabled us to purchase a property ideally located in the very heart of old Rawalpindi. This, we believe, will prove to be the hub from which the spokes of the wheel will reach into Kashmir, the Northwest Frontier, and into Afghanistan itself. Brother and Sister C. H. Hamel, who are with us here tonight, have volunteered to pioneer this work.

In closing I would like to tell you of two young men who did our first work for the people of Afghanistan. We had translated a little booklet into Pustha, *The Kingdom of God Is Near*. We desired to get these back into Afghanistan. Since the living preacher could not go in there, these two boys took three thousand copies of this booklet into the caravansarai of Peshawar. As each caravan would start on its homeward journey, a few copies of *The Kingdom of God Is Near* were slipped in among the merchandise, with the driver's permission. Some day when the Lord opens those doors for the living preacher, we are confident He will find interests which have sprung up from those little booklets that have gone before.

E. M. MELEEN: Twenty-eight years ago there came to the South India Training School, out of which grew our present Spicer College, a young man from the Tamil country by the name of Solomon Thomas. He had recently accepted the advent message, having heard it from the living preacher, as well as having learned of it through our denominational literature, particularly the writings of Mrs. E. G. White. He came on to the school to study the truth more thoroughly and to receive a training which would qualify and fit him to preach the message to his own people in the Tamil country in the extreme south of India. After completing his studies for a period of three years, he was assigned to work among his people as an evangelist. Since then, for about a quarter of a century, he has labored as evangelist, as pastor, departmental leader, as editor, and more recently as superintendent of the North Tamil Mission. It gives me great pleasure to introduce to you Pastor Solomon Thomas.

SOLOMON THOMAS: It is with great pleasure I bring fervent Christian greetings from four thousand believers and 209 workers in the South India Union Mission of the Southern Asia Division. We are deeply grateful to the General Conference for all that you have done for my country, India, in sending out men and women as missionaries, and also your means. India's appeal is like the Macedonian appeal, "Come over and help us." The great majority of the people believe in 33 million gods. God is all, and all is God, is the religious philosophy of India. She needs Jesus Christ, who said, "I am the way, the truth, and the life." In a country like India we need strong and well-informed evangelists to preach the message to the 400 million people in India. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" In spite of several denominations working in India, we have 98 people out of every hundred who are still heathen. So, brethren and sisters, we appeal to you for more missionaries and means. Plan great things for India while the door is yet open. I represent South India. We have 4,000 believers in eight of the districts in South India. There are still 24 districts in South India, with a population of 60 million, and it is a pity we do not have a single worker among them.

Not long ago I had the pleasure of baptizing an old Hindu man, a leader and a priest in his community. Although a Hindu, he was a very conscientious man, living up to the light that he had received, and faithful in performing the sacred rites of his religion, in visiting the different temples and sacred rivers, in almsgiving, and in mortifying self. All these he was practicing for many years in order to get peace of heart. But he couldn't get it. Then one day one of our lay preachers visited this man's village and told him that grand old story of

the gospel. This old man's heart was touched. Our lay brother kept on studying the Bible with him, days and weeks and months, and thank God, at last the gospel of Jesus Christ prevailed in this old priest's heart, and he yielded himself to the Lord Jesus. I had the privilege of baptizing him. Today that Hindu temple is deserted and the god is thrown out, and this old priest is one of the leaders and the elder of the church. I have baptized many families in that village who have come from raw heathenism.

Thank God, there is a power in the blood of the Lamb.

Brethren and sisters, although much advancement has been made by the government of India and the various organizations to solve the illiteracy problem in India, we have yet 85 per cent of the men and 97 per cent of the women who are illiterate. Therefore we plead with you that you help us to open up more schools in the villages, where 85 per cent of the population of India lives. In India, where the cause of God is marching onward, we cannot go on any longer without a senior college of our own.

It is said that there are 2,300 caste distinctions in India. Whether "touchables" or "untouchables," high or low, all are Christ's property and need to be saved. The highly educated classes in India, if they are to be reached with the gospel of Jesus Christ, can be reached only in these ways: Literature evangelism, radio evangelism, intensive public evangelism, and medical evangelism.

About six months ago I had the pleasure and joy of witnessing the baptism of an educated lawyer. I have a recent letter from him. He is an educated man, belonging to one of the high castes of India. He says:

"Providence led into my house a colporteur of the S.D.A. Mission with his tracts, which gradually interested and captivated me. Through this source I commenced reading the Scriptures very closely and was side by side reading various connected books of which one is *Daniel and Revelation*, and it was an eye opener to me.

"I clearly saw the inextricable bondage, worse than the Egyptian bondage, that I was in. I was so happy to receive my baptism. My powers and feelings were overlaid during the function in an irresistibly uncontrollable manner, and I was visibly moved to tears."

Yes, this old man, a lawyer of much experience, as he came out of that watery grave, had tears running down his cheeks. He said:

"I was moved to tears at the realization of the kindness of the Lord to have so chosen me to His fold. My good brother in Christ, I feel so happy and proud that I am the child of God and made free by His unassailable truths."

Thank God, the lawyer at last found truths which are unassailable.

Friends, we need medical missionaries. We should also take steps toward the training of natives as doctors, nurses, and colporteurs. We need more missionaries to do evangelistic

work, and if necessary a few administrators. Indian workers are today carrying heavy responsibilities. I am glad to tell you that the work has made good progress. If the time should come when because of any emergency our missionaries find it necessary to quit India, I believe the work would still be carried on by native workers efficiently and uninterruptedly. Work while it is day; the night cometh when no man can work.

A. L. HAM: Our time seems to have gone by very much too rapidly, and I will not be able to give to you the part that I was to perform during the last part of this meeting. But I am sure you have been very happy to hear these reports from our brethren. My report, giving statistics for the last five years, will be published in the REVIEW along with other division reports. [Elder Ham's report appears on page 53] I want to say that India does need workers, and we can promise you who come to join us over there in that great needy land that you will be most welcome. Perhaps it may be your happy lot to be associated with such a brother as I will tell you about.

He was seen to walk always on the side of the path. One time a worker asked him why it was that he always walked on the side of the path where he bruised his feet on the stones and where they were pierced by the thorns. He said, "The Master who told me to go and preach His gospel said, 'Lo I am with you alway.' So," he said, "wherever I go the Master goes. I walk on the side of the way so that the Master may have the beaten path."

Brethren and sisters, this is the Christ of the Indian road, the Christ of the Burma Road, the Christ of the Ceylon road, the Christ of the road that leads to these far away unentered territories of which you have listened tonight. You who come to join us in answer to this appeal by Brother Thomas and others may have the privilege of walking also with such workers who have this pleasant communion and knowledge that their Master goes with them.

Now in conclusion I want to read this poem written by I. H. Evans, that great missionary of the advent movement. These words were penned in my home in Canton in a time of great crisis, and I suppose they made a greater impression upon my mind than I could hope they would make upon yours since I know the situation that inspired these words and was so very well acquainted with Elder Evans. These are his words:

Appeal for Reapers

"O men of God! these are the last, last hours;

Before us all the whitened harvest fields,

Unreaped, untouched by sickles such as ours;

This closing message will a harvest yield

If we, His messengers, in zeal proclaim

The everlasting gospel in His name.

(Continued on page 79)

The Testimony of Jesus

A Morning Devotional Study

By F. M. WILCOX

THE great second advent movement, the movement which we as delegates represent at this General Conference, is a movement of prophecy. It has arisen and developed in fulfillment of the prophecies found in Daniel 7, 8, and 9, Revelation 7, 12, 13, and 14, and other scriptures. It is proclaiming the judgment-hour message, the great threefold message of Revelation 14, which develops a people keeping the commandments of God and the faith of Jesus. We constitute the remnant church. Against this church the forces of evil will be arrayed, and the reason for this is definitely revealed. "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. The testimony of Jesus is defined to be "the Spirit of prophecy." Rev. 19:10. This is the question for study at this devotional hour.

Long centuries ago the prophet Joel predicted that there would be manifested in the remnant church divine visions and dreams: "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:28-32.

Spiritual Gifts

This prophecy met a partial or primary fulfillment in the apostolic church. These manifestations were also to be witnessed in the closing days of the gospel message, particularly in connection with the signs of Christ's second coming. The gifts of the Holy Spirit belong to the church in every age. To the truth of this the apostle Paul bears positive witness: "and He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:11-14.

The unity of the faith has not yet been fully attained by the church of Christ; she has not yet arrived unto the perfect knowledge of the Son of God, or unto the measure of the stature of the fullness of Christ. There is still need that she be saved from false winds of doctrine, from the sleight of men and their cunning craftiness. Therefore the gifts of the Spirit of God are as greatly needed in the church today as ever before in her history.

The Testimony of Christ

That the gifts of the Spirit, including the gift of prophecy, should be manifested in the church, even until the coming of the Lord, the apostle Paul gives this testimony: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1:4-8.

While this word of the apostle was spoken to the Corinthian church and evidently described the state of preparedness possessed by that church, we may also believe that the statement was of prophetic significance, that it describes the conditions of the church which will actually be "waiting for the coming of our Lord Jesus Christ." Of this church the apostle declares, "The testimony of Christ was confirmed in you."

This gift of prophecy, we affirm, has been manifested in the life and work of Mrs. Ellen G. White, connected with this movement from 1844 until the year 1915, when she was laid to rest. This remarkable woman gave many evidences of her divine call, and confirmed in the minds of those who were acquainted with her experience, the definite belief that through her the gift of prophecy was manifest.

Founded on the Bible

In the thirty-eight volumes of which Ellen G. White is the author and her extensive public labors in North America, Australia, and Europe, she gave instruction on the various steps of Christian experience, family life, education, health, publishing, and practically every phase of the threefold message. It should be said, however,

that our religious faith and doctrinal beliefs are based not upon her teaching but upon the Scriptures. The testimony of the great apostle of this movement, James White, is clear on this point. Referring to the subjects of the "two-horned beast, sanctuary, time to commence the Sabbath, and period of the establishment of the kingdom of God on the earth," he declares, "It should be here understood that all these views as held by the body of Sabbathkeepers, were brought out from the Scriptures before Mrs. White had any view in regard to them. These sentiments are founded upon the Scriptures as their only basis."—*Review and Herald*, Oct. 16, 1855, p. 61.

The work of Mrs. White should not be judged by some detail, by the turn of a phrase or sentence, or by some seeming contradiction in her writings. It should be judged by the spirit which characterized her work through the years, by the fruit it has borne in connection with the great religious movement with which it was associated, and in the development of which it bore a prominent part and exerted a molding influence.

The Fruitage Borne

Of the fruit of her writings we have this fine statement written by C. H. Watson, at the time president of the General Conference, a statement read to, and unanimously approved by, the Autumn Council held in Battle Creek, Michigan, October, 1932:

"The fruit of these writings is such as to reveal that their origin is of God. They lead to the most perfect standard of morality. They discountenance every vice, and exhort to the practice of every virtue. They point out the perils through which we are to pass on our way to the kingdom. They reveal the devices of Satan. They warn us against his snares. They have protected us from fanatical and unreasonable men and movements. They have exposed hidden iniquity, and have brought to light concealed wrongs, laying bare the evil motives of the false-hearted. They have repeatedly aroused the church to greater consecration to God and to more zealous efforts for the salvation of the lost and erring.

"They lead us to Christ. Like the Bible, they set Him forth as the only hope and only Saviour of mankind. They portray before us in living characters His holy life and His godly example, and with irresistible appeals they urge us to follow in His steps.

"They have brought comfort and consolation to many hearts. They have strengthened the weak, encouraged the feeble, raised up the despondent. They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure. We believe that no person with an unprejudiced mind can read their stirring appeals for a pure and lofty morality, their exaltation of God and the Saviour, their denunciations of every evil, and their exhortations to everything that is holy and of good report, without being compelled to say,

These writings do verily 'speak forth the words of truth and soberness.'"

When God, by His Holy Spirit, calls men to the work of apostles or prophets, will they themselves recognize the source of their call? We believe they will. This has been demonstrated many times in the history of the church. Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and other prophets of the Old Testament era well understood the work they were given to do and the authority by which they were to utter their messages of warning and reproof. This was also true of the apostle Paul, John the Baptist, and others.

Did Mrs. E. G. White recognize her call to holy office? She came with no high-sounding titles, with no vain-glorious pretensions, with no ostentatious show. She was instructed that she was the Lord's messenger. She recognized this call and proved true to her divine commission.

Recognizing the Divine Call

Are her claims as the Lord's messenger, to be accredited as the fulfillment of the Scriptural testimony we have cited? They must be accredited in this manner or be rejected altogether. Mrs. White was, as she claimed, a messenger of the Lord, and as the Lord's messenger received divine revelations in visions and dreams, or she stands convicted as a base imposter. Her work must be accepted for what it purports to be, or rejected altogether. No halfway position can be taken. The inspiration of her ministry is either from above or from beneath. It bears the credentials of heaven or the stamp of Satan. Regarding this she herself said:

"God is either teaching His church, reproving their wrongs, and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God, or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil."—*Testimonies*, vol. 5, p. 671. They must be accepted or rejected as a whole. Before the inspired statements of the Divine Record human reasoning must fall and vain imaginations be cast down. And this is true of the writings which have come to us through the gift of prophecy.

It is very evident that when Samuel reached that place in his experience where "all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord," each individual testimony he bore was not to be subjected to the divine test as to whether or not he was a prophet of the Lord. He had already given evidence of his prophetic call, and the fruit of his ministry proved him to be a true prophet. His work was "established" and thus it must be with the writings of Mrs. E. G. White today. After the messenger of the Lord gave evidence of her divine call, when it was seen that her word and work bore the divine credentials and were in harmony with the requirements of divine

revelation, then her testimony was to be accepted as truth. Each individual utterance, each witness she bore, was not to be subjected to human scrutiny and human reasoning, but was to be received as the revelation of God to His church.

Unwarranted Distinctions

Some have made unwarranted distinctions between the various writings of Mrs. White. They have claimed that articles written by her for different periodicals should be regarded merely as we regard articles from any other writer, and that they should not be received with the same appeal as her printed books; that many of her communications should be classed merely as letters. We have the utmost confidence in the honesty and sincerity of the one whom God appointed as His special messenger to His church. Assuredly, if she was true to her sacred trust, she would not write out her own personal ideas, and send these out as messages from the Lord. To credit her with doing this would be to charge her with rank dishonesty and gross misrepresentation.

Do the writings of Mrs. White constitute for the church of Christ a new Bible? We answer emphatically, No. Do they constitute an edition to the Sacred Canon? We answer again unqualifiedly, No, indeed. Not only should her writings be regarded as making no addition to the Bible, but only as they stand the test of the Sacred Canon can their claims be accepted. Indeed, it is by the Bible that her writings and the writings of every other person claiming divine revelation are to be judged. The Bible is the great gauge, or rule, by which all other writings are tested and proved. To the truthfulness of these statements the Lord's messenger bears decided testimony in her publications.

Are the writings of Mrs. White verbally inspired? Was she given the exact words in which her thoughts are expressed? She never made any such claim. Indeed, she states very positively that such was not the case. Nor did the pioneers in this movement ever believe or teach verbal inspiration for the writings of the messenger of the Lord. In the REVIEW AND HERALD of October 8, 1867, Mrs. White says this regarding verbal inspiration:

"Although I am dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation."

Thirty-nine years later, in the REVIEW AND HERALD of August 30, 1906, Mrs. White makes this further statement regarding her writings. She is replying to a letter she had received from a brother who was concerned regarding the inspiration of her testimonies:

"In your letter, you speak of your early training to have implicit faith in the Testimonies, and say, 'I was led to conclude and most firmly believe that every word that you ever spoke

in public or private, that every letter you wrote under any and all circumstances, was as inspired as the Ten Commandments.' My brother, you have studied my writings diligently, and you have never found that I have made any such claims. Neither will you find that the pioneers in our cause have made such claims."

God, in carrying on His work in the earth, does not leave men without occasion to reject His revelation. The psalmist declares that to the froward man God will show Himself froward, and to the righteous God will show Himself righteous. (Ps. 18:25, 26.) Not that there is frowardness in God, but the froward man judges God by his own narrow vision and his own conception of right.

We cannot judge of divine revelation by mere details. We must judge by great underlying principles. We cannot judge the Book of God by isolated expressions, or by the things which form the groundwork of the caviling unbeliever. We must judge the Book by the fruit it bears, by the spirit that accompanies it. And thus we must judge the writings of the messenger of the Lord to the remnant church.

A Divine Commentary

The writings of Ellen G. White constitute a great commentary on the Scriptures. Should they be regarded in the same light as other Bible commentaries in current use today? Assuredly not. The writings of the Spirit of prophecy do not belong in this classification. They are commentaries—there is this much in common—but they are inspired commentaries, motivated by the promptings of the Holy Spirit, and this places them in a separate and distinct class, far above all other commentaries.

The one who fails to make this distinction reveals that he has little if any faith in the doctrine of spiritual gifts in their application to the church today, and to the manifestation of the testimony of Jesus in the remnant church in fulfillment of Revelation 12:17. This attitude of mind logically calls in question the historical background of this movement and the leadings of God in its development.

Ellen G. White made no claims to infallibility. She was compassed about with human limitations the same as all mankind. But notwithstanding her human frailties, God was pleased to choose her as His messenger to the church, and by His Holy Spirit endow her with the gift of prophecy.

In the great plan of salvation and in the work of God in the earth, there is a union of the human with the divine. God, in His wisdom, has seen fit to connect with Himself poor, fallible humanity, in the carrying out of His divine purpose. As the most valuable gems and jewels are sometimes placed in comparatively worthless caskets, so the Infinite One has seen fit to express His divine will through instruments of clay. And He has chosen this plan regardless of the frailties and limitations of the human agency. These human instrumental-

ities have been fallible men and women; sometimes even children, as in the case of Samuel; they have been men and women, as was Elijah, of "like passions as we are." But in the choice of such instruments the greater glory redounds to the High and Holy One.

A Balanced Acceptance

What relation does the work of Mrs. White bear to the work of the prophets of old? The Lord did not give to her long lines of symbolic prophecy, as He did to Daniel and to John the revelator; in these days, just before the coming of the Lord, these would not be indicated. He did not make her a judge and lawgiver as He did Moses, nor a ruler of state as He did David. Rather, she filled the position of a great teacher in Israel, as did Samuel; of a great reformer, as did Elijah; of a special messenger of God, as did John the Baptist.

There may be statements in the writings of Mrs. White difficult of understanding. Peter says there were some things hard to be understood in the epistles of Paul. The unlearned and unstable wrested these hard things unto their own destruction. (2 Peter 3:16.) We may well profit by this counsel.

Naturally in our study of either inspired or uninspired writings, we inquire, What application have the principles herein set forth to our day and generation? It is proper to make this inquiry in relation to the writings of Mrs. E. G. White.

To what extent should her writings be regarded as truth for the present hour? Did not many of them apply years ago, and have no application at the present time?

That some of the instruction to the church through Mrs. White was local in its primary application, we do not deny. This is true also of many prophecies found in the Bible. When one reads the prophecies of Isaiah, Jeremiah, and Ezekiel, and the lesser prophets, he must recognize that much of their instruction had first reference to the days in which they lived. By their warnings they were seeking to avert the judgments which threatened Israel of old. But the principles which they set forth not only applied to local conditions in the days in which they lived, but in many instances can be applied with great profit to conditions existing in the world and in the church at the present time.

Vitiating the Instruction

Unfortunately, there is a tendency on the part of some to use such portions of Mrs. White's writings as they think can be made to serve their own ends, but immediately they raise questions as to the present-day application of instruction which cuts across their plans and purposes. Of this use of her writings we are told in the *Testimonies*, volume 5, page 668:

"Some who wish to strengthen their own position, will bring forward from the Testimonies statements which they think will support their views, and will

put the strongest possible construction upon them; but that which questions their course of action, or which does not coincide with their views, they pronounce Sister White's opinion, denying its heavenly origin, and placing it on a level with their own judgment."

One who accepts one portion of the Testimonies and rejects other portions, places his influence directly against this gift in the church. His influence for evil is much more potent than if he openly and consistently opposed all the writings. Then there would be no question as to his attitude, and his influence would not be deceptive.

The sincere believer in the Testimonies will not be seeking continually to evade their just claims. His attitude will be that of Samuel of old, "Speak, Lord; for Thy servant heareth." And learning the way of the Lord, he will be prompt to yield his own way and subordinate his own desires to the leadings of the Spirit of God. May God give to each of us this attitude of heart and mind.

We believe that today as never before our conference and institutional workers and the rank and file of our church membership have faith in the writings of the Spirit of prophecy. But we all need to realize constantly that a theoretical faith is not sufficient. We need to believe and to practice what we believe. Obedience is the test of faith in all God's requirements.

But, perchance, there should be some conference worker who never had faith or has lost his confidence in the gift of prophecy in the church. Should he continue to represent the denomination as a public teacher or leader? It would be most inconsistent for him to do so.

Closely identified as this gift has been with the church from the very beginning of this movement, how could such a worker properly represent the denomination? Not having faith in the gift, he would be unable to pass on to the church the Spirit of the instruction coming through that gift. It seems to me that a loss of faith on the part of a minister in this gift, even if it were unknown to his brethren, would lead him as an honest man to surrender his credentials and cease his labors in a representative relationship.

While a lack of faith in the subject of spiritual gifts might be excused in the rank and file of the membership, it cannot be justly condoned in the case of those chosen for responsible or official positions in the church. Leadership involves solemn responsibility, and the church has a right to demand that those chosen for positions of trust and influence should be examples to the flock, not alone in life and character, but also in religious faith. The denomination that issues to its accredited representatives ministerial credentials has a right to expect that in this relationship they will stand for the principles of the people who send them forth and who support them in their work.

I never had the privilege of seeing Mrs. White while she was in vision. I did witness, however, a remarkable scene which strengthened my faith in her gift of prophecy. I was at an early morning workers' meeting in the old Battle Creek Tabernacle in 1891. O. A. Olsen, then president of the General Conference, had charge of the meeting. Mrs. E. G. White unexpectedly entered the gathering with a roll of manuscript in her hand. Elder Olsen inquired whether she had some message for the workers. She replied, "Indeed I have."

A Remarkable Experience

Permit me to state the background of what she was about to say. In Salamanca, New York, some months earlier, she was given one night a vision in which some startling things relating to our work were revealed to her. In succeeding days she stated several times to her associates that she must tell them what was shown her, but always her mind was led to other themes.

When she arose to speak at the meeting in Battle Creek, she stated that the angel of the Lord had awakened her about three o'clock the night just passed, and told her to write out the instruction given her in Salamanca several months previously. This she had done, and she proceeded to read from the manuscript in her hand.

She stated that she had been taken in vision into a meeting of our workers where they were discussing the policy of *The American Sentinel*. It was felt that the paper could be popularized and its circulation greatly increased if it made little or no reference to any of the distinctive features of our faith. And that if this could not be done, another journal should be started. Mrs. White declared that this was worldly policy, inspired by Satan, to lead us to dissemble, to sail under false colors, and to cover up and hold back the message we had for all classes.

When Mrs. White had finished, a deep hush fell upon the meeting. Finally a brother arose and said, "If Sister White had been in the meeting I attended last night, she could not have described more accurately what occurred than she has just done."

"Last night?" Mrs. White surprisingly inquired. The speaker answered, "Yes, last night; the meeting closed about one o'clock." This was two hours before Mrs. White was awakened and told to write out the vision. Others spoke, acknowledging their wrong position, and accepting fully the instruction given.

It is not difficult to understand why Mrs. White had never before been able to relate what was shown her at Salamanca. The meeting into which she had been taken in vision had not then occurred. God overruled, and prompted her message at the right time and for the right occasion.

This illustrates the manner in which Heaven inspired her to send other messages, sometimes over the seas from Australia, messages which ar-

rived just at the right time to save our workers from decisions which would have seriously jeopardized our work.

Special Dangers

The Spirit of prophecy has pointed out many other dangers threatening the church. I feel impressed to mention several of these:

1. The danger threatening our schools. I thank God for the fine educational institutions we have today, and for the loyal and godly teachers training our children and young men and women. Satan will seek to turn our schools into the ways of worldly policy, emphasizing the attainments of intellectualism as the chief object of study and the leading qualification for effective service. He has done this to schools of other denominations, to their spiritual undoing. We have been warned in these words:

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments."—*Counsels to Teachers*, p. 255.

Only by frequent review of the educational blueprint of Christian education in the writings of Mrs. White, only by constant prayer and eternal vigilance, and only by the miracle of God's grace can we maintain our integrity and hold our schools to their high and holy objective.

2. Another danger is the subversive and seductive teaching of religious-political reformers threatening the destruction of civil and religious liberty. This will culminate in the fulfillment of Revelation 13. The warnings given us from the pen of inspiration, especially the closing chapters of the book *Great Controversy*, should be faithfully studied and impressed on the minds of our dear people, that they may be prepared to meet loyally the crisis awaiting them in the near future.

3. The honeycombing, undermining influences threatening the home, as illustrated in the rapidly increasing divorce rate. The sanctity of the marriage relation needs new emphasis, and the evil of our young men and women forming marriages with unbelievers should be pressed home upon the hearts of our youth. The Bible and the Testimonies sound faithful warning against these unholy and unscriptural unions.

4. We live in a dying world. Disease of every kind and character will increase in coming days. How can we hope to possess clear minds and strong bodies and in faith seek Heaven's protection, if we fail to follow the instruction we have received in reference to health and temperance? We must carefully distinguish between faith and presumption. The test of faith is manifested in obedience.

Undoubtedly Satan's warfare against the remnant church because of their keeping the commandments of God will emanate from without, from open

and avowed enemies of the truth. It is my belief that his warfare against the Spirit of prophecy will be carried on within the church itself; by insinuation and subtle suggestion he will seek to create doubt and unbelief in this important phase of our truth. We are told this by Mrs. Ellen G. White in a letter written in 1890: "The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish.' Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony."

The attacks of modernistic philosophy against the Word of God are severely testing the faith of many Christian people in the fundamentals of Bible truth. Thousands are being led into rejection of divine revelation. Will our faith in the writings which have come to us from the Spirit of prophecy be similarly tested? If so, may Heaven enable us to stand the test.

We cannot see how anyone can prayerfully read the messages which have come through the years, and doubt their genuineness. They speak to one's heart. They carry with them the proof of their own inspiration.

We thank God that He gave a prophet to the remnant church. No Seventh-day Adventist should be ashamed of this blessed truth. Rather we should rejoice that the Lord has in this manner visited His people, and again and again warned them of their danger in the midst of the evils which threaten the church at the present time. Next to the Bible, and in connection with it, these messages should be read and studied. They throw a flood of light upon the Sacred Record. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

As Moses in his final instructions to Israel of old admonished them to remember all the way the Lord had led them, so the messenger of the Lord to the remnant church left us this faithful counsel:

"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—MRS. E. G. WHITE, in *Life Sketches*, p. 196.

Let us give good heed to this wise admonition.

Resolution of Confidence in Spirit of Prophecy

F. M. WILCOX: I wish that this Conference would make a pronouncement on the Spirit of prophecy, such a statement as that made at the Autumn Council of 1932. I have read a part of it. It was written by C. H. Watson and adopted by the Autumn Council.

I believe that a similar statement could be made by this Conference, showing that the responsible workers of the denomination assembled here still have faith in the work of Mrs. White. I believe that this would have a fine influence as it goes out into the field. I believe that it would strengthen the faith of our people in her work. [Voices: Amen.]

J. L. McELHANY: The men of spiritual power among us are the men who cherish the writings of the Spirit of prophecy and who endeavor to bring their lives into harmony with those teachings. [Voices: That is right.] I believe that one of the greatest blessings that can come from this session would be to do just as Brother Wilcox has suggested.

The other night I read that statement from the writings of the Spirit of prophecy that points out the dangers that beset this cause through the passing of responsibility to younger men. Today this work throughout the world rests upon the shoulders of a younger generation. I believe it will be very fitting for this session to send a message, through perhaps a suitable statement prepared by the Plans Committee, to all our believers and our workers throughout the world.

There are many to whom the servant of the Lord and the writings of the Spirit of prophecy have become what I might call a mere tradition. That situation ought to be changed. Those who had the privilege of being acquainted with the messenger of the Lord, and who know the guiding influences that came to them through that source have no question as to the divine origin of these writings. I believe, my dear fellow workers and believers, that in this hour, when the traducers of this movement and the enemies of this message are working ceaselessly to unsettle the faith and the confidence of our people, a clarion call ought to ring out to them all and let them know that this great gift that God Himself has placed in the church is highly cherished by the leaders of the church. [Voices: Amen.]

While this is not a business session I think it would be perfectly proper here this morning for us to express ourselves on the suggestion that our Plans Committee should bring something to us along this line that can be adopted and sent out to the whole world.

How many this morning assembled here, both delegates and others believe that this would be a proper course? Let me see your hands. [All hands were raised.] Well, I think that is a unanimous sentiment.

As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done, not in one or two places only, but in many places where the truth has not yet been proclaimed. We are to work as gospel medical missionaries, to heal the sick souls by giving them the message of salvation. This work will break down prejudice as nothing else can.—*Testimonies*, vol. 9, p. 211.

Proceedings of the General Conference

Fourth Meeting

June 7, 1946, 10 A.M.

CHAIRMAN: J. L. McElhany.

OPENING HYMN: "Come Thou Almighty King," No. 3, "The Church Hymnal."

Prayer by W. E. Murray.

J. L. McELHANY: The first item of business to come before us this morning will be to receive the report of our Statistical Secretary, Brother Conard. CLAUDE CONARD: [requested distribution of following reports to the delegates]

Statistical Summary for 1941-1945

1944 World Statistical Report

Statistical Report of North America for First Quarter of 1946

[The Statistical Summary appears on page 67. The other reports are separate publications.]

Meeting of the General Conference Corporation

J. L. McELHANY: I wish now to call for the session of the General Conference Corporation. I will ask the Secretary, H. H. Cobban, to read the call:

H. H. COBBAN: In harmony with the By-Laws of the Constitution, this notice has appeared in three consecutive issues of the REVIEW AND HERALD.

"Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Sligo Seventh-day Adventist Church, Takoma Park, Maryland, at 10 A.M. on June 7, 1946, for the transaction of any business that may come before the meeting. The members of this Corporation are the delegates to the forty-fifth session of the General Conference. By order of the Board of Trustees.

"J. L. McELHANY, *President*,

"H. H. COBBAN, *Secretary*."

J. L. McELHANY: Inasmuch as we have a quorum present, we are now prepared to proceed with the business of this session. The business to come before us is to receive the financial report of the Treasurer, and to elect the Board of Trustees. We will call for the rendering of the Treasurer's report.

W. E. NELSON: The General Conference Corporation of Seventh-day Adventists is a corporation existing by virtue of the laws of the District of Columbia, and is the holding organization of all of the property belonging to the General Conference.

[Here followed the Financial Report as of December 31, 1945, which appears on page 76.]

J. L. McELHANY: We will ask for the auditor's statement.

W. E. PHILLIPS read the auditor's statement.

J. L. McELHANY: What do you wish to do with this report? Do you wish to accept it?

[The report was adopted unanimously.]

The other item of business to come

before us is the election of the Board of Trustees.

W. E. NELSON: I move that the Nominating Committee of the session constitute the committee for nominating the Trustees of this Corporation.

J. L. McELHANY: The motion is that the session Nominating Committee be asked to nominate this Board of Trustees. What is your pleasure?

[Motion duly voted.]

It will be in order for this session to adjourn until next Wednesday morning at 10. What is your pleasure?

The motion was made and duly voted to adjourn until Wednesday, June 11.

J. L. McELHANY,
*Chairman of the General
Conference Corporation,*

H. H. COBBAN,
*Secretary of the General
Conference Corporation.*

Meeting of the General Conference Association

J. L. McELHANY: I would like to call a meeting of the General Conference Association. The matter of business to come before us is the Treasurer's report and the election of the Board of Trustees. We will receive the Treasurer's report. I am reminded we should have the call in the same formality we have just had.

H. H. COBBAN: This notice has appeared in three successive issues of the REVIEW AND HERALD, as provided by the By-laws.

"Notice is hereby given that the next regular meeting of the members of the General Conference Association of Seventh-day Adventists will be held in the Sligo Seventh-day Adventist Church, Takoma Park, Maryland, at 10 A.M. on June 7, 1946, for the transaction of any business that may come before the meeting. The members of this association are the delegates to the forty-fifth session of the General Conference. By order of the Board of Trustees.

"J. L. McELHANY, *President*,

"H. H. COBBAN, *Secretary*."

J. L. McELHANY: Inasmuch as we have a quorum present, I declare the meeting open for business. We will receive the Treasurer's report. [Here followed the Treasurer's report.]

J. L. McELHANY: Now, this may seem a formality, but of course it is very difficult to liquidate an organization of this kind, since there might be some legacies that have been left to it, and consequently it is necessary to keep it alive. But, as you see, the business done in the name of this Association is confined only to those old items that hold over from the past. What do you wish to do with the Treasurer's report?

On motion duly made and seconded the report was adopted.

J. L. McELHANY: It will be necessary for us to elect a Board of Trustees for this Association. What do you wish to do about this?

It was moved by W. G. Wirth and

seconded by J. J. Strahle that the Nominating Committee of the session nominate the Trustees of this Association.

The motion was duly carried.

J. L. McELHANY: A motion to adjourn this session until Wednesday morning June 11, at 10 will be in order.

On motion duly made and seconded the adjournment was voted.

J. L. McELHANY,
*Chairman of the General
Conference Association,*
H. H. COBBAN,
*Secretary of the General
Conference Association.*

Meeting of the North American Conference Corporation

CHAIRMAN: W. E. Nelson.

W. E. NELSON: We have one other organization, the North American Conference Corporation of Seventh-day Adventists. Claude Conard is the Secretary and will read the call.

CLAUDE CONARD: This notice has been published in three issues of the REVIEW AND HERALD, according to the requirement of the By-Laws.

"A regular meeting of the constituent members of the North American Conference Corporation of Seventh-day Adventists will be held in the Sligo Seventh-day Adventist Church at Takoma Park, Maryland, June 7, 1946, at 10:00 A.M., for the purpose of electing a Board of Trustees and for the transaction of such other business as may rightfully come before the constituency."

I might just state that this also is a corporation that is simply being kept alive because of property interests. There is no regular North American Division at the present time, and so it is considered that the delegates from the union conferences in North America will be considered the constituency of this meeting.

W. E. NELSON: As stated, this organization has no liabilities or assets. We had to bring it into existence—it really lapsed—because there was some property held in the name of this corporation, and so we are keeping it alive so as to take care of anything of that kind that might arise. We will have the auditor's statement.

W. E. PHILLIPS: To Whom It May Concern:

The North American Conference Corporation of Seventh-day Adventists, organized under the laws of the District of Columbia, has no known assets or liabilities. The corporation is being continued in order to care for wills, legacies, or bequests which may have been written in favor of this organization; and to adjust property interest which may still exist in the name of the North American Conference Corporation of Seventh-day Adventists.

W. E. NELSON,
President, Treasurer,
CLAUDE CONARD,
Secretary.

Washington, D.C.
December 31, 1945

Certified by:

W. E. PHILLIPS:

*Auditor of the General Conference
of Seventh-day Adventists*

W. E. NELSON: What will you do with this report?

It was moved by F. M. Wilcox and seconded by R. G. Lewis that the report be adopted.

Motion duly adopted.

W. E. NELSON: Now it is necessary to have the Board nominated or elected at this time. What is your pleasure in regard to the Nominating Committee?

It was moved and seconded that the Nominating Committee of the General Conference act as Nominating Committee for the North American Conference Corporation of Seventh-day Adventists.

Motion duly adopted.

W. E. NELSON: A motion to adjourn until next Wednesday morning at 10 o'clock will be in order.

Motion made, seconded, and duly adopted.

W. E. NELSON,
*Chairman of the North American
Conference Corporation,*

CLAUDE CONARD,
*Secretary of the North American
Conference Corporation.*

General Conference Proceedings Resumed

J. L. McELHANY: Now we will call your attention to a report from the General Conference officers and others who met in council for several days preceding this session. This group was comprised of the home and foreign officers of the General Conference and representatives of all our overseas divisions. One of the most important of the matters considered had to do with finding ways and means of dealing with certain portions of our world territory, particularly in the countries where the regular lines have been disrupted by war. The officers are submitting this statement as a means of giving direction to the administration of these territories. We will ask the Secretary now to read this report. We will read it right through, and then we can consider it after the reading.

Report of Committee on Territorial Reorganization

Recognizing the unsettled conditions still prevailing in various parts of the world and the consequent difficulty of effecting a permanent arrangement of divisional territories at this time;

We recommend, 1. That, in view of the present emergency arising from the war, the General Conference Executive Committee is hereby authorized to effect such changes in our divisional and other boundaries and attached territories as may be found necessary when political and economic conditions become more stabilized; such changes to be made at Autumn Council sessions.

2. That in addition to its own European territory as previously assigned by the General Conference in session, the following countries be attached to the Southern European Division: Austria, Czechoslovakia, Albania, Bulgaria, Greece, and Hungary.

3. That consideration of the future divisional status of the work in Germany, the British Isles, Denmark, Nor-

way, Sweden, Finland, Poland, Holland, Iceland, Greenland, Faroe Islands, and Ethiopia be postponed until General Conference representatives can study the problems with the brethren on the ground, and that in the meantime the General Conference Committee be asked to appoint temporary leaders to administer the work of the denomination in these territories.

4. That Kenya, Tanganyika, Uganda, Pemba, and Zanzibar be permanently attached to and administered by the Southern African Division.

5. That the Middle East Union Mission be strengthened by the building up of its working force, thus placing it in a position to carry forward an aggressive evangelization of its territories and that this union be provisionally connected directly with the General Conference, and that until its divisional affiliation is determined its relationship to the General Conference shall be on a divisional basis.

6. That Libya in North Africa be transferred from the Southern European Division to the Middle East Union Mission.

7. That the West African Union Mission, as at present organized, continue to be administered by the General Conference, and that the union's organization be strengthened by building up its working force, and that until its divisional affiliation is determined its relationship to the General Conference shall be on a divisional basis.

8. The Australasian Union Conference presented a memorial to the General Conference at the time of the 1945 Autumn Council requesting the formation of a division in the Southern Pacific area and outlining certain territories to be included in the proposed division. This memorial was approved by the Autumn Council and action was taken recommending the setting up of such a division in the South Pacific, the matter of the territory being referred to the General Conference session.

We recommend, Approval of the request of the Australasian Union Conference session for the organization of a division in the Southern Pacific area, but in harmony with the request of the Australasian Union Conference Committee that such organization be worked out only after consultation between General Conference representatives, who shall as soon as possible visit the fields concerned, and the responsible representatives in these fields, and that the plans thus worked out be submitted for decision to the next Autumn Council following such negotiations.

9. That the action taken at the Autumn Council in 1945 that the Far Eastern Division establish their headquarters office in Hong Kong be rescinded, and that the Far Eastern Division continue their headquarters at Singapore.

10. That inasmuch as the Island of Formosa is now Chinese territory, Formosa be assigned to the China Division.

11. That in harmony with the re-

quest of the Inter-American Division, to which the Florida Conference and the Southern Union Conference agree, the territory in that portion of the city of Miami known as Coconut Grove, southeast of the Dixie Highway and south to the Red Road and east of the Red Road to the bay, be assigned to the Inter-American Division inasmuch as their division headquarters office is located in this section.

After a few questions regarding some of the items, it was voted to adopt the report on territorial reorganization.

Report on Food Distribution in Europe

J. L. McELHANY: I would like to call J. J. Strahle to the platform. Some weeks ago the General Conference Committee took under consideration the measures that we could take in order to meet the famine conditions prevailing in Europe. Among those were measures to send Elder Strahle as our special representative to Europe. Just a little time before this, we had sent Elder Aitken also to Europe. Brother Strahle made the trip and has just returned. He has not been back long enough to report to some of us. I do not even know myself what he was able to accomplish, but I do confess a great desire to know something about what he found and, while he tells it to me, I want him to tell it to you also, so that you may all know.

One of the finest things I have observed in a long time is the marvelous response of our North American churches to the appeal of famine relief. This appeal was made on very short notice, and it was thrown right into the very busy activities of the closing days of our Ingathering campaign. Despite all that, however, our union and local conference leaders and our church leaders sprang into action, and they produced a very marvelous result in response to that appeal by rolling up a large offering for famine relief. We shall ask Brother Strahle to give this impromptu and informal report of what he found regarding famine conditions in Europe.

[J. J. Strahle's report appears on page 80.]

J. L. McELHANY: The time has come to adjourn. We will have some announcements.

E. D. DICK: I will read some greetings that have been received. Here is one from W. R. Littster of Melbourne, Australia: "FRATERNAL GREETINGS. PRAYING FOR SUCCESSFUL CONFERENCE."

Nearing New York on the S.S. *Marine Tiger* is a party of missionaries from South Africa. They send their greetings to the Conference: "GREETINGS FROM DELEGATES AND FAMILIES. ARRIVE NEW YORK EIGHTH."

Most of them, I believe, will proceed directly to Washington where a number of them are delegates to this session.

From Georgetown, British Guiana, signed by F. E. Vansickle: "MAY SPIRIT OF GOD BE DEEPLY FELT

(Continued on page 72)

Statistical Summary, 1941-1945

By CLAUDE CONARD



Claude Conard

WAR conditions in many parts of the world during the past five years have been unfavorable for the gathering of detailed information. Transportation and communication facilities have been disrupted. Reports from some countries were so fragmentary as to make impossible any adequate summarization, and some features have been altogether lacking. Several divisions of the Seventh-day Adventist world work still await reorganization. Even the figures received from some overseas sections have come too late to be tabulated for presentation at this meeting.

For these reasons this statistical report to the General Conference session deals only in a general way with the world totals at the end of 1945. In making up the annual record even in the few items that have been presented, such as church memberships, tithes, and offerings, in some instances it has been necessary to repeat data from previous reports. Aside from a few of

the main items, the most of the statistical matter, except that from North America, is up to the close of 1944. It is not improbable that, if full returns for 1945 had come from every part of the field, it would be evident that much more progress had been made in Seventh-day Adventist activities than is here recorded. Even under difficulties the work of God goes steadily forward.

Churches and Memberships

More or less complete returns for 1945 give the number of Seventh-day Adventist churches around the world at the end of that year as 9,335 with a membership of 573,311. This is an increase of 411 churches and 68,559 members since 1940.

	In North America	Outside North America	In World
Churches and Membership 1945			
Number of churches	2,713	6,622	9,335
Church membership	212,514	360,797	573,311

A comparison of memberships between 1940, 1944, and 1945 by division fields is given on this page.

Interesting comparisons of Seventh-

ing houses, schools, sanitariums, hospitals, and other institutions. Of these 29,665 workers, 11,158 were in the United States and Canada, and 18,507 in overseas divisions.

Summaries of the classes of laborers in North America and the world field appear on the next page.

SEVENTH-DAY ADVENTIST CHURCH MEMBERSHIP BY DIVISIONS

Division	1940	1944	1945
Australasian	20,378	22,349	22,352†
Central European	53,445	42,387*	38,018*†
China	19,481	19,814	22,940
Far Eastern	33,602	35,015	36,152†
Inter-American	37,607	51,257	54,503
North America	185,788	206,908	212,514
Northern European	39,471	29,096*	27,526*†
South American	32,964	39,239	41,284
Southern African	32,289	45,193	46,460
Southern Asia	7,042	8,013	8,133
Southern European	26,172	33,325*	38,005*†
U.S.S.R. (Estimated)	16,513	16,513	16,513†
General Conference Missions		8,609	8,711*†
Totals	504,752	557,768	573,311

* Transfers of territory due to war conditions account largely for the losses in the Central and Northern European divisions, and the additions to the Southern European and General Conference missions divisions sections.

† Membership reports for 1945 not complete.

Latest available returns show a tithe payment by Seventh-day Adventists in the world field during 1945 of \$19,311,235.78; mission offerings \$7,768,272.74;

COMPARISON OF TITHES AND OFFERINGS 1944 AND 1945

Funds received in 1945 (Partly estimated outside North America)	In North America	Outside North America	In World Field
Tithe	\$15,163,385.54	\$4,147,850.24	\$19,311,235.78
Mission offerings	6,041,024.68	1,727,248.06	7,768,272.74
Home offerings	3,965,059.79	422,595.04	4,387,654.83
Total 1945	25,169,470.01	6,297,693.34	31,467,163.35
Total 1944	22,612,119.11	6,073,315.00	28,685,434.11
Increase 1945	\$ 2,557,350.90	\$ 224,378.34	\$ 2,781,729.24
Per cent of increase	11.3%	3.7%	9.7%

day Adventist church membership growth and number of baptisms by five-year periods since 1930 are given on this page.

Workers

Reports in 1944 record 14,648 Seventh-day Adventist workers engaged by the conferences and missions in evangelistic and colporteur activities, and 15,017 more employees in publish-

and home and local contributions, \$4,387,654.83. The combined sum of tithes and offerings of \$31,467,163.35 for 1945 is an average per capita of giving of \$54.88 as compared with a total of \$14,226,329.58, or \$28.18 per average member in 1940, five years previous.

Financial features, as reflected in church giving, show marked growth when compared by five-year periods. Tithes for the five years 1941 to 1945, were almost three times the amount from 1931 to 1935, and more than twice the sum of tithes from 1936 to 1940. Mission offerings doubled between the five years ending in 1935 and the five-year period closing with 1945; and the total of all funds in the world field for the five years 1941 to 1945 inclusive was almost two and one-half times that of the five-year period ending in 1935.

The Lord has showered material bounties in abundance upon His people, which carry with them broad responsibilities for the full measure of comparable service. A tabulation on the next page gives world totals for three successive five-year periods.

Church Buildings

Conference and mission reports at the end of 1944 showed 4,833 Seventh-day Adventist church buildings valued

SEVENTH-DAY ADVENTIST CHURCH MEMBERSHIP GROWTH AND BAPTISMS

1931 to 1945
(By Five-Year Periods)

Church Membership	North America	Overseas	Total
Membership 1930	120,560	193,693	314,253
Membership 1935	157,507	265,461	422,968
Increase 5 years—1930-1935	36,947	71,768	108,715
Per cent increase—5 years	31	37	35
Per cent average membership increase for 100 baptisms—1930-35	64	58	60
Membership 1940	185,788	318,964	504,752
Increase 5 years—1935-40	28,281	53,508	81,784
Per cent increase—5 years	18	20	19
Per cent average membership increase for 100 baptisms—1935-40	48	46	47
Membership 1945	212,514	360,797	573,311
Increase 5 years—1940-45	26,726	41,833	68,559
Per cent increase—5 years	14	13	14
Per cent average membership increase for 100 baptisms—1940-45	45	41	42
Baptisms	North America	Overseas	Total
Baptisms 5 years—1931-35	57,742	123,583	181,325
Baptisms 5 years—1936-40	53,347	114,801	173,148
Increase 5 years to 1940 over 5 years to 1935	605		
Decrease 5 years to 1940 from 5 years to 1935		8,782	8,177
Per cent increase 5-year periods	1	7	5
Per cent decrease 5-year periods			
Baptisms 5 years—1941-45	59,330	102,323	161,653
Increase 5 years to 1945 over 5 years to 1940	983		
Decrease 5 years to 1945 from 5 years to 1940		12,473	11,495
Per cent increase 5 years to 1945 over 5 years to 1940	2		
Per cent decrease 5 years to 1945 from 5 years to 1940		11	7

TITHE FOR FIVE-YEAR PERIOD

Period	Tithe World Field	Total Tithe and All Offerings
1931 to 1935—5 years	\$25,931,588.10	\$ 49,320,200.97
1936 to 1940—5 years	36,446,926.58	64,956,199.81
1941 to 1945—5 years	74,076,602.92	122,146,383.32

at \$14,153,533.23, with a seating capacity of 714,748. This represents an increase, over the 1940 record, of 399 church buildings, \$2,870,235.03 in costs, and 49,910 in seating capacity. The 1944 building space allowed practically one seat for each church member in overseas divisions at a cost of \$9.35 a seat. In North American churches there were almost one and three-quarters seats for each member, costing \$30.45 for each seat space, or an average of \$52 for the seating of each registered church member.

Denominational Investment

The total investment in Seventh-day Adventist publishing houses, health institutions, food centers, colleges, and secondary schools in all the divisions of the General Conference at the close of 1944 was \$36,172,802.34. The entire valuation of all denominational properties, including churches and conference facilities, was \$100,443,162.13, of which \$66,493,954.33 was in the North American field, and \$33,949,207.80 in overseas divisions. The increase in Seventh-day Adventist property investment of \$14,301,508.17 for the world in 1944 alone was more than the entire denominational value in buildings and other resources in 1915.

Schools and Colleges

Throughout the world field 3,116 elementary and mission schools were in operation in 1944, with an enrollment of 113,945 pupils. This was 490 schools and 22,351 more pupils than in 1940. In 1940 there was an average of 228 elementary pupils in overseas division schools for every 1,000 church members. In 1944 the 263 pupil average was an increase of 35 students for each 1,000 church members in foreign divisions. In the North American field in 1940, 101 elementary pupils were in church schools for every 1,000

members; in 1944, 105; and in 1945, 109.

Students above the elementary grades throughout the world field in 1944 numbered 22,572, of which 6,009 were in overseas divisions, and 16,563 in North America. The 1945 report from North America showed 17,844 students in colleges and secondary schools, an in-

Publishing Agencies

Sixty-one publishing centers, employing 1,106 workers, were engaged in the preparation and printing of Seventh-day Adventist books and periodicals in 1944. In addition to the workers in the publishing houses, 3,440 colporteurs were engaged in distributing this literature. Reports for 1944 showed that 280 periodicals were being published, and that literature was printed in 185 languages.

Book and periodical retail sales for the world field in 1944 were reported

ASSETS, LIABILITIES, AND NET WORTH OF ORGANIZATIONS IN NORTH AMERICA

	1940	1944	Increase 1944 over 1940
Assets:			
Cash and Bank	\$ 4,972,782.17	\$12,332,611.67	\$ 7,359,829.50
Accounts Receivable	2,388,673.20	3,121,802.69	733,129.49
Notes Receivable and Securities	4,442,358.47	15,149,868.62	10,707,510.15
Merchandise and Prepaid Expense	2,135,740.94	4,170,393.43	2,034,652.49
Land	2,049,618.55	3,299,166.88	1,249,548.33
Buildings	9,624,085.92	11,400,081.50	1,775,995.58
Equipment	3,121,257.79	4,490,362.33	1,369,104.54
Total Assets	28,729,517.04	58,964,287.12	25,234,770.08
Liabilities:			
Accounts Payable	1,596,067.40	2,093,855.78	497,788.38
Notes Payable	3,580,044.66	1,916,335.24	Dec. 1,663,709.42
Trust Funds	1,170,826.60	2,036,901.96	866,075.36
Deferred Income	199,608.93	583,538.09	383,929.16
Long-Term Contracts	1,514,362.56	2,128,551.27	614,188.71
Total Liabilities	8,060,910.15	8,759,182.34	698,272.19
Net Worth	\$20,668,606.89	\$45,205,104.78	\$24,536,497.89

ASSETS, LIABILITIES, AND NET WORTH FOR 1940 AND 1944

	1940	1944	Increase, 1944	Per Cent of Increase
North America				
Assets	\$28,729,517.04	\$58,964,287.12	\$25,234,770.08	88
Liabilities	8,060,910.15	8,759,182.34	698,272.19	9
Net Worth	\$20,668,606.89	\$45,205,104.78	\$24,536,497.89	119
Overseas Divisions				
Assets	\$23,301,897.98	\$30,280,155.02	\$6,978,257.04	30
Liabilities	6,722,191.01	9,872,281.62	3,150,090.61	47
Net Worth	\$16,579,706.97	\$20,407,873.40	\$3,828,166.43	23

crease of 1,281 over the number for the previous year. Records indicate that in 1944 in the entire General Conference territory there were 285 schools regularly doing classwork above the elementary grades, employing 2,495 teachers and other workers. School property investment in 1944 was \$14,899,330.74.

as \$8,509,267.09. This amount is almost double the \$4,324,906.93 literature sales in 1940. From partial returns it is calculated that 1945 literature sales totaled around \$9,500,000. Estimated conservatively, the 1945 world sales represented nearly one and three-quarters billion pages of literature, which, placed end to end, would encircle the earth nine times at the equator. Printing buildings, and other assets in 1944 totals \$6,175,149.99.

SEVENTH-DAY ADVENTIST WORKERS IN NORTH AMERICA

	Total Work- ers Reported by Conferences	Institutional Workers Hold- ing Credentials	Evangelistic Workers
Ordained ministers	1,427	127	1,300
Licensed ministers	553	209	644
Missionary credentials	271	181	90
Missionary licenses	1,081	550	531
Bible instructors	232		232
Other conference workers	308		308
	4,172	1,067	3,105
Colporteurs	972		972
	5,144	1,067	4,077

SEVENTH-DAY ADVENTIST WORKERS IN WORLD FIELD

	In North America	Outside North America	In World Field
Reported by fields	4,172	8,603	12,775
Less duplications	1,067	(est.) 500	1,567
	3,105	8,103	11,208
Colporteurs	972	2,468	3,440
	4,077	10,571	14,648
Total evangelistic workers	531	575	1,106
Publishing houses	3,593	2,292	5,885
Medical institutions	1,631	866	2,497
Advanced schools	1,224	3,187	4,411
Elementary schools	102	1,016	1,118
Food factories			
Total workers	11,158	18,507	29,665

Health Institutions

One hundred and eighty-four sanitariums, hospitals, clinics, and treatment rooms were reported in 1944, caring for 100,857 patients in the institutions, and giving 856,211 treatments or medical service to others coming to these clinical centers for attention. Connected with these institutions around the world were 2,176 physicians and nurses and 3,709 other helpers, not including 1,061 nurses in training. In addition to the care of regular patients, the health institutions reported \$504,161.34 of charity work in 1944. Sanitarium and hospital property investments amounted to \$14,242,977.51.

Sabbath Schools

At the close of 1944, 14,602 Sabbath schools with 669,863 members were

COMPARISONS BETWEEN CASH AND SECURITY TOTALS AND LIABILITY BALANCES

North America		1940	1944	Increase, 1944	Per Cent of Increase
Cash		\$4,972,782.17	\$12,332,611.67	\$ 7,359,829.50	148
Securities		3,044,551.27	13,922,497.16	10,877,945.89	357
Total		\$8,017,333.44	\$26,255,108.83	\$18,237,775.39	227
Liabilities		\$8,060,910.15	\$ 8,759,182.34	\$ 698,272.19	9
Cash and Securities for each \$1.00 Liabilities		\$.99	\$3.00		
Overseas Divisions		1940	1944	Increase, 1944	Per Cent of Increase
Cash		\$4,005,091.81	\$ 8,876,084.72	\$4,870,992.91	122
Securities		304,428.24	2,194,892.84	1,890,464.60	621
Total		\$4,309,520.05	\$11,070,977.56	\$6,761,457.51	157
Liabilities		\$6,722,191.01	\$ 9,872,281.62	\$3,150,090.61	47
Cash and Securities for each \$1.00 Liabilities		\$.64	\$1.12		

reported in operation in the entire General Conference territory. In divisions outside of North America the Sabbath school enrollment of 483,772 was 132,912, or 37.9 per cent, larger than the membership of the churches. In the United States and Canada alone the Sabbath school membership in 1944 of 186,091 was 20,817—10.1 per cent—less than the Seventh-day Adventist church membership. In 1945 the North American Sabbath school enrollment of 188,391 was 24,123, or 11.3 per cent, short of the church membership.

Sabbath school offerings for missions in 1944 were \$3,544,888.34, a gain of \$539,063.20—18 per cent—over the 1943 figure, and a little more than double the \$1,765,277.38 world Sabbath school donations in 1940. In the entire world field in 1944, 47.3 cents of every dollar raised for mission purposes came through the Sabbath schools. In the North American field alone in 1944, 52.6 cents of each mission fund dollar was given by the Sabbath schools; and the record was practically the same in 1945.

Young People's Missionary Volunteer Societies

Missionary Volunteer Society memberships around the world in 1944 were 186,087 in 7,442 young people's organizations. This was an increase of 820 societies and 37,389 members over the record of 1940. Collections for home and society work in 1944 totaled \$64,854.81, all mission contributions raised by the young people having been included in the regular church funds.

Financial Condition

A summarization of the financial reports of Seventh-day Adventist conference, mission, and institutional organizations for the world field shows considerable growth between 1940 and 1944. In North America assets were almost doubled—increase, 88 per cent—and the sum of the net worths of the various organizations was more than twice as much in 1944 as in 1940—increase, 119 per cent. Outside of North America the financial growth was not so marked but yet substantial.

The sums of the principal account groupings of the balance sheets of all Seventh-day Adventist organizations in North America and in the overseas divisions for the years 1940 and 1944 are given in the comparative tabulations.

The substantial strength of the organizations throughout the world field is seen in the growth of the most current of all the assets: cash and bank accounts. Almost as liquid as cash are the readily convertible security investments held by institutions and conference corporations. In 1940 the sum of cash and securities carried by Seventh-day Adventist organizations in North America totaled \$8,

017,333.44. By 1944 these cash and security holdings had increased to \$26,255,108.83, a growth of 227 per cent. Cash and securities in the United States and Canada in 1940, without the help of any other assets, practically covered the sum of all liabilities. This financial situation was even more favorable than the figures here indicated when it is recognized that the cash and security amounts represent actual holdings, while the liability section is made up of the sum of all the indebtedness of the several organizations, a part of which consists of loans from one Seventh-day Adventist organization to another. Because of this the over-all liability totals consequently contain some substantial duplications.

But even more favorable as a liquid position than in 1940 is the financial standing in 1944 in North America, where the cash and securities three times over could pay all denominational liabilities in that territory, including annuity contracts and trust agreements as well as accounts and

(Continued on page 78)

DENOMINATIONAL INVESTMENT, 1944

Organizations	North America	Foreign	Total
From 1944 Financial Statement:			
Conferences	\$18,210,329.85	\$10,926,477.30	\$ 29,136,807.15
Associations	5,878,748.21	11,228,968.68	17,107,711.84
Book and Bible Houses	1,127,290.94	405,302.19	1,532,593.13
Educational Institutions	12,174,419.36	2,724,911.38	14,899,330.74
Publishing Houses	4,269,709.44	1,905,440.55	6,175,149.99
Medical Institutions	11,582,331.18	2,660,646.33	14,242,977.51
Food Factories	438,819.34	416,524.76	855,344.10
Radio Evangelism	282,643.80	11,883.88	294,527.68
Totals	\$53,964,287.12	\$30,280,155.02	\$ 84,244,442.14
From 1944 Statistical Report:			
Church School Buildings	\$ 1,746,551.88	\$ 298,634.87	\$ 2,045,186.75
Church Buildings	10,783,115.33	3,370,417.91	14,153,533.24
Totals	\$12,529,667.21	\$ 3,669,052.78	\$ 16,198,719.99
Grand Totals, 1944	\$66,493,954.33	\$33,949,207.80	\$100,443,162.13
Per cent	66.20	33.80	100.00

SEVENTH-DAY ADVENTIST DENOMINATION—GENERAL SUMMARY—STATISTICAL AND FINANCIAL

	1910	1920	1930	1940	1944
Number of Churches	2,769	4,541	6,741	8,924	9,351
Membership	90,808	185,450	314,253	504,752	557,768
Evangelistic Workers	4,346	6,955	10,988	13,579	14,648
Institutional Workers	3,918	6,126	10,473	16,237	15,017
Total Workers	8,264	13,081	21,461	29,816	29,665
Tithes	\$ 1,388,689.65	\$ 7,195,463.04	\$ 6,230,362.04	\$ 8,071,653.75	\$ 17,865,482.31
Foreign Missions Offerings	458,948.70	3,251,550.01	4,020,398.21	3,827,536.59	7,498,171.99
Home Missions Offerings	422,926.93	1,407,391.18	1,861,849.29	2,327,139.24	3,321,779.81
Total Tithes and Offerings	2,233,767.52	11,854,404.23	12,112,609.54	14,226,329.58	28,685,434.11
Church Buildings	1,256	1,717	2,768	4,434	4,833
Value of Church Buildings	\$ 1,721,178.85	\$ 4,444,062.65	\$ 9,265,740.76	\$11,283,298.21	\$ 14,153,533.24
Seating Capacity					
Church Buildings	201,121	271,121	456,979	664,838	714,748
Primary Schools	594	928	1,977	2,626	3,116
Advanced Schools	86	97	201	251	285
Total Enrollment—all schools	20,526	33,021	84,777	110,779	136,517
Value of Advanced Schools	\$ 1,940,193.15	\$ 4,922,953.19	\$ 8,405,551.80	\$10,489,473.25	\$ 14,899,330.74
Total Institutions	188	183	399	521	557
Value of Institutions	\$ 5,937,305.56	\$14,277,078.97	\$22,059,602.56	\$24,391,406.26	\$ 36,172,802.34
Denominational Investment	10,086,245.27	30,699,461.49	54,115,482.55	64,704,751.82	100,443,162.13
Number of Sabbath Schools	4,151	6,151	9,966	14,817	14,602
Membership	101,161	195,653	382,743	618,507	669,863
Number of Y.P.M.V. Societies	647	2,030	3,825	6,622	7,442
Membership	12,408	41,916	84,823	148,698	186,087
Book and Periodical Sales	\$ 1,560,610.58	\$ 5,682,972.35	\$ 4,715,709.89	\$ 3,784,032.84	\$ 8,509,267.09
Grand Total Tithes and Offerings since 1863					\$384,500,973.92
Grand Total Book and Periodical Sales since 1863					\$152,456,924.71

The Bureau of Home Missions

By LOUIS HALSWICK, Secretary

WHEN the time came for the threefold message of Revelation 14 to be proclaimed to the world, God chose America as the home base and ordered that almost all races and nationalities on earth should have their representatives here within easy reach of the message. Since 1844 about 40,000,000 persons, representing nearly every nation under heaven, left their homes in foreign lands to come to America. Today you may go where you will, from Northern Alaska to the tropical everglades of Florida, and the foreigner is there. The influx of foreign-born people from the ends of the earth to the New World has come about by no mere chance. "When we study how our country was discovered and settled," says one writer, "we see the design of Providence in it all."

According to the 1940 census returns, the foreign white stock in the United States numbered 34,600,000, or approximately 26 per cent of the total population. Roughly, one third of this number, 11,400,000, were foreign born. There are 25,000,000 people in the United States and Canada with a mother tongue other than English. The need to labor for these nationalities in their own language is clearly indicated by the fact that at the present time there are 125 daily newspapers, 597 weekly newspapers, and 360 other periodicals, printed in different languages and devoted to the interest of the foreign people among us.

The American restriction on immigration of recent years limits the yearly quota of emigrants from European countries to 153,774. We must not forget, however, that these limitations do not apply to Canada, Mexico, and the independent countries of Central and South America. Natives from those lands are admitted without limitations. With the coming of these millions from other lands, the church and every individual Christian ought to see one of the greatest mission opportunities ever given to any people.

Through the Spirit of prophecy God has called the attention of this denomination to the work among the foreigners in America in the following words: "While plans are being carried out to warn the inhabitants of various nations in distant lands, much must be done in behalf of the foreigners who have come to the shores of our own land. The souls in China are no more precious than the souls within the shadow of our doors. God's people are to labor faithfully in distant lands, as His providence may open the way; and they are also to fulfill their duty toward the foreigners of various nationalities in the cities and villages and country districts close by."—*Christian Service*, p. 199.

Among those who heard the advent truth proclaimed in the early days of the message, and accepted it, were

many sturdy families who had come to America to make a home in the land of opportunity and freedom. Soon some of these in turn began to herald the good news in their native tongues to their neighbors and friends. Others were eager to carry the message back to their homelands, thus fulfilling the purpose of God.

It was then that the leaders of our denomination felt that a more extensive work should be put forth to reach these foreign neighbors with the message. To do this, literature had to be provided in many languages, and ministers and Bible instructors trained to work for their own people. It was for this purpose that the Bureau of Home Missions was organized as a department of the General Conference.

Down through the years God has richly blessed the work among the



Louis Halswick

foreign nationalities in North America, until at the present time there are approximately 14,000 believers, representing twenty-five different language groups with a trained working force averaging 160 ministers and Bible instructors, giving their full time laboring among their own people. For several years these language workers have reported an average of about one thousand souls per year added to our foreign churches. The total number of new members added for the last five years amounted to 4,934. During the same period \$4,633,217.91 was paid in tithes and mission offerings. Eleven new churches were organized, and twenty new church buildings provided. The Spanish American Seminary was started three years ago, and this year an Italian Workers' Institute is being conducted. We shall say more about this in detail as we report on the work in the department involved.

At the present time we are printing weekly papers and monthly magazines in the German, Swedish, Danish-Norwegian, French, Ukrainian, Icelandic, Italian, and Rumanian languages. The circulation of these papers and magazines has nearly doubled during the past five years.

During the Autumn Council of 1944 an action was taken asking the Bureau of Home Missions to foster the missionary work among the nearly four hundred thousand German and Italian war prisoners brought to this country. Among the German war prisoners we found 20 Seventh-day Adventists. Three or four of these were former workers. Others had worked in the medical corps. We esteemed it a pleasure to help lighten the burden of these brethren, and supplied them with Bibles and books in their own tongue. To the 130 prison camps we sent clubs of our foreign papers, and thousands of books were placed in the reading rooms and barracks in the camps.

In one of the parables of Jesus, as recorded in Matthew 25:34-40, we read: "I was in prison, and ye came unto Me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The Spanish-Portuguese and Indian Departments

H. D. Casebeer, associate secretary in charge of the Spanish-Portuguese and Indian departments of the Bureau of Home Missions, reports that the total membership of the Spanish and Portuguese believers is now more than 2,500. The Spanish and Portuguese workers in America, during the last five-year period, baptized and added to their churches 1,018 new members. During the same time the Spanish and Portuguese churches reported \$639,590.41 paid in tithes and mission offerings.

For many years the Spanish workers and the parents of our Spanish youth have been hopefully praying for a school of their own. We are happy to report that the Spanish American Seminary has come into existence and is now operating successfully in its third year, although still in uncompleted buildings. This long-awaited and much-needed school is beautifully situated on a farm consisting of about 200 acres of land, sloping gently from the hills to the Rio Grande, at Sandoval, thirteen miles north of the city of Albuquerque, New Mexico.

When this training center can be given the buildings necessary for housing the students and teachers, and a course of study sufficiently comprehensive, it will play an important role in the development of our Spanish work in the States.

Commodious church buildings have been erected for our Spanish believers at Holman, Albuquerque, and Socorro, New Mexico, and at Mission, Texas; and church edifices have been purchased in San Fernando, California, and New York City. The church building in New York City is outstanding.

ing in size and adaptability to our needs, containing a complete apartment for the pastor and family. The recent dedication of this fine building was a happy day for the Spanish believers in New York City.

One of our great needs in this department is more workers. The small force of twenty ministers and three Bible instructors is entirely inadequate, but they are doing their best to evangelize unworked territory and at the same time care for the flocks already established.

Recently a new series of Spanish tracts was printed in the States, called the *Nueva Esperanza*. We believe it is one of the finest series of tracts ever published to reach the Latin Catholic. This series should reach one-half million in a short time. The sale of our Spanish literature has been good. There is a need for a revised medical book and a new hymnbook.

During the last five years considerable progress has been made in our work among the North American Indians. The baptized membership is now approximately 200. The Sabbath school attendance is about 400. The total baptisms reported by the Indian workers were 97. The total tithes and mission offerings paid by our Indian believers amounted to \$30,779.76. This shows a rapid growth from \$1,722.58 paid in 1941 to \$11,856.20 in 1945.

Our Indian believers are scattered among many tribes from Alaska to the Rio Grande. In British Columbia there are unparalleled opportunities for new work. Last summer one of our colporteurs in Canada made his way along the waterways of the Athabaska, Slave, and Mackenzie rivers to the Arctic, exploring the possibilities of mission endeavor. On his return he made a strong appeal that something be done for the Indians in this vast region. Surely the fields everywhere are ripe for harvest.

Miscellaneous Language Department

The Miscellaneous Language Department of the Bureau of Home Missions deals mainly with the Latin, Slavic, and Oriental races living within the borders of the United States and Canada, such as the Italian, Slovak, Hungarian, Pole, Japanese, and Chinese. During the five years from 1941 to 1945 the workers among these nationalities reported 890 new members won for the truth and added to their churches. During the same period the miscellaneous language churches paid a total of \$173,958.82 in tithes and mission offerings.

One of the many problems of this department has been to meet the growing demand for more workers. About a year ago study was given to this question and the General Conference kindly provided the funds for us to conduct a twelve-month Italian Workers' Training Institute. This institute is now being conducted in Chicago, Illinois, and we look forward hopefully to the near future, when we shall be able to fill the many calls for Italian workers. It is also planned that similar schools be conducted to train workers in other languages.

The Italian churches in New York City and Chicago have now reached memberships of nearly 200, and during the year 1945 these churches each paid over \$21,000 in tithes and mission offerings.

A fine chapel was erected last year for the Yugoslav believers in New York City, and a nice church building was bought for the Hungarian believers in Perth Amboy, New Jersey. Meetinghouses have also been provided for the Polish church in Passaic, New Jersey, the Slovak church in Detroit, Michigan, and the Czechoslovakian church in Chicago.

After the war with Japan started in 1941, about 200 of our Japanese members and workers were evacuated from their homes and moved to relocation camps away from the Pacific Coast. The placing of the Japanese population in camps, with full freedom for our workers and believers to give Bible studies and scatter literature, opened up wonderful opportunities for missionary work. A. T. Okohira was asked to take the lead in this new work, and rendered excellent service. Some 120,000 Japanese copies of twelve special numbers of *The Present Truth*, were distributed in the camps. A moving-picture projector and a loud-speaker system were purchased to be used for larger meetings. We are happy to report that the results in souls won for the truth were encouraging. About 150 Japanese were baptized and added to our believers while in the camps. After the war ended, the camps closed and most of the Japanese returned to their old homes. Last February a Japanese church of fifty members was organized in Los Angeles. Mission homes for these nationals have been purchased in San Francisco and Oakland, California, and a good work is in progress. During the last school year nearly one hundred Japanese young people attended our denominational schools in America. Special mention should be made of Sister K. Nozaki, who during the war years so faithfully translated and mimeographed the Japanese Sabbath school lessons and other needed Japanese literature.

While the work among the people of the Northern European countries in America should continue as long as there are people to be reached in their language, yet the assistance of the Bureau of Home Missions is largely needed for work among the hundreds of thousands who have come to the States from Southern and Eastern Europe, from Asia and South and Central America. We have a large task before us in bringing the gospel message to those from Italy, Mexico, Russia, Poland, Hungary, etc. Their presence in America presents a genuine call for us to do our utmost for them, and through them win others in the lands from which they came.

German Department

"Looking back over the past five years," reports R. Ruhling, the head of this department, "we can say with the psalmist: 'The Lord hath done great things for us; whereof we are

glad.'" This is all the more true when we remember that during this time, the world was ravaged by war. Thanks be to God, and to a liberal government here in the States, we were able to continue, unhindered and unmolested, our work in the German churches, as well as for the public.

During the war years several of our German workers held public efforts in the German language, with encouraging results. In one of the metropolitan areas, during the war, one of our ministers went to the chief of police, requesting permission to hold a German public effort. "What kind of lectures do you intend to give?" inquired the official. "Religious meetings," was the reply. "Go ahead and hold as many religious meetings as you want. If there ever was a time when people need religion, no matter to what nationality they belong, it is now. And in case you should have any difficulties, here is my telephone number," he said.

On the average forty ministers and Bible instructors devote their time and energies to the proclamation of the message in the German language in America. They report 1,677 accessions to their churches during the last five years. This is the largest number of souls won in any five-year period in the history of the German Department. The tithes and mission offerings reported from the German churches totaled \$2,208,567.38.

The circulation of the German *Signs of the Times* has been greatly increased during the last years. One of the immediate needs for the German Department is new literature. A series of 24 tracts is now ready to go to press, and it has been voted to print *Your Home and Health* in the German language, also two new 35-cent books, one to deal with the Sabbath question.

From the very beginning the work among the German people has been blessed of God, until we today can count nearly 8,000 Seventh-day Adventists of German descent in America. We pray that God will continue to bless, that thousands more may be won for the kingdom of Christ.

Scandinavian and Russian-Ukrainian Departments

From G. E. Nord, the associate secretary in charge of the Scandinavian and Russian departments of the Bureau's work, comes word that we now have twenty-five Russian and Ukrainian churches in North America, with a total membership of over 1,100. Four hundred and four new members were won for this truth during the five-year period, and the Russian-Ukrainian churches paid \$278,347.87 in tithes and mission offerings.

Our largest Ukrainian churches are located in Canada, where of late years meetinghouses have been provided for the believers at Beauvallon, Myrnam, and Innisfree, Alberta, and New Westminster, British Columbia, and Simcoe, Ontario.

The Ukrainian magazine is enjoyed by thousands of readers, and the

Shuler Bible Lessons were printed in the Ukrainian and Russian languages last winter.

It was in the year 1866 that John G. Matteson applied to the Review and Herald in Battle Creek, Michigan, for permission to print the first tract in the Danish language. "From that date," we read in *Rise and Progress*, by J. N. Loughborough, "the work advanced quite rapidly among the Scandinavians."—Page 272.

Scandinavian Gains

The Scandinavian workers in America reported 834 additions to their churches during 1941-45. For the same period the Swedish and Danish-Norwegian churches paid over \$1,000,000 in tithes and mission offerings. Our Danish-Norwegian and Swedish missionary papers have of late years nearly doubled in circulation.

There are now something over 7,000 Seventh-day Adventists of Scandinavian descent in America. It is apparent, however, that with the progress of years, the churches are slowly becoming English-language churches, as the young people use the English language as their medium of thought and expression. Some of the churches hold two services every Sabbath, one in the Scandinavian and one in the English language.

Work Among the Jews

For many years the work among the Jews was under the able direction of F. C. Gilbert. About two years ago this faithful servant of God was compelled to lay down his heavy burden of active service, because of failing health, and S. A. Kaplan was asked to step in and carry on.

Elder Kaplan reports that the Jewish population in America is upwards of five million, and that, as a result of personal contact with our people and because of favorable publicity given us in the public press, many of the Jews are now well disposed toward Seventh-day Adventists.

Jewish Pamphlets

For many years Seventh-day Adventists have carried on Ingathering work among the Jewish people, and many thousands of dollars have been obtained toward the upbuilding of the cause of God. Shall we not reciprocate by bringing to them the pearl of great price?

To this end a series of 48 pamphlets called *The Jewish Prophetic Voice* has been prepared in English and Yiddish. The plan is to give every Jewish reader an opportunity to learn about the message for this time.

In connection with this series of pamphlets, a booklet of instruction on "How to Win the Jews Through Our Literature" has been prepared and can now be obtained free of charge by our people.

The foreign-language workers want to be true to God and loyal to the message. We believe that the work will soon culminate in a glorious triumph, and we want to have our sheaves all ready for the garner when Jesus comes. Pray for us.

General Conference Proceedings

(Continued from page 66)

THROUGHOUT MOMENTOUS CONFERENCE. CARIBBEAN UNION UNITED FOR SPEEDY FINISHING OF WORK."

From India a cable signed by C. A. Schutt and C. A. Hart: "CONVEY TO GENERAL CONFERENCE IN SESSION WARMEST GREETINGS FROM BELIEVERS AND WORKERS IN SOUTHERN ASIA AND OUR UNITED PRAYERS FOR GOD'S RICHEST BLESSINGS ON CONFERENCE."

Then I have a cable here from A. R. Ogden, sent from the Canal Zone, Panama: "GREETINGS TO DELEGATES AND BRETHREN ASSEMBLING IN THE 1946 FORTY-FIFTH SESSION OF THE GENERAL CONFERENCE FROM ONE WHO HAS SPENT AN ENTIRE LIFE OF MORE THAN FIFTY YEARS IN THE MINISTRY MOST OF WHICH HAS BEEN IN MISSION FIELD AND ADMINISTRATIVE SERVICE."

And from workers in this country: W. M. Adams, who could not attend this session, writes: "While I cannot attend this one, yet I am praying for you most earnestly, that the Holy Spirit may have His voice in every plan laid for the finishing of the work."

A letter also has come from W. Müller from Berlin, which I thought I might share with you, a paragraph of it at least. He asks that we give the greetings to the brethren in session. He says:

"The nations need God's message. A weary and desperate world is struggling for freedom, safety, and humanity. Millions, and among them thousands of our faithful believers, are in want of food and clothing. Others are waiting for a spiritual uplift. They look upon you brethren in session to lead them in this movement through turmoil and confusion to victory. May God bless you to be a blessing. Our desire is to work to the honor and glory of our Lord and Saviour until He comes."

Another has just been handed in. It is from C. G. Van Putten from Paramaribo: "GREETINGS FROM SURINAM MISSION."

We have already sent greetings, our response. I have thought, however, that these messages should be shared with the brethren here in the session.

HYMN: No. 345. Benediction: J. L. McConaughy.

J. L. McELHANY, *Chairman*.

E. D. DICK AND

T. J. MICHAEL, *Secretaries*.

Fifth Meeting

June 7, 1946, 3:45 P.M.

CHAIRMAN: W. H. Branson.

OPENING HYMN: "Ho! Reapers of Life's Harvest," No. 444 in *The Church Hymnal*.

Prayer by G. E. Nord.

W. H. BRANSON: The first matter of business on the program this afternoon is the report of the Bureau of Home Missions. Louis Halswick will bring on his report.

[This report appears on page 70.]

W. H. BRANSON: Surely this is a good report. The work that the Bureau is doing represents a very widely scattered work all over the division for many, many nationalities, and the Lord has certainly greatly blessed the efforts of the brethren who are working for these foreign peoples.

The next thing on the program this afternoon is the report from the Ellen G. White Publications. M. E. Kern will bring this report to us.

[This report appears on page 73. Following his report Arthur White presented a statement on the Introductory Spirit of Prophecy Library. In the printed form this statement is incorporated in Elder Kern's report.]

W. H. BRANSON: A report from the Australasian Division will be presented during the Saturday night session.

[The five-year report of E. B. Rudge, president of the division, will appear in a later issue.]

Meeting adjourned.

Closing hymn, No. 619, "Watchman, Blow the Gospel Trumpet."

Benediction by D. E. Robinson.

W. H. BRANSON, *Chairman*,
T. J. MICHAEL, *Secretary*.

Additional Delegates

THE following additional delegates have been selected by their respective division committees and certified to the secretary:

SOUTHERN AFRICAN DIVISION: Mrs. M. Owens, Miss Hope Hayton, Miss Margaret Johnson.

SOUTHERN ASIA DIVISION: Miss Mildred Bradley.

INTER-AMERICAN DIVISION: G. C. Nickle, J. Zaragoza, M. Vasquez, Mr. and Mrs. W. H. Wineland, Tim Walters, Sam Farrell, Mr. and Mrs. W. E. Kuester, N. Chaij, R. K. McAllister, D. B. Reid, Miss Effie James, Mrs. K. Emmerson, Mrs. E. Plata, Mr. and Mrs. H. M. Colburn.

IN EVERY human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace,—in "the beauty of the Lord our God." Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man's true ideal, He awakened, for its attainment, both desire and faith. In His presence souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard. In many a heart that seemed dead to all things holy were awakened new impulses. To many a despairing one there opened the possibility of a new life.—*Education*, p. 80.

FROM Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways He sought to gain the attention of the multitude; and then He proclaimed to them the truths of the gospel.—*Review and Herald*, Jan. 17, 1907.

Ellen G. White Publications

By M. E. KERN, Chairman

A LITTLE more than a hundred years ago and long before the stalwart believers in the near advent fathomed the significance of the term "remnant church," and just as the Sabbath light was dawning, a voice was heard among this people, declaring: "As God has shown me in holy vision." The timeliness and nature of the messages, the character of the earnest New England maiden, and the evidences given in connection with the visions convinced those who heard the words, that Ellen Harmon spoke for God.

When the first 64-page Spirit of prophecy book—*Christian Experience and Views of Ellen G. White*—was published in 1851, there were only a few hundred Sabbathkeeping Adventists. The little book was eagerly received by the believers, and the accounts of the visions set forth therein encouraged and instructed the infant church. We find an ever-enlarging Spirit of prophecy literature filled with counsels given to meet the needs as they arose, paralleling a growing denominational work. To place these messages before the people and to preserve them in print was a large task. Mrs. White often sought counsel of her husband and of other leaders in the work as to the most effective way and the proper time to present the Heaven-sent messages. While he lived, her husband also assisted her in the arrangements for the publishing and distributing of her books through the regular denominational channels. In the later years her son, William C. White, assisted in this work.

As the messenger of the Lord approached the end of her labors, she gave careful study to the future of her writings, and finally in 1912 arranged that on her death a board of five trustees should take charge of them, carrying the responsibility for their care and publication. It was her plan that the expense of the work of this board would be met through normal royalty incomes from these writings.

Ellen G. White Trustees

Those selected by Mrs. White for this responsible task were A. G. Daniells, F. M. Wilcox, C. C. Crisler, Charles H. Jones, and William C. White. In the hands of these trustees she placed her home and the office building, her library, the copyrights to her books, the manuscript files, and other materials of value. With respect to her writings she outlined the responsibility of the trustees in "publishing and selling said books and manuscripts and conducting the business thereof," "the improvement of the books and manuscripts," "the securing and printing of new translations thereof," and "the printing of compilations from my manuscripts."

In the same legal document in which Mrs. White created this trusteeship

she made provision for the filling of vacancies in the board. In case of a vacancy the remaining four trustees should choose some fit person; and if they could not agree, or failed to act, the General Conference Committee was to appoint such a trustee. The men were appointed without a definite term of office. Under ordinary circumstances they serve for life. This board, then, was to carry the solemn responsibility of keeping before the church throughout the world—its administrators, its workers, and the laity—the counsels which God had given to instruct and guide His people. The work is performed under the



M. E. Kern

organization name of The Ellen G. White Publications.

The responsibilities of the trustees fall into three general categories:

First, arranging for the continued publication of the Ellen G. White books in the English language, and with this bringing into print from time to time new publications presenting what had appeared earlier in the journals of the denomination or matter drawn from the manuscript files.

Second, encouraging and arranging for the publication of the Ellen G. White writings in languages other than the English, the trustees sustaining the author's relationship to the writings both in the matter of selection of material and in arranging for translation and publication.

Third, caring for the documents which were left by Mrs. White. These include her manuscript files, the papers pertaining to her work, and her 2,500 articles published in the journals of the denomination through the years, and such other records as may have been in her possession, representing denominational endeavor and her connection with it. These materials have been

preserved in fireproof manuscript vaults, and today they are housed in a good vault at the office of the General Conference. Early in 1938 the work of the trustees was moved from "Elmhaven" at St. Helena, California, to the General Conference headquarters here.

The trustees today are F. M. Wilcox, M. E. Kern, J. L. McElhany, W. P. Elliott, and Arthur L. White. M. E. Kern is chairman of the board, and Arthur White is the secretary, who gives his full time to the work. Associated with Elder White in the office is D. E. Robinson, for many years one of Mrs. White's secretaries, and well qualified to share in the responsibilities of the office. They, with the two women helpers, constitute the office staff.

In 1933, when plans were developed for moving the files and work to Washington, D.C., financial arrangements were established which placed royalty incomes from the sale of the Ellen G. White books in the hands of the General Conference, and the General Conference in turn assumed the responsibility of providing annual budget appropriations to support the trustees' work.

In the thirty-one years of their work it has been the privilege of the trustees to co-operate with the publishers in bringing out new reillustrated editions of the subscription books, and in maintaining the flow of Ellen G. White books to our church membership. This flow of Spirit of prophecy literature has steadily increased to an unprecedented torrent.

Posthumous Publications

There have been a number of Ellen G. White books of posthumous publication, bringing to the church important counsels which were not generally available. This has been done in harmony with Mrs. White's specific instruction that: "The matter that has been brought before the people must be brought before them over and over again. The articles that are printed in our papers are soon forgotten by the readers. They must be brought together, reprinted in book form, and placed before believers and unbelievers."

The mere mention of some of these books will indicate the wisdom of Mrs. White's provision. *Testimonies to Ministers* made available articles of general interest from the out-of-print *Special Testimonies*, Series A and B, and has been a most helpful book for the ministry. *Christian Service*, a topically arranged volume of pointed excerpts on all lines of missionary endeavor, is a veritable handbook for the laity, as *Gospel Workers* is for the regular staff of laborers. *Messages to Young People*, consisting for the most part of counsels to our youth which had appeared in the *Instructor* and the *Review*, has been of inestimable value to our many thousands of present-day young people. *Counsels on Diet and Foods* brings into one volume the full range of the Spirit of prophecy teaching on this important

subject. *Counsels on Stewardship* has been a great blessing. We but mention the title of others: *Medical Ministry*, *Fundamentals of Christian Education*, *The Sanctified Life*, *Counsels on Health*, *Christian Experience and Teachings of Ellen G. White*, and *Counsels to Editors*. *Evangelism*, the latest, bids fair to be the most helpful book on this subject ever placed in the hands of our ministry. The *Index to the Writings of Mrs. E. G. White*, culminating eight years of earnest labor, has proved indispensable to workers and students.

It has been the purpose of the trustees to work conservatively in bringing new books into print. The expanding work of the denomination and the recurrence of experiences and crises similar to those met in the past, have led to an urgent call for these publications. Great care has been taken in the compiling of these works. No editing is done. It is a work of selection of material and its arrangement, the matter appearing as it was written by Mrs. White. Great care is exercised to see that the statements are given with sufficient context so as not to be misconstrued. In making each book a complete treatise in its field, a small percentage of the matter selected has been drawn from Ellen G. White books already in circulation. While this creates a repetition in certain lines of instruction, it is generally felt that the advantage of completeness of the volume outweighs the disadvantage of slight repetition. Truly our denominational literature has been greatly enriched and the work immeasurably benefited by the more detailed counsels which have been brought into print to meet the needs of an expanding work.

From time to time a few have raised question as to the propriety of publishing what had not been printed prior to Mrs. White's death. Such questions arise, usually, as the result of an incomplete knowledge of the way in which Mrs. White's work was done, and the arrangements which she made for the work after her death. While living, she frequently drew from her articles, her earlier books, and her manuscripts, in bringing her messages before the people. She specifically provided for a posthumous work in "the printing of compilations from my manuscripts," for they contain, as she said, "instruction that the Lord has given me for His people." Almost every phase of denominational enterprise has greatly benefited from the issuance of these publications. How they would be missed were they to disappear and be no longer available!

Great care is taken in the selection and release of matter which was not published prior to Mrs. White's death. Such releases are made only after a review of the material by the Board of Trustees and by the officers of the General Conference, following a carefully outlined procedure.

Publications in Foreign Languages

As to the foreign-language issuance of the Ellen G. White books, it is not possible to enter into detailed narra-

tive of the accomplishments in this line, except to point out in a general way the great progress which has been made since Mrs. White's death. The book *Steps to Christ* now appears in sixty languages with a total distribution of approximately five million copies. *The Great Controversy* has been published in twenty-eight languages and records a distribution of between one and two million copies. *Patriarchs and Prophets*, *Thoughts From the Mount of Blessing*, *Ministry of Healing*, and *Christ's Object Lessons*—each appears in about a dozen languages, and the distribution runs between half a million and a million copies each. *Messages to Young People* has been published in sixteen languages. *The Desire of Ages* appears in six languages, and, of course, other of the Ellen G. White books have been published in many tongues—*Selections From the Testimonies*, *Education*, *Colporteur Evangelist*, *Testimonies on Sabbath School Work*, and others which have been selected in the various fields as being most necessary to meet their needs.

Looking at it from another standpoint, we may select a number of the leading languages of the world in which there have been issued well-developed libraries of from eight to fifteen volumes. The war years, of course, have greatly retarded the work in Europe, Asia, and Africa, but in South America unusual progress has been made in both the Spanish and Portuguese languages, in which we now have the largest number of Spirit of prophecy books outside of the English. The excellent progress made in the production of the Spirit of prophecy literature in the languages of overseas fields is accounted for somewhat by the generous financial assistance which was given some years ago through Missions Extension funds and more recently the Ellen G. White Book Initial Expense Fund.

It has been cheering to receive, since the war, sample copies of Ellen G. White books issued in some war-torn lands, representing painstaking effort under conditions which were far from easy. During the next few years there will be, doubtless, a great advance in the publishing of these books in the other languages, and plans are on foot speedily to augment this endeavor. ~~Of this we shall speak later.~~

The Publications Vault and Its Use

The many visitors who call at our office find particular interest in the manuscript vault, in which the irreplaceable records of the early years are kept. It is in connection with the documents in this vault that the trustees find an important part of their work. Here are the periodical articles prepared by Mrs. White through the years, as they have been issued through the *REVIEW*, *Signs*, *Instructor*, *Bible Echo*, and other periodicals. We find here the Ellen G. White manuscript files to which we have already made reference. Here, too, are the correspondence files, containing communications from leading Adventist work-

ers of earlier days, addressed to James and Ellen White. We have, of course, a full file of the Ellen G. White publications from the first.

Obviously, the sources of materials housed in this vault are of great service in any denominational historical work. All the published sources are available to Seventh-day Adventist college and Seminary students and to our workers generally for general research, and the materials are much sought after. The authoritative work *The Story of Our Health Message*, as prepared by D. E. Robinson, had its foundations in the materials found only in the White Publications vault.

Instruction Needed

Through the years there has grown up a new group of workers who did not have personal contact with Mrs. White nor the benefit of passing through many of the experiences which did much to instruct and confirm the confidence of early workers. As an aid to such, a number of articles have appeared in the *REVIEW* and *Ministry*, and several brochures have been issued, setting forth in carefully documented form various lines of information relative to Mrs. White, her life, and her work. The four brochures thus far published are *The Custody and Use of the Ellen G. White Writings*, *The Ellen G. White Books*, *Prophetic Guidance in Early Days*, and *The Prophetic Gift in Action*. These pamphlets in several editions have had a wide influence in leading to sound and correct views regarding the matters of which they speak.

It is clear to the trustees that as time advances there should be a continual educational effort setting before our people various lines of information regarding the Spirit of prophecy, which will create in their hearts a sound basis for confidence. This work can be done through our journals, and through personal contact with our believers and workers in the field, especially the young people in our schools. The work of Elder White and also Elder Robinson, in giving instruction to our young people in our academies and colleges on this subject, has been particularly helpful. It is gratifying to note that there is always a keen interest on the part of Seventh-day Adventists generally, young and old, in any presentations pertaining to the work of Mrs. White. Our people are hungry for instruction and information, and we must not overlook the importance of an adequate preparation for the days before us, during which subtle influences will strive to unsettle the faith of Seventh-day Adventists in the Spirit of prophecy.

Spirit of Prophecy Library

Veering somewhat from the report of the distinctive work of the trustees of the Ellen G. White Publications, I shall speak of a matter upon which the trustees and the General Conference Committee have been giving united study, the publishing of Spirit

of prophecy literature in large areas of the world field now without it.

With our abundant supply of Spirit of prophecy books in the English language, it is difficult for us to visualize the paucity of this literature in large sections of the world. In some countries it has been impossible as yet to replace stocks exhausted through sales and war devastation. Then there are countries where, because of comparatively small constituencies, and consequent limitation of financial resources, the believers, up to now, have been supplied with but little of the precious Spirit of prophecy instruction. It is vital that it be furnished to these fields as soon as arrangements can be made for its publication and distribution.

The advantages which would be derived from uniformity in the Spirit of prophecy literature in the various languages has long been recognized, but with each field arranging for the publishing of such Ellen G. White books, or selections therefrom, which seemed best suited to meet the immediate needs, and restricted by the financial resources available within the field, and with sizable book stocks on the shelves of the publishers, such uniformity seemed very difficult of achievement. Now, with supplies exhausted, we have the opportunity to arrange for this uniformity, which is so desirable.

As prayerful study was given a year ago to the rehabilitation of the Spirit of prophecy literature, and to the great advance in publishing which will be made in the immediate future, on recommendation from the trustees, and a large committee of the Publishing Department of the General Conference, the General Conference provided for the development of a Spirit of prophecy Library to be published in the principal languages of the world and made available to our people at a price within reach. In view of the fact that such a library could not be brought into being in lands of limited memberships without financial assistance, it was agreed that financial aid should be given, where necessary, in bringing this work to early completion.

Two committees were set up: one on the content of such a library, the other to arrange for its promotion, including the plans for publication and for recommending the allotment of funds when subsidies are necessary. For many months these committees have been working. They rendered partial reports to the 1945 Autumn Council and more complete reports since, which have been adopted by the General Conference Committee.

It is planned that not only will this library be uniform in its content but there shall be an exact English equivalent of each book. This arrangement will meet the needs of large English-reading memberships in overseas fields, and will be very serviceable to General Conference workers visiting other lands. The volumes designated as comprising this Spirit of Prophecy Library are:

Steps to Christ

The Conflict of the Ages

Early Writings (in European languages)

Selections From the Testimonies (3 volumes)

Gospel Workers

Messages to Young People

Christian Experience and Teachings of Ellen G. White

Your Home and Health, or Ministry of Healing

Education

It will be observed that in the main the volumes are standard English editions. These will be translated and published without change. In the case of the *Testimonies* a new standard selection has been made, as none of the selections in use, either overseas or in America, seemed in every respect to adequately fill the needs. The one- and two-volume selections previously published in Europe were quite brief and varied in their content. The three-volume selections published in the Spanish more nearly approached that which seemed to meet the need, but did not include a number of important articles, and the selections in English were prepared especially for laymen in America. The new selections for the Uniform Library will contain practically all that we had in Europe and South America. This new three-volume selection will contain about 1,500 pages, including a complete subject index.

Thus, in building a standard selection for a greatly enlarged church, and combining the results of the careful work of earlier committees, the new standard selection contains the most widely used testimony articles, designed to meet the needs of the church the world around. An English edition of these selections will be published to give an exact English equivalent to the books translated. While these selections will have a wide use among English-reading believers in various overseas fields and in North America, they will never replace the nine-volume set which constitutes a fundamental part of Seventh-day Adventist libraries in America and of our English-reading workers around the world.

Early Writings is recommended in European languages where it has long been known, and where the advancement of the work will make possible the early issuance of a broader library than has been outlined in the basic list.

Christian Experience and Teachings, which is available not only in English but also in a number of other languages, provides a volume very suitable as an introductory work.

The Conflict of the Ages presents in one volume the account of the great conflict from its inception to its close as presented in the first Ellen G. White writings on this subject. By combining nearly all the chapters in *Spiritual Gifts*, volume 1, with chapters selected from *Spirit of Prophecy*, volumes 2 and 3, *The Conflict of the Ages* presents the whole controversy story in one sweep, and yet with a completeness which makes the book one of particular value. It will be

especially welcomed in lands where there is but a remote possibility of the early issuance of the five large volumes covering this great theme.

It will be observed that, generally speaking, subscription books do not appear in this list. It is, of course, desirable that the large Ellen G. White books shall be published for subscription and trade sale where and when such publication seems timely. These important volumes may be issued as complete volumes or in abridged form, following approved standard abridgments as the needs of the field indicate.

Provision has also been made for the selection of Spirit of prophecy counsels for a library for people of primitive backgrounds, bringing within the compass of a few small publications that which would constitute a library much briefer in its content than the standard library presented above.

It is recognized that it will not be possible for the various fields to publish all the books in these minimum libraries at once, but it is desirable that all fields begin work at the earliest possible moment and consider this task as one of vital interest to the welfare of the church. While every encouragement will be given by the trustees and the General Conference Committee, the responsibility of arranging for the publication and distribution of these books must remain with the leaders of the work in the several division fields. To those countries where distribution will be somewhat restricted, funds will be available to aid in meeting the initial expense, and where necessary a part of the distribution expense in bringing the books within the reach of every church member. It is expected that in most lands the translation can be provided by the local field. Certain policies have been formulated for controlling the financing of this project. Detailed information will be placed in the hands of those interested in, or directly concerned with, this endeavor.

These Spirit of prophecy libraries are minimum objectives. It is anticipated that in many countries of large church memberships the publishing of the Ellen G. White books will go far beyond the list given.

Some division fields have already recorded their hearty approval of the plans for the Spirit of prophecy library, and it is our anticipation that the plans for this enterprise will be entered into heartily by our organizations and our worker groups around the world, and that in a few short years every leading language will have these important volumes.

The trustees look forward to the years which may yet remain as a time when the counsels of the Spirit of prophecy will be more and more appreciated and will bring greater strength to the church in preparing to meet the Lord.

CHRIST was absorbed in the work that He came to perform. His devotion to the work of saving the lost race was manifest on all occasions.—*Manuscript 132*, 1902.

GENERAL CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Balance Sheet—December 31, 1945

Assets		
Current:		
Cash and Bank	\$ 109,914.31	
Security Investments	1,934,607.17	
Accounts Receivable	25,974.25	
Unexpired Insurance	2,059.58	
Accrued Interest Receivable	9,219.54	
Total Current Assets		\$2,081,774.85
Fixed:		
Real Estate	143,870.23	
Buildings less Depreciation	173,644.24	
Equipment less Depreciation	25,150.58	
Total Fixed Assets		342,665.05
Total Assets		\$2,424,439.90
Liabilities		
Accounts Payable and Deposits	15,481.72	
Notes, Trusts, and Certificates	881,917.79	
Annuity Agreements	537,607.99	
Accrued Interest and Annuities Payable	1,149.17	
Total Liabilities		1,436,156.67
Net Worth, December 31, 1945		\$ 988,283.23

Analysis of Net Worth

Reserves:		
For Securities Contingency Fund	\$ 258,692.58	
For Insurance Fund	25,000.00	
Total Reserves	283,692.58	
Regular Net Worth	704,590.65	
Total Net Worth, December 31, 1945		\$ 988,283.23

GENERAL CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Income and Expense Statement Year Ending December 31, 1945

Income		
Interest Earned	\$67,261.86	
Gain on Security Sales	7,253.58	
Building and Equipment Income	13,200.00	
Wills, Legacies, and Estates	21,311.08	
Returns from Washington Clinic	65,167.61	
Battle Creek Sanitarium Meeting Refund	15,910.00	
Appreciation of Securities previously written down	12,171.43	
Miscellaneous	2,468.30	
Total Income, Year 1945		\$204,743.86

Expenses

Interest and Annuity Payments	\$32,196.32	
Depreciation—Buildings and Grounds Improvements	2,666.91	
Depreciation—Buildings, D.C. Clinic	1,604.77	
Depreciation—Equipment	4,083.91	
Repairs—Buildings	3,872.35	
Repairs—Equipment	794.12	
Insurance and Taxes	426.33	
Salaries	3,650.04	
Appropriations Made	4,905.95	
Miscellaneous	2,124.42	
Battle Creek Sanitarium Constituency Meeting	13,328.28	
Total Expenses, Year 1945		69,653.40
Net Gain, Year 1945, transferred to Net Worth		\$135,090.46

GENERAL CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Comparative Balance Sheet—Years 1941-1945

	Assets				
	1941	1942	1943	1944	1945
Cash and Banks	\$ 329,243.78	\$ 394,611.56	\$ 130,174.78	\$ 155,049.72	\$ 109,914.31
Security Investments	985,033.35	1,001,896.79	1,557,937.05	1,766,046.39	1,934,607.17
Accounts Receivable ..	7,772.49	30,227.85	37,491.03	123,611.06	25,974.25
Interest Receivable	6,781.01	8,071.34	7,768.91	8,485.58	9,219.54
Prepaid Expense	358.09	816.78	659.14	7,173.71	2,059.58
Total Current Assets	\$1,329,188.72	\$1,435,624.32	\$1,734,030.91	\$2,060,366.46	\$2,081,774.85
Real Estate	14,534.39	35,991.59	22,718.53	47,303.78	143,870.23
Buildings	99,611.34	110,873.49	151,867.92	153,055.20	173,644.24
Equipment	27,065.10	28,590.13	27,349.22	25,840.91	25,150.58
Total Fixed Assets	\$ 141,210.83	\$ 175,455.21	\$ 201,935.67	\$ 226,199.89	\$ 342,665.05
TOTAL ASSETS	\$1,470,399.55	\$1,611,079.53	\$1,935,966.58	\$2,286,566.35	\$2,424,439.90

	Liabilities				
Accounts Payable, De- posits and Trust Funds	131,752.74	93,533.62	92,577.07	115,049.12	15,481.72
Notes, Trusts, and Certificates	321,420.00	419,547.03	638,234.32	808,753.76	881,917.79
Annuity Agreements ..	453,584.98	464,139.85	476,069.10	508,606.05	537,607.99
Interest and Annuities Payable	1,767.19	1,366.64	1,111.62	964.65	1,149.17
Total Liabilities	\$ 908,524.91	\$ 978,587.14	\$1,207,992.11	\$1,433,373.58	\$1,436,156.07
NET WORTH					
DECEMBER 31	\$ 561,874.64	\$ 632,492.39	\$ 727,974.47	\$ 853,192.77	\$ 988,283.23

GENERAL CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Comparative Income and Expense Statement—Years 1941-1945

Income					
	1941	1942	1943	1944	1945
Interest Earned	\$ 46,491.09	\$ 46,790.02	\$ 47,499.35	\$ 56,602.10	\$ 67,261.86
Buildings and Equipment Income	10,800.00	13,200.00	13,200.00	13,200.00	13,200.00
Matured Annuities	8,081.22	15,000.00	3,918.10	151.25	
Wills, Legacies, and Estates	1,914.60	3,239.99	747.50	62,204.16	21,311.08
Adjustment Securities Reserve			47,111.82	14,044.50	12,171.43
Donations	542.83	17,337.58	142.06	5,320.22	
Returns from D.C. Clinic	9,938.12	22,107.84	36,325.37	7,588.62	65,167.61
Miscellaneous	3,594.96	1,153.28	714.94	1,159.19	2,468.30
Gain on Security Sales	940.70	10,836.83	12,048.22	15,765.40	7,253.58
Battle Creek Sanitarium Meeting Refund					15,910.00
Total Income	\$ 82,303.52	\$ 129,665.54	\$ 161,707.36	\$ 176,035.44	\$ 204,743.86
Expenses					
Interest and Annuity Expense	\$ 22,131.03	\$ 23,888.04	\$ 26,430.41	\$ 28,400.66	\$ 32,196.32
Salaries, etc.	2,732.37	2,878.89	3,165.14	3,841.39	3,650.04
Depreciation, Buildings and Equipment	6,852.96	7,590.20	7,990.70	8,016.02	8,355.59
Provision and Loss on Securities	25,481.04	5,453.96			
Miscellaneous and Property Expense	4,990.53	16,516.68	7,197.10	7,469.92	7,217.22
Adjustments Previous Years	2,781.33	2,720.02	5,243.22		
Special Appropriations	388.11		7,150.00		4,905.95
Battle Creek Sanitarium Constituency Meeting			27,218.71	3,089.15	13,328.28
Total Expenses	\$ 65,357.37	\$ 59,047.79	\$ 84,395.28	\$ 50,817.14	\$ 69,653.40
NET GAIN	\$ 16,946.15	\$ 70,617.75	\$ 77,312.08	\$ 125,218.30	\$ 135,090.46

Statistical Summary, 1941-1945

(Continued from page 69)

ASSETS, LIABILITIES, AND NET WORTH OF ORGANIZATIONS IN OVERSEAS DIVISIONS

	1940	1944	Increase 1944 over 1940
Assets:			
Cash and Bank	\$ 4,005,091.81	\$ 8,876,084.72	\$ 4,870,992.91
Accounts Receivable	3,080,283.74	3,802,480.14	722,196.40
Notes Receivable and Securities	539,516.59	2,507,208.51	1,967,691.92
Merchandise and Prepaid Expense	2,362,522.75	2,365,743.92	3,221.17
Land	2,665,005.46	2,529,155.41	Dec. 135,850.05
Buildings	8,136,730.68	8,067,682.79	Dec. 69,047.89
Equipment	2,512,746.95	2,131,799.53	Dec. 380,947.42
Total Assets	23,301,897.98	30,280,155.02	6,978,257.04
Liabilities:			
Accounts Payable	3,285,310.35	4,996,816.40	1,711,506.05
Notes Payable	1,109,098.08	1,101,767.14	Dec. 7,330.94
Trust Funds	2,058,755.91	3,404,935.22	1,346,179.31
Deferred Income	71,772.73	82,153.89	10,386.16
Long-Term Contracts	197,253.94	286,603.97	89,350.03
Total Liabilities	6,722,191.01	9,872,281.62	3,150,090.61
Net Worth	\$ 16,579,706.97	\$ 20,407,873.40	\$ 3,828,166.43

notes payable. This is without taking into account the duplications of liabilities which it is practically impossible to eliminate from the totals. The cash position in organizations outside of North America was not so outstanding; yet the liability accounts there were all well covered by cash and security balances in 1944.

If all features of Seventh-day Adventist Church progress in religious fervor and physical activity could have kept pace with the financial advancement during the past five years, the record of the present and the prospect for the future would indeed be bright. The essential task for God's people at this time is to translate material advantages into spiritual power for the speedy finishing of His work in the earth. Consecration, humbleness of heart, and the infilling of the Holy Spirit will ensure an abundant harvest for God's kingdom.

Food Distribution In Europe

(Continued from page 80)

London and have them advise Washington to clear the way, so two of your men can come at once."

Then I said, "I would like to go to Hamburg, to visit our food factory, to see if it would be possible for them to provide food to help the situation in their zone. So they provided transportation for me to go to Hamburg. A car met me there and took me to our food factory and our publishing house. Our publishing house is nearly half gone, and about forty or fifty per cent of the plant is destroyed. Only the factory part of the plant remains, where our presses are intact. They had to do a great deal of cleaning up because of shattered glass, ashes, etc. They now are beginning to print. Brother A. Vollmer has 130 workers in the plant. They cannot work very fast because they are undernourished. The people in the British zone live on about 1,040 calories a day. They pointed out that some individuals while working become unconscious because they are undernourished. Their feet and hands were swollen, and there were sores between their fingers and toes because of their condition.

In the evening I met with twelve of our ministers from the Hamburg section of the field. Brother Vollmer made the statement that many had come to him and asked, "Is the General Conference going to do something for us?" He had replied, "Never mind, brethren, the General Conference will remember us." And he had only said this about a week before I arrived. When they saw me, the brethren actually wept for joy, they were so happy that the General Conference had arranged to send in food for their relief.

The situation in Germany is terrible. The people walked along dejected, with their heads down, no doubt weary because of being undernourished. Most of the people had no shoes. Some had their feet wrapped up in paper. I am very happy, brethren, that the way is open for us to ship food to Germany. We are sending it in from Sweden via Lubeck. From the United States we will ship it by the port of Hamburg. We have arranged to send the food in care of Evangelische Hilfswerke, the Evangelical Church, which has been assigned the task of delivering these food packages. They are also willing to have us send large shipments, not only packages, but in bulk, and they have guaranteed that it will be delivered.

Just before I left, we sent a convoy of trucks with food to Vienna, and a convoy of trucks to Budapest. A convoy of trucks is on the way to Poland, and a shipment to Prague, in Czechoslovakia. When I came to Sweden a little over a week ago, we were able, through the International Red Cross, to send food from there into Germany and Vienna. We picked up and sent a carload of potatoes to Germany, and a carload of potatoes to Vienna, because many of our people are starving.

The government of Switzerland has

not been willing to release food until about two weeks ago. Through the aid of International Red Cross we can now send food into various parts of Germany and Austria.

When I reached Switzerland I learned that it would be necessary to send some food to other parts of Austria, and not all to Vienna, because of the situation there. So I immediately telegraphed two truckloads of food to be sent, one to Linz, another to Salzburg, which are on the way at the present time. The Lord has opened the way, making it possible for us to move food to the very needy in Germany, Austria, and these other countries to which I referred. On two different occasions I was told, "You have come just in time." I thank God we have been able to get there in time to make it possible to send food to our needy people.

I just have word since coming back that Sweden has increased its allotment to us from ten tons of powdered milk to seventy tons, and has added another ten tons of cheese, ten tons of dried vegetables, fifty tons of macaroni, ten tons of sugar, and 50,000 pieces of soap. We send soap in all parcels. In each parcel we put two pounds of butter, two pounds of cheese, malt, sirup, peas, beans, and barley. So we have a good package of food to send each address. We have sent to the offices of the various conferences, five hundred to a thousand packages to distribute to our people. They have a welfare organization in each district, so the food is properly distributed. In this way none of the food will find its way to the black market. The government officials in these various countries are very happy over the plan we have worked out to ensure that food will go directly to our people and also to others who are in need. So, Brother Chairman, the Lord has greatly blessed in this plan of bringing relief to our needy people in Europe.

An Evening With the Southern Asia Division

(Continued from page 60)

"O men of God! Jesus, our priest awaits
On high to close His ministry; to take
His crown as King of kings, to open the gates
Of heaven to all His ransomed ones; and shake
The powers of heaven; to wake the sleeping dead;
Receive His kingdom as its kingly Head.

"O men of God! these are the last, last hours
Of time. Eternity is drawing near.
A lost world's doom should wake our drowsy powers
To deeds of valor in His name; and clear
Our title to a starry crown to wear;
Enjoy the mansions Jesus will prepare.

"O men of God! these are the last, last hours
When mercy waits the sinner.
Shall we sleep
In ease till all is lost? Or pray for showers
Of latter rain to fructify and keep
Our labor strong in spirit, win the lost
To love our Lord, regarding not the cost?

"O men of God! these are the last, last hours
When labors count, and bring a rich reward.
In yonder danger lines the heavenly powers
Unfurl His blood-stained banner, we to guard!
Who'll follow where the Master leads the way?
Go, reap in every land while lasts the day."

A. W. CORMACK: A double quartet of India missionaries will now favor us with the song, "Speak, my Lord."

T. J. Michael offered the benediction.

WE SHOULD not allow our feelings to be easily wounded. We are to live not to guard our feelings or our reputation, but to save souls. As we become interested in the salvation of souls, we cease to mind the little differences that so often arise in our association with one another. Whatever others may think of us, it need not disturb our oneness with Christ, the fellowship of the Spirit.—*Ministry of Healing*, p. 485.

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Report on Food Distribution in Europe

By J. J. STRAHLE

BROTHER Chairman, delegates, friends, I still remember the evening when Elder McElhany called me up and asked me if I was ready to pack my suitcases and leave for Europe the next day. He arranged for me to go to Europe and make Copenhagen my headquarters. While in London, on the way, I went to the American embassy and saw Mr. Kimbel, the commercial attaché, and explained our relief plan. He became interested and talked with Colonel Hester at Berlin, suggesting that I be invited to Berlin. I was glad to accept an invitation, but suggested they send it to Copenhagen where I was to reside for the time being.

When I reached Copenhagen no invitation had come, so I called Colonel Hester. He told me that he would have to talk to General Clay, who is in charge of the American zone.

The next day a cable came from General Clay stating he would like to have me come, but that CRALOG—an alphabetical organization representing about twelve different organizations—had exclusive right to food distribution in the American zone. However he passed this information on to the British authorities. Well, I appreciated that very much, hoping that perhaps in time we would hear from the British zone.

We immediately began visiting the consuls in Copenhagen. Our brethren were unable to buy food, but they could not send it out. It was necessary to receive an export license to send it abroad. So we saw the foreign ministry, the finance minister, and various secretaries of the government.

They said UNRRA and Great Britain were pressing them very hard for food. They did not know whether they would be able to give us a license or not. But after talking with them I suggested that perhaps we could have a part of what remained. And finally Mr. Christensen, the Finance Minister, said, "You will have to see one more official." I said "I would be glad to see him, with your blessing." He seemed to be amused and said, "All right."

I said, "Would you mind calling him up?" He called up Mr. Mortensen and gave him a very good talk regarding our relief plan. As a result they gave us an export license, and as I left they said to me, "You have come just in time, because another day might have been too late."

As was mentioned here yesterday, I have now received a license to buy forty tons of butter, and hundreds of tons of beans, peas, cheese, powdered milk, and so on, which we are able to send to Poland, Czechoslovakia, Hungary, and Austria.

Then I immediately went to Stockholm to interview various officials, and finally the food commissioner. He looked at us and said, "You are the people that keep Saturday, aren't you?"

I replied, "Yes." "We respect your organization very highly. How much food would you want?" And I began to figure. Before I had a chance to answer he said, "Great Britain and the United States are pressing us to give all the food we can spare, and you have come just in time, for this afternoon we get together as officials to decide how much food we can spare." So I said, "We will be glad to take three hundred tons as a beginning." This would cost about \$100,000. He smiled and said, "We can arrange it. You send in your letter of application."

From Sweden we are sending food into Germany, and we have found a method that works very well. We address the food parcels to the Evangelische Hilfswerke, the Evangelical Church, to which has been assigned this task by the various governments in Germany. We can send these packages to the American, the British, and the French zones. We can only send one pound packages to the Russian zone, which we are doing, sending mostly chocolate bars. It is hoped that a little later we will be able to send a kilo (a little over 2 pounds) to our people in the Russian zone.

From Stockholm I wanted to go to Czechoslovakia, but the plane seats were reserved for two months. When I spoke to the minister of Czechoslovakia and told him of the situation he said, "Wait a moment." He called up one of his friends and then turned to me and said, "I have just secured a diplomatic seat for you. You may go to Czechoslovakia tomorrow." I did not want to be stranded in Prague, so I saw the Swedish Foreign Office and asked them if they could reserve a seat for me.

In a few hours they arranged a diplomatic seat for me for my return from Prague.

When I returned to Copenhagen a cable was waiting from the British authorities asking more about our relief plan. So I got in touch with the British military attaché, and when I told him this he said, "Well, you are needed over there, and I will arrange for you to visit the British zone." I mentioned that I was going to Poland. He said, "Very well, you go on with a tranquil mind, and I will have it all fixed up for you by the time you return."

I went to Poland and, friends, I saw conditions there which I shall never forget. The first place I went to was Danzig, in which not a building is left standing. Yet thousands of people are living in these ruins. The people are very undernourished and dejected. They shuffle along, heads downcast. They are in a terrible condition, many scratching because of skin diseases and the lack of soap. In Warsaw I saw where five hundred thousand people are living in the midst of the ruins under very unsanitary conditions.

People have only about one thousand calories of food a day.

While I was there I visited various relief organizations with J. Kulak, our leader. We were anxious to receive some transportation help to get started. Transportation is a great problem in all these countries.

I finally went over to see the chief of UNRRA. General Drury was very kind and ready to help us, but he said, "You must see Miss Wellington, my liaison officer." When we saw her, she was very friendly, and said, "We can get trucks for you on a loan basis from the government, and give you priority for tires and petrol." We were most happy about this. They have become very friendly to us and are ready to help us in every way possible.

Our relief plan is giving us prestige and favor among the various countries that we have visited in Europe. We received recognition for our church in Poland. We had never been recognized before, only tolerated, but now we are recognized.

We were anxious to call for two relief workers to come to Poland; so I arranged to see the president of Poland, Mr. Beirut. When I met him he seemed very kind, but his translator had failed to show up to translate from the English into the Polish. The president became quite nervous, and he started to walk around. Finally he turned to me and asked if I could speak German. I told him a little. And he said, "Please, go ahead." So I talked with the president of Poland for three quarters of an hour, outlining our plan of relief, and he was very grateful. When I mentioned we would like to send two workers, he said, "Why, you can even send four if you need them." I asked if he would remove any difficulties they might have. He said, "Certainly, I will open the way for you."

I thanked him for recognizing our denomination, and then he turned to me (you know, he is supposed to be of Communist tendencies) and stated that he respected and admired the Seventh-day Adventists for believing in separation of church and state. He mentioned that he had been asked to support certain church organizations, and added that he believed every church must stand on its own feet. The way is open for us to carry on the work there.

When I came back to Copenhagen, I received a military permit to go into Germany.

The British authorities put me on a military train which went via Hamburg to Hanover, and on to Badoienhausen. I went to the office of the chief of staff, and there saw Colonel Murray and Major Watkins. After explaining our relief plans, I asked for two relief workers to be permitted to enter Germany. They said we would have to see General Britten. I said, "All right." Immediately we went to see General Britten. He told me he would be glad to have us come at once, and added, "What can we do to expedite matters? I will telegraph

(Continued on page 79)