

# The Advent **REVIEW AND HERALD** Sabbath

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## *The Story of the Day*

Wednesday, June 12

By CARLYLE B. HAYNES

THE Orient with its mystery and pathos, its pageantry and color, its deep moving needs, its varied interests and expanding work passed in vivid and impressive review before the eyes and the minds of the delegates and others in attendance Tuesday night. The Far East told its fascinating story—and told it strongly and well. We shall not soon forget the colorful scene presented to us on the

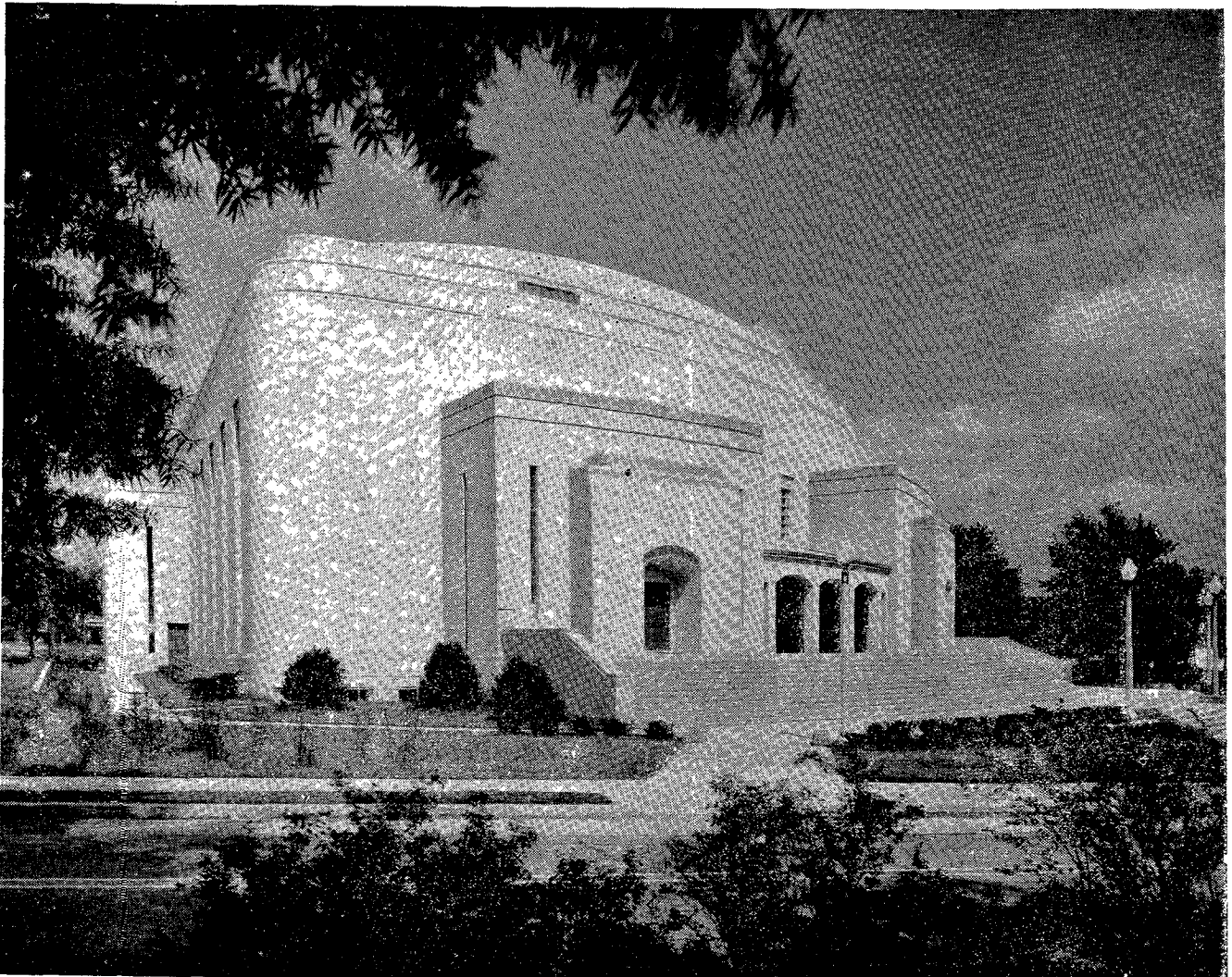
platform last night. Our minds will long retain the appealing narratives which thrilled and stirred us, the surprising ways in which the Spirit of God is getting ready a people to meet the Lord in these lands of the East, and the islands of the Far Pacific.

The platform and choir loft were crowded with foreign and national workers and believers. Costumed in the vari-colored and glowing robes of

the peoples of Korea, Manchuria, Japan, Formosa, the Philippines, Guam, the Straits Settlements, Borneo, Sarawak, the Malay States, Siam, French Indo-China, the Netherlands East Indies, and Timor.

Groups from these countries came onto the platform group by group, singing as they came, and then taking their places in the spacious choir loft, until it blazed like a glorious bouquet of flowers. We were transported to another part of the globe and gained some comprehension of what God has been working out in these countries during the past half century.

The report of this division was given by its president, V. T. Armstrong. He directed attention to the fact that this territory during the past five years has been ravaged by war and subjected to more destruction of property and more suffering and death than any like period in the history of the Orient.



Outside View of Sligo Church Where Session Is Being Held

Notwithstanding this test of fire and war and devastation, the work of God was not destroyed. The people of God were not dismayed. Marvelous reports now coming from these lands tell of the courage of workers and believers as they faced persecution and death. And through it all the three-fold message made steady advance.

The population of this division territory is 231,000,000. Our work has nine major medical institutions, six publishing houses, and fourteen secondary and higher schools. In this area, covering but 3 per cent of the land area of the globe, reside 11 per cent of the people of the world.

We were deeply moved as we heard of workers and believers in prison who were cruelly punished during the dark days of the war, of bondage and torture, of trial and death. Nevertheless the church in the Orient gave evidence of faithfulness and constancy even in the face of death. Through it all they "fought a good fight," and best of all they "kept the faith."

Incomplete reports disclose approximately ten thousand baptisms during the war years. When all reports are in hand this number is likely to be much increased. This work of soul winning was done under most trying circumstances.

Elder Armstrong asked the union conference presidents in attendance to consider what it would mean to them if their fields, as in the Philippines, had been subjected to the destruction of 140 of their churches with all records; if their own homes had been destroyed; if they themselves had been compelled to flee for their lives to the hills and jungles; and if they had lost all their books, clothing, notes, sermons, and Bibles; lost their churches, their Sabbath schools, and their union offices; had gone for five years without the REVIEW and HERALD, the *Sabbath School Worker*, the *Church Officer's Gazette*, the *Sabbath School Quarterly*. What would be our faith and confidence and courage in America tonight if war had struck America as it struck these countries? How very thankful we should be that this did not happen!

We heard of the blind sister in the southern part of Japan, who, notwithstanding the destruction of her church, together with the government proclamation that her church was disbanded and no longer existed, nevertheless kept that church together, meeting secretly week by week to worship God.

The dropping of the atomic bomb on Hiroshima did not bring death to any of the eighty Seventh-day Adventists there. Their church had been demolished before, and they had scattered into the country, before the shattering devastation of the A-Bomb.

We heard of the faithful Philippine worker who traveled constantly, walking over mountains and through jungles, fording rivers, dodging both the enemy and the guerillas, never-

theless carrying on his work. He traveled more than 3,000 miles, baptized people, and held the members faithful to the message.

In the Netherland East Indies, even though the workers were compelled to flee, 1,000 new believers were won and baptized.

Without literature, without tents, without places of meeting, without homes, without mechanical means of transportation, without funds from America, without foreign missionaries to direct them, the native church carried on and brought to the faith fully ten thousand new believers.

You would expect this reporter to pass on to you with special emphasis the reference V. T. Armstrong made to our faithful servicemen. He said, "They have done us good service, have been real missionaries. Some of them I think will not remain long in America. They want to go back. When they get their discharges we look for them again in the Far East."

More than a score stood on Elder Armstrong's call asking who had been in internment camps, some for part of the war, others for its entire duration.

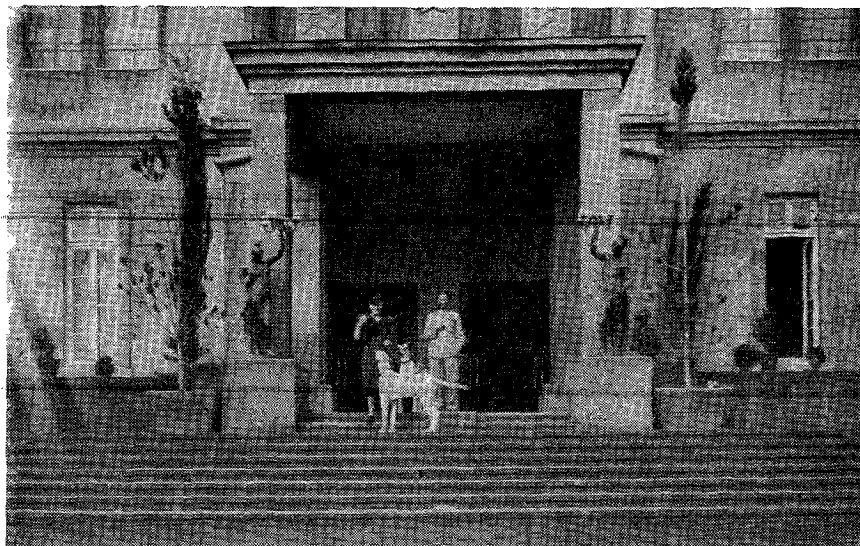
It was a helpful word of caution spoken by D. E. Rebok in the devotional service of Wednesday morning, warning us against complacency as statistics, charts, and graphs showing advance and remarkable enlargement are brought before us in this session. "Charts and graphs can indicate numerical strength and progress but they often hide other facts indicating weakness and real danger." He urged the delegates to look behind the quantitative criteria presented at this session to the qualitative factors, to look behind the façade of buildings, institutions, and machinery, and solemnly and prayerfully face up to the solemn questions relating to our personal standing with God. If you cannot read everything in these REVIEWS, pass over some of the statistics and read all of Prof. Rebok's study.

The Religious Liberty Department of the General Conference reported at the Wednesday morning session, the report being given by its secretary, H. H. Votaw. Its activities during the recent war years make a story of providential guidance and deliverance that will move you deeply as you read it.

Among the delegates an animated discussion is being carried forward about the shifts, transfers, and vacancies which result from the partial reports of the Nominating Committee already voted upon. Nothing more is needed to bring the delegates alive than the announcement of the chairman of the day, "The Nominating Committee is prepared to submit a partial report."

The re-election of J. L. McElhany to the Presidency produced no change. The second report of the Nominating Committee, however, brought many changes. L. K. Dickson moved from the Vice-presidency for North America to a general Vice-presidency; W. B. Ochs from presidency of the Pacific Union Conference to a general Vice-presidency; A. V. Olson from the Vice-presidency for Southern Europe to a general Vice-presidency; N. C. Wilson from the presidency of the Central Union Conference to the Vice-presidency for North America. The re-election of E. D. Dick as Secretary; W. E. Nelson as Treasurer; Claude Conard as Statistical Secretary; W. E. Phillips as Auditor; V. T. Armstrong as Vice-president for the Far Eastern Division; Glenn Calkins as Vice-president for the Inter-American Division; R. R. Figuhr as Vice-president of the South American Division; and of C. W. Bozarth as Vice-president of the Southern African Division, represents no changes. But the election of A. W. Cormack to be Secretary to the President moved him from his post as one of the associate secretaries; the election of W. R. Beach as Vice-president

(Continued on page 173)



Mrs. Herbert Hanson, Housekeeper to the Family of His Majesty, the Emperor of Ethiopia, Standing Beside the Emperor on the Palace Steps. Mrs. Hanson Is Attending the Conference

# An Afternoon With the Provisional Division

June 10, 1946, 3:45 P.M.

W. H. BRANSON: We have three unions represented here today, and we want to give time to the representatives from these unions. First of all we are going to turn our attention to the West African Union, where W. McClements is in charge of the work. He will report for that field, and present to us any of the workers from that field which he feels should have a part in this program.

WILLIAM MCCLEMENTS: I bring you the greetings of our believers in the West African Union Mission. They requested me from the different fields to bring their greetings to this great gathering, and through you to the world field. First of all, before proceeding, I would like to introduce our national representative, Pastor Harding from Sierra Leone. During the past two years or more I. W. Harding has been in charge of our work in Liberia.

I. W. HARDING: To the delegates of the world field assembled at the General Conference: I am here to represent 7,500 West African believers in this great assembly. I am glad to be here this afternoon, and to give you the greetings of our brethren in West Africa. In every place where I visited before coming here, they were very glad to hear I was coming to the General Conference, and every one of them asked me to bring you their greetings. They wished me to tell you that they are endeavoring in the Lord's name to carry on the Lord's work all over the field, and that they are looking for the coming of the Lord.

WILLIAM MCCLEMENTS: West Africa is a very densely populated part of the continent. We have over 51 million people within our boundaries. Our first missionaries went to West Africa in the year 1894. A few months ago I was motoring through that field with Pastor Clifford, who is here on the platform, and we stopped at one place to visit an old brother, Brother Grant. He was one of the first people to accept the message back in 1894. He told how those early missionaries had to withdraw because of the fever and ill health, and the struggle they had. But the seed of truth had been sown, and today we have a strong, prosperous work developing in that Gold Coast and in the other fields.

In our West African field we have 7,580 baptized members, and in our Sabbath schools we have 29,000 members. Many of these Sabbath school members are also members of the baptismal classes.

We depend not only on preachers but on our native workers who help us in spreading the message. Our Missionary Volunteers are especially fruitful in their work. They go out without fear and boldly proclaim the third angel's message.

At a recent Missionary Volunteer convention one man reported that over one hundred people had been baptized as a result of the activities of one missionary society. Another had raised up several churches, and so the work goes on. Twenty-six years ago when I first went to West Africa, it was exceedingly difficult to get any boys or girls into school. We had almost to pay them to come, pay them to stay there, but today everything has been changed.

West Africa is awake today. They are progressive. On the other hand, there is a demand for education, for greater educational facilities. There is an insatiable desire to get training and to have schools, and that pressure has been placed upon our mission societies and upon the government, and naturally we wish to do all we can to train workers so that they can go out and give the message to these people.

We are operating 100 schools at the present time in our union and have over 6,000 pupils enrolled. We are also operating two training schools, but they are altogether inadequate to meet the needs of that field.

Just before the First World War broke out, our only medical institution in West Africa, a very small hospital run by Dr. Meyers, was closed. That was a great misfortune for our work. But thanks to the liberality of our people in the homeland, funds were raised, and in the fall of 1939 we secured a very good site for a hospital in western Nigeria.

A native chief gave us this land—forty-five acres of very fertile land on one of the arterial roads of Nigeria. There we have built a very fine, modern hospital with accommodations for about fifty patients, with good administration, and altogether we have an excellent medical setup, one of the best in Nigeria. We are looking forward to great things from that medical institution. Dr. Allen opened it in 1944, and it has been overcrowded with patients, many of them coming long distances, passing by government hospitals, coming along in order to get the services of a missionary doctor in preference to those of the government doctor.

Well, we had a wonderful experience in getting that hospital going. The equipment for it, the surgical instruments, the operating table, the pressure sterilizer, everything, was ordered in 1940, just before the great blitz in London. The people in London said, "We will do our best to supply you with these things." We thought it was hopeless, but after a few months the supplies began to come. Not a case was lost.

The same can be said of our books throughout the war. We were getting many consignments of books from London. We lost only one small case.

I could take you over to northern Nigeria and show you a people who, a few years ago, were wild and raw and naked, and today you will find them the happiest group of Christians that you could possibly wish to find—young men and women well dressed, and men and women able to read and to write, full of joy in their faith. I tell you, it makes you realize that it pays to send out missionaries and to carry the gospel message to these benighted and yet lovable men and women. I love them out there.

Last year I visited the Cameroons and went to a place down by the sea shore. There was a fine church of over one hundred baptized members. I asked how that church had been built up and then the story came out. Some boy had been over in French Guiana and had picked up a copy of the French Ingathering magazine. Evidently he couldn't read it, but he had a friend who was a good linguist. And through that friend the boy read this message in French. He accepted the faith, and built up a church that now has one hundred members. That just shows you how God's Spirit can work.

Away up in the northern Cameroons is found what I think is the most lonely station we have in all Africa. It is about six hundred miles from the railroad, away up in the mountains. In 1930 L. H. Christian and W. E. Read visited that country, and it was decided to open up stations among those fierce people. R. H. Bergstrom from Sweden was asked to go out and open that work. He had a hard time at first. He could not make contact with those people for a long time; they were so fierce and dangerous. Why, any white man going into those mountains would have been shot with a poisoned arrow. But after some months, the missionaries, through their kindness, managed to make contact with the people, and then invited them down to the mission dispensary. After being treated, the people began to have a little more confidence. Next they were invited to come to the Sabbath school; and they came down—not the women and the children, but the warriors, the men, all strapping big fellows, almost naked, every man holding a spear in his hand; and they sat with their spears in their hands all through those meetings, while Brother Bergstrom tried to explain the word of God to them. After a while they gained confidence, and today I want to tell you that we have over 120 of those people who are baptized and members of the church. Over five hundred are attending the Sabbath school. Seven outstations have been opened up, and some of those tribes have been changed. The government officials were not favorable to us at first, but now they have acknowledged that our mission work there has done something that they with their soldiers and their armies couldn't do, and so they have recently given us an invitation to open up more work in that country.

Today I had a cablegram from West Africa saying that the first missionary

pair for the Ivory Coast had arrived safely. I am so glad that those people who have been waiting for years are now going to have a teacher. They have a large church built; they have a pulpit made; they have a large Bible; but they had nobody to open it or explain it to them. Thank God, today, that the missionaries are there now. We may expect good reports from that land.

W. H. BRANSON: Now we are going to cross the continent to Ethiopia, and Herbert Hanson is going to report to us about the work in Ethiopia. M. J. Sorenson, who is the superintendent, is not able to be here. He felt he was needed in the field. However, Sister Sorenson is with us this afternoon. But Brother Hanson, who has been in that field for many years, and who has acted as superintendent at times, especially during the war period, is with us, and he will make the report. Sister Hanson, you know, is the sister who has for so many years looked after the home of the Emperor of Ethiopia and his family. And she is with us.

During the war years, Brother and Sister Herbert Hanson, N. B. Nielsen, who is with us, Miss Mae Mathews, Miss Lisa Johanson, and Miss Rosmine Jofstad, were able to remain in Ethiopia. Though the Italians came and took our missions, confiscated everything we had, these missionaries were able to stay by. So they were there when the Italians were driven out and the Emperor took over again. They were there on the ground and began to resuscitate our work.

HERBERT HANSON: After the British gained control in Ethiopia the first place that we got possession of was our headquarters in Addis Ababa.

Miss Mathews from Kansas has a large and very well-known school for girls at that place. She has had more than 200 students in the school, which has an excellent reputation. Many also of the other missionaries say that her school is the best school for girls in Ethiopia. We could fill any number of schools with students. I am sure if we had equipment so that we could take care of 10,000, it would fill up in just a few days, and there would probably be just as great a demand for schools as there ever was before.

The second place to be returned to us was our old hospital in Addis Ababa which had been placed in our hands to operate back in 1933 by His Majesty the Emperor.

Dr. Merlin Anderson, from Washington Sanitarium and Hospital right here, is now in charge. He has earned a wonderful reputation during this year or more that he has been there. The hospital is known far and wide.

But Dr. Anderson and his staff are overworked. The other day a letter came from Ethiopia which was not intended for publication, and it was not written by Dr. Anderson, but I believe I am justified in quoting from it:

"Dr. Anderson is so tied down that he can hardly get to town to get his hair cut. He starts in the morning at six or seven; operates till 9; from

9-11 he sees his hospital patients, usually about 75; from 11 to 1 he has about 100 waiting for him in the clinic, and generally he does not get through until 2:00 P.M. He never eats with the family except occasionally in the evening when he gets there before seven. He does not complain, but I know he cannot keep going at that tempo. The nurses likewise are overworked."

I think we can understand that Dr.

## I Shall Be Satisfied

BY GERTRUDE PATTERSON RODMAN

WHEN I look in the face of Jesus, my Friend,

At the close of life's little day,  
I shall see that His plan for me was best,

Along life's rugged way.

When I look at the road that seemed rough and steep,

The crosses that to me were given,  
I shall see why Providence chose it for me:

'Twas only the way to heaven.

Why friends here were lost for a little while,

And broken the family ties;  
I shall see that the things that troubled me here

Were blessings to me in disguise.

There's never a cross in the road of life,

But the Master has placed it there.  
He marks out the way for each trusting one,

And His cross giveth strength to bear.

I shall forget the path rough and steep  
When I look in the face of my Friend;

I shall forget all the pain, tears, and loss

When I get to the journey's end.

So, on I shall go, still trusting my all  
To His infinite love, to guide;

Life's mysteries will all then be made plain,

When I reach the other side.

Anderson needs help. Shall we not give it?

The third station that we reopened was our boys' school. Since we could not get the place we had used for the boys' school, we looked around for another place. In Ethiopia it is very difficult for foreign organizations to get land. We found a usable but abandoned place about twelve miles from the capital, and we took steps to see if we could get it for our use. There were many buildings on it, although they were not good buildings. Through the favor of His Majesty, we were permitted to take over and commence work at this place. The present minister of education, who was a delegate

for Ethiopia at the San Francisco Conference and who also visited Takoma Park, is very friendly to our work.

In November, 1944, under the suggestion of the Ethiopian government, we handed in a request for permission to work in these different stations in a recognized way. Up to that time, no official permits had been given us. On August 17, 1945, the answer came. I hold a copy of it in my hand. It gave official permission to undertake or resume work in certain sections of Ethiopia, and then followed the list of the names of those centers. A note was added, and I quote:

"You will observe that this permission extends to the whole of your request, and with regard to the new stations that you are proposing to open in the Empire, you are advised to send in your application to the committee, mentioning the centers and areas in question, so that it may be discussed and decided upon."

We took that as a friendly hint to stretch out farther if it was in our power to do so. We have been favored, and are now carrying on work greater than any other society in Ethiopia, almost equal to that done by all the other societies combined. Now if we don't soon staff these places I don't know what might happen. We must work while the day of mercy lingers.

I think not only of Ethiopia. I look to the East; to French Somaliland. We have never done any work there. We look to British Somaliland; we have never done any work there. In fact, it has been forbidden by the government so far. In the south there is also Italian Somaliland. No work has ever been done there. We have not established our work either in Anglo-Egyptian Sudan, that large territory almost in Central Africa, in the very heart of Africa. I don't know what we shall do. We still may labor, but sometimes I fear the time is becoming short.

W. H. BRANSON: Now before the Middle East Union report, we are going to have a group of our workers who are trained in the Arabic language sing an Arabic hymn for us. These workers will be some who are now in the field and here to attend this meeting, some who have been in the field formerly, and some of the Arabic students in the Seminary who as yet have not gone forward to the field. Brother Rutherford will have charge of this song.

[The hymn, "Jesus Keep Me Near the Cross," was sung in English and Arabic.]

W. H. BRANSON: E. L. Branson, superintendent of the Middle East Union, will now speak.

E. L. BRANSON: We are very happy to have with us today B. Hasso from the city of Baghdad in Iraq, who, with his brother, and their families, has been a great blessing to our work in that country and the other countries in the Middle East. He is a delegate to this Conference, and we would like to have him give you the greetings of our brethren in Iran.

B. HASSO: I have seen many greet-



ing cards sent from Iran by American soldiers to this country, imprinted with the words, "Greetings from Iran." I am one of these cards in the flesh. I bring you the greetings of our brethren and their thanks for all you have done for them. You brethren here have much of the third angel; we have much of the angel of the bottomless pit. One day the two will clash, and some of the prisoners of hope will be released from the pit. The army of the Lord is being prepared, and we thank you for helping us toward this end.

E. L. BRANSON: Through the thousands of cities and villages in the Middle East, you will hear the call from the minarets five times a day, as the people are called to prayer. Just to let you know how it sounds, Kenneth Oster, who is on his way to Iran, is going to give you the call to prayer.

[Call was here given.]

E. L. BRANSON: "God is great, God is great." These are the principal words of this call to prayer.

The Middle East territory extends from the northwestern frontiers of India through Persia, Iraq, Palestine, Trans-Jordan, Turkey, the Lebanon, Syria, Egypt, and the northern part of the Anglo-Egyptian Sudan.

We bring to you today the greetings of just about one thousand Seventh-day Adventist believers in the old Bible lands, stretching from Egypt to Persia. Here we have a strange situation, a union mission with part of it in three different continents — southwestern Asia, a corner of southeastern Europe, and northeastern Africa. We have there not only the large Arab majorities and the great Moslem Arab population, but also many large minorities. These minorities sometimes represent religions, sometimes old nationalities, usually both. There are Jews, Armenians, Greeks, Assyrians, Babylonians, and Copts.

We are happy to tell you that because of the Arabic classes which

were conducted by George Keough, who is here on the platform with us, we now have a fine group of young men and young women who have gone to these countries. With us are another group on the platform today in the choir loft who are going out in a few months to take part in the evangelization of those territories. We also have a fine group of young people in northern Persia who are endeavoring to get into Russia, but in the meantime are working among the Russian-speaking people in northern Persia.

We had word from Assuit, Upper Egypt, recently, from Neal Wilson, son of N. C. Wilson. He is conducting a series of meetings. A cable from him day before yesterday said that work is going beyond all expectation.

In Cairo two government officials recently united with us, and it has been of great help to us in meeting other government officials. A baptism recently took place in the Jordan. I have just received photographs from Beyrouth, where thirteen were added to the church. There is also an Armenian church there. Eleven young people were recently baptized at the college outside Beyrouth.

In Iraq, in the city of Mosul, we have an excellent school. We have a young man from Egypt, an evangelist, located there. He was able to bring into the truth a number of young men and young women, some of whom are here on the platform with us today. This year we have twenty-four students in our Middle East College from the church in Mosul. We are endeavoring to start a hospital in the city of Baghdad, and are in the process of purchasing hospital equipment from the United States Army.

At Hamadan in western Persia, where Queen Esther's tomb is found, A. G. Zytoskee, who went from here recently, baptized eight in that place not long ago. One of them is a Hebrew, a descendant of the dispersion, and since his baptism he has been instrumental in gathering together a

group of his fellow countrymen. Today there are more than sixty meeting in a home, studying the advent message.

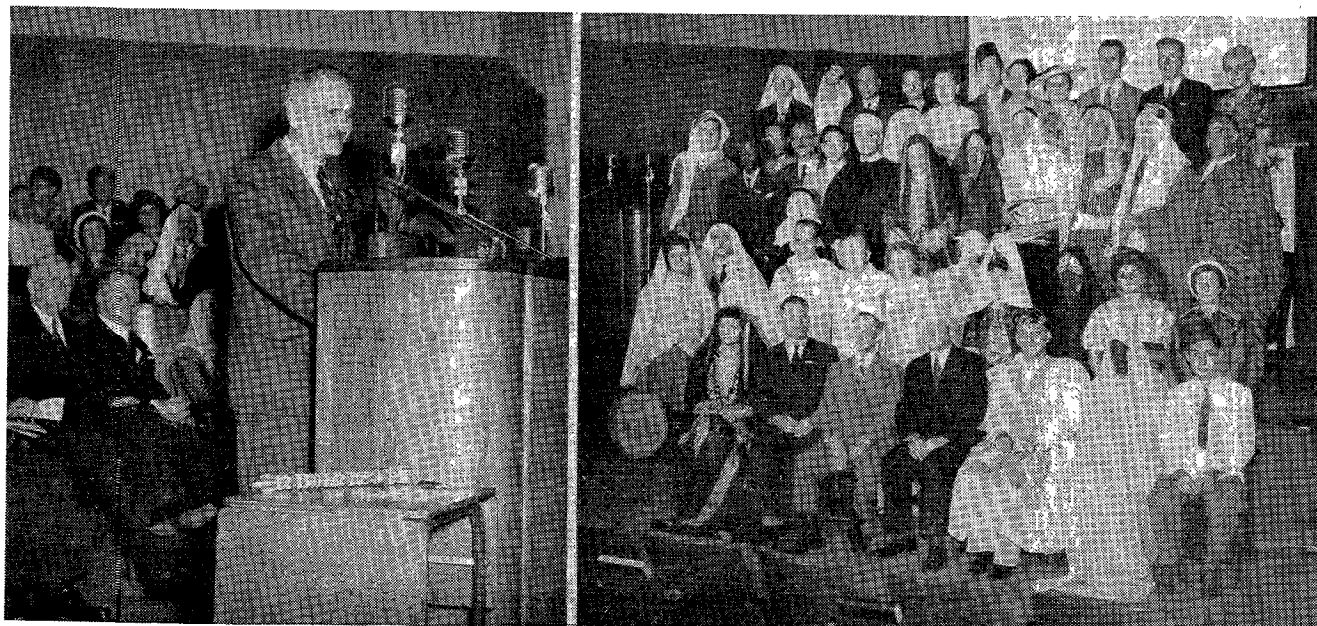
The meeting places that we have in most of the towns of Persia—we have seven church organizations there—are in very, very poor quarters, places that people are usually afraid to go to after dark. And we urge that when the offerings are taken for Persia you will be liberal in order that they might have proper meeting places in which to worship God and in which to carry on His work.

Up in Turkey, in Istanbul, we have a splendid church of seventy members, where Elder and Mrs. F. F. Oster labored very recently.

Although the work is difficult there, our believers are faithful. We have very, very few who have ever given up this faith in the Middle East once they have taken hold of it. And we long for the day when we can go into still other areas of those countries.

THE plans and methods of God's workers are to be thoroughly sifted from worldly policy. Their work is to be carried forward with Christlike simplicity. Remember that he who takes the position of a criticizer greatly weakens his own hands. God has not made it the duty of men or of women to find fault with their fellow workers.—*Review and Herald*, Sept. 2, 1902.

We are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. We cannot depend for counsel upon humanity. The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. . . . Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength.—*The Desire of Ages*, p. 668.



B. Hasso of Iraq Bringing Greetings to the General Conference, and a Group of Workers From the Near East, Ethiopia, and West Africa, Some in Native Costume

# An Evening With the South American Division

June 10, 7:30 P.M.

R. R. FIGUER: South America brings you greetings tonight. We feel especially honored to have with us on the platform this evening a number of former workers in the South American Division. We wish to mention Pastor J. W. Westphal, one of the pioneers. Brother W. H. Williams, the first treasurer of the South American Division, is with us. We also have with us W. E. Nelson, who made three trips to South America during the last five years.

PRAYER: N. P. Neilsen.

R. R. FIGUER: A man deeply respected and greatly loved in South America is Elder Neilsen, who has just offered the prayer. From all parts there come inquiries regarding him. I have not forgotten the cordial initiation that he gave me into the work when I arrived in that field.

Statistics are interesting if they are living and deal with things in which we are deeply interested. We have brief statistics to present to you tonight by H. O. Olson, secretary of the South American Division.

H. O. OLSON: I believe that we in North America need to learn more about South America. Our headquarters are in Buenos Aires. The countries comprising our division are Brazil, Uruguay, Paraguay, Argentina, Chile, Bolivia, Peru, and Ecuador. These have about seventy-six million inhabitants.

It may interest you to know that in South America after fifty years of labor we have more members than in North America after fifty years of labor—about as many as we had in all the world at that time.

In Peru we compared our statistics with the government statistics, because they too take statistics. For instance in the one mission of Lake Titicaca, the department of Puno, we had less than six thousand recorded, but they had twenty-nine thousand who had listed themselves as Seventh-day Adventists. In Peru and Bolivia we are the largest evangelical church. We have more than all other evangelical churches together, so that when Protestant missions are mentioned, all seem to think of Seventh-day Adventist missions. When, for instance, Vice-President Wallace visited Peru and Bolivia, a newspaper featured all his visits, and one day they came out with a report that "Today he is visiting the Seventh-day Adventist missions at Lake Titicaca." He was actually visiting the Methodist missions, but those newspaper reporters, when they hear missions, always think of Seventh-day Adventists.

It may interest you to know that a French author has written a book on South America in which he records his impressions of Seventh-day Adventists. He had visited some Catholic missions where priests told him they

had labored with the Indians to get them to give up all their vices, but as soon as the priests would leave, the Indians would go back to all their former habits. "But," they said, "there seems to be an unseen power connected with the message preached by Seventh-day Adventists that enables those Indians to continue living their righteous lives after the missionaries leave."

In Paraguay, Argentina, and Uruguay, which are called the River Plate countries, we have as many members or more members than all other denominations except one.

## Additional Sabbathkeepers

There are many groups of Sabbathkeepers that we do not have on our records. Personally I visited two places where I found groups of Adventists meeting for Sabbath school, the one never having seen a baptized Seventh-day Adventist. A tract had come into their hands, and they had called neighbors together and were meeting for Bible study every Sabbath. So we do not know how many Seventh-day Adventists we have.

I do know that we have about 13,000 or 14,000 more Sabbath school members than we have church members. During the last five years we have baptized 15,200, and taken in some on profession of faith. Our net gain is 9,000. At present our membership is a little below 42,000.

The power of the gospel is the one thing that encourages us in the work among all these various conservative peoples. A gold miner said to us, "There is something about your message that seems to have a power over the people. Why," he said, "I have built a schoolhouse now and am asking for a Seventh-day Adventist teacher to teach the Indians, because the Indians that work for me are so intoxicated that they cannot see the sheep on the mountainside or the gold which they work to dig. Not until they hear your message are they able to overcome the terrible tendency to liquor."

In the Lake Titicaca Mission and the Bolivia Mission, we have about 9,000 elementary pupils, which is about one twelfth of the world enrollment.

R. R. FIGUER: Our medical work is being extended and is beginning to open doors. We have our little medical launches on the Amazon known as *Light Bearers*, which in truth they are. They have been reaching many isolated sufferers along that great stream. In the highlands of Peru and Bolivia our medical work is greatly appreciated as we have ministered to the neglected living there.

Now it seems that the time has come to make possible the functioning of this right arm of the message in a larger and more effective way. In three important cities of Brazil, Rio de Janeiro, Brazil's beautiful capital;

São Paulo, the Chicago of South America; and Belem, city of the northland, medical work has been started, and the results are most encouraging. Sanitariums have become an urgent necessity. Now a modern building is in process of erection in the city of Rio de Janeiro, on an ideal site. Another medical institution, smaller but well organized, is developing in the city of São Paulo. Another we hope will soon be constructed in Belem, an important city of the northland of Brazil.

There is a great field for medical work in South America. It is well-nigh impossible to secure permission for foreign doctors to practice in most of those countries. Fortunately young national men are studying medicine and preparing themselves to serve in this kind of work. The prospects for an enlarged medical program are therefore encouraging. Let me say that we are glad for the missionary note that is kept dominant in this medical work. Prejudice has been broken down and souls have been brought into the truth directly as a result of the medical work.

Two publishing houses are turning out Adventist literature, one in Brazil, and the other is publishing in Spanish near Buenos Aires. A large army of colporteurs are devoting their time to the circulation of this literature in the various countries of our division.

The newest means employed in proclaiming the truth is the radio. Thousands are enrolled. Lately 2,184 have indicated their interest in baptism, which is traceable to the radio work. For conservative people who have been strongly enjoined by priest and bishop to have nothing to do with non-Catholic broadcasts, and who have been admonished that the radio school is doing more harm than an earthquake, we feel that this is a good beginning.

Many are the stirring experiences that could be related of the missionary work and the success of our lay members. One of our brethren in a general meeting reported that he had given a Bible study. He remarked that it had been fourteen hours long. When someone remonstrated with him and said it was a little long, he said he could not help it, for the man kept asking questions and they studied until 11 o'clock.

## Indians of the Highlands

Years ago our work ascended to the highlands of Peru and Bolivia to proclaim to the neglected Indians of those regions the good news of the soon-coming Redeemer. That early planting has produced an abundant harvest. Not long ago, with a number of the Lake Titicaca field brethren it was my privilege to visit that mission, so well known to the Seventh-day Adventists as the Broken Stone Mission. On Sabbath as we gathered in our church a thousand Indian believers crowded in, women sat on the floor, the men around on the edges, and the women often had a baby in one hand and a Bible in the other, and still the ushers

came and crowded them closer together to make room for more. I watched them during Sabbath school. I wondered how much these people, denied the privileges that you and I have, really knew and understood of the truth.

I leaned over and spoke to one of our brethren and said to him, "Do you think these brethren really understand much of our doctrines?" He said, "Ask them." So when I got up to speak I talked a little and tried, a question on the doctrines, thinking perhaps one or two would reply. But a regular tidal wave of answers rolled over me. I said, "That is wonderful; maybe that is an exception and they just happened to know." Again I tried another question and another tidal wave of answers. And a third time a tidal wave rolled up. Yes, our members there know something of the truth, and what is more they live by the truth, and they have been transformed by this truth.

A government doctor giving a recent report on the progress of sanitary conditions among the Indians of the highlands says: "Considering rural hygiene, Adventist missionaries, since 1906 up to the present time have accomplished in this respect an important work, and they should rightly be considered as the real pioneers of rural sanitation in the dense Indian populations."

We thank the Lord for the medical work, and our devoted, earnest doctors. We have here on the rostrum three of them—Doctor Westphal, one of our pioneer missionaries to South America, head of the River Plate Sanitarium, Doctor Potts, our medical missionary to Peru, who worked for years in the Juliaca clinic in the highlands, and Doctor Schneider, who will tell us a little about the medical work he has been doing. I want to say that it means something for a person to go to a strange land where foreign doctors are shut out, give up his citizenship, and accept a citizenship of that country in order that he might practice medicine and follow in the footsteps of the Great Physician. Doctor Schneider has done that, and has spent twenty-four years of service in South America.

### Medical Work in Rio

DR. C. C. SCHNEIDER: The educated Brazilians are among the very finest people I have ever met, and I want to assure you it is a real pleasure to work for them. Our medical work in Rio de Janeiro is making good progress. The Lord has greatly blessed us in our work there. In a very providential way God helped us to find a wonderful mansion on top of a mountain in the very best section of the city. The Bishop of Brazil made a definite effort to rent that building for his home because it was such a strategic location on top of a mountain, overlooking the city.

And do you know why the Bishop of Brazil could not rent that building? I have the simple faith to believe that the Lord was keeping that building for the beginning of the medical work in that great city. With very little expenditure, and I think very little work, we had this mansion fixed up in such a way that we could carry on our medical

work in a very comfortable and respectable way.

We had worked in Brazil for the last half century among the poorer class of people. We have in Brazil, practically speaking, only the two classes—the rich and the poor. The middle class is very small. So the time had come when God wanted us to start work among the rich.

We had a lady in our clinic whose father was a millionaire. Her husband was a banker and a millionaire, and her brother was a millionaire. She stayed in our clinic for over two months, and she seemed perfectly satisfied and happy. You should have heard reports of our work she made over the telephone. Sometimes we heard her tell her friends that she had no idea there was such a place in the city of Rio de Janeiro.

The Lord has wonderfully blessed our medical endeavors in that small institution. We have not had surgery. Some felt that the Brazilian people would not appreciate our simple hydrotherapy treatments, physical therapy treatments, and vegetarian diet. But, my dear friends, what was thought by some would be a hindrance has proved to be the greatest blessing for our medical work in Rio de Janeiro.

A woman who is the wife of one of Brazil's greatest generals, came to our institution. She had had a major operation in one of the military hospitals. The wound would not heal. They were doing all they could, and used all their medical science without success. Finally someone remembered the clinic. After being treated in our institution for about two months, that wound was completely healed. The doctors could not explain this marvelous cure. So finally they came to the conclusion that it must be the diet. From that day on the doctors of the city of Rio announced that in the clinic we had a "disintoxicating" diet, and from that time on many of the physicians of the city sent their patients to be "disintoxicated" in the Rio clinic with the vegetarian diet that we served.

R. R. FIGUEROA: Where South America bulges out toward Africa, we have the North Coast Mission of Brazil, and occasionally there floats out from that field beautiful trumpet notes. We shall have some tonight by Sister Wilcox, wife of R. A. Wilcox, director of that mission.

[Trumpet solo by Mrs. Wilcox.]

R. R. FIGUEROA: It has not been easy to start the radio work in South America and to keep it going. We are glad for the enthusiastic work that Pastor Lindbeck has been doing in the Radio department. He will speak to us for a few minutes.

### Voice of Prophecy

L. H. LINDBECK: I bring you greetings from the listeners of the Voice of Prophecy and the students in our Bible School in South America. The Voice of Prophecy is without doubt the greatest Protestant evangelizing force on the South American continent today. It is carrying the everlasting gospel faster to more people than any other

Heaven-ordained facility at our command.

The story of the beginning and the progress of our radio work in South America is a story of providence in advancement almost without parallel in the story of modern missions. When we entered the extremely conservative countries of South America with the Voice of Prophecy three and a half years ago, few believed that it would be actually possible to broadcast the third angel's message by radio. As you know, in certain of these countries the conservative forces are very strong, and rigidly control the political situation. But God has marvelously opened the way, for today we are broadcasting in all the South American countries of our division field, on more than sixty strategically located stations. The air is literally charged with the message, and like a mighty angel flying in the midst of heaven it is crying with a loud voice. Radio is literally lighting this southern continent with the glory of the advent message from the Atlantic to the Pacific, from the steaming hot jungles of the Amazon to the cold, wind-swept plains of Patagonia and the Tierra del Fuego.

But this has not been done without opposition. Our radio work has been bitterly opposed by anti-Protestant forces. Priests, bishops, and cardinals have conspired against it, and at their behest and demand, governments have banned it by decree, police have repeatedly raided radio stations seeking to arrest the Voice of Prophecy and the King's Heralds at the hour of the broadcasts. But the Voice of Prophecy still marches on, triumphantly carrying its message of a soon-coming Saviour to millions weekly in the Spanish and Portuguese languages.

Our Bible Correspondence Schools have grown rapidly.

I wish I could tell you of our students. If time would permit, I'd tell you of the Admiral in the Brazilian Navy who gave his heart to God and asked for help in keeping the Sabbath. I would tell you of a wealthy Brazilian in the state of Bahia, who has been baptized with his entire family and today is keeping the Sabbath, and conducting a Sabbath school in his home. I would also tell you of the Peruvian deputy who is now keeping the Sabbath and has requested baptism. I would tell you of the multimillionaire Chilean senator who recently gave his heart to God after listening to the program for some months. He is now a student in our Bible school. I would tell you of the doctor of medicine, and the doctor of philosophy who are now attending services in Buenos Aires; also of the wealthy Chilean *estanciero* who is now keeping the Sabbath in spite of the boycott placed upon his *estancia* by the parish priest, and who recently gave a check of 10,000 Chilean pesos tithe.

The Voice of Prophecy should quickly enter other countries, other continents. The radio provides facilities for quickly carrying the message to earth's unwarned millions. Our hour of opportunity is here. God will open the way as we move forward by faith. There-

(Continued on page 175)

# The North American Division

By L. K. DICKSON, Vice-President

**T**HEY that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." Ps. 125:1, 2.

Here in the North American Division, the great home base and cradle of the advent movement, we have been made vividly aware of the great truth herein expressed during the five years just closed. These war years have been times of great turmoil and have made us keenly conscious that we are engaged in a struggle which is the most titanic in all the history of the church.

The remnant church has recently arrived at denominational adulthood, after a century of opening and entering doors and heroic pioneering in all nations on every continent. A large part of the sinews for these accomplishments has gone forth from the North American field, and there is great reason for rejoicing in the achievements under God's blessing which we have the pleasure and privilege of submitting at this time.

In the face of the terrible turmoil and tragedy of the hours just past we have been obliged to reconsider the comfortable assumptions which have too often previously conditioned our thinking—assumptions of permanent security, and a sort of basic expectation of an orderly world in which and for which to labor. For us here in America whose thinking has long been conducted on the basis of such continuity, it has been difficult to become suddenly reoriented and to think in terms of the present disorder.

It is very evident from all that we can see here in the home base of the message that there can be no doubt that God means that there shall be such a reshaping of all our work and plans that the church will take full advantage of her supreme opportunity to proclaim from a high mountain, as it were, and with a loud voice, the message of warning and salvation to a bewildered and reeling world.

Nearly a quarter of a million communicants in this division stand at attention as this great Conference throws wide the gate to a new chapter in the history of the remnant church. The past five years in the North American Division, though trying years, have been in most ways the most triumphant years since the founding of the church, more than one hundred years ago.

Evangelism is the keynote that is sounding in every union and local conference throughout the field. Large plans are being laid each year for a steady increase in the number of souls won. It is safe to say that millions today know the principles of present truth whose ears five years ago had never heard the message for this hour.

Through the living preacher, through the ether waves, and through the printed page, the truth as living fire has penetrated to the hearts of the multitude in greater volume than ever before.

Glorious and astonishing, yes, apostolic, are some of the experiences which are finding their way to the record of soul-winning achievement throughout this great home division. During the past five years our evangelistic efforts, including the work of our laymen, brought in 59,430 baptized believers. There were 90 new churches organized, and our evangelistic laboring force (ordained and li-



L. K. Dickson

censed ministers) was increased by 816.

## Financial

The total tithe receipts for the five-year period amounted to \$56,031,194.07, or an annual average of \$11,206,238.81. The average per capita was \$56.03. In 1941 the per capita tithe amounted to \$35.24, while for 1945 it was \$71.35. These figures mark this period just closed as the most prosperous in our history and record a remarkable recognition of stewardship on the part of our membership.

The record of mission offerings received during this five-year period is outstanding. Total foreign mission offerings amounted to \$23,437,306.13, or an average of \$4,687,461.22 per year. This represents an increase over the amount for the previous five-year period of \$11,316,926.35. The average per capita for foreign missions was \$23.05. Offerings for home missions and local work amounted to \$14,358,148.03, or a yearly average of \$2,871,629.60. Total tithe and offerings for the five-year period amounted to \$93,826,648.23, or an average per capita per

year of \$93.21. We rejoice because of this demonstration of genuine faith on the part of our dear people throughout this home field—that kind of faith which moves people to act in the interests of God's kingdom.

The hearts of our believers throughout North America have heard the call of distress arising from the war-torn countries of earth. That which the war destroyed or damaged must be built up and the great rehabilitation offering received only a few months ago, followed by the generous response of our people in the offering of May 4 this year, is a proof that our church membership is ready to give and to sacrifice for the re-establishment of the work of God in all the earth.

Our Ingathering for Missions for the past five years amounted to \$7,477,221.14, which was an increase of \$3,202,823.92 over that of the previous period of five years. Most striking is the shortness of the effort in many of our union and local fields year by year, making it possible for our evangelistic efforts for the public to continue on throughout the year.

## Radio

Evangelism by radio has become one of the most fruitful means of reaching the multitudes and winning souls to this message. Both our local broadcasters and our coast-to-coast Voice of Prophecy broadcasts are reporting a continually mounting number of souls brought to Christ and the message for this hour. Bible correspondence schools are being conducted with great success in increasing numbers throughout North America, and we are constantly thrilled by the wonderful reports of success and the marvelous working of God's power which come to us through the mail.

The great coast-to-coast Voice of Prophecy program is receiving the support or both the public and our own people in a marvelous way. In English, Spanish, German, Portuguese, the message is going continually out through the ether waves. Besides these, work is going on in behalf of giving these same privileges to the Chinese, Koreans, Japanese, French, Russians, and Arabians. It is most encouraging to think of the large number of souls now being reached in many of the out-of-the-way places of the country.

Thousands of interesting letters pour into our Voice of Prophecy headquarters at Glendale month by month. God is using this modern discovery in a mighty way to finish the work quickly among the teeming multitudes of this and other countries. Other reports will be given of this work at greater length.

## Publishing

No greater evidence of God's leadership and power among His people in this present hour can be found than in the marvelous reports from our publishing work. During the past five-year period colporteur deliveries swept to an increase over those of the previous period of \$9,194,214.45. The total



deliveries by our colporteurs from 1941 to 1945 amounted to \$12,028,404.59. The sales by our publishing houses amounted to \$25,651,788.86, or an increase of \$13,867,613.75. We have no more faithful workers in God's cause today than our large army of colporteurs, who are themselves real soul-winners.

### Missionary Volunteer

During the period just closed there were reported by our young people 19,610 baptisms, an increase of 634 over the number for the previous period. Our Missionary Volunteers during the last five years have brought in through the Ingathering work \$1,171,430.39, increasing what they did the previous period by \$294,869.52. In the Week of Sacrifice offerings they have given \$12,573.43 during the same period of time.

### War Service Commission

We have great reason to be thankful for the exceptionally successful work accomplished since our last General Conference session by the War Service Commission. God's hand has been repeatedly seen in the work of caring for the interests of our young men of draft age through this organization. Through its efforts our young men have been prepared for the service which they could render to their country in accordance with their conscientious convictions. Their rights of conscience have been safeguarded, assistance has been rendered to them in times of difficulty and misunderstanding, and they have been aided in getting properly assigned.

It is a source of deep gratification to us that through the earnest efforts of the representatives of the War Service Commission, as well as the devotion and faithfulness of our servicemen themselves, we have come through World War II more widely understood and more favorably known in high military and Government circles than ever before.

### Educational

It is a source of satisfaction to us and thanksgiving to God to see our educational work prospering under God as never before. At the beginning of this five-year period there were 764 elementary schools, 1,086 teachers, and 17,838 pupils enrolled. Compared with that, our reports for 1945-46 show that we have 827 schools, 1288 teachers, and 21,153 pupils enrolled.

In the secondary field we have 59 academies, aside from the self-supporting schools, of which there are a considerable number, and which involve a number of students. At the beginning of the period we had 55 academies, with 5,798 students, whereas the present enrollment in the 59 academies is 7,806.

It is also interesting to note that in the colleges of North America we had 3,663 students in 1941, and the present enrollment is 3,805—not a very great change, but a very encouraging report when we consider the effect that the draft situation has had on all colleges

in the country and that the majority of them have greatly decreased in enrollment.

Today we see our school plants throughout the division in much better condition because of recent improvements in buildings, equipment, libraries, and laboratories, and also in the efficiency of these institutions. It is also noteworthy that for the first time in our history we are able to report that our educational institutions throughout North America at the present time have practically no note indebtedness.

The wide world is now facing an alarming moral and spiritual destitution, and there is great need of a special inspiration and encouragement emanating from our great missionary movement to the ends of the earth. Great thinking is needed today in all our work. This must find its source, its support, and its inspiration in our centers of learning. Spiritual understanding is the note which must ever be sounded in every one of our educational institutions.

The advent movement must keep its educational stamp indelibly on these institutions of learning among us, and must sustain only those forces in control of them which dedicate themselves to maintain the true educational excellence marked out by God for this people. We rejoice today in the fine army of teachers and students connected with our institutions of learning.

### Home Missionary Department

Much might be said here of the fine growth in all lines of work by the laity of this movement in North America during the past five years. We leave such a detailed report to the leader of the department. The Home Missionary leaders throughout our conferences have great reason for thanksgiving because the people of God are responding today as never before in personal soul-winning endeavor. Great campaigns of literature distribution have been carried on and are still in motion, and much success is following these faithful efforts on the part of our laity. Strong lay preachers are rising up in different parts of the country. We thank God for the awakening in missionary lines which is stealing over our people throughout our churches.

### Sabbath School Department

Beyond a doubt the Sabbath school is the strongest single factor in our church organization for the upbuilding of the spiritual life of persons of every age. Mounting higher and still higher are the attainments of our Sabbath schools, and greater and still greater are the results in the work of God and in the lives of our people through the effectual work of this great organization.

During the past five years foreign missions have received offerings to the amount of \$12,001,812.50, which is an increase over that of the previous period of \$5,943,335.28. The enrollment at the end of 1940 was 182,167. At the end of 1945 it stood at 188,167.

### Religious Liberty Association

We are indebted to our Religious Liberty Association leaders, who have been faithful watchmen, ever alert in the endeavor to preserve liberty of conscience in America. By active opposition to certain proposed legislation, and by an effective educational campaign through *Liberty* magazine and a number of books and tracts produced and widely circulated under the sponsorship of the Association, in the last five years much has been accomplished in behalf of the great principles of religious liberty which are a part of the gospel as preached by this denomination. Problems of Sabbath observance in industrial and Government employment under war conditions have added greatly to the opportunities for service which have been ably handled by the Religious Liberty Association.

### Medical Department

A day of unprecedented opportunity as well as unprecedented need calls for the health message which this denomination has to offer to the world. The Medical Department of the General Conference has put forth redoubled efforts during the past five years to awaken increased interest on the part of our membership in the sound, balanced, fadless principles of healthful living and to arouse the church and its leadership to a fuller appreciation of the value and place of the medical work as an integral part of the message we as a people are to carry to the world.

A study of the operating record of the conference-owned medical institutions during the two five-year periods reveals a phenomenal increase in operating income and net gain for the 13 sanitariums reporting in North America. Note these comparisons: For the five-year period 1936-40 the total income amounted to \$24,956,578.22, with a net gain for the same period of \$494,924.94. For the five years 1941-45 the operating income amounted to \$41,647,142.66, with a net gain of \$3,656,836.10. These figures register an increase in earnings for the five years ending 1945 over those of the previous five years of \$16,700,564.44, and an increase in net gain for the same period of \$3,161,911.16. All denominationally owned and operated sanitariums which had note indebtedness at the time of the 1941 General Conference session have in the interim become debt free.

At the close of 1945 there were in the North American Division 15 denominationally owned and operated sanitariums and hospitals, representing a bed capacity of 2,000 which had cared for 60,000 inpatients. These institutions did over \$196,000 worth of charity work during 1945. Of the 3,285 workers employed, 103 were physicians and 793 nurses. There were 700 student nurses enrolled in these sanitarium schools of nursing.

In addition to these conference institutions, there were 14 self-supporting institutions, with a bed capacity of 704 and with 102 students in their schools of nursing.

The faithfulness of the whole group of medical workers, and the importance of the work they do are worthy of special mention. During the war period the majority of institutional workers were carrying loads of work much beyond the normal load, and they have stood faithfully by despite the opportunity of readily securing other work at much larger salary.

As a result of the action taken in a recent council of the union conference presidents of North America, earnest study is to be given at an early date to ways and means for a marked advance in establishing and integrating the health work and medical missionary program as an essential and more fully recognized phase of present truth and departmental work to be fostered and promoted in each conference.

### Bureau of Home Missions

The work among the foreign-speaking peoples of the United States and Canada is moving forward steadily and successfully. The total membership of our foreign-language churches in North America stands at approximately 14,000 at the present time. Foreign-language workers now number 160. During the past five years 4,934 baptisms were reported by these workers, and the total tithes and mission offerings amounted to \$4,323,339.10.

Since the last General Conference session the Spanish-American Seminary near Albuquerque, New Mexico, was established. A good plant is in the making, and buildings are now being completed.

At the present time an Italian Workers' Seminar is being conducted in the city of Chicago to train new workers for that important department of the foreign-speaking field. In Arizona an Indian school for the Navahos is being erected on a farm near Holbrook. This Indian work is very promising, and we believe many souls will yet be won as a result of the efforts now being put forth.

More than 20 church buildings have been bought or built for our foreign churches during the past five years, and the subscriptions for foreign papers and magazines have nearly doubled in number during the same period. We have one of the largest foreign fields in the world right here in this division, and it demands our earnest prayers and labor, that these souls may hear the truth for this hour in their own tongues.

### Colored Department

The work among the colored population of North America is growing rapidly and developing in a very marked degree. The colored membership stood in 1941 at 14,537, and at the end of 1945 it was 19,008. The tithe from 1936 to 1941 amounted to \$1,112,189.52. In 1944 alone the tithe amounted to \$828,868.68, and in 1945 it reached \$964,515.73.

The offerings for foreign missions in 1936-41 amounted to \$703,347.40. For 1944 they were \$321,196.30, and for 1945, \$407,988.71. Surely these figures show a most encouraging growth and a

loyalty and faithfulness on the part of our colored believers which is outstanding.

At the end of 1945 we had 234 colored churches, 68 ordained ministers, and 61 licensed ministers. These workers are doing excellent work in bringing the message to those who have not heard, and God is richly blessing them in souls won to the message.

Recently it has been thought best to organize certain sections of our colored churches into colored conferences. At the present time we have five such organizations, each one of which is doing fine work and, we believe, aiding much in the success of this department of our church work.

### Bureau of Publicity

Spreading the message through the newspapers and other publications is becoming a very important part of our church work under the program which is now being carried out so successfully by our Bureau of Publicity. We are glad to note the interest which is being taken in this important part of the work by our workers and laity in the churches. Much more can be done if all will do their part in promoting this publicity work through the public press. We are glad to see the fine record which has been made in the past few years in this promising line of endeavor.

### Conclusion

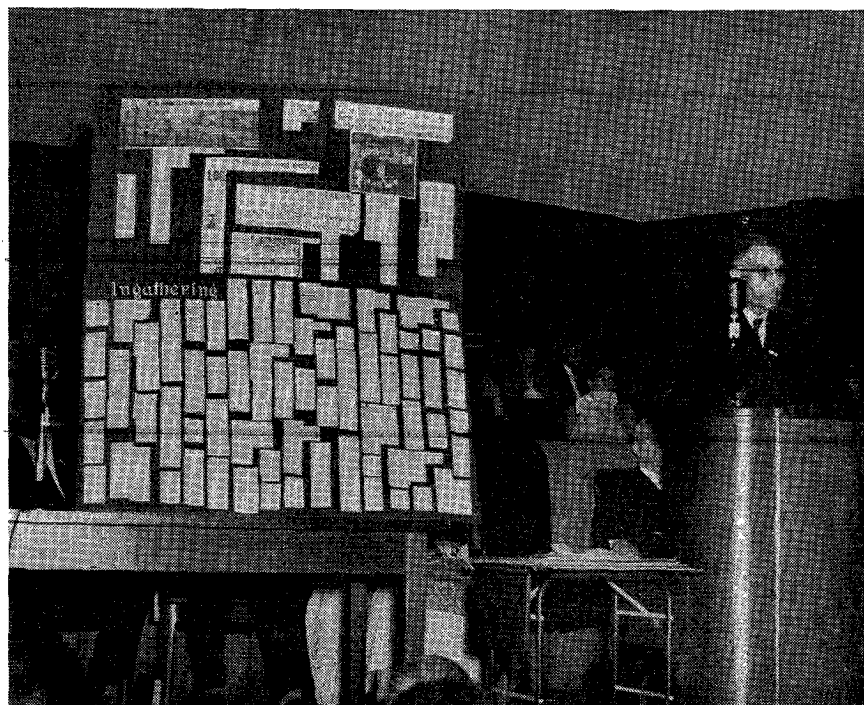
In closing, may we say that it is a matter of gratification to report that Adventism today in many sections of this country is in a state of decided revival. A great awakening is in progress. This wave of revival must pass through our ranks everywhere until its spirit will not be lost until Jesus comes. The stage is set. The work can be finished quickly. Seventh-day Adventists have come to the kingdom for such a time as this. The historic

foundations established for us by the founders of this message will not be changed in any of their particulars. Today our church is a Christian church of heroic faith, order, and structure, with a religious life, zeal, thought, and movement that are distinctive and dynamic. Herein lies its significance, its obligation, and its power.

Our illustrious founders still speak to us in living words which they proclaimed from the northeastern section of this country a century ago. Let us, in the name of the God of our fathers, unfurl the banners and sound the trumpets and speak unto the children of Israel, that they go forward!

THE people listened to the words of mercy flowing so freely from the lips of the Son of God. They heard the gracious words, so simple and so plain that they were as the balm of Gilead to their souls. The healing of His divine hand brought gladness and life to the dying, and ease and health to those suffering with disease. The day seemed to them like heaven upon earth, and they were utterly unconscious of how long it had been since they had eaten anything. . . .

He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need. The people were weary and faint. There were mothers with babes in their arms, and little children clinging to their skirts. Many had been standing for hours. They had been so intensely interested in Christ's words that they had not once thought of sitting down, and the crowd was so great that there was danger of their trampling on one another. Jesus would give them a chance to rest, and He bade them sit down. There was much grass in the place, and all could rest in comfort.—*The Desire of Ages*, pp. 365, 366.



J. R. Ferren of the Bureau of Publicity and a Display of Newspaper Clippings Which Have Proved Effective in Promoting the Ingathering Campaign Throughout the United States

# The Far Eastern Division

By V. T. ARMSTRONG, President

THE five years covered by this report have brought more destruction of property and more suffering and death to the people within the boundaries of the Far Eastern Division than any similar period in the long and checkered history of the Orient.

The Far Eastern Division has the distinction of being the only division in the world field which was completely overrun by the war, no neutral territory being left where the foreign missionary could find a safe retreat or continue any organized work. The five union missions, together with all the institutions, were completely taken over. All reports from the entire field were cut off, and no communications were received from any part of the field for many months.

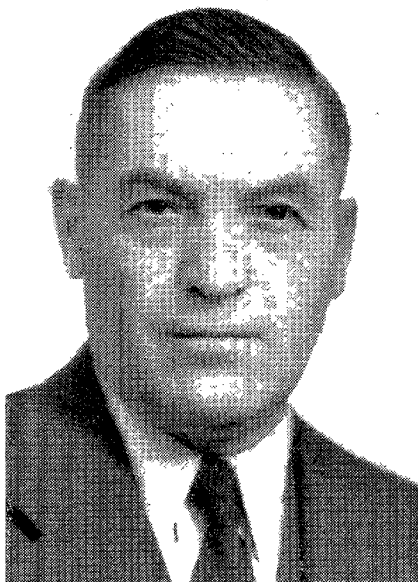
These years of war have been years of testing by fire for the remnant church in the Orient. The question so often asked, "Do missions pay?" has been emphatically and conclusively answered in the affirmative. Since the close of the war thrilling reports have been coming in from different parts of the territory. They tell of the courage of workers and members in the face of persecution and death. They also tell of wonderful experiences in soul winning. Through it all the church has not failed.

The sacrifices made to send missionaries and money to build the church in these Oriental lands have been a sure and safe investment. The faithful labors of the missionaries and their national associates through the years have not been in vain. The world has had opportunity to see results, in these years of adversity, of the missionary program in the lives of those won for Christ.

The outbreak of hostilities in Europe in 1939 brought repercussion in British Malaya and some other sections of the Malayan Union Mission. In May, 1940, Holland was invaded by the German army, and the Netherlands East Indies Union Mission was directly affected. There were nine German missionary families laboring in that union, and since their passports were issued by Germany, the nine men were immediately interned as civilian prisoners of war. They have been in the camp since May, 1940. These brethren have been separated from their families for six years. Whether they will be released or not by the time this report is read is still uncertain. Some of the wives of these workers left Java, intending to return to their homeland by way of Japan and across Siberia. Then the Trans-Siberian Railway was closed, owing to the developments of the war, and they were stranded in Japan, where they have been since 1941. Some remained in Java, and are still there, waiting to join their husbands when the way may open. These years of intern-

ment and separation from loved ones have been long and trying.

As conditions grew more serious and difficulties increased, it seemed wise to transfer missionaries from Japan and Korea. These transfers began in 1940. Some women and children returned to their homeland, and others went with their husbands to other fields within the division. By March, 1941, the responsibilities of supervision of the work both in Korea and in Japan were placed entirely upon the national workers. It was difficult for missionaries who had given the best of their years of service to those fields to leave, and equally as hard for the church that remained to carry on amid the



V. T. Armstrong

growing problems facing all lines of missionary endeavor.

Then in December, 1941, the storm broke in all its fury. Fields were soon cut off from all contact with the division and the General Conference offices. While some missionaries were fortunate in securing transportation to places of safety, many others found all means of escape cut off and remained at their posts until stopped in their work or interned as prisoners of war. Including women and children, eighty-seven in the Far Eastern Division were interned during the war. Of this number the following were taken by death: B. B. Davis, Mrs. Mary Blake, G. B. Youngberg, Mrs. K. Tilstra, H. Tuijnstra, L. M. Wortman and G. A. Wood. These workers sleep in the fields where they faithfully labored, awaiting the call of the resurrection morning. Many of our national workers and church members were imprisoned and severely punished, and several lost their lives during the dark days of the war. Of those who died the following have

been reported thus far: T. H. Chae and N. C. Kim of Korea; H. C. Pascual, S. S. Pirote, and Miss I. Caspe in the Philippine Islands; M. R. Van Emmerik in Java and Y. Watanabe and S. Imamura in Japan. Many others suffered torture and cruel bondage.

During the years of war many chapters of faithful witnessing under severe trial and persecution have been added to the history of the church of Jesus Christ. The church in the Orient has in these last days given to the world evidence of its faithfulness even unto death. It is a cause for great joy and satisfaction to all who have labored to build the church in the Orient, to know that in these severe tests the church has "fought a good fight" and "kept the faith."

In recent months the doors closed by the war have been opening. Slowly, it has seemed to missionaries waiting to enter! Yet we believe these doors are opening for the greatest mission advance in the history of the Far East. It was fifty years ago this coming November that our first representatives of this message were sent to the Far East. When W. C. Grainger and T. H. Okohira landed in Japan in 1896, there was no brother missionary to greet them, no mission home to welcome them, no Sabbath school or church service for them to attend. There were no Seventh-day Adventists in all the field comprised in this report. As we cast this glance backward we must exclaim, "What hath God wrought!"

Starting in a small way in one place, the work has extended and strengthened until today we can report approximately 40,000 baptized church members. Literature has been printed in 29 languages. The message is being preached orally in 67 languages and dialects throughout the territory. Owing to interrupted communications, it has not been possible to gather complete reports from many sections of the territory since the close of hostilities.

Reports thus far received tell of many souls won during these years of war. This soul-winning work has been general throughout the division field. The faithful men and women have continued to win souls regardless of the hardships and dangers. Often at the risk of life they have continued to work.

The baptisms for the years 1941-45 exceed 8,000, and when the complete reports are available, the number may be considerably larger. This soul-winning work was done many times under the most trying circumstances, as a few reports will reveal.

From Korea a worker writes: "During the war we could not meet and worship God in our churches, but all the members worshiped secretly in their homes. Some workers received no salary, but they continued to visit individual members secretly, and helped all the members."

The church in Kagoshima, Japan, continued to meet during the entire war, although the authorities had ordered all churches closed and meet-

ings banned. The city was largely destroyed, and our church building was included in the destruction. Under the leadership of a blind woman, Sister Araki, the members continued to meet secretly, and not only strengthened one another but won souls for the kingdom.

Another worker writes from Malaya: "During the occupation our brethren were not permitted to preach and were subjected to restrictions and prohibitions; nevertheless, we managed to carry on our services through the guidance and the grace of God. We have added another sixty members. We are very much handicapped financially, but we survived, although in a half-starved condition."

From the Philippine Islands, Pastor Gil de Guzman writes in his first letter to the office: "Means of travel in our mission since the beginning of the emergency has returned to the primitive. It has been my happy pleasure to hike nearly two thousand miles, through mud knee-deep at times, fording rivers against swift-flowing currents, and following mountain trails in order to avoid patrols which were bent on killing or injuring anyone whom they met outside of the occupied zone. As I look back to those troubled days, when traveling was beset with dangers of being suspected either by the Japanese or by our own soldiers, my heart goes out in songs of praise for our great God, who has been with us and has guided us in our travels for the purpose of visiting our churches."

The opportunity has come again to rebuild our work, and this brother adds that three new chapels have been built and 96 believers baptized. Forty more are waiting his return so that they can be baptized, with others nearly ready. From April, 1942, to June 30, 1945, 866 were baptized and joined the churches in this one mission. Of their 88 churches and chapels, 66 were totally destroyed.

### Medical Work

Our medical work has proved a great blessing in this emergency. With the exception of the Manila and Penang sanitariums, our hospitals continued to function. In Penang the sanitarium was occupied by the Japanese force, but the clinic continued open. Because a number of the trained help were compelled to work for the invading army, those remaining free were not sufficient to attend to the work. A training class of fourteen was organized. Before the war closed, three additional clinics in other cities were opened, with these newly trained workers. Medicines were scarce, and food was very expensive, but somehow these medical workers

managed to carry on the work successfully.

From the clinic staff at Bangkok comes this cheering word: "Through the war, although we were watched and suspected, we did much work for humanity. The clinic supported the mission to the amount of 400 ticals every month. We gave 2,400 ticals to support the union mission, besides giving to the Red Cross and other relief associations. Everyone in the Seventh-day Adventist mission is free from starvation, owing to the earnings of the clinic during the war. Everyone is asking about you [Dr. Ralph Waddell], whether you are coming back or not. I received answer from my cable to the General Conference that you are coming back. This gladdens the heart of every worker and patient. Thank you so much. Please come quickly and do not disappoint us. The public is waiting. The future prospect is bright. Above all, our need is you."

The medical work met many difficulties in the sanitarium at Seoul but continued under the leadership of Dr. Chung. The same was true in Tokyo, Japan, where our trained nurses stood by their posts even after the institution was sold to others by the military authorities.

The sanitarium in Manila was occupied by the Japanese army very early in the war. Our field nurses in the various missions continued to visit the sick and as far as possible carry on their regular duties. The sanitarium building was greatly damaged and will require extensive repairs before our medical workers can resume their work in the building. Three clinics have been opened in Manila.

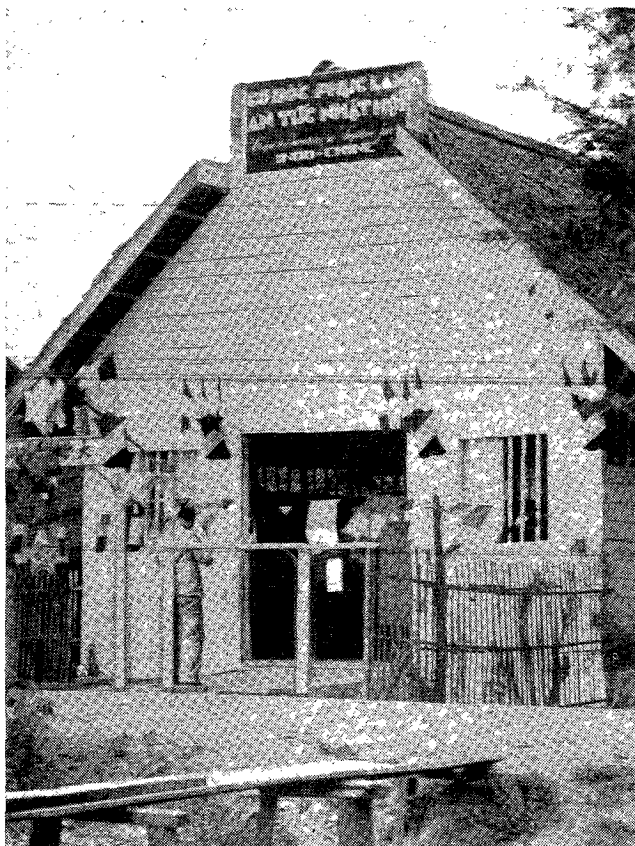
The departments have carried on under adverse circumstances during these trying times. One union Sabbath school secretary has reported as follows: "The Sabbath schools were also going on regularly. They were held on the hills and in the valleys away from the enemy. Some schools had to be divided into small companies in scattered groups. Each school had to improvise quarterlies as agreed upon by the mission. We lost our mimeograph machine, so each school had to do the best it could in preparing the lessons." Another writes: "The Sabbath schools also have shown considerable increase in every item compared with the preceding years. One item of increase is the offerings. The offerings for 1945 exceeded the offerings of the preceding three years. This shows that our members have been faithful in their gifts." From still another mission director comes this encouraging word from the Sabbath schools in his field. "Of the 84 schools, 39 are holders of AA banners; 12 the A banner; 5 the B banner; and 7 the C banner."

### Publishing Work

The four major publishing houses located in Tokyo, Seoul, Manila, and Singapore were, until stopped by the war, busy plants as they filled the ever-increasing orders for literature for our 500 colporteur-evangelists and for the churches. In no department was greater havoc wrought than in our publishing work. The plant in Manila was totally destroyed with all equipment and stock. The other three institutions were spared destruction, but much of the equipment was looted. In Japan and Korea all stocks of books were confiscated. Perhaps we do not fully appreciate what it means to have no literature for public distribution or supplies for our churches until it is all lost and not obtainable. Building material is hard to obtain and very scarce. It will take time to rebuild, equip, and stock our fields again. Our colporteur force is waiting for literature. They are begging for books and magazines so that they may again take up their work.

The field is hungry for the truth-filled literature. Our evangelists are calling for tracts and papers for their meetings, and our churches need church papers, *Sabbath School Lesson Quarterlies*, and hymnbooks. While our church schools and other educational institutions need textbooks.

Many of our churches possess but one Bible and possibly a few old *Quarterlies*. Many of our church schools which have opened again have no books, not even a



Seventh-day Adventist Church at Tongswiyen, Indo-China



desk copy for the teacher. We have no church papers to pass on reports or give instruction to the members. The cry of our entire field is for literature. We cannot fill the need until we have our publishing houses rebuilt, equipped, and staffed, so that literature in the languages of the people is available. Through the help of the General Conference and the publishing houses in North America, plans are under way to meet these needs as early as building materials, equipment, and shipping facilities are available.

At the very beginning of our work in the Orient a school was opened. From the first, Christian education has been fostered in all the fields through the years. We have looked to these training schools for qualified workers for the various departments of the work. Now, as the fields are open again and calls for the messenger sound from many places, the loss the work has sustained during the past five years by the closing of our schools is emphasized. There is a great dearth of workers. For four years there have been no graduates from the academies and colleges. Many calls are unanswered today because so few young workers are available.

More than 8,000 children and youth were enrolled in our educational institutions in 1940. The privilege of Christian education denied these children and youth during the war years constitutes one of our greatest losses. At the present time, if we could man our schools adequately, we could enroll thousands of bright youth who desire a Christian training. As we see the need for workers we know the answer is found in the schools we conduct, and everything must be done quickly to expand and rebuild our educational work.

During these tragic five years God has wonderfully protected and sustained His work. Space does not permit a recital of the many miracles wrought. The deliverance of the missionaries from Bilibid prison and Santo Tomás and Los Baños internment camps is no less a miracle than Peter's release from prison as recorded in the twelfth chapter of Acts. Then

it was one individual delivered but in this experience it was sixty people.

The wonderful way so many of the Seventh-day Adventist servicemen have been put in strategic places where their influence and timely work has so definitely contributed to the welfare of the members and the strengthening of the work is another manifestation of the overruling providence of God. The opening of our work in Guam is one example.

One Sabbath morning a serviceman inquired at a home on Guam for the Seventh-day Adventist church, and was informed that there was no such church on the island. A timely shower made it necessary for him to take shelter in the house. Circumstances were favorable, and soon he was studying the Bible with the woman. This first study led to more visits, and before many weeks she accepted the message and requested baptism. Her experience soon led others of her family, including her husband, into a careful study of the Bible.

Before many weeks a Sabbath school was organized under the leadership of our group of servicemen on the island. Then a call was made for some minister to be sent to hold a baptism. It seemed that this would be impossible. Shortly afterward A. N. Nelson and F. R. Millard, former missionaries in Japan, were sent to Japan by airplane for duty in the service of the United States Government. The plane stopped at Guam. The stop was to be for one hour, but because of a storm, they were there for several days. This afforded them time to meet the group requesting baptism and also the soldiers who had so faithfully labored to instruct these converts in the doctrines of the church. Before leaving for Japan A. N. Nelson baptized nine.



Seventh-day Adventist Church Building at Tourane, Annam, French Indo-China

It was back in 1934 that efforts were made to send missionaries to visit the island of Guam and other islands in that part of the Pacific. There seemed no way to enter at that time, but now God has made a way, and by a series of exceptional events given nine baptisms on the island of Guam. There are others interested, and we believe they will be ready for baptism later.

There has never been a time in the Far Eastern Division when the people were more ready to hear than now. Under adverse circumstances and a reduced working force we must find a way quickly to answer the calls and win the souls waiting to be gathered into the fold. We are dependent upon the mighty power of the Holy Spirit as we face the issues of these last hours of probation.

The Orient presents many problems to the heralds of the message, but we believe that under the blessing of God thousands more will be won for Christ in these momentous days. Many are willing to go. Funds have been freely given. This people are willing in the day of God's power. May the sacrifices, labors, and united prayers soon complete the task of the church in the Far Eastern Division.

THE minister who has learned of Christ will ever be conscious that he is a messenger of God, commissioned by Him to do a work both for time and eternity. It should not be any part of his object to call attention to himself, his learning, or his ability. But his whole aim should be to bring sinners to repentance, pointing them, both by precept and example, to the Lamb of God that taketh away the sins of the world. Self should be hidden in Jesus. Such men will speak as those conscious of possessing power and authority from God, being a mouthpiece for Him. Their discourses will have an earnestness and fervor of persuasion that will lead sinners to see their lost condition, and take refuge in Christ.—*Review and Herald*, Aug. 8. 1878.



Chosen Union Office Building at Left, and Press Building at Right, Seiryori, Seoul, Chosen

# What Is Our Work in a Time Like This?

## A Morning Devotional Study

By D. E. REBOK

OUR hearts rejoice in the truth which has transformed our lives, and caused us to set our affections on things above, on things of eternal worth. With six hundred thousand other Adventists I pause today to thank God for our message and our work which holds us steady in a world gone mad.

At the time of this General Conference session, which comes so soon after the one hundredth anniversary of the beginnings of this movement in 1844, we do well to take this devotional hour to consider calmly and quietly and thoughtfully the question, "What Is Our Work in a Time Like This?"

Such a study is necessary for three reasons:

1. We are outgrowing many of the older methods and concepts of our work, and this is to be expected, but in it is the danger that we lose some of the simplicity, sincerity, and spirit of sacrifice which marked the beginnings of the movement.

2. We are becoming the targets of many criticisms, and the very nature of our positions theologically, politically, socially, and economically will necessitate our ability to sustain and support our teachings by every possible means.

A letter written by Mrs. White in 1886 anticipated just such an eventuality and gives us a warning of what to expect:

"Every position of truth taken by our people will bear the criticism of the greatest minds; the highest of the world's great men will be brought in contact with truth, and therefore every position we take should be critically examined and tested by the Scriptures. Now we seem to be unnoticed, but this will not always be."—*Evangelism*, p. 69.

3. A growing, rapidly expanding movement faces the danger of making growth and expansion its goal, and of making mere numbers the criterion by which the success of the individual worker and leader is appraised and judged.

Year by year our statistics show increases as though we were becoming a big denomination, and our people are encouraged by the figures. But we must look deeper and bear in mind the angel's message to the church of the Laodiceans.

Increase in membership is an important factor. It marks the vitality of our work as it extends to every nation, kindred, tongue, and people; but numerical growth is often very deceiving, and sometimes even tends to lull a church into supine complacency. Our method of the numbering of heads

will never suffice for God's method of the numbering of hearts. Charts and graphs can indicate numerical strength and progress, but they often hide other facts indicating weakness and real dangers.

For this reason we do well this morning to look behind the quantitative criteria in an endeavor to evaluate the qualitative factors. Thinking of the imponderables which make you and me real Christians, let us candidly, impartially, and dispassionately ask ourselves some questions:

How seriously do the members of Seventh-day Adventist churches take their obligations as members?

How thoroughly have we as members allowed the great truths of our message to work in our lives the transformation which must lead to sanctification and ultimately to perfection?

How intelligent is the rank and file of our membership with respect to the real meaning of the Christian life?

How thoroughly are we revealing the Christ life in our homes, on the street, in the shop or office, on the bus or train or ship?

Has the truth come to mean more than so many proof texts, more than some strange, new weapon to assail unbelievers and one another?

Is the bond of loyalty sufficiently strong to reach down to second- and third-generation Seventh-day Adventists, and to hold our own children and youth?

Brethren and sisters everywhere, let us solemnly and prayerfully look behind the façade of buildings, institutions, organizations, and machinery, and find out just what our work is in a time like this.

### In a Time Like This

For many years Seventh-day Adventists have been using such expressions as "the time of the end," "the day of the Lord," "the end of the world," "the end of civilization," "the destruction of the wicked." But somehow they have always seemed comfortably far off in the future, so that they never really stirred our very souls and challenged us to better living.

Then came the terrible holocaust of a world war, and we were sobered by its impact; but when the atom bomb fell on Hiroshima in August, 1945, we were rudely awakened to realize that the words of Second Peter 3 are not so unreal and mysterious after all. In fact, the thinking people around the world have been blasted loose from their materialistic and humanistic philosophies to the extent that the papers, books, periodicals, broadcasts, forums, parliaments, congresses, and every kind of conference are all domi-

nated by a fear of the atom bomb.

Henry L. Stimson, former Secretary of War, wrote recently:

"Bidden or unbidden, the atomic bomb sits in on all the councils of nations; in its light all other problems of international relations are dwarfed."—*Harper's Magazine*, March, 1946.

The present discussion by heads of states, prime ministers, secretaries of state, scientists, ministers, and all seems to be centered in just one thesis—"One World . . . or None." The very scientists who made the bomb and then wrote the book, *One World . . . or None*, solemnly warn, "It all adds up to the most dangerous situation that humanity has ever faced in all history," and they close their book with these words, "Time is short, and survival is at stake."

A few days ago six of our leaders from the Far East, China, and Southern Asia met with a group of former missionaries from those fields for a very frank and open discussion on "The New Orient." Those men had just returned from their respective divisions, and their messages all ended in the same solemn words. The Korean brethren told Elder Watts, "Time is short. What we do we must do quickly." The Chinese brethren told Elders Brewer and Appel, "Time is short. The opportunity to do our work will very soon be gone." The Filipino brethren told Elder Armstrong, "Time is short. Conditions are ripe for a great harvest of souls. We must put everything we've got into a supreme effort right now." The Indian brethren tell Elders Ham and Tarr, "Time is short. No one can tell how long we shall have the privilege of preaching the third angel's message."

So it is all around the world. Seventh-day Adventists sense the nearness of the crisis hour, and so do millions of thinking men and women. Look at the statements coming out of the conferences of statesmen, of churchmen, of scientists, of educators, even of labor unions. The atomic bomb sits in at every one of those councils. It must sit in on this session of the General Conference of Seventh-day Adventists—not to cause us to fear and tremble so much as to cause us to sense the futility of this world and its possessions, the urgency of putting everything we've got into finishing our task of warning the world and of helping people in all lands to get ready and be ready for the grand, yet awful climax—the second coming of our Lord and Saviour Jesus Christ.

Instead of an Isaiah and a Paul, God has seen fit to give the world of 1946 an Elijah, an Enoch, and a John the Baptist in the form of the second adventist movement—the Seventh-day Adventist Church—with you as its leaders in all the world. To us, my brethren, my sisters, is entrusted the task of doing for our day what Elijah did for his. "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18:21. That was his message then, but today Elijah would say, "If it is 'One World . . . or None';

if 'time is short, and survival is at stake,' if 'all mankind now stands in the doorway to destruction—or upon the threshold of the greatest age in history'; then why halt ye between two alternatives? Why hesitate and bicker and jockey for positions in a crisis hour? If one means life and the other death, then choose life and meet all the conditions which mean life and blessing and good."

Alas, in such a critical moment of decision it is just as it was in Elijah's time, "And the people answered him not a word." 1 Kings 18:21.

There is a danger today that we either minimize the possibilities or magnify the power of man somehow in his own wisdom and strength to muddle through this crisis as he has through crises of the past. In this fateful hour we may expect to see two moves which shall have great significance for us as a people as well as for our work. The one may provide the reason and the cause for a joining of the religious forces, while the other is seen in the effort to use this crisis to unite the nations into a political combination. "One World" is the slogan of this group, and they hope to reach this goal by outlawing war and by the United Nations organization. For the sake of peace and quietude we could wish for the success and the attainment of such high and lofty hopes.

But for two reasons I must admit my pessimism and great anxiety: First, because of what the Bible says in Revelation 13 and 16 concerning these very days in which we live; and second, because of what honest thinking emphasizes about the present and the immediate future.

Strange as it may seem, at a recent meeting of the British Association for the Advancement of Science, Sir Richard Gregory, in an endeavor to find words to describe what he sees in the future, quoted from the Bible the words of Peter: "The heavens will pass away with a rush and a roar, the elements be destroyed in the fierce heat, and the earth and all its works will vanish." (Weymouth.) In the light of the New Mexico sands' being turned into a sea of glass, of Hiroshima's and Nagasaki's being changed from cities thriving and humming with human activities into scenes of utter destruction, those words of Peter are calculated to cause men and women to pause. Whether a man believes in historical progress, evolution, or the outworking of a divine purpose, he is confronted with the severest of all facts—that catastrophe lies just ahead, that we now face the most dangerous situation the human race has ever seen in all its history.

The trouble is with men's hearts, and until the heart is changed, there is no hope of averting the catastrophe which man has brought upon himself. Jeremiah described the condition, "The heart is deceitful above all things, and desperately wicked [or sick]: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:9, 10.

The present possibility of a world-destroying catastrophe is but the natural outworking of the great principle: "Whatsoever a man soweth, that shall he also reap." Gal. 6:7.

Man cannot escape the results of his own doings, and his doings are but the results of his own thinking. His thinking grows out of his knowledge, or the things he has learned. Since science has been his teacher and knowledge is power, since man has thrown off all restraints and inhibitions, has put God out of his mind and has relegated Him to a place where He neither figured in his thoughts or his plans, we must expect to see men use power against one another in the mad scramble for possessions—for things. As a climax to his quest for power, man has become more and more brutal, and science has produced more and more deadly weapons until we have come to the place where General MacArthur declares:

"Another war may blast mankind to perdition, but still we hesitate, still we cannot, despite the yawning abyss at our very feet, unshackle ourselves from the past."

Even the great scientists now see the folly of their former positions and attitudes. They are compelled to turn from their test tubes and appeal to their fellow men, who are not scientists but statesmen, preachers, just common men, to find a way of deliverance from the terrifying dangers with which their scientific knowledge now threatens man's very existence.

One of these is Dr. Harold C. Urey, the University of Chicago professor who helped produce the terrible weapon. He admits:

"I've dropped everything to try to carry the message of the bomb's power to the people, because, if we can't control this thing, there won't be any science worthy of the name in the future. I know the bomb can destroy everything we hold valuable, and I get a sense of fear that disturbs me in my work. I feel better if I try to do something about it."—quoted in *Harper's Magazine*, March, 1946.

It all depends on *man*—on his human nature as it is in the Russian, the Britisher, the German, the American, the Japanese, the Frenchman, the Italian. Christianity alone can change the heart of man and save the scientist from the destruction which he has brought upon himself and his world. He must now turn to that which he has spurned and criticized and ridiculed to help him out of the mess which he himself has produced.

Isaiah saw it and described it so vividly in the twenty-fourth chapter, verses three to six and eighteen to twenty-three. In the midst of such a scene of destruction and desolation we find these comforting words concerning those who open their hearts and minds to God:

"Thou wilt keep *him* in perfect peace, whose mind [or thought] is stayed on Thee: because *he* trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4.

Then follow those words which have such a strong appeal to us and to all men living in this distraught old world:

"Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Verses 20, 21.

Scientists, statesmen, and teachers are now preaching the grim gospel of damnation and annihilation unless men repent. They are pinning all their hopes on the "One World" and trying desperately to forget the alternative—"or None." However, with the present attitude of men and nations, and their apparent failure to get together in their thinking, serious-minded, honest men begin to wonder whether it shall be one world, or two, or three. As one writer suggested recently:

"The chances that the one-world conception can be rescued from utter disintegration are growing smaller, smaller, smaller. After another month or two of drift in the present direction, they will have ceased to exist."—*The Christian Century*, May 29, 1946, p. 679.

Seventh-day Adventist leaders and members around the world, it is time for *us* to awake; it is time to think and to plan, to live and work, as we should in *such an hour as this*, and in view of what is coming on the earth! May God help us one and all to be fully aware of the atom bomb hanging over *our* world, and of the atom bomb sitting in on *this* session of the General Conference.

Tell me, fellow ministers and delegates to this conference, *What is our work* in such a world, so near to the consummation of our hopes?

### Our Work Is the Remedy

Winston Churchill said, "Our world is very ill," and may I add that it needs a remedy for its illness. We have that remedy. The question for you and me is this: Is our work, as it has been and now is being carried on, actually meeting the needs of the world at this crisis hour?

Are our ministers preaching the kind of message that will bring peace as well as conviction, that will change men's hearts and make them real Christians first, and then Seventh-day Adventists? Be it remembered that real followers of Christ will go with Him all the way and in every way. Seventh-day Adventists must be that kind of Christians.

Are the troubled, confused, perplexed people everywhere crowding to hear our message of hope to a dying world? If not—why not? If so—why?

Our work in the past has been successful, but we cannot lightly dismiss the statements which remind us that if we had met certain conditions we might have multiplied our results by twenty or even a hundred.

What are those conditions? What have we done or left undone so as to

become obstacles to the salvation of so many who are now being overlooked or missed? Is it some failure on our part personally? or the message we preach? or the methods we use? This is a most serious matter. It should haunt us day and night, and cause us to search deeply into our individual hearts and lives, and into every phase of our work.

Let us begin right here and now.

### Examine Ourselves

1. The place to begin any critical study is with *self*—my own personal problems, conditions, and relationships. What is there between me and God, or between me and my brethren, or between me and my neighbors that hinders me from being a more profitable worker and church member?

As workers we must become more like John the Baptist, who early learned the secret of success with God and with his fellow men. At this very meeting some changes may have been made. Some men have been asked to change their positions and the nature of their work. May all of this be done in the spirit of John the Baptist. If some do not see light in the changes made, let us endeavor to see the matter in the light of this sentence in the same chapter from the *Desire of Ages*:

"God calls a man to do a certain work; and when he has carried it as far as he is qualified to take it, the Lord brings in others, to carry it still farther."—Pages 181, 182.

Brethren, this is one of the weak spots among us, and we cannot expect God's full blessing until we have surrendered self to God and recognize His guiding hand in every step of our way.

Something in our work in the past has given some of our people the idea that they were commissioned to argue, to debate, to accuse openly and criticize the religion and the ways of life of other people. We do well to remember that true religion withers and dies in the atmosphere of argument, but thrives on love, courtesy, kindness, and wholesome respect for one another. If Seventh-day Adventists are not the best Christians in the community, the most loved and respected, the most trusted and honored, then we do well to examine ourselves in the light of the following instruction:

"Christianity has a much broader meaning than many have hitherto given it. It is not a creed. It is the word of Him who liveth and abideth forever. It is a living, animating principle, that takes possession of mind, heart, motives, and the entire man. Christianity—O that we might experience its operations! It is a vital, personal experience, that elevates and ennobles the whole man."—*Testimonies to Ministers*, pp. 421, 422.

In *Testimonies to the Church*, volume 6, pages 396 and 397, we read:

"If we wish men to be convinced that the truth we believe sanctifies the soul and transforms the character, let us not be continually charging them with vehement accusations. In this way we shall force them to the con-

clusion that the doctrine we profess cannot be the Christian doctrine, since it does not make us kind, courteous, and respectful. Christianity is not manifested in pugilistic accusations and condemnation."

Dear brethren and sisters in the great advent family, we can all begin to do the little things in a Christlike way every day right where we are. These are the things our neighbors can watch and will be impressed by. They will enable us to maintain the kind of influence we should in our communities. They will make us desirable and respected in our neighborhoods. They will draw men and women to the Christ whom we serve and who abides in our hearts by faith.

Yes, *we are the people of God*, and as such, God expects much of us, and the people about us expect much more of us than they do of any other, for they know our profession and the high standards of our church. Let us live from day to day in such a holy way that we shall disappoint neither God nor those round about us.

### Methods of Work

2. Now a word as to method.

As the people of God we are to do the work of God in God's own way. Our statistics show us that we should very earnestly and seriously re-examine our methods of work. Our methods are neither getting the volume of results we should expect nor holding what we do get. Facts are facts, and we must face the facts as they are.

Numbers are not the only criterion for judging the success of a man's work. It might be better to count the numbers a year or two after the meetings have been held than at the time of baptism. It is my firm belief that if we are right with God and if we use the methods God has outlined for us, we can safely leave the results with God. We should restudy our topics and their use in advertising. We should search our books for methods, devices, and techniques. Perhaps we need only to bring one statement to your attention as a point of departure in a fresh, diligent search for the pattern God has revealed:

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"

"There is need of coming close to the people by *personal effort*. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, *this work will not, cannot, be without fruit*."—*Ministry of Healing*, pp. 143, 144. (Italics mine.)

This is God's work, and He has a method by which it can be done most

effectively and with the best results of the right kind. We should be most careful students of His instruction so that His work may be done in His own way. "Not my will but Thine be done," should be the attitude of every one of us.

### The Message

3. Method is very closely related to the message.

God's work can be done best in God's own way with God's message for today as the center of interest rather than the messenger.

The people of this war-weary world are sick, tired, discouraged, disheartened, disillusioned, fearful, and worried about the future.

Honestly, brethren and sisters, do we have a message for that kind of people in this kind of world with an atomic bomb hanging over it? Think it over. Let our minds turn back over the past year, five years, ten or twenty, and recall the topics of our sermons. Notice the results from such messages, if there were any apparent. Now, let us look at three approaches to the need of man in 1946:

First, the Catholic approach to the problem is the selection of a few great preachers from among the clergy and the extensive use of the radio to present their message. As voiced by Father Sheen, one of their greatest spokesmen, it is a very simple message based on the following theme:

"We are living in an era of revolution. . . . Basically there are only two revolutions possible. Either we reform institutions, or we reform man. . . . Each revolution has its symbol. The symbol of one . . . the clenched fist that stands for hatred and for violence and for destruction. . . . And the other . . . the symbol of the folded hands. They cannot strike, for they were not made for offense; they cannot protect, for they were not made for defense; they can only supplicate, only pray . . . ten Gothic spires aspiring heavenward for the souls of men."—*Time*, May 6, 1946.

The Catholic Church is capitalizing on the yearning of distracted, disillusioned, and bewildered people for peace and rest and absolution.

Second, the Protestant churches are now re-examining their message to see how well it will fit the needs of 1946. The social gospel with its liberal slant toward evolution is now yielding to something a bit more realistic and in line with the happenings of the past ten months. *The Christian Century* puts it this way:

"One thing which the church has now to do is to declare and make persuasive the faith embodied in the affirmation, 'I believe in the life everlasting.' This mighty faith must be presented as an antidote to panic, cynicism, and despair—not, of course, as a substitute for faithful effort to prevent a world-destroying catastrophe brought on by human sin and folly. . . .

"The supreme directive for the church is given in the words: 'If any man is in Christ, he is a new creature: the old things are passed away; behold,



they are become new.'"—May 1, 1946, pp. 556, 557.

Third, what is the supreme directive to the Seventh-day Adventist Church in an hour like this?

It is well for us once more in a General Conference session to stop and ask ourselves honestly, frankly, fearlessly, just what is *our* work in a time like this? What is *our* message for this crisis hour? This is the one thought which I wish to emphasize in this devotional study.

In searching for the answer I reached for volume 9 of *Testimonies for the Church*, but for some reason or other volume 8 was in its place. Without looking at the cover of the book I turned to the table of contents and there was chapter one, "Our Work." The very first words of the first chapter of that book were:

"What is our work?" I was impressed, for there was the very question which had been occupying my mind, and for which I was searching an answer. There it is for me, for you, for all of us. Let us read it together:

"What is our work?—The same as that given to John the Baptist, of whom we read: 'In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.' Matt. 3:1-3.

"All who are truly engaged in the work of the Lord for these last days will have a decided message to bear. Read the first few verses of the fortieth chapter of Isaiah." Then follows verses 3-8. The messenger of the Lord continues:

"This chapter is filled with instruction appropriate for us at this time. *The word of the Lord to us* is, 'Repent ye; prepare the way for a revival of *My work*.'" (Italics mine.)

It would seem, dear brethren, that our work today is primarily a personal preparation, a wholehearted and sincere repentance on our part, a complete surrender of our hearts, our minds, our wills, our whole being, to God. Thus we shall prepare the way for a revival of God's work. With such a personal experience will come a message that will stir the hearts of men even as our own hearts have been stirred.

Without that experience our messages will continue to be mere argument and proof texts—but the world today needs more than that.

We must take Christ as *our* personal Saviour. The work begins in *our* own hearts. Without it our work is mechanical, a mere business, a round of activities which gets the cause of God nowhere.

Our work is to make Christians, and Christians are made when Christ dwells in men's hearts by faith. Therefore our message must be based upon and built around the man Christ

Jesus. He is the only hope for the world, and it is for you and me to reveal Him in our lives and by our words so that men may know Him, whom to know is life eternal. To become a Christian is to become Christ-like.

We have used the argumentative method. We have talked on many topics often advertised under rather sensational titles. We have tried many devices to get people to come to our meetings to hear our message. Now is it not time for us to turn with all our hearts to a more perfect understanding of God's instruction as to method and message, and give Him a chance to work through us?

God's biddings are enablings, but the conditions must be met; and it would appear that greater results depend upon our own personal spiritual life, on our direct relationship to God, plus the preaching of Christ as the center of every sermon, the heart of every message. The Voice of Prophecy is now giving us a demonstration of what that kind of message can accomplish. Elder Richards finds that with Christ

as his central theme the interest of the people is sustained week after week, and the response financially and spiritually has increased even though no appeals for money can now be made during the broadcast. This is as it should be.

If we are to do the same work as that done by John the Baptist, our great need must be met. That need is for such a transformation of character in ourselves as ministers and workers that we can "dwell more upon practical godliness." And that calls for a life in absolute conformity to our preaching. Otherwise we are a mockery to the cause of God.

If we would fulfill God's purpose which He designs to accomplish in and through us as the Enoch, the Elijah, the John the Baptist of today, there must be in our lives a revelation of God, a daily walk with God.

This is our work in times like these. May we begin it *today*. May it be a thorough, sincere, complete work in us, that God may use us to fill our place in these momentous hours just before the climax of all history.

## Proceedings of the General Conference

### Twelfth Meeting

June 12, 1946, 10 A.M.

CHAIRMAN: L. H. Christian.

OPENING HYMN: No. 349, "Faith of Our Fathers."

PRAYER: J. L. McElhany.

L. H. CHRISTIAN: There is now some business to do for our legal associations. Brother McElhany will lead out in this. [A recess in General Conference proceedings was taken to give opportunity for the meetings of the legal bodies.]

### Meeting of General Conference Corporation

J. L. McELHANY: We held the other day a meeting of the General Conference Corporation. We appointed the Nominating Committee of the session to nominate a board of trustees. And that is the business still to be done by this legally incorporated body. We are ready to receive the report of the Nominating Committee for this occasion.

N. C. WILSON: Mr. Chairman, the Nominating Committee of the session reports as follows:

For the Board of Trustees:

H. H. Cobban  
Claude Conard  
J. F. Cummins  
E. D. Dick  
H. T. Elliott  
J. L. McElhany  
W. E. Nelson  
W. H. Williams

J. L. McELHANY: Now the Nominating Committee has sent you this report for a board of trustees for the Corporation. Are you prepared to receive this report? What is your pleasure?

L. H. CHRISTIAN: I move that the report be received.

J. L. McELHANY: Brother Christian makes the motion that this report be accepted. Is there a second to it?

H. H. HICKS: I second the motion.

J. L. McELHANY: Are you ready for the question?

The question was put and the motion carried.

J. L. McELHANY: This completes the business except for the minutes of the session. Do you wish to waive the reading of the minutes and refer them to the newly elected board for approval?

A. W. CORMACK: I move that the reading of the minutes be waived, and that they be referred to the trustees for approval.

R. L. BENTON: I second the motion.

J. L. McELHANY: All in favor of this, please say Aye. Opposed by No.

It was voted.

J. L. McELHANY: We are now ready to adjourn the legally called session of the Corporation. What is your pleasure?

L. E. FROOM: I move that we adjourn.

DAVID VOTH: I second the motion.

J. L. McELHANY: All in favor of adjourning this session please say Aye; opposed No.

Voted.

J. L. McELHANY, *Chairman*,  
H. H. COBBAN, *Secretary*.

### Meeting of General Conference Association

The meeting was called by the President, J. L. McElhany. The secretary of the Nominating Committee, N. C. Wilson, reported the following nominations for the Board of Trustees:

H. H. Cobban  
Claude Conard  
J. F. Cummins  
E. D. Dick  
H. T. Elliott  
J. L. McElhany  
W. E. Nelson  
W. H. Williams

J. L. McELHANY: What is your pleasure regarding receiving this report?

J. J. STRAHLE: I move that we accept this report.

H. B. THOMAS: I second the motion.

J. L. McELHANY: All in favor of electing the group named by the Nominating Committee as the board of trustees, please say Aye; opposed by No.

Voted.

J. L. McELHANY: What is your pleasure regarding the minutes?

H. H. HICKS: I move that the reading of the minutes be waived, and that they be referred to the Board for approval.

K. F. AMBS: I second the motion.

J. L. McELHANY: All in favor of this motion say Aye; opposed by No.

Voted.

J. L. McELHANY: This completes the business for the Association. We are now ready to take an adjournment of this legal session.

F. M. WILCOX: I move that we adjourn.

PAUL WICKMAN: I second the motion.

J. L. McELHANY: All in favor of adjourning this session please say Aye; opposed by No.

Voted.

J. L. McELHANY, *Chairman*.

H. H. COBBAN, *Secretary*.

### Meeting of North American Conference Corporation

W. E. NELSON: We are calling a meeting of the North American Corporation of Seventh-day Adventists. We adjourned to this hour the other day, and we are ready to receive the report of the Nominating Committee.

N. C. WILSON: Brother Chairman, the Nominating Committee submits the following nominations for the Board of Trustees:

H. H. Cobban  
Claude Conard  
J. F. Cummins  
E. D. Dick  
H. T. Elliott  
J. L. McElhany  
W. E. Nelson  
W. H. Williams

Brother Chairman, I move the adoption of this report.

W. E. NELSON: Is there a second? H. O. Olson seconded the motion. All in favor of adopting this report, signify it by saying Aye. Opposed No. It is carried.

Now, what will you do in regard to the minutes—shall we have a motion to waive the reading and have them approved by the Board? Brother C. S. Longacre made the motion. T. J. Michael seconded it. All in favor of the motion signify it by saying Aye; opposed No; it is carried.

A motion to adjourn is in order. L. H. Christian moved that we adjourn. J. I. Robison seconded it. All in favor of adjourning, please say Aye; any opposed, No. Meeting is adjourned.

### General Conference Proceedings Resumed

L. H. CHRISTIAN: There is no activity among Seventh-day Adventists around the world that has given us the prestige and standing that the Religious Lib-

erty Association has. We now shall have the report of the Religious Liberty Department, given by the secretary, H. H. Votaw.

[The report of the Religious Liberty Department appears on page 165.]

L. H. CHRISTIAN: This morning D. E. Rebok, the president of the school, will give us the report of the Seventh-day Adventist Theological Seminary.

[D. E. Rebok's report of the Theological Seminary appears on page 166.]

### Recommendations on Revision of Church Manual

The report from the Plans Committee on Revision of the Church Manual was introduced, motion being made, and seconded, since the delegates had copies in hand, that the report be adopted on one reading, question to be called on each section as read. There being no objection, the chairman stated we would proceed on that basis. The report was under discussion when adjournment was taken.

BENEDICTION: W. A. Butler.

L. H. CHRISTIAN, *Chairman*.

A. W. CORMACK,

H. T. ELLIOTT, *Secretaries*.

### Thirteenth Meeting

June 12, 1946, 3:45 P.M.

CHAIRMAN: L. H. Christian.

OPENING HYMN: No. 574, "In Joyful High and Holy Lays."

PRAYER: L. E. Biggs.

L. H. CHRISTIAN: There is not now and there never has been an institution among Seventh-day Adventists that has given more opportunities to our young people and that has more mightily influenced our mission work abroad and our church at home than the College of Medical Evangelists. And I know the delegates here this afternoon will be most deeply interested in this report. Dr. Macpherson, the president of the medical college, will give us the report.

[Dr. Macpherson's report will appear in a later issue.]

L. H. CHRISTIAN: We certainly wish to express our appreciation of this splendid report from Dr. Macpherson, whose work for the school is so highly valued by us all. You know, there are scores of churches in this country and over in Canada who are very grateful for doctors who have come and settled in their midst and have contributed in many ways to the strengthening of our work here and there. Really, friends, this medical school is of the utmost importance in the work of God, and certainly it deserves—and I know it has—the confidence and the prayers of our leaders everywhere, both at home and abroad.

Now we are to have a report from the Central European Division. In our Conference here, everyone of us I think has missed and deplored the fact that none of our men in the Central European Division, that is, of our leaders there, were able to come, but we are glad that the leader of the work, A. Minck, whose labors have been so highly appreciated through the

years, has sent in a report, and this report will be read by the Secretary of the General Conference, and then he will call on others to report on Central Europe.

[Elder Minck's report appears in a later issue.]

E. D. DICK: A little time ago we thought it would be well to make every effort possible to send a representative from the General Conference into Germany. We selected Dr. Otto Schuberth and he went to Switzerland. After considerable effort he was able to get into Germany, and we felt it would be very much in order if Dr. Schuberth would spend a little time telling us about this trip into Germany.

[Dr. Schuberth gave a report of experiences in getting into Germany to contact our brethren in that suffering country. He told of the providential openings in securing permits to visit the American zone and also the city of Berlin. Many of our workers in Germany have lost everything, but their hope and confidence in God are still firm. They greatly appreciated the contact again with their brethren in America and recognized the hand of God even in the outcome of the war which has brought such destruction to their country. Dr. Schuberth presented the greetings from our workers in Germany and assured the delegates of the faithfulness and loyalty of our brethren in that country which has been cut off so long from the rest of the world movement.]

E. D. DICK: Some of the richest experiences in my life came to me last summer when, shortly after V-E day, I was asked by the General Conference to go to West Africa with A. W. Peterson, and make contact with our missionaries in that isolated field. The field had been cut off for all the years of the war. We visited every mission station, visiting every family, spending some time in their homes, with the exception of two. Another was that which came to me this year, when I was asked to visit England and Holland. I was greatly thrilled to clasp hands again with our British brethren. I had not realized fully just what had come to our brethren in Holland during the years of the war. I may say that when the lowlands of Europe were invaded, our brethren in Holland found it necessary to declare their affiliations with the General Conference rather than with their former directing division, and they have been standing alone during these years. We are very happy indeed to have with us this afternoon Brother Eelsing who is in charge of our work in Holland, and he will speak to us.

### Report on Holland

H. EELSING: After five years of an awful war, we are still Seventh-day Adventists today. We have passed through terrible troubles. Before the war we were a rich land. Today we are poor. Before the war we had a reserve of food that would last for more than five years; today you know that we are poor. Our most beautiful cities were bombed and burned. Large parts of the little country have been

flooded by salt water. Dikes were broken and the ocean rushed in, destroying Holland's rich soil. Thousands upon thousands of lives were swallowed up by the ravages of disease.

By building dikes the country had been made into fruitful ground, with little villages, churches, beautiful farmhouses, and this was lost in a moment. Thousands of Holland's young men and women were killed. A shortage of food killed other thousands. But through it all, not one of our members was lost. You ask me, How is it possible? Well, we had a shortage of food, but the Lord was with His people. No one died of our members. [Voices: Amen.]

We have experienced what you will read in Psalms 91, verse 14.

"Because He hath set His love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name."

We have experienced that.

Our best years in soul winning were those five years of war. We baptized more souls than ever before. Our tithes and offerings increased more than 300 per cent. Our Sacrifice Offering was increased about 400 per cent. In those years of war many of our ministers had to work for the enemy, and yet we won more souls than ever before. In those years we couldn't use a train, we couldn't use cars, we couldn't use good bicycles, we couldn't rent halls, we had no material for heating; but we won more souls than ever before.

Our publishing work during the war passed through many difficulties. In the year 1941 we were prohibited from printing any periodicals. Then we were allowed to print some periodicals, but only half the number of the years before.

One day the editor received a letter and an article from the German headquarters which they ordered him to publish, but he could not do it. They asked the editor to send our boys to the front to fight. We could not do that, and you can understand what it means in wartime to refuse the command of the enemy. Well, they mistreated our editor and he asked me to come to his aid. I went to his home and we had a wonderful prayer meeting. We again told the headquarters we could not print that.

Then all our papers were forbidden. That was the beginning of a terrible time for the publishing house and also the colporteurs. We had about thirty colporteurs, and all our papers were forbidden. What to do? Well, we believed we had to preach the gospel in wartime and so we bought paper where we could. It was not easy for our colporteurs, but they were strong in faith and were still working to the very day of their liberation, and some of them sold six times as much as ever before.

One day our editor was called to the German Office of Propaganda. We had published an Ingathering number with some pictures on the Dutch East Indies. The whole edition was confiscated, and the police came with a truck and took that number. But they

did not get all. Many numbers went to our churches before that.

In December, 1942, our publishing house moved to another part of the city because the enemy made a fort in that part.

May 3, 1945, was a black day in the history of our publishing work. On this day our publishing house was bombed. It was on a Sabbath day. Our manager and his wife were in the church. Bombs came flying, and after noontime the first deacon came to the manager and told him that his house and the publishing house were in flames.

Now the publishing house must start again. The Stanborough Press in England and the Pacific Press here in the United States, in Brookfield, were so kind to print two books for us. A publishing house in Sweden has sent us paper, and we believe our publishing house will do a good work in the future. Holland will rise again, and we will bring the gospel to the people.

We have in Holland a home for orphans. In Holland there are many such homes, but the home of the Seventh-day Adventists was said by the government inspector to be the best. We received 2,000 guilders as a present from the government, and they asked us to build more of these houses. Children who leave our homes at about fourteen years of age, love the truth. I will tell you two experiences of that.

One boy was fourteen years of age, and had to leave. He belonged to that church which you here call 666. Well, that church did all it could to bring that boy into its doctrines, but he was still in his heart a Seventh-day Adventist. For months we lost him. One day in the station I saw this boy. He was weeping. I went to him, and said, "Carl, how do you do?" We went off from the station and to the woods, and had a good prayer meeting. And a few Sabbaths before I left for the General Conference I saw that boy in one of our churches on the Sabbath day, but he was not alone. With him were his mother, grandmother, and sister. He had brought them to the church.

There is a wonderful spirit in that orphanage but it makes me much trouble. You will say, "How is that possible?" Well, because of the kind spirit. Now I got a letter from the principal. A gentleman came with a little boy. The boy was always crying. He was in many homes but people sent him away. The gentleman came to us, and asked, "Can you help me with this little boy?" Well, we say, "Come." The boy stopped that weeping and now that gentleman has become a Seventh-day Adventist and has married the principal. Well, we are happy for that fine spirit, but it makes me trouble. I must find a new principal. One of our ministers had a public lecture on Revelation 13. The next day he was commanded to come to the headquarters of the German police. They asked him if he was speaking about the Führer. He said no. Then he had to sign a paper that he would never speak again on Revelation 13, but he refused. They put him

in the jail three times, but he refused still, and today he is working in the ministry.

In closing, I will tell you we are very thankful for all you have done for our poor country in clothing and food. Then, too, Elder Dick was in our conference. We were so happy to see him and to counsel with him.

Now we will start again in our country. We will open a training school and a Bible Correspondence School, which gives us many addresses, and soon we hope that the Lord will come and we will have a rich harvest of souls in the country of Holland.

E. D. DICK: We have seventeen hundred believers in Holland. I think before many years we are going to have many more. Now, Elder Watts is going to sing for us. Following this, A. N. Nelson is going to talk to us about his recent visit to Japan.

[Elder Watts sang, "He Will Keep Thee Day by Day."]

## Report on Japan

A. N. NELSON: As Elder Schubert sailed eastward, three men, Brother Millard, my son, and myself, were on our way West. We bring back to you today a chapter in the story of the great controversy between Christ and Satan as revealed in the land of Japan.

Our Heavenly Commander in chief says in Matthew 24:14 that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Fifteen years ago the Japanese militarists said, "This gospel of the kingdom shall not be preached in all the world—particularly in Japan." One of the Shinto scholars, giving a particularly accurate statement of the position of the military on that point, made this statement, "Christianity may be preached in Japan, but only providing it is preached on a foundation of Shintoism." From 1931 and on, after the outbreak of the Manchurian incident, that great controversy between Christ and Satan waxed more serious in the Land of the Rising Sun.

We noticed particularly there was a certain chilling in the Japanese courtesy. We saw the police multiplied fourfold. We witnessed the thought control police coming on the scene of action, and found them following us wherever we went. I wish I had time to tell you some instances of how they examined our thoughts. I remember one time I was stopping at the home of a Japanese brother. Our conversation was interrupted by another visitor who stepped in without very much ceremony. They use the question and answer method. They ask questions and we give the answers very carefully, of course.

I remember particularly one time when Elder Bradley was accosted by the thought police. He said when he was questioned, "I know nothing but what I read in the newspapers." We remembered that statement, and used it many times ourselves.

One time on the train on the way to work I was accosted by one of these thought control police. He took me to a first-class compartment on the

train—the only time I ever rode first class. He sat across from me and proceeded to question me. It was a very trying experience.

But not only were we Christian missionaries going through this experience, but the Japanese people themselves were having their thoughts examined, and were going through a very trying time indeed.

Furthermore, every once in a while the government would stage certain ceremonies, reminding me of Daniel 3:5. "At what time ye hear the sound of the factory whistles and the air raid sirens, ye shall bow down and worship the gods of the Yosukumi military shrine." Time and again we would hear those whistles, and then we were supposed, wherever we might be, to turn our faces toward that Yosukumi shrine and bow down and worship, even though they were 500 or 700 miles away. The army and navy took complete charge and insisted on all the Japanese looking toward it at stated times and bowing down.

After the early years of the 1930's, we noticed that Shintoism was definitely becoming a state religion. Even though the constitution guaranteed religious liberty the religion of Shintoism became the religion of the government, and everyone was supposed to be a Shintoist first, and afterward a Buddhist, Mohammedan, Christian, or whatever he wished. In 1939 there was passed the bill which caused so much difficulty to our work. Following this we noticed that the government and the army tried to unite all denominations and all religions. It was a very trying period, but very interesting, as we look back to it now. No church could be considered a church unless there were 50 churches or at least 5,000 members. That blew out of existence many of the denominations, including ours. I went down to talk to the head of the Bureau of Religions, to see if something could be done. He said, "All you have to do is unite with the Pentecostals or the Evangelical churches, or any other small denomination, and make one big denomination. I told them that it was impossible, and wondered if he could help us figure out some way whereby our Seventh-day Adventist Church could stay. I can remember the words of this representative of the Bureau of Religions and Education: "I am afraid there is no hope for your Seventh-day Adventist Church." From that time on, anti-missionary movements were noted in all parts of the country, and it came to the place where we missionaries were unable to carry on our work. So we wired to you at Fall Council assembled, and received your wires back. We said farewell to all the missionaries that were laboring in Japan and scattered. Some returned home, others went to the Philippines, China, Singapore, the Celebes, and other places. We felt ourselves unable to work any longer in Japan. In order to continue our missionary work we were transferred to other parts of the Orient.

Then came the Japanese-American war, which many had hoped would not occur, but expected all the time. The war broke out, and there dropped down a curtain of silence upon our work in Japan. Only once or twice during the long period of the war have we been privileged to peep between the curtains to see what is going on in Japan. Then the war ended. Within a few days after the armistice some of us were ordered to Tokyo, and were very happy, for we were then on our way back to the mission field.

In our postwar survey of Japan we learned that at the end of the war the cities of Japan were being destroyed at the rate of four every night, and the aviators were wondering what to do when they ran out of cities. Our contacts with the people were interesting. They have lost their clothing, their homes, their food, their cities and business, their trade. You walk up and down those streets and find no shops open. There are no green groceries, no food stands, no food being sold. It is a very serious situation indeed. It was all the people could do to get enough to eat from meal to meal. I hold in my hands the price list that we found posted in the black market—and by the way, the black market is the only market that exists at the present time.

Our greatest interest, of course, was to meet with our people. Though we were busy eight hours a day working for Uncle Sam, nevertheless we did have our evenings. The first home we called on was that of the Fukazawas, a home which you have all heard about and which some of you have visited. I will never forget the evening we stopped there. Before we landed in Japan we wondered what had happened to them. We also wondered if it would be possible for us to travel around. But we soon learned that there was no difficulty whatever. We were perfectly at home and perfectly safe even in the smallest villages. We had a very good meeting there with the Fukazawas. They recalled to us how on the morning of September 20, 1942, the police had appeared at the homes of all our workers and church members, and had placed them under arrest. Then followed months of very trying experiences. They were sentenced to prison and thrown into vermin-infested cells. They were charged with preaching the second coming of Christ, and the end of the world, with preaching that the sovereignty of God was above the sovereignty of the emperor. For those and related reasons they spent many weary months in prison.

We were very glad to learn of the Fukazawa experience, and how staunchly they stood. They have not given an inch in their allegiance to the great truths of the Bible. After being released from prison they went through those terrible air raids in Tokyo and narrowly escaped with their lives.

Another very interesting experience was our first Sabbath at our headquarters church in Tokyo. We were hardly prepared for what we saw there, be-

cause as much as half of the church was filled with our GI soldier boys from America. They seemed to be taking charge of the situation. The Sabbath school superintendent was one of our soldier boys, Jack Sager. One of the first men in there was Ted Flaiz, grandson of the first president of the North Pacific Union. Dr. Delos Comstock was preaching. Captain Kraft, who had arrived there two or three weeks ahead of us, was also present. Our boys were engaged in taking charge of the situation.

Our people were very happy with these soldiers in their midst. They were very glad to have them take part in the services and to talk with them in their broken English. That association was a very wholesome one and, as a result, more and more people, scattered because of air raids, have returned to the church.

Altogether there were forty of our ministers arrested, and the experiences that they passed through were very stirring. We were glad that the majority of them stood faithful. I do want to mention the elder of the church in Hiroshima, because of his experiences. He was drafted into the army and there took his stand definitely not to bear arms, not to engage in the festivities of the Japanese army officers, and not to work on the Sabbath. He had many trying experiences, but went through them all safely, and kept his faith to the very end. Returning, he was promptly arrested and went through the experiences of our other ministers.

Our program in the headquarters church, where we spent every Sabbath except one, was filled with meetings. The old Seventh-day Adventists brought friends and relatives out, and there was a tremendous interest in the truth. It was an inspiration to stand there before those people and watch their interest in spiritual things and their famine for the Word of God. They had been begging for Bibles. The American Bible Society sent tens of thousands, but they were swallowed up rapidly.

Just a word about the attitude of the people of Japan in general. They are welcoming the Americans. They made friends with them in just two or three weeks. They are ready to listen to Christianity as they never listened before. They are especially interested in learning of God. They are particularly ready to hear us because of the definite message we bear. We had the privilege of baptizing twenty-six in a meeting in the headquarters church of Yokohama. And finally one Sabbath, just two or three weeks ago, we found in our audience the man who was the chief of the thought-control police section of the headquarters police station in the city. He was the one who had thrown our men into prison. There he was sitting in the audience, a different man. His daughter was about to be baptized, and he is planning on sending two boys to our school. It was a privilege indeed to get acquainted with him.

Conditions are improving in Japan  
(Continued on page 174)



# Religious Liberty Department

By HEBER H. VOTAW, Secretary

NOTHING in the Bible is more clearly revealed than the truth that the right of choice in all matters pertaining to conscience rests with the individual. Long ago Holy Writ declared that if a nation sinned beyond forgiveness and God was compelled to send destruction upon it "to cut off from it man and beast: though Noah, Daniel, and Job, were in it, . . . they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Ezek. 14:19, 20. While none can save another, neither can any bring eternal destruction upon his fellows. The Lord admonishes us to "fear not them which kill the body, but are not able to kill the soul." Every question involving duty to God must be considered and answered with the full knowledge that man can neither save nor destroy, but that all must give account of their own deeds to their Creator. With this freedom goes a grave responsibility. Since each may choose, everyone *must* choose for himself in all matters pertaining to conscience.

Soul liberty is the birthright of every child of God. Every attempt to enslave and shackle the conscience, or, as Jefferson said, "to influence it by temporal punishments or burdens," tends "to beget habits of hypocrisy." And he added, "The holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercion on either."

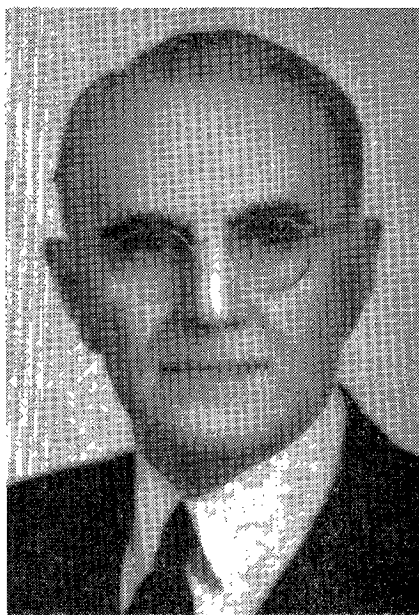
It has been the continual effort of the Religious Liberty Department during the past five years in particular to stress this doctrine of soul liberty—freedom of choice—as a cardinal part of the gospel, one of the principal tenets of Protestantism, and a necessary feature of good civil government.

The Lord Jesus Christ, in His first recorded address, when He entered upon His public ministry, preached a religious liberty sermon, declaring: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. He found a people caught in the power of priestcraft, taught to believe that physical suffering was an evidence of Heaven's curse, that none could be saved without a slavish adherence to every detail of rabbinical ceremonies, that the rich were loved of God and the poor disowned. But He invited the poorest of them with the outcast, the publican, and the sinner to come and be accepted of God.

In the carrying on of our work, the main organ of education has been the *Liberty* magazine. We have seen it grow from a circulation of less than 50,000 to one of 175,000, and there has

never been a time in its history when as many favorable comments were received as at the present, or when so many of its articles were reproduced in various kinds of other journals.

The book *American State Papers* was first printed in 1890, shortly after the Religious Liberty Association was first organized. A second edition came from the press in 1911. For a considerable period the book was out of print, but the third edition was ready for circulation in March, 1943. Eight thousand five hundred copies have already been sold, and some gratifying words of commendation and appreciation have come from legislators,



H. H. Votaw

both State and national, as well as from newspaper editors and other molders of public opinion. Another printing is soon to come from the press.

The fifth edition of the book *Roger Williams*, by C. S. Longacre, has just been printed. This volume is being circulated with particular success among the Baptist people, who naturally look upon Roger Williams as a great leader of their church.

During the past five years there has been some very strong agitation for a change of the calendar. This has been met not only by public lectures but through the circulation of 1,500,000 copies of the booklet *Calendar Change Threatens Religion*, prepared for the Religious Liberty Association by Carlyle B. Haynes. Our churches everywhere responded nobly to the appeal for assistance in circulating this booklet, and the best testimony to its effectiveness seems to be that the efforts of the proponents of a revised calendar have been held in check for a time at least.

For three years, at the request of

the Voice of Prophecy, the Religious Liberty Association has been responsible for securing the manuscript for its book-for-the-month for July—books devoted to a consideration of religious liberty principles. Between twenty and twenty-five thousand of these have been circulated each year. Orders have been placed for the re-printing of some of them, and we are sure the figures given will be greatly enlarged.

About 75,000 copies of tracts dealing with the Sunday issue and the appropriation of money by government authorities for sectarian purposes have been printed.

## Appearing Before Legislatures

Since our last General Conference session one or more of the secretaries of the Religious Liberty Association have appeared before committees both of State legislatures and of the Federal Congress in opposition to measures which threatened religious freedom.

Such occasions are looked upon as opportunities to present some fundamental phases of our message to men who might never attend one of our regular services. It is the studied purpose of the speakers at all such times to confine all the remarks made to the questions involved, carefully avoiding derogatory or abusive remarks, even though proponents of the bills we oppose sometimes openly impugn our motives, sneer at us as being ignorant, and even question our loyalty to our Government.

This course has brought satisfactory results. Once when one of our speakers finished his testimony before a House of Representatives committee, a member said, "I am very much impressed with your sincerity. I will give this bill very careful study. I would not want to support a bill that would lead to persecution for anyone." A committeeman, after listening to another of our speakers, told one of our friends that he could "listen to that man all day." That was high praise from one who listens day by day to the best oratory that the House of Representatives can produce.

Every recent session of Congress has had introduced a bill to close the barbershops of the District of Columbia on Sunday. We have repeatedly appeared in opposition. Since Congressional committees change personnel rather frequently, we have had chances to present religious liberty principles before a fair number of both Senators and Representatives.

We have recently learned of an interesting sequel to one hearing. A barber attended to press for a Sunday-closing bill. Something in our arguments impressed him. Being honest he began to study, and, as we often say, "read himself into the truth." He is now a devoted Adventist. He keeps literature in his barbershop for all to read, and gives papers to those who want them. As you might guess, he is particularly enthusiastic about the *Liberty* magazine.

One of the very dangerous bills considered by Congress some two years

ago was one that under the guise of preventing intolerance and bigotry would have prohibited the circulation of much of our literature. When hearings on this measure were held by the Committee on Post Offices and Post Roads of the House of Representatives, the opposition was organized by the Religious Liberty Association and speakers included a Baptist minister, a Washington attorney who is the chairman of the public relations committee of the Baptist churches in the country, H. M. Blunden, and W. H. Hackett, a layman employed as secretary to a Congressman, besides the Religious Liberty secretaries. Though this bill had been approved by a subcommittee, the full committee refused to report it to the House of Representatives for action. A court reporter who has served in Congress many years told one of our brethren that the opposition offered this measure was the best organized of any he had ever seen.

With ever-increasing insistence efforts are being made to secure the appropriation of public funds for sectarian purposes. At least one State has changed its constitution so that parochial school children may be hauled in public school busses. The highest courts of two States have ruled that such transporting of parochial school pupils is legal. In many other places the practice is winked at. In at least two States the supreme courts have held that wearing of religious garb by priests and nuns while teaching in public schools is not to be forbidden. This is directly contrary to the unanimous decisions of various State supreme courts in the past.

Repeated efforts have been made to have Congress appropriate money to sectarian schools. C. S. Longacre has spoken against these measures at different times. The last time he spoke, S. 717 was under consideration. This bill would authorize the appropriation of \$300,000,000 a year "to assist the States in more adequately financing their systems of *public* education." But another section of the bill says that the money is to be given to schools "whether public or nonpublic." Where States are prohibited by their State constitutions from giving public funds to sectarian institutions, disbursements would be made by agents appointed by the Federal Government instead of through State treasuries. This bill is entirely contrary to certain basic principles upon which our nation is built.

The interests back of such legislation are powerful and insistent, and we shall hear of it in the future.

War, while increasing opportunities for work, posed serious problems for Sabbath observers in many cases. From all over the nation appeals came to us to assist in securing exemption from Sabbath duty for believers employed both in private industry and in the Government. Almost every employer interviewed argued that because the nation was at war religious scruples should be forgotten, that loyalty demanded that

some sort of compromise be made with conscience for the sake of the country in its hour of danger. Interviews were had with many Government officials, from an assistant to the President, down to departmental section chiefs. In almost every case the job was retained or a better one secured. The secretaries of the Religious Liberty Department looked upon every difficulty that confronted a Seventh-day Adventist as a special opportunity for telling the employer about the things for which the denomination stands, and we believe that many heard for the first time the Biblical reasons for Sabbath observance and individual soul freedom. Some Federal Government officials were obstinate, and it was not

until specific directives from the President or secretary of the department were secured that the problems were resolved and difficulties settled. Scores of such cases were handled. It would be hard to estimate the amount of money saved to believers through their being able to keep their jobs, but it must have been hundreds of thousands of dollars.

We must pay tribute, in closing, to our loyal lay folk who, when tested, stood ready to lose their posts rather than violate God's commands, and who established an enviable record for faithfulness in their work. These were living witnesses to the Sabbath truth every week and fine examples of the Christian life every day.

# The Seventh-day Adventist Theological Seminary

**By D. E. REBOK, President**

**A**S YOU know, the denominational school system has its roots in the home school, grows up through eight years of church school work, four years of academy work, and two years of basic culture and orientation courses in the lower division of the college, which for some leads to several areas of professional training, such as: the ministry, medical missionary, Christian teaching, Christian business administration, etc., and for still others to the upper division of the liberal arts.

The denomination, represented by the General Conference of Seventh-day Adventists, has concentrated the training of its medical doctors in our one College of Medical Evangelists. The training of its ministers has been spread over its local colleges, and only in the last decade has it looked to a Seminary for specialized graduate theological training.

As to the work of the colleges, the Spirit of prophecy has given very clear instruction. Here is but one of many similar statements which show us the way:

“There is danger that our college [Battle Creek] will be turned away from its original design. . . . God’s purpose has been made known,—that our people should have an opportunity to study the sciences, and at the same time to learn the requirements of His Word. . . . Too little attention has been given to the education of young men for the ministry. *This was the primary object* to be secured in the establishment of the college. In no case should this be ignored or regarded as a matter of secondary importance.”—*Counsels to Teachers*, pp. 86, 87. (Italics mine.)

(takes microphone) In harmony with the instruction given us, the standard of training for our ministry has been lifted from time to time, until now the General Conference Ministerial Internship Plan carries with it the recommendation

that "young men aspiring to the ministry be encouraged to complete the four-year theological curriculum, or its equivalent, offered by our colleges, and that the General Conference Internship Committee, while having the privilege of making exceptions, shall emphasize the sixteenth-grade standard."

Unfortunately, we have but a very incomplete report concerning the scholastic training of Seventh-day Adventist ministers in the United States. Based, however, upon a small sampling of 158 ministers, we found that out of the 158 workers reporting from 15 conferences and 9 unions—

96	or	62.75%	of	the	total	had	graduated	from	S.D.A.	colleges
13	"	8.5%	"	"	"	"	completed	but	15	grades
29	"	18.5%	"	"	"	"	"	"	14	"
3	"	1.95%	"	"	"	"	"	"	13	"
11	"	8.3%	"	"	"	"	"	"	12	or less

The record does not compare unfavorably with the scholastic training of the ministers of the Northern Baptist Convention, the report of which shows that 51.9 per cent of their ministers have reached their "Minimum Standard" of two years of college plus a three-year theological seminary training—the equivalent of a B. Th. degree. Thirty-six per cent of their ministers have reached their "Ideal Standard" of four years of college plus three years of professional training in the Theological Seminary; at the same time 9.8 per cent of their ministers have but twelve grades or less.

The General Conference has planned and-worked to the end that our ministry shall have an "adequate general educational background to compare favorably with the attainments in other professions." It may take us some years to reach this goal, but it is entirely in harmony with the instruction from the Spirit of prophecy, which states concerning our work that—

"It is the most solemn message ever given to mortals, and *all* who propose to connect themselves with the work should first feel their need of an edu-

cation, of a *most thorough training*."—*Ibid.*, p. 500. (Italics mine.)

"A *thorough education*, which will fit young men and women for service, is to be given in our schools. In order to secure such an education the wisdom that comes from God must be made first and most important. *All* who engage in the acquisition of knowledge should strive to reach the highest round of the ladder. Let students advance as fast and as far as they can; let the field of their study be as broad as their powers can compass; but let them make God their wisdom, clinging to Him who is infinite in knowledge, who can reveal secrets hidden for ages, and who can solve the most difficult problems for minds that believe in Him."—*Ibid.*, pp. 394, 395. (Italics mine.)

And then there is the added reason for such a thorough training for our ministers:

"Never should a young minister rest satisfied with a superficial knowledge of the truth, for he knows not where he may be required to bear witness for God. Many will have to stand before kings and before the learned of the earth, to answer for their faith. Those who have only a superficial understanding of the truth have failed to become workmen that need not be ashamed. They will be confused, and will not be able clearly to expound the Scriptures.

"It is a lamentable fact that the advancement of the cause is hindered by the dearth of educated laborers. Many are wanting in moral and intellectual qualifications. They do not tax the mind, they do not dig for the hidden treasure. Because they only skim the surface, they gain only that knowledge which is to be found upon the surface."—*Gospel Workers*, pp. 93, 94.

The whole educational standard of secular and professional training in the world around us has been raised enormously in the last quarter of a century. The tremendous circulation of books and periodicals and the extensive use of the radio bring to an increasingly large fraction of the public the very best in religion, science, and the arts. All of which means that Seventh-day Adventists, along with all other Christian churches, have been compelled to raise the standards for their ministry.

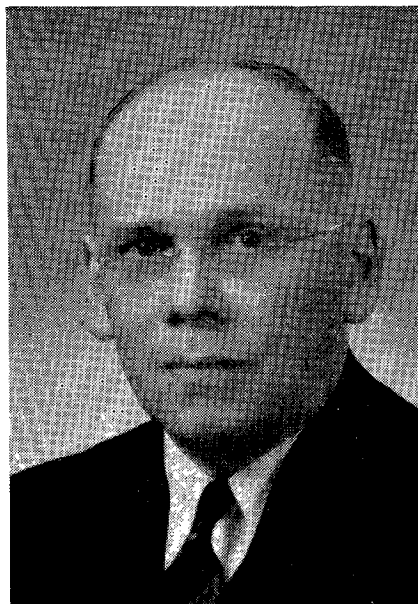
Prompted by inspired instruction and faced by a more highly educated public everywhere, the General Conference in 1934 began the Advanced Bible School, and the 1936 General Conference session voted to establish The Seventh-day Adventist Theological Seminary. The 1944 Autumn Council made the Seminary graduate course in theology the capstone of our educational system. In the Seminary our ministry is afforded the opportunity to dig deeper in the great mine of truth, that they may have a preparation equal in years to that of the other professions. Let us look at medicine as an example.

To train a physician now requires three years of college premedical training plus four years of professional medical training plus one year of in-

ternship. On top of all that most doctors feel that they must have a further special residency of one to three years before they feel competent to deal with men's sick bodies. Today there is a strong feeling that the ministry should be correspondingly well trained to deal with men spiritually.

Comparing such a training of the physician with that of its ministry, the *Report of the Northern Baptist Convention* says:

"If lack of appropriate subject matter prevents theological education from being professional, so also does lack of adequately planned training. Medical schools provide for this by clinical training and the internship. . . . No medical student would be allowed to go off by himself and try out his knowledge on unsuspecting patients. Too dangerous! But are human personalities and souls so easily guided and cured and redeemed that any tyro can be trusted to teach and counsel them? Is the damage done here by blunderers



D. E. Rebok

no less serious than the damage to bodies that would result from the practice of fledgling doctors?" p. 215.

### Denomination Must Train Own Leadership

Of equal importance to the amount of training the ministry has received is the source and nature of such training. It is only reasonable and logical that every organization or institution should train its own leadership. The United States Government has its West Point and Annapolis for the training of its military and naval leaders. In time of war we have all seen Selective Service at work and know something of the intensive training provided in the camps and training centers. Thus we have seen how the Government has set up its own ideals, objectives, and standards; its own type and special course of training. It knows what it needs. It knows what it wants. It provides the facilities and pays the cost. Out of it comes the kind of lead-

ers the nation needs and wants to carry on its specialized program of activities.

The same principle is true of a denomination. Catholics want Catholic leaders, and they place young men and women in a Catholic environment under a rigorous Catholic discipline to produce their own type of leadership. Lamaism in Tibet is the religion of that country, and to make sure that they get just what they want as leaders, Tibetans, too, here and there throughout Tibet, have established great temples, or lamaseries, for the training of their lamas.

It is a matter of great concern to one of the larger Protestant denominations that their own seminaries and colleges are supplying less than 50 per cent of the total number of ministers needed for replacements each year. One can but wonder how well equipped the others are to carry on the specific work of that organization. In the light of that fact we do well to study the situation prevailing among us as a people.

The delegates to this session of the General Conference will be glad to know that in the past seven years 348 young men have benefited by the Ministerial Internship Plan. Almost all of them have been graduates from our own colleges.

The Seventh-day Adventist Statistical Report for North America reveals that we have *increased* our working force as follows:

		Ordained Ministers	Licensed Ministers	Ministerial Interns
1940 over	1939	36	48	26
1941 "	1940	108	76	33
1942 "	1941	78	287	36
1943 "	1942	28	82	40
1944 "	1943	91	11	59
1945 "	1944	20	50	141

These figures show only the *increase* each year and do not show the number needed for replacements. It has been found by survey that there is an annual turnover of 4 per cent among the ministers of all denominations in North America. That means that since we have 1,447 ordained ministers in the North American Division, it takes about 58 ordained ministers to replace our losses by death, etc., in order to keep our forces even year by year. Then, too, we need at least 36 licensed ministers to meet replacement demands. It is evident that our colleges and Seminary must turn out at least 94 ministerial graduates each year for replacements only, to say nothing of the increases needed to care for an expanding work at home and abroad.

### Four Reasons for Seminary

It is not the purpose of the General Conference to center all its ministerial training in the Seminary, but rather to use the Seminary, (1) for the intensive training of ministerial graduates of our colleges who have served for a period of years in the field and who feel the need of further intensive professional training, (2) for the graduate work needed by our Bible, Biblical language, and church history teachers in our colleges and academies, (3) for refresher and concentrated courses for

our workers from the overseas divisions as a means of strengthening the bonds which bind our worldwide work into a united, aggressive movement which must encircle the globe, and (4) for the special preparation of mission appointees for overseas service.

The table below shows that during the first eleven school years, 1934-44, and during the past two school years, 1944-46, the Seminary has been used by these fields:

Name of Field	Number of Students in Seminary From That Field	
	1934-44	1944-46
General Conference (employees and mission appointees)	107	122
Atlantic Union	28	16
Canadian Union	16	11
Central Union	43	8
Columbia Union—workers	52	22
Day students, R. & H., sanitarium, community	87	76
Lake Union	43	20
Northern Union	27	8
North Pacific Union	42	24
Pacific Union	123	24
Southern Union	42	18
Southwestern Union	21	3
Africa	19	4
Arabic Union	2	3
China	35	5
Europe	27	2
Far East	20	3
Inter-America	21	10
South America	40	9
Southern Asia	33	8
General	26	...
Grand totals	854	401

Twelve hundred and fifty-five workers have attended the Seminary from 1934 to 1946. For 49 per cent of these the stay has been but one term, which the workers themselves feel has been much too short a time, 24 per cent remained for two terms, while only 8 per cent have had three or four terms. The plan adopted at the 1944 Autumn Council will now make it possible for many more of our workers to enjoy a full year in the intensive work which they all so much desire.

Our people generally may be interested in seeing what kind of workers come to the Seminary each quarter; and we present that picture in the table below.

TYPES OF WORKERS IN ATTENDANCE EACH QUARTER

	W44	Sp44	Sa44	Au44	W45	Sp45	Su45	Au45	W46	Sp46
Ministers	15	10	18	5	13	8	20	12	14	11
Ministers' wives	2	3	3		1			1	2	
Bible instructors	3		9		2	1	5		1	1
Missionaries	4	1	2	4	12	7	4	5	16	17
Teachers	3	2	16	1	3	1	18	1	1	3
Mission appointees	45	41	43	57	47	39	23	29	36	31
Students	5	4	5	11	9	13	17	15	16	16
Laymen	16	4	7	7	9	8	6	4	4	1
G.C. employees	3	1	2			5	3	2		4
R. and H. employees		1		1	2	3		2	1	
Sanitarium employees	1	2			2	1		2	1	1
Colporteurs			1							
S. school sec.		1								
Asst. field sec.	1									
Conference nurse			1							
Pub. Dept. sec.					1					
Total Sem. enrollment	99	70	108	86	101	86	98	73	92	85
Mission appointees	45	41	43	57	47	39	23	29	36	31
Other Seminary students	54	29	65	29	64	47	75	44	56	54

### Where Our Graduates Are and What They Are Doing

Because of the heavy burdens borne by our workers in the cause it has not been possible for many of them to come to the Seminary for a sufficiently long time to enable them to complete the requirements for a degree. However, those who have thus far had this privilege are now bearing heavy re-

sponsibilities. Including the present class which graduated on May 15, there are 34 men who have earned the Master of Arts degree. At present 13 are heads of Bible departments or teaching Bible in our colleges and academies, 2 are academy principals, 2 are teaching history, 1 is teaching Biblical languages, 8 are in ministerial work, 2 are mission administrators, 1 is connected with Division radio work, 1 is teaching evangelism in a college, 3 are assigned for overseas work, and 1 is pursuing further graduate study.

### Practical and Theoretical Work Combined

For the best results in theological training there must be a proper integration of classroom instruction and actual field experience in church work. This is accomplished in most theological seminaries by having their students actually carry the work in nearby churches as student-pastors in the smaller ones, assistants to the regular pastors of the larger ones, district workers, and so forth. For these services the students are paid, and they in turn pay their Seminary expenses. This is really learning to do by doing. Up to the present, however, we have not had the territory nor this privilege, which, by the way, is a very definite weakness in our whole ministerial training program in the colleges and in the seminary.

In the summer of 1945, however, J. L. Schuler did secure permission to work in a small section of the city of Washington. There the members of his class put into practice some of the methods taught in pastoral and district evangelism. One member of the class has carried on his personal work during the whole year that he has been in the Seminary, and when he left the school May 15, he had the joy of seeing seven converts baptized as a result of that field work begun last summer. If a proper combination of the practical field work and the theory

pressingly urgent before this session of the General Conference than that of training our present and future leaders. A special commission or board, or committee on ministerial training, should be appointed now to study our needs, to set up a uniform training program for our colleges and Seminary, and to guide and direct that program so as to ensure an adequately and efficiently trained supply of Seventh-day Adventist men and women to meet the demands of our ever-expanding world-wide work.

We thank God for this Seminary and for all our training centers. He has given us good buildings, men of experience and learning for our faculties, excellent libraries and classrooms, and conscientious, God-fearing men and women who present themselves for training and then for service in every part of the world. What we need to empower all this is the outpouring of the Holy Spirit in the abundance of the latter rain. For this we pray daily, and now ask your combined prayers for that experience, which alone will enable us to close our work in that blaze of glory due to fill the whole world in the last days just before Jesus comes. Such a vision of our work calls for sincere humility, unbounded optimism, and complete co-operation. Such is the need of this mighty hour.

THE darkness of the evil one incloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching, we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation. —*Steps to Christ*, pp. 98, 99.

THANK God for the bright pictures which He has presented to us. Let us group together the blessed assurances of His love, that we may look upon them continually. The Son of God leaving His Father's throne, clothing His divinity with humanity, that He might rescue man from the power of Satan; His triumph in our behalf, opening heaven to men, revealing to human vision the presence chamber where the Deity unveils His glory; the fallen race uplifted from the pit of ruin into which sin had plunged it, and brought again into connection with the infinite God, and having endured the divine test through faith in our Redeemer, clothed in the righteousness of Christ, and exalted to His throne—these are the pictures which God would have us contemplate.—*Steps to Christ*, pp. 122, 123.



# First Sabbath Afternoon Mission Symposium

June 8, 1946, 3 P.M.

OPENING HYMN: "There's a Land That Is Fairer Than Day," No. 551 in the *Church Hymnal*.

Prayer by T. J. Michael.

"Jesus Our Lord We Adore Thee," (Will James) by A Cappella choir.

E. D. DICK: It is no easy task to select among the scores of missionaries attending this session the few to address a symposium such as this. I am not saying at all that those who are on the program today are better than others who might have been chosen. I would not say that. I dare say there are many who could bring to us a very challenging message. We have chosen six of our missionaries to speak to us at this hour, believing that by giving them just a little longer time to speak, they could give you more of a worth-while message. The first on the program is A. H. Roth, educational and Missionary Volunteer secretary of the Inter-American Division.

A. H. ROTH: As the missionaries of the advent movement go from place to place among the twenty-seven nations, colonies, and major political dependencies that make up the Inter-American Division, again and again they are amazed as they see how God is moving the hearts of men and women to accept the advent message. Some of the means He uses are strange means; yet, in most cases, they are simple means and direct means.

Only a few weeks ago, in a congress held for our youth in Guiana, we met tall and straight Harry Faucett. He stood up and told us, "I stole the truth, but I did not know that I was stealing the advent truth." Harry is a young man who lives in the town of Weldaad on the coast of Berbice. This coast was once known to the explorers as the wild coast of South America.

Their chief interest was hypnotism, spiritism, and magic. Harry was busy with these things all the time. One day while he was visiting his uncle Ramnoth Pragdat, his uncle remarked, "Harry, I wish you would quit this foolishness and dedicate yourself to something far more profitable. You ought to study how to become rich, how to make piles of money. I have two books that I would like to lend to you. One is called *How to Make Money*, and the other is *How to Get Rich Quick*."

And immediately Uncle Ramnoth began searching for these two books in his strong brass-braced Indian chest. As he was searching for these books, Harry was standing alongside looking into the chest, and he saw in the corner of that chest a large book that he had long wanted to read. He thought it was the book, *Hindu Science and Magical Art*. He said nothing to his uncle, but he purposed in his heart that some day he would come while his uncle was not around, and he would steal this book from the chest. The more he

thought of having this book, the more determined he was to have it.

So about two days later in the middle of the night he came to Uncle Ramnoth's house and quietly he crept through the yard. He had provided himself with a big club to club the dogs into silence if they made a noise. "Fortunately," he said, "the dogs remained silent; they seemed to recognize me, and they allowed me to come into the house." He crept to the chest of books, fumbled in the darkness all through those books, and at last came to a big thick one. He said, "I took it, hid it under my coat, then began silently walking home. I had to go past the police station. I was nervous. I was praying that I might not be discovered. I kept the book very carefully under my arm, and hastened on home. When I arrived home I was anxious to see the book. I took it out and looked at it, and saw it was *The Great Controversy Between Christ and Satan*. I was vexed at myself for having stolen a book of that nature. But not to make my trip useless I began to look over the chapter titles and came to the section that dealt with Martin Luther and the Reformation in Germany. I read one paragraph and it was interesting, and I read a second paragraph, and it was even more interesting, and then I read the third paragraph, and it was gripping by that time. I read on and on and on, all through the night, and on into the next morning until ten o'clock. When I was too tired, I just fell asleep, and I slept several hours, then I awoke and began reading again. I continued to read until I had finished reading the book. Then I read it over again.

"Several weeks went by, and one day a lady by the name of Julia Barker came to the door, and she said, 'I am visiting the friends of this neighborhood in the interest of missions,' and she asked me for my offering.

"I said, 'Lady, do you know anything about the Bible?'

"She quietly answered, 'I do not know nearly as much as I ought to know.'

"Well then, lady, if you do not know as much as you ought to know, listen to me. I know all there is to know about the Bible. I can tell you everything. Please listen."

Sister Julia Barker in her quiet way listened carefully. Then he looked at her again carefully, and said, "Lady, you do not believe me, do you? But I mean what I say. If you want to know anything about the Bible, just ask me. I have studied during the last two weeks every day from a very thick book, a very good book. It tells everything you ought to know, and anything any one needs to know about the Bible; and I can tell you."

Still she looked at him incredulously. Again he said, "I can prove it. Let me get that book." He went and brought

out *The Great Controversy*, which he had stolen from his uncle. She was surprised. She stood in astonishment for a moment or two. "Why," she said, "Mr. Faucett, that is one of our books." And before he could answer, she said, "O take it and read it some more. Study it. It is the best book you can read."

He said, "I felt like smiting that woman, because I thought I was the only one in that region who knew about the book."

And then after stating, "That is one of our books," she said, "I shall bring you another book printed at the same press to prove that the same publishing house published this book, and the same wonderful lady who wrote *The Great Controversy* wrote this other book."

He said, "I do not want to see it."

She went home. Two days later she returned with *Life Sketches*, and knocked at the door again, and she said, "Mr. Faucett, I just thought I would bring this little book to you to show you that the same press that published the big book you have been studying publishes this book I have with me. Will you please read it?"

Julia Barker came back several times and invited him to attend the Seventh-day Adventist meetings. But for two years his pride would not let him go to the Adventist church. One day when he came to his senses, he said, "Well, Harry, what are you going to do about it? You are telling this lady you know all about the Bible. What are you going to do about it?" So he decided he would go to the Adventist church. That day he heard a sermon that sounded so much like *The Great Controversy* that he decided to become a Seventh-day Adventist.

At the close of 1945, Harry was baptized, and in early 1946 he was with us at a Youth's Congress in Georgetown, British Guiana. He stood up and told us this story, and then said, "I am not the only one, but soon my stepfather, my wife, my mother-in-law, and several of my friends are also to be baptized. I have given them the truth. From here I am going back to Weldaad, and I am going to tell my neighbors and my friends that they also might accept the truth, but I am not going to do it in the spirit in which I talked to Julia Barker. Furthermore, I want you to know that I am no longer a thief. I have returned the book to my uncle, and together we are studying the truth."

Thus all through the Guianas, Venezuela, Panama, Colombia, Costa Rica, and the rest of the countries of the Inter-American Division, humble men and women by word of mouth and by lives that count are helping to carry the gospel to all corners of the Inter-American Division.

E. D. DICK: We will now hear from T. M. Lei. Pastor Lei is superintendent of the Kwangsi Mission of South China. Pastor Lei has asked Y. H. Hsu to interpret for him.

T. M. LEI: I will read from Psalms 66:16: "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." God worked many

miracles during the eight years of war in China. I want to tell you the story of how God protected His property in the province of Kwangsi, South China. As you know, our hospital is situated in the city of Nanning, Kwangsi.

In the year 1944 when we noticed that the Japanese army was drawing near the city, we made preparation to evacuate our hospital and staff from that city. We moved all property that could be moved. Just before the Japanese entered the city of Nanning, we moved all our teachers, nurses, doctors, and other workers from the city.

We had in that city an old sister, Miss Loo, a very faithful member of our church. She has been a great help to the cause and especially to the hospital in the last few years. As the plans for evacuation were being made, it was our purpose for Sister Loo to move from the city of Nanning to some other safe place, but her faith was greater and stronger than many. Before she was to leave the city she knelt down and prayed. She felt that the Lord had not revealed to her that she should leave the city, so she decided not to go. I sent her a telegram asking her to leave immediately, telling her not to stay to care for property that could be restored if it was destroyed. But she did not come.

We arranged for two old brethren and two old sisters, all over sixty, to stay with Sister Loo. When the Japanese troops entered the city, Sister Loo hid herself in a room and did not come out to meet the soldiers. One day a Japanese general visited our hospital. First the two old sisters came out and talked to the general, but the Japanese general said he wanted to see the person who was in charge. So these two old sisters called on Sister Loo to come out. As soon as the Japanese general saw her, he asked, "Are you the person in charge here?"

"Yes," she said.

"Where are the doctors and nurses?"

"They have gone to another village."

"Why is it that your doctors, your nurses, and other workers have left, but you have not gone?"

"No, I cannot go. This is my land; this is my property."

After a little consideration, and the officer had thought about the remarks of Sister Loo, he thought it was very pitiful; so the officer—the general—said, "Well, I can help you, but I want to use your property." So he arranged for Sister Loo to live in another place outside of our hospital, and the Japanese general decided to make use of our buildings on the compound.

The Japanese troops stayed there for six months. At that time the Chinese troops, with the aid of the American soldiers, were ready to make a counter-attack against the Japanese in this section. The Japanese troops also knew that the days of their stay in the city of Nanning were short. But before they left they decided to destroy all four cities in that area. Nanning was one of the four cities. So they first started burning houses belonging to foreigners. The first building they set fire to was the Standard Oil Company. The next was the Asia Petroleum Com-

pany, and the last the government buildings in the city. The custom house was also burned.

Those that stayed behind with Sister Loo knew that the purpose of her stay in Nanning was to protect the property of the church. So these folks came to Sister Loo and said, "Miss Loo, now you see what the Japanese troops are doing. They have started burning the buildings, and it will not be long before your church buildings and hospitals will be burned."

One day the English church was burned. The next day the Catholic church was burned. Sister Loo prayed day and night to God. Soon all mission properties in the city were destroyed with the exception of our hospital and other buildings. Sister Loo continued to pray. She felt that our property must be protected and saved. The Japanese planned to leave by June 1, but the Chinese troops started attacking the city earlier. On the 26th of May the Japanese troops evacuated the city in such a hurry that they had no time to burn our property. So our property was saved. This was a miracle of God.

E. W. DUNBAR: George Wargo of the Washington Missionary College music department will play a viola solo,

"The Heart That Was Broken For Me."

E. D. DICK: The next item is a report from Mariano Huayllara. Brother Huayllara is in charge of our Piata Mission, the first station that was established by Brother Stahl in the Lake Titicaca region. A. M. Tillman, the superintendent of the Lake Titicaca Mission, will interpret for Brother Huayllara.

M. HUAYLLARA: At the age of ten I went to a Seventh-day Adventist school, where the teacher was greatly concerned to teach me this Adventist message. I learned to sing songs of praises to God and to pray to Him. When I decided to be baptized, my parents did all they could to hinder me. I wanted to go away and be baptized secretly. But the members of the church did not wish me to do this, because I had not resisted all the tests and temptations yet. They said I was the son of a Catholic father. When I asked baptism the following year, again the deacons of the church wanted me to wait, saying that I was the son of a drunken man. I remembered the experience of Samuel, and I said, "A man cannot be judged by the outward appearance; God knows the heart." Finally they accepted me as a candidate. But my par-



J. L. Brown Greets David Garcia of San Salvador in Spanish Style.  
To the Right Is Sister Garcia

ents had found out that I was going to be baptized. They watched me so that I could not slip out from home on the Sabbath. I notified my pastor and asked the church to pray that my parents would let me be baptized. Suddenly they became sick with a fever, and they were in bed when the time of my baptism came. I arranged for someone to care for them while I went to be baptized. In the afternoon I brought the pastor of the church to my home to give my parents a treatment. The following day my parents were well again.

The work of the Lord in Lake Titicaca Mission is going forward. In all the places where Pastor Stahl and others worked, there are groups and churches now established. In the cities in the southern part of our mission, the doors are now open. Many are asking for Bible studies and for Adventist teachers. Our colporteurs are doing good work.

The Lake Titicaca Mission has 100 Seventh-day Adventist schools, with more than 5,000 students. Seventy-six per cent of these are Catholics. They receive the gospel by means of attending our Adventist schools.

E. D. DICK: You will now hear W. R. Beach, secretary of the Southern European Division.

W. R. BEACH: The work in Southern Europe has come through the devastation of war triumphantly. A few months ago the brethren held the first postwar assembly in Strasbourg on the Rhine. Down in the audience I saw the leader of our church in Oberhoffen. When I last saw him before the war he was full of courage despite the threatening clouds. "Courage, brother," were the last words he said to me. As I saw him in the audience I thought of the trying circumstances through which the Oberhoffen church had passed. All our members were scattered or practically so. Those who remained, stayed through it all, living in the rubble of their destroyed houses. Their chapel was reduced to ruins. I thought there couldn't be much left of the work there in Oberhoffen. I asked our brother, "How are things now in your church?" His reply was, "We are all here and more."

Over in Belgium the same reply was given us. Mighty armies surged back and forth on Belgian territory. The Belgians know what war is. They have had centuries of it. On one of the public places of Brussels, Place Saint Jean, is the statue of a Belgian woman declaring, "I shall show them how to die." This courageous spirit has animated our Belgian believers and the young people in particular. F. Lavanchy courageously kept the work going in Belgium through these years of difficulty. On Sabbath morning we had delegates together from all our churches, and as F. Jochmans, the president of the conference, led us into the Sabbath service, he remarked, "Thank God we are all here and we are more numerous than ever." This was very evident, for it had been impossible to hold the meeting in our own church building. A spacious Protestant church, one of the largest in the city,

was placed at our disposal, and it was far too small, for some 700 believers thronged into the meeting.

We have been across France. There, too, the brethren told us the same story. Beautiful France has been marred and scarred and drenched in blood, but through it all the workers have stood firm, the members courageously by their sides, and good progress has been registered. We found the Paris church much too small for the services. We now have more than 400 members in old Paris. We have had to envision building a new church. The land has been secured and plans must go forward without delay for building.

It was quite appropriate that our first contact with the workers in France should be made at the French college at Collonges just across the border from Geneva. Collonges is a shining name in Southern Europe. It stands for the only full-fledged college we have. The workers of the three French conferences came in for a ten-day meeting. I was astonished when I saw the excellent group. They seemed almost to fill the chapel. I thought I knew all our workers. During the past twenty years I had taken part in the baptism and ordination of many of them. When the war came on, some of them were swept into concentration camps. Two of them died there while bearing their testimony to the truth. As I looked on the group at the opening meeting, I turned to J. C. Guenin, president of the Franco-Belgian Union, and asked, "Are all these people workers in your field?" "Yes," he said. I could not resist the temptation to ask those who had come into the work during the war years to please stand to their feet with their wives. Between fifteen and twenty fine, upright, stalwart French workers with their wives stood up and indicated by that that they had come into the work from the school during the years of the war.

One of God's greatest overshadowing providences in Southern Europe during this war has been the fact that our French college operated without interruption. Several times it was threatened with closure. In fact, one day we were told that it had been closed. In response to a telephone call I hastened to the French border to find out definitely what had happened. I met there an old French customs official. He is not a member of the church, but through the years he has shown so much interest in the welfare of our students that they came to call him "Brother." So I asked this man, "Then at last our college has closed and been evacuated?" He replied, "Not at all. The college will never be closed. This school is a miracle." The school was a miracle, and our young people everywhere have taken up the reply of this man and are repeating together throughout the field, "Collonges is a miracle school."

For days armies fought in the immediate surroundings of our French publishing house about thirty miles southeast of Paris at Melun. From either side artillery battered away at enemy lines. Shells constantly screamed over our publishing house.

Then the tanks rushed down the avenues and surged back and forth while the fate of the struggle remained in the balance. But the French publishing house came out of it all intact! Not a machine was destroyed. Not a tile was lacking from the roof, and we understand now how great was God's providence in maintaining it. He knew it would have been impossible to equip a publishing house under present circumstances. We just couldn't buy linotypes and presses and the other needed material. The house was set to go when the war ceased, and thousands of books and papers have been printed and sent out into the field and are being read by the people of the French-speaking areas.

Belgrade was another bright spot among many others in Southern Europe. I well remember when our large headquarters church building was dedicated in Belgrade. That was in 1938 after years of struggle. It met a dire necessity. For years we had had difficulty in holding annual meetings because we had no building of our own in which to hold them. We were much concerned, therefore, when we heard of the bombing and destruction in Belgrade. We wondered just what would be left of our building. The first letter about it from A. Lorencin told us the story. He described the havoc that had been wrought in the entire area around our property and then said, "But our building is intact." He went on to describe the days of bombing. One day a thousand tons of fire bombs were dropped on Belgrade. Elder Lorencin recounted how those terrible burning things fell all around the place. He said they spurted and burned, then rolled toward our building, but fizzled and went out before they touched it. So the building was preserved. Meanwhile the work has been moving onward in Yugoslavia. The number of members has increased from four thousand to five thousand.

I think of Elder and Mrs. G. Cavalcante of Trieste, Italy. I mention this couple among dozens of others because they suffered much and carried on like others to the bitter end. Their place of labor was a dangerous one, I suppose one of the most perilous spots in any war theater of Europe. The bombs fell constantly, and these good workers with the members of the church and other people of the city had to spend much of their time in cold shelters. It was suggested that they come away, but Elder Cavalcante replied, "I am baptizing souls, and as long as there is one soul to save for the kingdom of God, I shall remain at my position."

Finally their daughter, aged 11, fell ill, and her illness turned out to be infantile paralysis. There has been a great resurgence of this disease in Europe from some reason or another. A doctor was called, and he did his best to save the little girl. Certain kinds of food were necessary, but food was hard to get. Elder and Mrs. Cavalcante sat in old Florence at the workers' meeting last September and told me how they exchanged their bedding and finally their, personal clothes for food and other needed things to help stay the in-

roads of the terrible disease. "At last," said Sister Cavalcante, "I was ashamed to appear in public, for I had given most everything." But despite these sacrifices, little Yvonne failed to recover. It was Friday afternoon before sunset. All realized the end was at hand. Then Yvonne opened her big brown eyes and smiled. "Close your eyes again," said the mother; "you must rest and sleep now until Jesus comes." "Until Jesus comes?" queried the little girl. "Then I'll sleep till Jesus comes," and she closed her eyes.

I knelt there with Elder and Sister Cavalcante and thanked God for such witnessing to the truth. I promised, with them, to be faithful "till Jesus comes." Shall we not make the same promise, representatives of this glorious world-wide work, and pledge ourselves at the same time to the finishing of the work in Southern Europe?

E. D. DICK: O. Frenning, president of the North Norway Conference, with headquarters at Tromso, away up at the Arctic Circle where the sun does not set this time of year, will now speak to us.

O. FRENNING: This is my first trip to America, and I am enjoying it very, very much. I am very happy to be among you and see so many of the people of the Lord. Our brethren in Norway asked me especially to bring you their most hearty thanks for all the clothing and food which you have sent to us. You can never know how much we were in need of these things, and we are thanking you very much for it all.

The North Norway Conference is the most northern conference in the world. And if the Lord sent the everlasting gospel and the wonderful message of the three angels to all the world, it should come to this country too. This North Norway Conference extends beyond the Arctic Circle. That means that we do not see the sun in the winter time from November 20 till the last day of January. In the winter we have terrible snowstorms. And in the summertime from the middle of May to the last day of July the sun does not set at all. The sun is shining all day and all night. This is a wonderful time, and people do not like to go to bed in the middle of the summer.

I must tell you about the great suffering that came to north Norway when the Germans in the autumn of 1944 destroyed that part of the country. They went from city to city and from farm to farm and destroyed everything. Thirteen cities and hundreds of farms were destroyed completely. But I am glad to tell you that none of our believers were killed, though they suffered very, very much. We had many wonderful experiences during the war. I will tell you some of them. A Russian soldier was taken captive by the Germans. They mistreated him in many terrible ways. He ran away from the Germans and came to our brother who had a farm near the border of Russia. Our brother allowed him to hide in the basement and gave him food and clothing. After some days he said, "I should like to return to



Vincente Moreno of the Colombia-Venezuela Union Displays Bag of Coins Given to the Church by a Widow Who Had Just Been Baptized

Russia." Our brother gave him some skis and food and he left.

I am sorry to tell you that this young boy had a rather bad experience. He met the Germans on the border; they mistreated him in a terrible way.

They said, "You have skis and food; where did you get these things?"

The boy said, "I don't like to tell you."

They asked him again. The boy repeated again that he would not tell the name; they mistreated him terribly, so he gave the name of the farmer. Then they shot the boy.

The Gestapo went to the farmer and said to him: "You have had a Russian soldier here in the basement some days."

"Yes," he said, "I have had him."

"Well, then, you are working with the enemy and we have to kill you."

They took the brother outside in order to kill him.

The family had been in the kitchen. His wife with the children started to pray to the Lord, "Keep Thy hand over him, Lord, over our father, and do not let this terrible thing happen to him."

When she had finished praying she looked through the window and saw her husband with his face up against the stone wall, and a Gestapo behind him ready to shoot him. His wife cried, "O God, stop this terrible act. Don't let it happen."

As she cried, "Lord, stop the Gestapo," the man ran away from the farmer and didn't kill our brother.

Later, the same day, the sister of our brother came to the farm to visit him. She had been working for the Germans

and spoke German. While they were speaking together, the Germans came back again in order to kill our brother. This lady went to the door and said to the Gestapo: "What are you going to do here?"

He said, "This farmer is working with the enemy and we have orders to kill him."

Then she said, "This farmer is my brother, and you know me."

They said, "Of course, we know you."

Then she said, "Don't kill my brother; he has done nothing to harm you. This Russian boy came in here and ran to the basement to hide; please don't kill my brother."

The Gestapo went away again, but the next morning they came back the third time in order to kill her brother. It was a terrible moment. There was no hope for escape. His wife prayed again, "Stop this terrible act, O Lord." She looked through the window again and saw her husband with his face to the big stone wall. She knew that if the Gestapo said the word our brother wouldn't be here any more.

She cried, "Stop this terrible act, O Lord; stop it, O Lord."

Then the officer went away again slowly. He called on the other Germans and they ran away all together and they didn't kill our brother.

Friends, the Lord said: "Call on Me in the day of trouble and I will deliver thee, and thou shalt glorify Me."

On one side we have seen terrible things during the war. On the other side, we have seen Christ very near. And now, you people of the Lord from every nation, kindred, tongue, and

people, may the Lord help every one of us to be faithful, and help us to have as many as possible with us in the holy place in heaven. Amen.

**E. D. DICK:** E. W. Pohlman, educational and Missionary Volunteer secretary of the Southern Asia Division, will speak to us.

**E. W. POHLMAN:** It is difficult for our people in the homelands to appreciate fully the hardships which are experienced by many in the Eastern lands when they decide to leave the non-Christian religions and to accept the gospel of Christ. In many of these Eastern countries the law of apostasy is the law of death, and in some cases parents and other family members are required by the laws of their own religion to take the life of any member of the family who proposes to change his religious beliefs.

I bring, today, a report of two young people who are now rejoicing with us in the blessings of the Christian hope, but who have undergone great difficulty to confess the name of Christ.

Some years ago, when I was connected with Spicer Missionary College, I received a letter of application for admittance from a young man whose name indicated that he was a member of the Sikh community. The Sikhs are a reformed Hindu religious group and are known to be intelligent and physically upstanding. Although the Sikhs generally have high moral principles as taught by their own religion, there are very few of them who have accepted Christianity and received baptism.

The young man who applied for study in our training college is Naranjan Singh. He came to Spicer Missionary College after having studied in one of our secondary schools, and we learned to regard him very highly. Naranjan had spent the earlier years of his life in Singapore, where his father and the members of his family had gone along with many others from India to engage in business. He married an Indian girl who was also with her people in Singapore.

When Naranjan decided to accept Christianity it was necessary for him to leave his home and his loved ones. Even his wife, who remained a Sikh by religion, was unwilling to follow him as he returned to India. His attendance at our schools had come at the time of his return and during his separation from his wife and his parents. It was only natural that he should think frequently of his wife, and that he should long for her also to know more of the joy and peace that comes from fellowship with Christ.

He returned to Singapore, encouraged by the prayers of our people in India, and undertook the delicate task of meeting his wife again and trying to bring her with him back to India. He had shaved off his long beard, and cut off his hair, and removed the other distinguishing marks of a Sikh. He went to the home of his own wife and her parents appearing as one sent by the electrical supply company to read the meter. He saw his wife in the room and even talked with her and other members of the family, but he

was unable to find a moment alone with her to reveal his identity.

A few days later, he posed as a taxi driver and took with him Sister Milne with some Harvest Ingathering papers. She went to the home again. From the description of Brother Singh, she was able to recognize among the girls of the home Mrs. Singh. In passing out the Harvest Ingathering papers, she handed to Mrs. Singh a paper in which was enfolded a letter from Brother Naranjan. In this letter he had proposed a sign by which on the following day, if she were willing to go with him to India, she should indicate this willingness by arranging the curtains of the front windows according to a certain style. If she were unwilling to go with him, that, too, should be made known by a different arrangement of the blinds. We can imagine his emotional eagerness as he came the next day to see the arrangements of the curtains, and also we can imagine his joy when he learned that she was willing to accompany him back to India.

She did go to India with him, but her father also came with them. She was not at all interested in her husband's new religion, and, of course, the father was as careful as he could be to prevent religious discussion between the young people. For a short time they lived in the home of the parents in India, but the opposition to Naranjan's religion became so marked that the two young people were actually afraid that at any time some harm might be done to them. So they arranged together to go to another city until they could be more definitely settled. They slipped away quietly and to this day have never been able to meet their loved ones again, and still find that their frequent letters are not acknowledged.

Mrs. Singh continued for some time to be indifferent to the efforts of her husband to speak of the love of Christ, but when they came to the compound of Spicer Missionary College, where he was employed, Mrs. Singh enrolled in the typing class. Her interest in the teacher of the class and the friendliness that developed between them, led Mrs. Singh herself to request one day that the teacher explain some points in the Christian religion to her. Now the door was open. Before long such books as *Steps to Christ* and *The Desire of Ages* were being systematically studied, and after about a year of studies in which Mrs. Pohlman was privileged to take the lead, I had the great pleasure of baptizing Mrs. Singh in the church at Poona.

They are now faithful church members, still cut off from their parents on both sides, and apparently from all hope of any part in the family properties. But in the place of these, they have found many brothers and sisters within the church, and are rejoicing in the grace of Christ.

We need the continued support of our believers in the homelands by their earnest prayers and their means that the members of that great firmament of the Lord's chosen ones in India and other such lands may be found and led to Jesus who taketh away the sin of the world.

CLOSING SONG: No. 637, "We Have Heard a Joyful Sound."

BENEDICTION: W. H. Anderson, of Africa.

## Story of the Day

(Continued from page 146)

for the Southern European Division moved him from the secretaryship of that division to fill the place of A. V. Olson when the latter moved to the General Conference as a General Vice-president.

The third report of the Nominating Committee brought additional changes and created additional vacancies. J. J. Nethery is moved from the presidency of the Lake Union to a General Vice-presidency, leaving a vacancy in the Lake Union; W. P. Bradley from the Secretaryship of the Far Eastern Division to a General Conference Associate Secretaryship; R. H. Adair of Australia from the post of general manager of the Australasian Conference Association, Limited, to General Conference associate auditor; H. P. Blom from auditor of the Lake Union to General Conference associate auditor; T. L. Oswald from the presidency of the Kentucky-Tennessee Conference to Secretaryship of the Home Missionary Department; E. E. Cossentine from the presidency of Union College to Secretaryship of the Educational Department; H. A. Morrison from the Secretaryship of the Educational Department to Associate Secretaryship of the same department.

No changes are represented in the re-election of H. T. Elliott, T. J. Michael, and J. I. Robison as Associate Secretaries; W. H. Williams as Under-treasurer, and J. F. Cummins and Roger Altman as Assistant Treasurers; H. W. Barrows as Associate Auditor; L. E. Froom as Secretary, and R. A. Anderson and Louise Kleuser as Associate Secretaries of the Ministerial Association; J. A. Stevens as Secretary of the Sabbath school department; G. E. Peters as Secretary of the Colored Department; and H. H. Votaw as Secretary of the Religious Liberty Department.

The work and objectives of the Theological Seminary were brought before the delegates in the Wednesday morning business session through the report of its president, D. E. Rebok. He described its equipment, introduced its faculty, explained its courses, told of the work of its alumni, appealed for many more to attend and set forth its continuing needs.

As the morning business session came to a close we were cheered with a flash from the Home Missionary Department announcing that the goal of \$2,000,000 set for Ingathering, for the campaign of 1946 was already approaching realization. By June \$1,900,000 had been received.

The Wednesday afternoon business session brought forward a report of the College of Medical Evangelists given by its president, Dr. W. E. Macpherson. He expressed thanks for the financial help received from the



General, union, and local conferences and particularly to the Review and Herald Publishing Association for establishing the Life and Health Research Fund, thus greatly assisting the college in the development of its research program.

Doctor Macpherson spoke of the objectives of the college, the development of its work through the years, of the record of its widely scattered alumni and their work in all the world, the need of an adequate faculty, the war record of its graduates and the prospects now before the college.

Nearly 1,000 of the college's graduates, together with many additional nurses, dietitians, and technicians, found their assignments in either the Army or Navy in various countries of the world. Many of these have indicated their desire to return to these respective countries to forward the work of God. Doctor Macpherson expressed the hope that their desires might be realized.

A report which greatly cheered and deeply interested the delegates was made at the Wednesday afternoon business session. This was the report of the Central European Division from which we have been separated for the war years. The report was prepared by Elder Minck, the president. It was read, however, by the Secretary of the General Conference, E. D. Dick, because the German brethren have not been able to attend this Conference. The last time the German delegates were present was at the General Conference in 1936.

As of January 1, 1946, the membership of the Central European Division, composed of three union conferences, the East, West, and South German Unions, was 25,891, with 653 churches and 292 workers. The war years show 8,640 new members baptized.

The taking up of tithes and offerings and even the collection of donations from house to house was forbidden during the war in Germany. However, the believers could be reminded to meet their membership fees. The believers were faithful nevertheless and tithes increased from \$1,827,740 in 1937 to \$2,484,493 in 1945. The mission offerings were \$585,301 to \$595,366.

Lives lost and members missing as a result of the war amounted to 700. One hundred, fifty church buildings, meeting halls, and office buildings were destroyed or confiscated.

Sabbathkeeping in Germany during the war caused trials, warnings, and penalties. The use of the word "Sabbath" was forbidden, but through all the difficulties and hardships God's people remained faithful and His work was not destroyed. Preaching was restricted, distribution of books was impossible, no paper was allotted to the publishing house. Colporteurs could sell only health books, and since 1942 all colporteur work was forbidden. Elder Minck described the air attacks and their effect on the Hamburg Publishing house and the health food factory. The sanitarium however, was wholly preserved and is carried on strongly.

Doctor Otto Schuberth, of the Seventh-day Adventist Theological Seminary, who was sent to Europe by the General Conference during the latter part of 1945 to make contact with our work in Germany, described his findings. Elder H. Eelsing, president of the Netherland Union Conference told of the work in Holland. These reports were intensely interesting, and you will greatly benefit by reading them in full.

Dr. A. N. Nelson of the Japan Union reported the developments which have affected our work in this war-ravaged country. Decrees were made dissolving our church, and the foreign workers were compelled to leave the coun-



N. C. Wilson, Secretary of the Nominating Committee, Reading a Partial Report

try. A curtain of silence then dropped down and shut our Japanese believers from our sight.

Back of that curtain however, the threefold message maintained its usual vigor and strength. It was not destroyed. The great cities were devastated; Japan itself was conquered; its government transformed. But God's work went on.

Doctor Nelson delivered his thrilling talk at a pace with which a machine gun sprays its bullets, and the stenographers were in distress. I hope they got it all for it was an impressive record. If the stenographers did get it all—well, they are good stenographers.

The afternoon business session was brought to a close by an additional report of the Nominating Committee. This transferred W. H. Branson from a General Vice-presidency to the Vice-presidency of the China Division. It retained A. L. Ham in his former position by re-electing him Vice-president for the Southern Asia Division. It added an Associate Secretary to the General Conference in the person of E. E. Roenfelt, president of West Australian Conference. It filled out the Associate Secretaryships of the Home Missionary Department by electing W. A. Butler and Ralph Watts. It re-elected J. L. McElhany Chairman of the Ministerial Association. It re-elected C. S. Longacre to the Associate Secretaryship of the Re-

ligious Liberty Department, and recommended that two more full-time Secretaries of this department be added, but did not name them. It re-elected L. L. Moffitt as Associate Secretary of the Sabbath School Department and transferred H. W. Lowe of the British Union Conference, and E. B. Hare of the Pacific Union Conference to the Sabbath School Department as additional Associate Secretaries.

## General Conference Proceedings

(Continued from page 164)

for our work, and we are going to see great things in the future. The militarists say this gospel of the kingdom shall not be preached, but now they have been taken away.

L. H. CHRISTIAN: I understand the Nominating Committee is ready with a further report. Brother Turner.

W. G. TURNER: Mr. Chairman, your Committee on Nominations has a further partial report to submit. Elder Wilson is the secretary.

N. C. WILSON: Brother Chairman, your Nominating Committee submits the following partial report:

### Partial Report of the Nominating Committee

ASSOCIATE SECRETARY OF THE GENERAL CONFERENCE

E. E. Roenfelt

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT

Associate Secretaries

W. A. Butler

R. S. Watts

GENERAL CONFERENCE RELIGIOUS LIBERTY DEPARTMENT

Associate Secretary

C. S. Longacre

We recommend, That the General Conference Committee give consideration to strengthening the Religious Liberty Department by adding two additional full-time associate secretaries.

GENERAL CONFERENCE SABBATH SCHOOL DEPARTMENT

Associate Secretaries

L. L. Moffitt

H. W. Lowe

E. B. Hare

GENERAL CONFERENCE MINISTERIAL ASSOCIATION

Chairman

J. L. McElhany

CHINA DIVISION

President

W. H. Branson

SOUTHERN ASIA DIVISION

President

A. L. Ham

SOUTHERN AFRICAN DIVISION

Secretary

F. G. Clifford

Treasurer

E. A. Moon

Field Secretary

Milton Robison

Educational Secretary

E. W. Tarr

*Home Missionary Secretary*

J. M. Hnatyshyn

*Medical Secretary*

Dr. E. L. Morrell

*Publishing Secretary*

L. A. Vixie

*Religious Liberty Secretary*

A. W. Staples

*Sabbath School Secretary*

A. W. Staples

*Missionary Volunteer Secretary*

J. M. Hnatyshyn

**FAR EASTERN DIVISION**

*Secretary*

F. A. Mote

*Treasurer*

P. L. Williams

*Missionary Volunteer Secretary*

F. A. Mote

*Publishing Secretary*

G. A. Campbell

N. C. WILSON: I move the adoption of this report.

Motion duly adopted.

Meeting adjourned.

BENEDICTION: Frederick Griggs.

L. H. CHRISTIAN, *Chairman*,

T. J. MICHAEL, *Secretary*.

## An Evening With the South American Division

(Continued from page 151)

fore, let us arise and possess the land.

R. R. FIGUERE: The next speaker, Elder Riffel, is the grandson of the people who brought the truth to South America over fifty years ago. He and his four brothers are workers in this cause. He will speak a few moments. Dr. Westphal will interpret.

### Pioneering Work

I. RIFFEL: It is for me a great honor to be present this evening. My grandfather went to the United States from Argentina in the year 1888. They were here four years. It will be of interest to you to hear that their only object in coming to this country was to search for truth. Pastor Schultz baptized them. In the year 1892 they returned to Argentina. They immediately wrote to the General Conference requesting that a minister be sent. They had to wait two years before the father of Dr. Westphal was sent there. In the meantime the missionary spirit they had inherited in Kansas showed itself in their activities in Argentina. They worked with great enthusiasm for their friends and their neighbors.

I wish to mention three characteristics that I remember as a child, memories that will never fade—the spirit of prayer and love for meetings, the missionary spirit, and the spirit of generosity. Many times my father has told us about my grandfather's having a certain place where he would go daily to pray for the sending of a missionary they had requested. Their meetings were long. Many prayers were offered during these meetings. Many hymns were sung. And scarcely any of the meetings would come to an end without a testimony meeting. I feel that we have a great need of such meetings

now. These brethren had their wagons and their horses, and they were at the disposal of the brethren to take long trips in order to hold meetings. They would return home late at night. At the same time that they planted their wheat and looked after their herds, they were working on the hearts of their neighbors and sowing the gospel seed.

The first brother who became convinced that the Sabbath should be kept was Brother Hetze. He was convicted on the trip in a wagon from the port where he disembarked to the home where he was taking Brother Riffel.

The missionary spirit amongst these people was great. They had a fire burning in their hearts that started many fires in other hearts. They devoted much time and much of their means to carrying into effect their missionary efforts.

R. BELZ: The following incident occurred at our last camp meeting in the state of Rio Grande do Sul. The president of the Conference, Brother Garcia, asked for help for a new undertaking. A woman arose and said, "For a year now I have been saving money to buy a sewing machine. . . . I need very badly. But I see that the work needs the money more than I do, and this morning happily I give this money to the cause."

Immediately a man arose, and said, "Many times my wife has asked me 'When are you going to buy me a new dress?' And my child has asked me many times, 'When are you going to buy me a toy?' I have said, 'As soon as I sell some cattle, I will buy the dress and the toy.' But today I have changed my mind. The cattle will be sold and the money will be given to the cause." This is the spirit of our people in Brazil.

We have three unions, the South Brazil Union, East Brazil Union, North Brazil Union. In North Brazil Brother Halliwell cruises the Amazon river. In the central part of Brazil is Pastor Lambeth. We have in the South Brazil Union three conferences that are self-supporting.

In our territory we have a large college and publishing house, two high schools, and eighty primary schools. In 1945, 1,140 young people were invested in progressive classes. Since the last General Conference our Ingathering has increased 300 per cent.

We thank the General Conference for sending to us many workers and visitors. And also we are thankful for the funds that have been given us. And let me tell you in all sincerity, we are going to do everything in our power with the help of God to carry the gospel forward in that territory. I leave with you the greetings of 20,000 Seventh-day Adventists in Brazil.

R. R. FIGUERE: We proceed now to show you a few pictures of our mission fields in South America, the highlands of Peru and Bolivia, and the Amazon River. Pastor Tillman has charge of this.

[Pictures.]

J. W. Westphal, pioneer missionary to South America offered the benediction.

EVERY teacher of the truth, every laborer together with God, will pass through searching, trying hours, when faith and patience will be severely tested. You are to be prepared by the grace of Christ to go forward, although apparent impossibilities obstruct the way. You have a present help in every time of emergency. The Lord allows you to meet obstacles, that you may seek unto Him who is your strength and sufficiency. Pray most earnestly for the wisdom that comes from God; He will open the way before you, and give you precious victories if you will walk humbly before Him.—*Special Testimonies*, Series A, No. 7, p. 18.

JESUS watched with deep earnestness the changing countenances of His hearers. The faces that expressed interest and pleasure, gave Him great satisfaction. As the arrows of truth pierced to the soul, breaking through the barriers of selfishness, and working contrition, and finally gratitude, the Saviour was made glad. When His eyes swept over the throng of listeners, and He recognized among them the faces He had before seen, His countenance lighted up with joy. He saw in them hopeful subjects for His kingdom. When the truth, plainly spoken, touched some cherished idol, He marked the change of countenance, the cold, forbidding look, which told that the light was unwelcome. When He saw men refuse the message of peace, His heart was pierced to the very depths.—*The Desire of Ages*, p. 255.

## THE ADVENT REVIEW AND HERALD

General Church Paper of the Seventh-day Adventists

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# Largely Personal

By A. W. SPALDING

**B**ROTHER CONARD says statistics are not dry; and certainly as Brother Conard frequently brings the clouds of statistics to us, they bear refreshing rain that waters our souls. Few people can with comfort sit down to a mental meal of neat small-type figures arranged in vertical columns. Graphs help to dramatize the courses and trends of movements, whether of membership, finance, or departmental progress. And when Brother Conard makes a story out of figures, makes comparisons and proportions and percentages talk to us with incitation to greater evangelical effort, well, statistics are not dry.

Claude Conard is chief of the Statistical Department of the General Conference; and you may say to him: "Brother Conard, magnify your office. Tell the world and tell us how we give per capita twice as much as the next highest church. Tell how our numbers are growing, a thousand a month, perhaps. Tell how devoted, self-sacrificing, pious a people we are."

But Brother Conard answers: "No! For Paul says, 'We dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.' 2 Cor. 10:12. The Laodicean message tells us that whereas we say we are rich and increased with goods, we are in fact wretched and miserable and poor and blind and naked. I don't believe in making comparisons with other denominations. If we appear to shine, and call attention to it, we leave a bad taste in the mouths of those with whom we would co-operate or whom we would win, and we minister to our own spiritual pride. If we take honestly all the features of our statistics, some of them will make us ashamed. We ought always to be in the spirit to say, 'We are unprofitable servants.' We need statistics to give light upon our conditions, and to supply the world with required information, but not to boast of."

The Statistical Department was formed by H. E. Rogers, about 1904, just after the church headquarters had been moved to Washington. He was a Battle Creek boy, son of a pioneer preacher. As head stenographer in the General Conference in those slender days, he was the envy of us younger stenographers, because of his ability in what has since been named "the touch system." It was a virtuous envy, an emulation which made us also touch-typers, before the commercial schools taught it. The gathering of statistics before Rogers was partial and fragmentary. He expanded and systematized the work, and kept it developing for thirty-seven years, until two years before his death in 1943. Conard came from the auditor's office to succeed him.

We called Rogers, "Edson," his second name. He was christened by his devoted parents with the name of a prime pioneer, Hiram Edson, of New York State, the man who first saw the vision of the heavenly sanctuary truth, on the morning after the disappointment, and who was a pillar of the infant church, preaching, traveling, giving personal labor for souls. It's a fascinating story how he went into the wilderness to rescue a discouraged apostle of the second advent, Samuel Rhodes, who for three years after the disappointment made himself a hermit, but was convinced by the Spirit of prophecy and the personal labors of Edson and his companion, Ralph, that God had a work yet for him to do. And Samuel Rhodes was a power in the early work. That's an example of Edson's personal labors for souls. He sold his farm to help buy the first press

and to give to the publishing of the truth and to the support of other laborers as well as himself. Brother Edson made more of an impression upon the work of this denomination than many know; and the esteem in which the pioneers held him is reflected in the Christian names of not a few of their children.

Edson Rogers was a quiet, spiritual, self-effacing, competent man of business. The Statistical Department, with its complete and elaborate records, is one of his monuments. It is well that his tradition of efficiency, clarity, and modesty, for himself and for the church, is continued in his successor; may it be exemplified by every member of this church: "Not we, but Christ."

LET us remember that we are laborers together with God. We are not wise enough to work by ourselves. God has made us His stewards, to prove us and try us, even as He proved and tried ancient Israel. He will not have His army composed of undisciplined, unsanctified, erratic soldiers, who would misrepresent His order and purity.—*Review and Herald*, Oct. 8, 1901.

## Partial Report of the Nominating Committee

### *Associate Secretary of the General Conference*

E. E. Roenfelt

### *General Conference Home Missionary Department*

#### *Associate Secretaries*

W. A. Butler

R. S. Watts

### *General Conference Religious Liberty Department*

#### *Associate Secretary*

C. S. Longacre

We recommend, That the General Conference Committee give consideration to strengthening the Religious Liberty Department by adding two additional full-time associate secretaries.

### *General Conference Sabbath School Department*

#### *Associate Secretaries*

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H. W. Lowe

E. B. Hare

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