

The Advent REVIEW AND Sabbath HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

The Story of the Day

Friday, June 14

By CHARLES E. WENIGER

IT IS Thursday evening, and the Conference draws toward its close. Tomorrow is the preparation day. Soon the Sabbath, the last great feast day, will come. What do the intervening hours hold?

Thus far eleven world divisions have reported during this session. Tonight we shall hear from the Southern African Division, under the direction of C. W. Bozarth, president of the division during the last five-year period.

At 7:30, with Harold Doering at the console of the organ, Mrs. E. W. Dunbar, at the piano, and A. L. Tillman of the Lake Titicaca Mission directing, the song service began. Only modern structural steel, it seemed to me, could have kept the high ceiling from bursting when the two thousand voices of the congregation sang, "Far and Near the Fields Are Teeming." There was a glorious reverberation of song as of a people deeply aware that the mission fields are ripe for harvest.

More than eighty-five thousand South Africans are keeping the Sabbath, Elder Bozarth told us, of whom more than twenty-two thousand were baptized during the last five years. Elder Bozarth reported one hundred thousand attending Sabbath school and about fifty thousand students in Seventh-day Adventist schools. Up to the present time eighty thousand pupils have taken or are taking the Bible lessons of the Voice of Prophecy. The Southern African Division has nine hospitals, twenty dispensaries, four leper colonies, and funds in hand for four more hospitals.

A high point of the evening was the appearance of W. H. Anderson, missionary of fifty years' experience in Africa, who pioneered Solusi Mission, our oldest mission station among the heathen, and who has probably spent more years in mission service than any other Seventh-day Adventist. Genial, keen-eyed, strong of voice and firm of tone, Elder Anderson said more in his five minutes than many other reporters say in half an hour. He told a story of a whole heathen village turning from idols to serve the living God.

What an inspiration the venerable warrior is to us younger soldiers in the Lord's army! (Elder Anderson had only begun to speak when the ubiquitous photographer appeared. Among the unpublicized—but indispensable men at this conference is T. K. Martin, art editor of the Review and Herald Publishing Association. Whenever something unexpected happens, you may count on seeing Brother Martin bob up with his friendly camera, touch off his flashbulb, and record the scene in pictures. You may thank him for the excellent cuts that help you visualize many of the high points of this conference. Orchids to Brother Martin!)

Other high points were a double male quartet robustly singing a native song often heard around the African

As this issue goes to press the General Conference session is ended. There will be two more special issues of the "Review" to conclude the reports. These issues will be dated June 20 and 27.

campfires at eventide, and the Shankel trio (Elder and Mrs. G. E. Shankel and their daughter, Virginia), who interpreted a native Solusi Mission song with rare musicianship.

Following Elder Anderson's brisk talk there was a series of no-longer-than-five-or-six-minute word pictures of mission life in South Africa drawn by representatives from the division: the healing of Salisi, the son of the great chief Lobengula, who signed the treaty with Cecil Rhodes; the conversion of the young Portuguese, Antonio Lopez, and his mother; the healing of Wadi Kuyenda, the leper; the story of the elderly brother who was found living on bread and water in order that he might keep up his Sabbath offerings.

We cannot forget Miss Dona Foote's

plea for "many more women to come out to Africa, with a burden to help the native women there," or Dr. Elton Morel's picture of three hundred natives singing, "God Be With You Till We Meet Again," as he worshiped with them for the last time before returning to America. The experience, said Doctor Morel, settled forever the question, "Was it worth it to go to Africa?"

"This hour is the last morning devotion of this gathering." It was L. H. Christian introducing the Praise Service of the early morning hour. "Our hearts swell with joy and praise as we meditate on all we have seen and heard this week. The present session of the General Conference marks the end of one era in the annals of Adventism and introduces the start of another. We have had more people at former sessions but never so many delegates. We have had cheering reports before but never such records of mighty achievements—never so many martyr missionaries, never so many members in prisons and concentration camps, never so much heroism and never so much suffering, and never such thought-provoking and inspiring studies in the morning hours. The mightiest miracle of our day is the loyalty of God's people and the giant forward strides of the advent movement."

Elder Christian's note was one of great courage as he outlined some of the assets of God's people: a mighty spiritual message, an ever-expanding organization adapted to world-wide needs, access to almost unlimited amounts of money, access to men and women for mission service, and a mission-minded people.

There followed a bouquet of "flowers of sweet fragrance in the garden of praise," as two-minute testimonies were borne by W. R. Beach, M. W. Newton, A. Anderson, M.D., E. Magi, N. P. Neilsen, T. A. Pilar, A. Rintala, D. H. Kress, M.D., and W. H. Anderson. I was greatly cheered to hear the voice of Professor Newton, veteran educator, who has already taught considerably more than fifty years, and who, still erect and tall and vigorous, provides a tremendous inspiration in the classroom at Pacific Union College. How proud many of us are to have been his students!

The item "Committee Reports" on my Schedule of Meetings for this morning and afternoon predicted a temperance report and a wealth of business transactions during the closing hours of this Conference. We were not disappointed.

According to C. S. Longacre, secre-
(Continued on page 223)

Southern African Division

By C. W. BOZARTH, President

AS WE bring this report of the onward march of the third angel's message in the Southern African Division covering the five-year period since the last General Conference session, it is with deep gratitude and thankfulness to our heavenly Father that during this time of world upheaval and unparalleled war conditions, our division field has been spared the ravages of invading armies.

Membership

The advent family in Africa, totaling 46,460 baptized believers and 38,810 members of our baptismal classes, making a total of 85,470 Sabbathkeepers, send sincere greetings to this Conference. They have their faces turned this way today and are praying that plans may be laid at this time to speed on the message of truth to those still in darkness. Never in the history of God's work in Africa have we seen so many openings and calls for the messengers of truth as today.

Here I desire to present a brief statement showing growth of the different departments of the work since the last General Conference session:

	1939	1945
Churches	206	384
Baptized membership	32,018	46,460
Members in baptismal classes	27,152	38,810
Total adherents	59,170	85,470
Workers	1,335	2,461
Sabbath schools	910	2,030
Sabbath school membership	59,186	96,402
Day and mission schools	615	1,101
Enrollment	25,358	49,943
M.V. Societies	696	1,234
Membership	20,395	42,000
Ingathering	\$ 56,495.42	\$173,882.06
Tithe	141,882.44	325,664.83
Mission offerings	103,442.28	270,025.42

Evangelism

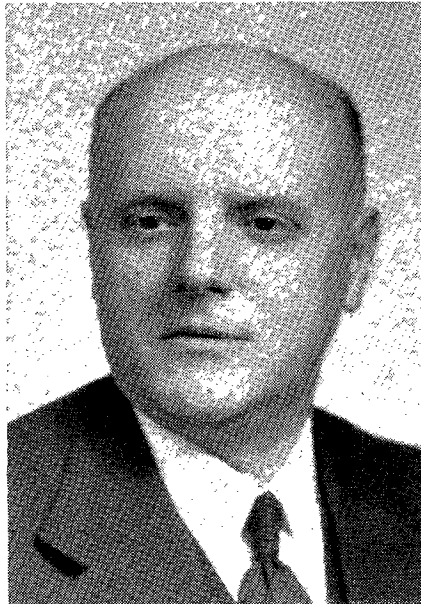
Many evangelistic efforts have been conducted throughout the division during the period under review, and our faithful evangelistic workers have been greatly blessed of God in winning souls for the Master. Wherever they go they find men and women seeking for truth. As the result of faithful work done, 22,456 have been baptized during the past five years and are now rejoicing in the message we love so dearly.

Working hand in hand with our evangelistic workers is the Voice of Prophecy Bible School, which began its work in a very small way during 1939. A series of fourteen short articles on attractive subjects of the message first appeared in one of the large daily papers. This little experiment called forth a very hearty response on the part of the public, largely in the city of Cape Town.

In 1942 further consideration was given to the matter of extending the influence of this Bible school by publishing articles in the leading papers

and magazines in the two official languages, English and Afrikaans. It was then felt that if eight to ten thousand responded to these articles, we would be most happy at the results. At the same time a series of twenty-four Bible lessons was prepared to be sent out to the students every fortnight.

The articles first appeared in the papers in June, 1943. The response



C. W. Bozarth

was so surprisingly large that it became necessary in a short time to reduce the advertising until we could organize for a much larger work. When these larger facilities for handling the ever-increasing number of names coming in were ready, we were able to enroll thousands of new students, until at the end of 1945 the enrollment reached nearly seventy thousand who had taken or were actually taking the Bible studies. During the first two and a half years of operation the public gave for this work about \$50,000.

The work is truly fulfilling the statement made in the Spirit of prophecy that the message should be scattered "like the leaves of autumn." During this same period of two and a half years, 3,000,000 tracts and Bible lessons have been sent out and 15,000 books of various sizes have been sold. We know that from this extensive seed sowing a harvest of souls will be gathered into the kingdom of God.

At the close of 1945, 2,000 persons had definitely signed the covenant to keep the Sabbath. Besides these, many have expressed, in one way or another, their belief in the teachings of this people. Some 300 have already

been baptized or are definitely awaiting baptism.

A businessman in Tanganyika saw our advertisement in the *Outspan* magazine. He wrote: "While I have been a member of another church for some years, yet I have not been satisfied. I have been praying for light. Your advertisement appealed to me, and now I know the Lord directed me to secure this course of studies. When I came to the lessons on the Sabbath question, it was a great surprise to me, but I want to tell you that I have taken my stand and have begun to keep the Sabbath. What a wonderful blessing I have received here by myself in keeping God's true Sabbath."

From the northern Transvaal a young woman wrote: "I thank the Lord for the wonderful light your lessons have brought me. The question of true Sabbath observance has so stirred me, that I want to tell everybody about it and help to spread this great message. Can someone come and baptize me?"

From the eastern Transvaal a woman wrote: "My father and my stepmother live in my home, and my stepmother curses and swears at me because I have taken my stand for the Sabbath. I have talked with my father, and he has decided also to keep the Sabbath. Please explain to me how to keep the Sabbath properly. I do not want to keep it as most people keep Sunday. When can we be baptized?"

We believe that we have entered a new day for evangelism through the Bible Correspondence School work. The newspapers have been by far the most productive medium for securing names. We broadcast a weekly program from Lourenço Marques in East Africa. This is also having good results in preparing the minds of the people to receive more light as it comes to them.

Sabbath School

The Sabbath schools of the Southern African Division are a living and growing factor in the life and work of Seventh-day Adventists. To the African the Sabbath school is a training school in which he learns the truths of the message as well as how to present them in public. The Sabbath school builds within for spirituality, and stability, while without it evangelizes with its offerings and its many branch schools. The greatest problem that the Sabbath school faces in Africa is not indifference but illiteracy. Great masses of our people, unable to read, find themselves largely cut off from the blessings of "daily lesson study," but we are endeavoring to overcome this handicap to some extent.

The Sabbath school membership at the end of 1945 was 98 per cent of the church membership. We are made happy to note that an increasing percentage of our members and adherents are availing themselves of the privi-

leges of Sabbath school membership. The increase per capita of Sabbath school offerings is also very encouraging.

Our Sabbath schools are wielding a mighty influence both within and without the church. They are also an effective agency in winning our children and youth to an acceptance of the message and in building up the constituency in the faith. This great mass of believers need a living and powerful Sabbath school if the church is to grow strong spiritually and exert a soul-winning influence.

Medical Department

Our medical department is marching shoulder to shoulder with our other departments and the medical work is proving to be the "entering wedge" and the "right arm" of the advent message in Africa.

At the present time we have nine hospitals and 20 dispensaries in operation, and funds have been provided for four more hospitals as soon as the General Conference can send the doctors and nurses to staff them. There are 11 doctors and 23 nurses connected with our medical work at the present time, but we should have 19 doctors and 35 nurses to properly staff our hospitals and dispensaries. We have four leper colonies with 519 lepers receiving treatment. During the past five years 1,153,827 patient visits have been made to our various medical centers, where they were ministered to by our faithful medical missionaries. Not only do our doctors and nurses bring physical healing, they lead many to take their stand for Christ and thus bring spiritual healing to their souls.

It is a great and needy work our doctors and nurses are doing for Africa, and we pray that soon many others will join our ranks to help finish the Master's work in Africa.

Department of Education

In the Southern African Division during the last five-year period the number of schools, teachers, and pupils has shown considerable increase: schools, 17 per cent; teachers, 21 per cent; pupils, 36 per cent. Our reports show that there are 49,943 pupils receiving training in our

Adventist schools at the present time.

The vast majority of the schools are native village or mission schools, with nine native training schools. Then we have the Good Hope Training School and four church schools for the colored constituency which centers in the Cape peninsula. In addition to these there are the Helderberg College, the Hillcrest Secondary School, and nine church schools for European students. One of the great needs is for more secondary and church schools for the growing European constituency. Plans have been under way for some time to establish a secondary school in the Johannesburg area, where we have our largest European church membership, but owing to the shortage of workers, it has not been possible up to now to secure a staff for this institution.

We are glad to report that very commendable work is being performed by the training schools and Helderberg College in the training of new workers. Graduates of these institutions fill positions of responsibility in all sections of our division. One is led to wonder what the status of the work in the Southern African Division would be now if it were not for the faithful and conscientious efforts of the many consecrated teachers in our schools, who have so unwaveringly lived and taught the principles of true education before their students.

While there still remains much to be accomplished, the educational work is proving a mighty factor in the evangelization and finishing of the work in the Southern African Division. This is seen in the large number of baptisms which occur annually at the schools throughout the division.

Helderberg College

Helderberg College is about thirty miles from Cape Town and three miles from Somerset West on the slopes of Helderberg Mountain. From this beautiful spot one can look down on False Bay six miles away, while in the distance Cape Point, which marks the division between the Atlantic and Indian Oceans, stands out clearly across the bay. On the left the rugged Tentott's-Holland mountains come down precipitously to the sea.

The college offers fifteen grades of work and serves the European constituency of the Southern African Division.

Most of the population is concentrated in the Union of South Africa, though many of the students come from the homes of our missionaries and believers living in all parts of the territory. Connected with the institution is a Junior Hostel, where children from seven to fourteen years of age are accepted. This department is a real blessing to our missionaries and believers who find it necessary to send their children away to school. It also provides a primary department where the students in normal training can do their practice teaching. Three courses are offered in the secondary department, two of which lead to government examinations, while the third is designed primarily to prepare for the training courses as offered by the college. On the college level the following courses are offered: Commercial, Bible Instructors, Normal, Theological, Domestic Science-Normal, and a combined course especially to prepare young people for mission service. From these courses 67 young men and women have been graduated during the past five years. Of this number 63 have either entered the organized work or are continuing with their school work.

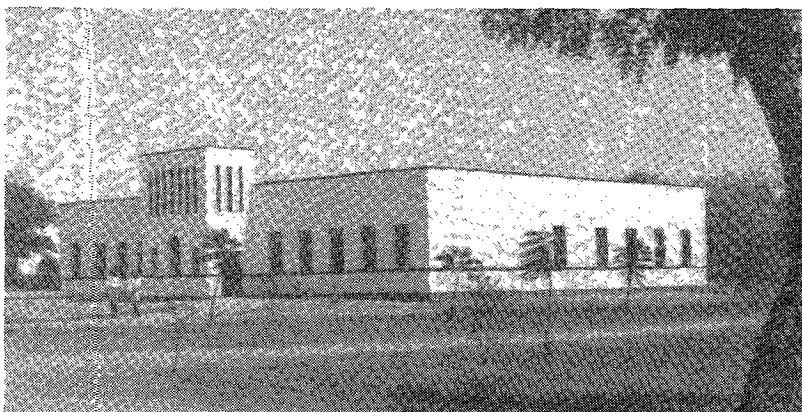
During the past five years the enrollment in the institution has increased appreciably, reaching 284 during 1945. During this time the teaching staff has grown from 24 to 29.

Our believers throughout the Southern African Division are showing an increasing interest in Christian education as a major factor in the saving of their youth and the finishing of the work in Africa. The problem which the college faces is that this interest on the part of our people is increasing faster than our ability to make adequate provision for their children. Each year it is necessary to disappoint many of our youth and their parents. Since Helderberg College is our only boarding school serving this field, to turn them away means to deny them the God-given right of a Christian education.

A high spiritual tone is maintained in the school. Some evidence of this can be seen by the number of graduates who enter the organized work and by the way the student body and staff enter the annual Ingathering campaign as well as the other missionary activities in which they engage. Approximately \$20,000 in Ingathering has been raised by the school during the past five years.

Publishing Department

We do not bemoan the fact that our report for the 1942-45 period is smaller when compared with those of previous years, but rather we rejoice that it is as big as it is. During these war years our colporteurs delivered approximately \$320,332 worth of our truth-filled literature. We have had but few medical books during this time; consequently, practically the total sales are for message-filled books. Shortage of books has been the main factor in reducing our sales. Mission fields have not been able to launch a progressive literature program because of



P. B. FAIRCCHILD, PHOTO

Administration Building, Solusi Training School, Southern Rhodesia

the shortage of books, but the prospects for the coming years were never better. There is plenty of money in circulation, and people are eager to read good books. Books can now be imported. The Sentinel Publishing Company has been enlarged, and more workers are employed. Already the output has increased more than fifty per cent. So we look forward with courage and expect to see the publishing work playing its important part in the Lord's work in the Southern African Division.

During the past few years our work at the Sentinel Publishing Company has grown in all departments. This is especially true in the factory, where it has been necessary for us to print and bind larger quantities of books, in order to meet the demands made upon us during the years of war. In former years we imported most of our English books and had some of our Afrikaans books printed overseas, but during the war this was impossible, so we had to increase greatly the facilities of the factory to make it possible for us to provide the books needed by our colporteurs. But even then we could not meet the demand, and a number of editions had to be printed by outside firms. As an outgrowth of this increased business it has been necessary for us to enlarge our building by the addition of two large wings.

We are grateful to the Lord for His blessings all along the way, and especially for what we were able to do during war years with the attendant difficulties in obtaining the necessary supplies of paper, boards, and book cloth for manufacturing the thousands of books printed in our factory. We are especially thankful that restrictions have been removed, and we can now proceed with the work of printing and binding our truth-filled books. And as we enter a new period without the shackles of war, our prayer is that the Lord will see fit to use our publishing house as never before to spread the message through the printed page, far and wide throughout Southern Africa.

Home Missionary Activities

"The harvest truly is great" in the Southern African Division, and we are glad to report that our home missionary members are aware of the fact that today is their golden opportunity in proclaiming the message. In many of our churches bands have been formed under strong leadership, and thus Bible studies, cottage meetings, and public efforts are being held. The Lord is blessing our laity, and results are seen as their reports come to us quarter by quarter.

In recent years our home missionary membership has averaged for each year about 22,000 Bible readings, and 275,000 pieces of literature distributed. Statistics could be given of other missionary activities which would also show faithfulness on the part of our members. For instance, there were 406 members baptized in one union alone as the result of our lay workers' efforts.

Lay evangelism is taking a strong hold in our division. We have in the city of Johannesburg several very successful lay evangelists who have, in recent years, brought a number of souls into the truth. In another area one of our laymen held a public effort which resulted in 38 persons being baptized. A church was organized, and sufficient money was raised to build the small church in which they now worship.

The Missionary Volunteers in our division number 42,000. Our largest membership is in the mission department where the Missionary Volunteer organization cares for all missionary activities of the church. For the purpose of training and guiding the whole church in missionary work, plans had to be simplified and adapted to meet the conditions prevailing there. These plans have met a real need in the training of our lay people to preach and teach the third angel's message.

The reports that come to us bring courage and inspiration. During 1944 the Missionary Volunteer members in our division were able to win to the truth 4,258 persons. There were more than 13,000 missionary visits made and thousands of Bible studies given. Very satisfactory advancement has been made among our members in their progressive class work. This year at one camp meeting in the Congo Union 350 persons were invested in different classes. Our colored youth in the Cape field are very active. A number of evangelistic efforts were held by them during the year 1944, which produced results beyond our expectations.

Some of the experiences connected with our Missionary Volunteer workers as they have witnessed for Christ are worth mentioning. One young man, who had been in this truth for only a short time, was out with a

friend of his doing missionary work one Sabbath afternoon. On the way home they came upon a crowd of people attending a street meeting. As they listened, the speaker began to ask the people questions. The opportunity offered itself for our Missionary Volunteer member to reply and give a Bible answer to which the crowd agreed. This brought embarrassment to the speaker, as it was not the answer he expected; he soon closed his meeting and left. Our young man took advantage of the opportunity and began to tell the people about our truth. The crowd became larger, and the busses had difficulty passing. It was decided to divide the people into two groups and let the other young man talk to the second group. This experience led a number of these people to attend a public effort which was being held in the city, and some were later baptized.

A group of our African Missionary Volunteers went out during their vacation to hold a six weeks' effort in the villages of their area. They had considerable opposition from the witch doctors. However, the teacher had his group well organized in bands and so they stayed by their work. At the end of the six weeks 220 joined the Bible class in preparation for baptism. When the Missionary Volunteers had returned to school, a pastor and the teacher continued the effort. At the end of another four weeks 261 others had joined the baptismal class, which made a grand total of 481 to take their stand for the truth as the result of one effort.

As I close this report of the progress of the advent message in Africa, I desire to express to the General Conference and to our dear brethren and sisters in the homelands, our sincere appreciation of their continued support.



A Chief and His Friends Who Desire a Mission, Tanganyika, Africa

Ntusu Dispensary, Tanganyika, Africa

The American Temperance Society

By C. S. LONGACRE, Acting General Secretary

IT MAY be of interest to know how the American Temperance Society originated. I have a book in my library which gives a brief history of all national temperance societies organized in the United States between the years 1785 and 1885. One of the oldest temperance societies in the United States was organized in Massachusetts in 1826, known as the American Temperance Society. In 1827 Captain Joseph Bates, with his associates of Fairhaven, Massachusetts, induced the American Temperance Society to adopt the first teetotal abstinence pledge, which reads as follows: "I pledge myself to an entire abstinence from the use of ardent spirits."

Captain Joseph Bates and his associates succeeded. According to the Fifth Annual Report of the American Temperance Society in 1832, there were organized 21 State temperance societies in 21 States in the Union, and about 3,000 teetotal local temperance societies with a membership of more than 300,000. At the First National Convention, held in 1833, the following resolution was adopted:

"That in our judgment it is the duty of all men to abstain from the use of ardent spirit, and from the traffic in it.

"That in the opinion of this Convention the traffic in ardent spirit as a drink, and the use of it as such, are morally wrong, and ought to be abandoned throughout the world.

"That the vital interests and complete success of the temperance cause demand that in all the efforts of the friends of the cause against the use of ardent spirit, no substitute except pure water be recommended as a drink."

It is therefore easy to understand why, when Captain Joseph Bates later became one of the founders of the great advent movement, he took a major part in organizing the health and temperance work among the Adventists. When the temperance work among Seventh-day Adventists was definitely and officially reorganized in 1932 at my instigation, to prevent if possible the repeal of the Eighteenth Amendment, and I was appointed as the secretary of the cause of temperance, I suggested as an appropriate name that we call our organization The American Temperance Society, harking back to the time when the temperance work was first emphasized by Captain Joseph Bates.

The first temperance literature printed by our denomination was a book written by Mrs. E. G. White, known as *Sunshine and Temperance*. Mrs. White never failed to speak upon the subject of temperance at large public gatherings and at camp meetings. She struck at the very root cause of intemperance, at the things that feed and stimulate a perverted appetite for liquor and tobacco, showing that the

stimulating condiments on the home table are the tiny rivulets that feed the appetite for liquor and tobacco. Many years ago Mrs. White wrote, "Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front rank." She says, "Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today."—*Gospel Workers*, p. 384.

Among the half million Seventh-day Adventists scattered throughout the world you will not find a single saloon-keeper, liquor dealer, or user of intoxicating beverages. If a Seventh-day Adventist ever starts to use either liquor or tobacco, he will be compelled to decide between giving up the liquor



C. S. Longacre

or tobacco and surrendering his membership in a Seventh-day Adventist church.

Not long ago a letter was addressed to the Clean Church, Washington, D.C., and the postmaster of the city post office forwarded it out to our headquarters church. If every religious denomination would disfellowship every church member that was a saloon-keeper, liquor dealer, or user of intoxicating beverages and tobacco, their membership might be reduced more than half, but they would have a cleaner church, and such a course might go a long way toward solving the perplexing liquor problem and moral delinquency in our nation. We trust that the day will never come when the moral standard will be lowered by our denomination, but that Seventh-day Adventists will everywhere continue to believe that the human body is the temple of God, and that if we defile this temple, as the apostle Paul says, God will destroy it. Seventh-day Ad-

ventists believe in being temperate in all things so that they may win the incorruptible crown of eternal life at the end of the race.

There is little hope of reforming the old toper and the habitual drinker. Only the grace of God can save such from an untimely drunkard's grave. But we do have an opportunity to save the youth of today from becoming habitual users of liquor or tobacco, which are so injurious to the human race and the spiritual life. Any church that neglects the welfare of its youth destroys its own future; and any nation that encourages the liquor traffic for the sake of revenue, to debauch and corrupt its youth, commits national suicide and moral bankruptcy.

The American Temperance Society during the past five years has put forth special efforts to save the youth of America from the blighting curse of liquor and the twenty deadly poisons in the cigarette.

Work in the Public Schools

For many years the Anti-Cigarette League of America, which is affiliated with the American Temperance Society, has put forth a strenuous effort to reach the youth in the public schools and high schools with a program of scientific health and temperance education. For some twenty years Dr. D. H. Kress was the president of this organization and inaugurated an extensive program in enlisting prominent doctors and health lecturers to speak to the students in the schools against the evil effects of alcohol and the cigarette upon the human mechanism. Dr. R. A. Hare, superintendent of the Washington Sanitarium, is at present the president, and I am the vice-president of this organization. During the past five years I have spoken personally to tens of thousands of high school students in the West and in the East. In Washington, D.C., we have the privilege of speaking to 18,000 high school students every year, and have done so for many years. As a result of these scientific lectures which I personally have given to these students, I have succeeded in getting about 50 per cent of the students to whom I have spoken in the States of Michigan, Ohio, Pennsylvania, New Jersey, Virginia, and in the District of Columbia to take the solemn pledge by standing on their feet with me and sacredly promising that they would not touch, taste, or handle either intoxicating beverages or tobacco in any form. In the junior high schools, where the students have not yet contracted the habit of smoking cigarettes, I have succeeded in getting as many as 90 per cent to take this pledge.

This is a work that should be carried on in every high school that permits such lectures to be given to the students. The States of Ohio and Pennsylvania require by law that at least one lecture on health, hygiene, and temperance be delivered in each high school each year. Recently I spoke to five different high schools each day for a period of two weeks in covering the schools of only two coun-

ties in the State of Ohio at the request of the county superintendents of public schools. As a result of that work the State superintendent of education expressed the wish and hope that I might speak in every high school of the State. It is a wonderful opportunity to save the youth of today and make America safer for tomorrow.

The cigarette is doing the youth of today more harm by far than the liquor traffic. During 1944 a billion cigarettes were smoked on the average each day of the year. According to the official report of the Department of Commerce, 365,000,000,000 cigarettes were smoked that year, and during 1945 the civilian population of the United States, aside from the servicemen in the Army and Navy, smoked 370,000,000,000 cigarettes. The women alone consumed 62 per cent of all these cigarettes, according to the Department of Commerce. If all the cigarettes that were smoked last year were placed end to end in a straight line, they would make a line 17,675,000 miles long. If these cigarettes were placed end to end they would make 707 lines clear around the earth at the equator, where the distance around the earth is 25,000 miles. Is it any wonder that the Government had to reject about 42 per cent of the youth of America who were drafted for World War II as physically unfit to fight?

High school principals tell me that cigarette-smoking students make far lower grades than nonsmoking students. They claim that the cigarette-smoking student is the lawless, delinquent, careless, indifferent, and problem student. The problem student in school as a rule becomes the problem citizen of the State. The twenty deadly poisons in the cigarette stunt the growth and development of the youth in his early teens physically, mentally, and morally.

Temperance Campaign Literature

The American Temperance Society was greatly handicapped during the past five years in the printing and circulation of temperance literature on account of the shortage of paper during the war. But in spite of this handicap, the American Temperance Society, which sponsored the circulation of the *Signs of the Times*, was able, during the first years of the war to circulate copies by the million each year before the restrictions were placed upon the use of paper.

The acting secretary of the American Temperance Society delivered a temperance lecture at a large mass meeting in the Masonic Temple in Detroit, Michigan, December 11, 1943, on the subject "The Greatest Menace in the Present Emergency." Congressman Joseph R. Bryson, of South Carolina, who has a bill pending in Congress, H. R. 2082, which aims to protect our soldier boys from the ravages of drink, was so impressed by the speech that he had it printed in the *Congressional Record*, December 20, 1943, under the Extension of his own remarks. The Government printed this speech at cost in pamphlet form for

Congressman Bryson, and we paid the Government price of printing it, because the Government was not restricted in its own use of paper, and that enabled us to circulate more than 600,000 copies of the speech to the general public for its enlightenment.

The *Temperance Bulletin*, the official organ of the American Temperance Society, which is published quarterly, in spite of the paper handicap has enjoyed an excellent circulation. Its circulation, from 5,000 and 6,000 quarterly in the beginning, during the past year jumped up to as high as 110,000 copies per quarter. The leaders of other temperance organizations are circulating it by the thousands wherever local-option elections are being held.

Dry Gains

The temperance forces have made tremendous gains as the result of wet-and-dry elections that have been held during the present repeal period. Over 16,000 wet-and-dry elections have been held under local option, and more than 11,000 areas have gone dry—a gain by the dries of better than 2 to 1. More than a thousand wet daily newspapers have gone dry during these repeal years. The appalling record of the increase of drunkenness, the increase of crime, the increase of accidents, and the increase of insanity resulting from increased drinking has wrought this marvelous change in public sentiment.

Local-option elections last year gave the dries 710 more victories than the wets. More people are now living in dry territory than at any time since the Eighteenth Amendment was introduced into Congress, and that is giving the liquor interests the jitters. No wonder thirteen distilleries and breweries expended over \$75,000,000 in liquor advertisements last year to increase their trade.

Some 50,000,000 drinkers in the United States spent \$13,000,000,000 for their drink bill during 1943 and 1944. But during 1945 the drink bill exceeded all past records, totaling nearly \$8,000,000,000—considerably more than \$20,000,000 on an average daily. The United States has now the largest per capita consumption of hard liquors and beer and wine of any nation in the world.

There seems to be no hope of getting national prohibition back. But there is a prospect of making large dry gains through local-option elections. This is what is giving the wets the jitters. A dry law can be enforced in a community where the sentiment is overwhelmingly dry, because the people are able to elect public officials that will enforce a dry law. It is impossible to enforce a dry law that is imposed upon a wet community, because it is impossible to elect public officials in a wet community to enforce a dry law. That is exactly why national prohibition fell into ill repute in the States that were overwhelmingly wet in sentiment.

The temperance forces in the future must therefore lay more stress upon educating the public and arousing the public conscience against the evils of the liquor traffic in local communities,

until the local community becomes dry in sentiment, rather than endeavor to impose dry laws upon a wet community, and thus bring prohibition laws into ill repute again because of lack of enforcement.

The only sane and sound basis upon which to build prohibition laws is by means of local option in local communities. Law enforcement is dependent, not on foreign sovereignty, but upon local political units. If these local units do not function, prohibition is destined to be a failure.

May God arouse us and help us to save our nation and other lands from the curse of drink by building wisely and soundly—first by education in creating favorable sentiment for the cause of temperance, and then through local-option laws drive the demon of rum out of as many local communities as possible with God's help.

The Home of the Saved

As your senses delight in the attractive loveliness of the earth, think of the world that is to come, that shall never know the blight of sin and death; where the face of nature will no more wear the shadow of the curse. Let your imagination picture the home of the saved, and remember that it will be more glorious than your brightest imagination can portray. In the varied gifts of God in nature we see but the faintest gleaming of His glory. It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." . . .

God speaks to us through His providential workings and through the influence of His Spirit upon the heart. In our circumstances and surroundings, in the changes daily taking place around us, we may find precious lessons if our hearts are but open to discern them. The psalmist, tracing the work of God's providence, says, "The earth is full of the goodness of the Lord." "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

God speaks to us in His Word. Here we have in clearer lines the revelation of His character, of His dealings with men, and the great work of redemption. Here is open before us the history of patriarchs and prophets and other holy men of old. They were men "subject to like passions as we are." We see how they struggled through discouragements like our own, how they fell under temptation as we have done, and yet took heart again and conquered through the grace of God; and beholding, we are encouraged in our striving after righteousness. As we read of the precious experiences granted them, of the light and love and blessing it was theirs to enjoy, and of the work they wrought through the grace given them, the spirit that inspired them kindles a flame of holy emulation in our hearts, and a desire to be like them in character—like them to walk with God.—*Steps to Christ*, pp. 91, 92.

Proceedings of the General Conference

Sixteenth Meeting

June 14, 1946, 10 A.M.

CHAIRMAN: J. L. McELHANY.

OPENING HYMN: No. 354, "Stand Up! Stand Up for Jesus."

PRAYER: F. G. Ashbaugh.

J. L. McELHANY: We are to receive the report of the American Temperance Society this morning. Brother Longacre for some time has served as the Secretary, and he will render the report at this time.

[The report of the American Temperance Society appears on page 213.]

Report of the Committee on the Work of the Bureau of Home Missions

J. L. McELHANY: Previous to this session, a council of the home and overseas officers and committee was appointed to give study to the work of the Bureau of Home Missions. This committee consisted of the union conference presidents of North America and several other brethren who are very well acquainted with the importance of this work and its needs, and who constituted a committee, and they are ready to bring in a report at this time, and we shall receive this report now.

L. K. DICKSON: Elder Bauer is the secretary of the committee, but he has been called out. The Secretary of the General Conference will read the report.

A. W. CORMACK: Brother Chairman, it reads as follows:

We recommend, 1. That the foreign language work in North America be reorganized and be known henceforth as The Home Foreign Bureau, having a secretary and one associate.

2. That a budget be set up by the Autumn Council in session for the administration of this work, and that the budget be administered by the Treasury Department of the General Conference in consultation with the secretary of the bureau; and further,

We recommend, 1. That the above plan of reorganization be substituted for what appears in the *Working Policy of the General Conference*, pages 51-53 inclusive, under the title "Bureau of Home Missions."

2. That the name Home Foreign Bureau be substituted for Bureau of Home Missions where the latter occurs in the Constitutions and By-Laws of the General Conference.

The report was duly adopted.

Report of the Committee on Constitution and By-Laws

J. L. McELHANY: I wish to call your attention to the report from the Committee on Constitution and By-Laws. This has already been distributed and is in the hands of the delegates. Brother Dick, chairman of the committee, will introduce this.

E. D. DICK: Brother Chairman, the recommendations of the Committee on

Constitution and By-Laws deal with just a few details which it seems wise to suggest at this time. Brother Conrad is the secretary; he asked me to present the report, however.

We recommend, 1. That Article VI, Section 2, of the Constitution be revised to read as follows:

"Sec. 2. The Executive Committee shall consist of the President, the Vice-Presidents, the Secretary, the Associate Secretaries, the Division Secretaries, the Treasurer, the Under-treasurer, the Assistant Treasurers, the Division Treasurers, the Statistical Secretary, the General Field Secretaries, the Division Field Secretaries, the presidents of the union conferences, the superintendents of union missions, the Secretary and Associate Secretaries of the Ministerial Association, the President of the Theological Seminary, the General Conference Auditors, the Secretary of the Radio Commission, the Secretary of the American Temperance Society, the Secretary and Associate Secretaries of each duly organized General Conference Department; namely, the Publishing, Medical, Educational, Sabbath School, Religious Liberty, Young People's Missionary Volunteer, Home Missionary, North American Colored, and North American Bureau of Home Missions, the Division Departmental Secretaries, the ex-presidents of the General Conference having credentials from this Conference, and other persons not to exceed twenty in number."

2. That Article II, Section 1, of the By-Laws be revised to read as follows:

"Sec. 1. Vice-Presidents shall be elected as follows: four Vice-Presidents for general administrative work, and one additional Vice-President for each division of the General Conference."

3. That Article X, Section 2, of the By-Laws be revised to read as follows:

"Sec. 2. The members of a division committee shall be the President, the Secretary, and the Treasurer of the Division, the Presidents of union conferences, the Superintendents of union missions, the Division Field Secretaries, the Division Departmental Secretaries, the Secretary of the Ministerial Association, and any other members of the General Conference Committee present. Other members may also be appointed by the Division Committee."

4. That Article XVII, Section 1, of the By-Laws be revised to read as follows:

"Sec. 1. To tide over a possible financial depression, the Treasurer of the General Conference shall carry in cash or in readily convertible securities, a Reserve Fund equal to forty per cent of the regular and special appropriations of the preceding year. The Reserve Fund shall not fall below this figure except on authorization of an Autumn Council of the Executive Committee."

5. That Article XVII, Section 2, of the By-Laws be revised to read as follows:

"Sec. 2. The Executive Committee acting through its legal agency, the General Conference Corporation, shall have power to make such annuity contracts as may seem desirable; but all moneys obtained in this way shall be invested in securities and not be made available for appropriation until the annuity contracts have matured."

The report was adopted as amended.

Report of Subcommittee on Bible Study

A. V. OLSON: You will recall that yesterday there was one item referred back to a small committee. The secretary will read.

T. J. MICHAEL (reading):

WHEREAS, The signs all show that we are entering upon the final events, and that the end of all things is at hand; and

WHEREAS, We may expect Satan to work with all deceivableness of unrighteousness, and will, if possible, deceive the very elect; and

WHEREAS, A knowledge of God and His Word is our only safeguard and refuge in these times of distress and peril, where all need a deeper grasp of the truth and a firmer hold on God that we may be kept in the love of the truth and be saved from the heresies and perverse teachings that sweep the earth and threaten the church of God;

Resolved, 1. That we encourage our people to engage in a renewed and deeper study of the Word.

2. That in addition to the daily study of the Word and the commendable plan of reading the Bible through, they once more review the fundamentals of the faith, giving attention to such subjects as redemption, the commandments of God and the faith of Jesus, the sanctuary with the 2300 days, the coming of the Lord, the Sabbath, tithing, and all the subjects that are embraced in doctrines which have made us a separate people with a special message.

As a suggestion for carrying out this purpose, we recommend, a. The outline studies of doctrines contained in our Bible correspondence courses. b. The courses in doctrinal study provided by the Home Study Institute. c. The four-year course in the reading of the Bible correlated with the Conflict of the Ages Series promoted by the Missionary Volunteer Department under the title Character Classics. d. And further, where practicable, that the study portion of the weekly prayer meeting be devoted to these fundamental topics.

3. That we warn our church members against the insidious literature that is being disseminated by so-called reformers, and that they give their time and attention to those books that bear denominational approval.

4. That, above all, we encourage them to make the Bible their chief object of attention, with a view of becoming firmly established in the faith once delivered to the saints, so that as a united people we may present an unbroken front to the enemy and have a part in the glorious victory of the saints of God.

The statement on Bible study was adopted as amended.

Report of the Committee on Distribution of Labor

A. V. OLSON: We will now have the report from the Committee on Distribution of Labor.

E. E. ROENFELT (reading):

We recommend, 1. That the Southwestern Union and Spanish-American Seminary be requested to release Ernestine Barela to connect with the Atlantic Union to serve in the Greater New York Conference as teacher in the Spanish church school in New York City.

2. That the Lake Union and Lake Region Conference be requested to release Julia Goss to connect with the Atlantic Union for church school teaching in the Northeastern Conference.

3. That the Southwestern Union and Texas Conference be requested to release Gustava Manning to connect with the Atlantic Union for church school teaching in the Northeastern Conference.

4. That the North Pacific Union and Walla Walla College be requested to release John T. Hamilton to connect with Atlantic Union College as teacher of church music and voice.

5. That the Atlantic Union and Southern New England Conference be requested to release Beaman T. Senecal to connect with the Canadian Union for ministerial work in the British Columbia Conference.

6. That the Atlantic Union and Southern New England Conference be requested to release Felix Elicerio to connect with the Columbia Union for colporteur work in the Chesapeake Conference.

7. That the Atlantic Union and Atlantic Union College be requested to release Doctors T. R. and Edda Larimore to connect with the faculty of Washington Missionary College.

8. That the Lake Union and Illinois Conference be requested to release Gabriel Varga to connect with the Columbia Union for ministerial work in the New Jersey Conference.

9. That the Columbia Union and New Jersey Conference be requested to release A. D. Nagy to connect with the Lake Union for ministerial work in the Illinois Conference.

10. That the Southwestern Union and Arkansas-Louisiana Conference be requested to release G. C. Williamson to connect with the Hinsdale Sanitarium as chaplain.

11. That the North Pacific Union and Upper Columbia Conference be requested to release H. Weaver to connect with the Northern Union and North Dakota Conference to serve as Bible teacher in Sheyenne River Academy.

12. That the Southwestern Union and Southwestern Junior College be requested to release Mrs. Ramey to connect with the Northern Union and Iowa Conference to serve as matron in Oak Park Academy.

13. That the Lake Union and Emmanuel Missionary College be requested to release Alma Binder to connect with the Pacific Union to serve as Bible teacher in Paradise Valley Sanitarium.

14. That the Columbia Union and Chesapeake Conference be requested to release Howard Metcalfe to connect with Pacific Union College Academy to serve as principal.

15. That the Inter-American Division be requested to release C. L. Torrey to connect with the Pacific Union to serve as secretary-treasurer of the union.

16. That the Northern Union and Iowa Conference be requested to release Cree Sandefur to connect with the North Pacific Union to serve in the Washington Conference as secretary of the Missionary Volunteer department.

17. That the Central Union and Kansas Conference be requested to release J. M. Ackerman to connect with the Southern Union to serve in the Georgia-Cumberland Conference as Educational and Missionary Volunteer department secretary.

18. That the North Pacific Union and Oregon Conference be requested to release Reuben H. Nightingale to connect with the Southern Union to serve in the Florida Conference as pastor-evangelist.

19. That the Inter-American Division be requested to release Helen Latham to connect with the Southern Union for special work in public relations at the Florida Sanitarium.

20. That the Lake Union and Emmanuel Missionary College be requested to release J. E. Riffel to connect with Madison College to serve as engineer and teacher of the classes in heating, plumbing, and central station management.

21. That the Central Union and Boulder-Colorado Sanitarium be requested to release Jane Kerr to connect with the General Conference office for stenographic work.

22. That the Lake Union and Illinois Conference be requested to release F. F. Bush to connect with the Inter-American Division for evangelistic work in Jamaica.

23. That Dr. A. B. Cafferky of Lansing, Michigan, be invited to connect with the Inter-American Division for service in Jamaica at the Andrews Sanitarium and Hospital.

24. That the Southern Union and Florida Sanitarium be requested to release Mr. and Mrs. Luther May to connect with the Inter-American Division to serve in Jamaica at the Andrews Sanitarium and Hospital.

25. That the British Union Conference and Scottish Mission be requested to release L. G. Hardinge to connect with the Southern African Division to serve in the South African Union as an evangelist.

26. That the Canadian Union and the Canadian Union College be requested to release G. H. Minchin to connect with the British Union to serve at Newbold Missionary College as history teacher.

27. That the Atlantic Union and Greater New York Conference be requested to release W. A. Fagal to connect with the British Union for evangelistic work in the city of London.

28. That the Atlantic Union and New

York Conference be requested to release J. B. Frank to connect with the Southern Union to serve as treasurer of the Alabama-Mississippi Conference.

29. That the South American Division and Inca Union be requested to release E. N. Lugenbeal to connect with the Far Eastern Division to serve as superintendent of the Philippine Union Mission.

30. That the Pacific Union and Nevada-Utah Conference be requested to release W. M. Adams, Jr., to connect with the Far Eastern Division to engage in English evangelism in Manila, Philippine Islands.

31. That the Northern Union and Minnesota Conference be requested to release Earl Hilgert to connect with the Far Eastern Division to serve as history teacher in the Philippine Union College.

32. That the British Union and Newbold Missionary College be requested to release W. G. C. Murdoch to connect with the Australasian Division to serve as head of Australasian Missionary College.

33. That Dr. Donald Stilson of Los Angeles be placed under appointment for overseas service, the field to be determined by the General Conference Executive Committee.

This report was duly adopted.

Standards of Christian Living

A. V. OLSON: If you will turn now to the series of recommendations entitled, Standards of Christian Living, we shall ask the Secretary to read.

E. E. ROENFELT (reading):

We recommend, That the following statement on standards of Christian living be adopted as a guide to our workers and people in all lands in upholding the Christian standards of the church:

The Christian's life is not a slight modification or improvement, but a complete transformation of his nature. This means a death to self and sin, and a resurrection to a new life as a new man in Christ Jesus.

The heart of the Christian becomes the dwelling place of Christ by faith. This is brought about by "the contemplation of Christ, beholding Christ, ever cherishing the dear Saviour as our very best and honored friend, so that we would not in any action grieve or offend Him." Thus it is that Christians "have the companionship of the divine presence," and it is only as we realize that presence that "our thoughts are brought into captivity to Jesus Christ" and our habits of life made to conform to the divine standard.—*Testimonies to Ministers*, pp. 387, 388.

We should bear in mind that "as a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence."—*Education*, p. 255.

The same thought is expressed in *Patriarchs and Prophets*, pages 217, 218. "If we were to cherish an habitual impression that God sees and hears all that we do and say, and keeps a faithful record of our words and actions, and that we must meet it all, we would fear to sin. Let the young

ever remember that wherever they are, and whatever they do, they are in the presence of God. No part of our conduct escapes observation. We cannot hide our ways from the Most High. . . . Every act, every word, every thought, is as distinctly marked as though there were only one person in the whole world, and the attention of heaven were centered upon him."

God loves the world, and Christians in particular. His ear is ever open to the appeals of His people, those who have turned from the world and given themselves to Him. Out of this sacred relationship grows a respect and a reverence which is manifested every day and everywhere. As Christians we are members of the royal family, children of the heavenly King. Therefore, we should "say no word, do no act, that shall bring dishonor upon 'that worthy name by which we are called.'" In every phase of life we should "study carefully the divine-human character, and constantly inquire, 'What would Jesus do were He in my place?' This should be the measurement of our duty."—*Ministry of Healing*, p. 491.

It is through the remnant church that God will make a final demonstration to the entire universe of the adequacy of the gospel to completely save men and women from the power of sin. There is need today that we the people of that church should emphasize again the great standards of Christian conduct, and that we renew our allegiance to these God-given principles. So, from this forty-fifth session of the General Conference we send forth an urgent appeal to all our people to come up to the high standards of the Christian life and be separated from the world. To this end we re-emphasize the Lord's admonition: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15.

Bible Study and Prayer

Spiritual life is maintained by spiritual food. The habit of devotional Bible study and prayer must be maintained if we are to perfect holiness. In a time when a great flood of reading matter pours forth from printing presses everywhere, when the very ether is filled with thousands of voices, pleading for a hearing, it is incumbent upon us to close our eyes and our ears to much of that which is seeking entrance to our minds, and devote ourselves to God's book—the book of all books, the Book of Life. If we cease to be the people of the Book, we are lost, and our mission has failed. Only as we daily talk to God in prayer and listen to His voice speaking to us from the Bible, can we hope to live the life that is "hid with Christ in God" (Col. 3:3), or finish His work. "Through sincere prayer we are brought into connection with the mind of the Infinite," but "without unceasing prayer and diligent watching, we are in danger of growing careless and deviating from the right path."—*Steps to Christ*, pp. 101, 99.

The home is the cornerstone of the church, and a Christian home is

a house of prayer. "Fathers and mothers," says the Spirit of prophecy, "however pressing your business, do not fail to gather your family around God's altar. . . . Those who would live patient, loving, cheerful lives must pray."—*Ministry of Healing*, p. 393.

Community Relationships

While our "citizenship is in heaven, from whence also we wait for a Saviour," (Phil. 3:20, A.R.V.) we are yet in the world as an integral part of human society, and must share with our fellow men certain responsibilities in the common problems of life. As children of God, Seventh-day Adventists should be recognized in every community where they live, as outstanding citizens in their Christian integrity and in working for the common good of all. While our highest responsibility is to the church and its commission to preach the gospel of the kingdom to all the world, we should support by our service and our means, as far as possible and consistent, all proper efforts for social order and betterment. While we must stand apart from all political and social strife, we should always quietly and firmly maintain an uncompromising stand for justice and right in civic affairs, along with the strict adherence to our religious convictions. It is our sacred responsibility to be loyal citizens of the governments to which we belong, rendering "unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21.

Sabbathkeeping

The sacred institution of the Sabbath is a token of God's love to man. It is a memorial of God's power in the original creation, and also a sign of His power to re-create and sanctify the life (Eze. 20:12), and its observance is an evidence of our loyalty to Him. The proper observance of the Sabbath is an evidence of our fidelity to our Creator and of fellowship with our Redeemer. In a special sense the Sabbath is a test of obedience. Unless we can pass that test as individuals, how can we adequately present the Sabbath message to the world?

The Sabbath hours belong to God, and are to be used for Him alone. Our own pleasure, our own words, our own business, our own thoughts, should find no place in the observance of the Lord's day. (Isa. 58:13.) Let us gather round the family circle at sunset and welcome the holy Sabbath with prayer and song, and let us close the day with prayer and expressions of gratitude for His wondrous love. The Sabbath is a special day for worship in the home and in the church, a day of joy to ourselves and our children, in which to learn more of God through the Bible and the great lesson book of nature. It is a time to visit the sick and to work for the salvation of souls. The ordinary affairs of the six working days should be laid aside. No unnecessary work should be performed. Secular reading or secular radio broadcasts should not occupy our time on God's holy day.

"The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest-day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds."—*The Desire of Ages*, p. 207. A rightly directed program of activities in harmony with the Spirit of true Sabbathkeeping will make this blessed day the happiest and best of all the week, for ourselves and for our children—a veritable foretaste of our heavenly rest.

Reverence for the Place of Worship

Christians who appreciate God's omnipotence, His holiness and His love, will always, and under all circumstances, manifest a spirit of deep reverence for God, His word, and His worship. "Humility and reverence should characterize the deportment of all who come into the presence of God."—*Patriarchs and Prophets*, p. 252. They will recognize that "the hour and place of prayer are sacred, because God is there."—*Gospel Workers*, p. 178. They will come to the house of worship, not carelessly, but in the spirit of meditation and prayer, and will avoid unnecessary conversation.

Reverent parents will instruct their children as to how they should behave in "the house of God." 1 Tim. 3:15. Faithful instruction and discipline in the home, Sabbath school and church, during the days of childhood and youth, in regard to reverence for God and His worship, will go far in holding their loyalty in after years.

The minister who senses the sacredness of God's service will, by his example, instruction, and his conduct in the pulpit, foster reverence, simplicity, good order, and decorum in the church. "The Lord is in His holy temple, let all the earth keep silence before Him." Hab. 2:20.

Health and Temperance

Health reform and the teaching of health and temperance are inseparable parts of the Advent Message. Instruction came to us through the Lord's chosen messenger "that those who are keeping His commandments must be brought into sacred relation to Himself, and that by temperance in eating and drinking they must keep mind and body in the most favorable condition for service."—*Counsels on Health*, pp. 132, 133. Also: "It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."—*Medical Ministry*, p. 259.

We belong to God body, soul, and spirit. It is therefore our religious duty to observe the laws of health, both for our own well being and happiness, and in order that we may the more efficiently serve God and our fellow men. The appetite must be kept under control. Health is promoted by an intelligent observance of the hygienic principles having to do with

pure air, ventilation, suitable clothing, cleanliness, proper exercise and recreation, adequate sleep and rest, and an adequate wholesome diet. God has furnished man with a liberal variety of food sufficient to satisfy every dietary need. Fruits, grains, nuts, and vegetables prepared in simple ways, "make, with milk or cream, the most healthful diet."—*Christian Temperance and Bible Hygiene*, p. 47.

When the principles of healthful living are practiced, the need for stimulants will not be felt. The use of intoxicants and narcotics of any kind are forbidden by nature's law. From the early days of this movement abstinence from the use of liquor and tobacco has been a condition of membership in the Seventh-day Adventist Church.

God has given us great light on the principles of health, and modern scientific research has abundantly verified these principles. These cannot be safely ignored, for we are told in *Testimonies for the Church* those "who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth."—Vol. 9, p. 156.

Dress

Seventh-day Adventists have been called out from the world. We are reformers. True religion which enters into every phase of life must have a molding influence on all our activities. Our habits of life must stem from principle and not from the example of the world about us. Customs and fashions may change with the years, but principles of right conduct are always the same. Dress is an important factor in Christian character. Early in our history, instruction was given as to the way Christians should dress, the purpose of which was "to protect the people of God from the corrupting influences of the world, as well as to promote physical and moral health."—*Testimonies*, vol. 4, p. 634. Truly a comprehensive purpose. There is no virtue in dressing differently from those about us just to be different, but where the principles of refinement or morality are involved, the conscientious Christian will be true to his convictions rather than follow the prevailing customs.

Christians should avoid gaudy display and "profuse ornamentation." Clothing should be, when possible, "of good quality, of becoming colors, and suited for service." It should be chosen "for durability rather than display." Our attire should be characterized by "beauty," "modest grace" and "appropriateness of natural simplicity."—*Messages to Young People*, pp. 351, 352. That it may not be conspicuous, it should follow the conservative and most sensible styles of the time.

The adoption of fads and extreme fashions in men's or women's dress indicates a lack of attention to serious matters. Regardless of how sensibly people generally may dress, there are

always extremes in style which transgress the laws of modesty, and thus have a direct bearing upon the prevalence of immoral conditions. Many who blindly follow the styles are at least partly unconscious of these effects, but the results are no less disastrous. The people of God should always be found among the conservatives in dress, and will not let "the dress question fill the mind."—*Evangelism*, p. 273. They will not be the first to adopt the new styles of dress nor the last to lay the old aside.

"To dress plainly, and abstain from display of jewelry and ornaments of every kind is in keeping with our faith."—*Testimonies*, vol. 3, p. 366. It is clearly taught in the Scriptures that the wearing of jewelry is contrary to the will of God. "Not with brodered hair, or gold, or pearls, or costly array" is the admonition of the apostle Paul. (1 Tim. 2:9.) The wearing of ornaments of jewelry is a bid for attention which is not in keeping with Christian self-forgetfulness.

In some countries the custom of wearing the marriage ring is considered imperative, having become, in the minds of the people, a criterion of virtue, and hence is not regarded as an ornament. Under such circumstances we have no disposition to condemn the practice.

Let us remember that the elements of beauty lie not so much in feature and color as in the expression of intelligence and benevolence. The use of lipstick, unnatural shades of fingernail polish and similar cosmetics employed in the common "make-up" partake of the artificial and are out of keeping with Christian simplicity. Cleanliness and Christlike modesty should also be observed in the care and grooming of the person seeking at all times to please and rightly represent Christ our Lord.

Our Christian parents should bring to bear the weight of their example, instruction, and authority, to lead their sons and daughters in modestly attiring themselves, and thus winning the respect and confidence of those who know them. Let our people consider themselves well dressed only when the demands of modesty are met.

Simplicity

Simplicity has been a fundamental feature of the Seventh-day Adventist Church from the beginning. We must continue to be a plain people. "The kingdom of God cometh not with outward show." Luke 17:20, margin. Increase of pomp in religion always parallels a decline in spiritual power. As "the life of Jesus presented a marked contrast" to the display and ostentation of His time (*Education*, p. 77), so the simplicity and power of the Advent message must be in marked contrast to the worldly display of our day. The Lord condemns "needless, extravagant expenditure of money to gratify pride and love of display."—*Testimonies to Ministers*, p. 179. In harmony with these principles, simplicity and economy should characterize our graduating exercises, the wed-

dings in our churches, and all other church services.

Reading

The mind is the measure of the man. Food for the mind is therefore of the utmost importance in developing character and in carrying out our life's purpose. For this reason our mental habits should be carefully checked. There is no better index to character than what we choose to read and hear. Books and other literature are among the most valuable means of education and culture, but these must be well chosen and rightly used. There is a wealth of good literature, both books and periodicals; but equally there is a flood of evil literature, often in most attractive guise, but damaging to mind and morals, the tales of wild adventure and of moral laxness, whether fact or fiction, which are presented in many magazines and over the radio are unfit for the youth or adult.

"Those who indulge the habit of racing through an exciting story are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research."—*Counsels to Teachers*, p. 135.

Along with other evil results from the habit of reading fiction, we are told that it "unfits the soul to contemplate the great problems of duty and destiny," and "creates a distaste for life's practical duties."—*Ibid.*, p. 383.

Radio

The radio has changed the whole atmosphere of our modern world, and has brought us within easy contact with life, thought, and activities of the entire globe. The radio is a great educational agency. By this means we can greatly enlarge our knowledge of world events, listen to important discussions, and the best in music.

Unfortunately, however, the radio also brings to its listeners almost continuous theatrical performances and many influences which are neither wholesome nor uplifting. If we are not discriminating and decisive, the radio will turn our homes into theaters and minstrel shows of a cheap and sordid kind.

The safety of ourselves and our children is found in a determination, by God's help, to follow the admonition of the apostle Paul: "Finally brethren whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Recreation and Amusement

Recreation is a purposeful refreshing of the powers of body and mind. A vigorous, wholesome mind will not require worldly amusement, but will find a renewal of strength in good recreation.

"Many of the amusements popular in the world today, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among

them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card table, Satan employs to break down the barriers of principle, and open the door to sensual indulgence. In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul."—*Patriarchs and Prophets*, pp. 459, 460.

We earnestly warn against the subtle and sinister influence of the moving picture theater which is no place for the Christian. Dramatized films which graphically present by portrayal and by suggestion the sins and crimes of humanity—murder, adultery, robbery, and kindred evils, are in no small degree responsible for the present breakdown of morality. We appeal to parents, children, and youth, to shun those places of amusement and those theatrical films which glorify professional acting and actors. If we will find delight in God's great world of nature, and in the romance of human agencies and divine workings we will not be attracted by the puerile portrayals of the theater.

Another form of amusement which has an evil influence is social dancing. "The amusement of dancing, as conducted at the present day, is a school of depravity, a fearful curse to society."—*Messages to Young People*, p. 399.

Let us not patronize commercialized amusements, joining with the worldly, careless, pleasure-loving multitudes who are "lovers of pleasures more than lovers of God."

Recreation is essential. We should endeavor to make the friendships and recreations of our people church-centered. We recommend that in every home where there are children, materials be provided which will afford an outlet for the creative energies of youth. Wholesome association and recreation may be provided through music organizations, progressive class projects, and missionary service bands.

Music

Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God."—*Patriarchs and Prophets*, p. 594. Jesus "held communion with heaven in song."—*The Desire of Ages*, p. 73.

Music is one of the highest arts. Good music not only gives pleasure, but elevates the mind and cultivates the finest qualities. Spiritual songs have often been used of God to touch the hearts of sinners and lead to repentance. Debased music, on the contrary, destroys the rhythm of the soul, and breaks down morality.

Great care should be exercised in the choice of music. Any melody partaking of the nature of jazz or swing, any language expressing foolish or trivial sentiments, will be shunned by

persons of true culture. Let us use only good music in the home, the social gathering, the school, and the church.

Social Relations

The social instinct is given us of God, for our pleasure and benefit. "By mutual contact minds receive polish and refinement; by social intercourse, acquaintances are formed and friendships contracted which result in a unity of heart and an atmosphere of love which is pleasing in the sight of heaven."—*Testimonies*, vol. 6, p. 172. Proper association of the sexes is beneficial to both. Such associations should be conducted upon a high plane and with due regard to the conventions and restrictions which, for the protection of society and the individual, have been prescribed. It is the purpose of Satan, of course, to pervert every good thing; and the perversion of the best often leads to that which is worst. So it is highly important that Christians should adhere to very definite standards of social life.

Today the ideals which make this social intercourse safe and happy have been terribly broken down. Under the influence of passion unrestrained by moral and religious principle, the association of the sexes has to an alarming extent degenerated into freedom and license. Millions are bartering the sweet and sacred experiences of parenthood for the bitter, remorseful fruits of lust.

It is incumbent upon the parents and the spiritual guides of the youth to face with no false modesty the facts of social conditions, to gain more fully a sympathetic understanding of the problems of this generation of young people, to seek most earnestly to provide for them the best environment, and to draw so near to them in spirit as to be able to impart the ideals of life and the inspiration and power of Christian religion, that they may be saved from the evil that is in the world through lust.

But to our young men and young women we say, the responsibility is yours. Whatever may be the mistakes of parents, it is your privilege to know and to hold the highest ideals of Christian manhood and womanhood. Reverent Bible study, a deep acquaintance with the works of nature, stern guarding of the sacred powers of the body, earnest purpose, constancy in prayer, and sincere, unselfish ministry to others' needs, will build a character which is proof against evil, and will make you an uplifting influence in society.

Social gatherings for old and young should be made occasions, not for light and trifling amusement, but for happy fellowship and improvement of the powers of mind and soul. Good music, elevating conversation, good recitations, suitable still or motion pictures, games carefully selected for their educational value, and, above all, the making and using of plans for missionary effort, can provide programs for social gatherings which will bless and strengthen the lives of all. The Missionary Volunteer Department of the General Conference has published very

helpful information and practical suggestions for the conduct of social gatherings, and for guidance in other social relations.

The homes of the church are by far the best places for social gatherings. In large centers where it is impossible to hold them there, and where there is no social center of our own, a proper place free from influences destructive to Christian standards, should be secured, rather than a place that is ordinarily used for commercial amusements and sports, such as social halls and skating rinks, which suggest an atmosphere contrary to Christian standards.

Chaperonage

The happy and cordial association of old with the young is one of the most wholesome influences in the lives of children and youth. "There is danger that both parents and teachers . . . fail to come sufficiently into social relation with their children or scholars."—*Counsels to Teachers*, p. 76. It is the duty of our schools and other institutions to care for the morals and reputation of those placed in their charge. Chaperonage is an obligatory duty with them. It is equally the duty of the home. Parents should strongly sustain the regulations of the institutions in which their youth and children are placed, and should institute in their homes equal safeguards. To make this possible it is their duty to learn how to be welcome companions of their children; but it rests chiefly upon the young people themselves to make of chaperonage not an irksome and repugnant association but an honored and happy relationship.

Courtship and Marriage

Marriage is the foundation of human society, and true affection between man and woman is ordained of God. "Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the after life both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve."—*Ministry of Healing*, p. 359.

The failure to follow these principles in Christian courtship may lead to tragic circumstances. Unity of husband and wife in ideals and purposes is a requisite to a happy and successful home. The Scriptures counsel, "Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14. Differences regarding religion often mar the happiness of the home and lead to confusion, perplexity and failure in the rearing of children. Such differences concerning the worship of God, Sabbathkeeping, recreation, association, and training of children, often lead to discouragement and finally to complete loss of Christian experience. Let us take heed to the following admonition: "Unless you would have a home where the shadows are never lifted, do not

unite yourself with one who is an enemy of God."—*Messages to Young People*, p. 440.

Marriage "was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, and in the fear of God, and with due consideration for its responsibilities."—*Ibid.*, p. 434.

Divorce

Marriage and the Sabbath are the two divine institutions given to man in Eden, but in these days which have their prototype in conditions before the flood, there is a woeful lack of high ideals of marriage and home life. Marital infidelity and widespread immorality are rampant. Divorce, and frequently for most trivial causes, is on the increase, with its train of wrecked homes, orphaned children and chaotic society.

There is great danger that we and our children shall be influenced by the prevailing low standards. But it is God's design that we shall be "blameless and harmless, the sons of God without rebuke."

Our leaders should constantly hold before the church high standards of morality, marriage and home life; and when discord and unfaithfulness threaten to disrupt family ties, they should, by God's help, make an earnest effort to bring about reconciliation and the restoration of offenders. We recognize that there are sometimes extreme conditions that make separation necessary. The church recognizes adultery to be a justifiable cause for divorce. (Matt. 5:32; 19:9.) Likewise the church holds that the innocent party to such a divorce has the right to remarry. In this as in other experiences, serious mistakes often bring about conditions that cannot be fully remedied in this life. The wrecking of a home with the resulting suffering is a tragedy. Such tragic experiences should impel us to highest standards in social relations, courtship, marriage and home life.

Conclusion

Standing amid the perils of the last days, facing a judgment that will culminate in the establishment of universal righteousness, and bearing the responsibility of speedily carrying out the last offer of salvation to the world, "as a lamp that burneth" (Isa. 62:1), let us with true heart consecrate ourselves to God, body, soul, and spirit, determining to maintain the high standards of living which must characterize those who wait for the return of their Lord.

This report was duly adopted.

W. C. MOFFETT: I move, Brother Chairman, that we request the General Conference to print this fine statement of principles and standards in pamphlet form.

The motion was seconded and voted affirmatively.

Meeting adjourned to 3 P.M.

BENEDICTION: H. H. HICKS.

J. L. McELHANY,

A. V. OLSON, *Chairmen*,

A. W. CORMACK,

E. E. ROENFELT,

H. T. ELLIOTT, *Secretaries*.

First Sabbath Morning Sermon

By J. L. McElhany

June 8, 1946, 11 A.M.

I GREATLY appreciate the privilege of speaking to so many of my fellow believers this morning. I suppose this is one of the largest congregations of believers we have had together since the last session of the General Conference in 1941. I am happy to greet you this morning and to welcome you here.

The theme of my study this morning is that of the time of the final triumph. The text I wish to read in opening this study is found in 2 Corinthians, the second chapter, and the fourteenth verse.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place."

This is a very suitable text for an occasion of this kind, in view of the fact that this in a very special sense is an international gathering. We have representatives of our world work gathered here from all of the great continents of earth, and from many of the island fields; and we can truly say that the group gathered here is from "every place." And, as a company, we ought to rejoice greatly today in the fact that God "always causeth us to triumph in Christ."

As I look into the faces of this large congregation, I am reminded of that time soon to come when another great gathering will take place—in the kingdom of God, and when from all the nations of earth men and women will come up, saved by the grace of God, saved through the merits of the Lord Jesus Christ, to worship Him. As one part of my study, I have asked the choir to sing us a number. As a boy, I used to thrill to the singing of that old hymn, "What a Gathering of the Faithful That Will Be." The choir will render it just at this point.

[The Washington Missionary College A Cappella Choir sang "What a Gathering of the Faithful That Will Be."]

The Great Gathering

Yes, what a gathering that will be! It will be a wonderful thing, will it not, to have a part in that gathering, to be present on that occasion, to participate in all the blessings of that great hour. It is the time looked forward to by priests and prophets, by saints and martyrs, down through the ages from the very beginning of time. It is the hour looked forward to by all the host of God through all the millenniums of time. It is the golden morning whose gleams are even now breaking out upon the world. It is the hour of triumph over sin. It is the time when the church, clad in her shining armor, triumphs over all her enemies. It is the time when the church militant becomes the church triumphant. It is the time when the shackles of sin and death are forever

broken, and the saints of God stand forth clad in immortality.

It is the hour when God's great plan of salvation stands forth before the whole universe vindicated and justified. It is the time for the full and complete display of God's wonderful love, of His grace and mercy in the saving of lost men and women.

It is the time when Jesus Christ, our blessed Lord and Saviour, in all His glory and majesty, shall gather into the kingdom the saved of all nations and ages.

Yes, I repeat, what a gathering of the faithful that will be.

"There are revealed in these last days visions of future glory, scenes pictured by the hand of God, and these should be dear to His church. [So declares the servant of God.] What sustained the Son of God in His betrayal and trial?—He saw of the travail of His soul, and was satisfied. He caught a view of the expanse of eternity, and saw the happiness of those who through His humiliation should receive pardon and everlasting life. . . . His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb.

"We must have a vision of the future and of the blessedness of heaven. Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life have co-operated with Christ, regarding it as a privilege and an honor to suffer for His sake. As they unite with the angels, they cast their crowns at the feet of the Redeemer, exclaiming: 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.' Rev. 5:12, 13."—*Testimonies*, vol. 8, pp. 43-45.

What should sustain us during the time of our sojourn here in this troubled old world? While the hearts of men about us are failing for fear and for looking after those things that are coming on the earth, we must contemplate those visions of the future God has given us.

Listen, please, to these inspired words: "After this I beheld, and, lo, a great multitude"—larger than we have gathered here this morning, yes, much larger. For this multitude described here, is made up of men and women who, all down through the ages, have been loyal and obedient, and have yielded up their lives to the cause and service of God. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our

God which sitteth upon the throne, and unto the Lamb." Rev. 7:9, 10.

When I read these words, they thrill my heart. They implant in me a great longing so to live and so to serve that I may stand with that great concourse and say, Praise and thanksgiving and honor to our blessed Lord and to our God. I pray, this morning, that our hearts are stirred by the same hope.

On the Sea of Glass

Again, I think of the passage in the fifteenth chapter of Revelation, beginning with the second verse, where again the prophet describes much the same scene: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory." I want you to notice that expression, "Them that had gotten the victory." That is what it requires in order to be among those who shall stand at last with that triumphant throng in the kingdom of God. It means victory. Those who have "the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Please notice as I read what it is they say. "They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Verses 3, 4.

I love to recall the occasions some years ago when I stood before a congregation in the old city of Riga, upon the shores of the Baltic. There upon that occasion we had gathered a large number of believers, and when I arose to speak to them that Sabbath morning I had to have a number of interpreters. There was a man who was interpreting into German, and one interpreting into Russian, others interpreting into Estonian and Latvian and Lithuanian. These men did their best to catch all the words as I spoke them, and to translate them into the languages of those people. When I had finished, someone got up and announced a hymn, one of those good old advent hymns that stir the hearts and souls of men. At that point the interpreters all sat down, and all joined in singing that song. I said to myself, Thank God, this is but a sample of what we are going to see in a little while from now, when from all the nations of the earth there will come up men and women to join in singing the song of Moses, the servant of God, and the song of the Lamb. What a wonderful occasion that will be!

I have a great ambition in my heart, brethren and sisters. That is to help sing that song. [Voices: Amen.] Some of us who perhaps have not been endowed with the gift of song as have some others, cannot accomplish very much along that line here. But, thank God, there is coming a time when we will all be singers. [Voices: Amen.]

It will be a marvelous thing when this great international company, made up of the redeemed from all the nations of earth, joins in the great heavenly chorus and sings that song of final triumph and of victory.

My dear brethren and sisters, what I feel supremely anxious about this morning is that we shall all be in training for our part in that great gathering.

Many of you will recall one of the outstanding incidents of the war. It was on the island of Luzon in the Philippines and a small force of American and Filipino soldiers had been besieged for weeks. They had fought to the place where they had expended their last shot, their food was gone, and they were starving. They were weakened, and finally, by sheer force of numbers, were compelled to capitulate. Then there occurred that incident to which I refer, known as "The Death March of Bataan." Those men, weakened by the lack of food over weeks of time, were driven for miles under the blazing sun without food or water, dying like flies along the way. Do you know that ever since sin entered this world, there has been a death march down through the ages?

The March of Death

I was awakened early this morning by the ringing of my telephone, and when I answered it, I found it was a long distance message from a neighboring State, telling me of the death of one of our members, and asking me to find one of the ministers from that locality in order that he might hasten back and conduct the funeral.

A few minutes later my telephone rang again, announcing the death of one of our sisters that I have known for many years. Yes, my friends, the march of death is proceeding down through the ages. For a long time we have all seen it, we have all beheld it, we have all been spectators, as it were, as this death march has passed by, but, thank God, that march will soon be ended. Listen to these words. The prophet, in writing of that time of final triumph, declares:

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21:1, 2.

And now listen to these words:

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Verse 4.

Yes, thank God, in that great gathering time, the hour of final triumph, death will be no more. No more occasion for crying, for sorrowing, for weeping.

While we are living in a world through which death marches on to its final doom, there is another great procession marching on toward the kingdom of God. We find from a study of the eleventh chapter of Hebrews that that march began back in the days of Abel. From that hour down to the present moment God has had witnesses in this world, many times unrecognized or unknown by the world. They have been His faithful witnesses. That procession has been marching down through the stream of time in triumph toward the kingdom of God.

The Victory March

I like to think of it in this way. Down in the last days of time there swings into that great march of victory towards the kingdom of God a people raised up by the Lord under the third angel's message. I have read to you from the fifteenth chapter of Revelation of the great prophecy of the final triumph of that message. In the fourteenth chapter we have the record of God's call to deliver that great threefold message to the world. As brought out in his opening study the other morning, Brother Spicer showed us the results of the preaching of that message, for all around the world there rise up men and women of whom God can say, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Yes, that march of time is still going on. We have here at this Conference session, as living representatives of that truth, men and women who have endured the bitterest persecution and the deepest trials. Some are not here because they have yielded up their lives in death rather than to be untrue to their Lord. It is a marvelous thing that by the grace of God men and women can stand before their executioners and when given a choice between remaining true to God or submitting to death on the spot, they have had the courage and the boldness and the fortitude to say, "I will be true," and to instantly meet death as a result of that decision. Thank God for men and women like that. What would be our answer to such a question? Are our feet marching on towards the day of final victory, of the final triumph? Would we have courage to say to our executioners, "Do what you will, I will be true and loyal and faithful to God"?

And why not, for just over there a little way in the future is the end of the march. The end of that march is over yonder on the sea of glass. [Voices: Amen.] And to those who march steadily on, what matters it? Persecution, trouble, opposition, yes, all of that, perhaps even death itself; but over there all who are loyal and true will engage in the singing of that great victory chorus. Thank God for that. [Voices: Amen.]

I am glad today that we can join in that great victory march. If we are truly marching in that triumphant procession towards the kingdom of God, it will mean some very definite things. It will mean that we are to

have more than victory and triumph as a movement; for, after all we are not saved en masse. I would impress upon every heart the fact that we are saved as individuals. It must be a personal experience with us. And that is what I wish to emphasize, and if I fail in every other emphasis, I hope not to fail in stressing the fact that each one of us personally, individually, must know victory and triumph in our own lives. And I am glad that always, everywhere, under all circumstances, God can cause us to triumph in Christ. There is no situation we face, no hour of temptation too severe, but that by the grace of God in Christ, we can have victory and triumph. And this means victory over sin. Dear young people, it means victory over the world.

Victory Over the World

There are some of us here this morning, perhaps, who are too old to be allured or enticed by some of the follies or the vanities or the pleasures of the world. Perhaps that is no credit to us, for sometimes we become too old to want to do some things. But to the young people here this morning who look out upon life, who are perhaps beset by the world, and the world's bid for your service, for your allegiance, for your love, let me point out to you, that your decision as between Christ and the world must be a personal one. You must make your own decision as to whether you take part in the march of death that will soon end, or whether you take your place with the marching hosts of God toward the kingdom, and stand eventually upon the sea of glass. Dear young people, I appeal to you this morning to give your lives to God, to the Lord Jesus, to throw all the enthusiasm and the valor of your young manhood and your young womanhood into the cause of Christ, to consecrate and dedicate yourselves to the finishing of the work of God in the earth.

Yes, we must have victory over the world; we must have victory over the things of the world, over its so-called pleasures and joys. We must learn, down in these ungodly and degenerate days, to live godly and righteously in this present world, because we are looking for the coming of our Lord Jesus Christ.

Again I say, I have in my heart a great longing, a great ambition to participate in that gathering in the day of jubilee, and I want that you, too, should enjoy that privilege. But before we take our places upon the sea of glass, we must be in the line of march every day. As we pass along through life, we must be living for God, we must allow our lives to be so sanctified by Him that they will be a constant testimony for the truth of God and for our blessed Saviour. Yes, we must live the truth. I appeal to you today. Are you in that line of march? Are you heading toward the kingdom?

Is the love of the world holding you back, or is some sin in your life proving an obstacle to you? Oh, hasten, hasten today, dear soul, wherever you are, hasten, I say, to find your place, your part in that great procession mov-

ing toward the kingdom of God. The march is almost finished. Time has almost run out. It is the last hour, as it were, of time. Soon the marching forces will swing through the gates and enter the kingdom of God.

Jesus has declared: "I will come again, and receive you unto Myself; that where I am, there ye may be also."

When the King of kings comes, He will not come to be received by the great and the mighty of earth. He will come down the flaming skies with His shining angels, to gather into His kingdom the men and women who through the ages have loved and lived and worked for Him, those who have been faithful to Him. We can enter in with the King, and can participate with Him in that great gathering I have read to you about from His Word.

Dear soul, does the Spirit of God speak to you and suggest to your conscience that there is some barrier or hindrance to your marching along with the saved of earth to the kingdom? Today is the day you ought to change all that. Today is the day when you ought to bid adieu to the world, to the things of the world, and give yourself wholly to the Lord Jesus.

I have thought much about this great gathering. I have realized that on this Sabbath day there would be gathered, from far and near, thousands of our believers. If I could have the comforting conviction in my soul that every man, woman, and child in my presence were marching steadily toward the kingdom with that triumphant host, how glad I would be. I want to march along with you, and I feel with all my soul that I would like to consecrate myself once more to this great objective. I want, always, to march along with the hosts of God. I want to march with those worthy characters of old, prophets, priests, kings and martyrs, down through the ages, who have given their lives in service and sacrifice in order that they might follow Christ and be true to Him.

I have thought and prayed about it; perhaps there are those here this morning who would feel that upon this opening Sabbath of the General Conference session, the best thing we could all do would be to reconsecrate ourselves to Him, or if we have never done it before, perhaps for the first time, to make such a consecration. Do any of you feel that need yourself? Do any of you feel that you would like to unite with me in seeking for such a consecration? I am going to invite everyone here this morning who feels his need of such a consecration or reconsecration to indicate it by rising where you are. [Congregation rises.]

We will ask Elder Branson to step over to the desk while we are standing here in this act of dedication, to pray that God will take out of our hearts everything that would turn us out of the way of that moving procession, take out of our lives everything that would keep us out of the kingdom of God, everything that would debar us from the privilege of uniting in that great song of Moses, the servant of God, and of the Lamb.

W. H. BRANSON: O Lord, our Lord and our God, we thank Thee for this great occasion, for the privilege of meeting with Thee here at this hour, for the message which Thou hast sent us through Thy servant. And now, dear Lord, we pray that Thou wilt prepare us for that which is just before us. We thank Thee for the bright prospects that are before the children of God. We have fallen upon perilous and troubled times. The troublous days which Thou hast foretold are upon us already. Much of our world is in ruins, millions have lost their lives, and others are suffering, hungry, thirsty, and in nakedness. But we thank Thee, dear Lord, that our hearts need not be troubled by these conditions that are coming upon the earth, for Thou hast laid out before us the blessed assurance that when the storm is past, as it will be soon, Thou wilt swing open the gates of Thy glorious kingdom, and will cause Thy church to triumph. O Lord, we thank Thee for this wonderful prospect. We thank Thee for Thy loving invitation to become Thy sons and daughters, to become the citizens of Thy kingdom and to walk with Thee in this world of sin and iniquity.

Now we pray that Thou wilt prepare our hearts for that which Thou hast promised us and which Thou art about to give to Thy people. Forgive our sins. We hate the sins that have separated us from Thee. We hate the world and its allure that has come in and crowded out a love for Thee and Thy truth. We pray that a greater hatred still may be put into our hearts for every evil thing, and that Thou wilt give us a new love for godliness and truth and for the Lord Jesus Christ.

We pray, O God, that Thou wilt help us to understand anew this morning the tremendous responsibility which Thou hast placed upon this people to send forth the light of Thy truth and Thy love to the millions who are sitting in darkness. All around us in this world there are those who are lost, who are traveling the broad way, many who do not know the way back to God, but who could be saved in Thy kingdom if only someone would hasten to them with Thy message. As Thou didst call John of old and others in different ages of the world's history to bear that message to men, so Thou hast called us now to go forth with the banner of truth to save the lost. O God, put upon us this morning a new burden for souls.

Bless in this Conference, Lord. Bless Brother McElhany, Thy servant. Be with him as again he takes up the heavy burdens and responsibilities of leadership of Thy people. Bless all those who are called to bear burdens in Thy cause. Bless every member of Thy church, out into the farthest mission stations, into the farthest outposts where this message has reached.

And, Lord, before we meet again, if it is given to us to have another such session on earth, we pray that the light of this truth may go forth into every dark corner of the earth, and that men and women everywhere by thousands may have been gathered into Thy kingdom. For Jesus' sake. Amen.

... FOR YOUR CONVENIENCE

Evangelistic source material on a complete series of twenty-four Bible topics is included in the bound volume of **PRESENT TRUTH** for 1945. The studies on prophecies, the second coming of Christ, the nature of man, the Sabbath, the destiny of the wicked, and the reward of the righteous are highlighted with these special features:

- ★ Five centuries of prophecy fulfilled in one day—a striking presentation in parallel columns of Bible prophecies and their fulfillment on the day of crucifixion.
- ★ Prophecy of Matthew 24 with emphasis on the gospel to all the world.
- ★ The beautiful presentation, "I will come again"—the promise of Jesus concerning His imminent return to this earth.
- ★ Answers to perplexing Bible texts on immortality of the soul. Five great dates in prophecy—457 B.C., A.D. 27, A.D. 31, A.D. 34, and A.D. 1844, with explanatory chart.

BOUND VOLUME PRESENT TRUTH 75 CENTS
NUMBERS 49-72

For Postage Overseas Add 12 Cents

ORDER FROM YOUR BOOK AND BIBLE HOUSE

Story of the Day

(Continued from page 209)

tary of the American Temperance Society, and vice-president of the Anti-Cigarette League, success in combating the evils of intemperance, demands two courses: increased temperance education and the passing of local-option dry laws. In his report, Elder Longacre paid tribute to Captain Joseph Bates, who in 1827, with his Fairhaven, Mass., associates, induced the American Temperance Society to adopt the first teetotal abstinence pledge, and who, when he became one of the founders of the advent movement, took a major part in organizing health and temperance work.

Elder Longacre astonished us with these facts: during 1945 the United States drink bill exceeded all past records—approximately eight billion dollars was spent on hard liquors, beer, and wine. During the same year the civilian population of the United States smoked 370,000,000,000 cigarettes, which, if placed end to end, would extend seven hundred seven times around the earth at the equator. But there is some reason for hope: during the repeal period more than eleven thousand areas in the United States have gone dry, and last year local-option elections gave the drys 710 more victories than the wets. Great is the challenge given Seventh-day Adventists by Mrs. E. G. White: "Of all who claim to be numbered

among the friends of temperance, Seventh-day Adventists should stand in the front ranks."

Minor revisions in the Constitution and By-Laws of the General Conference, the 33-entry report of the Committee on Distribution of Labor, extended recommendations on Standards of Christian Living—magnificent in inclusiveness and studded with gems from the Spirit of prophecy—the final report of the Committee on Nominations, the report of the Committee on Credentials and Licenses, recommendations of appreciation, and other items bringing forth extended floor discussion—all these are recorded where you may read them. Greetings from the brethren in Japan, read by F. R. Mil-lard, superintendent of the Japan Union Mission, punctuated the business procedure and gave cause for increased gratitude.

At exactly 4:51 in the afternoon by the hands of the clock hanging from the Sligo Church gallery, the forty-fifth session of the General Conference of Seventh-day Adventists adjourned, A. V. Olson in the chair. J. L. McElhany offered the benediction, and the strains of "All Hail the Power of Jesus' Name" burst, seemingly spontaneously, from the organ.

Thus the business of the Conference has closed. The preparation day ends. Sabbath evening dawns. What holy blessings will the last great feast day pour upon the delegates of this Conference?

THE ADVENT SABBATH REVIEW AND HERALD

General Church Paper of the Seventh-day Adventists

EDITOR - - - FRANCIS D. NICHOL

ASSOCIATE EDITORS

FREDERICK LEE J. L. McELHANY
W. A. SPICER F. M. WILCOX

SPECIAL CONTRIBUTORS

C. H. WATSON, W. H. BRANSON, L. H. CHRISTIAN, E. D. DICK, W. E. NELSON, L. K. DICKSON, PRESIDENTS OR ACTING PRESIDENTS OF OVERSEAS DIVISIONS

EDITORIAL SECRETARY
NORA MACHLAN BUCKMAN

CIRCULATION MANAGER - C. E. PALMER

All communications relating to the Editorial Department and all manuscripts submitted for publication should be addressed to Editor, Review and Herald, Takoma Park, Washington 12, D.C.

SUBSCRIPTION RATES

United States			
One year ..	\$3.00	Six months ..	\$1.65
Canada			
One year ..	\$3.35	Six months ..	\$1.85
Countries Where Extra Postage Is Required			
One year ..	\$3.50	Six months ..	\$1.90

Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, 12, D.C. In changing address, do not fail to give both old and new addresses.

Largely Personal

By A. W. SPALDING

THEY are here, men from every quarter of the world, a world in many parts devastated: nations "scattered and peeled"; peoples famishing, naked, shelterless, leaderless, bewildered and distressed; people hungry for more than bread, lifting up blind eyes of hope that there may be a Satisfier of their souls. You see men from the antipodes, from the frozen lands, the torrid lands, the deserts, the islands of the sea; men of every hue—black, brown, yellow, white—bleached in the snows of the North and burned in the suns of the South; men turbaned, men bare of foot, men out of prisons and concentration camps, men who have braved the burning sands and the jungles and the fields of ice, to carry the last message of mercy to the perishing world. They have left their stations for a few weeks to represent their fields.

They are here. But how did they reach here? These are no days of easy travel nor of permission to travel. The planes cleave the skies, outspeeding sound, but they carry government cargo; the ships plow the seas, but to adjust the dislocations of the war; the frontiers bristle with bayonets guarding the passes; the chancelleries and consulates of the nations bristle with objections, suspicions, questions. It was no easy task to clear the way for those who did come; and for some the way could not be cleared. We have no delegates from Germany nor from Russia.

The General Conference has a Transportation Department: W. E. Nelson, superintendent; Roger Altman, associate; W. H. Williams, assistant; and agents in New York, Miami, San Francisco, and London. It has sufficient to attend to in the movement of workers the year around; but the assembling of the General Conference gave it increased problems. How "clear" certain nationals for attendance here? How arrange for transportation where none was open? Cables and air messages flew from Australia, Europe, China, to Washington and back. The local phones were freighted with representations to the State Department in the capital; personal interviews with officials were frequent.

The Department of State calls: "Who are these two men in a certain occupied country who are applying for visas to attend your conference?" It happens that, due to peculiar difficulties, they have not registered with us. But a conference official from that section has come in advance: he knows one of the men; the other must be identified by cables of inquiry and reply. A few days later, the State Department calls to say they will be here on May 24.

Cables from Australia: "Help us to get transportation." But there are no commercial airlines from Australia

as yet, and steamers are crowded with war brides. Nevertheless, two passages are secured, and the brides make place; others must go by ship or air to England, and from there by the same fortune to America. China cadged steamer room for six, and air passage with the military was with difficulty arranged for three. One Korean, Ryu Sik Lee; one Siamese, Vitiarnyalaksana Pleng, the first national of that land ever to attend General Conference: they are here, by the goodness of God. The Far East sent a prime delegate, by advice of an official, in khaki, along with the boys, to whom during the passage he became "Dad." They watched out for him at every stop of the plane, lest some officious hand separate him from them: "Dad, don't get left, now. Look sharp! Step here in the middle of us!" South America came up by air, all but one family, the Tulaszewskis, who took the oldtime ship route.

Our transportation Department in advance provided the American State Department with complete lists of delegates from foreign lands, with such particulars as they had concerning individuals, and named the consulate where each would apply for visa. The State Department then advised the consulates concerned. We furnished each alien delegate, throughout the world, with official credentials in duplicate, signed by the secretary and the assistant treasurer of the General Conference; this was notarized by our own notary, and certification was made that the individual named was duly appointed a delegate, that he would

be returned to his native country at the close of his visit, and in the meantime we would be responsible for all his expenses and would see that he would not become a public charge. The American State Department accepted these affidavits without question.

And however much difficulty the delegates may have in finding their way back home, they are here, thank God! they are here.

Siam Sends First Native Delegate

BY H. M. TIPPETT

UNIQUE among the delegates is Pleng Vitiarnyalaksana, the first Siamese representative ever to come to a General Conference. Pleasing in cultured deportment, his smile matches his neat American attire. He is serving as business manager of the Bangkok mission clinic. It was a real pleasure to visit with him and get his reactions to America. K. T. Kong, secretary-treasurer of the Malay States Mission, introduced Brother Pleng to me. He is the only Seventh-day Adventist member in his family, having been converted to the message under the mission labors of F. A. Pratt, at Korat, Siam, where he was born.

With probably the longest name of anyone at the Conference, he has been amused at the attempts of the delegates to pronounce it. He explains that his name really means "Music of the Flower." With Brother Kong he flew to this meeting on an ATC C-54 by way of India, Egypt, Casablanca, the Azores, the Bermudas, and West Palm Beach. Aside from the mechanical perfection of everything in America he said he was most impressed with the friendly spirit on the part of Americans in general.



National Delegates to the General Conference Point Out on a Map the Countries Which They Represent