

The Advent REVIEW AND Sabbath HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

The Story of the Day

Sabbath, June 15

By CARLYLE B. HAYNES

THIS is the last day of the great feast. What a distance seems to stretch between the last day and the first, just eleven days ago! So very much has taken place! So many cherished impressions have been made on our minds! So many vivid scenes have passed before our eyes! So many amazing things have been stamped upon our memories! It seems incredible that so much has been compressed into eleven days.

Men came halfway round the world to be here—and from every distance between. Now they are hurrying home. They came to tell us what God is doing in far lands, in nearly all lands. Now they return whence they came to continue to tell abroad the old, old story, and proclaim the Lord's return. They are already on their way.

Some of them no doubt we shall not meet again in this world. All of them we believe we shall greet at the great gathering of God's people in the world soon to come. Our deep regard and affection go with them as they hurry back to their unfinished task. Our prayers will follow them. God go with them.

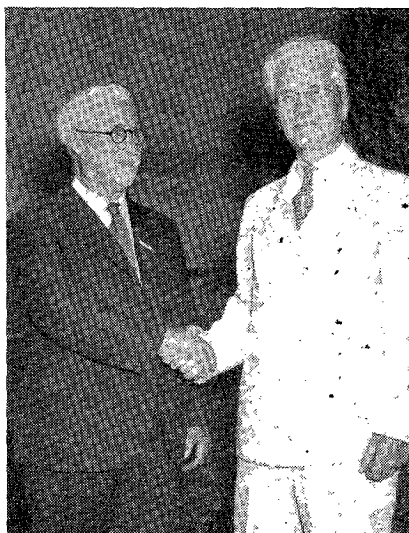
The great conference closed on the note so dear to the heart of every Adventist believer—the nearness of our Lord's return. It was decided not to go downtown to the arena for the closing meetings. We needed its greater capacity—but were not willing again to be handicapped by its poor acoustics. So we remained here among our own people, on our own grounds, in our own buildings.

Every effort was made to accommodate the thousands who came. From scores of surrounding churches and near-by conferences they were here. The auditorium of the Sligo Church could not begin to hold them. They overflowed to the chapel downstairs. They overflowed again to the chapel of Columbia Hall a hundred yards away. They overflowed again to the college campus. And all, where they were, could hear equally as well as those in the church. Loud-speakers carried the message to each place.

The business of the Conference came to an end Friday in the late afternoon.

The quietness of the Sabbath came upon us, heralded by the chimes of the sanitarium chapel. How good it was not to have to hurry through traffic to the downtown arena. How pleasant it was to remain here and worship God in surroundings conducive to worship.

Your reporter turned preacher Friday night, a task pleasanter to him than any earthly vocation. What his sermon



W. H. Anderson (left), Pioneer Missionary to Africa, Shakes Hands With J. N. Anderson, Pioneer Missionary to China

contained may be discovered by reading it when it appears in these columns. It was most heartening to look into the faces of such a host of God's people, and see their fervent assent to, and love for, the truth that has separated us from the world and united us as one people—the return of our blessed Lord and its nearness.

Between five and six thousand people came in for the Sabbath services. The weather was cool and pleasant, making the outdoor seats on the campus most agreeable. The Sabbath school program was carried through much as we know it in all our churches, except that there was no division into classes—just one big class. However, the kindergartners, the juniors, and the intermediate children had their separate

Sabbath schools in adjoining buildings.

L. L. Moffitt acted as superintendent of the Sabbath school. The mission story was given by W. R. Beach, who told of the great opportunities now before us in France, its strategic position, and the great need that would be supplied by the Thirteenth Sabbath Offering. Charles Wittschiede taught the lesson most impressively.

The Sabbath morning sermon was delivered by J. L. McElhany, as on the first Sabbath of the Conference. The platform was most impressive as national workers of many countries on all continents were seated on the front seats in colorful and varied national costumes. It was truly an international gathering. The world passed before us, beckoning to us, appealing to us. It was an appeal through the eyegate.

The appeal through the eargate and the heartgate followed in the earnest sermon of Elder McElhany, now taking up anew the duties of leadership he has carried for ten years. Around him on the platform were his newly chosen associates, elected at this session, the four general vice-presidents, L. K. Dickson, A. V. Olson, W. B. Ochs, and J. J. Nethery, and the vice-president for North America, N. C. Wilson.

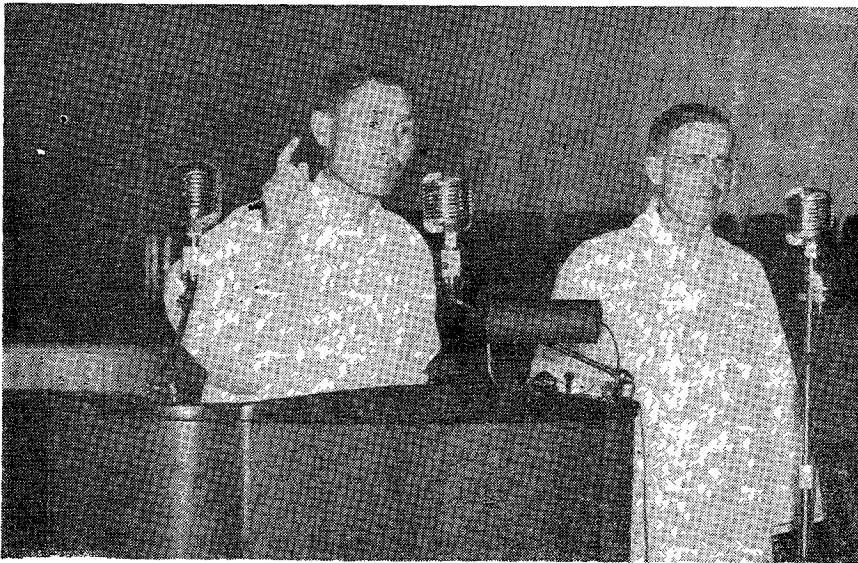
Elder McElhany directed attention to the words of Christ on Olivet, in which He pointed to the last time and outlined its chief characteristic, the greatest of all signs—the spread of “this gospel of the kingdom” into all the world, to be proclaimed to every nation. When this was accomplished, “then shall the end come.”

He spoke of the heritage which has come to us in the sacrificial work of the faithful who have gone before us, in carrying on the work of God through the Christian centuries.

He pointed to the fact that a little over a century ago a small band of believers set out by faith to fulfill this great prophecy of the Lord Jesus and take this message of His return to all the world. They were large in faith but small in finance. All they had with which to compass their great task was a magnificent spirit of sacrifice. He asked us to view now what that spirit has accomplished since then, as it has passed before us at this meeting.

The costumed national workers from many lands, on the front seats, were asked to stand to demonstrate what has been accomplished by the spirit of sacrifice which has characterized this movement from the beginning. The speaker described them and their home churches as the dividends from an investment in sacrifice, and declared that an investment in sacrifice is an investment in souls.

He then asked whether we have now



R. S. Lee (a native Korean) Speaking at the Desk, While Clinton Lee Translates

finished our great task, whether we can now stop our sacrificing, whether our work is now completed. And he answered, "No, a thousand times no." He said that rather than the need of sacrifice being ended, it was time for the supreme sacrifice of our entire history, the final work of the threefold message.

Elder McElhany called for a great deepening of this spirit of sacrifice, as well as a deepening spirit of intercession in seeking for the latter rain outpouring of the Spirit of God, to bring to its long-destined end His work upon the earth.

It was an earnest, moving appeal. It was a most impressive ending of the great Conference. It was as well a significant and appropriate beginning of the new administrative term now opening. And the response of the great throng who listened was truly heartening. They were moved to eager readiness to respond to the earnest call to sacrifice.

Then a roll call of the fields was made, and within ten minutes nearly a third of a million dollars was pledged by the union conferences and institutions in North America.

During the roll call of the unions, it was announced for the first time at this session that the places of the four union conference presidents who were called into General Conference work by the election held here, had been filled by action of union conference committees. M. V. Campbell moved from the presidency of the Northern Union Conference to the presidency of the Central Union; L. E. Lenheim from the presidency of the Illinois Conference to the presidency of the Lake Union Conference; C. L. Bauer from the secretary-treasurership of the Pacific Union Conference to the presidency of the same union; and Jere D. Smith from the presidency of the Iowa Conference to the presidency of the Northern Union Conference.

The contribution of this large amount in ten minutes; the story of an

emperor reading the Spirit of prophecy and *Life and Health*, and enjoying glutenbergers; the story of the penetrating of the gospel message into the uttermost reaches of the race of men, notwithstanding the blitzing and burning, the devastation and disruption of war; the impossibility of bombs, atomic or otherwise, barring the steady advance of the truth; narratives of marvelous deliverances and progress; the preaching of a native Seventh-day Adventist to three thousand American servicemen on Guadalcanal; the tales of preservation and deliverances by angels; the story of the fuzzy-wuzzy angels of the Kakoda Trail; together with deeply moving farewells as workers, gripping hands hard before departing for far places of the earth, were outstanding features of the day that ended the General Conference.

The Sabbath services came to a close in the afternoon by an impressive roll call of the united nations. The continents passed before us once more in kaleidoscopic panorama, telling their story of need and progress, holding out their hands in gratitude and appeal. What a tremendous work God has given His people, the work of giving the bread

of life, the gospel of the kingdom, to the whole race of men!

We were impressed again with the magnitude of our task as the nations, in magnificent review, passed before us, represented by their workers and believers attending this conference. Their reports were interspersed with musical numbers.

E. D. Dick, General Conference secretary, was in charge of this mission symposium. Eighty-nine countries were represented in this Conference, he told us. He called out the name of a representative of each of these countries.

Deep interest was manifested in the testimonies of the speakers in the afternoon symposium and especially in the story of Mrs. Herbert Hanson, who is the housekeeper of His Majesty, Haile Selassie. She told of the emperor's interest in healthful living and how on one occasion he said that he had a new health magazine that he thought she ought to read. She discovered it was *Life and Health*. She told also of the emperor's having read *Steps to Christ* and *Christ's Object Lessons*, and how deeply interested he was when she prepared gluten dishes for the royal table.

As the great meeting came to a close and the vast audience sang "It Must Be the Breaking of the Day," and "God Be With You Till We Meet Again," we were impressed more than ever before that God's day is indeed about to break on this dark old world. We go to our fields with shining eyes and hearts glad that we are in the procession of saints and martyrs, and have a part in heralding the end of sin and death, together with the establishment of God's eternal kingdom of peace. We are homeward bound!

Hail and farewell, dear associates of the great advent movement. It will not be long until we will greet each other in the eternal homeland.

THE student of the Bible should be taught to approach it in the spirit of a learner. We are to search its pages, not for proof to sustain our opinions, but in order to know what God says.—*Education*, p. 189.



The Group of Secretaries Who Provided Efficient Stenographic Service at the Conference

An Evening With the Far Eastern Division

June 11, 1946, 7:30 P.M.

W. P. BRADLEY: V. T. Armstrong, re-elected president of the Far Eastern Division, will give us a general survey of the work in that division.

V. T. ARMSTRONG: The past five years for the most part have been years of war in the Far Eastern Division. They have been very trying years. There has been a great loss of property, and much suffering. In the Philippine Islands we lost three academies, fourteen mission homes, six local mission offices with all records and equipment, one union office. In the Far Eastern Division we lost something over 140 church buildings.

We had the distinction in the Far Eastern Division of being the one division field to see all its territory swept by invading armies. There was no spot of neutral ground where our people could flee for safety, no place where they could go and still maintain contact with the General Conference. They were entirely cut off.

While the war brought great privation and persecution, our members went through that test of fire and proved true to their faith.

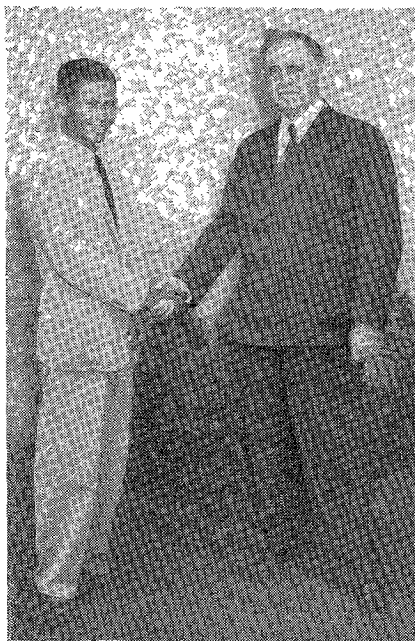
We saw our people scattered and torn, our churches destroyed, but I am glad to tell you tonight that in spite of the difficulties the church of the Orient has had over 10,000 baptisms in the Far Eastern Division during this time. God has done wonderful things. He has answered prayer.

When the atomic bomb dropped on Hiroshima in Japan, my mind went to that little church over there that I had been in so many times. We had about seventy or eighty members in that city, and they were good Seventh-day Adventists. I said, "I know the church is destroyed; I wonder how about the members. I wonder how many of them have died." God took care of those dear people. Sometime during the war, the military government decided that that church building was a hazard to some of their military installations, and they demolished the church. As persecution came, the members scattered into the country, and when the atomic bomb dropped on Hiroshima, as far as we know, not one Seventh-day Adventist loyal to the church lost his life in that disaster.

I have been out to the Philippines for a little while, and I want to tell you that the life of the missionaries is rugged out there today. I never have seen the enemy work harder. I am thankful tonight to tell you that the workers are not discouraged, for we never have seen God reach His hand out and help us more than in the last few months. We have had some wonderful answers to prayer. Let me enumerate a few as I close.

First, I want to mention the deliverance of our missionaries from the internment camps. We thought surely, as the enemy pressed in, that perhaps

some of our missionaries in those camps would be killed. You have heard the story of how God miraculously reached down and delivered our missionaries out of Los Baños and those other camps. Not one of them lost his life during the last days of the siege. The army that made the deliverance say it was one of the most miraculous deliverances they ever made. I believe it came about because



Elder McElhany Shaking Hands With Pleng Vitlamayaksana, First Siamese Convert

God's church all over the world was praying. And there are many of the missionaries here tonight from the Far Eastern Division who were saved by the protection of God in that awful time.

First Contacts With Japan

We wondered how we were going to get into Japan and contact the people of that territory. We knew all our Japanese had been in prison and had suffered much, that they had had a very hard time. But we did not know how we could get in touch with our people at an early date. God worked it out in answer to prayer. Brethren Millard and Nelson were called to go to Japan for the government. The government flew them over and brought them back, and they had all their expenses paid. They had their Sabbaths and evenings to look up our people and help reorganize the work.

We wondered how we were going to get into the country of Korea, and we prayed earnestly about that too. R. S. Watts, who was appointed to direct the work in that field, went to the Philippines, and after some time was able to find passage on a boat going to Korea. He spent a number of weeks in Korea organizing and helping our people.

We also were able to send L. F.

Bohner by a devious way to Singapore. We have had a letter from him. He has visited Singapore, Siam, French Indo-China, and Penang. He has contacted our workers and our people and let them know that America is ready to help them.

R. S. Watts, superintendent of the Korean Union, has just come back from Korea. He will tell you about our people there.

R. S. WATTS: I want to say that in the annals of modern church history, probably no religious body has suffered greater persecution or more extensive, organized suppression from the state than the Seventh-day Adventist Church in Korea during the war years of 1941 to 1945. Our church was disbanded. Our people were forbidden to read the Scriptures or to sing a hymn. When that edict was given on December 6, 1943, as far as our organization was concerned, it literally closed the doors of Korea, but I am thankful to say that it takes more than an edict from the government to stamp out the ardent faith of our believers. All our property was to be liquidated and sold. One stipulation was made, and that was that no institution was to be sold to the Seventh-day Adventists. We find now that this was in our favor. Our sanitarium was taken over by the health department of the government. The Signs of the Times Press was sold to a publishing house in the city of Seoul. Our compound, which included the homes of the missionaries, our union office building, our Central Mission building, and our headquarters church were taken over by Keijo Imperial University.

All these buildings have been returned to us, some of them with improvements. During the time the Seoul Sanitarium was in the hands of the health department of the government, they added ten more acres to the property, and erected three wards of thirty beds each. The buildings were not finished by the end of the war, but we are hoping that through the rehabilitation offering God will somehow give us the means to complete at least one or two of these large wards.

During this time of suppression, many of our Korean believers went to the mountain recesses in central Korea, where they kept their light shining. There were two books those Koreans, especially the young Koreans, studied while they were there—the Scriptures and *The Great Controversy*. They became hewers of wood and makers of charcoal for a living.

We face many problems in Korea. Inflation is rampant. We used to buy a ton of coal for 80 yen, and it now costs 900 yen. A sack of rice that cost a few yen, now sells for 3,600 yen.

Korea has been divided politically, which brings in other problems. There is freedom in the southern part of Korea. Many interests are opening up in that part.

I am glad that one of our Korean workers can be here. He knows more of what has happened during these years than anyone. He could tell you, if time permitted, how five of our workers were taken to prison and were

placed in cells not more than five by nine feet in area in which there were from twenty-five to thirty human derelicts. The only way they could get along was for half of them to stand and the others to squat, and then change positions from time to time. Their clothing, even their eyeglasses, were taken from them. Three of our Korean brethren were martyrs to the cause, losing their lives through the treatment received in prison.

Our publishing house is again in our hands. Today our churches are well organized. We are printing our own Sabbath school quarterlies. Ryu Sik Lee, our worker from Korea, will speak to us. He will talk in Korean and C. W. Lee, for many years a worker in Korea, will interpret for him.

RYU SIK LEE: When I was about to leave Korea, all our Korean brethren asked me to bring their greetings to all our brethren in America. Korea, which is a country with 5,000 years of history, is coming out of the war as a new country. While we were in this time of great trouble it seemed to us as though our time was wasted and that God had forsaken His people. We did not realize then that it was a time of great opportunity to us. We recognized that while God was permitting this great trouble to come to us, He must have some great reward for us in the future.

The fifteenth of August last year was to us a happy occasion for two reasons. The Allied Nations on that day gave us our national freedom, and also it was a time when our churches were again opened. For some time, due to oppression, it was impossible for us to do the work we wanted to do. Now we have freedom.

When we were in this trouble and our work was repressed, all our printed material, all our books, were taken from us. But God was with us and helped us in many ways. I want to ask all of you that you pray for us that our work may be quickly restored.

V. T. ARMSTRONG: Our next speaker is the superintendent of the Netherlands East Indies Union, Pastor Tilstra.

K. TILSTRA: I would like to bring you some facts about our field. The Dutch East Indies territory is about the size of Mexico. It has a population of over seventy million. That is about one third of the whole Far Eastern Division. The island of Java is the most densely populated spot on this earth, with 826 people to the square mile. This island field, stretching from east to west, is 4,000 miles long. We have in this island field more than fifty nationalities, with even more languages and dialects. The message went into this field at the beginning of this century. It started first in the island of Sumatra, but now it has been carried to all the main islands and many of the smaller ones. We now have in this island field a membership of about 7,000. During the time of occupation 2,000 were brought into the truth, although all the workers were removed except our national workers.

Our working force before the war was fifteen families. This has been reduced by death and internment to only two who are left now in the field. We have in our field no publishing house, no doctors, no sanitarium or hospital. Yes, we have a school building, but for years it has not been operated, and we have no equipment in it, because it was all taken away. We

have just the bare walls left. Some of our church buildings have been destroyed. Buildings are down, but the spirit is up. We ask for your prayers that we may be able to carry on the work in the Dutch East Indies and finish it quickly.

One of our national workers in the Dutch East Indies is here, R. O. Walean. He will bring greetings from his field. Brother Walean was imprisoned for awhile during the Japanese occupation.

R. O. WALEAN: Indonesia, which is the new name of the Dutch East Indies, has seven thousand members. I bring tonight their hearty greetings. Will you please remember them in your daily prayers.

V. T. ARMSTRONG: Next, we will hear from Elder Nerness, superintendent of the Malayan Union.

J. M. NERNESS: The Malayan Union consists of five million more people than comprise all of the union conferences west of the Mississippi, or, in other words, only one fifth less than our Inter-American Division or Northern European Division. Scores have gone forth to this large field, but as the war came, our missionaries had to leave. I want to assure you that our missionaries will be welcomed back to their fields. When Doctor Waddell and those with him were returning to Siam, and their boat neared the mouth of the river, they saw a little junk coming out from the shore. The people were waving wildly; and as the boat neared, they noticed that in it were a number of our workers. Nineteen of them had traveled eighty miles the day before and spent the night on the beach to come out to welcome them. Doctor Waddell said of this meeting, "They



The Far Eastern Division Group. V. T. Armstrong, President, at the Desk

seemed extremely happy, and we were also. They cried, and we cried."

Now I must give Brother Vitiamyalaksana, our first Siamese convert, an opportunity to speak.

Greetings From Siam

PLENG VITIAMYALAKSANA: Greetings, dear brethren! During the war, God blessed our medical work wonderfully. When the war broke out our foreign missionaries and doctors were interned.

However, God showed us the way and guided our work. We approached the chief of the Japanese and got the permit to open. We were fortunate to get a Rumanian doctor to work for us. Through this clinic, we were able to get means to buy food for our brethren in the camp and keep every family of the clinic from starvation. Besides, we supported the mission through the wartime. We also sent money to support our Malayan Union. Our clinic continued to do the charitable work just like prewar time. Many civilian foreigners who were brought by the Japanese from Java, Sumatra, Malaya, China, and other countries were treated by our clinic. Food and clothing also were supplied. We sent 2,500 ticals and clothes to the prisoners of war. The general in charge of the army wrote us a letter of appreciation.

We sent a good amount of money to the Chinese Association to buy food for the Chinese civilians who were brought in to build the Siam-Burma railway. We also sent them money to buy food and clothing for the poor people through the war. And our work met the approbation of the people. God blessed our work through the air raids and through a big flood. At the close of the war, our property was in good order, and we had 200,000 ticals surplus. Now Doctor Waddell and his family, with the Ritz and Smith families have returned and they are warmly welcomed by the people. Every newspaper, Siamese and Chinese, carried the news about them. Our hospital is now too small to admit the patients who have to wait around the clinic to be seen by the doctor. Our prospects are bright. We need a better hospital to meet the needs of the sick and suffering. We need more than three missionary families to meet the spiritual needs of eighteen million souls. We need schools to train our young people for service. We pray that this Conference will understand and sympathize with our needs.

J. M. NERNESS: Many of you who have gone through Singapore have met K. T. Kong, who served as treasurer of our Malayan Union Mission, to whom goes a great deal of credit for keeping the work going through the war.

K. T. KONG: I bring the greetings of the workers and the church members of the Malayan Union. Brother Bohner, our union treasurer, who is a friend of many present here, wishes me to convey his greetings to you also. We are happy that he is there to help out in the work. Thanks and praise be to God for His bountiful blessing and protection over His people. There are many evidences showing His care

over His people and property which I do not have time to relate to you. The believers in our field wish to express their deep appreciation for the financial help sent from America and Australia in other days. But this liberality will not suffice for the future. We must invest much more in men and means to repair the damage and finish the work. Please pray for us.

Deliverance in the Philippines

V. T. ARMSTRONG: Next we will have just a word from Elder Adams, one of the veteran missionaries in the Philippine Islands.

E. M. ADAMS: I am happy to represent, with the delegation from the Philippines here at this meeting, over 25,000 baptized believers. And I am glad to tell you that while the entire force of missionary workers sent from this country were put in internment, the Lord carried forward the work through the national workers and believers. During that time there were 8,000 believers baptized. At the time of the landing of our forces down in the southern part of the island of Luzon, one of our pastors, not knowing what was taking place, was baptizing twenty candidates in the bay, when the airplanes were soaring over his head. I am glad to tell you that while we have lost a few of the national workers killed by the war and a very few of the believers, it is wonderful how God spared the lives of His people. In a little town near the internment camp, and just about the time of our release, there was a massacre of 7,000 people, and all of the homes were burned. We had a little church in that town. So far as we know not one of our believers perished.

I am thankful tonight to be able to be here with you brethren, for I testify that it is by the grace of God that we are here. We want to have two of the national workers, P. R. Dias, who led out in the union work while American workers were in internment, and T. A. Pilar, who headed up the Bible department this year in our college, to speak a few words.

P. R. DIAS: How pleasant it is to be here at this great feast of the Lord. I am bringing to you the greetings of the Philippine believers in the blessed hope. We want our missionaries to go back to the Philippines because we love them. We want to work with them and press forward this work to the finish. Not only that, but also we want new ones, doctors and nurses who will help us to answer the calls from many different places of those who are sick and distressed at this time.

So, my friends, my fellow laborers, fathers and mothers, refrain not to send your daughters and your sons if they are called to labor in the islands. If you want souls to be won to the kingdom at this time, the Philippines is the rich soil for the harvest. [Voices: Amen.]

T. A. PILAR: I wonder what time it is now? According to the clock it is five minutes past nine. But I tell you, my friends and brethren in this country, that it is the eleventh hour now. Time is short and our work must be

done quickly. We assure you that the brethren in the Philippines will work hand in hand with you to finish the work.

V. T. ARMSTRONG: The next one of our unions to be represented is Japan. Pastor Millard, superintendent of the Japan Union, will report on this field.

F. R. MILLARD: Provisionally, Elder Nelson and I were able to go to Japan last October, just a month after the war had ended. It was with a good deal of interest that we wended our way out to the edge of devastated Tokyo where our headquarters church was located. We saw that the fires created by the B-29's had burned up to within a few blocks of that section of town. When we found the church on Sabbath morning, a few of our people and our oldest workers were gathered there. As we grasped their hands after an absence of years, there wasn't much to say. They wept; our eyes were not dry. We held their hands and saw in each face a martyr's testimony.

Forty-three of our workers were imprisoned and cruelly treated. Three of them died. All their books were destroyed. Our property was sold, and when we got back we found things in a pitiable condition. We were able to render aid. The further sale of our property was stopped. We were allowed to open our churches. The remaining number of our workers who were still in jail were freed.

We left our people with new courage. We came away with tremendous faith in our own hearts. We know God has been with us. We know God has been with the people. We know that in the future we can look for the greatest movement in Japan that we have ever seen.

I will tell you in closing of one experience that shows how God is working on the people. A new era has dawned. Many are interested in Christianity. I had a delegation from a non-Christian girl's school who asked me to use my influence to get them some Bibles. Two weeks ago last Sabbath I baptized a woman in the Tokyo church. She told this story in her testimony. She had been a member of the Episcopal Church, the last church, with the Adventists, to hold out against the state church. But the Episcopal people gave in with the others, leaving the Adventists standing alone. This woman felt the church had compromised, and she left it. She prayed that God would help her find a church which feared not man, but God. She made the prayer more specific by asking God to lead her to a church which explained Daniel and Revelation. Finally she asked God to put her in touch with a church that could explain Matthew 24. I baptized that woman two weeks ago last Sabbath.

There are many more whose hearts are praying the same words, who are desiring the same kind of thing. We believe God will open the way, and when our next report is made up, I think we will give you a thrilling story of the work in Japan.

(Concluded on page 240)

Proceedings of the General Conference

Seventeenth Meeting

June 14, 1946, 3 P.M.

CHAIRMAN: A. V. Olson.

HYMN: No. 531, "I've Found a Friend."

PRAYER: F. R. Millard.

A. V. OLSON: We have here greetings from Japan. I think we shall have this read. Brother Millard of Japan will bring these greetings to us.

F. R. MILLARD: I take pleasure in presenting at this time a special message of greeting to the General Conference from the believers in Japan.

"Greetings to the General Conference!"

"On behalf of all advent believers throughout Japan, the members of the union committee express to the General Conference their sincere respect and profound gratitude.

"From 1896 when Elder Grainger was sent out as the first missionary, until 1943, many believers were raised up in Japan, churches were built and institutions established and equipped. For all the blessings of God, for the large number of missionaries sent out, and for the continual supply of funds from the General Conference we express our deepest appreciation.

"However, when our work was making good progress, a terrible war broke out. Along with this the Japanese Government, already committed to an unfortunate policy, began to interfere in the realm of thought, discussion, and religion. Finally our church, whose only objective is the salvation of all men, including the Japanese, became the victim of persecution. Under the nefarious 'peace preservation law' our church was charged with the spreading of doctrine inimical to the national polity.

"Early on the morning of September 20, 1943, the blow fell. All our workers and a number of leading lay workers were arrested as criminals against the state. They were unjustly examined, cruelly treated, and finally sentenced to prison. At the same time

all our institutions were closed and the church dissolved. During this time, however, workers and believers as a whole held fast to their faith.

"Through the providence of God the war ended on August 15, 1945, resulting in the occupation of Japan by the Allied forces. Almost immediately Brother E. J. Kraft and Elders A. N. Nelson and F. R. Millard returned to our country and began to work for the re-establishment of our church. Through their efforts the last of our workers were released from prison and our church reopened. For all of this we are profoundly thankful.

"Japan is now a defeated country. The government is weak and faced on all sides by many crises. Food and clothing are extremely scarce, disease is rampant, politics, culture, religion, and education are undergoing great changes. The privileged classes have been done away with; the 'peace preservation law' abolished; complete freedom of speech and religion have been restored.

"While the principles of democracy have come to Japan, the transition has been sudden and the people are like sheep without a shepherd. At this time the honest in heart are earnestly seeking a sound religion. This constitutes a most favorable opportunity for the giving of the third angel's message, and we are happy to report that large numbers of people are now studying the truth. We are aware of the great responsibility for winning souls, but we are also painfully conscious of our own feeble strength.

"Many of our properties were forcibly sold, and others are now in a bad state of repair. The equipment of our schools, hospitals, and publishing house has been lost or scattered. Our workers and lay members everywhere have lost their Bibles and books of reference. Truly there is a literal famine for the Word of God. In our great need we turn again to the General Conference for help and guidance. We earnestly hope that you will send

us at once a group of able missionaries and that you will help us with funds and materials.

"We wish at this time to express appreciation for all that has been done. We are particularly grateful to our brethren in America for the large shipment of relief goods which we understand is now on its way to Japan."

A. V. OLSON: You have heard these greetings from our dear people in Japan. Shall we not acknowledge the receipt of these greetings and send in return our cordial greetings to the brethren and sisters over there?

[It was moved, seconded, and voted.]

Now we will turn to a report from the Plans Committee. On page 37, the secretary will read.

The Challenge of Time's Last Hour

The Call of the Conference for Renewed Evangelism

We recommend, That the following call to a larger evangelism be approved and sent out to our ministry and laity:

THERE is a time in the tide of human affairs and the plans and expectations of God, which, taken at its flood, leads on to triumph. There are times when a supreme need, a supreme opportunity, and the supreme provision of God meet, and merge into one. We stand at such a time today.

Sin has nearly run its course. Statesmen are no longer able to cope with the problems that multiply in intensity and scope. Wracked by war and bankrupted by destruction, tortured by hunger and plagued by human greed, haunted by fear and tormented by suspicion, mankind turns its face with apprehension to the future. International tension increases, economic chaos mounts, and the heart of the world is sick. Disillusioned and bewildered, more men and women are turning their faces Godward, seeking light and life, than ever before, while others are becoming more hardened and cynical.

We have come to the supreme hour of human need. It is also the time of supreme opportunity. Prophetic time has almost expired. We are in the



The Northern European Delegates



Group of Colored Delegates and Believers at the Conference

eventide of history and darkness is coming on. Divine provision has been made to finish the work of God amid the lengthening shadows. Heavenly power has been provided for the unprecedented task. Heavenly intelligences stand ready to co-operate. The world is ready, and God is ready. The sobering question that confronts us all today is, Are *we* ready?

The blending of human need and divine expectation has produced the supreme challenge of all ages. The remnant church arose in the time of God's appointment. To us has been committed His final message for the world. We understand its terms. We comprehend its appeal, and the dread tragedy of its rejection. We are organized for the proclamation of God's final call to a world that is doomed.

What then is lacking? What stands between us and the consummation of our commission? Is it not that entire consecration of life, that reaching out for divine endowment that alone will fit us for our God-given task? The manifest call of time's last hour is therefore to humble our hearts, to confess our sins, our lukewarmness, and our lethargy, our failures and neglects. It is to turn to God with all our hearts for cleansing. It is to put away all

pride, ambition, rivalry, the spirit of competition, and all self-sufficiency. It is to cry out to God for the infilling of the Holy Spirit—the Spirit that must be “within the wheels,” and which alone will give the power to accomplish the task before us. That we are years, yes, decades behind God's purpose for us should greatly sober us.

The supreme call of God for this time is manifestly to turn every talent and resource to the one objective of preparing a people to meet their God. Everything else should sink out of sight in this late hour. The time has come to direct our entire emphasis to the one task of preaching the everlasting-gospel message, and of calling out and preparing a people to meet their Lord. It is time for the loud cry of the third angel's message. As a ministry we must lay hold upon divine power for a larger fruitage for the kingdom. Nothing less than this will satisfy. Christ is coming soon—sooner than we realize. Human calculations are deceptive and unwise. It is God who will finish the work, and that speedily. Many will be looking years ahead, and will be dreadfully surprised, for He will come suddenly.

We are to lift up our eyes and look on the whitened fields of earth. We

are to lift up our hopes and center them on God, whence cometh our help and strength. We are to lay aside every plan that calls for staying on in this old earth. We are to cut every cord that binds us to this world. We are to gird ourselves for the finishing of our task.

God is calling us anew to the primal purpose of every missionary agency of His church. Far above figures, statistics, and profits, above gains, slogans, and mechanics, stand the expectations and provisions of our God. We must watch our emphasis. There is danger that we shall become too materialistic, too institutional in our interests and activities. These have too often eclipsed evangelism. Our ministry and laity alike must be called afresh to its sacred task of soul-winning evangelism. Too often have we given the appearance of building for this present world. We need to return to simplicity. We must bind about our wants, and expend our resources wisely. We must revive the fervor and the sacrificial spirit of the pioneers. One and all we are to arise and finish the work.

The outpouring of the Holy Spirit is our sole hope. This is heaven's supreme and only provision. We need a revival of true godliness. A deeper



The Southern European Delegates

love for souls needs to be awakened in our hearts, and sympathy for the afflicted and confused in a world of heartbreak and chaos. We need to cultivate the spirit of prayer for and with all men. Christ and His righteousness is to be uplifted in every message. He is to be the magnetic center of every discourse. The world should come to know that we are the outstanding heralds of the atoning provisions of the cross and the heavenly ministry of our Saviour. Heaven is looking to us to exalt the faith of Jesus in inseparable union with the commandments of God. We are to develop a patient and sympathetic touch with a heartbroken world. We are to strengthen the bonds of the advent fellowship, and with oneness of heart go forth rejoicing in the unity of our purpose. Such is the manifest need of the hour.

WE, THEREFORE, IN GENERAL CONFERENCE ASSEMBLY, Here sound anew the call to evangelism through every agency and activity of the church—evangelism in all its forms and phases, evangelism that compasses the full resources of both laity and workers. We call anew for pioneering evangelism in the great unentered areas of earth. We call for rural evangelism, town and city evangelism, and evangelism for our great metropolitan centers that will be the first to be closed against our work, and which have now become the focal points of industrial strife and military conflict. We call for broad plans, in accordance with the divine pattern, for far-reaching provisions for bringing our message to these vast aggregations of humanity that are still largely without the knowledge of the third angel's message.

Multitudes of honest hearts are still outside the fold. These must be reached, and that speedily. They must be brought from darkness into God's marvelous light. The very magnitude of the unfinished task staggers us. We

must plan for the neglected upper classes in the highways and mansions of earth. And we must not neglect the halt, the maimed, and the blind—the underprivileged in the hedgerows and lanes of earth. Never are we to forget that what we have failed to do in times of relative peace and prosperity, we will now have to carry forward in times of grave adversity and upheaval.

The intensity that has taken hold of humanity must be matched by a spiritual fervor commensurate with the hour. Time is short. The end is near, and the coming of Christ is imminent. The consummation of our task challenges us. The great reformatory movement called for among God's people is now due. The hour, the need, and the full provisions of our God await the full response of the church. The work of God will culminate amid displays of divine power and glory that will lay all human glory in the dust. We therefore summon our people everywhere—ministry, laity, and leaders alike—to arise to the call of God and the challenge of time's last hour.

The Marriage Service

We recommend, That the following constitute the chapter in the *Manual for Ministers* on the marriage service:

"Among Seventh-day Adventists ministers only those ordained are authorized to perform the marriage ceremony. Every minister is responsible for informing himself concerning the laws of the State or country in which he may reside, making certain, before he performs a marriage ceremony, that he is properly registered and legally empowered to officiate upon such occasions.

"Before performing the marriage ceremony it is required that the minister shall see and examine the legal marriage license. Under no circumstances should he proceed with the

marriage if there exists any doubt about its legality.

"The minister should conscientiously refuse to officiate in cases in which the marriage is ill-advised, hasty, or under suspicious circumstances.

"If the contracting parties are strangers to the minister, he should diligently question them, so that he may be fully assured that there are no legal or moral obstacles to the marriage.

"The Seventh-day Adventist Church does not recognize the right of remarriage to those who are divorced for any reason, except the innocent party in a divorce obtained for adultery.

"A minister does not have the right to officiate at the remarriage of those who have been divorced, except on Scriptural grounds.

"Ministers should not perform the marriage ceremony of Seventh-day Adventists with non-Adventists, as this is expressly contrary to the rules and teaching of the church.

"Concerning the marriage ring, we call attention to the following:

"Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. Let the ministers' wives have the golden link which binds their souls to Jesus Christ, a pure and holy character, the true love and meekness and godliness that are the fruit borne upon the Christian tree, and their influence will be secure anywhere. The fact that a disregard of the custom occasions remark, is no good reason for adopting it. Americans can make their position understood by plainly stating that the custom is not regarded as obligatory in our country. We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true. I feel deeply over this leavening process which seems to be going on among us,



Candid Shot From the Rostrum Viewpoint Showing in the Foreground General Conference Secretaries at Work. Reading From Left to Right Are: E. D. Dick, N. C. Wilson (Vice-President for North America), J. I. Roblson, T. J. Michael, and H. T. Elliott. At the Extreme Left Is Paul Bradley

in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married. In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle. If they are Christians, it will be manifest in their Christlike-ness of character, in their words, in their works, in the home, in association with others; it will be evinced by their patience and long-suffering and kindliness. They will manifest the spirit of the Master, they will possess His beauty of character, His loveliness of disposition, His sympathetic heart."

—*Special Testimonies to Ministers and Workers*, No. 3, pp. 6, 7.

In the light of the foregoing counsel from the Spirit of prophecy, the ring should not be used in connection with the wedding ceremony in North America or other countries where the wedding ring is not considered to be essential.

"Following the performance of a marriage ceremony, in some countries the minister is legally responsible for the registration of the marriage. This must be done within a specified legal time limit.

"In many sections the minister who performs the ceremony is legally required to give to the married couple a certificate of marriage. These may be obtained in attractive booklet form.

"Church weddings are usually somewhat more formal than a home wedding. Arrangements for the use of the church building should be made with the pastor and the church board. They will usually consent to the use of the building for this purpose if they are convinced that the proposed marriage is one that could properly take place in the house of worship.

"In conformity with Seventh-day Ad-

ventist teachings the church board has the duty to insist on simplicity and dignity in all the decorations and arrangements. There should not be tolerated in the church building any flip-pant conduct, or levity of any kind. Usually in church weddings the pulpit is not removed nor does the bridal party stand on the rostrum. The minister takes his place just below and in front of the pulpit, and there awaits the arrival of the bridal party, where the ceremony is performed.

"Display in dress and ostentatious show should not be countenanced or practiced by Christians. The principles of Christian dignity and simplicity should be practiced in church weddings as in all other services held in the place of sacred worship. The minister can do much toward maintaining a proper attitude in these matters.

"Church weddings are considered public, and may be attended by those who wish to be present in addition to those present by invitation, while attendance at home weddings is usually by invitation only.

"In church weddings, the best usage requires that the congregation remain seated until the bridal party has had opportunity to depart.

"The custom of showering rice or confetti in the church should not be followed.

"Where a home reception is held following a church wedding, attendance is by special invitation only.

"In planning for church weddings, great care should be exercised to see that all who take part are well instructed, so that there be no embarrassing moments. In large home weddings it is also well to have thorough rehearsals.

"Home weddings are usually very simple, and may be planned according to the taste and circumstances of the parties concerned. But in all such cases there should be maintained a seriousness and a dignity that befit the

occasion of Christian marriage. In all these matters the minister's counsel will be of great benefit.

"Seventh-day Adventists have no exact liturgy that must be followed. (In some lands a particular formula is required to be used in the ceremony.) There are certain well-defined principles, however, that should be adhered to. In carrying out the marriage ceremony a minister should select the form he feels best suits the occasion. Having done this, he should not depart from that form by introducing extraneous or extemporaneous features into the ceremony. Such features usually create embarrassment, and detract from the dignity of a well-conducted wedding."

Sabbath School Department Reports

WHEREAS, the increasing demands of the rapidly expanding world-wide work necessitates the relieving of the General Conference Sabbath School Department of certain details in connection with the gathering of statistical information, and in order to bring the Sabbath school reporting system in to harmony with that followed by other departments,

Resolved, 1. That the quarterly reports of the Sabbath school should be sent from the local conferences and missions of the North American Division to the secretary of the Sabbath school department of each union conference.

2. That in order to give time for the preparation of the necessary blanks for this changed reporting system, and to seek wide counsel from the secretaries in the North American Division, this plan be inaugurated with the first quarter of 1947, at which time all conferences and missions in the North American Division should send their quarterly Sabbath school reports direct to the secretary of their respective unions not later than the 15th of the month following the close of the quar-



View From the Rostrum Showing in the Foreground the Group of Editors and Special Writers for the Bulletin. Seated at Table at the Left Are General Conference Verbatim Reporters Who Took Down the Proceedings in Shorthand

ter; and that the reports from the unions be mailed by the union Sabbath school secretary so as to reach the Sabbath School Department of the General Conference at Washington, D. C. by the 30th of the same month.

The above report of the Plans Committee was duly adopted.

A. V. OLSON: I understand that the Committee on Nominations is ready to render another report.

W. G. TURNER: Brother Chairman, your Committee on Nominations is prepared to submit its final report. Brother Hackman is the assistant secretary.

E. F. HACKMAN: Mr. Chairman, I recommend that we adopt this report, this final report, by considering each name separately.

Final Report of Nominating Committee

Assistant Treasurers of the General Conference

E. J. Johanson

H. H. Cobban

We recommend, That R. S. Watts be released from the appointment as associate Secretary of the Home Missionary Department.

Associate Secretary of the Home Missionary Department

J. E. Edwards

Missionary Volunteer Department Secretary

E. W. Dunbar

Associate Secretaries:

C. L. Bond

T. E. Lucas

We recommend, That a third associate secretary be provided by the General Conference Committee.

Medical Department Assistant Secretary for Health Education

Dr. J. W. McFarland

Home Foreign Bureau Secretary

L. Halswick

Associate Secretary

E. J. Lorntz

SOUTHERN ASIA DIVISION

Assistant Secretary

C. A. Hart

Assistant Treasurer

C. A. Hart

Auditor

A. F. Tarr

Assistant Auditor

M. S. Prasada Rao

Ministerial Association Secretary

A. L. Ham

Field Secretary

E. D. Thomas

SOUTHERN AFRICAN DIVISION

Auditor

E. A. Moon

Assistant Auditor

D. A. Webster

Assistant Treasurer

D. A. Webster

FAR EASTERN DIVISION

We recommend, That F. A. Mote be released from the appointment as Secretary of the Far Eastern Division.

Secretary

C. P. Sorensen

Missionary Volunteer Secretary

C. P. Sorensen

We recommend, That A. M. Rags-

dale be released from his appointment as Educational Secretary.

Educational Secretary

W. A. Scharffenberg

Auditor

P. L. Williams

CHINA DIVISION

Secretary, M. V. Department

D. E. Rebok

Voted, That we refer to the General Conference Committee the staffing of such divisions as may be organized by General Conference Committee action and filling of any vacancies throughout the world field.

The final report of the Nominating Committee was duly adopted.

Survey Commission to Continue

We recommend, That the work of the commission appointed to survey our institutions and counsel with them regarding their plans for rebuilding and expansion be continued, the personnel of the commission to be arranged by the General Conference Committee as may be necessary.

Wage Scale for Women

We recommend, That the entire question of the wage scale for women employed by the denomination be referred to the General Conference Committee for consideration while the officers of foreign divisions are in the United States, with the thought that the decisions reached will be submitted to the 1946 Autumn Council for final action.

Insurance on Denominational Property

We recommend, That paragraphs 2, 3, 4a and 4b of the section in the General Conference Working Policy entitled "Insurance of Denominational Property" and appearing on page 190, be revised to read as follows (new matter underlined):

"2. Each local and union conference shall survey the various buildings in their respective territories, including the contents of such buildings as a basis for ascertaining the amount of insurance that should be carried on such properties, and a complete record of such property shall be kept by the respective organizations.

"3. The secretary-treasurers of local and union conferences and the treasurers of the various institutions shall be responsible for holding and keeping a complete record of the insurance policies covering the properties in their respective fields or institutions.

"4. a. A full record of all our denominational properties shall be supplied by the above organizations to the division treasurers, giving in each case the name and description of the property, the amount of insurance carried, the name of the company with which it is insured, the expiration date of the insurance policy, et cetera.

"b. With a view to making sure that proper insurance coverage does not lapse, officers of the organizations or boards concerned shall notify their committee or board at least sixty days before the date of expiration of any

insurance policy, as to date of expiration, and co-operate in arranging for the renewal of the policy."

The above report of the Finance Committee was duly adopted.

Report of Committee on Credentials and Licenses

Inasmuch as the future work of a few men now in the employ of the General Conference has not yet been fully settled, their names are referred to the General Conference Committee for action.

There is a further list of those who receive yearly credentials from the General Conference. Their names are also referred to the General Conference Committee.

In case any names have been omitted from this list, these are also referred to the General Conference Committee.

For Ministerial Credentials

Roger Altman, R. A. Anderson, M. L. Andreasen, E. E. Andross, V. T. Armstrong, A. E. Barnes, W. R. Beach, R. L. Benton, L. E. Biggs, H. M. Blunden, C. L. Bond, G. W. Bowers, C. W. Bozarth, W. P. Bradley, W. H. Branson, Henry F. Brown, W. A. Butler, Glenn Calkins, L. H. Christian, A. W. Cormack, E. E. Cossentine, I. V. Counsell, Arthur Delafield, E. D. Dick, L. K. Dickson, E. W. Dunbar, J. E. Edwards, H. T. Elliott.

W. P. Elliott, R. R. Figuhr, E. E. Franklin, L. E. Froom, F. Griggs, L. Halswick, A. L. Ham, E. B. Hare, C. B. Haynes, B. P. Hoffman, J. Berger Johnson, E. J. Johanson, Eric Jones, George Keough, H. C. Kephart, M. E. Kern, R. E. Loasby, C. S. Longacre, H. W. Lowe, T. E. Lucas, Meade Macguire, W. E. Macpherson, M.D., T. J. Michael, L. L. Moffitt, H. A. Morrison, D. A. McAdams, A. Minck, J. L. McElhany, W. E. Nelson, J. J. Nethery, E. Ney, F. D. Nichol, W. B. Ochs, M. E. Olsen, A. V. Olson, T. L. Oswald, G. E. Peters, F. L. Peterson, L. R. Rasmussen, W. E. Read, H. M. S. Richards, D. E. Robinson, J. I. Robison, E. E. Roenfelt, Andre G. Roth, R. Ruhling, H. J. Shaw, J. L. Shuler, W. A. Spicer, H. G. Stoehr, J. A. Stevens, J. J. Strahle, H. H. Votaw, H. M. Walton, M.D., C. H. Watson, R. S. Watts, J. E. Weaver, A. L. White, Paul Wickman, F. M. Wilcox, N. C. Wilson, L. H. Wood, F. H. Yost.

For Honorary Ministerial Credentials

W. H. Anderson, T. E. Bowen, M. N. Campbell, W. W. Eastman, F. C. Gilbert, L. A. Hansen, D. H. Kress, M.D., P. T. Magan, M.D., A. T. Robinson, W. A. Ruble, H. F. Schuberth, J. L. Shaw, G. W. Wells, J. W. Westphal.

For Ministerial License

R. H. Adair, H. W. Barrows, Claude Conard, J. W. Cole, H. H. Cobban, J. F. Cummins, J. R. Ferren, I. E. Gillis, G. A. Huse, C. E. Parrish, M.D., W. E. Phillips, J. W. McFarland, M.D., C. A. Rentfro, W. H. Williams.

For Missionary Credentials

S. Arason, W. A. Benjamin, H. P. Bloum, Geneva Bryan, D. Lois Burnett, H. G. Childs, H. R. Dixon, M. Eugene Evans, M. Stella Fleisher, Mrs. Nell

Hunter, J. J. Ireland, Louise M. Kleuser, Frank Knight, Mrs. Grace D. Mace, Marjorie W. Marsh, Winifred McCormack, S. E. McNeill, Mabel Porter, C. L. Rogers, Mrs. A. G. Roth, M. C. Taft, Mrs. Stella Thompson, Margaret Weir, Elizabeth Zeidler.

For Honorary Missionary Credentials
Sarah Peck.

Appreciation

We recommend, That the General Conference Secretary convey to the following the sincere thanks and appreciation of this Conference for help and co-operation received which have contributed materially to the success of the gathering:

1. To the Mayor of Takoma Park, Mr. O. W. Youngblood, for his courtesies;

2. To the many church members and others who have so willingly thrown open their homes for the entertainment of our delegates and guests;

3. To the newspapers who have given liberal space to publicize the proceedings of the Conference;

4. To the Washington Sanitarium, the Washington Missionary College, the Columbia Union Conference, the Potomac Conference, the officers and members of the Sligo church, and the Review and Herald, which institutions so readily placed their facilities at the service of the General Conference; and

5. To L. A. Hansen for the beautiful flowers provided for the Sabbath services.

6. To L. Post, the Sound Engineer, who before the session spent much time in the installation and checking up of the public address system and during the session stood at the controls and supervised the loud speaking system.

7. To the police of Takoma Park, who with consideration kept the heavy traffic well regulated and orderly.

The above resolutions of appreciation were adopted.

M. E. KERN: Brother Chairman, we regret we left off one name that should be on—G. W. Wells on the list as Honorary Ministerial Credential. I move that be added.

This was voted.

A. V. OLSON: Now, as far as I know, we have completed our work. I believe you will all agree with me that we have had a pleasant meeting together. I have attended many General Conference Sessions. They have all been good, and surely this has been one of the very best. I thank God for the fine Christian spirit that has been manifested. There has been a spirit of freedom, of unity, and of brotherly love. And may God help us always to continue in this spirit until the work is done.

Now we have reached the time in Conference Sessions that I never like very well. We all like to meet as we come together from the different parts of the world. But we do not like to separate, to say good-by. And I am looking forward to that great reunion, to that great conference on the other side, when the delegates who

come from all parts of the world will meet no more to part. And so may God keep us all faithful and true until then.

Now a motion to adjourn *sine die* will be in order. [Voted to adjourn *sine die*.] Brother McElhany will dismiss us.

J. L. McELHANY: Our heavenly Father, we stand before Thee just now in this final moment of this business session, to once more consecrate ourselves to Thee. We thank Thee, O Lord, for Thy presence and Thy help in this session. We thank Thee for the men and women who have been here to make up the delegation for this session. We thank Thee for these brethren who have joined us from overseas. We thank Thee for the reports that we have heard of the onward progress of that work in different parts of the world. And just now, dear Lord, as we stand here for this parting moment, we pray that Thou wilt be with us and bless us in all our endeavors to extend the great message of truth into the utmost parts of the world. Send these delegates back to their fields, we pray, with a living flame to inspire the churches and the workers in all parts of the world field to greater endeavors in the hastening on of this work.

O Lord, we pray that Thou wilt pour out Thy Holy Spirit on Thy people, that Thou wilt send upon us in rich measure the latter rain. And that all may be imbued with renewed energy

and divine power to carry on this work. And we pray that there may be a great ingathering of souls to Thy kingdom. Give great added impetus to this work, we pray.

Now, Lord, we submit to Thee the work of this session. The record is made up. The actions have been taken, the resolutions have been passed upon. O Lord, we spread them out before Thee for Thine approval. If mistakes have been made, if in our finite view of things we have failed to do the things that ought to have been done, or if we have done things that ought not to have been done, we pray that in divine mercy Thou wilt help us to correct these. But in all, Lord, we pray that Thou wilt give great blessing in the carrying out of these plans, for we believe that these appeals and these recommendations that have been brought forth are calculated to help this work on in a way that will speedily bring it to a conclusion.

Now we pray that Thou wilt bless us in the meetings over the Sabbath. Bless in the service tonight and in the meetings tomorrow, and fill our hearts with Thy divine blessing. Help us and abide with us and keep us and accept our thanks, and dismiss us now with Thy divine protection resting on our heart and soul, we pray in Jesus' name. Amen.

A. V. OLSON, *Chairman*,
W. P. BRADLEY,
T. J. MICHAEL,
J. I. ROBISON, *Secretaries*.

An Evening With the China Division

June 12, 1946, 7:45 P.M.

W. P. BRADLEY: China, marvelous China! China, the great land of the East, with its many problems and its many opportunities! We bring you tonight the program of the China Division. This program will be opened with a Scripture reading by J. N. Anderson. Pastor Anderson was the first regularly appointed missionary to China. He went to that field in the year 1901. Following the reading of the Scripture, W. H. Branson, president of the China Division, will offer the prayer.

[J. N. Anderson read the 126th psalm, and W. H. Branson prayed.]

W. P. BRADLEY: We pause at this point in the program for a special message, an important one, which will be brought to us by Elder McElhany.

J. L. McELHANY: The President of the United States has addressed this Conference with the following message.

[This letter was reproduced in Bulletin No. 8.]

W. P. BRADLEY: And now at this time on our program we have some special music, two selections which will be brought to us by Mrs. Minnie Iverson Wood and Dr. George Wargo. Mrs. Wood is a former worker in China and is returning to China.

[Two numbers were rendered.]

W. P. BRADLEY: During the rugged, testing years since 1937, when the Sino-Japanese conflict was renewed in

China, a group of Seventh-day Adventist missionaries and national Chinese workers have been pressing forward with the mission of this church to China. The work has never stopped. We are happy that some of these intrepid workers are with us tonight on this platform to bring us the mighty message of the story of the work in China. It cannot be told all in one part. It must be told in many parts.

Recognized as leading out in this work was E. L. Longway, acting president of the China Division of the General Conference of Seventh-day Adventists. Brother Longway is just back from China with a number of his co-workers. And now we turn this program over to Pastor Longway.

E. L. LONGWAY: It is a pleasure to me to bring you the greetings of nearly 23,000 Seventh-day Adventist believers in China. Before beginning our program, I wish to pay a tribute of respect and love to some of our fellow workers whom we have on our platform with us, some of the pioneers of the work in China.

I will not trouble you with statistics tonight. Just a brief word. For this five-year period, we do not have complete statistics. I do not know how many were baptized during 1942, but from 1942 to 1945, during these four years, 3,930 were baptized into this faith in the China Division. This number was about equally divided between Free China and Occupied China. Our

net gains for this period of four years is 3,461. So at the end of 1945, our membership in the China Division, and the records are incomplete, stands at 22,940. One of the representatives of our soul-saving work is Sister Abbie Dunn, who has been with us in Free China during the past four years, and who has recently returned to this country.

ABBIE DUNN: Most of my service in China has been during the past seven years. When the war broke out, it seemed I would have to leave along with the other women and children. But God opened the way for me to go into Free China, and connect with the Wuhan Sanitarium as Bible instructor. There I found a fruitful field for soul-winning work.

Many of the patients who became interested in the truth while in the sanitarium requested that I continue to give them studies after they were discharged. This I tried to do, and I gradually was giving forty-five Bible studies each week to over eighty persons. Many of these studies had to be given during the breakfast hour or at noontime, the others in the evening. Each Sabbath morning from seven to eight it was my privilege to give a Bible study to several non-Christian doctors who in the emergency were assisting the medical staff. Eight of these doctors accepted the truth, and have been baptized. Five of them are now bearing heavy responsibilities in our medical work in China. What would we have done without them!

E. L. LONGWAX: C. H. Davis, also a veteran worker in China, will tell you something of the mission work in Southwest China.

C. H. DAVIS: "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8.

These words are being literally fulfilled. We now have hundreds of bor-

derland tribespeople in the faith. To give you an idea of how remote some of those places are, suppose we take a quick trip from Washington to the Mokiang tribe. First, we take a train from here to San Francisco and a steamer from there to Shanghai. In Shanghai we change to plane travel and take bookings to Chungking, West China, where we arrive after six hours of flying. In Chungking we change planes and fly three hours further west to Kunming, capital of Yunnan Province. Now you have arrived at the town from which a group of our missionaries recently began an itinerary in the Mokiang district, where we have some of our best churches among the tribespeople.

It took just three hours of pleasant travel by plane from Chungking to Kunming, and 26 days of hard travel through lonely mountain country to make the Mokiang trip, which is about the same distance. Brother and Sister C. B. Guild and Brother and Sister D. M. Barnett were also in the group making that trip. We traveled over much wild and dangerous country. The narrow paths led us over high mountains, through valleys, along river beds. At times the ascent was so steep it was difficult to stay on our feet and some of us had several falls.

Our caravan of men and horses and pack mules went in single file, and where banditry was at its worst, joined with other caravans for protection, sometimes lengthening the caravan line until it would be half a mile or more in length. On especially dangerous sections of the road, the mule drivers would be afraid and would speed up the animals and sometimes we walked 20 miles at a clip without stopping to rest.

After eleven days of travel we came to tribes believers. They gathered under the shade of a huge tree which they formerly had worshiped as their

god. Mokiang is where the headquarters for our work among the tribes people in that district is located. In that district we now have about 400 Sabbathkeepers and many others interested in the message.

From Mokiang we went to visit some of our churches in still more remote sections of the country. The first day we traveled twenty-three miles through mountains, and at the end of the day, as at other times, our shelter was a cattle stable. We swept a place on the floor to place our cots and straw for beds. One of the cows had a bell hanging to its neck. Doyle Barnett got up in the middle of the night, and tried to remove the bell. Failing to remove it, he muffed it by stuffing his socks into the bell. Then we had quiet from our roommates for the rest of the night.

A little later on our journey we held a night meeting on a mountaintop. Sun-dried bricks were placed on the dining table that was to serve as a pulpit. Pitch sticks were then brought, and a blazing fire started on the table to make light for the meeting. Still the people had not come, but looking across the valleys we could see them coming, bundles of burning sticks carried in their hands. By 9 P.M. the last of the congregation had arrived.

The fire on our pulpit made smoke as well as light. The preacher had to watch which way the smoke was blowing, in order to keep out of it as much as possible while preaching.

We have many believers back there in those mountains of Yunnan, and many are waiting to be better instructed and prepared for baptism. Perhaps there is no better opportunity for reaping a harvest of souls anywhere than there is back there.

E. L. LONGWAX: Our next speaker is S. J. Lee, the treasurer of the Shanghai committee. Brother Lee is not very large in stature, but he is large in faith and courage and in loyalty to this truth



China Division Group on the Rostrum

and to this church. I am going to ask him to tell you a bit of his experience in crossing the military lines from Occupied to Free China and return. I think he made the trip at least a dozen times, every time at great personal danger to himself and to his family.

S. J. LEE: In the winter of 1944-45 I secretly made the trip from Shanghai to Chungking and return at great risk, accompanied by Pastor Goh, field secretary of the Shanghai branch area. Only one way was open to us and that was to go by way of Peking to Shensi and across the Yellow River. We had learned that this was the only opening that could be made. But traveling would be very dangerous on account of having to pass through guerrilla territory. Railways were being bombed. We had many thrilling escapes from bandits, and guerrillas. The journey was long and wearisome. If we had been caught by Japanese as we went through the lines, we might have been shot as spies. We were happy to reach Chungking safely and contact our brethren. We returned to Shanghai without mishap. But a few days after arrival home, I had two experiences that made me very fearful. I went to a barbershop to have my hair cut. It was full of people. In the first chair a Japanese was seated. The barbers knew me and began to ask me about my trip to Chungking. The situation there was tense. I still don't know why this Japanese did not hear what was said. He must have been either deaf or asleep.

A few days later my little boy nine years of age came home from school one day and asked me where I had been. I asked him why he asked me. He said at school his classmates were asking where I had been, and they told him that I had been to Chungking to see Chiang Kai-shek. I have often wondered why the Japanese never came around to see me, because they were living on our compound. I can only attribute this to the fact that God had been good and was protecting us all these years.

I thank you brethren for the many prayers you have offered for our safety. God has surely heard your prayers and protected us.

E. L. LONGWAY: We will next hear from Pastor E. H. James. Pastor and Mrs. James were also veteran workers in the China field when I went out there. Brother James has served in many capacities in China from the time of his first arrival, until the present. When he returned last we asked him to take over the Press in Chungking, and he wanted to know why, because he had never had any experience in that line. That was the reason why we wanted him, because if he had ever had experience he surely would never have tackled the proposition which we gave him. Brother James did it manfully. He is home on furlough now. We will ask him to tell you something of the work of the *Signs of the Times* and the work which led into the Bible Correspondence School.

E. H. JAMES: For forty years the *Signs of the Times* has been going



Harold Shultz and G. J. Appel, Dressed in Tibetan and Mongolian Costumes, Displaying a Scarf Which a Mongolian Prince Gave to Brother Appel

to the people of China. If you want to send a letter to the *Signs of the Times* Publishing House, all you need to do is just to put *Signs of the Times* Publishing House, China. We have received a number of letters way up in Chungking addressed with just the name of the publishing house.

Thirty years ago I began helping the colporteurs to take subscriptions for the *Signs of the Times* at forty cents for the year's subscription. Just before I left about two months ago, we set the price of the *Signs* at \$4,000 [national currency]. But before I had crossed the ocean, the folks over there had raised it again to \$5,000. It is very common for the colporteurs to go out and take 20 to 30 subscriptions in a day.

During the war our printing was done in Chungking. We had to truck much of the paper about seven hundred miles and over five hundred hills. The paper was handmade; one page would be thick and the next page thin, all of it much like blotting paper. The presses we ran by a '34 and '36 Dodge engine with charcoal as fuel. The presses were locally made by a Chinese foundry, and most of the workers were students; so if you add that all up, you understand some of the difficulties.

But the circulation soared to 53,000 from the 110 subscribers we formerly had in Chungking before the war. Former subscribers in other parts of China who had escaped to West China wrote us: "We hear you are publishing the *Signs of the Times* again. We want you to send us a year's subscription, and if possible, we would like to have you send papers from the time you began publishing in Chungking." Many other questions began coming in in regard to Bible prophecies. So many people were becoming interested that we approached the China Division asking them to appoint someone to begin Bible lessons by correspondence. Finally the publishing house had to take this business over and we started the Bible correspondence course and called it the *Signs Bible Correspondence Course*. We were kept very busy getting these lessons into shape. We advertised this course in the *Signs of the Times*. In a few months we had over 1,000 people studying these lessons. One man wrote that he had received our first two lessons, laid everything else aside, stayed up all night to study them. Others wrote, asking for the next lessons as soon as possible. A great opportunity to preach the message has been opened to us.

MILTON LEE: Five hundred radio broadcast stations, 18 million radio receivers. This is a part of the Chinese government's immediate postwar project for China. Eighty-five to ninety-five per cent of these stations are to be used on a commercial basis. These 18 million receivers are to be sold on a non-profit basis. Thus we will have a new opportunity to give the message to China, especially to those who are isolated and live in the inaccessible provinces of that vast country.

I am happy this evening we have a man of vision who, for two years, has been preparing materials for this great advance in radio evangelism in China. I refer to David Lin.

DAVID LIN: You are about to listen to the opening portion of a Voice of Prophecy broadcast in Chinese.

[Record played.]

A large number of our missionaries were interned in various camps in Shanghai, Hongkong, Canton, Amoy, and the Philippines. We have asked Mrs. John Oss, who with Brother Oss was interned in Shanghai, to give us briefly her experiences in the internment camp in Shanghai.

Mrs. JOHN OSS: "Lo, I am with you alway, even unto the end of the world." Yes, we were interned in Shanghai. Eleven hundred forty-nine men, women, and children in the two remaining buildings of a university. The Japanese placed eighteen barbed wires around the campus. They tried to exclude all outside contacts. They succeeded very well in doing this. They gave each couple a space 7 by 9 feet in which to live. But we were not shut away from communion with God, friends; our prayers mingled with yours at one common mercy seat.

A year ago last January, when we had almost come to the end of our resources, along came parcels, Red Cross parcels, from you friends in America. We were hungry—we were starving—and who could believe a rumor that parcels were coming? But they did come, just in time. "Lo, I am with you alway, even unto the end of the world."

Then on April first, a year ago, we saw our first American airplane. We were threatened with being shot if we looked out the window, but we were not afraid. We backed away from the window a little bit and looked out. I myself counted seventy-three planes. How thankful we were to see them. Ah, to us as we looked into the skies, we knew that freedom was soon going to be ours—victory—not a life and death in internment camp. We were going to be released one day soon. How we rejoiced! How we thanked God for those men in those planes, and how we prayed for them that they would not fall down!

And then, friends, sickness came. Many in that camp laid their loved ones away. We helped them. What a mission field we had—1,149 people to work for, and we were the only Seventh-day Adventists in that place. God couldn't have given us a better mission field. We have no regrets. It wasn't time idly spent.

My husband was sent out of the camp to die. Weeks of illness, and the doctors said he couldn't recover. The Japanese didn't want anyone to die in the camp, so they said, "Go outside to die."

So my husband was sent out to die. For days and days I had no knowledge of whether he was alive or dead. I did not know until after the war was over. When the war was over, kind Chinese friends came to the camp and found me there alone.

My husband was so sick we feared every moment he would die. We had the best doctors in the city. Admiral Kincaid sent his best surgeon. But the doctors all said that it was hopeless. Then our Chinese friends said, "Do not be discouraged. He is not going to die. God has seen you through all these years in China, and through the concentration camp, and he is not going to let Brother Oss go now." I said, "How do you know?" "Oh," they said, "we are going to pray for him." And they did. A special room was set aside for praying and fasting. And how they prayed. For five and a half days of unconsciousness it seemed he would slip away any moment. On the Sabbath there was a special season of prayer at the church. During that special season of prayer my husband regained consciousness.

When the doctor saw him, he said, "This is a miracle." The doctors over there said there was a tumor on the brain, but the doctors here say they cannot find any. I have always believed it was there, but a prayer-hearing God removed it.

We thank God for His many mercies to us during these long months of trial. He has fulfilled His promise to us.

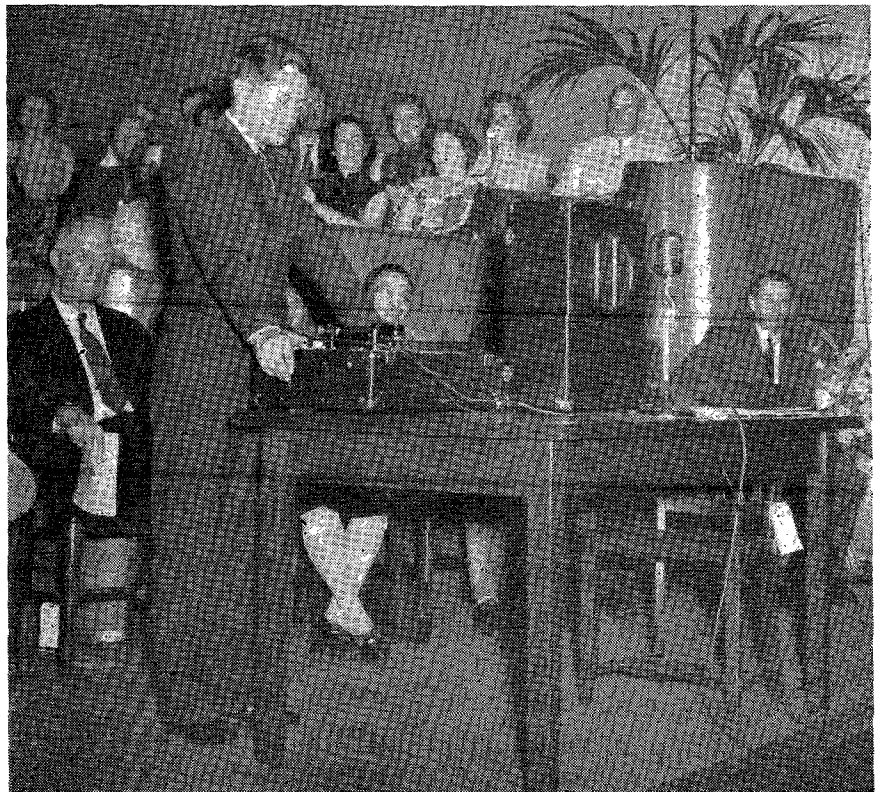
[G. J. Appel and Harold Shultz,

dressed in Mongolian clothes, saluted each other in Mongolian fashion. They spoke of the great need among Tibetans and Mongolians.]

E. L. LONGWAY: The medical work surely is the right arm of the message in China. Doctor Herbert Liu is going to tell you briefly some of the providences of God that came to him in the opening of the medical work in Chungking.

DR. HERBERT LIU: In the year 1937 we were told to go to Chungking, the wartime capital of China; to build a medical center. We had no money, no equipment, not even a piece of gauze. Some of our friends, both in China and in the city of Manila, Philippine Islands, sent us some money. In the early part of 1938, a temporary hospital was built outside of the city of Chungking. We did not have beds. We had to put our patients on the floor with some straw for beds. When bombing began, many casualties were brought in. Finally, the government saw our condition and they gave us cloth for bedding and dressings and some equipment. These were tragic days. Many nights we slept in our clothes. Bombing was almost constant, windows were blasted, doors blown off, plaster shaken down. Sometimes at dinnertime a raid would come, and the plaster would fall, our kitchen would be littered, and then we would have to wait many hours before we could serve meals for the patients or the staff.

During all those four years of bombing at Chungking, our hospital was wrecked several times, demolished once. China now is hungry. Millions are starving and sick. They need help. But man does not live by bread alone. Millions are looking for something



David Lin Playing a Voice of Prophecy Record in Chinese

valuable, something eternal, something that will satisfy their soul, and I am sure this message would do it. I hope in the days to come many missionaries who come to China will help us finish the work.

E. L. LONGWAY: Jerry Christensen will speak at this time. He and his wife with their small baby four times fled before the Japanese.

JERRY CHRISTENSEN: "I will say of the Lord, He is my refuge, and my fortress: my God; in Him will I trust." Ps. 91:2. These are the words that were on the lips of Pastor Liu, our leading evangelist for Central China, as he told me of his experiences and deliverances. It was the last Monday in May, 1944, when people in Changsha found themselves in a panic. News had arrived that the Japanese were invading Hunan and were already within 70 miles of Changsha.

At this time Pastor Liu was over in the adjoining province of Kiangsi holding an evangelistic effort. His first thought was for his family there in Changsha, in the path of the invasion.

When he arrived at Changsha the battle was already on in all its fury. He risked his life to get to his home. When he arrived there, it was empty. He was heartsick. He had lost two sons in a former evacuation when he was not at home, because of the treatment inflicted by the invaders. He searched for his family in many places. Finally he learned that they had gone to a certain town, and he went to find them.

A few days after he left we heard that the Japanese armies had gone to this place, and we greatly feared for his safety. Several months later we heard his story.

When he arrived at this place his family was safe; but the very next morning they had to flee into the hills, as the armies came into that town, and the Japanese took over the countryside. They decided to stay and make the best of it. Pastor Liu's money soon gave out, so he sold his clothes and bedding to buy rice. His daughter-in-law had saved a small stocking knitting machine, and with this she knit stockings which helped to buy their daily vegetables. Then the armies began to raid the country for supplies. When they heard this, they fled out but there wasn't time to carry much with them. They thought of their supply of rice. All their money was invested in it. It was their life. They couldn't buy rice easily. Pastor Liu dumped the rice on the floor in a corner and poured rice hulls on it, and threw the knitting machine in the pond in front of the house, then grabbed up what clothes they could take and fled. When they came back, they found that this rice had not been touched, and they were very thankful to the Lord. They fished their knitting machine out of the pond and started to live the best they could in the occupied area.

But conditions grew worse, and it looked as though, if they didn't move it would be very hard for them. A

puppet government was organized, and Pastor Liu was offered a job; but he would rather starve than accept a responsibility that he did not feel clear about. So he refused the office. He did another thing that not very many people would do; he began making grass sandals which are worn by the coolie class. This is something a man of his position very seldom would stoop to doing, but he had the satisfaction of earning an honest living. Later, when I met him in Free China, he had a small house. One room was dedicated to preaching the gospel. He gave me a thousand dollars [national currency] tithe on his earnings from making sandals.

This is an illustration of what many of our national workers went through during these war years. The burden of souls was upon them. They could not leave their work. In Hunan alone, where Pastor Liu is, we have now a shortage of workers. There are ten times as many people in that one province as we have in the North Pacific Union and Alaska Mission put together. We need your prayers, we need your encouragement, if this task is going to be finished and Christ's coming hastened.

E. L. LONGWAY: Brother Y. H. Chu, the editor of the Chinese *Signs of the Times* and chairman of the Shanghai branch of the committee during the years of the war will speak.

Y. H. CHU: I wish to bring you greetings from our 23,000 believers in the land of Sinim. During the last eight years of war in our country the prayers of our brethren and sisters in this country, as well as some other parts of the world, must have ascended many times on behalf of the remnant church in China. I wish to take this opportunity to thank you for your sympathy during this time.

Yes, the conditions under which we have had to work in the occupied area of China since Pearl Harbor were not too easy. But God greatly blessed His people, and we give glory and honor to Him for what He has done for us. By December 8, 1941, most of our foreign missionaries had either left for work in other parts of the Far East or had been ordered home. Those who chose to remain at their post were later interned by the occupation forces. Their exemplary Christian lives and their love for the people have been a great inspiration and help to the Chinese people. We thank God for these loyal friends and co-workers.

All our mission properties, with the exception of the headquarters in North China and the headquarters in East China in the occupied areas were taken over by the Japanese about December 8, 1941. But in practically every area we were able to retain some buildings to carry on our work after negotiations with the Japanese. The compound and the property of the East China Union Mission in Shanghai was under military control, but we were allowed to occupy the office and homes after agreeing to pay rent for the use of our own property.

Our headquarters at Shanghai was

also taken over by Japanese, but we were allowed to use some rooms, and were permitted to conduct a school. The clinic at Range Road was able to carry on through the years of war. It was supposed to be militarily controlled, but the controller happened to be one of our own Japanese brethren. The Press was not able to print the *Signs*, but was able to print small books and other literature. Our people during these years took hold of the work, and good progress was made.

The nations in the so-called Greater East Asia Co-prosperity Sphere, did not prosper politically, but the work of God did. The work in China is broad. Much is to be done before the work is finished. Our needs are great, and our work must be re-established. An intensive evangelistic program must be carried out. Our medical work must receive our attention.

E. L. LONGWAY: You have listened to this report from China, and have heard of our losses and suffering, and I want you to listen for just one minute. In Shanghai, eight of your fellow workers lost their lives in the bombing. In another place six workers were murdered while trying to defend the Lord's property. In Chungking two fellow workers were killed in the bombing. But this shows the losses. We are glad that they are no worse, and that the Chinese church has shown its faith and its courage through these years. I am sorry we can't tell you of some of the prospects. They are bright. Everywhere calls are coming to us. We expect to see in the next five years the greatest ingathering of souls that China has ever had.

BENEDICTION: N. F. Brewer.

THE ADVENT SABBATH REVIEW AND HERALD

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Largely Personal

By A. W. SPALDING

THE Sabbath calm comes down with the setting of the sun, and we are wrapped in the peace of God. Blessed day! Blessed faith, bequeathed us by our fathers, an heritage from the Lord, the Creator of heaven and earth! Takoma, though it has inevitably grown and developed and filled, in the forty-two years since Seventh-day Adventist headquarters pitched tent upon its sandy roads in the midst of its leafy groves, is still a haven of quiet from the great city. And the Sabbath day here is a Sabbath still, though thousands swirl about us, in the Conference, on the streets, on the campus, and spill down into the parkway of the Sligo.

Yet farther away for lodging at night, three of us who can illly bear any touch of the city have found grateful haven at the hospitable home of Brother and Sister Archa Dart and their two fine children (and the grandparents—veteran colporteur Charlie Dart, whom I knew half a century ago in the South), five miles out in the country. It is a mile across from our old home, our lands nearly touching. There to the watchers on the hill on Sabbath evenings the sunsets glowed with the pageantry of heaven; and our children, growing up into men and women, gathered to see the sun go down, grouped with us around the family altar, lamps unlit till the benediction of the twilight rested upon us, and the holy songs of Zion rose, and the "capping of verses" went on to test our memories of Scripture, and we all prayed together. Those Sabbath evening scenes will never fade from the minds of our children, men and women grown now, busy with the needs of the world and teaching the third generation.

It is the last day, the Sabbath day, the high day. What a congregation! Thousands of local and near-local believers, of course; but the most significant feature lies in the delegation itself, for there in more apt proportions the world is represented—the world of Seventh-day Adventists.

How marvelous is the unity of love, the unity of the faith, the unity of the message! Brethren and sisters are we all, though we come from every nation, kindred, tongue, and people. We rejoice with the messengers from Ethiopia, from the hospitals and the schools and the emperor's palace. We mourn with the friends from Europe who lost brothers or sisters in the concentration camps, who endured persecution for the truth's sake. We listen with profound emotion to the tales of martyrs among our native believers in the South Sea Islands, whose faithfulness saved thousands of American lives and witnessed for the truth.

Our hearts lift with the tales of the jungles and the high mountains of the Americas. We put our arms

around our Chinese brethren, our Indian brethren, our Filipino brethren, our Hindu brethren, who endured and labored and mightily forwarded the work of God. We greet our Italian brethren who kept the faith "where Satan's seat is." We hail with joy reports of our messengers who have visited Japan and Germany, and who tell of the courage and fortitude and zeal of our brethren and sisters to maintain their faith under the lash of pagan regimes. We are one brotherhood, we have one Saviour, we speak one gospel, we are children of one Father.

How blessed is the peace of the Sabbath! "Let us go down once more," said my wife, "along the Sligo, in the dusk, and listen to the wood thrushes." So we drove quietly along the road by the singing stream which in old time we so often haunted. And the thrushes called—the sweetest sound in nature—and the waters murmured over the rocks, and the sun was down. Eden was more perfect, doubtless, but methinks it had no sweeter Sabbath than the last Sabbath of the General Conference, this year of waiting for our Lord.

Farewell! The Lord is coming! Let this be the herald note of jubilee. And louder let the gospel ring, till earth shall greet her rightful King, and we shall sing on yonder shore forevermore, forever more. Amen! Till then, God go with you. Farewell!

An Evening With the Far Eastern Division

(Concluded from page 229)

W. P. BRADLEY: Pastor Lake, who was interned in Kuching, Borneo, is the next speaker.

W. W. R. LAKE: I am glad for the privilege of thanking you tonight for your prayers in our behalf. My heart has been touched by the many greetings and expressions of sympathy and interest in my behalf when I was interned in Kuching for the last three and three-quarters years.

It was on December 22, 1941, that I took my car with a small suitcase and a few clothes and went out itinerating. On the twenty-fourth, the enemy occupied Kuching. A few days later I was placed under arrest and interrogated.

The first twelve months were not too bad so far as food was concerned. We had our own organization; in all, we were about 3,700 Europeans. We were all divided into camps of two hundred, the British soldiers on one side, the British officers and Australian officers and Dutch officers, the women, and the children, all behind barbed wire. We had our own line of work to do. At the beginning I had some medical work, which I did for about a year, and

then, along with the Bishop of Sarawak and about six or seven of the officials, we cleaned latrines. That was my work for seven months, and it was during that time, when I was without shoes, socks, hat, or shirt (for our clothes were giving out), that I was clubbed on the head for not bowing correctly. But that didn't discourage us, and during the three and three-quarters years, excepting the last four months, I had the privilege of speaking to all the officers in the camp every Sabbath afternoon.

When we came almost to the end of 1944, about October, our diet was cut seventy per cent. Our diet consisted of a handful of rice without salt three times a day, a cup of tea without sugar or milk, and some sweet potato tops. This was the bowl for my rice [holding up coconut shell bowl]. We had to get into a queue, 200 of us, and collect our little bowl of rice. And when we asked for salt, they gave us a great deal of it, and cut off the water, so that we would be thirsty and have no water to drink.

We came down to the place where we had no towels. The last six months all I had was two pieces of cloth like this [holds up a piece about 5 by 9 inches]. We had practically no clothes. We had no soap. We washed ourselves with ashes. When we asked for clothes in 1944, they gave us this [holding up a G string]. They gave me a black one and a white one. I am sorry I cannot show you the black one. When I got to Singapore a man said he would give me a hundred dollars for it. I suppose I could get a thousand in this country.

When I was captured in 1941—or when the enemy came and occupied the place—there was a back door. Many of the British officials got away by the back door and invited me to go. I could not see any reason why I should leave my sheep, and so I stayed by the work. Four or five opportunities came later, but I would not leave the work. And I am glad I did not, for these officials to whom I was able to talk during internment might never have heard anything about the third angel's message.

Brother Youngberg and I were in the same camp, and I do not know why God ever called upon me to go through the awful experience which I went through with Brother Youngberg the last ten days of his life. We went into that camp 3,700 strong in 1942, and we came out less than 1,400. I myself lost 99 pounds. I weighed 93 pounds when the Australians came. When they came through the hut and asked me, "How long will you take to pack?" I said, "Watch me. [Puts G string and towel in coconut shell bowl.] I am ready." There were 15 to 17 deaths a day. We buried them in an open grave without coffins. It was pathetic, grim. The very fact that I am here is proof that your prayers for me have been answered.

V. T. ARMSTRONG: One who is greatly loved by all the workers in the Far Eastern Division, who spent many years of hard labor in that field, Prof. Frederick Griggs, will pronounce the benediction.