

# The Advent REVIEW AND Sabbath HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## *The Story of the Day*

Wednesday, July 19

By CARLYLE B. HAYNES

**D**IVORCE and remarriage and the report of two great world divisions occupied the attention of the delegates at the Wednesday meetings of the conference session.

At the Tuesday night meeting a report of the Southern Asia Division was presented. As the delegates of this teeming division came before us, representing 467,000,000 people, with an impressive report of that intriguing field, the story was accompanied by a display of vivid color and the impressive costuming of India, Pakistan, Tibet, Afghanistan, Ceylon, Assam, and Burma. This exotic display flashed before our eyes as scores of present and former workers in this division marched upon the platform. When they had all found their places they presented the appearance of an enormous, colorful bouquet.

Our eyes were greeted with beauty and charm; our ears were greeted with an account of degradation and sin. How very different are the works created by our heavenly Father and the ruin brought to pass by men! God made the world very fair; man, the despoiler, works devastation in it all. Among the beauty and charm of the natural world sin reigns. It is because of this that our missionaries have been sent into these heathen lands with the glorious message of redemption and restoration.

The workers on the platform opened the report of the division by singing together in their vivid costumes the national anthem of India.

The secretary of the division, A. F. Tarr, spoke of the significance of the political developments of recent years which have resulted in peaceably separating the great subcontinent of India from the British Empire and dividing it into the two republics of India and Pakistan.

Then the retiring president of the division, A. L. Ham, took over and directed attention to the declarations of

religious liberty made by both these new nations. He declared that there is now a larger measure of freedom in opening new fields in different parts of the division than ever before. He also described the enlarged interest in the evangelistic efforts that are being held, as well as the growing influence of the Voice of Prophecy Bible School; the wide, open-minded interest in the teachings of the Christian gospel among Hindus and Moslems, as well as the greatly increased circulation of gospel and health literature; a rapidly enlarging colporteur ministry of open doors on every hand; and also of the division's sadly undermanned staff of laborers and limited means, together with such an enormous task to complete and so little time in which to do it.



Brothers in the Work. W. B. Ochs, President of the North American Division, Presents D. A. Ochs, President of the Columbia Union

The question of divorce and remarriage was brought before the conference as the result of a report of the special committee on divorce and remarriage. This committee had been charged with the duty of preparing a statement for the revised *Church Manual*. It was appointed more than eighteen months ago and has been considering this important matter ever since. It was large in membership and quite thoroughly representative. It had held numerous meetings over the months and given consideration to every aspect of this very complex problem.

The report of this special committee is an attempt to clarify the denomination's position on the matter of divorce. The old statement of position in the *Manual* was considered in some of its phrases as susceptible of misconstruction. There has been no desire to change our historic position but merely to make our position more plain and positive and to incorporate additional points in the interest of completeness.

The resolution sets forth the original purpose of God in the marriage institution. It presents God as the author of marriage and the officiator at the first marriage and declares it to be the original design that the relationship and the home of the first pair should endure forever.

The report proceeds to declare that this original view of marriage and the home is adhered to by the Seventh-day Adventist Church without any reservations, and that any lowering of this high view would be to that extent a lowering of the heavenly ideal. It affirms that marriage is a divine institution, that it rests upon Holy Scripture, and that all true standards in this perplexing field of divorce and remarriage must be in harmony with that Scripture and holy ideal. It declares further that only in this way is it possible for the church to protect itself against un-Scriptural laxness in standards. The resolution declares that those who speak for the Advent Movement are not authorized by God to frame regulations based upon the desires of the human heart, but only

those which harmonize with the heavenly standards.

Representatives of our medical work, instructors and board members of the College of Medical Evangelists, were massed upon the platform when Dr. George T. Harding, the president of the college, presented his report of our medical institution.

W. P. Elliott, chairman of the board of the medical college, responding to Dr. Harding's invitation, gave assurance that the objectives and ideals of the medical college were identical with the objectives and ideals of our ministry.

Dr. Harding reminded us that no other church places so great an emphasis on medical ministry; that in so doing it is following the steps of the Master, who is never so occupied with other things as to prevent Him from assuming the role of the Christian physician. The doctor explained that the college is more than a medical college; it includes also schools of nursing, dietetics, physical therapy, clinical laboratory techniques, X-ray techniques, and tropical and preventive medicine. The religious activities connected with the college were described and emphasized by Dr. Arthur L. Bietz, professor of applied religion.

Deep interest was shown in Dr. Harding's statement on the building program of the college. It is now moving forward at the new location.

The Northern European Division had right of way in the Wednesday afternoon session. G. A. Lindsay brought the greetings of 27,000 Adventists in the lands of the midnight sun—Denmark, Sweden, Norway, Finland—and the Netherlands, Poland, Iceland, and the Faroe Islands, as well as the mission fields of his division—Ethiopia, Eritrea, Southern Anglo-Egyptian Sudan, and the British, French, and Italian Somalilands. Seventy million people live within the boundaries of this division.

Elder Lindsay described the growing membership of his field, the increase in church buildings, and the rehabilitation of schools and publishing houses in Poland, and the faithfulness and fortitude of the believers during the hard experiences of the war years. He spoke also of vigorous and successful evangelistic endeavors, 130 in number during the past year, and the developments of lay evangelism.

Poland, he declared, is enjoying liberty for evangelistic endeavors, the government there having provided freedom for Protestant bodies for their work, equal to that provided for Catholics.

An increased interest was reported in the teachings of the threefold message among the Dutch, the Scandinavian, and the Finnish people.

Steady progress has been made in the field of education and health work. Departmental advancement has been encouraging. The radio work is being carried forward in three languages.

Dr. Merlin G. Anderson, of Ethiopia, told of his work in that country, the work of medical ministry. It enjoys the favor of the emperor, who, he reported, "is a kindly man, keenly interested in everything concerning his country and his people. Their majesties often come

to our hospitals to visit members of the family, and other people of prominence when they are ill."

A moving report was made near the close of the afternoon session, when an Ethiopian believer and delegate, Nagassa Aga, head teacher in the boys' school near Addis Ababa, thanked the conference for sending our sons and daughters to bring the truth of the gospel to his people.

In the Religious Liberty Department meeting, following the conference meeting Wednesday afternoon, a report was made before a crowded congregation, and a most interesting report it turned out to be, of twenty visits which have recently been made behind the iron curtain, as well as to the papal court of Vatican City. These visits dealt with the

question of freedom of worship in various countries and the question of the revised calendar, now before the United Nations.

The conference is drawing to a close. We suddenly become aware there are but two more days of conference business, followed by the meetings of the Sabbath. The standing committees are working overtime to complete their tasks in the limited time which remains. Numerous appointments are called, of local and union conference committees, departmental heads, as well as other organizations, which are endeavoring to get their work started for the four-year term. There is a tensely taking possession of the work of the session to crowd in all that should be done before we must close.

## Proceedings of the General Conference

### Thirteenth Meeting

July 19, 1950, 10 A.M.

CHAIRMAN: A. V. Olson.

OPENING HYMN: "My Faith Looks Up to Thee," No. 116 in *Gospel Melodies*.

PRAYER: J. L. McElhany.

VOCAL SOLO: "To See Thy Face," by R. S. Watts.

A. V. OLSON: In His good providence God has provided this people with a medical college for the training of medical missionaries. In my travels around the world field I have met the graduates from this school and have seen the wonderful work which they are doing for God in the various mission fields. I am glad to say that we can be proud of the doctors and we can thank God for the work they are doing. This morning the medical college is to render a report to us. Dr. Harding will lead out in this morning's program.

DR. GEORGE T. HARDING: First, we

would like to call on W. P. Elliott, chairman of the Board of Trustees.

W. P. ELLIOTT: It is a great pleasure and a privilege to bring to you this morning a report of the work and activities of the medical college. There is one thing that has impressed me above all others since coming into the family of the medical college, and that is the evident love of God and the desire that that institution shall fulfill its purposes and shall carry out the intention of the denomination in its organization and support to the fullest extent. These men are filled with the same desire that I have in my own heart, that you have in yours, to see the work finished, and the desire that the medical college shall make its full contribution to that end.

[Dr. Harding then gave his report, calling on some of his associates in the medical college to assist by giving a report on the responsibilities they carried. His report will be found on page 185.]

A. V. OLSON: Brother Dick has an announcement to make regarding additional delegates from South America.

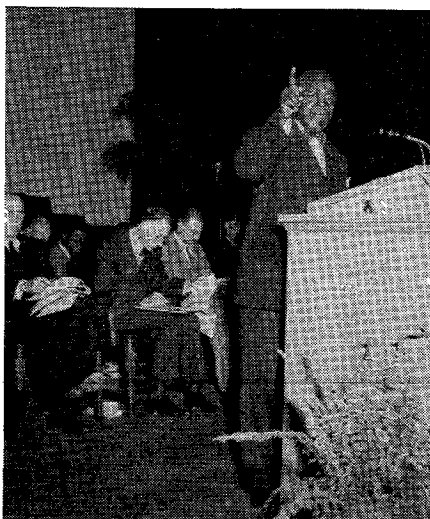
E. D. DICK: There is still space in the delegation from South America, for additional delegates, and they ask that Miss Gлика Reese and Miss M. Sanborne be seated. This is listed for information only, and requires no action.

A. V. OLSON: When we adjourned last night we were considering the recommendations on divorce and remarriage. Brother Branson was acting as the chairman at the time, and I shall ask him to continue until we finish with this piece of business.

These recommendations were under discussion when the time came for adjournment.

A. V. OLSON: We have a further report from the Nominating Committee. M. V. Campbell will give the report.

M. V. CAMPBELL: Your committee on nomination submits this further report:



G. E. Peters Giving the Report of the Colored Department of the General Conference

#### GENERAL CONFERENCE

*Associate Secretary of Medical Department for Medical Extension, Carl Sundin.*

*Associate Secretary of Radio Department, E. R. Walde.*

*Elective Member of General Conference Committee, J. J. Nethery.*

#### SOUTHERN AFRICAN DIVISION

*Radio Secretary, S. S. Hiten.*

#### SOUTH AMERICAN DIVISION

*Division Secretary and Radio Secretary, G. Eric Jones.*

We recommend, that we rescind the former action electing W. Mueller General Conference Field Secretary.

#### CENTRAL EUROPEAN DIVISION

*President, W. Mueller.*

*Secretary-Treasurer, O. Schildhauer.*

*Auditor, M. Voigt.*

*Ministerial Association Secretary, W. Mueller.*

*Home Missionary and Bible Correspondence Secretary, M. Busch.*

*Sabbath School Secretary, W. Raecker. Field Secretary, A. Minck.*

*Publishing Secretary, A. Wicklein.*

In an earlier report of the Nominating Committee, which was adopted, H. L. Shull was elected to the position of assistant treasurer of the General Conference. Brother Shull found it impossible to accept this position and therefore was released upon recommendation of the committee. This report of the Nominating Committee was duly voted.

Meeting adjourned.

BENEDICTION: W. H. BRANSON.

A. V. OLSON, W. H. BRANSON,  
*Chairmen.*

E. D. DICK, E. E. ROENFELT,  
*Secretaries.*

# The Theological Seminary

By MERWIN R. THURBER

WHEN the report of the Theological Seminary was presented to the delegates in session several men were invited to comment on it. It is impossible to present all that was said, but the few remarks here included will be of interest to all.

It was eminently fitting that J. L. McElhany, the president of the Board, should have something to say about the Seminary and its work. As he retires from office naturally his thoughts turn to the projects that have filled his heart during his term of office. He commended the Seminary to the delegates and the denomination:

"Nearly forty years ago, when I first became a resident of Takoma Park, I heard the brethren talking about the need of a Seventh-day Adventist advanced school, where our own workers could be given the advantages of advanced training beyond that ordinarily given in our senior colleges. As the years have passed, that need became more apparent, until about sixteen years ago the conviction became translated into action, and the school was started.

"If there is anything during my experience of the past fourteen years as president of the General Conference that I wish to publicly thank God for, it is the work of the Theological Seminary. Eternity alone, my friends, can demonstrate the value of this school to our work, and I am glad it has become an integral part of our educational system, and is recognized by the leadership of the denomination today as such. And I know that in the days to come we will all appreciate more and more the value of this school.

"It was my privilege to arrive in the city of Montevideo in Uruguay, South America, in time to see the group of men there at the extension course receive their certificates of attendance, and it was an inspiring sight to see evangelists,

preachers, editors, conference presidents, and union presidents receive recognition for the work they had done. And I am glad that plans are under way to carry this same type of work into other overseas divisions.

#### Comments of First President of Seminary

The first president of the Theological Seminary was M. E. Kern. He also is laying down the duties of active service, and in somewhat of a farewell he passed on to us all the burden of his heart regarding this great institution:

"The Seventh-day Adventist Theological Seminary was established because of the urgent desire on the part of the leadership of this church to increase the efficiency of those who teach the message—preachers, teachers, editors, and others. With due regard to all preaching and teaching accessories, the supremely needful thing for our workers is a more thorough understanding of the Bible, and an understanding of the unfolding of God's plans in world history. We do not need speculations or human philosophies or our own human prophesies based on superficial thinking regarding current events and other matters, but we need above all things in our work the pure, unadulterated Word of God. This Seminary was established to supplement the good work being done in our colleges in the theological and other courses. After the student has finished his college course, and has had some experience in putting into use the things he has learned, if he can come to the Seminary for graduate study and research, it becomes a sort of capsheaf of his preparation for work in this cause.

"The Seminary, as has been indicated, can render service not only to our college graduates but to many, many workers who have not been privileged to graduate from college. A conference

president said to me, 'I have been preaching on the sanctuary question for thirty years, but after this term at the Seminary I feel as though I have a better understanding of that vital question than I have ever had before.' In *Fundamentals of Christian Education* (pages 226, 227) we read: 'Strong minds are needed. The human intellect must gain expansion and vigor and acuteness and activity. It must be taxed to do hard work, or it will become weak and inefficient. Brain power is required to think most earnestly; it must be put to the stretch to solve hard problems and to master them, else the mind decreases in power and aptitude to think.'

"There is another consideration that emphasizes the great importance, to my mind, of advanced study and research: we are witnesses today of the fulfillment of a prophecy, a prediction made sixty-four years ago by Sister White. I want to read this to you. It recently came to my attention, and it is very pertinent to the question that involved us at the founding of the Seminary. She said that, 'The highest men of the world's great men will be brought into contact with truth, and therefore every position we take should be critically examined and tested by the Scriptures. Now [this was sixty-four or sixty-five years ago] we seem to be unnoticed, but this will not always be. Movements are at work to bring us to the front, and if our theories of truth can be picked to pieces by historians or the world's greatest men, it will be done.'—*Evangelism*, p. 69.

"The establishment of the Seminary was not an easy undertaking but today it is a successful institution and is having a large influence as you already have had called to your attention, in the improvement of our denominational teachers and hence in the hastening of the day when our Lord shall return."

#### PARTIAL REPORT OF NOMINATING COMMITTEE

##### General Conference

*Associate Secretary of Medical Department for Medical Extension, Carl Sundin.*

*Associate Secretary of Radio Department, E. R. Walde.*

*Elective Member of General Conference Committee, J. J. Nethery.*

##### Southern African Division

*Radio Secretary, S. S. Hiten.*

##### South American Division

*Division Secretary and Radio Secretary, G. Eric Jones.*

##### Central European Division

*President, W. Mueller.*

*Secretary-Treasurer, O. Schildhauer.*

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*Publishing Secretary, A. Wicklein.*

# The Home Foreign Bureau

By LOUIS HALSWICK, Secretary

**N**ORTH AMERICA is in itself a small United Nations, formed by immigrants and their descendants from almost every country in the world, and every union conference in the North American Division has a large foreign-language population to evangelize.

Through the Spirit of prophecy God has called the attention of Seventh-day Adventists to the work among the foreigners in this country in the following words:

"God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in His Word, and become partakers of His saving faith."—*Christian Service*, p. 200.

Again we read:

"God's people are to labor faithfully in distant lands, as His providence may open the way; and they are also to fulfil their duty toward the foreigners of various nationalities in the cities and villages and country districts close by."—*Ibid.*, p. 199.

## Purpose of Organization

Guided by the Spirit of God, the early leaders of our denomination readily realized that a more extensive work should be put forth to reach the home foreign nationalities with the message. To do this, ministers and Bible instructors had to be trained to work for their own people, and gospel literature had to be provided in many languages. Church organizations had to be pastored, and church buildings and schools provided. It was for this purpose that the Home Foreign Bureau was organized and placed under the direction of the General Conference.

Down through the years God has richly blessed the work among the foreign nationalities in America. From a small beginning some years ago the work has grown to more than 15,000 believers, representing 25 different language groups, with a trained working force of about 150 ministers, Bible instructors, and teachers, giving their full time laboring for their own people. The total number of new members reported by these workers for the last four years amounted to 3,524. During the same period more than \$3,000,000 was paid in tithes and mission offerings by the foreign-language churches and believers into the denominational treasury. In this same time 34 new Sabbath schools and 10 new churches were organized, and 11 new church buildings were provided.

In the line of literature weekly and monthly magazines are being printed in the German, Swedish, Danish-Norwegian, Italian, French, Ukrainian, Icelandic,

and Romanian languages. More than 4,000 copies of the Spanish magazine, printed in Cristobal, Canal Zone, are being used monthly. At the Brookfield branch of the Pacific Press books, tracts, and Bible lessons can now be secured in more than 20 languages.

The need to work for the foreign nationalities in America in their own language is demonstrated by the fact that there are 1,072 different foreign-language newspapers and periodicals printed in the United States. It is stated



Louis Halswick

that these newspapers and periodicals serve at least 10,000,000 people who depend on them for information.

## Among the Spanish-speaking People

According to late Government reports, there are about 3,000,000 Spanish-speaking people in our field. E. J. Lorntz, associate secretary of the Home Foreign Bureau, reports that during the last four years the 30 Spanish workers in America baptized and added to their churches 1,178 new members, bringing the total Spanish membership well over the 3,000 mark.

During the last few years a steady-flowing stream of Spanish-speaking people, amounting to hundreds of thousands, has poured into the United States from the West Indies and Mexico.

We are happy to report that our Spanish membership in New York City has grown from 200 members, a few years ago, to more than 500, with three organized churches and three fine church buildings.

In other parts of the country the

Spanish work has progressed very nicely. In California several Spanish churches have been organized and good church buildings provided.

## Spanish American Seminary

For many years the Spanish workers and the parents of our Spanish youth hopefully prayed for a school of their own. It was for this purpose that the Spanish American Seminary has come into existence. This school is beautifully located on a farm consisting of about two hundred acres of land, sloping gently from the hills to the Rio Grande, at Sandoval, thirteen miles north of the city of Albuquerque, New Mexico. This school needs our support, and we recommend it very highly to our Spanish young people, and pray that it may fill a large place in the work.

## The American Indians

Considerable progress has now been made in our work among the North American Indians. Our baptized Indian membership is approximately 225. The Sabbath school membership has reached about 400. We have 10 full-time missionaries working among the Indians.

Near Holbrook, Arizona, a good school with three teachers is being operated for the Navajos. At Red Shirt Table, South Dakota, a school is being operated for the Sioux Indians; and at Tahlequah, Oklahoma, we have a school for the Cherokee Indians. At the Six Nations Reservation in Ontario, Canada, there is a good mission with an organized church; and at Craig, Alaska, a prospering school and mission are in operation. Work for the Indians is also being done in the States of Wisconsin, Washington, and California.

The miscellaneous language groups include the Latin, Slavic, and Oriental races living within the borders of the United States and Canada, such as Italian, Slovak, Czechoslovak, Yugoslav, Hungarian, Polish, Romanian, Greek, Japanese, Chinese, and Finnish. During the quadrennial period the miscellaneous language workers, representing 14 languages, reported 1,259 new members won for the truth and added to their churches. During this same period the miscellaneous churches paid a total of more than a quarter million dollars in tithes and mission offerings.

## The Italian Work

The Italian work in America started in Brooklyn, New York, when a young immigrant, who had been trained for the Catholic priesthood, accepted the truth and began working among his own nationality. From this small beginning a membership of more than 200 has been raised up in New York City. From there the work spread to New Jersey and southern New England. The Chicago, Illinois, Italian church now numbers over 200, and the work has spread from there to the West, where several churches have been organized. The total Italian membership in Amer-

ica has now passed the 800 mark. This may be considered a good beginning, but much more can yet be accomplished.

#### Hungarian and Polish Churches

The work among the Hungarians began to show results in the early 1920's about the same time the work among the Polish people was started. At present we have Hungarian churches in New York City; Bridgeport, Connecticut; New Brunswick and Perth Amboy, New Jersey; and Chicago, Illinois. We have Polish churches in Passaic, New Jersey; Mountaintop, Pennsylvania; and Chicago, Illinois.

#### Our Slovak Work

The spread of the Slovak, Czechoslovak, and Yugoslav work from its beginning, in Newark and Perth Amboy, New Jersey, to New York, Bridgeport, and Chicago, is similarly blessed by God and is an interesting story. Our workers in these many languages are faithfully laboring on, and God is with them.

#### Twenty-five Russian-Ukrainian Churches

The reports show that we now have 25 Russian and Ukrainian churches in North America with a total membership of about 1,000. Our largest Ukrainian churches are in Canada, where of late years church buildings have been provided in Toronto and Simcoe, Ontario, and New Westminster, British Columbia.

#### Growing Japanese Work

T. H. Okohira was the first Japanese believer in America. While studying at Healdsburg College he began working among the Japanese in San Francisco. In 1896 he went to Japan as one of the first missionaries to be sent there by our people.

His son, A. T. Okohira, is now in charge of our work among the Japanese in Los Angeles, California, where we have a church of about 100 believers, and where a suitable church building was recently purchased. In San Francisco, Oakland, and Seattle we have Japanese church organizations and workers. In Denver, Colorado, a Japanese church was organized during 1949, and a church building dedicated free from debt.

One of the many problems of the work among the miscellaneous language groups has been to meet the growing demand for more workers. Some time ago an Italian workers' institute was conducted with good results. Institutes for the purpose of training workers in several languages should be conducted in the near future.

We have a large task before us in bringing the gospel message to those from Italy, Mexico, Russia, Poland, Hungary, and other lands.

#### The Germans and the Scandinavians

When we think of our friends and neighbors who have come to America from other lands, we think of those from Northern Europe—Germany, Sweden, Norway, and Denmark—who came in such large numbers in the seventies,

eighties, and nineties. The work of the message among these nationalities began as far back as 1855. Since that time at least fifteen thousand of the Germans and Scandinavians have embraced the message and joined the Adventist ranks.

With the progress of the years, however, the younger generation among them are turning to the English language as their medium of thought and expression, and the German and Scandinavian churches are becoming English-language churches. This is especially true in the country districts and smaller towns. In the larger cities, like Chicago and New York, there are still large fields for German work.

The reports coming in from the German and Scandinavian workers are very encouraging. There are in North America today about 75 German churches, where the German language is used in whole or in part. On an average of 35 German and Scandinavian ministers and Bible instructors have, during the last four years, given full time working for their own nationalities. These workers reported 1,087 new members baptized and added to their churches. The tithe and mission offerings amounted to more than \$2,000,000.

The German and Scandinavian magazines have during the last few years enjoyed a very good circulation. In New York City, J. A. Wasenmiller has used a weekly club of 1,000 *German Signs*, with the result that 150 souls have been baptized. Similar good reports come from other places. Radio work has also proved successful among the foreign nationalities.

The work among the German and Scandinavian people has been blessed by God from the very beginning. We pray that God will continue to bless,

that thousands more may be won for the kingdom of God.

#### Bringing Christ to the Jewish People

There are five million literal descendants of Abraham in North America to whom the light of the third angel's message must be given in a short time.

In New York City live two million Jews. In that city J. M. Hoffman and Abraham Potlin are working faithfully among their own race. During 1949 a Jewish church of twenty-five was organized, and a building was purchased, which is now serving as a mission center. We believe that this is a good beginning, and pray that the work among the Jewish people may be blessed by God to the salvation of thousands. Work for this nationality should be planned for in Chicago, Los Angeles, and other cities with large Jewish centers.

In speaking of our needs we would not be unmindful of the kind support we have received from our brethren in the local and union conferences.

We wish very much that, as far as possible, at our camp meetings an hour might be given in which to present the need of working for the strangers within our gates.

We shall also truly appreciate brotherly assistance in encouraging young workers to labor for their own people.

We also bespeak the full support of those in authority in distributing the truth-filled foreign-language literature to the millions in this country who prefer to hear the message in their own tongue.

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



A Street Scene in a City of the Near East. In the Large Cities of America Are to Be Found Large Foreign Populations Where the Strangers Among Us Are Just as Much in Need of the Gospel as The Moslems in Our Picture



# The Southern Asia Division

By A. L. HAM, President

IT IS with much pleasure that I extend to this General Conference session the Christian greetings from our workers and believers in the Southern Asia Division. We desire also to express sincere gratitude to our heavenly Father for His mercies and for His manifold blessings bestowed upon all branches of our endeavors in this field during the past four years.

These years have witnessed many far-reaching changes, politically and otherwise, in these lands of Southern Asia. India was graciously granted political freedom and became a self-governing dominion of the British Empire. Early this year, January 26, she proclaimed herself a republic, and has written and adopted a very fine constitution, which recognizes the cherished principles of civil and religious liberty.

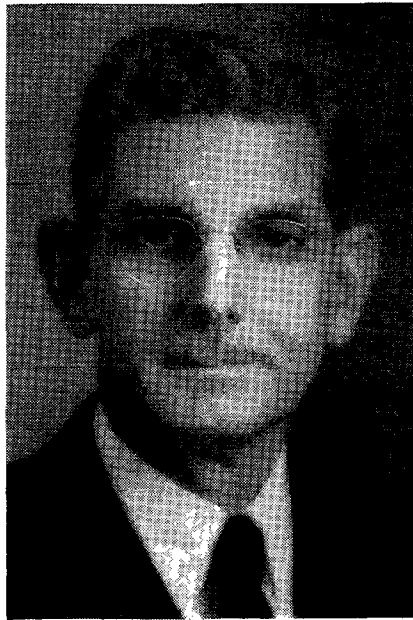
The governments of other independent countries of our division have also provided for the carrying out of the broad principles of civil and religious liberty in their constitutions. There are indications that other independent countries bordering on India are also being influenced by these constitutional changes, and it is hoped that as they establish constitutional forms of government they will be led to provide for civil and religious liberty.

Our work has had a larger measure of freedom, especially in entering new territories, than it ever enjoyed before. This has made possible the expansion of our work into such places as the North-West Provinces of Pakistan, and the establishment of a fine mission headquarters with church building and workers' homes in Peshawar, a city at the gateway to the famous Khyber Pass and Afghanistan. Also we have been able to enter the Lushai Hills in Assam, where we have many believers and where we have long desired to establish the interests of this cause. Some of the native states where formerly mission work was forbidden are now open to the preaching of the gospel. There are now many open doors which were once closed to our work, and signs indicate that others may soon be opening.

It is most essential that we be ready to enter with this last warning message these places which Providence is opening to us, just as soon as it is possible to do so. By an arrangement entered into by the General Conference, the China Division, and our division Tibet has been added to our field. This presents to Southern Asia Division a new challenge. Dr. R. H. Dunn and William Hilliard and their families are now located in Kalimpong, the gateway to Tibet, where they are learning the language and preparing to enter as soon as the door opens. I am confident that our people all over the world will watch with keenest interest the courageous efforts of these young

missionaries to pierce the spiritual darkness of that long-forbidden land.

There are constantly important political changes taking place in different parts of the field, bringing about favorable attitudes on the part of government leaders and people generally, and it is most important that we take advantage of these while there is still time. These favorable circumstances, together with world conditions and the extreme uncertainty for the future, suggested the theme text for our biennial council held the beginning of this year in Poona, India. The text is, "I must work the



A. L. Ham

works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4. This suggests the urgency felt by our Master in His work. I believe it also suggests very forcibly the great urgency we should feel.

## Twilight of the New Day?

During the past two years we, in Southern Asia, have been talking and singing about the new day which has come to our work there. Although we are still in that new day with its marvelous openings, at times we are led to feel that we may be entering the twilight time of the new day. Hence, the urgency we feel to act quickly and courageously while still there is time.

In our evangelistic advance we are thankful to report greater attendance and results than ever before in our efforts. We can report for only the past year more than 240 public efforts, including the spearhead and Voice of Prophecy rallies. Congregations ranged from two hundred in smaller places to around two thousand in some of the larger cities. At times two lectures had to be held at

different hours to care for the crowds who came. This is certainly a new thing in Southern Asia, and illustrates the open-mindedness of the people at this time.

Requests come to our leaders and evangelists for meetings to be held in non-Christian villages. R. L. Kimble, superintendent of Northwest India Union, reports:

"In the past few years changes have come, making possible more rapid advance than ever before in the work of evangelism. Today crowds are larger and interest in the gospel story is more intense than I have seen at any time during my thirty-five years in India. Doors are open today, making way for greater evangelism and the gathering in of honest souls from villages and cities alike.

"A few weeks ago I was in a village on the banks of the Beas River in east Punjab, when a man stood up in that meeting and requested that someone go across the river and meet the people of three villages who were waiting for the gospel. In another village twenty hands were raised when a call was made for those desiring to prepare for baptism. . . . There is an awakening in the cities and villages of the northwest, doors are open, and wherever our workers go serious-minded men and women are seeking to know about their soul's salvation." Similar reports could be made from other sections of the field.

## Voice of Prophecy Bible School

Doubtless the most amazing development of our work has been the Voice of Prophecy Bible Correspondence School program. The enrollment has grown to 64,553 at the end of 1949. A total of 8,346 persons completed the courses and received certificates. Though our reports are incomplete in this respect there have been 163 baptisms directly or indirectly from this work. A large number of people have written in to tell us that as a result of their study of these lessons they have accepted Christ as their Saviour. Much prejudice has been broken down, and friends have been made everywhere among all classes of people. This work has been blessed in a special way in reaching, with the message, the literate of the countries and people in prominent positions. In one day alone seven Doctors of Philosophy were enrolled in the Voice of Prophecy, and recently a maharaja from the sacred city of Benares sent in his enrollment card through me, because it was thought this would ensure special care and attention.

About twenty per cent of our enrollees are men and women of degrees who occupy prominent places in leadership circles. We are especially happy that at the end of 1949 there were twenty-nine enrollees in Nepal, three in Sikkim, six in Baluchistan, two in Tibet, and four in Afghanistan. All but one of these countries maintain closed doors to the gospel missionary.

Though many who have enrolled have accepted Christ as their personal Saviour, yet they have not actually renounced their own religions, and some are only

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adding another deity, as it were, to the many they have been worshipping. Still we believe that many of these will yet be brought to choose Jesus Christ and serve Him only.

#### Typical Letters From Students

That you may see the earnest appeals and responses that daily come to our workers, I quote a few of them:

"I have the honor to state that I have been a student of your Voice of Prophecy Bible School since August, 1948, and have completed the first course and have now begun the advanced course of Bible study. I was a Hindu, but by the grace of God I have accepted Christ as my personal Saviour. I need baptism and intend to keep the Sabbath as the Lord's day."

Another with several degrees writes: "Your lessons have tumbled the world upside down for me, and blown into space a thousand cobwebs of genteel and ethical illusions, and thus having shaken the tabernacles of lies, set me back upon a strong foundation of noble virtues. I request that you kindly remember me in your prayers. I fully believe that there is power in united prayer."

Then let this very pathetic appeal stir your hearts as it has stirred mine:

"I hold Christ in the highest reverence, and bow down my head before Him. I am in desperate need of His grace and mercy. I am faced with a grave problem. I am not ready to stand before the judgment seat. The idea never struck me before. I am grateful to you for having set me thinking seriously on this question of life and death. I do not know the way to get ready, and I need light and guidance on this very important topic."

These are the appealing words of a Brahman Doctor of Philosophy, a college professor. How poignantly they express not only his need but also the need of the millions he represents, and, my brethren, our own needs also.

#### Literature Ministry

This new fervent desire for better things in the countries of our division is also revealed in the greatly increased sale of gospel and health literature. During the four years ending December, 1949, about \$270,000 worth of our literature was sold by our faithful colporteur evangelists. Considering past experiences, this is a marvelous accomplishment. God has richly blessed this work. We have added two new vernacular monthly magazines, and others will be added ere long. The Oriental Watchman Publishing House cannot produce all the literature needed. We are constantly enlarging this factory and taking steps to establish small publishing plants in Burma, Pakistan, and Ceylon.

#### Departmental Activities Show Progress

The various departments are well organized and are earnestly endeavoring to establish the faith, knowledge, and confidence of our members, both old and young, in this message and to train and lead them in active effort for the salvation of others.

The Sabbath schools have reached an enrollment of 19,038 with offerings constantly increasing. The Sabbath schools now number 642.

The educational work is represented by one senior college, one junior college, and 768 boarding and primary schools, having a total enrollment of 3,464 with 239 teachers.

Our youth and children are enrolled in fifty-five Missionary Volunteer societies. New interest has developed in Junior and Senior camps, which have been conducted with encouraging results.

The Ministerial Association is promoting our program of greater evangelism with much earnestness and also the various reading courses and other activities.

The Bureau of Public Relations is accomplishing much in enlightening the public concerning the growth and progress of our work, especially in connection with the many evangelistic efforts and the special meetings held in our field by H. M. S. Richards and F. D. Nichol. A total of eleven hundred column inches was published last year alone.

#### Witness of Faithful Laymen

The home missionary department presents the experience of one of our faithful laymen, a brother who holds an important and responsible position in a large manufacturing firm in Amritsar, the city of the Golden Temple and headquarters of the Sikh religion. As a result of this brother's work and that of his wife, five souls were baptized in 1949, and twenty-five more are now studying the message. An evangelistic effort is to be conducted in that city soon. We may expect a good harvest of souls. Many of the laymen are active in winning souls for the Master.

The Dorcas work is given a prominent place. I understand we have one or two men as leaders of Dorcas Societies. Perhaps this is a bit unusual, but if so, it shows unusual interest in the Dorcas work. Much has been done to provide for our needy members and the needs of many in distant places.

The religious liberty and temperance departments are showing more activity now than ever before in the history of our work. As the countries of this division have been given independence and have been faced with the need of

writing their constitutions, it has been a very opportune time to bring before the leaders of these countries the great principles of religious liberty. Our secretaries have been alert to this opportunity. Many copies of the *Liberty* magazine were early placed in the hands of leading men, and it is not too much to presume that the principles taught in these papers have influenced the writers of these constitutions and also those who have adopted them.

In India especially there is a strong move toward prohibition. This has made the organization of our temperance society a very opportune step.

Since the close of World War II our medical missionary program has been one of rehabilitation and expansion. We have reopened and enlarged most of the institutions which were either closed or nearly closed during the war years, and have opened three small hospitals. We are opening a new one in Karachi, which promises to be one of our best. It will answer a great need and an insistent call that has been pressed upon us for several years past.

We have offers of land and money from prominent men in many parts of the division, and also in some cases hospital buildings, if we could establish our medical missionary work. Our great problem is a lack of means and personnel. There seems otherwise to be no limit to what we might do in this division field along phases of medical missionary work. We are thankful for our self-supporting medical workers, many of whom are doing a noble work.

#### Our Faithful Workers

We now have 707 national workers and 171 overseas workers, including those who recently joined us from China. However, many, many more are urgently needed. These we hope to secure from our division training institutions and from overseas. One thing that has greatly cheered me through the years has been the progress made in training and developing national leaders. It is interesting to note that of our six union missions and twenty-seven local missions there are fifteen national superintendents and a very large number of departmental secretaries.

On our division staff four of the divi-



Medical Work in the Southern Asia Division Is Rapidly Expanding. Typical of the Progress Made in Recent Years Is the New Rangoon Mission Hospital in Burma

sion department heads, the assistant treasurer, the assistant auditor, and by far the largest number of our office staff are national workers. On most of our committees and boards indigenous members predominate. We thank God from the depths of our hearts that He is choosing men and women of ability and consecration in these countries, and is placing upon them greater responsibilities in leadership. We wish also to express our great appreciation for the fine young men and women who have come from overseas in recent years to join our division family. They are fine workers.

We have spoken of the progress of the work during the past quadrennial term. We thank God that under His blessing 4,012 were baptized into this message during this term. This is a far greater ingathering of souls than ever before in the same length of time. For Southern Asia it is a great triumph.

We have spoken of the open doors on every hand—that people are crying out to us for a knowledge of Christ and the Christian faith. We have mentioned those in darkness groping for the light of the gospel to lead them into the lighted way toward God and His kingdom.

### The Call of India

Listen to these appeals: "I am glad to say your [Bible] lessons helped me to see the light . . . , to come to the cross of Calvary, where I could find perfect peace and bury the heavy burden of my sin, and where I could see the wonderful salvation of our Redeemer." So speaks a Brahman, who represents 268,000,000 other Hindus in need of Christ.

Now let a Mohammedan, who represents 202,000,000 of his faith who need the gospel, speak. "I, as a Moslem, have been absolutely convinced and have faith in Jesus Christ, and pray that God will lead to the light." Another cries to us, "Can Jesus, the Saviour, help me also and save me from all my sins?" Yes, He can! "Thou shalt call his name Jesus: for he shall save his people from their sins."

Now listen to the Sikh, representing 5,000,000 souls: "Finally, I thank you in the name of the Lord for the true path you have shown me when I was in darkness."

The Jain, representing 1,500,000 people, says: "This is an opportunity given me by divine will to prepare for the kingdom of God."

The backslidden Christian, representing 8,250,000, writes: "I am surrendering my life and my all to Him who I know will keep me along my lonesome journey. Please remember me oft in your prayers."

Now let the infidel represent the other millions who know not God. He says, "They [the Bible lessons] have turned a stern atheist like me into a believer in God."

This is the roll call of the representatives of 432,000,000 people in our division, many of whom are earnestly seeking to find God and to serve Him.

What a challenge! What a wonderful



Our Mission Church in Calcutta, India. Church Facilities Are Meager in This Teeming Metropolis Where Millions Have Yet to Hear the Third Angel's Message

opportunity! Yes, and what a solemn responsibility!

The great questions are, "How shall they hear without a preacher? How shall they preach except they be sent?" There is so little time left to us to finish the work. The following words of the messenger of the Lord are being fulfilled today as never before:

"We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. There are wars, and rumors of wars. The nations are angry, and the time of the dead has come, that they should be judged. Events are changing to bring about the day of God, which hasteth greatly. Only a moment of time, as it were, yet remains. But while already nation is rising against nation, and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle."—*Testimonies*, vol. 6, p. 14.

### Solemn Words Fulfilled

In Southern Asia these world conditions and the far-reaching political and social changes have brought to fulfillment the following solemn words:

"There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*Acts of the Apostles*, p. 109.

In view of what I have said and quoted, surely the importance and appropriateness of the theme text is forcefully seen: "I must work the work of him that sent me, while it is day: the night cometh, when no man can work."

In these solemn times and in view of our responsibilities and with a deep conviction E. A. Crane penned the following appeal:

### "The Last Hour

"Emblazoned on the western sky,  
The sun's last ling'ring ray  
Proclaims that mercy soon will end  
With earth's tumultuous day.  
While ominous clouds are threatening  
storm,

Relentless, filled with hate,  
Unconscious still the sons of earth  
Move ever near their fate.

"Men stand in peril of creeping death,  
Of hunger, want, and strife,  
In lands where millions have not heard  
Of Christ, the way, the life.  
They bow beneath a galling yoke,  
Yet seek the truth to learn;  
Shall we who know the way to God  
Leave them thus to yearn?

"O 'tis the last, last fleeting hour;  
Soon hope will be no more.  
God's Spirit then will take His flight,  
And He will shut the door.  
Awake, awake, O church of God;  
Warn those who've never heard,  
While paling light of coming night  
Fulfills God's Sacred Word.

"Lift up thy voice, O man of God,  
And sound the warning cry.  
Spare not thyself in this last hour;  
God's kingdom draweth nigh.  
Bid sinners turn their eyes toward God,  
And from His wrath to run,  
For time is late, O man of God,  
Behold, the sinking sun!"

So much to do! So little time in which  
to do it!

THE Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as a Saviour. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for He was in all points tempted like as we are, yet without sin. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal. The Lord "telleth the number of the stars;" and yet "He healeth the broken in heart, and bindeth up their wounds." "Come unto Me," is His invitation. Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength. The heavier your burdens, the more blessed the rest in casting them upon the Burden-bearer.—*The Desire of Ages*, p. 329.

THOSE who are true to God need not fear the power of men nor the enmity of Satan. In Christ their eternal life is secure. Their only fear should be, lest they surrender the truth, and thus betray the trust with which God has honored them.—*The Desire of Ages*, p. 356.



# The College of Medical Evangelists

By G. T. HARDING, M.D., President

AS AN introduction to my report on the College of Medical Evangelists to this Seventh-day Adventist General Conference of 1950, I would like to remind you that no other church has placed so great an emphasis on the medical ministry as Seventh-day Adventists. It is a phrase which is seldom used except in our own church circles and periodicals. The medical ministry is one of the foundation stones of our faith and work, and has become almost an emblem of our church.

It is strange to find a relatively small and peculiar people committed to an emphasis on the medical ministry as one of their most exalted purposes in practicing the Christian faith. Surely nothing so clearly marked the life of Christ on earth as His unfailing recognition that man is soul and body, that true healing means supplying both the spiritual and the physical needs of man. Christ was the living example of the medical evangelist. With Him salvation and the kingdom of God came first, but He was never too preoccupied with dogma to assume the role of the Christian physician.

In presenting the parable of the good Samaritan, Jesus undertook to illustrate to the church leaders of His day that men's souls are often won through a sympathetic attention to their suffering. Yet the priests were unimpressed, for they were preoccupied with ecclesiastical privilege and ceremony, and to the end Jesus carried on His medical ministry as a leader of a small and impoverished minority.

## A Question to Consider

Perhaps there is a parallel in our espousal of a dynamic medical ministry in our worldwide church program today. Surely there are other churches which are in a better position to conduct a worldwide medical missionary endeavor than Seventh-day Adventists. Why have they not done so? I do not propose to attempt an answer to this question, but it is a question which you should underscore and consider often as you contemplate our unique achievement as a church body.

In our day, as in Christ's day, the work of the physician and the minister are generally regarded as separate and unrelated. The larger churches take little or no direct interest in medical education; their attention to health and medical missions is usually incidental or perfunctory. The Seventh-day Adventist Church alone elevates the medical ministry to the position of the right arm of its message and as an inescapable fulfillment of a mandate from Christ Himself. For more than two thirds of a century we alone have continuously af-

firmed that Christian physicianship and Christian ministry go hand in hand, that each is incomplete without the other. We alone have set up educational facilities where spiritual and medical training can be developed in concert, and this leads directly to my report to you on the College of Medical Evangelists.

The College of Medical Evangelists is the heart land of a worldwide Seventh-day Adventist medical ministry. It is



G. T. Harding, M.D.

the largest single institution operated by the church. It is also the most complex, the most ambitious, the most expensive, and the most difficult to administer. But at the same time I like to think of it as the most challenging, the most representative, and, under God's direction, the greatest potential for good.

Too often our people think of the College of Medical Evangelists as a medical school. It is this, of course, but the college includes schools of nursing, dietetics, physical therapy, clinical laboratory technique, X-ray technique, and tropical and preventive medicine. Most of these schools require separate faculties, curricula, and special quarters; but though academically distinct, each of these schools is vitally integrated with the over-all college and denominational program. In each school we strive constantly to meet both the moral and spiritual standards of the church, and the exacting technical requirements of scientific governing bodies.

To provide clinical and bedside training for the students and graduates of the various schools, the College of Medical Evangelists operates a clinic and a hospital both at Loma Linda and at Los Angeles. These are not ancillary buildings which merely happen to be adjacent to the college. Each is an organic part of the college itself, and because each is a clinical instructional unit, model professional standards must be observed. This fact deserves special emphasis, for it must be recognized that the problems of organization and the staff requirements in our clinics and hospitals must be governed by rules and regulations peculiar to what amounts to a university medical center, and thus differ from our other medical institutions.

## Religious Activities

Founded on Christian goals and ideals, the College of Medical Evangelists seeks to make Christianity the underlying motivation of all its activities. Efforts are made through the entire college program to train young people for full-time Christian medical service, and to develop in all students a strong Christian faith. Through its religious leadership the college seeks to make Christian worship experiences of various kinds available and attractive to all students and faculty members.

The college church at Loma Linda and the White Memorial church at Los Angeles are centers of spiritual activity. The pastors of these churches and the religious instructors for the student body are the same. This lends strength and unity to the religious activities, and permits greater emphasis on student participation in church work and aggressive soul-winning endeavors. Our spiritual leaders seek to apply Christian principles to actual life situations, as will be experienced by those who are to follow in scientific pursuits.

## Statistics

Though the first charter was granted the College of Evangelists in 1909, it did not become the College of Medical Evangelists until 1910, and the first class of six members graduated in 1914. In 1930, twenty years after the founding of a full medical school, Dr. Percy T. Magan reported to a General Conference held in San Francisco a total of 1,138 graduates in all the schools, 504 of whom were graduates in medicine. Including the June, 1950, graduates, the grand total of graduates from the College of Medical Evangelists is now 4,326. Of these 2,358 have graduated from the School of Medicine, 1,501 from the School of Nursing, 204 from the School of Dietetics, 97 from the School of Physical Therapy, 114 from the School of Laboratory Technique, and 52 from the School of X-ray Technique.

Our total current student enrollment is 697. Of these 473 are in the School of Medicine, 157 in the School of Nursing, 19 in the School of Dietetics, 19 in the School of Physical Therapy, 23 in the School of Laboratory Technique, and 6 in the School of X-ray Technique.

The Graduate School of Medicine was organized in 1946 as an integral unit of the College of Medical Evangelists for the purpose of providing more adequate facilities for graduate and post-graduate training, especially for our alumni. It was originally established as a separate school, but now functions as a division of the School of Medicine. The total enrollment in the full-time basic science courses has been 189; the total enrollment of part-time students since 1946 has been 1,113.

The faculty in any professional school includes many individuals who make only a small contribution to the over-all teaching program but whose single demonstration, short series of lectures, clinics, or ward rounds are essential to the rounded-out education of the students. Including these numerous part-time faculty members, we carry a total of 650 individuals on our instructional force.

However, I wish to place special emphasis on the invaluable contribution of our nonteaching workers, whose activities are quite as essential in the college program as any other. Obviously all our aims and efforts depend for their success on the faithful performance of the maintenance men, the maids, clerks, cooks, engineers, and a great variety of other helpers who assist those upon whom the administrative responsibilities fall. The total number on the payroll of the College of Medical Evangelists in all its departments is approximately 1,475.

#### Financial

The total investment in plant and equipment and real estate owned by the College of Medical Evangelists is now \$6,288,000. Of this amount more than \$1,400,000 has been added during the past quadrennial period. For a small denomination this is a large amount of money, but compared with medical schools of today it is a very small sum, probably smaller than that of any other accredited American medical school of comparable size.

The volume of business for the past four-year period has amounted to more than \$18,000,000, which is almost 50 per cent more than for the previous quadrennium. During this same period the number of patients cared for in our hospitals was approximately 55,000; the number of patient visits in our outpatient department at Loma Linda was 167,600; and the number of patient visits in our clinics was over 671,000.

The Loma Linda Foundation was established by the board of trustees of the College of Medical Evangelists to hold and operate our income-bearing properties and to receive annuities, trust agreements, and loans. During the past quadrennial period the income of the foundation amounted to more than \$1,600,000. After the interest and all other charges were paid, a conservative gain of around 5 per cent was realized, one half of which was used in helping to meet the college budget.

The most astonishing financial distinction of the College of Medical Evangelists is that it is approximately 97 per cent self-supporting, based on total in-

come. True, the 3 per cent difference amounts to more than \$150,000, and it is this deficiency which compels us to call on the constituency from time to time for necessary assistance. This margin of dependency is amazingly small when compared with that of other schools.

It is only fair to recognize that from the very beginning of its operation the College of Medical Evangelists had a series of able and consecrated financial officers, whose success in building up the institution and in maintaining a 97 per cent self-supporting school is truly an astounding record. Their conservative management, the willing sacrifice of all our workers, the generous contributions of church members everywhere including our alumni, and the contributions from other sources have made possible a tremendous educational undertaking at the very minimum of expense. I doubt that anyone can point to an educational example where so little has accomplished so much.

It is impossible to attempt a report or even a description of the various schools or departments within the limitations of this paper. However, certain significant changes in the School of Nursing should be of interest to our people everywhere.

A full college program in nursing has usually taken six academic years. The route was long and required alternating between a liberal arts college and the School of Nursing.

Our School of Nursing has led out in certain curricular changes which by including summer work will permit the nursing student to meet all the basic requirements in nursing, as well as the requirements for a college degree during four calendar years. Three of these four years are spent in the College of Medical Evangelists.

### Waiting

By ROBERT HARE

I am waiting for the welcome  
On that glad and happy day  
When the Lord shall come in splendor,  
And the dark tomb shall surrender  
All the treasures buried in its clay!

Only waiting for the vision  
Of that long-expected Face.  
Once its lonely vigil keeping,  
With earth's weary children weeping,  
Now adorned in heaven's perfect grace!

I am waiting for the echoes  
Of that sweet angelic song,  
Ringing from the heights of glory,  
Telling once again the story:  
"Lo, He comes, the Saviour promised long!"

I am waiting for the sounding  
Of that great and mighty voice  
That shall reach to every nation  
Calling men from every station  
In His glory ever to rejoice!

Wait, my heart, He cometh surely—  
Never promise more complete.  
Round it flows the love of Heaven,  
From a heart by sorrow riven,  
And that promise lingers full and sweet!

The hours of clinical and class assignments have been reduced from forty-eight to forty hours a week. The tuition rate is twenty-five dollars a month. Work done as a part of the clinical assignment compensates in full for board, room, and laundry. Provision is made for students who find it impossible to meet the tuition rate to drop out for six months and then continue with the next division of the class.

The Alumni Association is the main channel of communication between the college and its graduates. This communication is not limited to correspondence, journals, and large meetings at the college, although these are important. Last year the general manager traveled one hundred thousand miles to conduct chapter meetings, attend alumni reunions, and visit individual members. This travel was made almost without expense to the association because of an airline pass carried by the manager.

Activities sponsored by the association include the postgraduate assembly, which attracted 2,060 registrants in 1950, including 1,065 M.D.'s; a placement bureau, which in the first three months of 1950 helped 75 members find locations for practice; the *Journal* of the association and a yearly directory, which go to all graduates, faculty members, and conferences; and the annual alumni banquet, which makes it possible for classmates and friends to meet and encourage one another at least once a year.

The Alumni Association, with its leadership, comprehensive files, and other facilities and experience was obviously best equipped to conduct the campaign among the alumni for the support of our new building program. We are most grateful that the alumni board has undertaken this responsibility.

#### Admissions Committee

Unfortunately, but unavoidably, the principal point of contact with many of our people is the activity of our admissions committee. Although it is a source of gratification that so many of our fine young people apply for admission, it is a heartache and a disappointment that we cannot accept all those who meet our minimum requirements. For some years now there have been four or five times as many qualified applicants as we can accept.

The admissions committee of the College of Medical Evangelists consists of twelve members of the executive committee. Each member is present during the consideration of each candidate, and fully realizes the effect on the lives of our young people and others if a painful but necessary choice must be made. I have never sat on a committee in whose final actions I had more confidence than in our admissions committee.

Our students are selected almost exclusively from our senior colleges. Applicants are interviewed in person by the dean of the Loma Linda division of the school, not once but several times during their premedical training. At each of the colleges committees meet

(Continued on page 207)

# Northern European Division

By G. A. LINDSAY, President

FROM your brethren and sisters in Northern Europe I bring Christian greetings to all Seventh-day Adventists assembled here at the forty-sixth session of the General Conference. And through you and the REVIEW AND HERALD we want these greetings to reach our fellow believers around the world. I am glad to tell you that we have a sincere and faithful membership in our part of the world field. They love the Advent message, and are enthusiastic in service for their Lord and Saviour and His work while they are waiting and preparing for His coming.

The Northern European Division was reorganized at the time of the Autumn Council in Grand Rapids, Michigan, October, 1946, after having been dissolved for several years during the war. The territory of the division includes Denmark, Norway, Finland, Sweden, the Netherlands, Poland, Iceland, and the Faroe Islands. Later, at the Autumn Council in Denver, Colorado, in 1948, some of the mission territory in East Africa, which belonged to the division before the war, was returned to us, namely: Ethiopia, Eritrea, Southern Anglo-Egyptian Sudan, and the British, French, and Italian Somalilands. In the whole division area live about seventy million people.

## Growing Membership

The church membership in the European territory of the division totaled at the beginning of this quadrennial period 17,480 in 356 churches. This membership was divided into the following union conferences and missions:

East Nordic Union	6,388
Netherlands Union	1,665
Polish Union	1,618
West Nordic Union	7,459
Iceland Mission	350
<hr/>	
Total membership	17,480

When in 1948 the Ethiopian Union was included in the division, another 350 was added to the membership, and at the end of 1949 the total membership of the division had increased, and registered as follows:

East Nordic Union	7,932
Netherlands Union	2,114
Polish Union	2,862
West Nordic Union	8,051
Ethiopian Union	488
Iceland Mission	317
<hr/>	
Total membership	21,764

From the preceding figure it is evident that there was a net gain in membership in the division for the quadrennial period of no less than 3,796 members, leaving out the Ethiopian Union membership, because it was not included in the figures at the beginning of the period. This means that there was a net increase of almost 22 per cent

in four years. For this we praise our heavenly Father, who has given us this increase.

Immigration to North America has again begun to make itself felt. Through immigration we have lost more than a hundred members from our records, for they have had their memberships transferred to churches in the United States and Canada. We trust that they will prove to be active and faithful members in their new homelands, letting the light of truth shine wherever they are.

When we take a retrospective view of what God has wrought for and through



G. A. Lindsay

His people in our part of the world field during the past years, we observe many reasons for joy and thanksgiving. These four years, since World War II ended, have been very busy indeed for us. In one section of the field union and local conference organizations had been disbanded during the war, and reorganization had to be effected.

## Rehabilitation Program

In many places church buildings and institutions were in ruins or badly damaged and had to be rebuilt or repaired. For much of this we received large appropriations from the General Conference, special funds for reconstruction and rehabilitation, and it would be ungrateful not to express our sincere appreciation and thanks once again both to the General Conference Committee and to the many thousands of Adventists who have contributed so liberally toward these funds.

Several of the churches in northern Norway that were burned down are now rebuilt and have been dedicated. The school and the publishing house in Poland have both been rehabilitated,

and are again doing good work. Skodsborg Sanitarium had also suffered heavily during the occupation, and much work had to be done there before that institution was ready to operate to the full capacity and normally again.

However, with all this rehabilitation work on our program, our field leaders never lost sight of the chief object for our existence as a denomination: the preaching of the Advent message and winning souls for Christ. We are thankful to God for the 6,564 souls that He gave us in the home field during this four-year period, the happy result of the combined efforts of the ministry, the colporteurs, and the brethren and sisters in the churches.

## Public Evangelism

The chief business of the Advent Movement is evangelism. We are told that "the Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time."—*Testimonies*, vol. 6, p. 11. We are also bidden "to go forth as Christ's messengers, to teach, instruct, and persuade men and women, to urge upon their attention the word of life."—*Evangelism*, p. 15. All that we do as a church, our every activity, whether departmental or institutional, must have but one aim in mind—that of winning souls for Christ. Any branch of the church that does not yield fruit for the kingdom of God has no right to draw upon the strength of the church.

The ministry is our foremost evangelistic agency. All our conferences are constantly working on an aggressive evangelistic program. Almost every conference worker is engaged in public evangelism during some time of the year. Ten to twelve of the sixteen conference presidents in the home field hold one or two evangelistic efforts each year in addition to their administrative responsibilities and the general care of all the churches in their respective fields—and as a rule, these brethren are bringing in the best results.

One of the union departmental secretaries caring for three departments conducted an evangelistic effort a year ago, and God blessed his labors in a remarkable way. He had the joy of baptizing fifty-two at the close of his effort. He had only the assistance of a woman Bible instructor. Of course, the church unitedly backed him up by their prayers and by whatever personal work they were able to do.

This last winter and spring about 130 larger or smaller efforts have been in operation throughout the home field, and from all visible evidences there will be a good harvest of souls this year also.

We are glad to state at this time that our church in Poland is enjoying full liberty to do evangelistic work. The new government there has granted full freedom to work to all well-organized Protestant church bodies, the same as is enjoyed by the Roman Catholic Church.

Lay evangelism is also being fostered. Thus far we can really only speak of having made a beginning. However, there is a growing interest in this kind of work in

our churches. We have been pleased to see how a number of brethren who started out as lay evangelists a few years ago have now been taken on as full-time conference workers, and two at least are already ordained ministers. They are meeting with excellent success in soul winning.

### Increased Interest in the Message

The Dutch and Scandinavian peoples, who also include the Finns, are, generally speaking, very conservative when it comes to religion. The strong state church in each country is also very active, and takes on more and more of an ecumenical spirit toward the other free churches, but we are glad to note that there is developing an interest in the Advent message in many places, and revivals have sprung up where our evangelists are working. This is especially true in Finland. It began during the war, and we are glad that this spirit of revival still remains strong there. Many wonderful experiences of how God has led people to the meetings and to accept the Advent message could be related.

A young woman had a dream in 1932, and she saw a man preaching. She heard a voice say to her, "Go, and believe what he preaches." From then on she looked for that minister, and it was not until she attended an Adventist meeting in one of the larger cities in Finland last year that she recognized the minister she had seen in her dream. She went to several meetings, and one night she thought she saw a flaming fire beside the minister in the pulpit. She gave her heart to God that night, and the next week she also brought her husband along to the meeting, and he too gave himself to the Lord to obey His truth.

In another place there was a woman, a member of another denomination,

who had been working very hard against the truth. She warned all that she could to stay away from our meetings. One Friday morning as she was preparing to go to her work she heard a voice say, "Now you shall be led on in new ways. Tomorrow is the Sabbath of the Lord." As soon as she reached the place where she worked she asked for the Sabbath off, and it was granted her. With a humble spirit she came to the Sabbath school the next day, and since then she has won several of her friends to the truth.

### Financial Statistics

The membership in our division is strong in supporting the work, and very faithful in tithes and offerings. God has also blessed our people with willing hearts to give liberally to missions. A few statistical figures for the last three years speak for themselves. We do not have complete statistics for all the unions for 1946.

The total tithe income in all the conferences amounted to the following:

1947	-----	\$ 685,155
1948	-----	785,130
1949	-----	778,341

1947-49 Total: ---- \$2,248,626

The mission offerings for the same period amounted to:

1947	-----	\$ 291,634
1948	-----	377,159
1949	-----	372,990

1947-49 Total: ---- \$1,041,783

From the foregoing it is evident that the mission offerings total a sum equal to about 46 per cent of the tithe for the three years recorded. In addition to that, about \$100,000 was given in the relief campaign offerings, which were promoted by the General Conference.

### Publishing Work Expanding

In 1949, 209 regular colporteurs, supplemented by a number of part-time workers, were engaged in distributing truth-filled literature in the division territory. They worked no less than 280,873 hours, and delivered literature to the value of \$620,083. For the quadrennial period the total sales figure for our literature from the six publishing houses in the division amounted to more than \$2,500,000. Even though the language area served by each house is rather limited, the population being from 3,000,000 to 10,000,000 in each country, we are happy to note that many books are printed in from 50,000 to 70,000 copies, and these are sold out in two years.

In Finland, where the population is about 4,000,000, the monthly health magazine *Terveys* has an edition of about 40,000 copies each month.

We are glad for the fine army of colporteurs that we have. They are good missionaries, and without them we could never hope to reach the sparsely settled districts, especially in the northern part of the field. Some colporteurs must have motorboats in order to enable them to reach the people who live along the fiords in Norway, and the many small islands off the coast. Often our colporteurs are out on trips for weeks before they return. Then they carry the supply of books with them and sleep in the boats at night.

The educational work is making steady progress in the Northern European Division. We have a school in each of the following countries: Denmark, Norway, Sweden, Finland, the Netherlands, and Poland. The three first mentioned are able to take their students up to the junior college level, and our school in Finland is almost able to do that too. The last two schools are only two years old, and it takes a little time before we have teachers and equipment sufficient for the same level there. A new school to care for the young people in Iceland is under construction now, and will be open this autumn. The leaders and teachers in these schools love the young people, and are ever ready to help the students with their problems.

During the school year just ended the total enrollment in the six schools was 449. Naturally the enrollment in the two new schools is rather small as yet, but we will soon have 500 to 600 students.

The young people do well at canvassing during the summer months. Of the above enrollment 60 earned full scholarships and 35 half scholarships or more.

### Medical Work Well Represented

The medical work is well represented in this division. About eight hundred brethren and sisters are directly engaged in this good work, which has been called the right arm of the message, and the opening wedge. In 1948 Skodsborg Sanitarium, in Denmark, celebrated its fiftieth anniversary. This was the first medical institution that was opened in Scandinavia. In those early days the public scoffed at the idea of these sani-



Checking Clothing in a Former Air-Raid Shelter That Has Been Used by Our People in Norway for Distributing Relief Supplies From Overseas

tariums and the vegetarian diet that they advocated. Skodsborg was nicknamed "Cabbage Hotel," and at times the future for this line of endeavor looked dark. Today, however, things are different. Our medical work is highly respected by the medical profession in Northern Europe and by the best classes of the public.

In Northern Europe we are operating five sanitariums and four clinics and treatment rooms, denominationally owned. There are also about sixty smaller private clinics and treatment rooms. During the last three years the denominationally owned institutions have had an annual gross income of \$1,200,000. Besides this, charity work was done for about \$37,500 each year.

The private institutions had a combined gross income of \$525,000 a year, and their charity work amounted to about \$5,000 annually.

The medical work serves us well in many ways. Some souls are won to the truth through the good Christian influence that the staff of workers exert. Many of our members receive employment, and these institutions create good will toward our work in general, and break down prejudice.

The various regular departments in the division have been staffed by able and efficient leaders. Each leader, however, has had to care for two or three departments during this period, but the field has cooperated wholeheartedly with them, and the work has made rapid progress.

The youth have responded in a fine way in every missionary activity. Through summer camps for both Junior and Senior young people many have been won for Christ. In three countries we have permanent camps, which are engaged most of the summer in youth work.

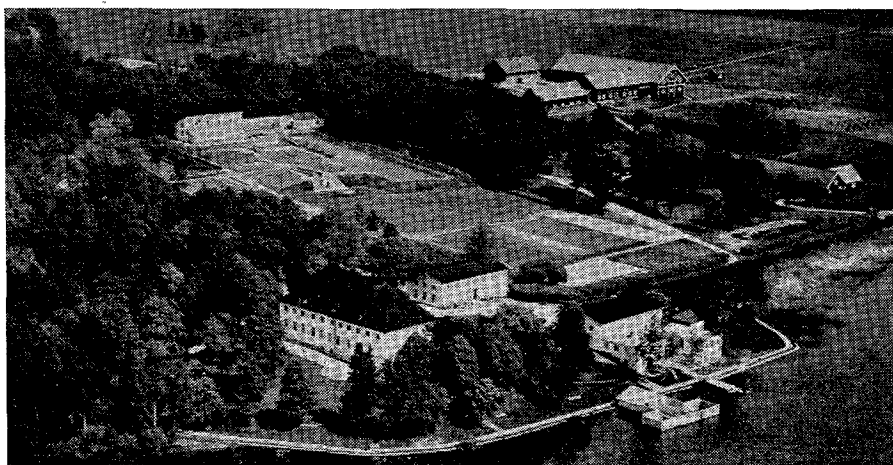
#### Willing Lay Workers

The church members are happy to take part in the various missionary campaigns that are promoted. Special mention should be made about their zeal in connection with the Ingathering work. Of the sixteen conferences three have been Minute Man conferences for several years, and two more have been very near that goal. Thousands of members throughout the field have reached their Minute Man goal. It really means something for our people here, where wages are only 50 per cent to 75 per cent of what wages are in the United States to collect an amount equal to the Minute Man goal. However, they persevere and make many, many calls in order to do their part in the worldwide work.

The following figures show the Ingathering results for the past three years:

1947	\$144,281
1948	202,556
1949	196,909

The slight decrease in 1949 is due to the fact that we went beyond the 25 per cent increase in the jubilee campaign in 1948 that we had set as a special goal for that year, but we are



Ekebyholm Summer Sanitarium at Rimbo, Sweden

satisfied that we were able to keep so close to the previous year's record.

House-to-house visitation campaigns with literature distribution and invitations to enroll in the Bible correspondence schools are also enjoyed by the church members, and we look for fine results in soul winning.

#### Radio Work in Three Languages

Because the national broadcasting companies in the various countries of our division do not sell time on their systems, we have had to look elsewhere to make our broadcasts. Through the help of the General Conference Radio Department we have been able to buy time on the Luxembourg Radio for Danish and Dutch programs. The Luxembourg Radio at present cannot be heard very well in Norway, Sweden, and Finland; therefore, we are postponing the radio work in these lands, hopefully waiting for a change to come.

In Finland, however, our people are permitted to take a certain number of the religious services that are broadcast over the national system, and even this has proved to be very helpful. Recently one of our ministers conducting a Sunday radio service in closing the meeting asked any listeners who might have spiritual problems to write to him. One businessman who had listened to the sermon felt that this was an invitation to him, and he took the train and traveled about two hundred miles to have a private interview with the pastor, at the end of which, all the problems that troubled him were solved, and he gave himself to the Lord, and is at the time of writing preparing for baptism.

#### Division Mission Fields

It is a real inspiration for a home base like Northern Europe to have a special mission field for which to give attention and help. It is also a matter of necessity in order to be able to overcome some of the barriers of sending our mission funds.

Our people were greatly encouraged when Ethiopia, Eritrea, and adjacent territories were returned to this division in 1948. We have thirty-eight fine missionaries in this field. Two missionary families, who are back home in the

United States on their furloughs, are with us here at this great meeting, and we expect that we shall hear something from them about the work in Ethiopia.

Ethiopia has been a hard mission field in the past. It has yielded small returns for the labor and means expended, as compared with other African fields. But, a new day is dawning in Ethiopia and Eritrea. Ethiopia is now stretching out hands unto God, even as the Scriptures state. Chiefs and leaders of heathen tribes in Ethiopia are pleading for teachers and evangelists. Two new tribes were reached by our missionaries out there last year, and they are establishing regular work for them, and at our recent council in Ethiopia plans were laid for further advances into the heathen sections of this field.

The emperor and members of the royal family, as well as governors of provinces, are also begging us to start medical work in several new places. There is much to be done. However, we feel that it is our duty first of all to go out to preach and teach, and then let the medical work follow along—the one supporting the other. God is ready to do great things in Ethiopia, according to His promises.

Before I close this report I want to express to the General Conference our sincere thanks and appreciation for all the help that we have received from them during the past quadrennial period. We have greatly benefited, both from the timely counsel and the spiritual discourses of visiting brethren, as well as from the means that you have appropriated to us with which to build up destroyed churches and institutions, and for the extension of the work of God.

It is really wonderful to belong to this great family of Adventists, where all are helping one another. May God abundantly bless this important session, and may His will be done so completely that His kingdom will soon come, and we shall meet our Lord and Saviour face to face, according to our blessed hope.

NONE but a whole-hearted Christian can be a true gentleman.—*Testimonies*, vol. 7, p. 199.



# The Sunday Night Sermon

By W. H. BRANSON

July 16, 1950, 8 P.M.

AND thou shalt call his name Jesus: for he shall save his people from their sins." The problem of sin is the greatest problem of all the universe. You remember that it was sin that cast Lucifer down from heaven with all the angels that followed him in rebellion. It was sin that caused Christ to find the necessity of leaving the ivory palaces and coming down to the earth to undertake the plan of redemption in an effort to save men. "Thou shalt call his name Jesus: for he shall save his people from their sins."

I wish tonight we might think of sin as God thinks upon it, and that its terrible character and nature might be revealed to us in the light in which God views it. We understand that sin is responsible for all our human woes. Everything that is wrong with this world of ours is the result of sin—war and strife among the nations, disease among the people, pestilences, suffering, and death are all here because men have rebelled against God and allowed sin to dominate their lives.

Sin is called by some "the tragedy of the ages." Nothing has ever happened to mar the great universe of God except sin. It has brought all the woe and suffering that the human family has ever had to endure. Sin is not only the problem of the great universe at large, but it is particularly the problem of every individual. From the cradle to the grave we are surrounded by sin, and our lives have all been contaminated by it.

Someone asks how we became sinners. We are sinners by birth. Our parents were sinners. Their parents were sinners, clear back to Adam and Eve, who were the first of the human family to engage in sin. Therefore ever since, sin has entered the lives of all men. They are able to transmit to their posterity nothing but a sinful nature. When men and women are born into the world they are not born with a choice as to whether or not they will be sinners. They come into the world that way; they grow up that way. Their very nature is a sinful nature, and therefore the man or woman does not live whose life has not been contaminated by this terrible thing that we call sin.

## Our Righteousness as Filthy Rags

In the sixty-fourth chapter of Isaiah and the sixth verse we read, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags."—It is a terrible description that God makes of His people in the earth. We are all unclean, and our righteousnesses, that is, our own inherent goodnesses, are nil. They are all as filthy rags, and we do all fade as a leaf, and our iniquities, like the wind, have taken us away. We are told also that the wages of sin is

death, that sin when it is finished bringeth forth death.

But sin is not only the problem of the individual. It is also the one and great problem of the church of the living God in the earth. But while there is provided in Christ full and complete deliverance from sin and its power, so few of those who are members of the church of God actually lay hold of it to the end that they become conquerors over the power of sin in their lives. Church membership is a mighty help and a blessing to any individual who unites with the people of God. But I want to point out tonight that joining the church gives an individual no absolute assurance of immortality and eternal life. Salvation is a personal, individual matter.

Though I may belong to a church, that membership cannot save me. My association with my brethren and sisters will be a strength to me, but though Noah, or Daniel, or Job, or all three of them were in the land, we are told, they could deliver only their own souls. The long history of the church for the past six thousand years shows clearly that many of those who are members of the church of God in the earth are not actually His children. Take the experience of Israel of old. Note her apostasies and the many rebellions in which Israel engaged against God. Note her utter rejection of Christ when He came here to die for sinners to make it possible to save them from their transgressions. They said, "We will not have this Man to rule over us. We have Abraham to our father. We were never in bondage to any man," and they did not recognize any need of a Saviour. It therefore became necessary for God to reject them as a nation, and they were no longer counted as the special, peculiar people of God.

We have in the Bible a special illustration of this. He likens Israel to the olive tree and the Gentile converts to a wild olive tree. It became possible for men and women who are not of the tribes of Israel but of the Gentile nations to be grafted in and become members of the house of Israel and of the household of God.

## Beware Lest We Be Cut Off

But I want you to notice that God warns the Gentile members of the church, telling them that they need not boast against the natural branches, for, He says, "If God spared not the natural branches, take heed lest He also spare not thee." Then He tells that they were broken off because of their unbelief and rebellion against God. He warns the Gentile believers in the church that unless they continue in faith where Israel failed in faith, they too will be broken off for their temporary connection with the house of Israel. And the church of the living God does not give absolute assurance that they will be numbered

with the people of God when He finally sets up His kingdom.

I want you to notice this very earnest statement that we find in the book of Hosea, where the Lord talks about His people. He says in the eleventh chapter, verse 7, "And my people are bent to backsliding from me." Just think of that challenge, that charge from God—"My people are bent to backsliding from me: though they called them to the most High, none at all would exalt Him." Beloved, we are called out of the darkness and sins of this world unto the Most High, to be members of His family, to be saved by His grace, to finally receive from Him the gift of eternal life, and a home in His kingdom forever; we are called unto the Most High. What a glorious calling that is, isn't it? Yet He says, "My people" notwithstanding that "are bent to backsliding from me." Now I want to point out that sin will ruin a church member's life just as effectually as that of an outsider.

Lucifer was a member of God's family in heaven. God said He created him a perfect being. He was the leader of the heavenly choir. He was the commander under Christ, next to Christ in authority and command among the angelic hosts, and yet Lucifer, through sin, was cast as lightning from heaven. He has become the great adversary of God, the originator of all evil, and eventually will be utterly destroyed in the lake of fire.

I believe sin is more dangerous in the church than it is outside the church. Church members profess to be saved from sin. Isn't that our profession? If not, what good is church membership? Of what value is it to us that we become members of the household of God if that does not mean that a transformation of life and character has taken place, and that we have become God's children in very truth? But if our lives deny this profession, then we become hypocrites and artful decoys of Satan to lead other souls astray, for a sinner in the church is far more dangerous to those about him than a sinner outside.

## Not Saved by Groups

There is a statement in *Great Controversy*, page 490, which says, "We are not saved in groups." That is a point I wish might be sent home tonight to every individual heart. We are not saved in groups. The purity and devotion of one will not affect the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. I hope we will all hear that tonight. The voice of God through His messenger to His people says, "Though all nations are to pass in judgment before God, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing."

And I turn to the book of Ezekiel, the eighteenth chapter, and there we read this marvelous appeal from God to the church, in which He mentions the



The Group of Secretaries Who Are Responsible for Putting Each Speaker's Words Into Typewritten Form. Facing at Far End of Table Is Mary Paul, in Charge

fact of the judgment, and pleads with His people to turn away from their sins. He says here in the thirtieth verse: "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God."

It is necessary that we should all be judged. We in a little while from this, much sooner, perhaps, than most of us expect, will find ourselves before the great white throne. There we must give a reason for the way we have lived. In the great investigative judgment that is now going on in heaven we have a case pending also.

And so the Lord sends forth the warning to Israel, "I will judge you, O house of Israel." It is to the church that He is speaking: "I will judge you, . . . every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin."

This comes to us tonight not only as a warning, beloved. "I will judge you." That is a mighty warning from the Lord. But after giving us the warning He turns and speaks to us in earnest entreaty. He says, "Repent, and turn you from your evil ways, so your iniquity shall not be your ruin." Iniquity has already ruined the world. It has ruined the lives of men and women in the world, and they are hastening on day by day to Christless graves. But God points out to us here that iniquity will also ruin the lives of His people in the church if they permit it to be harbored in their hearts.

So in earnest entreaty and appeal to His people He says, "Repent ye." Of what shall I repent? Repent of all your transgressions, so iniquity shall not be your ruin. Iniquity will ruin us, beloved. We cannot tamper with sin. We cannot flirt with it. We cannot clasp it to our bosoms and still expect that when Jesus comes He is going to take us to dwell with Him in His kingdom.

Sin is the one thing that God hates. Sin is the one thing that God will never

receive into His kingdom. All sinners who are found such at the coming of Jesus, or at the close of probation, must find their places in the lake of fire and brimstone that will destroy the wicked, at the second death.

Then He pleads further when He says, "Cast away from you all your transgressions . . . ; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" And He says again, "I have no pleasure in the death of him that dieth . . . : wherefore turn yourselves, and live ye." What an appeal to come to the church from the living God! "Why will ye die, O house of Israel?"

Brethren and sisters, will you individually take that mighty appeal to your hearts tonight? It comes to us not from a man but from the lips of Jehovah. He loves His people; He loves them so much that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. There is nothing that He has withheld in His mighty effort to save the human race. He did not withhold His own Son, but freely gave Him up for us all, and "how shall He not with Him also freely give us all things?"

When God gave Jesus to save the race He poured out in one gift all the treasures of the universe. There was nothing held back. And now He pleads with us, Turn from your transgressions, for I love you. I do not want to see you die. I do not want to find you unready when I come. I want to come and save you. May this earnest entreaty find a response tonight in all our hearts. Whether you are members of the church or whether you are living outside the church, this appeal is to you tonight. It is to every individual, and it is to every living soul under the sound of my voice, because it is to God's people and to the world He speaks.

I want to turn at this moment to another scripture that is found in Luke 13, in which the Lord points out to us that

there are going to be many surprises when Jesus comes. There are going to be thousands who were hoping to be saved, largely because they were members of the church, but who will actually be lost. Jesus says that when once the Master of the house is risen up and has shut the door, some will begin to knock and say, "Lord, Lord, open unto us." Then He will say unto them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." They are going to ask Him to recognize their right to salvation; they are going to plead: "Have we not prophesied in Thy name and in Thy name have cast out devils? Haven't we lived in the church? Were we not members of the congregation in the household of God?" But He will say, "I never knew you. Depart from me." Why? Because they have not made the preparation necessary; because they do not wear the wedding garment; because they are strangers to the grace of God and the righteousness of the Lord Jesus Christ. Their temporary membership in His church does not prove absolutely that they belong to that membership.

The wheat and the tares are together in the church of God, and they will continue together until the harvest. Not all the tares can be plucked up lest some of the wheat be plucked up with them. There will be a terrible shaking. There will be a purification, but the tares and the wheat will grow together until the harvest. Therefore, if we are found to be tares at the coming of Jesus, we will fare no better than the worldling who has never made a profession of Christianity and who has spent all his life outside the church.

### We Must Heed the Message

Turn with me, if you have your Bibles, to the book of Revelation, and let us notice the earnest appeal that we find in the third chapter, beginning with the thirteenth verse: "He that hath an ear, let him hear what the Spirit saith unto the churches."

I want you to notice before I read on, that this is a message from the Holy Spirit. We have been talking here a great deal and preaching a great deal about the Holy Spirit and its reception. We have been praying for its power and its influence in our lives and our ministry. Now the Holy Spirit through these verses of Scripture is sending us a message, telling us what is necessary in order for us to be prepared to receive Him in His fullness. It is the voice of God through the Spirit to the church of Laodicea, and we know that that is the last stage of God's church in the earth, and therefore it must represent God's church in the world at this hour, for we are now living in probation's last hours.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

Would you like to hear the voice of God speaking to you tonight? He will speak through His written Word.

"Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God."

This is a direct message from the

throne. It is sent to us. It is what the Spirit says to the churches.

"I know thy works." That is the beginning of the message. Oh, what a searching sentence that is, is it not? What is it that God knows? What does He know about the members of the church of Laodicea?

"I know thy works."

Oh, that we could recognize every day and every hour that the things that we do, whether in the light or in the darkness, are fully known to God.

"I know thy works." There is nothing, brother, that you can hide from God. There is nothing that we keep a secret from His eye, which is an all-seeing eye, penetrating into the darkest recesses of the human heart. "I know thy works." Well, Lord, what do you know about us?

"I know . . . that thou art neither cold nor hot: I would thou wert cold or hot." Of course, His great desire is that we should be hot, that our hearts should be aglow, should be on fire, with His truth, and that our lives should be covered completely with His righteousness. That is what He means when He says, "I would thou wert . . . hot."

But He says, if not hot, then I would that thou wert cold. Why should God say such a thing? Ah, because it is so much easier to save an individual who realizes that he is lost, and cold and perishing, but who in his heart longs for salvation and light, than it is to save an individual who is indifferent and careless and presumptuous.

#### A Warning Rebuke

"I know thy works, that thou art neither cold nor hot. . . . Thou art lukewarm." Oh, I think that there is no charge that God could lay at the door of His people, His church, that would be more terrible than that. "Thou art lukewarm." What does that mean? Why, beloved, it means that we have become halfhearted in the service of God; that we have become indifferent to many of the sins of Babylon that are still lurking in our own hearts; that we allow sin in our midst, and often let it go without rebuke.

I read in *Mount of Blessing*, page 139, that "half-and-half service places the human agent on the side of the enemy." He becomes an "ally of the hosts of darkness." Half-and-half service. I wonder whether we have experienced anything of that in our own lives. Brother, will you look right down into the secret recesses of your own heart tonight, as I pray God to help me also to do, and will you do the same, sister, and see whether or not you are hot, burning, zealous, for the cause and truth of God, whether His righteousness fills your life, or whether there is lukewarmness there, and you are allowing some of the sins of Babylon to still lurk there, hidden away in the life?

I read again from *Testimonies*, vol. 1, "Many, I saw, were flattering themselves that they were good Christians, who have not a single ray of light from Jesus." This is speaking of those who are in the church. I wonder whether it is speaking of anybody here. "Many, I saw, were flattering themselves that

they were good Christians, who have not a single ray of light from Jesus. They know not what it is to be renewed by the grace of God. They have no living experience for themselves in the things of God."

Dear Friends, do not deceive yourselves concerning your condition. You cannot deceive God. Says the True Witness, "I know thy works. . . . Thou art lukewarm." And the Scripture says, "Because thou art lukewarm . . . I will spue thee out of my mouth." He says, "Be zealous therefore, and repent."

#### Not a Message of Doom

I am glad this is not a defeatist message. I am glad it is not a message of doom entirely that the Spirit of God is sending to Laodicea. It is not that at all, except to those members of the Laodicean church who refuse to be revived by the message of the True Witness. But when the True Witness speaks to the church, when we pray and plead for the Holy Ghost, and He comes to us, He comes first of all as a reprover of sin. That is the first work of the Holy Spirit among us. When He comes and reproves us of sin, the experience is not at all pleasing. But it is an experience that is absolutely essential to the church if we are ever going to have the favor and blessing of God and the infilling of His Spirit.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

This whole message to Laodicea is a message of hope. Although it warns us of our terrible condition of lukewarmness, God pleads with us to turn away from that lukewarmness. He points out the fact that it is possible for us to do it. Oh, I thank God, brethren, that our case is not hopeless. There is not a man or a woman here tonight whose case is hopeless. Every case willing to be changed from a state of lukewarmness to one of fervor, filled with the blessing of God, is a hopeful case. Jesus says in the nineteenth verse, "As many as I love." Oh, that's heartbreaking, isn't it? To think that He says this after He has told us we are lukewarm and that if we stay in that condition, He will have to spue us out of His mouth.

#### "As Many as I Love"

"As many as I love, I rebuke and chasten." I thank God tonight for the chastening rod. I thank God tonight for the loving rebuke of the Holy Spirit, and of the Lord Jesus Christ speaking through the Spirit. It is in love that He sends His rebukes. It is in love that He applies the chastening rod. "As many as I love, I rebuke and chasten: be zealous therefore and repent," He says. Oh, the message of

God to Laodicea tonight is to repent. Turn away from our backslidings, turn away from our worldliness, throw away the indifference and carelessness of our natures, and turn again to the living God with all our hearts, rending our hearts and not our garments, making no outward show of religion, but with a lively work of repentance going on in the heart.

He says in the very next sentence, "Behold, I stand at the door, and knock." Yesterday we said we were going to reach right out and lay hold of the Spirit of God. We were going to claim the promise that God would send upon us His Holy Spirit, for we must have it. Tonight there it is in the written Word. He says, "He that hath an ear, let him hear what the Spirit saith unto the churches." And what is the message? He says, "I stand at the door, and knock." Yes, He is here. We hear His voice speaking through the written Word. "If any man will hear my voice, and open the door, I will come in." But, beloved, the door cannot be opened as long as that lukewarmness is there. The door cannot be opened and the house swept and garnished as long as we are harboring sin, as long as we are poor and miserable and blind and naked before God.

#### The Sin of Selfishness

Because He says we are poor and blind and naked, it behooves us to ask the question, What are the sins that are in the church? I suppose it is impossible for any of us to answer that question fully. Every individual, if he has any sins still lurking in his heart, knows about that much better than anyone else. But I think the besetting sin of most of us is selfishness. We are told by the servant of the Lord that in the judgment, when the Lord adds up a record of our sins, the word *selfishness* will be at the top of the list. This often leads us to seek self-aggrandizement. It often leads to office seeking, for instance, in the church. Men and women are hurt if they are not chosen to fill certain positions of responsibility.

There are some who lack devotion to the truth and to the church. There are some who are troubled with doubts regarding some points of the faith as held by the church. There are some who are lax in their keeping of the Sabbath. There are some who are dishonest in tithes and offerings, men who are robbing God, even down here in these very closing hours of probationary time. There are others in the church who are quarrelsome and fault finding in their homes, and I believe it is just as wicked to be a quarrelsome, sour, frowning, fault-finding Christian in the home as it is for an individual to go out and commit murder. It is all a part of the same kind of sin, and neither the murderer, nor he that hateth his brother, nor one who has a sharp tongue and wounds continually those in his home—none of these shall have a part in the kingdom of God. These things are the things that must be purged out of the

(Continued on page 207)

# What Manner of Persons Ought Ye to Be?

A MORNING DEVOTIONAL STUDY

By T. R. FLAIZ

**B**UT of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Paul was writing these words to a people who knew well of the Advent hope. He had in the previous words of the same letter outlined the expected course of events at the coming of the Lord.

It was on this occasion that he had said, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Paul then added that these words were to be a source of encouragement to us. And why should they not be?

Now, some may feel that they detect some confusion in Paul's mind on this whole matter, for from the context it could be assumed that Paul himself expected to see the coming of the Lord. Paul clears this, however, in his next letter to the same church, when he makes it very plain that that day could not first come till there was a falling away, an apostasy, and a time of great distress.

Paul may not have understood clearly the details of what he wrote, but he surely had a divine foreview of the tragic course of events that must take place before the coming of the Lord. This hope of Christ's return was to be a cause of great rejoicing to the church.

## Peter's Emphasis

Peter, in his epistles, gave great emphasis to the day of the Lord. Not only did he strongly emphasize the certainty of the event, but he described something of the nature of that fateful day. After fascinating us with his dramatic description of the world's dying agonies, he directs our attention to what to him seems of greater significance than the mere fact of the end of the world. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

What a pertinent question! How very directly related to our situation in these times of crisis! Yes, what manner of persons ought we to be? What is the significance of Peter's question in this connection? Will our attitude toward the coming of the Lord have any bearing on the type of persons we will be? Will our conduct be in any way affected by our thinking on this matter? Will our life purposes, our pursuits, our talents, and potentials be in any way related to our thinking on this question?

Peter's question was asked not merely for rhetorical effect. His inquiry was intended to strike directly to the heart of every Christian who had in him the hope of the coming of the Lord.

When I was for years located on a lonely out-of-the-way mission in South India, it was with no little pleasure that my wife and I would learn of the proposed visit to our station of one or more of our leading workers, perhaps our division president or possibly someone from the headquarters in Washington. The date of the arrival of the visitor was indeed a red-letter day for us and our mission. The children in the boarding school set about to prepare an appropriate welcome sign to hang in the arch of palm leaves to be built over the front entrance. The teachers and other workers earnestly applied themselves to the composing of a eulogistic address of welcome to be presented to the guests.

If the visitor had previously endeared himself to the community, no doubt a feast would be planned for the occasion. My wife would search the local bazaars more carefully than usual to discover some dietetic titbit with which to enhance our meager bill of fare.

The actual day of arrival meant a thrilling forty-mile trip to the railway in the old model T, always capable of carrying one more passenger and his baggage. As this ancient but much appreciated vehicle approached the mission station, it was at once evident that a very welcome guest was arriving. Students, teachers, church members—all were out to shout their welcome, while inside a cooling bath and a splendid meal in preparation were evidences of special regard for an honored guest and friend. Did it matter to us that we believed this guest to be coming? Did we in any way attempt to accommodate our plans to his arrival? Did we continue business as usual with the thought, "Well, perhaps he might not come after all"? And *sometimes* the visitor did not come.

## Certainty of Christ's Coming

Peter calls to our attention the certainty of the end of the world and the coming of the Lord. He asks, in view of this certainty, "What manner of persons ought ye to be?" Peter takes it for granted that they were looking for the coming of the Lord. It was one of the fully accepted tenets of the faith in the early church. The only question was how should the church relate itself to this confident hope.

This question comes to us with great force. About us we see concrete evidence of the soon coming of our Saviour. Signs which our forefathers had to accept by faith we possess by sight. Peter could

make his bold statement concerning the signs and manner of the Advent only because of his faith in the revelation of his Lord. Nineteen hundred years later we believe, not only because of the sure word of prophecy, but because of the fulfillment of our Lord's prophecy before our eyes. The stirring events mentioned by Matthew, Mark, Luke, and by the other apostolic writers are now being written into history. Faith is giving place to sight and hope to realization. Peter, after presenting his vivid and scientific description of the end of the world, asks us a very pertinent question: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

## A Different People

We were reminded of the statement that the Lord will purify unto Himself a peculiar people (a different people), a people who will be zealous of good works. He that hath this hope in him, we are told, "purifieth himself, even as he is pure." John is here speaking of the hope of the change to be wrought in us at the coming of our Saviour. Paul goes further and is more specific, admonishing us to glorify God in our bodies. These injunctions are to us whose hope is in the soon coming of our Saviour. Peter asked, "What manner of persons ought ye to be?" you who are looking for the coming of the Lord.

If we are to glorify God in our bodies, they must be dedicated to God as a reasonable sacrifice. We recall that the sacrifices of the Levitical system were to be perfect specimens, whole, and without blemish. None other was acceptable. Might we not suppose that God desires the same of us today? What kind of sacrifice am I giving to my Master? Am I presenting to Him as nearly perfect a body as it is within my power to do? Is the dedication of my body a dedication that may well be acceptable to God?

Paul reminds us that our bodies are the temple of God. If we accept this statement with all its implications, we immediately become aware of two significant facts: first, we have a divinely enjoined responsibility for the maintenance of our own bodies in the highest possible state of perfection; and second, in our part of the work of redemption there is not only a spiritual body to be restored but also a physical body, which must be restored as far as possible to the image of the Creator.

There are perhaps very few who as a class are less temperate in the use of their bodies than Adventist workers, especially ministers and physicians. That they survive as well as they do is the marvel, not that so many fail healthwise at an early age. The strain of being constantly in the public eye, the pressure of appointments, committee work, and trying administrative problems, the long and late hours, the frequent necessity of travel, which instead of an opportunity for relaxation is seized upon as a chance for correspondence or other writing, proves the undoing of many at too early an age.

Perhaps one of the most pertinent observations we have from the Spirit of prophecy on this subject is the statement that "nature's laws are not to be broken but to be obeyed." Nature's laws demand a certain amount of rest. Nature's laws demand the consumption of a certain amount of the right foods. They demand the drinking of a certain amount of pure water. They require the proper breathing of an abundance of pure air. They require regular, wholesome, active and enjoyable recreation.

It is with the purpose that these various needs of the body should be recognized and sensibly provided for that we have espoused what we refer to as health reform. Some have conceived of health reform as another doctrine or dogma to be regarded in much the same theological light as our belief in the resurrection or the Advent. Paul says, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

### A Sensible Plan of Living

Health reform has just one purpose, and that purpose is health. Many conceive of health reform as a system of inhibitions and prohibitions. Health reform, on the contrary, is a sensible, scientific plan of living, whereby we are enabled to enjoy the very finest of all that life holds for us. Health reform consists not merely in abstaining from the use of certain undesirable foods but in eating the right amount of the very best foods available to us. It consists not only in abstaining from drinking alcoholic beverages but in drinking adequate quantities of pure water at the right time. It is not to abstain from inhaling the poisonous fumes of tobacco but to breathe an abundance of pure, cool fresh air. It is not to avoid the theater, the dance hall, and other unwholesome pastimes but to enjoy the inspiring, healthful recreation available to us, preferably in nature's great out-of-doors. Health reform is not merely to enjoy these blessings of rational living ourselves but to educate others in the arts of enjoying the more abundant life.

Not as a doctrine, but insofar as it is essential to the optimum physical perfection of the believer, health reform, health instruction is an essential part of our gospel program. Our relationship to this matter is twofold: (1) our personal responsibility to maintain our own bodies at their optimum of health, and (2) our responsibility to teach these principles to others. Both of these phases involve solemn responsibility. We are responsible not only for our own physical well-being but for the influence of our example.

### Importance of Diet

Some in Paul's day had flouted their freedom in matters of diet to the point that some less stabilized members were caused to stumble. Paul rebuked the supposed liberals with some counsel which is still in place today. "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made

weak. Hast thou faith? have it to thyself before God."

I here mention the matter of diet simply because, more than any other one factor, diet has a determining effect on the health. It is commonly recognized that more illness can be traced to errors of eating habits than to any other one cause. To the assembled delegates at the General Conference session, forty-one years ago this summer, came this word from the Spirit of prophecy:

"God demands that the appetites be cleansed and that self denial be practiced in regard to those things which are not good." "Those who have received instruction regarding the evils of the use of flesh foods, tea, coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with the Lord by sacrifice will not continue to indulge their appetite for food they know to be unhealthful."

The use of rich, heavy, and indigestible foods is the cause of far more illness among us than any other dietetic error. Overeating and irregularity of eating, due partly to the increased pressure of modern living and business requirements, contribute very largely to the same unfortunate end. Many homemakers are not trained in the art of proper preparation of food. Is this not a responsibility of the church to give instruction in the proper preparation of healthful food?

### Need for Instruction

We accept the responsibility of bringing to our people their necessary spiritual food. We advise and aid in the selection of the necessary elements of spiritual nutrition. We believe the spiritual well-being is impaired if the physical health is not at its optimum. Is it not then consistent that we should accept seriously this most important matter, the nutrition of the physical body? Church members both new and old could consistently be enrolled in classes in healthful cookery.

Diet is but one phase of this question of maintaining the body in such form

that it may most effectively glorify God. The pressure of modern life has crowded us into a tempo which is quite beyond the endurance of many. Whether we destroy these bodies through violation of common-sense principles of diet, by neglect of smallpox or typhoid inoculation, by reckless or high speed driving on our dangerous highways, or by working ourselves to an early heart attack, or stroke, the end result is the same. Have you stopped to think that it is a greater sin to take known chances speeding on the highway than to commit the gravest error of diet? Your dietetic error will possibly result in a degree of illness. Your highway indiscretion may result in grave injuries, long hospitalization, or possibly sudden death, to you and possibly to others. What about the sin of speeding the tempo of our lives to the point that cardiovascular accidents, heart failure, or strokes take a grim toll at an early age?

Did we not observe that there is but one object in our interest in health reform? It matters little whether that objective is defeated by wrong eating, by intemperance, by negligence of safety, by failure to protect against disease, or by presumptuous overwork. These are all violations of basic health principles. Maintenance of our individual health in the optimum condition is a moral obligation. Teaching others to live healthfully and aiding the sick and suffering in their search for the lost blessings of health is an integral element of the gospel program.

### Jesus' Example

Our Saviour combined health restoration with His spiritual ministry. We are told that in the villages through which He passed there was left not a taint of disease or suffering. Jesus spent more time in His ministry to the sick than He did in teaching and preaching. There was not one form of suffering to which He did not give sympathetic attention. The apostles likewise gave great attention to those who were undergoing suffering from whatever cause. James ob-



The Skodsborg Sanitarium in Denmark, Our Largest Medical Institution in Europe



served that pure religion manifested itself in visiting "the fatherless and widows in their affliction." The indigent and the helpless of whatever class were to be the objects of Christian love and also of substantial charity. So highly has God esteemed the elderly among His people that they have found mention in the very heart of the Ten Commandments, where respect for this group is made the condition of granting long life and prosperity to His people.

How does our record stand in our care of the elderly? It is all very well that we treat the helpless, outcast lepers of Africa. It is a marvelous work we are doing treating or operating upon the hundreds, yes, thousands, of patients who come into our hospitals of Central Africa with an unbelievable variety of critical conditions. Our orphanage in Egypt, which takes the ragged orphans from the streets of Egyptian villages and starts them on their way toward a life of usefulness as Christian workers, is certainly in the spirit of the Master's teaching.

But what about the uncared-for elderly in our midst. Excellent beginnings have been made in this matter in Northern Europe. Homes have been established in these northern lands where the otherwise homeless Adventists live under quite ideal and homelike conditions. What are we doing for these people in our other home-base countries?

We have conceded that medical ministry is an integral phase of our gospel program. We have briefly discussed the personal responsibility of the individual for his health. We have also mentioned the collective responsibility we owe for the instruction not only for those embracing the truth but for all those to whom we seek to bring a knowledge of the truth. One of the tragedies of our denominational history is the fact that, given such great light on rational healthful living, we have as ministers and as physicians done so little about it.

#### Little Place for Health Evangelism

Our physicians have been so absorbed with the ethics and the economics of their profession that there has been little place for this great plan of health evangelism. The minister, not risking the professional reproach of the medical man, were he to encroach in his field, has shied away from this important area, which could so profitably have been shared by the minister and the doctor. Valuable time has been lost. We may not be responsible for opportunities that are past. We are definitely chargeable with the manner in which we use or fail to use the opportunities now facing us.

Every physician who believes we are living in a judgment-bound world will dedicate his talents and a large measure of his time to some form of medical gospel work. He will link up with his minister, his church elder, and his fellow church members in a consistent program of proclaiming the truth of Jesus' soon coming. He will use his medical and his professional contacts for that purpose. He will be getting literature into the hands of his patients. His waiting room will contain an attractive array of good

literature, not the jumble of stale, dog-eared current magazines typical of the ordinary doctor's office.

This physician will make himself available to his conference president for teaching, for instruction in health principles, to cooperate in any program of evangelism current in his area. He will turn every particle of influence and prestige of his office to the building up of the cause and the hastening of the coming of our Lord.

#### A Call to Ministers and Physicians

The minister who has an intelligent understanding of the time and its opportunities will, in addition to his own consistent example in healthful living, capitalize every opportunity to use the ministry of healing to build up his church and to preach in greater fullness the preparation to meet a soon-coming Saviour. There is much that the minister can do in teaching basic principles of healthful living.

The physician will seize upon every opportunity to cooperate in carrying the torch of truth, to light the way of those who come to him for physical healing. He will use his professional knowledge to better instruct all, believers and non-believers, in the better preservation of health. These results are going to be best realized when these workers are teamed together in service. These two, working hand in hand in every part of the land, will constitute a powerful evangelistic team. But fully 70 per cent of our ministers are working out of reach of any helping medical hand.

Tell me, my physician friend, are you linked with a minister, a church elder, or a church in such a team? Are you in an area where except for your presence there would be no medical helper in your church or your company? Or are you just one of five or one of ten, or as one doctor told me, one of twenty-four, who could be called upon to help in your local church affairs? There are hundreds of ministers here in America who have no medical collaborators in their churches or in their communities. Would you like to leave the other four, or the other nine, or perhaps the other twenty-three physicians of your church and find a field of challenge worthy of your mettle?

Of the times immediately before us we have the following word:

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude."—*Testimonies*, vol. 9, p. 11.

We are soon to see the cities of our land turned to flaming infernos. These are not the words of an alarmist but the guarded statement of cool-headed, carefully calculating scientists and statesmen.

Other lands have already had their baptism of fire and death. In the late war we had a preview of that which may well be awaiting us. Could there be anything more appropriate, more desirable, than that the Advent people everywhere should not only offer themselves but actually be prepared to render effective service in the saving of life. Young men who desire not to take up arms but are willing to risk the hazards of the battlefield, must be trained for effective life-saving work. To this end the Medical Cadet training is being revived, and on a larger scale than ever before.

#### Large-Scale First-Aid Program

When disaster strikes it will be not only on the battlefield. Large-scale devastation, besides its trail of dead and wounded, will render scores of thousands homeless. First-aid work on a scale never dreamed of in this country will be called for in many centers. How appropriate that Seventh-day Adventists, those who for a hundred years have expected these very developments, should be prepared to step in and serve valiantly to save life. How appropriate that they should be trained quite beyond the average citizenry in the technique of rescue work, first aid, home nursing, and the care of the homeless.

Plans for just such a program are in preparation—plans that will offer opportunity not only to doctors, dentists, nurses, and technicians but to the rank and file of our people. This is a most consistent opportunity to put into practice the Adventist concept of medical ministry. To serve effectively where the need arises and where suffering and death are taking their toll, to be present to extend the appropriate aid, is to follow in the footsteps of the Great Physician. As these plans materialize in your community I hope that every loyal Adventist, whatever his profession and whatever his age, will prepare himself to the full capacity of his strength and his intelligence to serve for the saving of life in the crisis just before us.

"What manner of persons ought ye to be?" Peter asks. They will obviously be a people dedicated to the service of their fellow men. Paul answered this question when he said, "Let this mind be in you, which was also in Christ Jesus." He went on to point out that the greatest characteristic of this mind of Christ was that of service—service to others, service even unto death. The hour calls for just such service.

We are told that this medical missionary work will be the last avenue of gospel service to be closed. Ministers, laymen—all will be permitted to serve in this ministry of healing to the end. What better continuing witness to the truth could be wished than that in these times of tragedy God's people should be trained and prepared to give through the ministry of healing the most eloquent testimony to the love of God. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

# An Afternoon With the Central European Division

July 13, 1950, 3:00 P.M.

CHAIRMAN: J. J. Nethery

REGINALD DOWER: We invite your attention to the words of the psalmist. "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together."

OPENING HYMN: No. 226 in *Gospel Melodies*, "A Mighty Fortress."

PRAYER: H. F. Schubert.

CHAIRMAN: We take great pleasure in introducing the leader of the Central European field, A. Minck. He will take charge of the program.

A. MINCK: I thank God to be here. Now we have the privilege first to hear the Berlin choir. I am sorry we couldn't bring over the whole choir, but we will hear it on tape recorder. [Music.] I bring you hearty greetings from the 44,000 fellow believers in the Central European Division. They are one with you in the faith of Jesus, in the proclaiming of the Advent message, and in the hope of the soon-coming of our Christ and Saviour. And now would you kindly listen to my report.

[This report appeared in the July 16 REVIEW.]

A. MINCK: We shall hear again the Berlin choir on the tape recording.

BERLIN CHOIR: "I Will Greatly Rejoice in the Lord."

A. MINCK: Now we shall hear some reports from my co-workers. First from the union presidents. The first speaker will be Brother Seng, president of the South German Union.

GUSTAV SENG: It is my privilege to bring to this great assembly the greetings and the heartfelt thanks of nearly twelve thousand members of the South German Union. Our union consists of five conferences, the majority of which are located in the American zone; therefore, we in the South German Union are almost all Americans.

At the close of the war a marvelous revival was evident everywhere among young and old. Especially the young people worked with great enthusiasm, and they are continuing in the same spirit today. Unfortunately we have had very heavy losses in buildings and meetinghouses on account of air bombardments. Out of 29 destroyed or damaged buildings, we have been able to repair or rebuild 22. But out of 190 rented houses only 30 have been restored. With our limited means and specially granted offerings and the generous appropriations from the General Conference we were able to restore 52 meetinghouses. However, we are still in need of 119 more meetinghouses. Of course, the beautiful church buildings that you own in this country, we do not have at all.

I should like to make once more a sincere appeal for help in the name of our brethren and sisters who have sent us to this great gathering with their good wishes and prayers.

Our members are willing to make sacrifices. One brother donated his house, valued at twenty thousand marks, to the building association of our union in order that a church might be built in that town. We have come through tribulations, and we have realized that no matter what we have to go through, it matters not, for God creates and destroys. Our confidence rests the more upon our God, and we believe with the apostle Paul that "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation

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## The Waiting Servant

Ye servants of the Lord,  
Each in his office wait,  
Observant of His heavenly Word,  
And watchful at His gate.

Let all your lamps be bright,  
And trim the golden flame;  
Gird up your loins as in His sight,  
His coming thus proclaim.

Watch, 'tis your Lord's command,  
And while we speak He's near,  
Mark the first signal of His hand,  
And ready all appear.

O happy servant, he,  
In such a posture found;  
He shall his Lord with rapture see,  
And be with honor crowned.

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also make a way to escape, that ye may be able to bear it."

A. MINCK: Brother Gmehling, president of the West German Union, will speak to us.

OTTO GMEHLING: Right in the heart of Germany, in the great territory of the Ruhr, there are many unemployed. Great factories have been dismantled, as you may know. A large number of our dear people lost their opportunity to work. Our brethren, who are observers of the Sabbath, always have to struggle for an existence. Another great problem which bothers us and with which we have to reckon is the problem of the refugees. These people have been thrown out of their own homes and their territories where they lived for centuries. From ten to twelve million were thrown out of their own homes in eastern Germany and were forced to go to west Germany to find a home. Among the thirteen thousand of our brethren from the east more than three thousand were refugees. They not only lost their property but also their children and members of their families. In their lives we especially

observe the power of this Advent message. Several months ago I met a young sister about the age of thirty-two. She had to flee from east Prussia to the west. Her dear parents were shot right before her eyes. Now she takes care of her two younger sisters, who are with her. As I asked about her condition and how she fared, she told me, "My dear Brother Gmehling, why should we not rejoice and be happy with the fact that the Lord Jesus is soon returning?"

We have entire churches that consist of refugees. I must say that they are our best and most lively members, because they have gone through a great experience with God. On the other hand, you will notice that among those people who do not know the Lord and who do not know this faith, are many who are entirely hopeless. These people do not attend Christian services, and they are absolutely bitter toward religion. It is our duty to bring the gospel of Jesus Christ and the love of God to them. It is not easy to reach these dear hearts that have become so hardened to their experience. What would we say to a young woman who lost her husband in the east somewhere, and then lost her only little child on the way as she had to flee? The child was buried, she didn't know where, in the ice and snow, and then came the Russians. She may be still living somewhere in the east, who knows, perhaps in a small room, and she is not willing to be seen, because she is crowded into a little place where she is hardly able to exist. How can you go to a person of that experience and talk about a heavenly Father that loves humanity and helps people? Many thousands have met the same experience. Dear brethren and sisters, pray for us, not that we may have a good time, but that we may be able to carry the load that the Lord has put on our shoulders, that we may be able to preach the eternal gospel to these people under such circumstances. May God give this to us in His grace. Amen.

A. MINCK: Now we will hear from O. Brozio about welfare work in Germany.

O. BROZIO: Germany has become very small. If you look for it here on this large globe that we have in the reception room, you can cover it with one of your hands. But in this little place more than sixty-five million people live, and as you have already heard, forty-four thousand are our own dear brethren and sisters. We have years of suffering behind us, but we have received much help during these years. I am here not only to bring greetings from over there but also to thank you for what you have done for us. It has been a wonderful help. You have also strengthened our faith and our confidence in God.

There is a family who live not very far from a certain city. The church to which they would like to go is located about thirty miles from the place. This family was very poor. The husband had had no work for a long time. Work was offered him, but he could not accept it because he could not dress for it. They had no money to buy clothing. They had

(Continued on page 208)

# A Pageant of Missions

Sabbath Afternoon, July 15, 1950

By FREDERICK LEE

ONE of the most thrilling programs ever presented to a Seventh-day Adventist congregation was conducted Sabbath afternoon in a pageant of missions entitled "From Every Land." The great Civic Auditorium was crowded to the doors when the long parade of missionaries and nationals began. At the sound of the trumpet and the organ, in they came, with banners bearing the names of the country each group represented. As they marched up one aisle and down another to the platform, two large spotlights played upon the colorful national costumes which they wore. It was a most inspiring picture of what God had wrought among many kindred, tongues, and people in fulfillment of His prophetic Word.

One could not help thinking of the words of the Old Testament gospel prophet Isaiah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together." Isa. 60:1-4.

It seemed to be a preview of that mighty gathering that shall take place on the sea of glass when the victorious ones from all nations shall come to worship before God and sing the songs of Moses and the Lamb.

On they came, missionaries who had served long years in distant lands, some of them nearly half a century, and the trophies they had won in the jungles of Dark Africa, on the Solomon Islands, and Fiji, in the highlands of Peru and Bolivia, in the forests of Mexico and Guatemala, on the plains of troubled China, and along the rivers of teeming India, and Africa, places too numerous to mention. It seemed that the whole world had come to San Francisco to declare their witness to the converting power of this truth. With bated breath the great audience waited to hear their stories.

E. D. Dick, secretary of the General Conference, was in charge of the meeting. He and his associates, together with many others, had put in much time and thought on the preparation of this astounding pageant, which was so well planned and executed. Their effort was worthwhile, for this dramatic service stirred up the Spirit of missions in the hearts of the fifteen thousand Adventists present as nothing before had done.

Introducing the program Elder Dick said: "Basic to the work of Seventh-day Adventists is a mission program which must extend to the ends of the earth. I wish this afternoon to begin this service by reading the great commission of our Saviour, because this gives us the impelling and compelling motives of the church:

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

"Not only has He given us that great commission, but He has also given us a promise of a rich fruitage. In Isaiah He says,

"I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Isa. 43:3-6.

"We read in Romans 9:26: 'And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.'

"The messenger of the Lord, speaking of the great harvest to come, said:

"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the

stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law."

"All over the world,' we are told, 'men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.'

"Today we see some of these results. In 1874 our mission program began by the sending of J. N. Andrews to Europe. At that time we had 14 local conferences; now we have 361. Then we had 140 workers; now we have 37,931. Then we had 300 churches; now we have 9,991. Then, 7,000 members; now, 716,538. Of this number 473,345 are in lands abroad. Surely, the Lord is blessing His people. Today we are going to have representatives from these far lands to speak to us."

It is not possible to give the complete report of this meeting which lasted two and a half hours and was packed with conversation between missionaries and nationals, stories of conversion, songs in various tongues, demonstrations in native costumes. We pick out only a few of the many items to give our readers a little idea of what took place.

N. W. Dunn, associate secretary of the General Conference, who for many years had labored in the Spanish-American countries, called to the microphone tall Tim Walters, of Jamaica, where we have 17,000 baptized believers. Listen to a little of their conversation:

N. W. DUNN: Brother Walters, how many churches do you have in Jamaica?

TIM WALTERS: We have 244 churches.

N. W. DUNN: If you had those churches placed in one straight line through the island, what would that mean?

TIM WALTERS: It would mean that for every half mile we would have a Seventh-day Adventist church.

N. W. DUNN: Half a mile! You must have an army of ministers to take care of a lot of churches like that.

TIM WALTERS: No, we do not have very many ministers, but everybody does soul-winning work. The union president, the departmental men, the local conference presidents, and our laymen.

N. W. DUNN: And what were the results of those efforts put forth?

TIM WALTERS: Well, our laymen in one year conducted 124 efforts.

N. W. DUNN: And how many souls were won?

TIM WALTERS: Seven hundred were baptized and added to the church.

N. W. DUNN: Think of that! Seven hundred souls. Now, you say all of them held efforts, even the departmental men. Did you find time with your two departments and so many churches and schools to look after to hold an effort also?



T. C. Chin, Paul Whang, Caleb Chu, Paul Lee  
Singing "Have Thine Own Way, Lord" in  
Chinese



Hsu Hwa, President of the China Division, Warmly Shakes the Hand of J. N. Anderson, Our First Missionary to China Proper

TIM WALTERS: Yes, I conducted two efforts in the last fourteen months.

N. W. DUNN: Well, fine, and did you do it all by yourself?

TIM WALTERS: No, the young people helped.

N. W. DUNN: How many souls did you win, Brother Tim?

TIM WALTERS: During the fourteen months the Lord blessed us abundantly. We baptized around 270.

Next Secretary Dunn called up two men dressed in colorful native garb.

N. W. DUNN: Now, we have here two men, Cleofus Valenzuela and Xavier Ponce. These men are representing the five million Indians from Inter-America. They will make their appeal in song. Let's listen to them sing. They will sing in the Chamula language. [Song.]

N. W. DUNN: Those Indians, five million of them, are waiting for the gospel, and may God bless the leaders and the workers in Inter-America as they face their mighty task.

[Following this two veteran missionaries of the great Amazon are called.]

N. W. DUNN: Coming to the microphone we have Brother and Sister L. B. Halliwell. For more than twenty years they have traveled up and down the Amazon on the missionary launch *Luzzeiro*. As they go up and down the river someone holds out a white flag or a sheet and waves it. Then they stop and give their treatments. I have seen them working all day. Once I spent a month with them. Brother Halliwell, do you regret having spent so many years on the Amazon?

L. B. HALLIWELL: No, indeed. My wife and I would willingly go back and do it all over again. There is such a great need down on the Amazon River.

N. W. DUNN: Wasn't it pretty lonesome there, Sister Halliwell, on that Amazon all the time?

MRS. L. B. HALLIWELL: No, we loved it down there; we were never lonely.

N. W. DUNN: Brother Halliwell, how about those big snakes?

L. B. HALLIWELL: Oh, yes, we have a lot of them. Here is Walter Streithorst, who has for nine years worked a thousand miles up the river, where there are many of these big snakes. He can tell you about them.

WALTER STREITHORST: Yes, we have the anaconda and the boa constrictor. Here is the skin of a boa constrictor about thirty feet long.

Elder Dunn presented Hector J. Peverini and M. S. Nigri, presidents of Argentina and Brazil conferences, who told of the work in the large cities of these South American countries. Elder Dunn then hurried across the continent to Peru. Andres Achata was called forward to speak a word for the Indians of the Lake Titicaca region. As Andres Achata stood before us in his native poncho he told of the wonderful victories for God among the Indians of Peru. Today there are more than seven thousand of them who belong to the church.

Finally Elder Dunn introduced a missionary in the terrifying headdress of an Indian devil dancer.

W. P. Bradley, one of the associate secretaries of the General Conference, who has served the cause in the Far Eastern Division, introduced national delegates from China, India, Burma, Borneo, Korea, Japan, Indonesia, and the Philippine Islands. Dressed in their native costumes, each one spoke a word of hope and courage concerning the work in his respective field.

T. R. Shen, Chinese president of Central China Union, said: "China is a great and ancient land with a fourth of the population of the world. I am glad to report that in spite of war and civil uprisings through many years, we now have twenty-four thousand Seventh-day Adventists in this country. There are difficulties ahead, but our courage is good, for we trust in the Almighty arm of God."

G. Isaiah, of India, Bible teacher in the Spicer College, said:

"India with its 225 languages and dialects and its ten thousand believers rejoicing in this message greets you."

The brother who spoke in behalf of Borneo remarked that he could not come in native costume as it was too close to nature, but he was happy to say that the 481 church members of that land were rejoicing in the truth and are actively sharing their faith early and late out in the jungles of the tropical island.

Next came two Korean brethren in their beautiful white dress to speak a word for that presently troubled land. War had not broken loose before they left for this conference. They wonder how their families are faring, but they said that their hope in God is strong.

H. T. Elliott, another associate secretary of the General Conference, directed the reports for the North American Division. He called upon L. A. Rasmussen, associate secretary of the Education Department, and R. R. Bietz, president of the Southern New England Conference,

and R. M. Whitsett, St. Louis evangelist, to report on the various lines of work in this great mission base, which has contributed many millions of dollars and thousands of youth to the mission work.

While these men were speaking two American Indian sisters in their spectacular robes, holding the United States flag between them, stood under the spotlight. At the close of this part of the program, one of them, a Cherokee princess, said, "I was not at the boat when you came, but I want to welcome all the dear Adventists to my America."

A Hawaiian group of youth sang in the Hawaiian tongue, "When You Know Him," and "Aloha Oi."

E. Roenfelt, associate secretary of the General Conference, then introduced representatives from Europe, England, Australia, and the islands of the South Pacific. We are not able to take space to repeat their inspiring reports of what God has done during many years of trial. Elder Roenfelt introduced two native men of the South Pacific, Rattu Semi, mission leader of Fiji, and Sosa Rore, of the Solomon Islands.

Rore stood before the audience in his island costume, with native spear in one hand and wooden shield in the other as he said: "God has done a wonderful work for us islanders. We lived in the prison house of Satan, but your brethren of Australia brought us release. Now we have left the old heathen customs and devil worship. No longer do we use the battle ax against each other but we work to save men for the kingdom."

J. I. Robison, associate secretary of the General Conference, led the group from the fruitful continent of South and Central Africa and the difficult Mohammedan fields of North Africa and the Middle East.

W. J. Newman brought greetings from our seventeen thousand believers in East Nigeria. J. van de Merwe spoke of the work among the diamond and gold fields of South Africa. W. R. Vail, of the Zambesi Union Mission, reported that of the three and a half million people of all races in his territory, one out of every 140 persons is a Seventh-day Adventist.

C. C. Crider brought a message of victory from the ancient land of Persia [Iran]. The work is making good progress in that difficult field. H. E. Davis brought greetings from Ethiopia, that most interesting country of Emperor Haile Selassie. H. E. Kotz, second generation missionary, represented the nine thousand members of Tanganyika. H. J. Bennett, from the land of great rivers and dense forests in the Congo, spoke for the forty-five thousand Sabbath school members in his field.

The end of the great pageant had come. Surely we had seen evidence of the mighty work that God is doing for this people in all lands. Nearly a hundred countries had been represented. This wonderful Sabbath afternoon brought inspiration to all and a determination to work more earnestly in the great task that we have yet to do.

The great meeting came to a close with thousands of voices singing the grand old Adventist hymn, "The Coming King Is at the Door."

# An Evening With the Inter-American Division

By H. M. TIPPETT

July 15, 7:30 P.M.

COLORFUL pageantry, marimba music, tropical costumes, and Latin-American customs featured the presentation of the work of the Inter-American Division on the evening after the Sabbath, July 16. "Thrilling" was the one word on the lips of everyone as the program progressed toward the climactic singing of the traditional Spanish Adventist hymn, "Beyond the Sun." Dressed in the garb of the ancient Mayas or in the modern costumes of the Central American countries, portraying ancient religious ceremonies and modern social customs, bringing greetings from believers in our churches that lie between the Rio Grande and the jungles of the Amazon, Latin-American natives and nationals brought to the packed audiences the fervor and enthusiasm and faith that characterize the believers in the equatorial Americas.

It was especially heartening to have Earl F. Hackman, president of the division, take part in the proceedings. It was a challenge to the precarious state of his health, but the perennial good cheer that has made him a leader much beloved was evident in his smile as he introduced some parts of the program. Arthur H. Roth, Missionary Volunteer secretary of the division, directed the movement through its interesting features.

## Background Music by Marimba

Prominent background music for the evening was furnished by what the chairman called "the piano of the tropics," a marimba played by a quartet from our school in Mexico in their native garb.

A hundred or more workers from the division occupied the platform, and special seating was provided for those who took part in the costumed episodes. These represented fifty-six million people in the twelve independent nations and the colonies and dependencies controlled by Britain, France, Holland, and the United States. These people of the middle Americas are sons and daughters of the cultured Mayas and the historic Aztecs and Toltecs. They are the descendants of Spanish conquerors and colonizers. Some are the offspring of English, French, and Dutch pirates and buccaneers, or again of African slaves. Out of these peoples, believers in the soon-coming Saviour and keepers of His ancient and everlasting law are arising by the thousands to proclaim in Spanish, and French, and Indian tongues and dialects the sweetest story ever told.

To introduce these people from the lands of the conquistadors, the chairman called upon Leonard F. Bohner, treasurer of the Inter-American division. He asked Elder Hackman to present the six union presidents, two former divi-

sion presidents, G. A. Roberts and Glenn Calkins, and one of the veteran workers of these fields, William Baxter. Affectionate remembrance was made of E. E. Andross, first president of the division, who is confined to his home in Washington by illness. After prayer by Elder Calkins, the special pageant prepared for the evening proceeded.

## The Pageant Comes On

As Brother Bohner described the purpose of the pageant, pointing out the scope of the work in the islands of the Caribbean Sea, sometimes called the Mediterranean of the Western world, natives of the various countries in the islands and those bordering its shores, in pantomime and song and speech portrayed segments of the civilizations which they represented. As the chairman told of the idol worship, the witch doctors, the voodoo practices, and the degrading superstition of the Roman Church, which have held these peoples captive for centuries, a native worker from Guatemala, dressed in typical dress of the Mayas and swinging a crude censer from which smoke spiraled upward, approached with measured tread upon the platform. He placed upon the floor a clay god and knelt before it. Behind him came a man and a woman in colorful costume and stood respectfully at his back. Presently each one tapped the priest upon the shoulder, and the "holy" man reached back for the silver dollar each placed in his hand. He dropped the coins in the bag at his side, and drew forth rose petals, which he strewed before the little squatting god. Then he waved his censer and bowed low before his idol, his devotees following suit.



E. F. Hackman, President of the Inter-American Division, Addressing the Session

That the gospel can take men and women like these and change them into Christians, clean in life and conduct and good works, is the miracle of missions. To see these dark-skinned peoples with faces shining telling of the joy and peace that have come into their lives since Jesus came into their hearts makes all sacrifice for missions seem far too little as a demonstration of our faith in the commission, "Go ye into all the world, and preach the gospel to every creature."

A large segment of the population of the middle Americas is pure Indian. Numerous tribes dot the map from Mexico to Guiana. Along the coast and on virtually every island in the Caribbean live the men and women who are known as the West Indians. They are a strong race, who in a few short generations have risen from oppression to occupy a position of noteworthy importance in the commerce of the tropical seas. Their spiritual culture is high, and that is probably the reason the message advances rapidly among them. To represent this group, two men with straw sombreros and dressed in overalls, one carrying a bunch of bananas and a machete, and the other laden with a bunch of coconuts, came to the front of the platform and laid down their burdens, each one in realistic mimicry wiping the perspiration from his brow.

## In the Land of Haiti

On the eastern third of the island Columbus loved most is the unique Republic of Haiti, a country populated and ruled by people who were among the first to throw off the yoke of colonial domination and virtual slavery. Yet these people have not made the most of their political freedom, for thousands are still bound in the superstition of their forefathers. Yet the progress of the Adventist message among them has been remarkable, and thousands of believers now rejoice in the liberty of the Christian faith. One of the Haitian workers, garbed like a mountain priest and carrying one of the voodoo drums, gave a demonstration of a native dance, all the while singing one of their popular songs of deliverance. As his bare feet capered about the platform in weird gyrations and he beat the drum with rhythmic tattoo, one could easily see something of the powerful emotions that are released in these heathen rites, emotions which when wooed and transformed by the Spirit of God prove effective in avenues of pure love and devotion.

A gentleman and a lady portraying the culture of old Spain then came upon the scene, hand in hand, the gentleman bowing and doffing his hat, the lady in Castilian attire curtsying to the audience. The poetry and politeness of their gestures, the music of their language, all these transformed into the sincerity of a buoyant faith through the third angel's message make for that graciousness so evident in the lives of these Latin American Adventists. But space limits prevent my giving further details of this opening part of the pageant.

Elder Roth then asked the groups



which had participated up to this point to sing one of the songs that are sung along the rivers on the plateaus and in the jungles as an expression of the triumphant faith of these sons and daughters of the conquistadors.

### The South Mexican Field

At the conclusion of this song, Xavier Ponce, president of the South Mexican Mission, brought a message in the Chamula dialect, translated by Eustano Hernandez, president of the Central Mexican Mission. Brother Ponce is one of our Adventist Indians.

Elder Roth said that amidst persecution and opposition no scripture is more reassuring to these people than the 121st psalm, "I will lift up mine eyes unto the hills, from whence cometh my help." This psalm was sung as a trio by Cleofas Valenzuela, Paul Francisco Williams, and Xavier Ponce, accompanied with a guitar. These are all workers from South Mexico.

Among the three million people of Haiti live eight thousand baptized Seventh-day Adventists. Matthieu Bermingham, one of our Haitian ministers, brought greetings from them. Their language is a French patois, but many of them speak English. On a bit of paper he had written: "Haiti is my country. There are twelve thousand Sabbath-keepers in Haiti. Thank God I am one of them. . . . We need you, our big brothers, to help us. And when the work is finished we will all rejoice together in the kingdom of God."

### Jamaican Adventists

The chairman here commended the enthusiasm of our West Indian brethren in preaching the message. He told a story of the experience of one of our workers. An opposer of the truth told him, "I do not like Adventists, and I'll tell you why. Every one of them carries a Bible, and worst of all, they all think it's their business to talk to others about it." He was talking about Jamaican Adventists, and Evangelist E. C. H. Reid was called upon to bring greetings from that field. He explained that the enthusiasm for the Adventist message in Jamaica is seen in the fact that if every Adventist church were placed in a line, it would reach all the way across the 144 miles of its extent, with only three fourths of a mile between each church. The one thing he stressed as being of greatest need was more medical units and more schools.

Then followed a message from Mexico by one of the native workers, and translated by one of the teachers of the Mexican training school. He said the language of Mexico was an artistic language. "We know literature," he said. "We know poetry; we know music. It is so romantic. But when these things are glorified by the truth of God, they are all very lovely. We are a proud people, and it is not an easy thing to win us away from the saints and relics that for centuries we have been taught to love and reverence. When the truth does get through our hard hearts, we love it dearly. We need to learn first that the Bible is God's authoritative Word. Once

we believe that, we are willing to suffer persecution for the sake of God's truth. But the greatest work is yet to be done. There are millions of people in the Spanish-speaking cities. We have been under the power of the Roman Church too long. When you pray for missions, do not forget to pray for Latin America."

L. F. Bohner thanked the American believers for the wonderful advantages that came to the field through the Thirteenth Sabbath Overflow Offering of the third quarter last year. The formal report of Earl Hackman, president of the division, was then read to the delegates. In asking W. E. Murray to read it for him, he said: "I've thought of seventy-six churches in Haiti without a building. I think of two hundred churches in the Inter-American Division without adequate places of worship. We are growing so fast that we can't build buildings fast enough to accommodate the great masses of people that are accepting the third angel's message."

### A Memorial Service

The report as read by W. E. Murray appears among the reports of the fields appearing in the Bulletin. Before it was presented a memorial service was conducted for the workers who have laid down their lives for the gospel in these Latin-American fields. C. B. Sutton, for thirty-two years a worker in the division, and whose wife lies buried in the soil of the lands which they so faithfully served, was called forward to lay a beautiful floral tribute at the foot of a white cross which had been erected on the platform to commemorate the service of all those who had died in these countries around the Caribbean. The audience rose in a moment of silent prayer as a token of respect and honor to those whose labors are no more.

At the conclusion of the formal report Elder Murray said: "As we stand here on the platform in the attitude of readiness—ready to go, ready to preach, ready to sell books, ready to teach, ready for any service of the Master, we want to bring you this consecration in a little song that has caught the imagination of our workers in the Inter-American Division.

I want to tell you the story of how it came to be written:

"A few years ago down in the state of Tabasco, in southern Mexico, our people experienced persecution. Laws were made that hindered the gospel work that we were carrying on, and these people that lived down in the southern state were forced to go from their homes to the rocks and the caves of the mountains. They fled along those paths of the forest and over those rocky roads from place to place, seeking a haven of refuge. As they went on from day to day they developed a little song, and that little song is called in English, "Beyond the Sun," or in Spanish, *Mas Alla Del Sol*. These good folks were carrying what few belongings they could get to take away with them. They were carrying their children to some place of safety.

"I can imagine that many times they sat down by the roadside to rest, and when they had rested a little while they said, 'We cannot stay. We must push on.' And in those days of persecution, they developed this little song, "Beyond the Sun." They thought that the sun was the frontier of the visible universe. And in the song they said, "We have a home beyond the sun," thus marking the sun as the frontier of God's universe, where He has mansions prepared. And it has been a great help and a great blessing to our people down through the years to sing this song. It is a song of the experience of the hearts of those people in southern Mexico."

The song was sung in Spanish by the entire Inter-American Division, and then the audience was invited to join in the last chorus. Catching the spirit of the song, as the marimbists gave accent to its appealing tempo, the great congregation that packed the auditorium made its sentiment strike a note of consecration in every heart.

This unique service, which climaxed a day of great inspiration in the conference, can hardly be presented within the confines of language in all its color, romantic setting, and deep emotional appeal. It will long be remembered as a great appeal for the advance of missions in every darkened land.



A. H. Roth Leading a Group of Inter-American Representatives in a Spanish Adventist Hymn

# Fighting the Stars

## A MORNING DEVOTIONAL STUDY

By W. R. BEACH

THE book of Judges, chapters 4 and 5, tells a story of two men. Their names were Sisera and Barak. Both these men led armies into battle. Barak won. Sisera failed. Sisera does not appear as less talented than Barak. Indeed, he was a greater general. He was a victorious general. His armies had been winning victories.

Not so Barak's. Barak apparently lacked the zestful courage of Sisera. He would not go up to battle, with faith in God's leadings, unless Deborah, the prophetess, went with him. Sisera possessed chariots and horsemen, and organized armed forces. He had the war machine behind him. So, as the two men faced the battle, you must write Sisera's name above that of Barak on the military score card.

Perhaps moral issues weighed in the balance. We do not know how good a man Sisera was, but he does not appear false or diabolic. Filial love, evidently, bound him still to his mother, who thought fondly of him and awaited his return anxiously. "Why is his chariot so long in coming?" she cried through the lattice. "Why tarry the wheels of his chariots?"

Humanly speaking, there was no reason to presuppose the failure of Sisera. Yet he failed. He fled. Weary and famished, he was invited into a woman's tent and there, while he slept, a nail was driven through his temple. This was a miserable end. Why? I invite you to ponder the divine explanation. It flashes from a verse in Deborah's victory song: "They fought from heaven; the stars in their courses fought against Sisera." Judges 5:20.

### Stumbled Over the Stars

The cause of Sisera's failure is simple. Sisera stumbled over the stars. He was out of step with the stars. His cause was wrong. He was on the wrong side, moving in the wrong direction. He was out of step with God's great purpose, and the stars "in their courses" fought against him.

This explains the discomfiture of an army. It also sets forth the determining factor in the age-long procession of human events. It solves history's puzzles. It dispels the mystery surrounding the fall of the Roman Empire. We have a habit of saying, almost lightly, that the primitive Christian church unarmed overthrew the Roman Empire, mistress of land and sea. Historically, that is true. The early Christians had no swords. From the day that Peter put his weapon in the scabbard at the garden gate, no Christian sword was lifted against Rome. Yet Rome crashed as though thousands of bombers had emptied tons of bombs upon her. Rome undertook to stand in the way of an invincible army that once a prophet prayed the eyes of his

servant might behold. Rome was marching one way, the invincible forces of God were marching the other way, and they met. That is all.

The implications of this great phenomenon led the Christian Chinese I. Hsin Liu to write, "The wisdom of the ages is to find out which way God is moving and move with Him."

This is what Sisera did not do. He knew his chariots were superior to the chariots of Barak. He knew his army was a better army than that led by Barak. Sisera knew his own record. He knew his courage, but he did not know the direction God was taking on that historic day at Mount Tabor. If he did know, he failed to fall in step.

History, profane and sacred, is replete with the names of men who were great, or seemingly great, but who failed because they did not discover the course of the stars. I suppose the outstanding example is Napoleon Bonaparte. He usually is set down as the greatest military genius of history. The little Corsican possibly tops the list of the world's leaders of men. Yet he lost at Waterloo. He lost in his efforts to create a united Roman Empire. He lost to a man virtually unknown in the field of military strategy. His conception of the battle of Waterloo was much superior to Wellington's. A visit to the fields of the Belle Alliance makes this clear. Napoleon engaged his troops with the usual flash of genius. He maneuvered so he could enter the fray with outstanding advantages on his side—all to no avail.

Historians have long pondered the mystery of Napoleon's rout at Waterloo. But the secret is not difficult to unveil. Victor Hugo discovered it. He said, "*Napoléon gênait Dieu.*" Napoleon had jockeyed himself into opposition with God. He was out of step with the stars. God marched against him as He mustered events in keeping with prophecy's forecast.

Pilate's experience ran true to this pattern. It was a great moment when Christ stood before Pilate. Had this Roman judge joined the march of the stars that day, a million mothers might have named their babies Pontius Pilatus. But Pilate turned the Lord Jesus over to the mob, and found the stars bearing down upon him. Certainly Jesus was on His way to the cross for the redemption of mankind. Pilate, on the judgment seat, had his chance just the same. It really was Pilate who was on trial that fateful moment; not Jesus, not redemption. The outcome of God's great plan had been settled yonder in the garden in Jesus' fixed purpose. But Pilate, for an instant, was face to face with a glorious destiny. Could he only have caught step with the stars!

What a moment, too, when Pharaoh stood before Moses—I say Pharaoh be-

fore Moses—with blood in the rivers and frogs hopping around in the houses. Once Pharaoh actually seemed to have decided to let God's people go. But no, his feet would not keep step. Who knows what history's narrative might have been had he marched his chariots out and escorted Israel over into the Land of Promise? But the whitened bones of the Egyptians and their rusty wheels remained on the sands of the Red sea to testify to the sea gulls and the great white cranes that the days of the Pharaohs were numbered. Pharaoh failed to discover the march of God and to fall in line.

This, my dear friends, has been the tragedy of man since the fateful day he joined Lucifer's insurgence against the Creator. The first dead leaves that fell in Eden were the emblem of the satanic regime. Adam and Eve contemplated the dismal scene, and realized that they were face to face with the earthly destiny. They too, like dead leaves, one day would be whipped away in a whirl of biting wind. They had surrendered their will to the new prince of this world. With all nature they entered "the bondage of corruption." (Rom. 8:21.) But they were not left to groan without hope of deliverance. God's love had provided from eternity a plan of salvation. His only begotten Son was to lift up a banner against the impostor. The emblem of the Redeemer's cause was the cross, upon which rebels to Rome were crucified and "died a thousand deaths." There was to be a standard against transgression, to which the redeemed could rally in obedience to God.

### Those Who Kept Step With God

And from the beginning there were those who joined the heavenly standard. There were those who determined to follow the highways of a sovereign God. We read that Enoch "walked with God." (Gen. 5:22.) Others joined him. Their names stand out in shining letters. Shall we call the roll? It would exhaust a dozen voices. But Abraham, Moses, Daniel, and Paul head the list. They sensed the directions of God. They took God's paths. These are they who interlocked their destiny with divine destiny. They fell in step with the stars.

Notice, in Deborah's song, the expression "the stars in their courses." Other versions say "the stars in their paths," or "the stars on their highways." Isaiah also speaks of the stars. Says he, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host in number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa. 40:26. The stars are called out by God. They follow the path assigned to them. They execute the will of God. The heavenly bodies present thus a perfect picture of a well-ordered universe. They move through space unhampered, undeterred by an impostor's will.

Such is the course of those who heed the call to revolt against sin, take up their cross, and follow the Redeemer. The paths of God become their paths.

They recognize, with the prophet Isaiah, that God's ways are not always their ways. Ofttimes the "thoughts" of God, the "ways" of God, are above and beyond their thoughts and ways "as the heavens are higher than the earth." Isa. 55:8, 9. But they are inspired by God's thoughts. They are mindful of His biddings. They walk the highways marked out by His law. His precepts are for them the basic principles of His kingdom, in harmony with which He rules and divine economy operates. They comply with these rules, become a part of this economy. In every field of endeavor—physical, moral, and spiritual—they follow dauntlessly on.

I want to stress the fact that we must fit our lives completely into God's pattern. This goes for each individual. It also stands for the church of God. Collectively, as well as individually, "all his commandments are righteousness." Ps. 119:172. The plans, the policies, that have come to us, inspired by the leadings of the Spirit, must ever be honored among us. They embody the thoughts and ways of God for His people. If we neglect them and become heedless of their requirements, we soon shall stumble over the stars.

### Israel's Failure to Keep Step

The experience of Israel must be constantly before us. Surely this people were the people of God. Regarding God's mercy and care for them, we read:

"In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them." Isa. 63:9, 10.

"He fought against them." What a disaster! God "bare them, and carried them all the days of old"—a joyful and buoyant experience. But by the time Tiberius had come to rule we find this same people face to face with the stars. They no longer move along the highways of their God. They have "silver and gold," but they have "denied the Holy One and the Just, and desired a murderer to be granted unto them." Acts 3:6, 14. And God fought against them.

Shall we not beware lest we, in like fashion, fall out by the way? We can think of so many points on which we might, with minds bedclouded by sin, fail to sense the directions of God. There is but one sure safeguard: that our will be constantly and completely subject to God's. Our will must merge with the will of God, so that it is no longer our will, but His, that leads us. In short, we must attain the new covenant experience, of which the prophet Jeremiah says, "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. 31:33.

This merging of our will with the will of God may involve a struggle. It is, in fact, "a battle and march." Having stated this, the messenger of the Lord continues:

"Our will is not to be forced into cooperation with divine agencies, but it must be voluntarily submitted. Were it possible to force upon you with a hundredfold greater intensity the influence of the Spirit of God, it would not make you a Christian, a fit subject for heaven. The stronghold of Satan would not be broken. The will must be placed on the side of God's will. . . . God will accomplish the work for you, even 'casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.'"—*Mount of Blessing*, pp. 204, 205.

## The Lord Is Coming

The Lord is coming! let this be  
The herald note of jubilee;  
And when we meet, and when we part,  
The salutation from the heart.

The Lord is coming! sound it forth,  
From east to west, from south to north;  
Speed on! speed on the tidings glad,  
That none who love Him may be sad.

The Lord is coming! saints, rejoice!  
We soon shall hear His glorious voice,  
Majestic, uttered from afar,  
As on He hastes His conquering car.

The Lord is coming! vengeful, dire,  
Are all His judgments and His ire,  
And none can hope to escape His wrath,  
Who walk not in the narrow path.

—*Author Unknown.*

This battle-and-march experience must continue day after day. They who thus walk with God find that "He whom their soul loveth, walks, invisible, beside them."—*Ibid.*, p. 202.

Yes, our will merges with the will of God. Our very soul becomes interlocked with God's great purpose. Then the mysterious things lose their mystery. We come to recognize that God's way is the best—the only way to success and to eternal life. Out of the confusion of everyday events emerges a perfect plan, a thing of beauty. The crucial decisions, in particular those that brought despair to our hearts, become significantly clear. How easily we then recognize, as Abraham did of old, that the test was necessary. Certainly God knew what He would do; He also knew what Abraham would do. But Abraham did not know what he would do when tested. So God sent the trial. When we learn this fundamental lesson in Heaven's schoolbook—the lesson of God's way—songs of praise replace despair as onward we go in step with the stars.

This merging of man's will with the will of God offers prospects of great power. In their courses the stars will fight with us and for us. God will bear us up as He did Israel of old. We shall advance individually and collectively with ever increasing success.

There can be no failure for men and women who thus surrender all to God

and identify themselves completely with His cause. There can be no effective opposition to the work of their hands. This does not mean their labors will go unchallenged. "They shall surely gather together," spoke the prophet of old, "but not by me." Isa. 54:15. Satan will create a multitude of instruments for his work; but God has "created the waster to destroy." Verse 16. A thousand times we have experienced the truthfulness of this promise. The most diabolic schemes and intrigues have been conceived to hedge up the expansion of this movement. Often we must advance into the teeth of opposition aimed to wipe out the cause of God. Then at the crisis hour "the heritage of the servants of the Lord" becomes a shining reality. This heritage, proclaimed Isaiah, is the promise of God that "no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Verse 17.

This "all power . . . in heaven and in earth" fits the church and her servants for every task. When we march in step with the stars we can breach every obstacle. We are prepared to advance for God in the most difficult fields, under the most forbidding circumstances. We go unflinchingly, unabashed, joyfully. Our only preoccupation will be to find the place that God assigns us.

This lesson I learned twenty-five years ago, and I thank God for it. I was called to labor in one of those fields where for years on end workers of this denomination had been fighting a hard, indecisive battle. The barrenness of the field chilled their hearts. It was a hard, discomfiting field. Before answering the General Conference secretary, I decided to talk with my old father about the call. I explained my feelings and sought his moral support for an unfavorable response. His steel blue eyes struck new conviction to my soul, as he said, "My boy, I would be ashamed of a son that wouldn't stand ready to go anywhere and to do anything for God and the Advent Movement."

This is the spirit and the undying motive of the men and women who have interlocked their destiny with the destiny of God. We must recapture, if we have lost it, this old fighting spirit of the Advent Movement.

This, then, is our conclusion:

Our matter of supreme importance is to discover which way God is moving and to move with Him. Everything else is secondary. What happens to us along the way is not important. The essential thing is the attitude we take toward what happens, the direction in which we have set our sail.

Solemnly I warn: All our background and preparation and previous usefulness will be absolutely worthless if we fail to fall in line with God's purposes and plans. There is one great must in the Advent Movement: we *must* be in step with God. If we are not, one day the stars will bear down upon us in certain defeat. If we are, only success awaits us here below, and beyond the stars we may have eternal bliss!

# American Temperance Society Pageant

July 16, 1950, 3:30 P.M.

BUGLE call from the balcony rear.

J. A. BUCKWALTER: We take great pleasure this afternoon in presenting the various countries where Temperance Societies have been organized. We now call the international roll of societies. First, the Argentine Temperance Society, represented by Hector Peverini.

As the call was made leaders of fourteen national societies marched across the platform bearing a national flag, which was placed in a standard to the accompaniment of a trumpet quartet playing national songs.

B. GLANZER: We will sing together the national anthem.

F. G. ASHBAUGH: I invite all American citizens to join with me in the pledge of allegiance to the flag.

PRAYER: H. M. S. Richards.

W. A. SCHARFFENBERG: This is a day of opportunity for all these national temperance societies represented here on the platform this afternoon. The liquor interests have been promoting their wares in a big way throughout the world. By encouraging those interested in the liquor industry to become members of churches and to contribute liberally to church enterprises they have succeeded in neutralizing opposition in many churches. Fortunately, Seventh-day Adventists have taken a stand on this question. From the very beginning we have stood for total abstinence. May we never waver from that position. Our marching orders are very clear. We are to make our influence felt in a very definite way, by precept and example,

by voice, by pen, and by vote. We have been admonished by the messenger of the Lord that we are not to stand idly by and expect the Lord to perform some miracle in our behalf. No, we are to grapple with this giant foe.

Let me call your attention to our great motto that hangs before you here: "No Compromise and No Cessation of Our Efforts Till the Victory Is Gained." We are endeavoring, as I announced this morning, to launch a great educational campaign in behalf of total abstinence. We are convinced that total abstinence is the only ultimate solution to the problem. There is a great movement on foot today to promote moderation, which is sponsored by the liquor industry itself. We must meet this challenge.

## A Night With the Police Patrol

J. A. BUCKWALTER: In the city of Los Angeles one night I was riding in a police patrol car. As we came around the corner of a street, one of the officers in the car said to me, "There goes a wineo." A wineo is a man who is an alcoholic as a result of the use of wine. As the car pulled up to the curb, the officer in the back seat opened the door and stepped out. The wineo, recognizing the police prowl car, got in as he had done before many times, no doubt. After the police had questioned him, they turned him over to me. I want to give you the benefit of a portion of the conversation that took place.

I said to him, "My friend, how many jobs have you had in the last three or four years?"

He said, "Oh, about forty."

"How long did you keep your last job?" I asked.

"About a week."

"Are you married?"

He nodded his head in the affirmative.

"Where is your wife?"

"I don't know," he answered indifferently.

"Do you have a family?" I enquired.

"A boy."

"Where's your boy?"

"I don't know."

I wish you could have seen the look of misery and despair on that man's face that night as he gazed out of the window of that prowl car. In the Skid Row jungle of the streets of America youth after youth is finding his way to the same despair. As one man said one night, as he handed the bottle to his pal, "Drink up, Jack, this is the Street of Regrets, and we are all on it together."

It is to help save the youth of America from that end of horror that we have launched this great *LISTEN* magazine. God bless you as you place *LISTEN* in the hands of your neighbors, your friends, and men in prominent positions in your communities. Help us to help save men and women from alcoholism.

A. L. BIETZ: The present Korean war is emphasizing again that if battles are to be won we must have adequate equipment in order to move into battle. It is likewise so in the great battle against the alcohol problem. It is necessary for us to have adequate, factual material and ammunition in order to meet the enemy successfully. Today we are living in an age of science. Liquor interests have been aware of the impact of the scientific approach, and have endowed institutes of the type of school such as exists at Yale. We believe that Seventh-day Adventists need adequate factual material in order to move successfully against the alcohol interests. We must have ammunition if we are to win the battle. The aim of our Institute of Scientific Studies for the Prevention of Alcoholism which is to open this summer at Loma Linda, is to provide scientific training in meeting the alcohol problem. Attention will be given to the effect of alcohol on the physical, mental, and moral powers of the individual, as well as its effect on the social, economic, religious, and political life of the nation.

We believe that Seventh-day Adventists are particularly fitted to carry on an institute of this type. Historically, our position has been one of total abstinence, and because of this we can carry on a scientific institute which has its emphasis on the advantages of total abstinence. We have been very fortunate in securing men who are well qualified to speak on the moral, economic, and legal aspects of the alcohol problem.

To set forth the scientific arguments against alcohol we have men of rare ability on the teaching staff. We are fortunate in securing such men as John C. Almack, Professor of Education, Stanford University; Haven Emerson, Professor Emeritus of Public Health at Columbia University; Wilton Halverson, Director of Public Health of the State

(Continued on page 208)



Temperance Team, Southwestern Junior College, Flown to Several Temperance Rallies in Texas Through Courtesy of Large Air Lines Company

# Report of Relief Work

July 16, 2:30 P.M.

W. E. NELSON: We are very happy for this occasion to bring to you a report of the famine relief work of the Seventh-day Adventists—not only in the United States, but also in many other parts of the world. It is true that here in the North American Division we have raised more funds and gathered in more clothing than in any other division, but every division, the Southern African, the Inter-American, South American, and the Australasian divisions, and other parts of the world have been active in this relief of the great suffering that came as a result of World War II. It is impossible for anyone who has not seen the conditions to realize how terrible they were. In fact, it is impossible by a verbal description to give you a picture of the terrible suffering, hunger, nakedness, and cold that the people of this world suffered after the world war. It is estimated that a hundred million people were cold and hungry. And among that vast multitude, we had, I suppose, nearly a hundred thousand Seventh-day Adventists who were in need of additional food and shelter. It is certainly a pleasure to tell you that your gifts to the war-stricken countries of the world amounted to millions of dollars and millions of pounds of clothing.

We have a program prepared this afternoon for presenting to you the work that has been done. I shall not take any more time, but introduce to you J. F. Cummins, who so successfully and efficiently handled the secretary work of the Famine Relief Committee.

J. F. CUMMINS: I am not going to burden you with a lot of statistics this afternoon. After all, no one was ever warmed by a cold statistic, but thousands have been warmed by the three and a half million pounds of clothing that has been distributed in our relief program. A person's thirst and hunger are not satisfied by ciphers, but millions of hungry stomachs have been satisfied by the five million pounds of food distributed in the needy areas of the earth in our relief program during this last quadrennial period. Figures such as these are hard to visualize. On my right here this afternoon we have two bales of clothing that have been prepared in our warehouse to the south. They are quite heavy. It was a bit of a job to get them up here, but just so you might understand something, let me say that if we had here this afternoon all the food and all the clothing we have shipped, this entire arena would be full from floor to ceiling. That is the amount of help that has been given by this denomination in famine relief activity. There has been a cash outlay of more than two and a half million dollars, and that does not put any value whatever on all the clothing that was contributed and all the free labor that was donated.

Of course you have heard of the organization known as CARE—the Co-operative for American Remittances to Europe. In a period of four years they have shipped overseas nearly one hundred million dollars' worth of food. Almost from its beginning the General Conference of Seventh-day Adventists has been one of the member agencies of CARE. We have been responsible for the delivery of about fifty thousand of these packages. If they were piled here before us, there would be 250 columns of packages reaching from the floor to the ceiling in this auditorium. In addition there were many thousands of packages that individual members in this and other countries have sent overseas of which we have no record. This type of endeavor has certainly helped us in showing how practical Christianity works out in our everyday lives.

Recently a vice-president of one of the largest banks in New York City said to me, "As a result of the cooperation of Seventh-day Adventists in this relief program, I am now better able to understand the practical effect of Christian living in the life of an individual." Quite a statement, but really it was only saying in other words the truth expressed by James centuries ago, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

W. E. NELSON: Henry Brown has been very active in the relief work. He comes from the Home Missionary Department, and he will speak to us.

H. F. BROWN: I am happy to respond for the Home Missionary Department in this great welfare activity. This really began two years before our last session. Just as soon as the General Conference Committee gave the green light, W. A. Butler was assigned this work, and two warehouses were established, one in this city and one in New York. It was really interesting to see the activity in those warehouses. The Home Missionary Department prepared a film, which I suppose all of you have seen. It showed the denomination, and it showed the world, what Seventh-day Adventists attempted to do in meeting the call of God in the catastrophes that had befallen the world. This brought a revival of blessing to our churches.

We sent over seven and a half million pounds of garments to other countries, and I think this was in direct fulfillment of Isaiah 58. Brethren, I feel that as we enter into the scenes of the end we will become more and more a great welfare people.

We are happy for the little part that we have had thus far, and we believe that the church now has a taste of what can be done to demonstrate the love of Christ to our suffering neighbors.

W. E. NELSON: Men have had a real part in this relief work, but I am sure the ladies have had an even greater part in many ways. We are glad to have with

us Mrs. C. S. Joyce, of Portland, Oregon, the president of the Federated Dorcas Societies of that section. But she comes to us representing all the Dorcas Societies of North America.

## Dorcas Activities

MRS. C. S. JOYCE: I am happy to represent the Dorcas work. It has been a very potent factor in the relief of suffering and want. As fires, tornadoes, cyclones, sickness, and floods have swept across various sections of our country our Dorcas members have met the challenge. This was well demonstrated in the great flood in Portland, Oregon, two years ago. Our Dorcas unit set up two emergency depots. There was a wonderful response. Clothing, shoes, and food came from everywhere. Radio announcements told of the need. Twenty-five thousand articles of food and clothing were distributed during this sad month.

In Dorcas service our aim is as broad as our human needs. During the recent years, and since the close of the second world war, the sad plight of the millions in war-stricken countries has given us a real and greater challenge than ever before to help. Not only have these people been fed and clothed, but by helping them we have had our vision broadened. We now see new avenues of service on every hand.

We have spoken of the challenge and the response; now come a few words of appreciation. I have just scanned some of the letters that have been received from overseas. I will read only a sentence from one letter of appreciation: "We thank God, who put willingness into your hearts to send this help to us. We pray God that soon such changes in world events may take place that will bring to an end these difficult living conditions here. These troubles create in us a stronger desire for the home eternal."

W. E. NELSON: Thank you, Mrs. Joyce. I think one of the most difficult tasks in the world is to give things away. It is much easier to make money than to spend it properly. We first asked Brother Strahle to take charge of this work. But he was soon called elsewhere. His place was taken by David G. Rose, a young man from Missouri who learned to speak German fluently.

DAVID ROSE: During the past four years hundreds of people personally, and many, many churches, have asked me to convey to you their thanks for the assistance you sent them in their hour of need. It is not easy to tell you just how they have expressed this thanks or just what it has meant to them, but I will give you a few examples. Four years ago in Berlin, after I had spoken in a chapel in the Russian sector, one sister burst into tears and said, "I was starving to death when the assistance arrived."

The last time I was in Berlin a little girl came to me after church. She was really scared herself, so she had her mother tell me what she wanted me to know. She said it seemed to her that it was the older people who always sent their thanks and their greetings to members in other countries for this assistance



they had received. But in the name of all the German boys and girls she wanted to express thanks for all that the boys and girls in Germany had received. I asked her how old she was, and she said six years old, and she said her name was Sylvia Dorothea. So in the name of Sylvia Dorothea, this afternoon I want to express to you the thanks of the German boys and girls for all the assistance that they have received.

The economic conditions of some of the countries have improved slightly, whereas in other countries the need today is as great as it was four years ago. You will be surprised to hear this. Let me tell you that tonight in Europe millions of people will go to bed hungry. And I might add that ideologies, political or religious, mean very little when people are cold and hungry. Perhaps this is an explanation of the conditions that prevail in many parts of Europe at the present time.

We will need your continued support of our brethren and sisters in Europe for some time to come. Those who lived in air-raid shelters for a year and half to two years at the last part of the war, with the two years of substandard subsistence, and then two lean years following those, have succumbed to all sorts of diseases. True, the physical condition of our members is better than that of other people, but they too are in danger.

Brethren and sisters, may I tell you that this time of distress has been the means in the hands of God of drawing the hearts of the believers in other countries nearer to our hearts.

W. E. NELSON: Thank you, Brother Rose. We have representatives from a number of the sections of the world who ask to express their appreciation. The first one comes from Northern Europe, A. Varmer.

A. VARMER: I believe that only eternity will reveal the suffering, the pain, the sorrows, that many people went through in the last war. In our division, where we have seven countries, five were involved in the war. Poland and Finland suffered terribly. But perhaps west Poland was the land which suffered more than any other, because the armies from the east and west went over it three or four times. Let me tell a little experience from East Prussia.

We came one afternoon and found eighteen old people in a home out in the country. All these people were left there to live or to die. They were too old to be evacuated, too sick to go anywhere. Among them were one or two old Seventh-day Adventists. We found them there, and I'll tell you we were happy when we could go in and give them food for weeks ahead. Are these people worth helping? I could bring thanks from Finland, from Norway, from Denmark, from Holland. In all these countries they suffered more or less in the war. I have met these our brethren and sisters all over our division who express their thanks to you.

W. E. NELSON: Ever since the first world war Central Europe has maintained a relief agency and has had a general secretary for relief work. We are happy to have with us today O. Brozio,

who has charge of relief work in the Central European Division.

### Relief Work in Central Europe

O. BROZIO (Translated by David Rose): It has never been counted how many people froze to death and starved to death in Germany after the war. In 1947-48 in Berlin alone ten people starved to death every day. But we are happy to say that there were no Adventists among them; therefore we are so thankful for the good help that we have received. We are thankful to the General Conference for this great provision. But it was not only a material help. It was a great spiritual strengthening and missionary work of the highest order. Three years ago a woman—a non-Adventist—came to me in Berlin from the eastern zone. She was old and sickly. She showed me a letter from Sweden, and in this letter she had been advised

### Blest Be the Tie

Blest be the tie that binds  
Our hearts in Christian love!  
The fellowship of kindred minds  
Is like to that above.

Before our Father's throne  
We pour our ardent prayers;  
Our fears, our hopes, our aims are  
one,  
Our comforts, and our cares.

We share our mutual woes,  
Our mutual burdens bear,  
And often for each other flows  
The sympathizing tear.

When we asunder part,  
It gives us inward pain;  
But we shall still be joined in heart,  
And hope to meet again.

—JOHN FAWCETT.

to come to me. We helped her with food and clothing, and she recovered. Shortly before I left to come over here, she came to me the second time in the office, but this time she came to me as an Adventist. She is happy in the truth, and everybody she sees she tells of the love of Jesus Christ which she has experienced. Through your help many, many people, Adventists and non-Adventists, have again learned of a faith in God.

The need in Germany is not yet at an end, especially in the eastern part of the country. In the future we shall also need your continued assistance.

[Speaking in English] Therefore, our people in Germany are so very, very thankful to you. May God bless you.

W. E. NELSON: We shall now hear from the Southern European Division through Brother Charpiot.

### A Story From Paris

F. CHARPIOT: Let me tell you just a short story which illustrates the great value of this wonderful relief work that you have done. It happened in Paris,

where I was stationed during and soon after the war. It was on a cold Sabbath morning of November, 1944. One of our sisters went to the hospital on her way to church to visit her six-year-old boy, who was dying from tuberculosis at the hospital. The doctor gave the boy only a few days more to live. When she came the boy said, "Mommy, I would like to have an orange. Can't you find an orange for me?" But we hadn't seen oranges in France for years, and when the sister came to church she was all in tears. At the door she met my wife and told her the sad story of her little boy's dying condition, and his wish for an orange. But where could we find an orange? A few minutes later one of your good American soldier boys entered the church, came to my wife, and gave her a package that the Lord had impressed him to bring that morning. And in that package there were six nice oranges. And you can think of the joy of this mother and of the little boy when he got these wonderful oranges. That same afternoon at the meeting of the American boys that little story was told. These dear soldier boys in the city of Paris had special prayer for that little boy, and brethren and sisters, he didn't die. He is alive today. God has healed him.

And, brethren and sisters, this really illustrates the condition of thousands and millions in Europe, and the help you brought, which gave new courage and joy in life. Not only has it brought a great help to our people, but it has made a good name for Adventists all over the world. I wish, in the name of our thousands of Adventists in all the countries of Southern Europe, to thank you for this great work, and may God bless you.

W. E. NELSON: We will next hear from G. J. Appel from over on the other side of the world, from China.

G. J. APPEL: One of the greatest joys we have had in recent years in the Far East is to be able, through your help from the States, to minister to many of our believers and others who are in great need.

We have had many famines in China during recent years. I will mention only one or two. There was one in Honan, where nearly a thousand of our believers were facing starvation, and ten thousands of thousands literally died in that province as a result of starvation. We supplied funds from over here, and we are happy to report that as far as we know not one of our own members died of starvation. Another area in South China faced a situation similar to the one in Honan, where many of our believers were in dire need as a result of the blockading of the coastal lines, and again we were able to save many, many of their lives. At the present time there are famines in Honan, North China, and in North Kiangsu. Funds have been sent so that our people can secure relief in these areas. It is hard to express in a moment the appreciation of the Seventh-day Adventists and non-Adventists in all parts of the Far Eastern and China divisions who have benefited from the tons of clothing sent by our brothers and sisters in North America.

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## The College of Medical Evangelists

(Continued from page 186)

with the dean and give valuable information as to the qualifications of individual students. Written recommendations from at least two other individuals, including the pastor of the home church of the applicant, are required of the student. His college submits a transcript of credits, and a detailed written evaluation is compiled by the faculty and administrative officers of the premedical college.

In recent years the admissions committee has considered the applications of those students who completed four years of college and whose grade-point averages in both the science and non-science subjects were above 1.5 (on the basis of 3). Beyond this minimal scholastic requirement, eligibility is determined by evidences of spiritual and emotional maturity, motivation, professional aptitudes that are measured by national tests, and loyalty to denominational ideals and standards.

### The Building Program

As most of you know, a comparative cost analysis on making necessary and imperative improvements at the present Boyle Avenue site of the Los Angeles division and the building of entirely new facilities on the Ramona Boulevard site showed that the net additional cost for a new plant would be remarkably small. Indeed, when the need for new church facilities, parking, and acquisition of land is included, building on the new site will actually be less costly than making essential replacements where we are.

This was one but not the main factor actuating our leaders at the Saint Louis Autumn Council in 1949, when it was voted unanimously to support the new building program on the Ramona Boulevard site. As I sensed it, the principal motivation was the recognition that our present quarters are inadequate not only for academic purposes but also for basic spiritual and denominational reasons.

### Appreciation

Since this is my first report to a quadrennial session of the General Conference of Seventh-day Adventists, perhaps you will permit me a brief and personal expression. When the invitation came to me to connect with the College of Medical Evangelists, I considered it a call to the most important work and place which I had known in my lifetime. I had not forgotten, even for a brief period, the debt I owed to the College of Medical Evangelists, its consecrated faculty which I had known as a student, and the sacrifice of a mission-minded people whose devotion to a cause made this school a reality. I thought of the examples of teachers like Evans, Magan, Risley, Owen, Thomason, Comstock, Alfred Shryock, and many others who made my medical education possible. What greater opportunity

could come to any man than to help train others for the medical ministry? Where could one better multiply his usefulness?

I am deeply grateful for the loyal support of courageous, consecrated men and women in the school, among our alumni, in all our conferences and churches. On this support I feel dependent. I am also sustained by it and by a profound faith in the vital role which the College of Medical Evangelists has played and will continue to play in the forward movement of this medical-missionary-minded people.

## The Sunday Night Sermon

(Continued from page 192)

lives of those who are going to be filled with the Holy Ghost.

### Many Sins in the Church

And then there is this question of unkind criticism, one against another in the church, and who shall say that our churches, many of them, are not scourged with this sin? Oh, brethren, we must come to the place, before we are filled with the Holy Spirit in its fullness, where every man considers his brother better than himself.

And then in the lives of many there are what may be called secret sins, sins perhaps that are hidden. No one in the world knows about them except the individual and God.

I want to tell you that some of these sins of disloyalty, of licentiousness, of promiscuity of relationship between the sexes, these and other sins I have mentioned are not all foreign to the church. The church is not free from all these things. We find some of these very sins creeping into the church more and more, and in some places, at least, are being winked at.

These things must not be in the church; they must be put out; they must be put out of my heart and your heart individually; and they must go before our state of lukewarmness and indifference can ever be known. God will never save a people in their sins, but He tells us that His people are to be found at His coming without spot or wrinkle or any such thing and without blemish.

The time has come for me to close, but before I close I want to appeal to the members of this great congregation, everyone attending this conference session, to heed tonight as you have never done before the testimony of the True Witness to the Laodicean church.

It is forty-seven years ago that we were told by the servant of the Lord at a General Conference session, "I know that if the people of God had preserved a living connection with Him, if they had obeyed His Word, they would today be in the heavenly Canaan." I remember I was just a young man at that time, in 1903, and I had fond hopes that Jesus would come very, very quickly. We were told that we were already living on borrowed time, that it was not necessary that we should have been here at that time—forty-seven years ago. But these forty-seven years have passed. Some of

us are growing old in the ministry and in the work. Many of you have, and so have I. But the heavenly city seems far away tonight when we think of the condition of the church in the world. And we ask, Why is it? Why did forty-seven more years pass after we were already living upon borrowed time? And I answer, It is not God's fault. The fault is entirely with us. It lies entirely at the door of the church. The difficulty is that your sins—your transgressions—have separated between you and God, and there has been no latter rain.

### Clear Way for Latter Rain

Oh, will we not tonight clear the way so that the latter rain can fall in copious showers upon us? I believe we ought to see such an outpouring here as was not even witnessed on Pentecost. This is the hour for it—the hour is even late for it. But the hour is closing when we should be experiencing this latter rain. Let us prepare for it now. "Be zealous therefore, and repent."

I hope that every one of us tonight will remember the invitation of Jesus when in response He says, "I stand and knock; if any man open the door; if any man hear my voice—if all of us here together tonight except one individual should close our hearts to this testimony of the True Witness, and we should all refuse to receive the witness and to repent of our sins and turn to God, that one individual who did hear God's voice and did open the door would find Jesus coming in in all His fullness and power.

I am glad that the Laodicean church is to survive this terrible state of lukewarmness. It is to shine forth as the

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sun, it is to become as terrible as an army with banners, but the shaking will shake many out first. Will you stand with the church? Will you tonight heed the warning, the appeal, the entreaty of the Holy Ghost, saying, "Repent, and turn ye from all your transgressions."

I bring you the message tonight that there is not only pardon waiting at this moment but there is complete deliverance and complete victory through Jesus Christ for every saint, every Christian, every sinner, who will come in faith repenting of his sins, begging for pardon, begging for victory and deliverance from sin's power, and who will take Jesus at His word. Will you do it tonight? As many as will heed this admonition of the Holy Spirit to the Laodicean church to repent, will you stand?

## American Temperance Society Pageant

(Continued from page 203)

of California; Dr. George Harding, President of the College of Medical Evangelists; Judge Matthew Hill, Justice of the Supreme Court of the State of Washington; Andrew C. Ivy, who is recognized as one of the outstanding scientists of the world today.

### The Scandal of Liquor Advertising

LEROY J. LEISKE: For some time we have been seeing the gaudy and enticing advertisements of the liquor interests. These ads portray the popularity of the social drink and the alleged harmlessness of moderation. In the balcony to my left you will see the brethren unrolling the advertisements that appeared in one year's issue of the most popular weekly magazine in the nation today.

Literally millions of dollars are spent yearly by the liquor interests in advertising their wares. (Roll stretches around the gallery of the great auditorium.)

### Antiliquor Advertising

Friends, the only way to fight the liquor interests is to meet them on their own ground. That is why we must use posters and signs and billboards, the radio, and the press in combating this evil influence. A few months ago a committee was selected to give study to the production of suitable and striking anti-alcoholic advertising. We are ready to report this afternoon. We believe that we must be positive in our educational program. We must have something that will appeal to you. We should like to recommend the production of yearly issues of ten posters for display in high schools and colleges and youth centers. You will notice that these posters are very colorful.

[At this point a half dozen wall posters were brought in, hanging on standards, followed by ushers bearing three series of highway jingle board.]

We sincerely hope that the time will come before long when we will have jingle boards, signs, and billboards along every county, State, and U.S. highway in our nation. [Applause.]

[Two prize-winning orations, sponsored by the Women of Temperance, were given at this point by Louise Bietz

and Donald Nowland. They received appropriate ovations from the audience. Owing to space limitations the orations cannot be published.]

### Song of Old Glory

BOB ROACH: A thrill came to us this afternoon as each one of us from foreign lands and from this country saw his flag cross the stage under the spotlight. The flag is a symbol of everything great and noble in the land under whose flag we live. The flag is a symbol in this nation: the red stands for courage, the white for loyalty, and the blue, what does the blue stand for? The blue stands for everything that is good and noble that man can do for his fellow man. This nation's flag has been a symbol of everything grand and glorious. It was under this flag that our nation triumphed over many foes in the past, but that flag has been trodden upon by the liquor interests. It is time that we hear Old Glory sing to us a message, calling us back to true patriotism, true loyalty and devotion to that flag. This afternoon we are happy to have Miss Dorothy Evans direct a group of young women who are going to assist us in giving us that song, "This Is My Country," and "Three Cheers for the Red, White and Blue." Listen to your flag as it sings.

[At this point a phalanx of young women bore portions of the flag above their heads until each part was blended with the others to make a huge replica of Old Glory. From the center of it a young woman representing the Statue of Liberty arose, bearing aloft a symbolic flare.]

BENEDICTION: C. S. Longacre.



Our World-wide Work Knows No Bounds on Earth. Here Are Represented Two Far-removed Lands, Those Farthest North and South of the Equator, Andres Achata (Left) From Lake Titicaca Mission and Stewart Emery From Alaska

## An Afternoon With the Central European Division

(Continued from page 196)

a small sum at home, but it was the tithe which they had put aside for the Lord. They did not know whether they should perhaps spend some of that money for a pair of trousers, which was so necessary. It was quite a temptation for them to do that. But in order to counteract this temptation they all knelt down and prayed, and then after this the husband went to the post office and sent that small sum of money to the treasurer of the church. He had to refuse to accept the work. The next morning a miracle happened. The minister came and brought a suit of clothing. The minister did not know that they were in such great need, but he brought the contents of a package that had been received from you in America. That is why we are so thankful to you for the great help that you have been able to bring to us. It is our wish, the wish of our hearts, that the Lord may bless you very richly for what you have done.

A. MINCK: Indeed, we are thankful for all the help you have given to us. Brother Mueller, who is field secretary and educational secretary, will speak.

WILHELM MUELLER: I am requested to say some words about the school work in the Central European Division. We have been able to reopen our three training centers for missionaries, ministers, and for general education. The Lord has protected our institutions, and we are thankful for that.

Since the Lord has given us back all three institutions, what does He mean by that? Does He give us the institutions only for ourselves? German people have been mission-minded. They have done much in the past. They have worked, and when they were only few in number they founded that institution. Then they started work all over the east of Europe and in the south, and even in the Near East, in Africa, and in Egypt. My friends, I think that we have something to do, and we want to do it, and our young men want to do it. When I was in our institution before I came over here, young people came to me and said, "Brother Mueller, we are willing to go to any place." And I believe the Lord will have a place for them, out in the far-flung mission field.

CHAIRMAN: Now, I wonder how many of you here would like to make a little speech in German as a message for these brethren to take back to our believers in Germany in response to this good report? If you will all listen, I will say a little message. Then we will all say it together as our message to our fine believers over in that field. As we repeat it we want our brethren to listen and take it to our people over there. The little speech is, "Das ist sehr gut." That is our message to our brethren and sisters in Germany.

BENEDICTION: J. F. Huenergardt.