

# the Advent REVIEW AND Sabbath HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## The Story of the Day

Friday, July 21

By R. F. COTTRELL

THE sixth session of the General Conference to be held in the Civic Auditorium at San Francisco is nearing its close. Our comrades in service from the far-flung mission frontiers came to this place expecting great things, and they have not been disappointed. On their faces is stamped a courageous and an abiding conviction concerning the credentials of their divine ambassadorship. Their reports have radiated courage, good cheer, and optimism for the days ahead; and before these lines reach our readers the delegates will be hastening by train and auto, by airplane and steamship, to the various parts of North America and the world. May the "angel of His presence" go with them to protect them on their homeward journeys and to impart enabling strength for the battles and victories ahead.

Let us begin the story with Thursday evening. Clouds of Oriental incense rise, and the deep tones of Oriental gongs resound throughout the arena. Approximately 160 delegates, former workers, and appointees of the Far Eastern Division march in stately procession, bearing the flags or standards of fourteen nations. And what colorful costumes appear in the pageant! Here come the Koreans, the Japanese, the Filipinos, the Moros, the Malays, the Annamese, the Siamese, the Battak, the men of Borneo, and all clad in the bright spectacular native dress of their respective homelands.

### Korean Consul Introduced

P. L. Williams, treasurer of the division, is chairman of the evening, and C. P. Sorensen, secretary, introduces the several delegations. Korean Consul, Mr. Chu Young Han, and his wife are guests of honor. When presented to the audience Mr. Chu voices his warm appreciation of the splendid work of Seventh-day Adventists in his native land.

V. T. Armstrong, who has spent twenty-nine years in the Far East, four-

teen of which he has served as president of the division, tells of the tests of privation, starvation, persecution, and imprisonment that have been the lot of millions in those war-torn lands. Our people have endured nobly, and from those years of suffering "has come forth a new day of achievement and advance." During the past four years, thousands have been won to Christ, which gives the field a present membership of over fifty thousand.

There has likewise been a very extensive program of repair of war-damaged properties and of new building projects. This has been made possible by the liberality of our members, both in the homeland and in the mission fields of the Far East. Included in this program of construction and reconstruction are college buildings, academies,

publishing houses, sanitariums, churches, chapels, and mission homes, a total of some two hundred buildings, to meet the needs of a rapidly expanding work.

Special emphasis has been given to public evangelism, Bible correspondence schools, and literature ministry; and the six publishing houses have circulated more than one and a half million dollars' worth of message-filled literature. On every hand are "unlimited opportunities to win souls for the kingdom." As illustrating the spirit of worldwide fellowship, the story is told of a Dyak believer in the jungle of Borneo who from his poverty contributed a bag of rice for Famine Relief to stricken brethren and sisters in Europe.

Now a group of Koreans sit in native cross-legged fashion on the floor of the platform, and R. S. Watts, Dr. Geo. H. Rue, Dr. R. W. Pearson, and others participate in an intensely interesting dialog. Thrilling stories of escape from that inferno of war are described, and it is earnestly hoped that peace may soon come to the "Land of Morning Calm."

F. R. Millard, of Japan, introduces two men, one who in the official Japanese Army records is listed as "dead," and the other as "crazy." Both are efficient workers, and thank God for the wondrous providences that spared their lives.

E. M. Adams, faithful warrior of forty-years' service for Christ in the Philippines, tells especially of new mission adventures among the native Igorots, representatives of whom were present on the platform. J. M. Nerness, of Malaysia, presents S. Fox, of Borneo, who accepted the message forty-four years ago under the labors of those dauntless trail blazers, Capt. and Mrs. G. F. Jones. He now appears in the fierce-looking garb of a Dyak head-hunter, and creates no little sensation from the audience. Another trophy of the gospel was Tran Ngoc Te, a former Buddhist, who is now the able editor of our Annamese *Signs of the Times*.

D. S. Kime, of Indonesia, interviews a convert from Mohammedanism who



This Candid Shot Was Taken as Three Korean Brethren, Chang Uk Pak, Nei Too Pang, Tong Shim Chung, Presented J. L. McElhany a Korean Bowl as a Token of Their Grateful Appreciation for His Leadership as President of the General Conference

accepted Christ in 1917 and who cheers us with the good news that more than eight hundred former adherents of Islam are now rejoicing in God's message for today. The newly formed Eastern Island Mission is represented by R. E. Dunton. A new believer from Guam gives a heartening testimony, and we are happy to know that such islands as Iwo Jima, Saipan, Bikini, and Yap are being entered by God's ambassadors.

### A Group of Veteran Workers

It is eight o'clock Friday morning. A group of veteran workers who have served fifty or more years occupy the platform. The representative octogenarians who participate in the symposium reveal that although their steps may be a little slow and their eyes dimmed by years, their minds are still keen and alert. Their clear, ringing testimonies of former days and their unshaken faith in the triumph of the message bring many hearty amens.

At the closing devotional hour of the session, this morning, M. E. Kern is presenting a most timely study on "The Spirit of Prophecy in the Remnant Church." In a crisis hour of ancient times, King Jehoshaphat addressed his people with earnest appeal saying, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20. Today a similar situation exists, and it is true that "a revival of true godliness among us is the greatest and most urgent of all our needs."—*Christ Our Righteousness*, p. 31.

Our attention is called to the important and inspiring influence which the Spirit of prophecy has exerted along the years in the establishment of missions, schools, sanitariums, and publishing houses that belt the globe.

In conclusion, the speaker earnestly appeals for renewed "loyalty to the Bible, to the Spirit of prophecy, and to every fundamental truth of the Advent message."

### Closing Up Session Business

The morning session is principally devoted to closing up the essential business of the session, which actions and resolutions will appear later in these columns. In the meantime we have requested a number of our denominational leaders to briefly state some of their hopes and prospects for the future, and the following are some of their replies.

From E. D. Dick, secretary of the General Conference:

"It is my sincere conviction and hope that the days before us will mark the largest advancement in our work throughout the world field. The times and conditions demand this. As the secretary of our world organization I shall endeavor to serve the fields to the very best of my ability as we all move forward together in this ever expanding work."

W. B. Ochs, who, in addition to his North American duties, leads out in the Home Foreign Department:

"To reach the thousands of foreign speaking people in our country, we must

place in their hands literature filled with our message so they can read it in their own language. The possibilities in reaching these people have never yet been fully discovered. In the providence of the Lord they have been placed in our midst. We must not fail in bringing to them our God-given message."

George A. Huse, of the Publishing Department:

"We are confident that the most fruitful days of our literature ministry are in the future. Great records have been made, but through hard work, importunate prayer, and full consecration the greatest records in sales and souls are yet before us."

E. E. Cossentine, of the Educational Department:

"With the great army of youth going out from our institutions, trained and dedicated for service, surely the hope for the future is as bright as the promises of God."

E. W. Dunbar, of the Missionary Volunteer Department:

"Looking into the future, we pray for increased devotion to God and a heartfelt consecration to His assignment, 'The Advent Message to All the World in This Generation.'"

L. L. Moffitt, of the Sabbath School Department:

"Sabbath school outstanding emphasis: Greater devotion to Bible study; a more active evangelism; increased mission support."

Alvin W. Johnson, of the Religious Liberty Department:

"It is in a spirit of humility that we take up the work assigned us, but with the blessing of the Lord every effort will be put forth to help bring about and maintain those conditions that will be conducive to the proclamation of the third angel's message. If God be for us, who can be against us?"

Dr. T. R. Flaiz, of the Medical Department:

"We purpose that our medical institutions shall become more progressively centers of health evangelism and education; that our physicians, dentists, nurses, and all our medical personnel shall, with increasing effectiveness, join with our evangelists and laymen in wider efforts for the winning of souls."

### A Distinctive Session

Reflecting on his association with our people over a period of about seven decades, F. M. Wilcox, editor of the REVIEW AND HERALD for a third of a century, also observes:

"Along the years I have attended many General Conference gatherings. The one now in session has many distinctive features peculiarly its own. The attendance both in delegates and visitors is much larger than ever before, with at least eighteen to twenty thousand in attendance; over last Sabbath and Sunday. The Bible studies and sermons are instructive and inspiring. They point out sins which must be put away, and call for renewed consecration to God for the finishing of His work. Particular emphasis has been given to the need of the Holy Spirit. Only by the power of this mighty and divine agency can the

victorious life be attained and God's people be prepared to meet Him at His coming. Only by the enabling power of the Holy Spirit can the gospel message be carried to every nation, and the work be finished.

"The conference business sessions have been thoroughly democratic. Freedom of discussion has been encouraged on all questions, and in the decisions reached complete unanimity of opinion has been apparent. God is still leading His people. For this every Seventh-day Adventist can be devoutly thankful."

Friday afternoon! It is highly significant that the closing hour of this great conference session—so far as business is concerned—should be devoted to worldwide revival and evangelism. Many conference leaders, pastors, and evangelists participate in timely and enthusiastic discussion, and we hear such expressions as, "A new day for the Advent Movement," "Greatest day since Pentecost," "The most glorious experience that can come to the church," "We are making history," "Never had a General Conference like this one," and "A grand climax to the greatest of all General Conferences ever held."

Yes, this inspiring theme strikes a responsive chord in all hearts and brings general rejoicing. As this evangelistic movement is implemented by General Conference action, and the church assumes its supreme task, it should set in motion waves of influence that will pulsate to the ends of the earth, and yield glorious results in time and eternity.

## Sabbath, July 22

By L. L. MOFFITT

OUT beyond the Golden Gate the sun is setting. The last Sabbath of this great mid-century General Conference session comes floating in as gently and as refreshing as the evening mist-laden zephyr from the ocean. A busy week of Conference activity has come to an end.

As we enter the Civic Auditorium the great organ is voicing a benediction of repose and relief from the pressure of the bustling business of the session. We relax. How good is the hallowed Sabbath rest! Soon sweet strains from Virginia Gene Shankel's violin lift our souls into the realm of the angels, whose harps and voices round the throne of God thrill to the matchless splendors of our Redeemer.

In this mood of worship ten thousand voices from the floor of the arena to the highest balconies are invited to join in singing the opening hymn, "Rock of Ages, Cleft for Me." Arthur Maxwell earnestly invokes Heaven's special Sabbath blessing upon this great congregation of God's people and upon the speaker, R. A. Anderson, newly chosen secretary of the Ministerial Association.

"This is the Sabbath," Elder Anderson begins. "The holy hours of rest have come to us again. It has been a busy week. In a few hours we shall all be scattering. It is fitting that this world conference should conclude today and that as a group of delegates and believers

we should spend our last day together in worship and fellowship."

Elder Anderson states that he may at times deviate from his script as he reminds us that the rapidly moving events of our times may make a sermon of yesterday out of date. His theme is the blessed hope, "The Return of Jesus."

#### An Earnest Altar Call

Elder Anderson's sermon is concluded with an earnest altar call. Down the aisles the arena and from the balconies the people come. The invitations continue. We sing "Face to Face." Still others come. Again we sing—"Just as I am without one plea, . . . Waiting not, . . . Thy love . . . has broken every barrier down." Fathers, mothers, young men and women, boys and girls, press to the front. Another song, "I've Wandered Far Away From God." With a call for a general renewal of consecration in preparation for the coming of the Lord, and the benediction by Elder Branson, the president of the General Conference, the congregation quietly disperses while the special seekers are led by a group of ministers into an adjoining hall for special prayer and seeking a victory.

It is Sabbath morning and Sabbath school has begun. In the auditorium J. A. Stevens, our beloved General Conference Sabbath school secretary, now retiring, presides as superintendent. We catch a few high lights as the Sabbath school moves along. The secretary's report announces that last Sabbath the attendance in the three sections of the Sabbath school—auditorium, Fox Theater, and Opera House—was approximately 20,000, and that the Sabbath school offering for missions amounted to \$6,129. The Sabbath school offering through the years from 1888 is graphically shown in ten-year periods as streamers from six inches to 240 feet long mark the advance. The last streamer representing the Sabbath school offerings for 1948 of \$4,643,939, is carried down the aisle toward the rear of the arena, then back the next aisle, and across the front—a streamer 245 feet long.

Elder D. E. Rebok, of the Theological

Seminary, leads us in a brisk review of last week's lesson, and Vernon Hendershot, head of the Bible department of Walla Walla College, presents a profitable and stimulating lesson study. Equally interesting and profitable Sabbath schools, we are assured, are going on in the Fox Theater for the youth and in the Opera House for the adults' overflow Sabbath school.

Sabbath school being terminated with the lesson study, J. E. Edwards, associate secretary of the Home Missionary Department of the General Conference, conducts a brief missionary service with emphasis on door-to-door lay evangelism, highlighted by a demonstration of the way it is done in Scandinavia, three ladies in Danish, Norwegian, and Swedish national costumes presenting the part.

The clock in the center of the rear balcony shows that it is 10:30 A.M. Organist Braley is playing "I Need Thee Every Hour." The choir moves onto the platform. The ministers file in for the morning preaching service. R. R. Figuhr, former president of the South American Division, and now one of the General vice-presidents, reads the Scripture lesson, Acts 8:4-8.

Elder Branson's text for the morning service is Revelation 18:1, 2:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit."

#### The Second Pentecost

"I want to point out this Sabbath morning," says Elder Branson, "that there is pictured in these verses the second pentecost and what will take place when God pours out His Spirit in the form of the latter rain. We are told by the Lord's servant that this other angel of which we have read is to add his voice to that of the great threefold messages of Revelation 14, and that the visitation of this angel is to bring the loud cry.

"You will notice that this angel is to produce a mighty cry, a mighty call to

the nations of the world. It says here, 'He cried mightily with a strong voice.'

"We have talked a great deal in past years about the loud cry of the message, and some have thought that we were already in the loud cry at times. But I believe that what is pictured to us here is something far beyond any experience that we have yet passed through as a people. The earth will be lightened with the glory of the message when the baptism of the Holy Ghost falls upon the church.

"May God help us to arise even now and lay hold of the promised blessing of His Holy Spirit.

"Our brethren could use many millions of dollars quickly to evangelize the nations. The thing that will bring money into the treasury of God's house is the baptism of the Holy Ghost. When the spirit fell in the early rain, men and women with possessions brought their gifts and laid them at the apostles' feet. When the same experience comes to us today there will be such an inflow of funds that there will be no lack. But every need will be supplied."

#### Large Conference Gifts

At the close of the service the great General Conference offering is taken. First to respond are union and division conference presidents, who make gifts ranging from \$1,000 to \$150,000, totaling nearly \$300,000 for their fields.

Three o'clock has come. "Facing the Future" is the topic of this closing meeting of our great conference—the greatest in our history. F. D. Nichol, editor of the REVIEW AND HERALD, in a vigorous and timely message, is presenting the challenge for stalwart, forthright Advent spirit and devotion, moving out to the quick finishing of the work of God in all the world with a budget of faith and vision in keeping with the past.

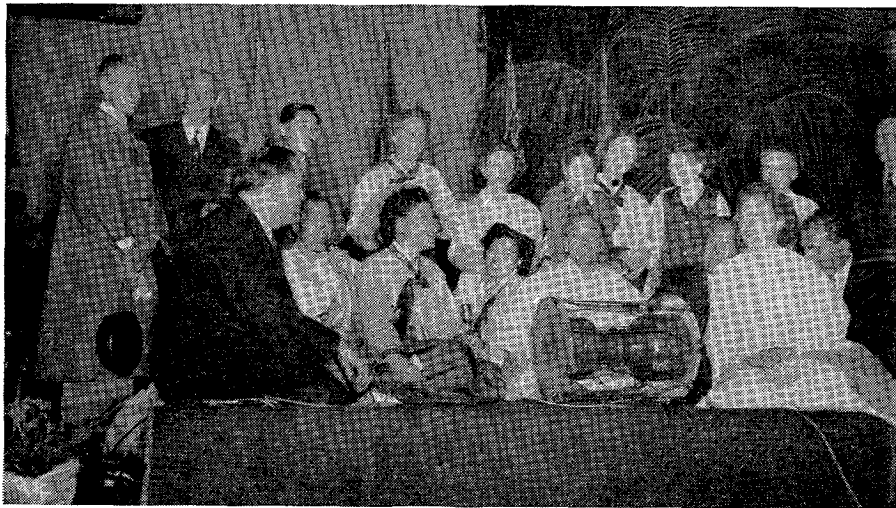
To this challenge the world division presidents respond with courage in facing the future.

A. V. Olson, in concluding the service, says:

"Brethren and sisters, as we leave this place to return to our fields to face our duties and our responsibilities, may it be in a spirit of loyalty to God. May it be with courage, with confidence, and may God help us to walk so faithfully in His ways that He will honor us and bestow upon us the mighty power of His Holy Spirit, which will enable us to finish this work speedily."

With a transition of poetry and song, we merge into the vesper service, conducted by Elder McElhany, who emphasizes the thought that we are homeward bound. Thus on a high note of courage, confidence, and hope of a rapidly advancing work and a soon-coming Saviour, this historic conference comes to a close.

We sing "God Be With You Till We Meet Again," and part to return to our fields of labor.



In a Delightfully Informal Manner Ralph Watts Leads a Group of Korean Believers in a Song Sung in Korean, Accompanied by a Native Drum

# Proceedings of the General Conference

Forty-sixth Session, July 10-22, 1950

## Fifteenth Meeting

July 20, 1950, 3:00 P.M.

CHAIRMAN: W. H. Branson.

PRAYER: C. L. Bond.

The revision of the Constitution and By-laws was again introduced and finally voted. This matter is too extensive to be included in the Bulletin, but the revised Constitution and By-laws will appear in the *Yearbook* and the *Constitution, By-laws, and Working Policy*.

W. H. BRANSON: We shall now give further study to the statement on divorce and remarriage.

This statement was further considered and it was voted to adopt it as follows:

### Divorce and Remarriage in Relation to Church Membership

The problem of divorce and remarriage can be seen in its true light only as it is viewed in the light of heaven and against the background of the Garden of Eden. Central to God's holy plan was the creation of beings made in His image who would multiply and replenish the earth, and live together in purity, harmony, and happiness. For the accomplishment of this most important part of His whole creative activity, He performed a miracle, brought forth Eve from the side of Adam, and gave her to Adam as his wife. Thus was marriage instituted—God the author of the institution, God the officiator at the first marriage. When the Lord revealed to Adam the nature of the miracle performed upon him, that Eve was verily bone of his bone and flesh of his flesh, there could never arise a doubt in his mind that they twain were one flesh. Nor could ever a doubt arise in the mind of either of the holy pair that God intended that their home should endure forever.

To this view of marriage and the home the church adheres without reservation, believing that any lowering of this high view is to that extent a lowering of the heavenly ideal. The belief that marriage is a divine institution rests upon the Holy Scriptures. Accordingly, all thinking and reasoning in the perplexing field of divorce and remarriage must constantly be harmonized with that holy ideal revealed in Eden. Only thus can the church escape from error and from un-Scriptural laxness of standards.

Those who speak for the Advent Movement are not commissioned of God to frame resolutions that fit the desires of the human heart, but only those that fit the heavenly standards. The question of divorce and remarriage is one that has troubled the church through all the

centuries, and no easy solutions are possible for the fearful problems that men and women often create for themselves and the church by their departure from God's ideal. But spiritual problems that grow out of violated standards are never solved by lowering those standards.

The church believes in the law of God; it also believes in the forgiving mercy of God. It believes that victory and salvation can as surely be found by those who have transgressed in the matter of divorce and remarriage as by those who have failed in any other of God's holy standards. Nothing presented here is intended to minimize the mercy of God or the forgiveness of God. In the fear of the Lord, there are set forth here what the church believes are principles and rules that should apply in this matter of marriage, divorce, and remarriage.

Though marriage was first performed by God alone, it is recognized that men now live under civil government in this earth. The first fact, therefore, that should be kept clearly in mind is that marriage has both a divine and a civil aspect. The divine aspect is governed by the laws of God, the civil by the laws of the state.

In harmony with these principles the following statement sets forth the position of the Seventh-day Adventist Church on the subject of divorce and remarriage:

1. "In the sermon on the mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow."—*Mount of Blessing*, p. 99. (Matt. 5:32; 19:9.)

And when He said, "Let no man put asunder," He established a rule of conduct for the church under the dispensation of grace which must transcend forever all civil enactments which would go beyond His interpretation of the divine law governing the marriage relation. He here gives a rule to His followers who must adhere to it whether or not the state or prevailing custom allows larger liberty.

2. Even though the Scriptures allow divorce for "unfaithfulness to the marriage vow," earnest endeavors should be made by those concerned to effect a reconciliation urging the innocent spouse to forgive the guilty one and the latter to amend his (or her) conduct, so that the marriage union may be maintained.

3. In the event that reconciliation is not effected, the innocent spouse has the Biblical right to secure a divorce, and also to remarry.

4. A spouse found guilty of adultery by the church shall be subject to church

discipline. Even though the transgressor may be genuinely repentant, he (or she) shall be placed under censure for a stated period of time, in order to express the church's abhorrence of such evil. The transgressor who gives no evidence of full and sincere repentance shall be disfellowshipped. In case the violation has been so flagrant as to bring public reproach on the cause of God, the church, in order to maintain its high standards and good name, shall disfellowship the individual even though there is evidence of repentance.

5. A guilty spouse, who is divorced, has not the moral right to marry another while the innocent spouse still lives and remains unmarried and chaste. Should he (or she) do so, he (or she), if a member, shall be disfellowshipped. The person whom he (or she) marries, if a member, shall also be disfellowshipped.

6. When a divorce is secured by either spouse, or when both mutually secure a divorce on any grounds other than that of "unfaithfulness to the marriage vow" the party or parties securing the divorce shall come under the censure of the church except as provided later in this paragraph. In the event that either spouse who is a church member remarries—unless in the meantime the other party has remarried, committed adultery, or died—the one remarrying shall be disfellowshipped from the church. The person whom he (or she) married, shall also be disfellowshipped. It is recognized, however, that sometimes there may be conditions that make it unsafe or impossible for husband and wife to continue to live together. In many such cases the custody of children, the adjustment of property rights, or even personal protection may make necessary a change in marriage status. In such cases it may be permissible to secure what is known in some countries as a legal separation. However, in some civil jurisdictions, such a separation can be secured only by divorce, which under these circumstances would not be condemned. But such a separation or divorce, in which "unfaithfulness to the marriage vow" is not involved, does not give either one the Scriptural right to remarry unless in the meantime the other party has remarried, committed adultery, or been removed by death. Should a member who has been thus divorced remarry, he (or she), if a member, shall be disfellowshipped. And the one whom he (or she) marries shall also be disfellowshipped from the church.

7. A guilty spouse who has violated his (or her) marriage vow and has been divorced and disfellowshipped and who has remarried, or a person who has been divorced on other than the grounds set forth in section 1 and has remarried, and who has been disfellowshipped from the church, shall be considered as standing under the disapproval of the church and thus ineligible for membership except as hereinafter provided.

8. The marriage contract is not only more sacred but also infinitely more

complex than ordinary contracts in its possible involvements; for example, in the factor of the children who may be born. Hence, in a case where any endeavor by a genuinely repentant offender to bring his marital status into line with the divine ideal presents apparently insuperable problems, his (or her) plea for readmittance shall before final action is taken be brought by the church through the pastor or district leader to the conference committee for counsel and recommendation as to any possible steps that the repentant one, or ones, may take to secure such readmittance.

9. Readmittance to membership of those who have been disfellowshipped for reasons given in the foregoing sections, shall be on the basis of rebaptism.

10. When a person who has been involved in divorce proceedings is finally readmitted to church membership, as provided in section 8, every care should be exercised to safeguard the unity and harmony of the church by not giving such a person responsibility as a leader; especially in an office which requires the rite of ordination, unless by very careful counsel.

11. No Seventh-day Adventist minister has the right to officiate at the remarriage of any person who, under the stipulation of the preceding paragraphs, has no Scriptural right to remarry.

L. K. DICKSON: The Committee on Distribution of Labor is ready to report. Brother Elliott is the secretary and will present the report.

The report was adopted as follows:

#### Distribution of Labor

1. That the General Conference be requested to release J. J. Strahle to connect with the Southwestern Union to serve as its Publishing Department Secretary.

2. That the Columbia Union and Allegheny Conference be requested to release Miss Katherine Peterson to connect with the Atlantic Union for church school teaching in the Northeastern Conference.

3. That the Southwestern Union and Southwest Region Conference be requested to release V. L. Roberts to connect with the Atlantic Union to serve as secretary-treasurer of the Northeastern Conference.

4. That the North Pacific Union and Walla Walla College be requested to release Gerald Ferguson to connect with the Canadian Union to serve on the faculty of Canadian Union College.

5. That Vernon Winn be invited to connect with the Canadian Union to serve as a faculty member at Canadian Union College.

6. That the Southwestern Union and Arkansas-Louisiana Conference be requested to release Mr. and Mrs. G. C. Warden to connect with the Central Union and Kansas Conference for church school teaching.

7. That J. G. Penner, returned missionary, be invited to connect with the Columbia Union for pastoral-evangelistic work in the West Virginia Conference.

8. That Oliver Jacques, returned missionary, be invited to connect with the Columbia Union for pastoral-evangelistic work in the Potomac Conference.

9. That W. A. Higgins be returned from the Southern African Division on a permanent basis.

10. That W. A. Higgins, returned missionary, be invited to connect with the Columbia Union to serve as Publishing Department Secretary of the East Pennsylvania Conference.

11. That the Southern Union and Southern Missionary College be requested to release Martin Bird to connect with the Columbia Union and Washington Missionary College to serve as a foreman in the College Press.

12. That the Pacific Press Publishing Association be requested to release J. L. McConaughy to connect with the Lake



### Star of Our Hope

Star of our hope! He'll soon appear,  
The last loud trumpet speaks Him near;

Hail Him, all saints, from pole to pole—  
How welcome to the faithful soul!

From heaven angelic voices sound:  
Behold the Lord of glory crowned,  
Arrayed in majesty divine,  
And in His highest glories shine.

The grave yields up its precious trust,  
Which long has slumbered in the dust,  
Resplendent forms ascending, fair,  
Now meet the Saviour in the air.

Descending with His azure throne,  
He claims the kingdom for His own;  
The saints rejoice, they shout, they sing,  
And hail Him their triumphant King.

O joyful day, when He appears  
With all His saints, to end their fears!  
Our Lord will then His right obtain,  
And in His kingdom ever reign.

—Author Unknown.



Union to serve as president of the Illinois Conference.

13. That Emil Knauff, returned missionary, be invited to connect with the Lake Union for service in the Michigan Conference.

14. That Enok Anderson, returned missionary, be invited to connect with the Northern Union and Minnesota Conference to serve on the faculty of Maplewood Academy.

15. That the Central Union and Colorado Conference be requested to release W. C. Loveless to connect with the North Pacific Union to serve as Educational Department Secretary of the Upper Columbia Conference.

16. That the Central Union and Union College be requested to release Miss Olivia Harder to connect with the North Pacific Union and Washington Conference to serve as piano teacher at Auburn Academy.

17. That the Atlantic Union and

Southern New England Conference be requested to release R. R. Bietz to connect with the Pacific Union to serve as president of the Southern California Conference.

18. That the Southern Union and Florida Conference be requested to release H. M. Lodge of Forest Lake Academy to connect with the Pacific Union to serve as Educational, Missionary Volunteer, and Sabbath School Department Secretary of the Nevada-Utah Conference.

19. That L. M. Stump be returned to the North American Division on a permanent basis.

20. That L. M. Stump be invited to connect with the Pacific Union and Northern California Conference to serve as principal of Lodi Academy.

21. That the Central Union and Nebraska Conference be requested to release D. E. Venden to connect with the Pacific Union for evangelistic work in the Central California Conference.

22. That the College of Medical Evangelists be requested to release Miss Adeline Lewis to connect with the Pacific Union to serve as clinical dietitian at the St. Helena Sanitarium.

23. That the College of Medical Evangelists be requested to release Chester Simpson to connect with the Pacific Union to serve in the physical therapy department of the St. Helena Sanitarium.

24. That the College of Medical Evangelists be requested to release Mrs. Georgina Manley to connect with the Pacific Union and Southern California Conference to serve as elementary principal and supervisor at the Glendale Union Academy.

25. That Miss Ruth Mitchell, returned missionary, be invited to connect with the Pacific Union and South-eastern California Conference to serve as Superintendent of Nurses at the Paradise Valley Sanitarium.

26. That the Southwestern Union and Oklahoma Conference be requested to release M. K. Wahl to connect with the Southern Union for service in the Kentucky-Tennessee Conference; that the Southern Union and Kentucky-Tennessee Conference be requested to release W. S. Sanders to connect with the Southwestern Union for service in the Oklahoma Conference.

27. That Carl Smith, returned missionary, be invited to connect with the Southern Union to serve on the staff of Southern Missionary College.

28. That Miss Elisabeth Redelstein be invited to connect with the College of Medical Evangelists to serve with the Collegiate School of Nursing.

29. That Dr. John Scharffenberg be returned from the China Division on a permanent basis.

30. That Dr. John Scharffenberg, returned missionary, be invited to connect with the Loma Linda Division of the College of Medical Evangelists as a member of the faculty and staff member.

31. That Clarence Miller, returned missionary, be invited to connect with the College of Medical Evangelists to serve on the staff of the Loma Linda Sanitarium.

32. That the Lake Union and Illinois Conference be requested to release T. Carcich to connect with the North Pacific Union to serve as president of the Washington Conference.

33. That the Southwestern Union and Oklahoma Conference be requested to release L. E. Lyman to connect with the North Pacific Union to serve as union singing evangelist.

34. That the Pacific Union and Northern California Conference be requested to release W. A. Nelson to connect with the Canadian Union as its president.

35. That Hugh Coy be invited to connect with the Southern African Division and Zambesi Union for school work in the Rusangu Mission.

36. That the Southern Union, and Southern Missionary College be requested to release Miss Adele F. Kough to connect with the Southern African Division and Zambesi Union as a teacher in the girls' school in the Inyazura Mission.

37. That the Pacific Union and Northern California Conference be requested to release Miss Emily Achtziger to connect with the Southern African Division and Zambesi Union for teaching work in the Inyazura Mission.

38. That Dr. George Allen be invited to connect with the Southern African Division to engage in self-supporting medical work, in harmony with the General Conference policy on self-supporting doctors.

39. That the Canadian Union and British Columbia Conference be requested to release Gordon T. Hewlett to connect with the British Union for service in the South England Conference; that the British Union and South England Conference be requested to release S. G. Joyce to connect with the Canadian Union for service in the British Columbia Conference.

40. That the Pacific Union and Northern California Conference be requested to release Bert Beach to connect with the Southern European Division to serve in evangelistic work in the Franco-Belgian Union.

41. That the Central Union and Kansas Conference be requested to release F. B. Moore to connect with the Inter-American Division as Publishing Department Secretary of the Antillian Union.

42. That the Pacific Union and Arizona Conference be requested to release Miss Lucile Haskin to connect with the Inter-American Division to serve as Dean of Women and teacher at the West Indian Training College.

43. That the Columbia Union be requested to release J. F. Kent to connect with the Southern Union to serve as Union Publishing Department Secretary.

L. K. DICKSON: We have several recommendations for your consideration. The following recommendations were read and duly voted.

#### Fundamental Beliefs

Upon recommendation of the committee that has been appointed to revise the *Church Manual*, and in harmony with the action of the 1946 Session

of the General Conference that no change is to be made in the statement of Fundamental Beliefs as appears in the *Church Manual* except by approval of a session of the General Conference,

*We recommend*, That paragraph 19 of this statement be amended to read as follows (new matter is italicized):

19. That God has placed in His church the gift of the Holy Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, and are given for the perfecting of the saints, and work of the ministry, the edifying of the body of Christ. Rev. 12:17; 19:10; 1 Cor. 1:5-7.

*That the gift of the Spirit of prophecy is one of the identifying marks of the remnant church. 1 Cor. 1:5, 7; 1 Cor. 12:1, 28; Rev. 12:17; 19:10; Amos 3:7; Hosea 12:10, 13.*

*The church recognizes that this gift was manifested in the ministry of Ellen G. White.*

#### Terms of Service and Length of Furlough

*We recommend*, That the term of service and length of furlough as appearing in the latest edition of the Working Policy be amended and applied in the various fields as follows:

Territory	Term Yrs.	Furl. Mos.
Ethiopia	5	12
Paraguay	6	12
Far Eastern Island Mission	3	6
Inter-America—teachers in training schools	3	14 wks.
French West and Equatorial Africa	2½	6
Madagascar	6½	9
WEST AFRICAN UNION:		
Northern Nigeria	3	6
Ihie, Aba, Elele stations (Nigeria)	2	6
All other areas	2½	6
AUSTRALASIAN ISLAND FIELDS:		
Workers from within Division:		
Malarial fields	3	6
Non-malarial fields	4	6
Workers called from outside Division, with interim leave to Australia or New Zealand of 3 to 4 months:		
Malarial fields	6	10
Non-malarial fields	7	10

#### New Union Missions

WHEREAS, The Far Eastern Division has recommended that the Philippine Union Mission be divided into two union missions inasmuch as the present membership, institutions, and other organizations in the union have grown to such large proportions that it makes it very difficult to administer the expanding work from one office and with one staff,

*We recommend*, That the Far Eastern Division be authorized to divide the Philippine Union Mission into two union missions as soon as the Division Committee decides it is expedient to go forward with the division.

WHEREAS, In the Southern Asia Division the Dominion of Ceylon is now not politically attached to any other portion of the division; and,

WHEREAS, It is the recommendation of the Southern Asia Division Committee that this detached mission field with its population of 6,765,569, be organized as a union mission in the near future,

*We recommend*, That the Southern

Asia Division be authorized to organize the Ceylon Mission into a union mission when in the judgment of the division committee such a step seems advisable.

#### Ingathering Rededication

WHEREAS, Ominous world conditions point to the close of probation; and,

WHEREAS, Under the providence of God opportunities for service in mission lands are rapidly multiplying, and the mission program is expanding in all the world, and consequently the increasing need for mission funds and missionaries is pressing; therefore,

*Resolved*, 1. That we rededicate ourselves—adults, youth, and children—to the glorious task of carrying to completion the Saviour's commission, "Go ye therefore, and teach all nations"; and while thanking God for evangelistic gains in the world field and the splendid income through Ingathering during the past quadrennium, we encourage anew the reaching on the part of every church member the individual Minute Man objective.

2. That we honor the faithful Ingathering service of adults, youth, and children, recognizing that the cause of God will be advanced in proportion to the energy and enthusiasm and faithfulness with which the work is carried forward.

3. That in our Ingathering work we continue to emphasize the two great purposes of Ingathering: viz, the evangelistic opportunity of contacting friends and neighbors with the gospel message, and the soul-winning plan of raising funds to advance the work in all the world.

#### Ingathering Goal

WHEREAS, The Ingathering effort has been blessed of God so that since 1908 nearly \$50,000,000 have been raised to advance the three angel's messages and,

WHEREAS, Additional Ingathering funds will be needed to implement the great call to world evangelism sounded in this General Conference Session; therefore,



It Brought Joy to Our Hearts When Tran-Mgoe-Te, First Convert From Indochina, Told of His Conversion. He Is Seen Here With Elder and Mrs. R. H. Wentland, Who Brought the Truth to Him

We recommend, 1. That the world Ingathering financial goal for 1951 be \$3,500,000.

2. That this world goal be divided as follows:

- a. North American Division, \$2,500,000
- b. Overseas fields, 1,000,000

C. B. HAYNES: Brother Chairman, a dispatch I received this morning from Washington indicates that pressure is being placed upon the President to appoint Myron C. Taylor's successor to the Vatican before July 23. July 23 is Sunday, and it was felt that it would not be inappropriate for this body of religious believers to join other bodies of religious believers in respectfully asking the President not to appoint a successor to Myron C. Taylor as an envoy to the Vatican, and to request conference presidents and union conference presidents to send telegrams today from their headquarters, so that the country may be represented—from Seattle, from Lansing, from wherever you are from—asking that the President not appoint a successor to Myron C. Taylor as envoy to the Vatican. Brother Chairman, I move that this be done.

The motion was voted.  
The meeting adjourned.

BENEDICTION: G. R. Nash.

L. K. DICKSON, W. H. BRANSON,  
Chairmen.

H. T. ELLIOTT, E. E. ROENFELT,  
J. I. ROBISON, Secretaries.

## Sixteenth Meeting

July 21, 1950, 10:00 A.M.

CHAIRMAN: W. B. Ochs.

PRAYER: Dr. D. H. Kress.

MUSIC: Mrs. Rodgers of Oshawa, Ontario, Canada, sang "Gentle Shepherd."

W. B. OCHS: We shall now proceed to deal with further recommendations from the Plans Committee.

E. D. DICK: I shall read these recommendations one by one.

The following recommendations were duly voted.

### Gratitude and Thanksgiving

Profoundly grateful to our heavenly Father for His manifold blessings and protecting mercies since last we assembled at a General Conference, we humbly offer our thanksgiving to Him and praise His wondrous name.

The last four years have been marked by uncertainty and insecurity for the world, but God has been the hope and refuge of His believing people. Despite the tension and conflict in many lands, and the fact that some missionaries have had to be evacuated from certain countries, the organization and work of the church in these areas hold firm and go forward to greater conquests for the cross of Christ. Through all these experiences our missionaries have been protected, and in days of darkness the everlasting arms of God have been their strength and support.

We rejoice in the unity and loyalty of the church and in its willingness to serve and to sacrifice. Though some of our members have given their lives for the sake of the gospel, they remained steadfast, unflinching unto death. Thousands of hungry, destitute members have received gifts of food and clothing from fellow believers in more favored lands, and for these ties that bind our hearts in the love of Christ, we give thanks.

Truly, our God has been the shield and the light of His people. We bow before Him with contrite hearts; we rejoice in the privilege of rededicating our lives, our strength, and our possessions to the finishing of the task given to the church. Thanks be to God for His goodness to men!

### Raising the Status of Educational Institutions

We recommend, 1. That General Conference approval be required in the locating and establishing of junior and senior colleges or the equivalents, the raising of a secondary school to advanced status, and the raising of a junior college to senior college status in all the divisions of the world field.

2. That such authorization shall be sought directly from the General Conference by unions of the North American Division, and in the case of overseas unions from the General Conference by and through the division concerned.

3. That the request for authorization to establish an advanced school or to elevate an existing school to more advanced status shall be accompanied by a report from an inspection committee appointed by the union conference in which the school is located or proposed; this report to describe the purposes of the institution and the field it is to serve, the plans for financing and staffing it, and in the case of an established school the proposed change of organization and scholastic level. In the North American Division a representative from the General Conference Department of Education shall be a member of the inspection committee; in the overseas divisions the educational secretary of the division shall be a member of the inspection committee, and whenever possible a representative of the General Conference Department of Education.

4. That plans to establish a new advanced school or to raise a secondary school to advanced status, or to raise a junior college to senior college status shall not be implemented or publicized before General Conference approval has been received.

### Promotion of the Review and Herald

WHEREAS, The remnant church faces its most trying hours in the days immediately before us; and,

WHEREAS, The REVIEW AND HERALD was founded to build up our people in the most holy faith, to bind their hearts together, and to keep them informed concerning the progress of the work; therefore,

We recommend, 1. That continued and increasing efforts be put forth to place the REVIEW in every home in the

North American Division, and, as far as practicable, in English-reading homes overseas.

2. That the World Edition, which now extends the influence of the REVIEW in eleven languages to a large part of our overseas membership, be published in additional languages as the membership in such languages becomes sufficiently large to make publication economical.

### Radio and Television Recommendations

WHEREAS, God's call to action in this crisis hour demands the uniting of all our potential forces for a speedy finishing of the work of God; and,

WHEREAS, We recognize that one of the God-given agencies of this last hour is the medium of radio, a means by which we can reach the greatest number for Christ's kingdom in the shortest time; therefore,

We recommend, 1. That executive committees encourage our ministers and evangelists, wherever expedient, to secure radio time and keep before the public the aims and convictions of the Advent message.

2. That general and union and local conference committees study the television coverage possibilities of our great centers.

3. That regional workshops be conducted in strategic locations for the education, encouragement, leadership, and guidance of radio evangelists.

4. That careful study be given to more aggressive follow-up work of our radio and other Bible correspondence courses so that many more precious souls may be saved in God's kingdom as a result of this seed sowing.

### Resolutions of Gratitude

Resolved, That the General Conference of Seventh-day Adventists express its sincere gratitude and heartfelt appreciation for services rendered during this the Forty-sixth Session of the General Conference, held in San Francisco, July 10 to 22, 1950;

1. To the Mayor and the citizens of the City of San Francisco, for opening wide the hospitable doors of their homes, hotels, restaurants, and shops for the comfort and convenience of the delegates to the Conference, their families, and their friends;

2. To the Manager of the Tourist Bureau and his staff, and to the Custodian of the Civic Auditorium and his assistants, for the facilities of the Auditorium and their continual ministration to the needs of the Convention;

3. To the Chief of Police, the Chief of the Fire Department, and the members of the Police and Fire Departments of San Francisco for their courtesy and protection, and for the orderly regulation of traffic in and about the Civic Auditorium;

4. To the press, radio, and television for the liberal space and generous time allotted to publicizing the proceedings of the Conference and conveying to the world the spirit of the Session.

## Reclaiming Former Church Members

WHEREAS, Many former Seventh-day Adventists, stirred by rapidly fulfilling prophecies and knowing that they face the close of probation, may be influenced to return to the fellowship of Christ; and,

WHEREAS, There rests on conference workers, church officers, and members the responsibility of doing everything possible to reclaim these former church members; and,

WHEREAS, The Lord's messenger has told us that "self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd" (*Testimonies*, vol. 6, p. 401);

*We recommend*, 1. That, beginning with the revivals which it is planned will follow the General Conference Session, conference and mission officers and departmental secretaries encourage churches and districts to conduct surveys of former church members and unconverted members of Adventist families preparatory to personal visitation and revival meetings.

2. That conference and mission committees enlist their entire force of workers and laymen in seeking out and winning back to Christ those who formerly were members.

3. That the Missionary Volunteer week, the fall Week of Prayer, and camp meetings be recognized as appropriate seasons for these special revival services.

## Enlarged Welfare Program

WHEREAS, It now seems evident that we are entering the last stages of earth's conflict, with wars, famines, epidemics, fires, floods, earthquakes, each a clarion call upon the Christian church to demonstrate the spirit of the Good Samaritan; and,

WHEREAS, We have received the following counsel: "I cannot too strongly urge all our church-members . . . to consider the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. . . . The nearer we approach the end, the more urgent this work becomes" (*Testimonies*, vol. 6, p. 265); and "with the work of advocating the commandments of God, and repairing the breach that has been made in the law of God, we are to mingle compassion for suffering humanity" (*Special Testimonies*, Series A, No. 10, p. 3);

*We recommend*, 1. That conferences and mission fields initiate a well-balanced Welfare program, geared to current conditions, to serve the needs of humanity; and that the churches be organized, and the members trained, (a) to do disaster relief work, and (b) to engage in every form of Christlike ministry in their immediate communities.

2. That our churches be encouraged to make provision to store local reserves of food and clothing for emergency distribution.

3. That to facilitate this program, (a) provision be made in our larger churches for as many Dorcas Welfare

working units as may be deemed advisable; (b) that the leaders of these various working groups be elected by the church in the usual way; (c) that from among these leaders thus elected one shall be chosen by the church to lead out and coordinate all Dorcas Welfare unit activities in the church, and to represent them on the church board.

## Freight Allowance—New Appointees

*We recommend*, That paragraph 1 under the heading "Freight, Insurance, and Customs Charges" of Missionary Appointees, as recorded on pages 92 and 93 of the Working Policy, be amended to read as follows (New matter in italics):

1. a. Freight, cartage, and handling, as well as necessary packing and crating

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## O Brother, Be Faithful

O brother, be faithful! He soon will descend,

Creation's omnipotent King,  
While legions of angels His chariot attend,

And palm wreaths of victory bring.  
O brother, be faithful! and soon shalt thou hear

Thy Saviour pronounce the glad word,  
Well done, faithful servant, thy title is clear,

To enter the joy of thy Lord.

O brother, be faithful! eternity's years  
Shall tell for thy faithfulness now,  
When bright smiles of gladness shall scatter thy tears,

A coronet gleam on thy brow.  
O brother, be faithful! the promise is sure,

That waits for the faithful and tried;  
To reign with the ransomed, immortal and pure,

And ever with Jesus abide.

—URIAH SMITH.

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charges on household goods and personal effects—not including automobiles, articles for sale in a foreign country, or articles for others—from the worker's home to the place of his appointment in the mission field, on 4,000 pounds gross weight for couples and 500 pounds for each child for Class A; 2,500 pounds for couples and 300 pounds for each child for Class B; and 2,000 pounds for Class C.

b. *That, where practicable, the division concerned provide mission homes with necessary heavy furniture and equipment in order to avoid heavy freight expense of individual missionaries, and thus place workers occupying such homes in Class B as regards freight allowance.*

## Freight Allowance—Workers Returning From Furlough

*We recommend*, That paragraph 14 under the heading "Financial Arrangements" in the Furlough Policy recorded

in the Working Policy, pages 105 and onward, be amended as follows:

Par. 14. A freight allowance shall be granted to workers returning to the mission field from furlough on the following basis: The equivalent of 10 per cent of the freight allowance to missionary appointees shall be granted for each year of service during the previous term up to five years, or a maximum of 50 per cent of the freight allowance granted to new appointees; and further, in cases where the full amount of freight under this provision is not taken to the field, a cash allowance shall be granted for the difference on an equitable basis.

## Exchange Policy

*We recommend*, The following revision of the Exchange Policy, to become effective August 1, 1950:

1. Division, union, and local fields, including institutions therein, shall prepare annual operating budgets providing for all needs including salaries, travel, local, and general expense, equipment and supplies in local currency.

2. As nearly all the currencies of the world are in use by our overseas fields, it is necessary for the General Conference dealing with these fields from the standpoint of appropriations and otherwise to use some unit of currency as a basis for handling such business. United States currency is used for this purpose. The budgets prepared and submitted by our overseas fields in local currency are converted by totals to United States currency at fixed rates of exchange established reasonably close to the prevailing current rates of exchange. The budgets thus summarized in United States currency are submitted to our annual Autumn Council for consideration and, while the budget as summarized and finally voted by the Council is tabulated in United States currency, the regular appropriations are in reality granted in local currency on the basis outlined in succeeding sections of this policy.

3. In order to provide a fixed amount of local currency to the various countries of the world field receiving appropriations from the General Conference, a fixed rate of exchange for each of the currencies used is set at the time of the Autumn Council; and this rate of exchange is used by the General Conference, the divisions, and other organizations in the transaction of business to the extent outlined in this policy. Should substantial changes in prevailing current rates of exchange occur between councils, the General Conference Committee in consultation with division officers shall make such adjustments in fixed rates of exchange as may be deemed advisable.

4. In the event that local currency accumulates in certain subsidiary organizations of the General Conference in excess of appropriations and other credits granted to such organizations, the General Conference treasurer may arrange, after consultation with the division concerned, to transfer such excess funds to other parts of the world field at current rates of exchange.

5. The net exchange gain or loss resulting from applying the current and

fixed rates of exchange as hereinafter specified, shall be reported monthly to the General Conference, with an itemized statement as to how the amount is made up.

6. Divisions shall make remittances to their respective union and local fields in the currency of the country in which such fields are operating unless it is found advantageous to exchange funds locally, in which case any difference between the current and fixed rates of exchange shall be reported to the next higher organization.

7. The fixed rates of exchange shall apply to the following transactions only:

- a. Regular appropriations, including church extension funds.
- b. Tithes, offerings, sustentation and exchange items.
- c. Salaries and expense of workers under appointment, on furlough, or permanently returned to their homelands.
- d. Statistical reports.
- e. Transfer of funds for workers to the extent outlined in succeeding paragraphs of this policy.

8. The current rate of exchange shall apply to special appropriations voted by the General Conference Committee.

9. All other transactions of business, such as the sale or purchase of foreign currency, and the payment of supplies and equipment for all mission organizations shall be made at the current rates of exchange. The difference resulting from applying the current and fixed rates on such items shall be entered in a General Conference Exchange account in the division books and be reported monthly by the divisions to the General Conference. The current rate of exchange is understood to be the rate at which local currency is purchased by the division treasurer or his agents in exchange for United States or other foreign currency.

10. The General Conference will appropriate monthly by reversion to the various divisions concerned two thirds of the net gain in exchange or will charge them for two thirds of the net loss in exchange as reported by each division field. In all transactions handled at fixed rates of exchange in behalf of workers, the difference between the current and fixed rate values shall be credited to the General Conference Exchange account in the division's books and be charged against the division's two-third's portion of the net exchange gains.

11. The General Conference shall enter in an Exchange Reserve account the one third remaining of the net exchange gains or losses reported by the overseas divisions. Any net gain thus accrued may be used to meet emergency conditions resulting from unusual exchange fluctuations, or for such purposes as may be determined by the General Conference Committee in Autumn Council.

12. Transfers of personal funds shall be restricted to transfer of money earned in denominational service while in the mission fields.

13. A foreign missionary, who is a worker located by the denomination out-

side his home country, may be allowed the fixed rate of exchange as of the date of the transfer, in the transfer of funds to his home country, or an amount not to exceed 25 per cent of the worker's salary in the field, exclusive of other allowances, cumulative for the period of service between furloughs. This privilege may include school accounts incurred in the education of the worker's children, assistance to dependent relatives, books and periodicals for personal use only, and personal salary savings. Imported equipment and supplies, including automobiles, are to be handled at the current rate of exchange in the case of all workers. Transfers under these provisions may be made only by credit through the regular channels. Transfers in excess of these provisions shall be as authorized by the division committee, and shall be handled at the current rate of exchange.

14. A foreign missionary, whose homeland is in a country other than the United States of America, may be allowed the provisions of paragraph 13 for expenses incurred in United States currency in connection with the education of his children and the importing of necessary supplies and equipment for personal use.

15. A foreign missionary proceeding on furlough or permanently returned to his homeland may, upon the approval of his division committee, be allowed the fixed rate of exchange in the transfer of additional funds beyond the 25 per cent transfer privilege not to exceed 20 per cent of his salary in denominational work during the time he has been in the mission field, provided he has not previously benefited from this provision. Such transfers may be made only by credit through the regular channels, and the fixed rate shall be that prevailing at the time the funds are deposited with request for transfer. These funds may include receipts from the sale of personal effects and salary savings.

16. When a foreign missionary is granted furlough by the General Conference and division committees in a country other than his homeland, he may be allowed the fixed rate of exchange on such amount of personal funds as may be authorized by the division committee, not to exceed the limits outlined in paragraphs 13 and 15 and for the purposes and under the conditions therein specified.

17. If a foreign missionary has unusual school or other necessary expenses overseas, he may be allowed the fixed rate of exchange in the transfer of additional funds above the 25 per cent provision through the regular channel upon consideration and action by the division committee on the merits of each individual case.

18. Foreign missionaries located in countries in which salaries in local currency have a low value in the currency of the home country, may be given special assistance in the transfer of funds on the merits of each case by action of the division or General Conference Committee.

19. A worker transferred from a country in which salaries in local currency

have a low value in the currency of the country to which he is transferred, and who faces financial embarrassment because of these or related conditions, may be given special assistance in the transfer of funds on the merits of each case by action of the division or General Conference Committee.

20. National workers may be allowed the fixed rate of exchange in securing for personal use only, periodicals and books regularly listed by our denominational publishing houses.

21. When, upon recommendation and approval of the division committee, a national leaves his home division to attend one of our own schools, he may be allowed the fixed rate of exchange to meet the expense involved on the following conditions:

- a. The student is a dependent of a worker, or
- b. The student is sent on a denominational educational plan involving financial assistance.

22. National workers or their dependents who desire to take courses of study in the Home Study Institute may, upon the approval of their division, be allowed the fixed rate of exchange in the transfer of sufficient funds to cover the cost of such courses, including necessary textbooks.

23. In order to reduce the amount of clerical work and to eliminate many small items, adjustments of exchange between the fixed and current rates in amounts of fifty cents or less in United States currency or its equivalent in local currency may be disregarded, it being understood that this does not apply to Book and Bible House business which is handled at the current rate.

24. The provisions of this exchange policy, as pertaining to the transfer of funds in behalf of workers, are not intended to contravene the exchange laws or regulations of countries where our mission workers are located.

25. The divisions concerned shall keep an auxiliary account for each worker benefiting from the provisions of this Exchange Policy under the percentage transfer plan, giving a record of each transaction involved, with voucher numbers, etc., thus making it possible to determine how the worker's account stands with respect to this arrangement and these individual records should be available for reference at the time the records are audited.

26. Detached Unions shall apply the provisions of this Exchange Policy in behalf of workers connected with their fields.

27. All workers traveling outside of the countries in which they reside shall be charged or credited at the current rates of exchange for cash drawn or deposited, whether at their home or other office, and travel expenses shall be reported in detail in the local currency in which the expense is incurred, the total expense in each currency being converted into the worker's home office currency at the same rates of exchange at which the money was drawn or purchased. This plan results in neither gain nor loss in exchange to the worker or organization concerned.

The provisions of paragraph 27 apply to workers connected with the General Conference and its subsidiary organizations throughout the world.

### Special Offering

July 22, 1950

WHEREAS, The thrilling reports coming to the General Conference Session of the rapidly expanding work has stirred our hearts with a greater determination to hasten the gospel to all the world; and,

WHEREAS, The times in which we are living and the nearness of the end call for greater effort in evangelism as well as for additional funds to assist in this endeavor; therefore,

*We recommend*, That an appeal for a mission offering be made at the session on July 22, 50 per cent of the receipts to be devoted to world evangelism, the remainder to be used in the regular mission program, with the understanding that the allocation of these funds to the various world division fields is referred to the Autumn Council for action.

E. D. DICK: In the early hours of the session, when certain new unions were accepted into the sisterhood of unions, several new unions were overlooked. I move the following unions be accepted into the sisterhood of unions:

1. The West Pakistan Union.
2. The Austrian Union.

The motion was duly voted.

E. D. DICK: Brother Scharffenberg has an item which requires the action of this body.

W. A. SCHARFFENBERG: I would like to suggest, Brother Chairman, that the following national temperance societies be voted into active fellowship in the International Temperance Association. Each one of these organizations has drawn up its constitution, and has met the requirements of the constitution of the International Temperance Association. They are the following: The Adventist Temperance Society of South Africa; the Argentine Temperance Society; the Australasian Temperance Society; the Brazilian Temperance League; the Denmark Temperance Association; the Netherlands Temperance Society; Norwegian Temperance Association; Mexican Temperance Society; the Philippines Temperance Society; and the Jamaican Temperance Society. I move that these be voted into active membership of the International Temperance Association.

The motion was duly voted.

W. B. OCHS: We have some further recommendations to consider. The secretary will read them.

The following recommendations were duly voted:

### Workers' Study and Devotional Groups

WHEREAS, Our Saviour said, "Come ye yourselves apart . . . and rest a while," and experience has proved that groups gathering to study the science of soul saving, to pray, and to seek for the spiritual qualifications which will bring the endowment of divine power, has brought great blessing to workers;

*We recommend*, 1. That conferences and mission fields be encouraged to arrange for all workers to meet together, free from routine responsibility, to spend unhurried time in the prayerful study of the full gospel of salvation;

2. That large emphasis be given to intensely practical soul-winning instruction with the view of blending the acknowledged deep spiritual needs of the ministry with clear counsels on the science of evangelism, thus implementing our present evangelistic advance;

3. That these particular evangelistic and devotional feasts be distinct in character from the usual workers' meetings;

4. That these meetings be considered basic in consolidating the full worker body behind the revival and evangelistic program, and that such meetings, union or regional, be planned as soon as practical.

### Objectives of Seventh-day Adventist Medical Work

WHEREAS, The over-all objectives of Seventh-day Adventist medical work, as given by the Spirit of prophecy, are to relieve the sick and suffering, to awaken a spirit of inquiry, to disseminate light, and to educate the public in health principles; and

WHEREAS, We are to afford the patients who come under the ministry of our medical work a professional care of a high order and in a spiritual atmosphere; and

WHEREAS, The Spirit of prophecy has emphasized the distinctive features of our medical work; such as, physical therapy, nutrition, preventive medicine, and the relationship of body and mind to spiritual ministry (technically referred to as psychosomatic medicine); therefore,

*We recommend*, 1. That our medical institutions be urged to assist members of the staff—nursing personnel, dietitians, and physical therapists—in gaining broader backgrounds and qualifications in these lines.

2. That the College of Medical Evangelists be requested to give study to providing increased time and training in the curriculum of the various professional schools for added emphasis in these areas.

### Graduate Training for Physicians and Sanitarium Professional Standards

WHEREAS, The expansion of our medical work has produced a growing need for graduate training of physicians within our own ranks; and

WHEREAS, There is need for improved medical standards in our sanitariums to qualify them to give approved internships and residencies; and

WHEREAS, There is need of cooperation between the medical school, our medical institutions that are graduate training centers, and our other sanitariums, in respect to professional requirements, denominational standards, and teaching opportunities; therefore,

*We recommend*, 1. That in harmony with a recommendation of the Boulder Medical Council, the General Conference Committee appoint a standing com-

mittee of seven, to be known as the Medical Board of Coordination, whose duties shall be:

a. To make such surveys of our medical institutions from time to time as are needed to determine available and potential teaching facilities.

b. To give counsel in establishing graduate training in approved institutions.

c. To foster graduate and postgraduate training in approved institutions.

d. To give counsel in maintaining professional and denominational standards and objectives.

e. To advise in respect to the establishment of small sanitariums, particularly in relationship to already existing major institutions.

2. That the Medical Board of Coordination supersede the present Medical Advisory Board.

### Nurse Recruitment Program

WHEREAS, There is an increasing demand for Seventh-day Adventist nurses both at home and in the foreign field; and

WHEREAS, To assist in meeting this demand it is necessary that a continuous nurse recruitment program be carried on in secondary schools and colleges of each union in North America; therefore,

*We recommend*, 1. That adequate budgets be provided by the organization sponsoring the respective schools of nursing for the purpose of supporting this nurse recruitment program; and further,

2. That in each school of nursing there be a committee on nurse recruitment.

3. That we utilize the pages of the *Youth's Instructor* and the *REVIEW AND HERALD* for implementing this nurse recruitment program.

### Public Relations Through the Press

WHEREAS, Our division, union, local, and institutional administrators recognize the value of the press in carrying our denominational program of evangelism to the masses,

*We recommend*, 1. That they provide leadership trained in newspaper procedure to:

- a. Assist the ministry in working intelligently with the press;
- b. Encourage and train local church press secretaries;
- c. Cultivate friendships with editors and newspaper men that will assist in developing good press relations with the denomination.

### Sabbath School Evangelism

WHEREAS, The Sabbath school is designated to be a great evangelizing center, and each class is to be an active evangelizing unit,

*We recommend*, 1. That all Sabbath school superintendents take the lead in planning with their councils for active and continuous Sabbath school evangelism.

2. That adequate and capable personnel be provided for the fostering of this program, including:

- a. Comprehensive child evangelism.
- b. Branch Sabbath schools, Sunday

- schools, Community Bible schools, and Vacation Bible schools.  
c. Personal and class evangelism.

### Medical Missionary Evangelism

WHEREAS, A call to greater medical missionary evangelism is due at this time,

*We recommend,* 1. That the newly revised pamphlet, *A Call to Medical Evangelism and Health Education*, compiled from the writings of the Spirit of prophecy, be circulated widely among our people.

2. That we call upon our church members to prepare themselves for active medical missionary endeavor by studying the books designated by the General Conference Medical Department as the "Health Classics."

3. That we support our health journals by personal subscriptions and by using them as missionary periodicals among friends and neighbors.

4. That our church members avail themselves of the training to be received by taking the following Medical-Department-sponsored courses: First Aid and Casualty Care, Home Nursing, and Nutrition and Food Preparation.

### Medical Secretaries in Conferences

WHEREAS, Our denominational history has proved that the various branches of our work prosper and make their best growth under the direct fostering care of departmental secretaries in the conferences who devote their time and energy to promoting them; and,

WHEREAS, Our medical work, to the extent that it has been fostered, has served to break down prejudice and to strengthen our evangelistic objectives; therefore,

*We recommend,* 1. That our conference leadership give immediate and favorable study to creating a bona fide medical department in their respective fields, headed, if possible, by physicians

who would be employed as regular conference workers.

2. That in the larger local conferences study be given to employment of a nurse or a physician on a full-time basis to promote the interest of health education in the field.

### Training of Dietitians and Chefs

WHEREAS, the importance of proper foods as an essential factor in the maintenance of health and in the treatment of disease is proved abundantly through scientific research, and

WHEREAS, one of the historical features of the Seventh-day Adventist denomination's medical teachings has been reform in diet, and

WHEREAS, the preparation of meals in our sanitariums, schools, and colleges without the generally accepted palatable stimulating meats and condiments, constitutes definite proof that food can be prepared so skillfully, and be so healthful, attractive, and tasty as to fulfill all the essential requirements of optimal nutrition and at the same time be acceptable and appreciated by the public at large, and

WHEREAS, such objectives call for dietitians and chefs and associate staffs of broad training, and outstanding ability, therefore

*We recommend,* That in order to meet the immediate needs we request our institutions having well-trained and efficient chefs to open their doors to those seeking training as chefs, and that the managements and boards of our institutions be encouraged to participate in such a program by sending likely candidates for this special training; further,

*We recommend,* That the General Conference Committee appoint a committee of five members from the field to work in cooperation with the staff of the Medical Department of the General Conference in planning a broader training program for dietitians and chefs.

### M. V. Class Nomenclature

*We recommend,* That the Missionary Volunteer Department be authorized to adopt the following changes in nomenclature:

M.V. GUIDE  
replacing  
M.V. COMRADE  
MASTER GUIDE  
replacing  
MASTER COMRADE

### Temperance

Recognizing that total abstinence is the only platform on which Christians can conscientiously stand,

*Resolved,* that we reaffirm our historical position on total abstinence, and further

*We recommend,* 1. That all our English-speaking workers be urged to make a careful study of the great principles of temperance set forth in the Spirit of prophecy book, *Temperance*, and thus become fully informed with reference to the part that temperance is to play in the final evangelization of the world preparatory to the return of our Lord Jesus Christ.

2. That division committees give careful study to the organization of national temperance societies in the countries within their respective territories.

3. That in harmony with the instruction of the Spirit of prophecy that "every member among us should sign the pledge and be connected with the temperance association," we encourage division, union, and local conference committees to set aside a specific time each year for a pledge-signing campaign and membership drive.

4. That temperance societies be organized and fostered in all church schools, academies, and colleges, and that every effort be made to enlist the active interest and support of our young people in the temperance work for "there is no class of persons capable of accomplishing more in the warfare against intemperance than are God-fearing youth."

5. That we designate the last Sabbath in October as World Temperance Day, and that each division be encouraged to prepare a special program for that day.

6. That we follow the practice of taking up a special offering for the cause of temperance on Temperance Day.

7. That we urge our people everywhere, by precept and example, by voice, by pen, and by vote, to oppose the liquor traffic.

### Evangelism by Young People

WHEREAS, At this Forty-sixth Session of the General Conference, when the church is stirred anew, and when her leaders are dedicated to a greater evangelism, it is proper that a challenge be issued again to the Adventist youth of all lands. Therefore,

*We recommend,* 1. That a renewed call shall go forth from this conference to the young people of this denomination. We summon each youth in every church, whether it be situated in the quiet country districts or in the busy centers of the world's commerce, to come forward at this time, bringing a depth of consecration never before offered. We appeal to our youth to make the supreme gift to the Master, that of a life full of loving, fervent ministry in behalf of unsaved humanity whether they be friends, strangers, or those of other lands.

2. That the following plans be accepted for the launching of a great program of evangelism by all our youth.

a. Many of the youth of advanced experience and outstanding ability will feel called by God to give the message from the public platform. Public halls, schoolhouses, or other suitable gathering places should be obtained so that the people may be brought in and the message presented with simplicity, yet with power and conviction. Charts, filmstrips, and other illustrative material may be employed to make the Bible plain to the listener.

b. The experience of the past few years has demonstrated that young people can find a ready entrance into many communities by holding Sabbath and Sunday schools for

(Continued on page 254)



Sasa Rore and Ratu Semi Valoaloa With Implements of War Carried by Heathen Natives. The Large Ax, Center, Is the Actual Instrument Used to Slay the Last Human Victim of Cannibalism One Hundred Years Ago in Fiji

# The Far Eastern Division

By V. T. ARMSTRONG, President

THE words of the prophet Isaiah surely apply to the work in the Far Eastern Division during the four years since we last met in General Conference session: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Isa. 54:2, 3.

When the report of the Far Eastern Division was given four years ago, only nine missionaries had returned to their fields of labor. For nearly five years the entire territory of the Far East had been completely overrun by war. During that period the missionaries had either returned to the homeland or were interned in prison camps. But the day of rejoicing came when the prisoners were liberated and again joined friends and loved ones in America. At the same time some who had been in the United States during the war were awaiting passports and transportation to return to the Orient to begin rebuilding and reorganizing the field for a greater missionary endeavor.

## Advance in Spite of Difficulties

The tests of privation, persecution, imprisonment, and starvation had been severe, but the church had endured. Emerging from those war years of suffering, the constituency of the Far Eastern Division has come forth to a new day of achievement and advance. Instead of a lessened membership, it had steadily grown during those darkened years. New courage and devotion possessed the hearts of the people. The returning missionaries found the members ready to "arise and build," and knew that "surely the wrath of man shall praise thee." The church had "fought a good fight" and "kept the faith," demonstrating to the world that missions do pay good dividends for every investment.

During the past four years much money, labor, and time have been necessary to rebuild what had been destroyed by war, and provide for an expanding work. Only those who are called upon to meet these conditions directly can appreciate fully what it takes to rehabilitate and at the same time keep pace with a rapidly expanding work.

One of the first handicaps was a limited staff of workers to supervise the work; for only nine missionaries had found their way back to the fields, many of the national workers had been imprisoned, and church members were scattered. Building materials were scarce and very hard to secure. Shipping facilities were inadequate. Necessary equipment, books, medicines, building materials, and foods were often long delayed. A long and costly maritime strike de-

layed goods and kept many missionaries waiting at the ports of departure for months.

Notwithstanding all these obstacles, the past four years have seen wonderful advancement. From a staff of nine missionaries in the field at the time of the last General Conference session, the number had increased to 114 families and single workers by December 31, 1949. The workers recruited in the field have increased from 286 to 1,009. The colporteur army has grown from 70 to 647. The total number of workers including full-time colporteurs and institutional employees was 2,454, December 31, 1949. There were 81 ordained ministers in the entire field in 1946, and the



V. T. Armstrong

number is now 155. The net gain in membership during this four-year period is 12,068, making the membership December 31, 1949, 48,268, and the membership to date is over 50,000.

There has been a very heavy program of repair of buildings damaged during the war. Thirty-nine mission homes, three junior colleges, two academies, four office buildings, three publishing houses, and three sanitarium plants have been rehabilitated. These required extensive major repairs, in many instances being more expensive than the original cost of the structures.

New buildings constructed include one junior college, four academies, four large school buildings, one complete publishing plant, nine additional major medical buildings, five office buildings, eighty mission homes for workers, more than twenty larger church buildings, and many smaller chapels.

The funds for this extensive building program came from rehabilitation funds

and special grants by the General Conference and from funds raised within the fields of the division. We wish to express to those, who by gifts of sacrifice made this extensive building program possible, the heartfelt thanks of the constituency of the Far Eastern Division.

We would also express thanks to those who made possible the many shipments of relief clothing to the fields in the Far East. This clothing has been distributed far and wide among the members and workers, and has been a wonderful blessing.

## Public Evangelism

During the quadrennium under review special emphasis has been placed upon public evangelism. Year by year the number of public evangelistic efforts has increased from 67 in 1947 to 357 in 1949, a total of over 650 during the last three years. Within the Far Eastern Division are many large cities with a population of a million or more. These present a challenge to the church in the Orient. Halls are generally expensive and not usually available. Special effort has been made to secure land in good locations and then establish evangelistic centers. Good properties have been acquired in several of these larger cities within the last two years.

The Philippine Union has started a campaign to raise funds with which to purchase property in a desirable location for public evangelism. The response of the church members throughout the union has been most encouraging, and we are confident that by the end of 1950 definite plans can be made for this greatly needed evangelistic center in Manila.

Representative church buildings are being built or have been completed recently in Tokyo, Yokohama, Kobe, Hiroshima, and Kogoshima, together with several smaller chapels in Japan. The Korean Union has completed three churches and has several more planned. The Philippine Islands have extended the influence of the work in that union mission with new churches in Cebu, Baguio, Iloilo, Cagayan, and Davao, with several smaller chapels in other places.

In the Malayan Union, Penang, Ipoh, Seremban, and Singapore are soon to have new church homes. Two new churches in Saigon and a large tabernacle on the hospital grounds in Bangkok have greatly strengthened the evangelistic work in these fields. Land has been purchased, and plans are completed for a church in Siantar, headquarters for the North Sumatra Mission. In the Indonesia Union buildings erected prior to the war in Bandoeng, Jakarta (Batavia), Soerabaja, and Manado have been repaired since the war but are becoming very crowded, necessitating additions to the present buildings.

Except for occasional opportunity to broadcast, Manila has been, up to the present, the only broadcasting station where time can be purchased and regular programs be given. However, the Manila stations cover several of the ad-

joining fields, and inquiries have come in from interested people who have heard the broadcasts in China, Malaya, Okinawa, and other places outside the Philippines.

Bible correspondence lessons have been translated into Korean, Japanese, Siamese, Annamese, Malay, and Chinese. The number of enrollees is determined quite largely by the number of the staff that can be maintained and the budget that can be provided for this soul-winning work. There have been several hundred baptisms thus far, and the work is extending into every part of the division field.

### Publishing Work

One of the most pressing needs after the war was the rehabilitation of our publishing houses. With funds provided by publishing houses in America together with some additional funds from within the division a complete new plant with all equipment has been built in the Philippine Islands. The Malayan Signs Press and the Korean Publishing House have been rehabilitated. In Japan the former building has received temporary repairs and been re-equipped with new machinery, but by

the autumn of 1950 it is planned to move to a more desirable location near Yokohama, where a new plant, together with houses for the staff is being built.

The Indonesia Publishing House has had considerable printing done in the Malayan Signs Press in Singapore, and the remainder has been contracted with commercial printers. Funds are being gathered to build a plant that can adequately care for the increasing demand for literature for the Indonesia Union.

The little plant in Saigon, Indochina, which has always been in rented or temporary quarters, is growing. Land has been purchased, and if political conditions will permit, a new building will be ready to house the Indochina Press in 1950. Though this is the smallest plant of the publishing houses of the Far Eastern Division, it distinguished itself by being the only one that functioned continuously during the war.

These six plants sold \$825,367.99 worth of literature in 1949; the total literature sales for the four years under review were \$1,640,012.03. This is three times more than any previous four years in the work in the Far East. Much more could have been distributed if the churches and colporteurs could have

been adequately supplied. As more paper supplies are available and an enlarged staff of workers are trained and the expansion of buildings progress, the needs of the work will be met and a wider distribution of literature result.

There are more than two hundred languages and dialects in the Far Eastern Division, but 90 per cent of the entire population can be reached with the twenty languages in which literature is being printed in the fields at the present time. Surely through the press millions are to be warned and won to the message. The rehabilitation of the publishing centers has been of inestimable value, and we express our gratitude to our publishing houses in North America that so willingly answered the call for help.

### Medical Evangelism

The medical work is centered in six hospitals as follows: Seoul, Tokyo, Manila, Bangkok, Penang, and Singapore. Six smaller units are conducting work in needy areas with encouraging success at Dansalan, in the Philippine Islands; in Ubun, Haad Yai, and Phuket, in Siam; in Bandoeng, Java; and in Saigon, Indochina. Six of the twelve medical units listed have been added during the past four years. These medical centers are staffed with twenty-eight doctors, sixteen of them called from abroad.

During 1949, 100,537 patients received care and medical treatment; 177 young people are in the nurses' training classes; four of our medical institutions are conducting schools of nursing—in Seoul, Tokyo, Manila, and Bangkok.

Our medical institutions are well known throughout the Orient. Commercial companies and the general public have willingly given liberal support and assistance in supplying funds for necessary buildings and equipment.

The medical work is keeping abreast with the other departments of the work in soul winning. Many experiences might be given of the personal work of the doctors and nurses for their patients, and help in general evangelism. Under the direction of Dr. Ralph Pearson and with assistance from other members of the staff of the hospital in Korea, two evangelistic efforts were held in near-by villages. A number of baptisms have resulted. In the last meeting ministerial students from the training school have also assisted.

### Educational Developments

All the schools in the Far Eastern Division were closed during the war. Occupied by soldiers or others during much of the time and with no repairs made, these plants were in a deplorable condition when the properties could again be taken over by the mission. The Philippine Union College opened in a limited way in 1946. The Malayan Seminary carried on some work in the primary grades about the same time. The Japan Junior College admitted a few students in 1947, and the Indonesia Training School did so in 1948.

The training school in Korea was sold just prior to the war, and being located



Territory of the Far Eastern Division



Far Eastern Division Staff Members and Their Families

in northern Korea, it was evident that a new location must be secured and the work must be started anew. In 1948 a desirable tract of land of two hundred acres, seven miles from Seoul, was purchased. Thus far a part of the land has been put under cultivation. An industrial building, teachers' homes, and two dormitories have been built. The school is filled with 450 active, missionary-minded students.

The East and West Visayan academies were totally destroyed during the war. Northern Luzon Academy was left with one dormitory and part of the first floor of the administration building. These three academies have been rebuilt; a new academy in Mindanao and a junior academy in the North East Luzon Mission have been added. In the North Celebes Mission land has been purchased, and buildings are being put up while school goes on in temporary quarters.

At the close of 1949 the college students enrolled numbered 486, and there were 1,970 in the academies and 10,914 in the elementary grades, a total of 12,650 in the schools of the Far Eastern Division. Much more must be done to relieve the crowded conditions and better equip these training centers. Thousands of our children are still without the privilege of a Christian education.

The young people of these training schools are actively engaged in soul-winning work. Many of the students from all these schools are earning a good share of their expenses by selling our literature. The first ministerial graduates since the war completed their schoolwork in April, 1950. Most of these will immediately be called into the work.

Under the leadership of A. N. Nelson, president of the Philippine Union College, faculty members and students have carried on aggressive missionary work in Bilibid prison for Japanese and Filipino inmates. Nineteen Japanese have been baptized, and many more are in the baptismal classes.

The teachers and students of the Japan Junior College have conducted two major efforts, one at Kisarazu, where a church of sixty members has been organized, and in Chiba City, where another company has come out

as a result of a long series of meetings conducted by the teachers and students under the supervision of T. Yamagata.

#### Financial Support

During the four years under review the members in the Far Eastern Division have greatly increased their support of the work in tithes and offerings. There have also been greater efforts with increasing success in the Ingathering campaigns. This will be seen by the following figures:

1946 Tithe receipts	\$ 350,583.05
1947 Tithe receipts	518,478.10
1948 Tithe receipts	590,329.44
1949 Tithe receipts	625,799.04
	<hr/>
	\$2,085,189.63

Highest tithe receipts for any previous quadrennium

1946 Mission offerings	\$ 98,245.82
1947 Mission offerings	135,309.91
1948 Mission offerings	116,207.10
1949 Mission offerings	124,044.04
	<hr/>
	\$ 473,806.87

Highest mission offerings for any previous quadrennium

1946 Ingathering receipts	\$ 46,248.30
1947 Ingathering receipts	72,077.88
1948 Ingathering receipts	122,339.90
1949 Ingathering receipts	132,119.22
	<hr/>
	\$ 372,785.30

Highest Ingathering receipts for any previous quadrennium

#### Departmental Activities

Every department is organized for soul winning. Much of the success in baptisms and increased financial support of the work is due to the various activities of the departments.

The training of lay preachers and Sabbath school workers has added strength in the various fields of the division. The twelve hundred Sabbath schools with their reporting membership of 57,373 are all evangelizing centers. The influence of these schools is a mighty force in the finishing of the work in the fields of the Far East.

The laity are being better trained and equipped for service. Many are engaged in direct evangelism, holding public meetings, securing enrollments for the Bible correspondence schools, soliciting funds for the work, and in distributing literature.

During the past four years much has been done for the youth found in our churches. Youth's congresses have been held in all the unions, with excellent results. L. A. Skinner, from the General Conference, joined C. P. Sorensen, of the division, in a series of youth's meetings covering several months. The young people have caught the vision, and are sharing their faith with others. The membership of the Missionary Volunteer Societies has doubled in the past three years. Much could be reported of the missionary activities of these young



The Tokyo Sanitarium and Hospital Conducts a Large Work in the Capital City of Japan. The Nursing Staff Is Large and Efficient. The Work of the Institution Is Known Throughout the Island Field

people if space permitted. They are an active, consecrated band of workers who are a mighty influence for the message as they share their faith.

### Meetings for Workers

Cut off from contacts with other workers, with no literature to read, no reports to stimulate, and no meetings to encourage, our workers suffered a real loss during the war. It was very essential, therefore, that meetings be planned as early as possible for institutes and refresher courses throughout the fields.

In 1947 B. P. Hoffman joined the leaders in Japan and Korea in workers' institutes in those two unions. In the autumn of 1947 M. L. Andreasen arrived in the field for workers' meetings in the Philippine, Malaya, and Indonesia unions. These meetings conducted by B. P. Hoffman and M. L. Andreasen greatly strengthened the workers throughout the fields.

In the autumn of 1949 A. L. White came for several months' visitation, joining with R. S. Watts in meetings throughout the field. These gatherings brought inspiration and confidence. His itinerary was planned so that he could meet with all the academies and higher training schools for a series of studies. These were very profitable meetings for the school families.

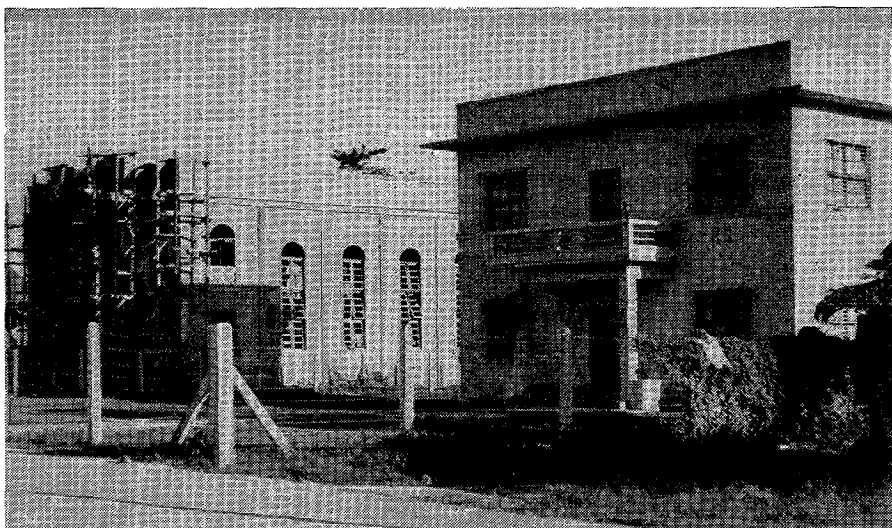
Workers' meetings were also conducted in various parts of the division, so practically all the workers and many of the laity had opportunity to attend. As a result of these meetings, the confidence of our people in this movement and in the Spirit of prophecy has been deepened, and their vision of the great work of God in this last generation has been extended.

### Entering New Territory

The special funds given by the Autumn Council of 1949 to answer the unusual opportunities that came with the close of the war in Japan will mean much to the future work in that field, with its many large cities and multitudes of people. Twenty-five additional evangelistic workers have been added to the staff, most of whom are already in the field, and the rest will be soon. A number of churches are under construction in many of the cities where formerly there were no chapels. By the autumn of 1950 considerable evangelistic work will be under way as a result of these special funds granted by the General Conference for Japan. Thus much new territory in Japan is being entered.

In March, 1950, E. E. Jensen entered Okinawa. Land has been secured, and the first buildings in this war-torn island are being built for the mission center. A Seventh-day Adventist book picked up on the battlefield, a broadcast from the Manila station by our pastor, and an introduction sent by a friend have already given us the first interests in Okinawa.

The Far Eastern Island Mission with Guam as headquarters comprises the Marshalls, Caroline, and Marianas island groups. A beginning was made in



Reconstruction Work in the Far Eastern Division Included the Erection of These New Buildings in Cebu City, Cebu, Philippine Islands. The East Visayan Mission Office and Headquarters Church Are Represented Here

the Palau group twenty years ago, but the work was disrupted by the war. A new beginning was made in 1948. Five organized churches, with a membership of 214, were reported at the end of 1949. Outstanding are the leadings of God in the opening and developing of the work in this mission.

Two workers are pioneering in Dutch New Guinea, and their first company has been organized into a church, the first we have in this large block of territory. But the prospects are bright, and with additional help already granted we expect to see the work grow rapidly in New Guinea.

Torajaland, in the South Celebes, and Dutch Borneo, and the Mountain Provinces in the Philippine Islands, are no longer without representatives of this message. We must not be satisfied until every nation, kindred, tongue, and people have been reached with the message.

### Conclusion

The constituency of the Far Eastern Division are grateful for the annual appropriations, which have been increased year by year, and for the special offerings and relief clothing which came as an expression of the love and sacrifice of the donors. They also appreciate the visitors sent by the General Conference from time to time to encourage, instruct, and counsel the church in this part of the vineyard.

The bonds of this message are strongly entwined in the hearts of the believers everywhere. Only last year a call was made by the General Conference for a Famine Relief Offering, and this word was passed on to the most remote parts of the Far Eastern Division. 'Way back in the jungles of Borneo in the villages of the long houses of the Dyaks word was given out to the company of believers that over in Europe fellow Seventh-day Adventists were in need of food.

On the appointed day a missionary, who was visiting there, noticed a bag of rice on the table in front of the desk.

Upon inquiry he was told it was the Famine Relief Offering for Europe, from the Dyak members in the jungle of Borneo, who wanted to share their food with their fellow members in far-away Europe. In the onward sweep of this everlasting message we can well sing, "Blest Be the Tie That Binds."

The four years since the war have been marked with earnest labor and much sacrifice. Problems have greatly multiplied because of troubled world conditions. Inflation has caused much anxiety and presented difficult financial problems. There has been a cessation of World War II, but internal warfare has continued in many of the countries in the Far East. The desired peace has not come. The future is uncertain. Multitudes are in the valley of decision. On every hand we see unlimited opportunities to win souls for the kingdom.

The membership of the division could quickly be doubled if given a little longer time to step into these openings. We can but thank God for what has been done, and request the prayers of the church for continued openings.

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THE Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy intelligences, all waiting to do His will. Through channels which we cannot discern, He is in active communication with every part of His dominion. But it is in this speck of a world, in the souls that He gave His only begotten Son to save, that His interest and the interest of all heaven is centered. God is bending from His throne to hear the cry of the oppressed. To every sincere prayer He answers, "Here am I." He uplifts the distressed and down-trodden. In all our afflictions He is afflicted. In every temptation and every trial the angel of His presence is near to deliver.—*The Desire of Ages*, p. 356.

# The Return of Jesus

## SECOND FRIDAY NIGHT SERMON

By R. A. ANDERSON

**T**HIS is the Sabbath. The holy hours of rest have come to us again. It has been a busy week. Now we meet for the last evening meeting of this great session. In a few hours we shall all be scattering. It is fitting that the business of this world conference should conclude today and that as a group of delegates and believers we can spend our last day together in worship and fellowship. Many times during these days we have been conscious of God's presence, but in a special sense we need His presence and power as we turn our faces homeward. It has been a wonderful session. What will this meeting mean to the future of God's work?

This has been a wonderful session, but for some of us at least, it will be the last time we meet together until, with our work done, we meet each other in the presence of the Lord. We are living in dark and dangerous days. The future is uncertain. Yet that very uncertainty tells us that the Lord is at hand. What will this meeting mean to the future of God's work?

In the fifteenth chapter of Acts we have the record of another great church council, possibly the last meeting when all the leaders of the apostolic church were together. There is no Scriptural record of any subsequent council of this kind. The date of that council was A.D. 52, almost nineteen hundred years ago.

There were theological questions to be settled at that time, but it is what followed that meeting that interests us. The leaders scattered out again to their different fields, Paul and Barnabas returning to Antioch. They took with them Judas and Silas, strong, stalwart, well-chosen men, who had "hazarded their lives for the name of our Lord Jesus Christ." The record tells us that the apostles carried back to their fields a copy of the actions of the council, called, "the decrees of the apostles and elders." It was evidently a kind of church manual.

We read later of the effect of those actions on the various churches where the document was read. But it all sums up in this brief but arresting statement in Acts 16:5: "So were the churches established in the faith, and increased in number daily." Not only were new converts added to the existing churches, but new groups of believers sprang up. Whatever happened at that great council brought new life to the church.

### A Significant Council

Now let that record become the setting for our message tonight. We too have just concluded an important session of the church, a council perhaps as significant as the one recorded in Acts. The conditions of our day are different, but human needs are just the same. When those leaders returned to their fields they

had to meet great opposition, even persecution. But in spite of all obstacles they established the churches in the faith.

As we return to our fields we too must establish the churches in the faith. Just ahead of us is the time of trouble. Experiences await God's people the like of which the church has never met before. Prior to our Saviour's appearing every soul will be tested. Today we may be located under favorable conditions, but all that can be suddenly changed.

On a craggy island off the coast of Maine there lived a thriving colony of sea gulls. They were powerful fliers and industrious fishers. Not a scrawny bird could be found in the whole multitude. It was wonderful to watch those smooth, sleek silver-grey gulls heading for the ocean in search of food. How expert they were in the aerodynamic art! No prouder, happier feathered family could be found on all the Atlantic Coast. Their babies, just little bundles of brown down, soon grew their flying equipment, and then those fledglings were taken to the top rocks and cliffs, where their parents taught them how to fly, for each bird must be independent.

Early in November the whole colony started off on its rugged migratory flight to Florida. The southern tip of Key West was the destination. But one year a heavy squall forced them down on Conch Island, off the coast of northern Florida, a stone's throw from the city of St. Augustine. These hardy northerners were duly welcomed by the southern gulls.

Early next morning the visitors waited for their hosts to lead the way to the fishing grounds, but the Conch islanders were slow to start. They waited for hours. Then at last they started off, but not for the ocean. They went just a few hundred yards to where the shrimp fishing fleet lay. About a hundred boats were moored there, and men were cleaning up after yesterday's catch. Already the water was flecked with many tiny dead fish and shrimp scraps. This seemed too good to be true. Here was food without work!

The following April thousands of the gulls from Penobscot Bay did not return. They stayed on Conch Island. Food was plentiful; life was easy. Every morning the fleet was there, and breakfast was waiting. With the passing of months and years the birds got fatter and lazier. At last they forgot all about the northern adventure.

Then one day last March something happened. The fleet sailed away, never to return. Next morning the gulls flew to the wharf, but no boats were there. They waited all that day and all that night; all the next day and all the next night, but no boats appeared. Now they were hungry. But they still waited, standing at the water's edge. For

five days and nights they waited. The pains of hunger made them scream, and the noise attracted the people of the city. Ornithologists were amazed as they beheld hundreds and thousands of those gulls standing at the water's edge, screaming with hunger pains and dying of starvation.

Those free shrimp lunches over a period of months and years had destroyed their ability to hunt and find their own food. Dr. Benson, president of Harding College, Arkansas, in relating the story says, "They were no longer gulls, they were just creatures." Birds built for the ocean, yet standing on the shore dying of starvation! Too long they had fed at the table of ease and sloth. Is there not a lesson here for us? The Lord said to Job, "Ask . . . the fowls of the air, and they shall teach thee."

It is a wonderful privilege to be living today. Life is easier than it was a generation ago. The twentieth century can boast of many things. The average man today spends his time among things of which he grandfather never dreamed. Yet a life of ease may be a life of tragedy. More time can mean more crime. "Fullness of bread and abundance of idleness" were the prelude to Sodom's sin and destruction. History is replete with examples of men and nations who, having attained, sat down to live in luxury and then passed out of the picture. When the hosts of Israel were exposed to the hazards of war while conquering Canaan, they were in far less danger than when they settled down, satisfied with their attainments. When they failed to possess their possessions they quickly lost them. In Obadiah 17 we read, "The house of Jacob shall possess their possessions." Are we possessing our possessions?

### Movement a Century Old

One hundred years ago this movement began, when a group of earnest men and women, many of them young in years, carved out our rugged doctrines and then began to build an organization. At that time we had no Sabbath school department, no Missionary Volunteer department, not even a conference organization. There were few books, fewer buildings, and no budgets. And yet, what they accomplished in a few short years was marvelous. Today we have an abundance of books and Bible courses, large colleges, splendid institutions, and fine church buildings. For a few cents we can purchase a complete compendium of our theology. We possess the finest religious literature in the world. Truly our spiritual feeding grounds are close at hand.

But is the convenience of these things destroying our desire for diligent individual study? Are our church members growing in the knowledge of God and His truth? Are they ready for the time of testing just ahead? Soon these conveniences may be removed; the "fishing fleet" will sail away. When we are without these familiar things, and the door of mercy forever closes, will our dear people be left standing on some familiar shore line, starving because they have not learned how to appropriate the Bread of life for themselves? If we would pre-

pare our people for the crisis ahead, we must lead them to know the Saviour and be established in the faith of Jesus.

What is our faith? There came to my desk the other day a book that traces the background and beliefs of many of the sects of America. The writer has divided the different denominations into groups. Those looking for the imminent return of the Lord and the cataclysmic end of the world he lists as the "pessimistic sects." Adventists of course are included in that group. In that minister's opinion we are pessimists. How little he understands the spirit of this movement! If we were pessimists, this great council could never have convened. No! we are not pessimists. We are optimists. Ours is the blessed hope. Of all people in the world who can afford to be optimistic, it is Adventists.

Looking out on the world today gives one scant cause for encouragement. It is the opinion of the clearest thinkers of our day that our boasted twentieth-century civilization is rapidly going to pieces. One writer says, "No terror since the Black Death swept medieval Europe in the fourteenth century has equaled the threat which broods over civilization in the twentieth."—*Christian Century*, May 10, 1950.

### An Age of Choice

Recently a writer in the *Hibbert Journal* said, "We live in an age of choice between right and wrong, between good and evil, between life and death, such as has never occurred before. If we choose wrongly, we may be the last generation of mankind."

That's why men write under such captions as *Nearing the Abyss*, *World Crisis and World Corruption*, *Persuade or Perish*. William Vogt, associate director of Science and Education for the office of Inter-American Affairs, in his recent book, *Road to Survival*, wrote, "The handwriting on the wall of five continents now tells us that the day of judgment is at hand."

Yes, the days in which we live are dark and dangerous. We would be blind indeed if we did not recognize the peril of these times. But our eyes are not on the world, we are looking up, lifting up our heads, knowing that our redemption draweth nigh.

The very things that are bringing fear and foreboding to the nations are bringing hope and courage to God's people. A paralysis of fear has seized the world, and men everywhere are distressed. And it is not without reason, for atomic warfare, which brought such a speedy end to the last world war, threatens now to engulf the whole world. No informed person today believes that peace is permanent.

And yet another war would be suicidal. Although it was not until the very end of the last war that the atom bomb was used, yet the estimated loss of life during those awful war years is seventy-nine million, over half of whom were civilians. Add to that the destruction of a thousand cities, with thirty million refugees fleeing before the invader, the great majority of whom are still unrepatriated, and it is indeed a frightening picture.

We do not need to paint the picture more vividly, for we know it all so well. But the whole sickening scene becomes more pathetic when we remember that it is an anticlimax to all the hopeful forecasts. Educators, scientists, and theologians for a hundred years had talked of world betterment. When the twentieth century dawned the one great topic was the making of the new world. "War is outmoded," they said, "for men have grown too wise to fight."

But no one talks like that today. Those rosy hopes are gone, buried beneath the rubble and ruin of some of the greatest cities of the world. Not content with the destruction of the past, sinister forces are now at work fomenting another world war, more deadly and more diabolical than anything yet seen. Is it any wonder, then, that the leading thinkers of our time are raising their voices in earnest, vigorous protest against the whole brutal business of war?

Educators, journalists, and scientists now find themselves in the role of prophets, even evangelists, declaring the inevitable collapse of civilization. Some declare the need of an ark, not an ark like Noah built, but a deep cave somewhere in which a few favored ones might be sheltered from the storm of radioactivity following the expected use of the H-bomb. Even suggestions as to the kind of people to be preserved have been made. A leading scientist or two, a prize

fighter, a band leader, and some of the outstanding movie stars have been suggested as the kind of people that should be sheltered. It sounds amusing to us, but it is a pathetic commentary on the thinking of our time. Men are afraid, and frightened people do and say strange things. I say again, how different is all this talk from the kind of world betterment propaganda of a few years ago!

These things, however, are not causing us to wonder, because for a century Adventists have been telling the world that instead of things getting better, evil men and seducers would be waxing worse and worse, deceiving and being deceived. Never for a moment have we had to shift our emphasis. The message our pioneers preached is the message we are carrying to the world today, the only difference being that the things they declared by faith we can now clearly see. The world has indeed changed, but the message is the same.

### Worldly Glory Short-lived

When I first visited Italy more than twenty years ago, Mussolini was the dominating figure in Europe. Wherever one went pictures of the Duce with exaggerated facial features were staring at you. His public speeches held the nation spellbound. He was hailed as a modern Caesar. But like some of the ancient Caesars, he too died in ignominy. How short-lived is worldly glory! But in one of his famous speeches back in 1932 Mussolini declared, "It is blood that turns the wheels of history," and "the greatest changes in Europe will be seen between the years 1935 and 1940."

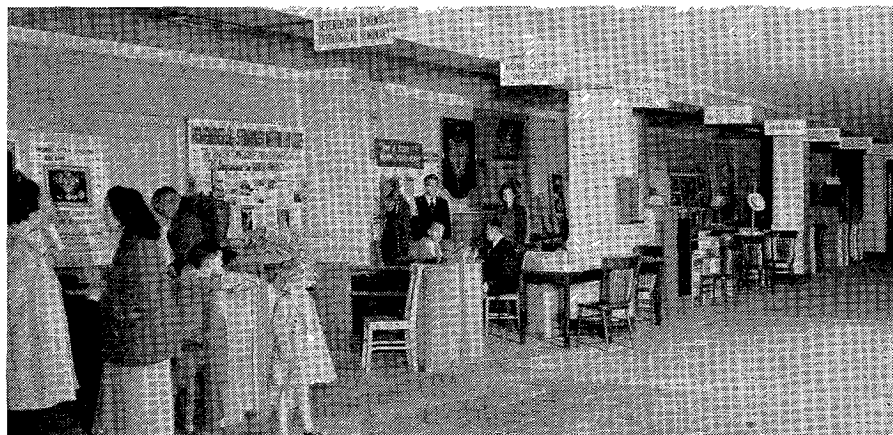
That reads like a prophecy today, for we have lived through those tragic years and have witnessed those changes; not only changes in territorial boundaries but changes especially in human thought. It is tragic that in this enlightened age, instead of giving themselves to the cause of peace and good will, many of the greatest scientific brains in the world are prostituted to the work of the destruction of the race. Mechanized tyranny might well be the last chapter in the sad story of our civilization.

But we are not dependent on any political leader for the forecast of the future. More than forty years ago one whose pen was dipped in inspiration wrote this message to the church:

"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 calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies*, vol. 9, p. 11.

Thought-provoking words! Rapid movements not only among the nations but rapid movements also among the people of God! A new day has dawned for the preaching of this message. This



A Part of the Row of Interesting Booths Representing the Various Departments of the General Conference

we have sensed during this session. Yet what we are seeing is but the beginning of the last movements with which God will finish His work.

### Closing Work of the Gospel

This prophetic picture of a Spirit-empowered people has thrilled our hearts as we have read this paragraph in *The Great Controversy*:

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand. The message will be carried not so much by argument as by the deep conviction of the Spirit of God. . . . Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*The Great Controversy*, pp. 611, 612.

### A Thrilling Picture

Yes, it is a thrilling picture! The Advent Movement is not going to come to nothing and divide up into factions as some suggest. It is going on to a glorious conclusion. May God help us as leaders and laymen alike to enter into the experience forecast in these inspired words.

During this session we have been laying broader plans for a larger work in all the earth. Could our pioneers have been with us during these days they surely would have shouted "Hallelujah" as they listened to the reports that have come to us from the earth's far ends. It is easy for us in these entrancing days to become so accustomed to seeing big things and hearing of great advance moves that we take it all for granted. We talk of progress, but too often our hearts are not moved. We speak of heaven, but are we thrilled by the theme?

I remember that when I was just a youth one of our old battle-scarred pioneers visited my homeland and attended the camp meetings there. In fact, he ordained my father to the ministry. I am speaking of old Elder Loughborough, and, as some of you will remember, he was an enthusiastic soul whose religion was very real. I was only a boy at the time, but it is as vivid to me as if it happened yesterday. The congregation was singing an old Advent song, "I am bound for the land of Canaan." If it could be proved that they were singing with the understanding, they certainly were not singing with the spirit.

### Is the Advent Real to Us?

And it was too much for the old elder. Stepping from his place in the congregation, he walked up onto the rostrum. Motioning the audience to pause at the

close of the stanza, he said in words of deep pathos, "Brethren, you don't seem to sense the importance of these words. If you did, you could never sing this song in that way." Then he went on to tell how the early Adventists reacted to such songs. "Why," he said, "when we sang this song we could not help shouting 'Hallelujah.' It was real to us in those days. We believed the coming of the Lord was near. We truly were bound for the land of Canaan, and our hearts thrilled at the thought. Brethren, put your hearts into the singing of these themes. Let the world know that we believe the Lord is coming soon."

I have never forgotten his appeal. It did something to the congregation, but it also did something to me personally. The Lord is coming soon, brethren, and our hearts should thrill to the theme. May God preserve us from becoming so accustomed to the reports of His work that our hearts fail to be stirred. What we have heard at this council has been a marvelous evidence that the Lord's work is marching on. The blessed hope is surely more real to us today than ever before. We have not been following cunningly devised fables; the message of the pioneers is still the message the world needs. The torch they placed in our hands is still lighting the way for the feet of the pilgrim people of God.

As men and women of every nation and language join the ranks of the remnant church, we are seeing the fulfillment of our hopes and the reality of our faith. Let us go forth to establish our churches in the faith, but if we would make the message real to others, we ourselves must know in our own souls the certainty of the Second Advent. Never must the promises of the Lord's return become secondary in our thinking.

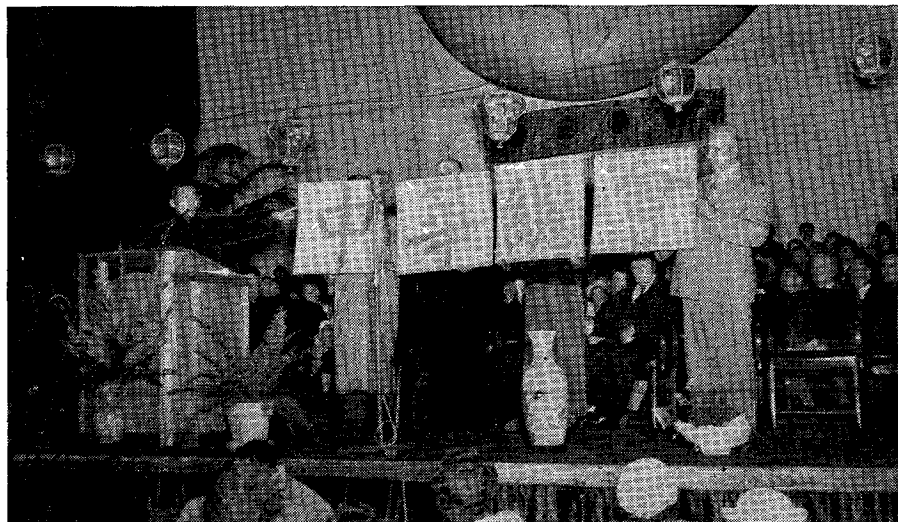
### An Impending Event

A number of years ago there was published a book similar to the one I referred to in my opening remarks. This man was summing up the beliefs of certain people. He was critical of those who believed in the imminent coming of the Lord, and describing Seventh-day Ad-

ventists, he made a statement like this: "They set no time for the end of the world, but they live in constant expectation of it as of an impending event." Brethren, I ask you as I ask myself tonight, are you, am I, living in constant expectation of the end of the world? Is it an "impending event" in our thinking? We have grown into a great movement, but we exist for one purpose: to proclaim the near coming of Jesus and to prepare a people to meet Him in peace.

The Second Advent becomes more real to us as we take our places with that group of men whom Jesus led forth to the Mount of Olives. We hear Him giving His final commission to them: they must carry the gospel to all the earth. Then raising His hands in blessing upon them, He slowly, silently parts from their midst. Awe-struck, they watch their Lord ascending. Higher and higher He goes until at last a cloud receives Him out of their sight. But they are still standing, gazing toward heaven. It is a moment filled with pathos, too solemn for words. As they stand straining to catch one last glimpse of Him for whom they have sacrificed their all, suddenly the silence is broken. Beside them are two angels who have been sent back by the Lord.

Jesus, knowing the emotion of their hearts, sends a special envoy to bring them a message of comfort. The angels say, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." It was a wonderful promise, but more than a promise. It was a challenge. "Why stand ye gazing?" they said. "There is more to do than gaze. The world awaits the message you possess. True, your Lord has gone away, but His Spirit is about to be poured out upon you in plenitude of power, and you are to be His witnesses to carry His message to the ends of the earth. Why then stand ye gazing? He is coming back again, and when He comes it will be the Lord Himself, the very One with whom you have lived and labored, the One you have seen soothing men's



One of the Exceptionally Interesting Items in the China Division Program Was When Paul Hwang, M.D., Demonstrated How a New Missionary Learns the Chinese Language. The Writing Reads, "China Division"

sorrows and calming their fears, the One who healed their sicknesses and whose voice has crashed through the chambers of death and brought men back to life."

### He Is Coming Back

Yes, it is He that is coming back, and in that day He will lead the armies of heaven in victory.

"This same Jesus!" O how sweetly  
Fall those words upon the ear,  
Like the swell of far-off music,  
In a night-watch still and clear,—  
He who healed the hopeless leper,  
He who dried the widow's tear,  
He who changed to health and gladness  
Helpless, suffering, trembling fear.

"This same Jesus!" When the vision  
Of that last and awful day  
Bursts upon the prostrate spirit,  
Like a midnight lightning ray,  
May we lift our hearts, adoring  
"This same Jesus," loved and known  
As our own most gracious Saviour,  
Seated on the great white throne."

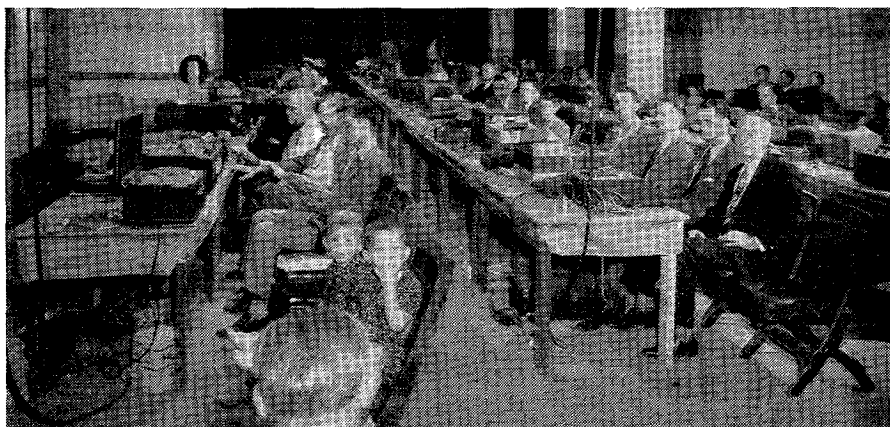
And that is the burden of the message we are to carry to the ends of the world today. It is a glorious truth, and the people who possess this hope can never be pessimistic. It is a tremendous thought that the Mighty God, the Everlasting Father, the Prince of Peace is coming back again, but when He comes it will not be as a helpless babe to be hunted by jealous kings. He will not be a penniless preacher to be rejected by the very ones who should have received Him; He is coming as King of kings and Lord of lords. And all the armies of heaven will accompany Him. In the very place where He fought the battle with the prince of evil and broke the power of death He comes to celebrate His victory.

In that great day He will burst the doors of death and bring life and immortality to all His sleeping saints, and in that moment the living saints will be changed and caught up to meet the Lord in the air. Families long separated by death will then be united. Those of us who know the agony of following a little white casket to lay the light of our home in the dust of earth will in that day enter into a joy unspeakable, for angels will bear our children to their mothers' arms. No wonder the apostle spoke of it as the blessed hope. O day of days, hasten on! We long for the appearing of our Lord.

"I picture the silver trumpet  
Held in the nail-pierced hand.  
From its gleaming throat pours the  
matchless note  
The dead can understand.  
And a chorus of golden voices,  
Melodious past compare,  
Will swell from that angel chorus  
At that meeting in the air."

### The Meek to Inherit the Earth

Not only will He claim the righteous; He will also destroy those that corrupt the earth. It may appear at times as if the earth were in the possession of the devil, that evil men and seducers have taken over the very creation of God. But, declares the Lord, "the meek shall inherit the earth; and shall delight themselves



In the Basement of the Auditorium Adventist Workers Have the Privilege of Making Their Own Recordings of the General Conference Activities

in the abundance of peace." The meek do not get much of the earth today. But the day is at hand when the whole earth will come to them as an inheritance from God. They will not need to fight for it. It comes to them as a gift. The battle over the ownership of this earth was fought and won long ago. At times it seems as if the wicked are triumphing, but that glory is short-lived.

The Lord says, "Knowest thou not . . . that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach up into the clouds; yet he shall perish. . . . He shall fly away as a dream, and shall not be found." Job 20:4-8.

"The boast of heraldry, the pomp of power,

And all that beauty, all that wealth  
e'er gave,

Await alike the inevitable hour:

The paths of glory lead but to the grave."

How true! If a Caesar or a Napoleon appears, it is but for a moment. He is soon forgotten. He flies away as a dream. But those who belong to the family of God will have pleasures forevermore. They may not have much now, but when the Saviour comes again they will enter into their eternal possession. The very ones whom the world has despised and persecuted will then shine forth as the sun in the kingdom of the Father.

### All Through the Bible

All through the Bible we find the doctrine of the Second Advent. Prophecy pictures Him descending in all the majesty and might of heaven, coming as King of kings and Lord of lords. With Him are all the angels of God, an innumerable company. This will be no secret, silent event; every eye shall see Him—eyes of love, eyes of hate, eyes of hope, eyes of despair. Those unprepared will rush to the rocks and the mountains, begging in frenzy to be hidden from the face of Him whom they have despised. But others will be waiting, a humble, despised people whom the world has dishonored; they stand unmoved, unafraid and unashamed. Looking up into the heavens, radiant with the glory of God, they recognize their Lord and exclaim in

triumph, "Lo! this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." What a moment of ecstasy!

Ever since our Saviour ascended He has been waiting in eager expectancy for that day when He will descend the vaulted skies and bring His blood-bought people into the presence of His Father. Some who gladly accept His incarnation and sacrifice fail to sense the importance of His second coming. But just as certain as the manger led to the cross and the cross to Joseph's tomb, and the empty tomb to the throne in glory, so surely will the throne in glory lead to His coming again in the clouds of heaven to claim His people. No, the earth is not lost. It once was alien to the universe of God, but nineteen centuries ago it was brought back into fellowship with the Father. It was His by creation. Now it is His by redemption, and He who redeemed it holds in His nail-pierced hands the keys of death and the grave. When He returns it will be to lead His prisoners homeward.

Eight years ago I boarded the train in Chicago, heading west for an important meeting. I picked up the newspaper and glanced at the headlines. Things looked serious. The second world war was at its height, and island after island in the Pacific was surrendering to the invader. As I read the news that evening my heart trembled. With submarines already in Sydney Harbor, it looked certain that Australia would fall. Sitting right across from me in the lounge car was a general of the American Army.

### Worse Before It Gets Better

I remarked to him that the news looked bad. "Yes," he said, "very bad. And it will probably get worse before it gets better."

"It hits me pretty hard," I said, "for Australia is my homeland. I have loved ones out there, living right in Sydney."

He read my concern, and moving a little closer to me, he said quietly, "I can see you are troubled, but let me assure you that Australia will not fall." I looked at him and wondered. He read my wondering gaze and then repeated, "No, Australia will not fall."

(Continued on page 254)

# The Ellen G. White Books Published Since 1915

A Statement by the Trustees of the Ellen G. White Publications

SINCE Ellen G. White's death, in 1915, twenty new E. G. White books have been published. Five of these are a republication of out-of-print books, with some rearrangement and amplification or reduction. Three are the English-language edition of *Testimony Treasures*, the standard world edition of the *Testimonies for the Church*. Twelve of these books are new compilations. These serve to make currently available the detailed Spirit of prophecy counsels along certain specific lines. Not a few of these volumes have an annual distribution equal to many of the E. G. White books published prior to 1915. But some now are asking: Why, so many years after Mrs. White's death, are there new E. G. White books appearing? By what authority are these books published? Is it proper to publish in book form for general distribution excerpts from the E. G. White letters and manuscripts? What relationship do these books sustain to those published while Mrs. White was living?

## Why New E. G. White Books?

New E. G. White books have been published to furnish counsel and instruction which otherwise would not be available to Seventh-day Adventist workers and laymen. Through a period of many years Mrs. White supplied articles rich in counsel and instruction almost weekly to the *REVIEW AND HERALD*, *Youth's Instructor*, and *Signs of the Times*, as well as other denominational journals. Only a few of these articles could be used in the E. G. White books. Regarding these valuable Spirit of prophecy sources she admonished:

"The articles that from week to week are printed in our papers are soon forgotten. . . . These articles are to be gathered together, reprinted in book form, and placed before believers and unbelievers."—Letter 73, 1903.

There were hundreds of personal testimonies to various workers, and especially the leading men in the denomination, bearing messages of encouragement and counsel regarding the work of God and sounding warnings against dangers and pitfalls. In the hands of the recipients these unpublished testimonies elevated our standards and molded our work. The younger men who trained immediately under these men also benefited. But through the lapse of time and the great expansion of the work, a break has come. Should the men now making the decisions, now laying the plans, and now meeting the crises of the rapidly enlarging work be deprived of the precious counsel which meant so much to the work and workers of earlier years?

The angel of the Lord answers this question as reported by Mrs. White

when writing of a vision in which she seemed to be in a counsel meeting where "one of authority stood up and said: 'Everything that has been given to ministers, to men in responsible positions, to teachers, to managers, to the different conferences is to be repeated and repeated. . . . We must work earnestly to bring this instruction before the people.'"—Manuscript 101, 1905. This is why new E. G. White books have been published.

## Authority for New Books?

Mrs. White herself authorized the posthumous issuance of new E. G. White books. This she did in her last will and testament, dated February 9, 1912. This legal document created the board of trustees with whom Mrs. White left the responsibility of the care and publishing of her writings. Her instructions in this will are specific. To the five trustees of her choice and their successors she left in trust the following:

"All of my right, title, and interest in the copyrights and book plates in all languages, of the following publications [here follows a list of her current books]; also, my general manuscript file and all indexes pertaining thereto."—E. G. WHITE Will, Clause 5.

And this board was charged with the responsibility of "administering, preserving, and protecting the said . . . property, and publishing and selling said books and manuscripts, and conducting the business thereof."—*Ibid*.

The trustees were further charged in a more specific way with the responsibility of fostering "the improvement of the books and manuscripts held in trust by them," and "the securing and printing of new translations thereof," and "the printing of compilations from my manuscripts."—*Ibid*.

That Mrs. White had full expectation that the manuscripts and articles preserved in the manuscript vault would be used to serve the denomination after her death is made clear by a declaration which was published in a tract shortly before her death:

"Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people."—*The Writing and Sending Out of the Testimonies to the Church*, pp. 13, 14. (Written Oct. 23, 1907.)

In the issuance of new books the trustees are but carrying out the instruction Mrs. White gave them when the board was appointed.

## Propriety of Publishing Manuscripts

We come now to a crucial point in this discussion, that of the propriety of publishing excerpts from the E. G. White manuscripts and manuscript letters. While Mrs. White was living she published many personal testimonies for reasons which she clearly states:

"Since the warning and instruction given in testimony for individual cases applied with equal force to many others who had not been specially pointed out in this manner, it seemed to be my duty to publish the personal testimonies for the benefit of the church. . . . Perhaps there is no more direct and forcible way of presenting what the Lord has shown me."—*Testimonies*, vol. 5, pp. 658, 659.

As she prepared the copy for her later books she often drew from the personal testimonies written in former years. In 1912 she spoke of this:

"The many diaries and manuscript books which have been kept, containing the instruction which the Lord has given me, will lighten my labors in the work of preparing new books."—Manuscript 59, 1912.

She ever recognized that in the personal testimonies addressed to various individuals there was abundant counsel and instruction which would have a much wider service as time advanced. Note these words penned in 1905: "I am endeavoring by the help of God to write letters that will be a help, not merely to those to whom they are addressed, but to many others who need them."—Letter 79, 1905.

As she surveyed her work in 1910, one year after the publication of *Testimonies*, volume 9, she wrote to her son W. C. White:

"I have much written in the diary I have kept in all my journeys that should come before the people if essential, even if I did not write another line. I want that which is deemed worthy to appear, for the Lord has given me much light that I want the people to have; for there is instruction that the Lord has given me for His people. It is light that they should have, line upon line, and precept upon precept, here a little and there a little. This is now to come before the people, because it has been given to correct specious errors and to specify what is truth. The Lord has revealed many things pointing out the truth, thus saying, 'This is the way, walk ye in it.'"—Letter 117, 1910. (Written Nov. 22, 1910.)

## Testimony Continues

A few of our older workers will remember visiting Sister White in her home during the last few years of her life, and they will recall her pointing to her published works and manuscript books and declaring: "Here are my writings, when I am gone they will testify for me." "In future years, these may be of service in time of need."—Reported by W. C. White, July 9, 1922.

And then in 1912, in such a way as to avoid all misunderstanding, when, as already noted, Mrs. White placed her

REVIEW AND HERALD

manuscript files in the hands of the trustees, she specifically authorized "the printing of compilations from my manuscripts." Surely this reflects Mrs. White's approval of a posthumous use of her manuscripts.

But, someone may ask, now that Mrs. White cannot supervise or approve the selection of matter made for publication, are we justified in drawing from these sources? Did not Mrs. White in her letters often write of ordinary matters? How can we know that selections from her letters convey to us an inspired message?

It is true that Mrs. White frequently conversed on ordinary topics and in her letters wrote concerning ordinary matters. However, if in connection with an ordinary letter she had a message from the Lord to convey, that fact was perfectly clear. Of course, what the Lord's messengers say, even about commonplace matters, may often be very revealing of the messenger's attitudes and methods of work, such, for instance, as the following excerpt from Paul's second letter to Timothy: "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."—2 Tim. 4:13.

As a matter of practice by the E. G. White trustees, except in the use of purely biographical material, excerpts are not taken from unpublished letters and manuscripts unless it is clear that they are based on messages given her by the Lord.

#### Letters Prompted by Spirit

The following paragraph from a letter written by Sister White to a leading church of earlier years is significant:

"You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne."—*Testimonies*, vol. 5, p. 67.

The following illustrates her carefulness in refusing to give advice when she had no light from the Lord:

"Please tell my brethren that I have nothing presented before me regarding the circumstances concerning which they write, and I can set before them only that which has been presented to me."—Quoted in a Letter from C. C. Crisler to E. E. Andross, Dec. 8, 1914.

In making use of these unpublished materials great care is taken to use the excerpt in its proper setting and to give proper credit to the source from which it has been drawn. In order that we may be doubly careful regarding the use of unpublished letters and manuscripts, the policy was adopted in 1934 whereby the release of any such material is subject to the joint action of the Trustees of the Ellen G. White Publications and the executive officers of the General Conference.

It should be said in this connection that the unpublished writings of Mrs. White only supplement and expand upon what was formerly published. There are no pronouncements that would in any way alter what was published from her pen before her death regarding doctrinal teachings or denominational policies. All will agree, however, that what has been published since 1915 has amplified and strengthened our standards, doctrines, and policies. A judicious and proper use of manuscript statements has greatly enriched many of the E. G. White books of posthumous issuance beginning with *Testimonies to Ministers* in 1923 to *Evangelism* and *Temperance* of more recent printing.

#### Relationship of Posthumous Works to Books Issued by Mrs. E. G. White

The methods followed in compiling an E. G. White book today are not unlike those used in the preparation of such of the later E. G. White books as *Testimonies*, volume 9, *Counsels to Parents, Teachers, and Students*, and *Prophets and Kings*. The principal difference is that Mrs. White cannot now give study to the selection of matter and cannot improve the text and write in connections uniting several excerpts in one blended statement. While she was living she enlisted the assistance of her office staff in gathering the matter to appear in the later books. At times she consulted with leading workers as to the best manner in which to get certain lines of instruction before the people. When the manuscript was ready for the printer she was personally responsible for its content.

Since her death the books that have appeared have been drawn mostly from her periodical articles, and from manuscripts, early pamphlets, and in part from her current books. But no editing is done. No connections are written in. Meticulous care is exercised to ensure a full and balanced coverage of the subject being treated. The work of compiling is done usually in our office by careful workers under the direction of the board of trustees. Before the manuscript is released for publication it is carefully examined by several responsible committees to ensure the completeness of the coverage, the best arrangement, and the propriety of the use of the manuscript statements included. Except for the absence of the reading by Ellen G. White of the contents in the particular order in which the statements are compiled, the book is just as much an E. G. White book as it would have been had it been issued prior to 1915.

At times a compilation representing a special line of instruction may contain some statements which appeared first in current books. While there is an earnest desire to avoid as far as possible the republishing of the same counsel under various book titles, the advantage of having in a given compilation a complete coverage of the subject treated, makes a certain amount of repetition inevitable.

In most cases the new E. G. White

books which have appeared have been published in response to the earnest requests that the counsel in some specific line be made available to all who may wish it today. The trustees in their diligent efforts to fulfill their trust, have kept close to the field, and in a large degree the new E. G. White book titles but reflect most earnest appeals from Seventh-day Adventist workers and lay members.

No one can see just what the future may hold, but it would seem that with but few exceptions, the E. G. White books we now have give the church the full body of counsel and instruction vital to its welfare. Two compilations are in preparation, one dealing with the Christian home and child training and discipline, and the other devoted to Dorcas and welfare work. In due time these works which have been authorized will be ready to serve the church.

To those who have rightly understood Mrs. White's arrangements for these compilations and the care of the trustees in their preparation, the posthumous books have taken a position of equal importance in their libraries and in their work as the books issued before Mrs. White's death. What young people's leader would today part with *Messages to Young People*? What minister would do without *Testimonies to Ministers*? What medical worker would dispense with *Counsels on Health* and *Medical Ministry*? What evangelist would lay aside his copy of *Evangelism*?

Truly we see fulfilled today the words quoted earlier:

"Whether or not my life is spared, my writings will constantly speak and their work will go forward as long as time shall last."

#### Posthumous Books

- 1920 *Colporteur Evangelist*
- 1922 *Christian Experiences and Teachings of Ellen G. White*
- 1923 *Fundamentals of Christian Education*
- 1923 *Counsels on Health*
- 1923 *Testimonies to Ministers and Gospel Workers*
- 1925 *Christian Service*
- 1930 *Messages to Young People*
- 1932 *Medical Ministry*
- 1933 *Life and Teachings of Ellen G. White*
- 1937 *Sanctified Life*
- 1938 *Counsels on Diet and Foods*
- 1938 *Counsels on Sabbath School Work*
- 1940 *Counsels on Stewardship*
- 1946 *Evangelism*
- 1946 *Counsels to Writers and Editors*
- 1947 *Story of Redemption*
- 1949 *Temperance*
- 1949 *Testimony Treasures*

HEAVEN's golden gate opens not to the self-exalted. It is not lifted up to the proud in spirit. But the everlasting portals will open wide to the trembling touch of a little child. Blessed will be the recompense of grace to those who have wrought for God in the simplicity of faith and love.—*Christ's Object Lessons*, p. 404.

# An Evening With the China Division

July 17, 1950, 8:00 P.M.

N. R. DOWER: I am sure your heart thrills as does mine at the opportunity that is ours this evening of listening to a report from the great China Division; and I think of no more fitting scripture with which to open this service than the words of the prophet Isaiah in the forty-ninth chapter, verses 12 and 13: "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted." It is a pleasure to introduce N. F. Brewer, secretary of the China Division, who will have charge of the program for this evening. Elder Brewer.

N. F. BREWER: Thank you, Brother Dower. The China Division delegates and workers welcome you all to this meeting. We are glad to have on the platform with us our first missionary sent to China by the General Conference. I will ask him to stand—J. N. Anderson. He arrived in Hong Kong February 2, 1902. We do not have time to introduce all these people here tonight, but there are a few that we will introduce. I would like to ask the group here, How many have served forty years or more in China? Will you please stand? Three have served forty years or more. I would like to ask, How many have served thirty years or more? Will you stand? Eight have served thirty years or more. I would like to ask, How many have served twenty years or more? Will you please stand? Well, we have some very fine workers who have stayed by the work a good long while. The total years of service represented by the workers on the platform are approximately sixteen hundred years. I would like to introduce to you, also, R. H. Adair, who has served as the treasurer of our division for the past two years. We are very glad to have on the platform with us a former president of the China Division—our beloved Professor Griggs. He will announce the opening song. After the song Wang Fu Yuan, the president of the Northwest China Union Mission, will offer the prayer in Chinese. Brother Wang has been a worker in this cause for twenty-seven years.

F. GRIGGS: We will sing No. 185, "In a Little While We're Going Home." Thank God for that.

PRAYER: Wang Fu Yuan.

N. F. BREWER: I am glad that we serve a God who can understand all languages, aren't you? C. H. Davis, the president of the South China Island Union Mission, will announce the special music. Elder Davis has spent thirty-five years in China.

C. H. DAVIS: We wish to thank the

General Conference for sending to our division a singing evangelist. Henry Meissner, who has been with us for two years, has, with Fordyce Detamore, conducted four large evangelistic efforts in Shanghai and in the territory of Hong Kong. He is going to sing for us tonight. The song that he has chosen is entitled "Because His Name Is Jesus."

HENRY MEISSNER: (Violinist and vocalist.)

N. F. BREWER: W. H. Branson needs no introduction to this audience. He has served as the president of the China Division for the past four years. We have sincerely appreciated his strong, spiritual leadership during these most difficult years. He will report in part for the China Division tonight. You may not at first recognize him when he comes in, for he is in Chinese dress.

## Native Workers Bring Greetings

W. H. BRANSON: Just before I begin to render a short report, I want to ask a few of our Chinese brethren who are here to come and give you just a word of greeting from our believers and membership in China. Pastor Wang, who offered prayer, is the first one whom I will call. He is president of our Northwest China Union, far into the interior of China. Brother Wang will give you a word of greeting in English, for he can speak English as well as Chinese.

WANG FU YUAN: This is my first trip to America. I am very happy to be here and to see the progress of the work in your great country. Tonight I want to represent our nineteen hundred Adventist believers in the Northwest China Union Mission and bring you greetings.

W. H. BRANSON: Thank you Brother Wang. Now T. R. Shen, who is president of the Central China Union Mission.

T. R. SHEN: Dear friends, tonight may I bring you greetings from our brethren and sisters in the Central China Union. They thank you for your liberal donations in the past.

W. H. BRANSON: Thank you, Brother Shen. Now, we are going to call for Dr. Paul Lee, who is one of the men who stood during the war years as head of our sanitariums in China. Dr. Lee has just come to us now from the Shanghai Sanitarium. He followed Dr. Miller as the superintendent of that institution.

DR. PAUL LEE: With great pleasure I am bringing you the happiest greetings of doctors, nurses, and other workers of the sanitariums, hospitals, and clinics in China. I am very happy to tell you that all hospitals, sanitariums, and clinics are running now with a heavy program. I am representing the medical workers of China in my request for your continuous support and prayers for the medical evangelistic work and the health-re-

form program in China. Thank you very much for your past help.

W. H. BRANSON: Thank you, Dr. Lee. Now Dr. Paul Hwang has been at the head of three of our institutions in China. He also stood there as a great leader in our medical work during the war. He is over here taking a little post work at this time. Dr. Hwang.

DR. PAUL HWANG (speaking first in Chinese, then in English): Greetings from the Advent youth in China to all the youth in the world of our Adventist Movement. We request the prayers of you fellow young people for the time and the test that they are going through.

W. H. BRANSON: Thank you, doctor. And now we have T. C. Chen. He is connected with our work in the South China Island Union at the present time and has been one of our leaders in the south of China for many years.

T. C. CHEN: I am indeed happy to be here at this General Conference session, and I am happy to bring you Christian greetings from the workers and believers of the British colony of Hong Kong. You have just heard that the work entered the colony of Hong Kong about half a century ago. During recent years the evangelistic work there has made marked progress. In behalf of our work in Hong Kong and Kowloon, I express to you our heartfelt appreciation for your support. And may I solicit your continued support in money and prayers.

W. H. BRANSON: Thank you, Brother Chen. Will Dr. Caleb Chu come and say a word to us? Dr. Chu has stood at the head of our sanitarium in the great Northwest, where Pastor Wang is in leadership of the work.

DR. CALEB CHU: I am so happy to be here, and I want to tell you that the place where I work has great big watermelons, and other melons, everything. I wish that the people there could come to you, and I wish that you could go there and enjoy those delicious things. The great Northwest China has many people in the dark, and we need your help.

W. H. BRANSON: I am sure if you could see those watermelons, you would all want to go. The only trouble is they have no way to ship them out to Shanghai and Hong Kong, where we lived. Now we are going to call for Dr. B. W. Loh, who for many years has served as the leader of our medical institutions in the city of Nanning, in South China. Dr. Loh has come over here to get a little post work before he goes back.

B. W. LOH: I am very glad tonight that I may have this chance to see so many of our brethren and sisters. I come from South China in a little town called Nanning, about 120 miles from French Indochina. Just now we are having a hard time over there, but our work is keeping on, and I think God will still open the way for us.

W. H. BRANSON: Amen. Dr. Abraham Liu has been over now for a year or a little more, taking some special work, and I suppose will soon be ready to go back to China again and take up his medical work there. Dr. Liu. While he is coming we will hear from Stanley Ho,

who has been over here a little while taking some post work in X-ray and is now ready to return to China to resume his work there.

**STANLEY HO:** In this wonderful opportunity I take the greatest of pleasure to express my sincere greeting to the brethren here. In a little while we are going home. What a wonderful song! I will report the blessing of God on the council, and convey your love and your kindness to my country and my people. Thank you.

**W. H. BRANSON:** Now Dr. Liu.

**ABRAHAM LIU:** I want to express my happiness and my gratitude to this wonderful truth that I have received, and especially for this provision of receiving further training in medicine. I plan to go back and hope to educate more Chinese young people in medical evangelism, and I hope to follow what Sister White has laid out for the health reform work for our denomination. Thank you.

**W. H. BRANSON:** Now we have a Chinese sister, Miss Claudia Yen, who has been for a number of years our nursing supervisor and head of our nursing service in the Shanghai sanitarium clinic. She has just completed a course of training here, postgraduate work, and is now returning to China. Miss Yen, come down here and say a word to these folks.

**CLAUDIA YEN** [Greeting in Chinese.]

**W. H. BRANSON:** Now Brother Chen, you come and tell us what she said, will you please?

**T. C. CHEN:** Dear friends, tonight I am very glad for this good gathering. I appreciate your kind help and your liberal donations, support, and prayers. Thank you.

### Trophies of Missions Sacrifice

**W. H. BRANSON:** Now I want to tell you, brethren and sisters, that there are 24,000 people in China just like these folks who have spoken to you tonight, members of our churches gathered out since Brother Anderson landed in China. I am sure you cannot see these fine, cultured Chinese gentlemen and ladies here on the platform, trained as doctors and ministers in our own institutions, without realizing the fact that it is really worth while to send our money and our young men and women out to those lands to bring the gospel to those who have never known it before.

It seems to me that if there is any one blessing that comes to us through our General Conference gatherings it is that of seeing in the flesh the trophies of our sacrifice. We can see what is actually being done in our mission service out at the ends of the earth in actually winning men and women to Christ.

I shall not read all of my report, because there are so many things we want to do this evening. All of it will be in the Bulletin, and you will be able to read the rest of it there. I will read parts of it, however.

[Elder Branson's report appeared in Bulletin No. 7, on page 164.]

Now I want to present to you the new president of the China Division, the man upon whom my mantle fell when

we finally had to close the office in Hong Kong because we were entirely cut off from all access to our churches and institutions in China. The office was returned to Shanghai, and Pastor Hsu Hwa and his associates took over the burden of the work there. He has just been re-elected to that position in this meeting, and I am very happy to present to you tonight the new president of the China Division.

**Hsu Hwa:** The first thing the missionary does after he settles down in China is to learn Chinese, and tonight I am going to ask Dr. Paul Hwang to teach you a brief lesson in Chinese. Dr. Hwang.

[Dr. Paul Hwang, in a very interesting way, explained the meaning of the Chinese characters which stand for the name of the China Division, and taught the congregation how to pronounce the Chinese words.]

**W. H. BRANSON:** When I was first asked to go to China I met one of the Chinese brethren in the hall at the Autumn Council and he said, "Of course you'll learn the language as soon as you arrive there." And I said, "I understand it's very difficult." He said, "Oh, no, Brother Branson, quite the contrary. Even our little children learn it."

### New Division President Speaks

**Hsu Hwa:** I wish to express our appreciation again for your strong support and earnest prayers in behalf of the work and people in China. We regret that it is not possible for our foreign

missionaries to return at this time, but we assure you of a hearty welcome when the doors are open again.

In taking over the work of the China Division, we, inexperienced and lacking in wisdom, can only pray for the guidance of the Almighty and your continued interest and prayers on our behalf. There is much we have to learn, much to pray for. Our desire and determination is to continue with the present plan for evangelism first promoted by Elder Branson in 1948. Thus under the merciful care and blessing of God the action taken early this year to hold fifty efforts in the spring, each lasting from two to three months, is being carried out in the nine union and mission fields of the division. We are already beginning to receive reports of baptisms from a number of places where Bible classes are held after the effort. There is no opposition from the new regime against the holding of public efforts in large cities and towns. In smaller places permission for conducting such meetings is usually granted after an explanation of our aims and activities is given to the police. At present an effort is being conducted nightly in our east chapel in Peking, the capital of the new government. Most of the seats were taken when I was present there about a month ago. Three efforts have been held simultaneously in Shanghai this spring. The closing meeting in the Central church drew such a large crowd that the police had to be called in to keep order. It reminded us of the opening night of F. W. Detamore's first public effort in the same building two years ago. In northeast China, better known as Manchuria, where public efforts could not be held for a number of years, Pastor Liu, the president, writes that nightly meetings are being held, or planned for, in the cities of Mukden, Changchun, Harbin, Kirin, Hulan, and Kungchuling, Ying-kow, and Chinchow. We thank God for this remarkable opening.

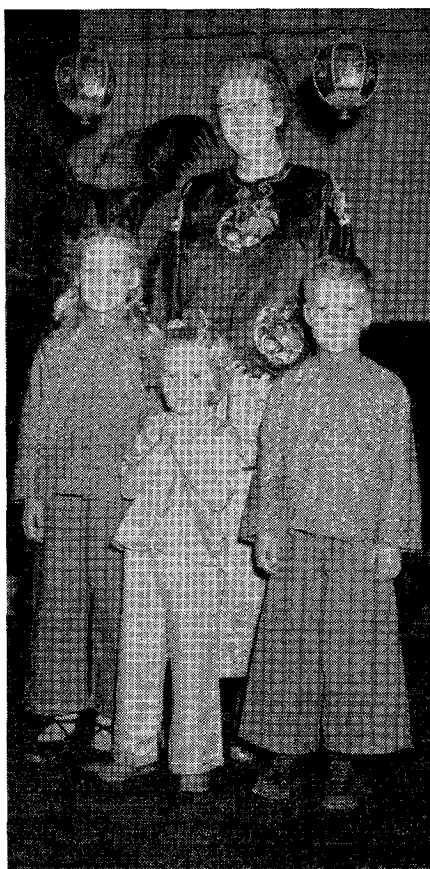
I have with me today a piece of decoration taken from the gown of a Mohammedan priest who was recently baptized in Chinwangtao, North China. He took this from his gown and presented it to the pastor. I am going to leave this with Elder Branson to keep in the General Conference.

**W. H. BRANSON:** Thank you.

### Evangelistic Plans for China

**Hsu Hwa:** Time does not allow me to tell you of evangelism in the other unions. Another fifty efforts will begin this fall, and we believe with the blessing and help of God our goal of three thousand souls will be reached at the close of 1950. Our publishing plant in Shanghai, known as the Signs of the Times Publishing House, is continuing with its good work of preparing and publishing truth-filled literature for the Chinese people all over the world. Thanks to the Review and Herald Publishing Association, it was furnished with a full complement of machinery and supplies after the war. As a result of present conditions our sale of books and magazines has been greatly curtailed

(Continued on page 255)



Mrs. W. H. Branson, With Three Delightful Children in Chinese Costume During the China Division Program. They Are From Left: Carol Anne Miller, Robin Winter, Tommie Miller

# Christ in You the Hope of Glory

By W. P. ELLIOTT

WE HAVE received multiplied spiritual blessings at this General Conference session and have been greatly edified by the many wonderful lessons of truth presented to us by God's servants. This morning I cherish no thought of being able to bring to you something new and untouched. I believe we need to live constantly in the atmosphere of the teaching and experience we have been enjoying, and to that end I trust we shall find it helpful to review them in part.

We have gathered here in San Francisco drawn by the ties of responsibility and association in the great Second Advent movement. The occasion is one which stirs the recollection and enlivens our sense of attachment to a world-encircling cause; a cause which we believe to be the very cause of Christ, led by Him, and constituting His final appeal for the love and loyalty of all living men. When at last it is ended, which according to His Word will be ere long, then will go forth the pronouncement spoken of by John the revelator, terrifying in its irrevocable, unalterable finality: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22:11-13.

## Renewal of Our Experience in Christ

It is not necessary to say that our responsibility in this last hour of such a cause is tremendous. It would be overwhelming were it not for the assurance that, by the indwelling presence of Christ, out of weakness we may be made strong. Our position demands that our personal lives as well as our activities in the cause be motivated by, and be in fullest harmony with, the divine purpose. This will require us earnestly to study the Scriptures for ourselves and frequently to review the instruction to the early church and its workers and the history of the church through the ages. We will need especially to review and meditate upon our own personal experience in the faith of our Lord and Saviour, Jesus Christ. It is only as we take the full measure of the past that we shall be able to take full advantage of all that the future holds in store.

In any survey of the experience of the early church there is one outstanding fact that towers above all others—the pre-eminent position of Christ in all the apostles did and taught and in the everyday experience of the believers. It was Christ in the lives of genuine, true-hearted men; it was Christ in their

planning; it was Christ in their preaching, which lay at the root of the rapid advance of the gospel. Those who heard believed and received Christ. As Phillip Schaff, the church historian, puts it, "The victory of Christianity in the Roman world was the victory of Christ." It was not merely assent to Him as Son of God, Creator of the universe and Redeemer that made them successful. It was more than a doctrine. It was a personal, transforming experience with a personal Saviour which came to them.

## Obedience Through Christ

It is as true today as in those early days of the church that true Christianity is obedience to the will of God. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This obedience is made possible for sinful men by the atonement of Christ and by the abiding presence of Christ in the heart—"Christ in you the hope of glory," as the apostle Paul says it.

When this personal acceptance of Christ and His ruling presence in the daily lives of its leaders and members has been absent, the history of the church reveals that it drifts toward a reliance upon the logic and impregnability of its system of doctrines; upon the intellectual skill, technique, and the like, of its spokesmen, and upon the procedures and formalities of its plans and its services. These valuable assets may seem at times to be ground for confidence and satisfaction, but so far as the ultimate triumph of Christianity in the church and in individuals is concerned, it is in reality superficial and deceptive. And yet—perhaps because the personal Christ does not seem very real to us—too often we are content to work away at trying to lift ourselves by our own bootstraps into the kingdom. Thus the very soundness of the system of truths we believe, as well as many cherished phrases of deep meaning in the Bible and in the testimonies of His Spirit, and our excellent organization and fine working procedures, may serve like an anesthetic to deaden the sense of our imperative need of a daily experience in Christ such as Paul describes when he says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The love of Christ as Paul understood it and taught it was love for a person—One who had died for *him*, and had risen again, and who was now in the heavens to minister as High Priest in the heavenly sanctuary to *his* needs, and to plead in *his* behalf the blood He

had spilled on Calvary, and to prepare a place of eternal delight for *his* pleasure; a person who would come again to get *him* and not him only, but all those who had believed and had had personal faith, and had received into their hearts the Holy Spirit, which had been sent so that the presence of the Saviour might ever be with them. In the kingdom to come they would be personally and forever with this very personal Saviour.

I would not by emphasis on the vital importance of magnifying Christ and the necessity of receiving personally and daily the indwelling presence of His representative, the Holy Spirit, in any way seem to question the high value of a thoughtful and forceful presentation of the prophecies and sound doctrinal truths. We need to preach the doctrines with ever increasing power. Such teaching properly done reveals to men God's love and brings into attractive and appealing focus His plan for their salvation. Neither would I minimize the need of specialists in various skills and talents and in numerous fields of service.

However, we need to be men who know how to be great specialists in God's service without becoming specialized men. When those in charge of a particular organization or institution can see only the interests of that organization or institution and care for them selfishly, or when those in some specialized field of service confine their interests to that field, they have become specialized men. The cause needs men who will master the knowledge and skills of their respective fields; men who can accurately value the significance of their specialty or special interest to the work of the church, and yet are men who see that specialized knowledge and skills and sectional enterprises are dead and meaningless until and unless they are properly related to the rest of the work of God and are vitalized and unified in the program of the church by the power of the Holy Spirit.

## Paul's Emphasis on Christ

Paul the apostle was always placing the emphasis on Christ; not in substitution for the prophetic Word and sound doctrine, but as the very life and essential effect of the Christianity taught in the prophecies and the doctrines. To Paul the acceptance of Christianity meant the beginning of a life of personal companionship with a personal Christ in which Christ *motivated and directed and empowered* all of one's living. His teaching was the outgrowth of his experience. The experience was his own and not borrowed, a fact which he did not fail to make plain. It is impossible properly to understand his teaching of the gospel apart from this fact. I presume if we were to attempt to sum up in a single sentence of his what lay at the roots of the deep conviction and driving force of his life it would probably be this one, "I know [Him] whom I have believed [trusted], and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12.

The believers were to be a sweet savor

of Christ, and their hope of ultimate triumph lay in this very personal relationship. He felt keenly the risks to the church and its members involved in any deviation from absolute and complete dependence on Christ. To the Galatians he said, "My little children, of whom I travail in birth again until Christ be formed in you." Gal. 4:19. The Galatians had fallen victims to a teaching which easily appeals to the human family; that is, that salvation can come by keeping the law or by following some system of doctrine and religious practice.

Here again Paul could teach them from the depth of his own experience. He had kept the law and all the outward forms of the faith with the strictest fidelity, but it wasn't until he met Christ on the Damascus road that he saw his hopeless condition. No doubt the lifelong vividness of this experience contributed largely to Paul's alarm when he observed any tendency in the churches to rest their hope of salvation on any personal goodness or upon any amount of religious activity.

### No Substitute for Christian Experience

The law of God, religious forms, and intense activity for Christ have their rightful place in the Christian's experience and must not be underestimated. Yet today, as in the days of the early church, some, despairing of ever becoming victors over personal sins through the abiding presence of the Comforter, too often place their trust in what they believe about the plan of salvation and upon their activity in the church, and profoundly hope that by some miraculous process it will do for them what only the Comforter sent to abide within can accomplish.

Over and over in his evangelism and in his care of the churches Paul brought home his teaching. Christ was the image of the invisible God; He was all in all, and in Him the Father had given them all spiritual blessings; it was Christ the Creator, Christ in whom all fullness dwells, Christ the power of God; in Christ were to be found all the treasures of wisdom and knowledge; it was Christ the Redeemer, Christ the head of the church, and the church was the body of Christ, of which the believers were members in particular; it was Christ in you the hope of glory, and, "If any man have not the Spirit of Christ, he is none of His." Rom. 8:9. On this last point Sister White says, "Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly minded, it is a curse to its possessors, and through their influence it is a curse to the world."—*Desire of Ages*, p. 310.

Though Paul was as well prepared in his time as any minister of the gospel has ever been—by birth, by education, by association, and by social standing—yet he did not go out by excellency of speech or enticing words of man's wisdom to win souls. He became more and more determined to know nothing save Jesus Christ and Him crucified when he preached the gospel. His emphasis on Christ's crucifixion and on being cruci-

fied with Christ is worthy of our careful meditation.

No doubt had it not been for the self-sacrifice connected with the Christian way of life many would have regarded it as a very beautiful and praise-worthy philosophy by which to live; but it would not have brought salvation. It is the false hope of many today to secure for themselves the peace and happiness of the atonement offered through Christ without self-surrender, or death to self and the laying aside of all selfish ambitions. The presence of this false hope within the family of the church itself should be the cause of deepest concern, for it can only bring weakness and loss.

Paul stood before the people with trembling and fear to present only Christ and Him crucified. Not that men could not be convinced otherwise, but because their faith in Christ could only be real and effective when brought about by the working of the Holy Spirit, and could stand secure only in the power of God. Men may be convinced of the rightness of the truth by the forcefulness of its doctrines, and may unite with the church, but their faith in Christ will be vitalized only when brought about by the Holy Spirit, and they will remain steadfast only when receiving a continuous flow of the power of God made available through its presence. A lively earnestness may seem to have the force of a true experience for a time, but not being built on the Rock of Ages it cannot remain steadfast. The gospel of Christ spoken under forbidding circumstances, and by men however humble, when accompanied by the Holy Spirit, will transform men's hearts as the most notable achievements in human speech cannot.

It is generally said that Peter preaching his first sermon, recorded in the second chapter of Acts, launched the ministry of the church of Christ on its mission. He spoke with such power and authority that three thousand souls were converted in one day. And the Scripture says that they remained steadfast. Seven weeks before, the disciples were a band of discouraged, unbelieving, and complaining men. They were filled with selfish interests and much concern for their personal safety. They had a certain love for Jesus and wanted to be like Him, and yet until following the crucifixion and the resurrection it seems from the record that they were not greatly changed from the sort of men they had been when Christ called them. They were simple, uneducated, uncultured; men who had little to mark them as outstanding; and with a very imperfect conception of their Master's work and purposes. Judging from what is said, most of them did not seem to be religiously gifted.

### Result of Changed Lives

Since the resurrection they had spent forty days with Jesus. During that time they had received in the light of the cross and the resurrection an understanding of Christ's mission, and theirs, which they had not had before. And yet they were asked not to go to work until the

Holy Spirit came to accompany them. It was to bring them the needed power and authority. And what was the result? Three thousand souls in one day! They were no longer thinking of themselves and their selfish interests. They had cast off all fear for their personal safety. Christ was within them in the person of the Comforter and had transformed their hearts and minds. From that time on they were well informed, well grounded, wholehearted, brave and courageous men, and capable of making great personal sacrifices.

This is the experience we need in ever increasing measure today. We are facing a world in which the estimated value and the influence of the individual are rapidly declining. Many conflicting philosophies are contending for the hearts of men. Opposing systems of economics, social welfare, and government are stirring the people in many lands. Manipulation of the masses by one means or another is the order of the day. Even the Christian church is coming to depend more and more for its strength and progress on group decisions and reactions and on mass movements. Christianity will not prosper under the weight of that error. It is an error because it violates the entire teaching of the Word of God regarding the nature of man and his individual and inalienable rights and his personal responsibilities. Men are not born in groups, and men will not be held accountable in groups in the last day. Every individual must stand before the judgment bar of God alone to answer for his life. "Behold, . . . my reward is with me, to give every man according as his work shall be," says the Almighty. Though Noah, Daniel, and Job were present they could but deliver their own souls by their righteousness. (Eze. 14:14.)

### Reliance Upon Christ

Reliance upon the presence of Christ in the hearts of individuals in this modern and confused age seems to many to be too mystical and impractical, falling far short of the realities of life. It seemed like foolishness to a large number in Paul's day also. And yet Christianity spread over the pagan world as a light, a light shining forth from the life and experience of individuals. The oil which produces the light is the righteousness of Christ. "It represents the character," says Ellen G. White, and it cannot be borrowed or transferred. It must be individually experienced.

The gospel of Christ and the source of its power are the same today as they have ever been—"Christ in you, the hope of glory," Christ within the human breast working out the "good, and acceptable, and perfect, will of God." This is the greatest reality of human life. It is indeed the mystery of Christ, yet no experience known to man is more real. It is the unfailing provision of God, by which the followers of Christ and His church will be triumphant in our day.

When in meditation on what may await the church in the days ahead, I like to read these encouraging words

from *Christ's Object Lessons*, pages 120, 121:

"On the day of Pentecost the Spirit was given. . . . The church beheld converts flocking to her from all directions. Believers were re-converted. Sinners united with Christians in seeking the pearl of great price. . . . Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. All hearts beat in harmony. The only ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom. 'The multitude of them that believed were of one heart and one soul. . . . With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.' 'And the Lord added to the church daily such as should be saved.' Acts 4:32, 33; 2:47. The Spirit of Christ animated the whole congregation; for they had found the pearl of great price.

"These scenes are to be repeated, and with greater power. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant. The Spirit awaits our demand and reception. Christ is again to be revealed in His fulness by the Holy Spirit's power."

We are inclined to regard the Holy Spirit as an agent to be called upon on outstanding occasions, under special circumstances, or in an emergency. It is very true that when our needs require it we are assured a special outpouring of the Holy Spirit. Nevertheless, it would be a mistake to lose sight of the fact that one of the primary functions of the Comforter, as described by Jesus to His disciples, is to abide in men, and thus to guide them into all truth and cultivate in them the elements of a Christ-like character. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness [which is unselfishness], temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:22-24.

#### A Growing Experience

The opening of the way for the entrance of the Holy Spirit into the heart on any occasion is cause for rejoicing in heaven and earth. Yet we are not to regard the beginning of His work as final. Character is not formed suddenly. It is the Spirit's abiding presence that moment by moment through one experience and another shapes the character into the likeness of Christ. The true Christian experience is one of growth. Dying daily to self, to selfish interests and ambitions, we are to grow up in Christ. Under His abiding presence the destructive character of sin becomes increasingly clear and distasteful. Love for the Redeemer grows deeper and deeper and faith stronger and stronger until it is able to grasp God's greatest promises.

While Paul was in prison at Rome his heavy burden was still "the care of the churches." It was there that the unwelcome news came to him indicating that the faith of the Colossians was be-

ing perverted by the teaching of certain leaders. The believers were being led to put less dependence for their salvation on Christ, who was represented as being difficult to approach and understand, and instead to accept various philosophies, dogmas tainted with Judaism, false conceptions of humility, and to depend on the worship of angels.

Though it is not clear that Paul ever visited Colosse personally, nevertheless his love and care embraced the believers there, and he felt a definite responsibility for them. Promptly on hearing of the situation, and with resounding purpose and fervor, he wrote them of the vital role of Christ in their salvation, and warned them against every innovation and influence to the contrary. He pointed out again and again that the transforming power of the gospel was keyed to the daily presence of Christ in their hearts, and that by no other means could they be prepared to stand faultless before the great God. Christ alone, by virtue of His sonship and His atoning sacrifice, would be able to present them before the Father as holy, unblamable, and unprovable in His sight.

#### A Living Faith Needed

This is the heart of the gospel—the power of God unto salvation. It is not new and it is not outmoded. Believers today may accept it and experience it to the full. However, it cannot be ours by way of a hollow devotion or a withered orthodoxy. It can only be experienced through practice of a living faith. It holds today as surely as God is the same yesterday, today, and forever. There is no other way by which men may enter into eternal fellowship with the Father, the Son, and the redeemed of all the ages. It is not an experience to be measured by natural tendencies to be

religious and devout. One of the fundamental facts of life is that people are constituted very differently in their capacity for religious feelings. Some are gifted with the ability to make manifest their religious attitudes easily, whereas others are not. But the gospel of Jesus Christ is for all men everywhere. However, its acceptance and practice may leave unchanged many of our individualities.

It is not given to man to know just how the Holy Spirit does its work. The Saviour told Nicodemus it was like the wind: you hear the sound of it and feel the effects of it, but cannot tell whence it comes or where it goes. In *The Desire of Ages* we read: "While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life."—Pages 172, 173.

That is the point of my talk this morning. There is a measure by which we can safely judge our experience in Christ Jesus our Lord. Note that I do not say we should judge the experience of others, but we are admonished by the Word of God to examine ourselves and judge the state of our own experience. The unexamined personal life is not likely to become a victorious life.

#### New Character to Be Formed

The measure to which I refer is the character. The character as revealed in the confidence we experience in the power of God to save us from our personal sins and to glorify Himself in us, the principles by which we live, the gracefulness with which Christian courtesy and generosity are shown in the home and toward all men, the genuine simplicity and goodness of heart that is



H. D. WHEELER

A Beautiful Picture of Irwin Hall, Pacific Union College, Angwin, California

as easy to detect at a glance as subtlety, cunning, and pretense are evident in the end, our understanding and sympathy in every situation affecting the welfare of others, our manner of dealing with those under our supervision, our living with honor in all our human relationships and business dealings, the freedom and sincerity with which we grant forgiveness, the trend of our conversations, the sort of thinking we do, our sense of responsibility for the consequences of our expressed opinions and our conduct, the objectives which we keep before us and to which we have solemnly dedicated our best energies and our choicest treasures, the strength of our faith in the certainty of Christ's leadership of His cause, and in its glorious triumph, and our readiness to make great personal sacrifices to serve that cause—these are some of the elements of character which when possessed definitely reflect the presence of Christ within us. Speaking of the significance of our conversation in evaluating character, Emerson in his essay on compensation makes an impressive observation. He says, "A man cannot speak but he judges himself. With his will or against his will he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it."

Christ and the apostles wrote much of the great traits of character that would result from the presence of the Holy Spirit. Again and again in the Testimonies of His Spirit are revealed the certainty and fullness with which a true Christian experience is evident in the character. For example: "The knowledge of God and of Jesus Christ, expressed in character, is an exaltation above everything that is esteemed in earth or in heaven. It is the very highest education. It is the key that opens the portals of the heavenly city."—*Testimonies*, vol. 6, p. 97. And again: "The greatest work that can be done in our world is to glorify God by living the character of Christ."—*Ibid.*, p. 439.

### Christ in the Daily Life

The application made of this truth to the most ordinary things of life merits our quiet meditation. In volume 7, pages 142, 143, it is said: "In all our work, even in mechanical lines, God desires that the perfection of His character shall appear. The exactness, skill, tact, wisdom and perfection which He required in the building of the earthly tabernacle, He desires to have brought into everything that shall be done in His service. Every transaction entered into by His servants is to be as pure and as precious in His sight as were the gold and frankincense and myrrh which in sincere, uncorrupted faith the wise men from the East brought to the infant Saviour." It is an inspiration to know that when we are carrying out a business transaction, the way in which it is done may be as pleasing to God as were the gold and frankincense and myrrh which the wise men brought to the child Jesus.

Sometimes we are wont to say: "We are faced with realities. We must deal with things as we find them." The in-

ference is that the integrity and simplicity we have learned in Christ are not adequate, that we must meet fire with fire, and deal with the situation as the world generally does. A worldly judge once said, "Whether a man takes much or little advantage in a business transaction may depend on his opportunities, but whether he will knowingly take advantage at all depends on his own volition." How is it possible to square any lack of integrity with the heavenly guidance we receive through the Holy Spirit?

Moses was a highly trained man in the ways of the world. He loved his people and wished to see them delivered from bondage. He meant to serve God and his brethren, but he approached this service in the way he had learned in the world. He was what we call today a man of action, a man who gets things done. However, though he possessed the best in education, and was a thoroughly trained statesman and a general of the armies, God found it necessary to take him away from the crowds to the wilderness, there to teach him and develop his character, so that he would be prepared to receive the power He was to bestow upon him. Through the years I have found deep meaning for my own soul in these words from *Fundamentals of Education*, page 343:

### The Experience of Moses

"A knowledge of the attributes of the character of Christ Jesus cannot be obtained by means of the highest education in the most scientific schools. This wisdom is learned from the great Teacher alone. The lessons of Christlike meekness, lowliness of heart, reverence for sacred things, are taught nowhere effectively except in the school of Christ. Moses had been taught to accept flattery and praise because of his superior abilities; but now he was to learn a different lesson. As shepherd of the sheep, Moses was taught to care for the afflicted, to nurse the sick, to seek patiently after the straying, to bear long with the unruly, to supply with loving solicitude the wants of the young lambs and the necessities of the old and feeble. As these phases of his character were developed, he was drawn near to his Chief Shepherd. He became united to, submerged in, the Holy One of Israel. He believed in the great God. He held communion with the Father through humble prayer. He looked to the Highest for an education in spiritual things and for knowledge of his duty as a faithful Shepherd. His life became so closely linked with heaven that God talked with him face to face."

Thus was the character of Moses prepared to receive the needed wisdom and power from God to deliver Israel from Egyptian bondage. The power we need today to implement the loud cry can only be given us on condition that our characters are prepared by the Holy Spirit to receive it.

Many today have received advantages that were not open to Moses in his youth and early manhood. We have been, for the most part, taught and trained in schools that were designed to be like

the schools of the prophets. Character building was the highest objective. We have learned that a Christian character is a daily development, to be wrought under the abiding presence of the Spirit of Christ. Nevertheless, like Moses, we will always need times of solitude to permit the Spirit to do its work. Daily living brings to us a vast accumulation of disconnected experiences and information which in quietude we must evaluate by Christ's standards.

We are living in a busy world, where busyness has become almost a god to be worshiped. We are losing the habit of meditation and reflection. It is becoming increasingly difficult to be alone, and hardly expected. Someone put it well when he said, "Greatly improved means of communication have made the world small. Every city and town has become a single room. We are constantly in the presence of others. We are all the while hearing voices."

I know of no record of men of great character who have received Christ with power in their lives who have failed to find time and a place to be alone with God. It requires more than a hasty few minutes a day. It takes the time essential to thoughtful reading of the Word, quiet meditation, and prayer. As surely as it was true that the victory of Christianity in the Roman world was the victory of Christ in the lives of His followers, so surely will it be true that the victory of Christianity in our day, as exemplified in the faith of Seventh-day Adventists, will be the victory of Christ in the lives of the believers.

May each of us here this morning be partakers in this victory. May the love of Christ burn brightly on the altars of our hearts and may His character shine out with attractive, converting power in all our work.

### Peace and Rest

"I met God in the morning,  
When my day was at its best;  
And His presence came like sunrise  
With a glory in my breast.

"All day long the Presence lingered,  
All day long He stayed with me;  
And we sailed in perfect calmness  
O'er a very troubled sea.

"Other ships were blown and  
battered,  
Other ships were sore distressed;  
But the winds that seemed to drive  
them  
Brought to us both peace and  
rest.

"Then I thought of other mornings  
With a keen remorse of mind,  
When I, too, had loosed the  
moorings  
With the Presence left behind.

"So I think I know the secret,  
Learned from many a troubled  
way;  
You must seek Him in the morning  
If you want Him through the  
day."

—CUSHMAN.

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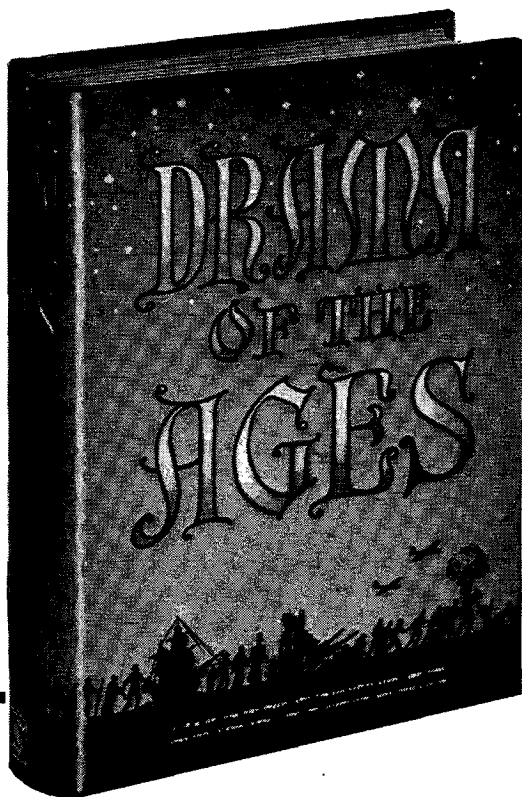
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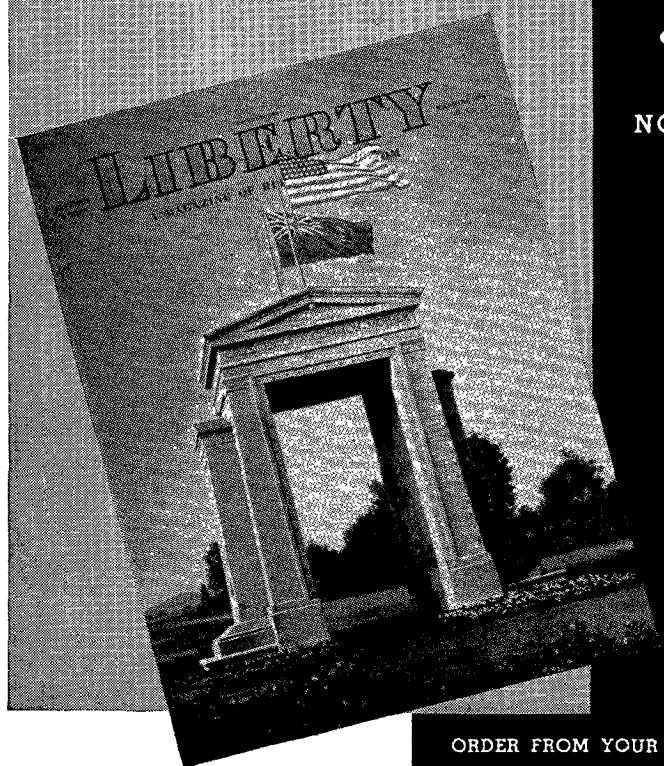
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## Proceedings of the General Conference

(Continued from page 235)

children, young people, and adults not of our faith. This is a type of work in which many thousands more can engage.

- c. Another body of youthful workers can take the printed page from house to house for sale or for free distribution. Where openings are secured or an interest aroused, they can follow it up with Bible studies in the home. This is one of the most effective methods of working for others, and it is the foundation of all soul winning.
- d. The modern method of disseminating Biblical knowledge through the radio and the Bible correspondence school has opened up a vast field of endeavor which should be enthusiastically entered by our Seventh-day Adventist youth.

3. That in the conducting of evangelistic efforts, the Young People's Missionary Volunteer organization be utilized to assist in the work which is being carried forward throughout the community.

4. That in order to bring to every young person connected with the Missionary Volunteer organization a realization of the importance of this united evangelistic program, the society weekly meetings be so outlined and organized as to place the emphasis upon "Share Your Faith" evangelism.

The meeting adjourned.

BENEDICTION: W. P. BRADLEY.

W. B. OCHS, *Chairman.*

E. D. DICK, H. T. ELLIOTT,  
*Secretaries.*

## The Return of Jesus

(Continued from page 243)

I said, "You seem to be pretty sure of that."

He answered, "I cannot divulge too much, and I wouldn't be saying anything except that I can see it is very close to your heart. But I have just come from Washington, where I have been attending a council of top military men of the United States and Britain. I can give no details except to assure you that Australia will not fall."

I said, "That is comforting, but why are you so confident about it?"

He replied, "Because Australia is to be the base for the building of an army to retake everything that has fallen. All must be brought back, and our forces will be organized to that end." Then he added this word, "You will hear some news very shortly that will confirm what I am saying."

I did not press him to say more, for I realized the importance of the information he was giving me. Three days later I was sitting in the home of a friend out on the West Coast, listening to the radio. All at once in the news there came this breath-taking announcement—"General MacArthur landed today in the city of Melbourne, Australia." It seemed unbelievable. It was long after that that we

learned the details. The great general had left the Philippines alone and under cover of darkness. But his last words to his friends were, "I will return." As soon as he set foot in Melbourne, my home city, he said, "I have come, but I will return to the Philippines."

Two and a half years elapsed before that promise was fulfilled. Brave men on Bataan and Corregidor waited on in hope. Those were dark and disappointing days and most of the men fell at their posts. But every week brought nearer the fulfillment of the general's promise. In many different ways those waiting troops were reminded that the day of deliverance was coming. Even the candy and chewing gum manufactured in Australia and dropped from the skies over the lands where men were fighting and suffering carried the same message. On each little package were these words: "I will return," signed, "General MacArthur."

### When Things Looked Hopeless

At times things looked almost hopeless. Scores of our own missionaries were in prison camps. Would they ever be delivered? The outlook was dark and dismal. Then one day as those prisoners were listening in secret to the radio news, they heard a familiar voice break through saying, "This is General MacArthur speaking; I have returned." Yes, he had come; he had fulfilled his word. Deliverance was at hand. Two and a half years before he had left in silence and alone. Now he had returned, but it was amid the thunder of guns, with an armada of ships and a conquering army, the like of which had never before been witnessed in the Pacific.

Sensing the hopelessness of their position, and in a spirit of reprisal, the enemy had passed sentence that would have sent more than two thousand prisoners of war to their death. But the very morning that decree was to have taken effect the liberators arrived. Some with us in this very meeting tonight were

among those prisoners. I have caught something of the emotions that surged through their souls as they have related their experiences. They had hoped and prayed, and prayed and hoped, for deliverance. At times it seemed certain, but always their hopes were crushed again. Then the last night came. It was awful. They knew what to expect, for at seven o'clock the next morning they were to be executed. Watching the hands of the clock moving toward the fateful hour is something that only those who have passed through can know.

### Too Wonderful to Be True!

Dr. Stump, one of our faithful missionaries, himself a prisoner, was also serving in the capacity of chief of police in the camp. He and his assistant, an Irishman named Mack, went out to ring the bell. This was to have been really the camp's death call. Mack actually had his arm upraised to strike the gong when suddenly they both looked to the horizon. "What! Planes!" they both said in unison. Yes, there were planes, and they were coming toward the camp. But were they friendly or enemy planes? It was a moment too tense for words. Nearer and nearer they came, and then the paratroopers began to jump—scores, hundreds, of them. The liberators had come! Yes, into the very prison yard they descended. Deliverance was now a reality. But it seemed too wonderful to be true. In a matter of minutes the guards were overpowered and the gates flung wide open. Thousands of men and women, boys and girls, weak and emaciated, were marching to their freedom. But what was more wonderful still was that not one life of all those waiting captives was lost, although each was snatched as it were from the very jaws of death.

Perhaps nothing in all military history has equaled the accomplishments of those liberating armies in the swift moves they made not only in the Pacific but



The Secretaries of the Missionary Volunteer Department, T. E. Lucas, E. W. Dunbar, and L. A. Skinner, in the Departmental Booth on the Second Floor

also in Europe. The war was over. Aggression and greed had met their match. Imprisoned men in many lands were set at liberty. Families long separated were reunited. It was a dramatic deliverance, defying description.

### Heaven's Liberating Armies

Yet all this will pale into insignificance when the Captain of the Lord's host comes with heaven's liberating armies. When He left His people nineteen centuries ago He said, "I will come again," and He is well able to fulfill that promise. The prophet John says:

"I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. . . . And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

### God's People Waiting

During the long, weary centuries God's pilgrim people have been waiting, hoping, yearning, for His return. "Thy kingdom come" has been the church's constant prayer. And the messenger of the Lord has declared that one of the last acts in the drama of sin will be the passing of a simultaneous decree in different lands for the destruction of God's people. (*The Great Controversy*, p. 636.) But at the dramatic moment, when it seems there is no hope, the Lord will appear, and heaven's paratroopers will descend, a radiant host whom no man can number. They come to bring eternal deliverance to the children of God. This cannot be a secret, silent event, for all nature will be convulsed. The earth will quake and reel; mountain chains will slip their cables and rush into the sea; islands will disappear; and the lordly palaces of men will crash in ruin before their eyes. John says, "The cities of the nations fell" (Rev. 16:19), and Jeremiah declares, "Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment" (Jer. 4:20).

### A Day of Deliverance

To the rejecters of God's grace it will be a day of doom, but to the trusting child of God, a day of deliverance. The arrogant blasphemer whose voice was raised against the Lord of hosts will then be seeking a shelter, but there will be none. Only those whose trust is in the Lord will be preserved in that great day. Many ridicule salvation today, but soon the most precious possession on earth will be the faith of Jesus.

Wealthy men will fling their gold and silver, their stocks and bonds, to the moles and to the bats. The great of earth and "the ambassadors of peace will weep there bitterly." But those who love the

Lord will be sheltered beneath the protecting wings of the Almighty. Because they have kept the faith of Jesus, the Lord will keep them in that terrible hour of anguish. In confidence and trust they will sing the words of an ancient psalm: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3.

### Prepare to Receive Him

It will mean something to have a faith like that when the world is rocking to ruin around us. If we believe in the imminent return of our Lord, we must prepare our hearts to receive Him. The very last promise in the Bible is, "Surely I come quickly"; and the echo of the apostle is, "Even so, come, Lord Jesus."

May that be the prayer of each of us as we look forward to that morn of morns when with the voice of the Archangel He commands the dead to rise, and springing forth into life eternal, they toss aside the coverlet of dust and shout in triumph over the rent tomb, "O death, where is thy sting? O grave, where is thy victory?" And the living saints, changed in a moment, will rise with them to meet the Lord in the air to be forever with Him whom they have loved and served. This is the climax of our hope, the reality of our faith.

### Near the End of the Journey

"We are near to the end of the journey, we have come to earth's crisis hour, When love shall be crowned with glory, and justice stand up in power; When the forces of wrong, defeated, shall cease with the setting sun, As the last great page of this mighty age sends forth the decree: 'It is done.'"

"We are near to the end of the journey —no time now to loiter or wait So close to the kingdom of glory, so nigh to the heavenly gate! The Daystar divine has arisen; though dark is the pathway we've trod, We soon shall abide with the glorified in the Paradise of God."

### An Evening With the China Division

(Continued from page 247)

in recent months. With the lifting of the blockade along the China coast we hope it will be possible to ship literature out to other parts of the world.

We are making a special effort to translate, revise, and publish a number of Sister White's books in the Chinese language. John Oss is working most untiringly with his associates toward the early realization of this project. We believe that the writings of the Spirit of prophecy are especially needed in China at this time. Our workers in China have pledged one per cent of their year's salary as a contribution to this program. At the close of 1949 the Sabbath school membership in China stood at a little

over twenty-five thousand. Under the able leadership of Chen Ming this department has been able to carry out all the activities promoted by the General Conference Sabbath School Department. This has wonderfully helped in developing and strengthening our church in China. On Sabbath afternoon Dr. Paul Lee told you something about our medical work, so I shall not cover this phase of our work now.

For a time it looked as if no radio work of a religious nature would be permitted under the new regime, but early in this year David Lin, our radio secretary, made arrangements with a private station to broadcast in Shanghai the message both live and recorded. A request to read the contents of our program before the broadcast was recently made by authorities, but this is only done as routine and not regularly. The Bible correspondence school has been the means of winning many interested students who later become regular attendants at our public effort. In these few years, under Pastor Lin's leadership, this school has grown remarkably. The English section in Shanghai is still being continued under E. L. Longway, who has a long list of students, a number of whom regularly attend our English Sabbath school and church services.

### Educational Problems Noted

I must not conclude my remarks without mentioning our schools and young people of China. Our educational work is facing many problems today, especially concerning the teaching of evolution and the prohibition of religious instruction in schools. The government has definitely announced that religious subjects are not to be included in the educational curricula, but the teaching of

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such subjects will not be interfered with in the home or the church. As this rule is not yet fully enforced, we are still teaching Bible in most of our schools, and in a few places this work is being done in the chapel building after school hours. Our college, which moved to Hong Kong near the close of 1948, is returning to its former site at Chiaotou-tseng, and we expect to resume regular work in September.

About forty to fifty students, most twelfth- to fourteenth-graders, from our central training school, are being employed in our missions and institutions this coming fall. This is, we believe, the largest number of students being assigned at one time for work in the China field. We pray that God will richly bless these young people in their labor for Him. Of these, five have volunteered to work for the tribespeople in west Hunan.

### Work Is Onward

In spite of the political changes in China the work of God is onward. We may have to adapt ourselves at times to meet the changing conditions around us, but we know that if we remain loyal to Him, the God in heaven will open new ways and means for us to labor without the sacrifice of religious principles.

In China conditions generally seem to be taking a turn for the better. The government in power seems to be doing more for the welfare of the people. We have not had increased inflation during the last two months, which is quite a record for China in recent years, and, good news! the famine which threatened the whole nation is now past.

This does not mean that we shall have no trouble or difficulties in the future, for we live in a troubled world. I am confident that among our believers in China we have a group of workers and laymen who are just as loyal as any you find in any part of the world.

Just before we came on the platform Elder Branson received a telegram from the China Division Committee in Shanghai. He has asked me to read it: "We Praying for You and Delegates. Efforts Progressing as Planned. Colporteurs Active. Sanitariums Busy. Workers Courageous. Advancing in Faith." Signed, "China Division Committee."

We need the Holy Spirit to finish the work in our hearts and in our country. We sincerely appeal for your support and your prayers.

N. F. BREWER: I thank God for true, loyal Seventh-day Adventist workers that carry on the work in China. Don't you? And I am sure that we want to express our support and our prayers for these faithful workers who will soon be going back to that troubled land. How many of you would like to do that? Will you raise your hands?

And I would like another thing. How many of you would like to have your greetings sent back to the church in China, will you raise your hands? Well, you can take them back, Brother Hsu, when you go, and I am sure they will very much appreciate receiving the greetings from this great meeting.

George J. Appel, who served as sec-

retary for the home missionary department with the China Division, and who has spent thirty years in China in service, will show us some pictures of the work in China. But before he does that, I would like to have him explain a little bit of his dress.

G. J. APPEL: The costume I am wearing is the costume worn by the Mongolians and Tibetans. The Mongolians live in the north of China proper, and the Tibetans live to the west. That is a very high plateau occupied by about six million nomads. Some may wonder why I have this large knife on. This is commonly carried by every Tibetan and Mongolian as he travels over the plains. The rifle is used as protection. No one goes out without some firearms, but this knife is used only for the carving of meat, such as we use our jackknives over here in America. This pouch is not a pocketbook but is a place to carry the old steel flint to kindle a fire.

[Elder Appel then showed a number of pictures of the work in China.]

N. F. BREWER: The closing musical number will be announced by Brother E. H. James, the president of the North China Union. He has spent thirty-five years in China.

E. H. JAMES: I think music was invented in China, but they arranged only for five tones. When missionaries went over there years ago with Western music they added two half tones, which caused quite a little difficulty; but many of our young people now have learned to sing these songs and they are carrying on the gospel message in song through all of China. We are going to have four of these young men sing for us tonight.



Ratu Semi Valoaloo Sounds an Alarm With a Large Shell. The Sound Is Like That of a Mellow Trumpet Note

They are Pastor Chen, Dr. Dju, Dr. Hwang, and Dr. Lee. They will sing "Faith of Our Fathers." They will sing the first two stanzas in Chinese, and we would like you all to join in the third stanza.

N. F. BREWER: T. C. Chen, engaged in evangelistic work in Hong Kong, who has been a Seventh-day Adventist worker for twenty-five years, will give the benediction.

BENEDICTION: T. C. Chen.

## PARTIAL REPORT OF THE NOMINATING COMMITTEE

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By mistake Santiago Schmidt was voted Missionary Volunteer Secretary of the South American Division, but it should have been Home Missionary Department Secretary. We recommend that the minutes be changed accordingly.

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