

# THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## Partial Report of Nominating Committee

(Voted at the fifth meeting held at three o'clock, June 22)

For general vice-presidents: H. L. Rudy, M. V. Campbell, W. E. Murray, V. G. Anderson.

For secretary of the General Conference: W. R. Beach.

For treasurer of the General Conference: C. L. Torrey. For undertreasurer: O. A. Blake. For assistant treasurers: R. H. Adair, C. W. Bozarth, F. B. Knight, W. E. Phillips.

For auditor of the General Conference: E. L. Becker. Associate auditors: H. P. Bloum, F. Brennwald.

For statistical secretary: H. W. Klaser.

For secretary, Department of Education: E. E. Cossentine. For associate secretaries: R. L. Hammill, G. M. Mathews, L. R. Rasmussen.

For secretary, International Temperance Association: W. A. Scharffenberg. For associ-

ate secretaries: J. O. Gibson, J. V. Scully, F. A. Soper.

For secretary, Medical Department: Dr. T. R. Flaiz. For associate secretaries: G. B. Nelson, D. Lois Burnett, Dr. C. E. Randolph, Carl Sundin.

For secretary, North American Regional Department: F. L. Peterson. For associate secretary: C. E. Moseley, Jr.

For secretary, Public Relations Bureau: H. B. Weeks. For associate secretary: E. W. Tarr.

For secretary, Publishing Department: G. A. Huse. For associate secretaries: W. A. Higgins, D. A. McAdams.

For secretary, Radio and Television Department: E. R. Walde. For associate secretary: J. E. Chase.

For secretary, Young People's Missionary Volunteer Department: T. E. Lucas. For As-

sociate secretaries: E. L. Minchin, L. A. Skinner.

For vice-president of the General Conference for North America: W. B. Ochs.

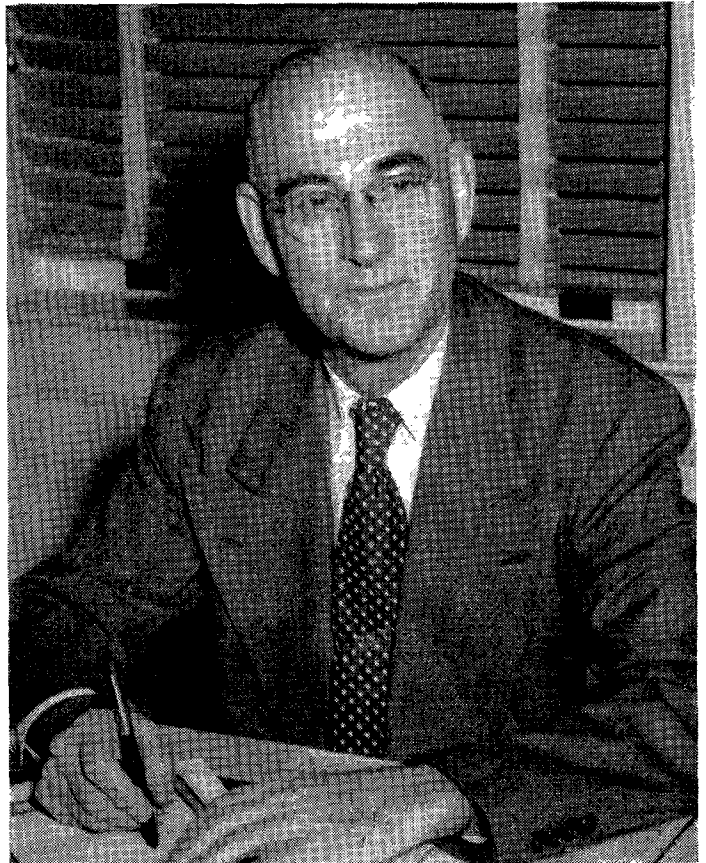
For president, Australasian Division: F. G. Clifford. For secretary, L. C. Naden. For treasurer, E. J. Johanson.

For president, Inter-American Division: A. H. Roth. For secretary, C. O. Franz. For treasurer and auditor, L. F. Bohner. For educational and public relations secretary, V. E. Berry. For home missionary and temperance secretary, V. Schoen. For ministerial association secretary, H. J. Westphal. For publishing secretary, J. C. Culpepper. For radio and Sabbath school secretary, L. L. Reile. For YPMV secretary, D. H. Baasch. For medical secretary, Dr. C. Dunscombe. For religious liberty secretary, C. O. Franz.

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W. R. Beach, re-elected secretary of the General Conference.



C. L. Torrey, re-elected treasurer of the General Conference.

# The Day in Cleveland

## Our Reporter's Story for June 22

By D. F. NEUFELD



It is now seven o'clock on Sabbath afternoon. It is still half an hour before the service begins, but the huge auditorium is already half filled with expectant delegates and visitors. Tonight will be the first of the reports from the world field—the reports that always thrill every ardent Advent believer. With eager anticipation he awaits the day when this gospel of the kingdom shall be preached in all the world, for then he knows the end will come.

It has been a wonderful Sabbath—a high day for those privileged to attend the session here at Cleveland. As we saw believers from one hundred countries gathered to worship here, and especially as we saw representatives from various lands in the great mission pageant of this afternoon, we felt we had a foretaste of the time when the saints from every nation, kindred, tongue, and people will come to the New Jerusalem to worship.

As the organ softly played, twenty-one ministers marched onto the platform. K. H. Emmerson, treasurer of the South American Division, announced the opening hymn—"From Greenland's Icy Mountains"—a hymn now strikingly meaningful, for we saw missionaries and nationals from the various countries mentioned in this hymn march down the aisle in the afternoon pageant.

W. D. Eva, secretary of the Southern African Division, asked the blessing of God on the service of the evening. Then came the reports, the first by R. S. Watts, president of the Southern African Division. His is a land of contrasts—of vast distances and varied climates. From the temperate Cape of Good Hope it extends 4,000 miles north to the steaming jungles of the equator. His territory includes the mountainous and picturesque country of Nyasaland; the prosperous and fertile Union of South Africa; Tanganyika with its famous Kilimanjaro, the highest mountain in Africa; historic Kenya; beautiful and burdened Uganda; the Congo with its cool forests and lofty mountain peaks mantled in eternal snow and its clear blue lakes; Bechuanaland with the great Kalahari Desert and its tiny Bushmen.

I knew the report would be most interesting for I had visited the division's exhibit. I saw there a life-sized model of a medicine man in a costume such as is worn when these witch doctors search out the witch or exorcise the spirit. I thumped the teakwood bars of the twelve-toned royal marimba used at ceremonial dances when the chiefs are present. I saw copies of Bushmen's painting. I noticed par-

ticularly a group of photographs showing the crying need for more medical facilities in that land. I shook hands with, and spoke to, nationals from mission outposts and went away with a new concept of the power of the gospel in Africa.

The work of God has made great progress in the land that Elder Watts says should no longer be called the Dark Continent, but the continent of great possibilities and opportunities. He told us that since the last General Conference session 78,238 new members have joined the Seventh-day Adventist Church by baptism. He illustrated the phenomenal growth in membership by representing the 1920 division membership of 2,705 by the picture of an African six inches tall; the 1927 membership of 8,534 by one 21 inches tall; the 1937 membership of 29,849 by one four feet tall; the 1947 membership of 54,498 by one eight feet tall. We wondered how he would be able to illustrate the membership ten years later. We had not long to wait. From underneath the fringes of the curtain at the top of the stage descended the picture of a man 24 feet tall. There was a gasp of surprise from the congregation and we thanked God for this marvelous growth.

Elder Watts called to the microphone Herbert Longwe, a district leader from Malamulo Mission, Nyasaland, a convert from heathenism at the age of twenty. We were thrilled as we heard the story of his conversion. I had met him earlier and had asked him what he thought of the General Conference session. He said, "My heart is thrilled and happy to be here—to see such a large gathering of God's people from all over the world." Brother Longwe explained that Malamulo means "Ten Commandments."

There was much more Elder Watts wanted to tell us, but the South American Division was also scheduled to report. So he closed his message by pledging the unyielding loyalty of the leaders and workers in the Southern African Division to the great Advent Movement.

I glanced up for a moment at the balcony. There to my right I saw a former student of mine at Canadian Union College, John Issler, standing in front of an interested group who, I learned, were deaf-mutes. He was interpreting the program of the evening for them in sign language. He told me that about fifty deaf persons had written to him telling him they were planning to be at the General Conference. Brother Issler is now minister to the deaf at Lynwood, California, holding regular meetings for them every Sabbath. I am glad that he has been able to realize his life ambition—to minister the gospel to these handicapped.

W. E. Murray, president of the South American Division, reported from his field. He is a veteran missionary of Latin American countries, having spent 39 years there. In his territory lies the amazing Amazon Basin; legendary Lake Titicaca; Patagonia, the southernmost inhabited region of earth; Bolivia, the roof of South America; Ecuador, the land of contrasts; Chile, the land of beauty; fabulous Peru;



Elder and Mrs. L. B. Halliwell, with a model of the boat *Luzero II*, telling D. F. Neufeld about their medical work on the Amazon.



A special section of the balcony is reserved for the deaf. Interpreting for them is John Issler, minister for the deaf from Lynwood, California.

liberty-loving Uruguay; Paraguay, where independence was dearly won; Argentina, land of the Pampas; and progressive Brazil.

This report was also one of progress. He told us the baptisms in his field have practically doubled since 1950, the present membership being 91,662. We were particularly interested in a report from one evangelist who listed among his converts a psychiatrist (the director of the most important psychiatric institution in South America), a retired professor of philosophy, an aeronautic engineer, six public school teachers, the daughter of the minister of communications of the nation, a professor in a dental school, two lawyers, one military judge, the wife of a general in the army, and others.

Elder Murray told further of the expansion of the medical work. In place of Elder Halliwell's one medical launch there are now ten such launches plying the rivers of South America. A recent innovation is the "rolling clinic," an automobile fitted for medical service in Bolivia. I am sure the hearts of Elder and Mrs. Halliwell rejoice as they see this extension of the work they pioneered with such difficulty. They are both at the General Conference session. It was a great thrill for me to meet these veteran workers.

Speaking of the church-building program, Elder Murray said: "In 1957, 62 church edifices were built, with a total seating capacity of 10,600, or an average of 170 for each building. In the eight years from 1950 to 1957 it has been our privilege to construct 338 church buildings. These edifices have a total seating capacity of 53,250, or an average in each building of 160 seats."

He related the following most interesting experience: In 1951 a man, his wife, and three grown children were baptized. They soon moved and were "lost" from the church records. In 1956 one of our colporteurs visited an inland town where

it was supposed we had no members. Imagine his surprise to find on the main square a building on whose front were crudely painted the words "Seventh-day Adventist Church." Three kilometers out in the country the colporteur found our "lost" brother. He had a congregation of twenty in the little building he had provided at personal expense. He reported that he had 12 more ready for baptism.

Time did not permit him to tell about the layman who sends gospel literature in bottles down the Amazon River to be picked up by the dwellers along the bank, of the lay preacher who travels forty miles to hold public meetings using the form boards used in construction work, making them serve as seats for his open-air pulpit, of the watch tinker and cheese seller, the sign painter and the primary school teacher who raised up a church of sixty, of the printing salesman who held a public effort in a large city and raised up a sizable congregation, of the layman who, when introduced to the congregation, fainted right there on the platform, but when he finished his campaign had twenty-five ready for baptism.

I am sure that Mrs. F. A. Stahl, who was present at this session, must have thrilled at the report of progress from the land where she and her husband spent twenty-nine years. She is now eighty-eight years old, but remarkably well for her age. When I met her at the South American Division exhibit she was speaking with Julio Huayllara, a son of the Incas, a delegate at this convention representing the 10,000 Adventists among the Inca Indians of south Peru. She told me her one regret was that she and her husband could not be buried with the people they so much loved, on the shores of beautiful Lake Titicaca. Julio expressed his great joy in being able to attend this world congress, and he was especially grateful for the privilege of meeting Mrs. Stahl, to whom he feels a great debt of gratitude.

This is Sunday morning. It is a beautiful day here in Cleveland—a day bright with promise. A large number were present at the morning devotional service, dedicating their lives anew in response to an appeal by L. K. Dickson to rise up and pass over "this Jordan." His address appears on page 64 of this bulletin. Supporting his appeal was a message in song by the Tenor Tones who sang "There Is a Balm in Gilead" and "I Was That One Lost Sheep."

A. L. Ham was the chairman of the morning business session. C. L. Torrey introduced the first speaker of the morning, Dr. Robert T. Taylor, president of the American Bible Society. In reviewing the contributions of Adventists to the society, Elder Torrey noted that from a donation of about \$100 in 1919 contributions increased until today he was able to hand to Dr. Taylor a check for \$26,000, representing our 1958 donation.

Dr. Taylor was greatly moved. With tears in his eyes he held up the check and said, "This is not just a check—this is not money—this is copies of the Holy Scriptures in the language of the people of the world." He told us that in 1804, when the first society was formed, the Bible or parts of it were translated into 72 languages. Today it is translated into 1,129 languages. The first Braille Bible, he stated, was made possible by a gift from Seventh-day Adventists.

E. E. Cossentine, secretary of the General Conference Department of Education, next presented the report of his department. He told us that there are today more than one-quarter million young people in our schools—an increase of 40,000 in the past quadrennium. They are under the instruction of over 10,000 Christian teachers. A high light of his report was the announcement that Adventists have now established an institution of higher learning, Potomac University, to meet the acute need for more graduate-level liberal arts education with an Adventist orientation.

Elder Rasmussen gave the results of several interesting surveys that he had conducted. Ninety per cent of the delegates to the session had received their

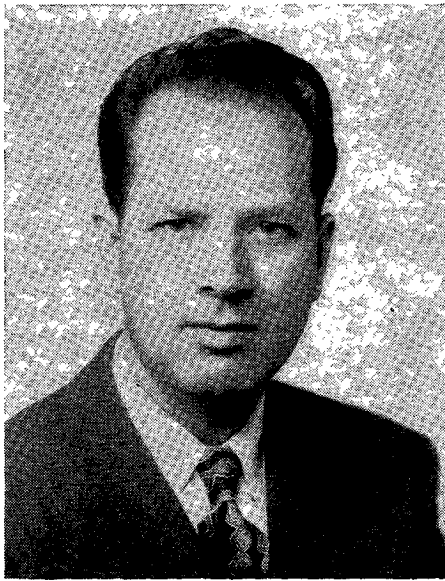
(Continued on page 80)



Julio Huayllara, a native Peruvian Indian from the Lake Titicaca Mission, shaking hands with Mrs. Stahl, widow of the late F. A. Stahl, who with her husband spent twenty-nine years in South America. W. E. Murray, president of the South American Division, looks on.



W. B. Ochs, re-elected vice-president of the General Conference for North America.



A. H. Roth, re-elected president, Inter-American Division.

the early years. In 1919 we gave this society only \$104.64. Ten years later we were giving \$1,000 a year, and we thought we were doing very well. By 1939 we raised our annual gift to \$1,487.83. In 1949 we raised our gift to \$8,500. And in 1953 to \$15,279.

This morning, Dr. Taylor, on behalf of the General Conference and union and local conferences in North America, I take pleasure in presenting to your society this check for \$26,000 to assist you in your noble and good work.

[Dr. Taylor's remarks in response will appear later.]

A. L. HAM: We want to thank you, Dr. Taylor, for your gracious words concerning what we as a denomination are endeavoring to do. We want to tell you again that we greatly appreciate what the Bible Society has been doing to give the Bible to the millions of people in all parts of the world. I wonder how many of you would like to have Dr. Taylor take back our greetings to his society. [The



E. E. Cossentine, re-elected secretary of the Department of Education.

whole assembly enthusiastically responded by the raising of hands.]

We will now call E. E. Cossentine, secretary of the Department of Education, to present the report of his department.

[Brother Cossentine presented R. L. Hammill, G. M. Mathews, L. R. Rasmussen, and Archa Dart, who are associated with him in the work of the department, each of whom made appropriate remarks. The report of the Department of Education appears on page 67.]

A. L. HAM: We shall now consider two resolutions.

[The secretary read and the session adopted the following:]

#### Organizing Missions Into Conferences

As local mission fields grow in strength and experience, they normally qualify for larger responsibilities in organization and administration. When studying the eligi-

## Proceedings of the General Conference

Forty-eighth Session, June 19-28, 1958

### Fourth Meeting

June 22, 1958, 10:00 A.M.

CHAIRMAN: A. L. Ham.

OPENING HYMN: No. 102, "Saviour, Like a Shepherd."

PRAYER: By W. R. Vail of the Southern African Division.

SPECIAL MUSIC: Mrs. Marlene Hardin Greenlaw rendered a violin solo.

A. L. HAM: We have some messages of greeting that the secretary will bring to us now.



H. W. Klaser, re-elected statistical secretary of the General Conference.

W. R. BEACH: We have received warm greetings from Prasada Rao of India and from John Pechtol of the Hungarian Union, who was to have been with us but for whom at the last moment travel arrangements could not be arranged.

[These greetings were read and action was taken that they be reciprocated.]

A. L. HAM: C. L. Torrey will now introduce an honored guest who is with us today. I am sure we will all be very much interested in what he has to say to us at this time.

C. L. TORREY: We are truly honored this morning to have with us Dr. Robert T. Taylor, secretary of the American Bible Society. All of you know, as we in the General Conference know, that the American Bible Society is doing a grand and good work. As Dr. Taylor knows, the Seventh-day Adventists are a people of the Book. And we are very happy for the work of the American Bible Society and for the fact that they are printing the Bible in so many languages.

Last year the American Bible Society distributed a total of 14,614,581 Scriptures in 271 languages in more than 60 countries. Of this total 1,050,000 were complete Bibles, 1,681,424 New Testaments, 11,883,157 Gospels and other portions. At the end of last year the society had published Scripture portions in 1,127 languages. Seventh-day Adventists have greatly benefited by the work of the American Bible Society.

The General Conference and the North American unions and conferences have done much to support this wonderful organization. But perhaps we didn't do as much as we should have done in

bility of fields for conference status, the following considerations shall serve to guide union and division organizations in studying such authorization:

#### Comprehension of Denominational Objective

The members and workers of the field for which conference status is being considered shall give evidence of understanding the basic principles by which the churches and the mission are administered, particularly demonstrating a keen appreciation of the spiritual needs and objectives of the church. The field shall give evidence of possessing both a local and a worldwide evangelistic mission.

#### Administrative Responsibility

The mission shall have attained a well-balanced program in the varied activities of the church and shall have demonstrated its ability to cooperate with other organizations and institutions of the worldwide church. The field shall have developed to the point of being able to provide personnel to serve within its ter-



W. A. Scharffenberg, re-elected secretary of the International Temperance Association.

ritory and to help supply workers and leaders for other fields as the occasion may arise. Workers and church membership in the mission shall give evidence of their confidence and respect for duly appointed leadership and committees and show willingness to work in harmony with the policies and plans of the denomination.

#### Membership

The membership shall be sufficiently large to justify the additional responsibilities implied in a conference organization. Its churches shall be well organized and well staffed with competent and judicious leaders.

#### Finance

In general the mission shall be expected to have given evidence over a reasonable time of its capability to operate its work within its finances. This is understood to mean not only the operation of the local organization but also sharing the expense of maintaining institutions that benefit the territory of the



O. O. Mattison, re-elected president, Southern Asia Division.

local field and carrying the usual percentages for sustentation and other general funds as outlined in the policies of the union and division organizations. The field shall likewise have demonstrated its willingness and ability to carry its share of financial responsibility in the denomination's world missions program as set forth in the denominational policies.

#### Revision of Church Manual

The paragraph in the *Church Manual*, page 238, entitled "Conference Session to Act in All Cases," is amended to read as follows:

"In any case of disbanding a church for whatever reason, a full statement of the facts shall be presented at the session of the conference or mission and action shall be taken dropping the church from the list of churches making up the conference, and a record of this shall be made in the minutes of the conference or mission, giving the reasons for disbanding."

[A recommendation to change the name of the Home Missionary Department was presented and was under discussion when the meeting adjourned.]

Benediction: Kila Galama, of New Guinea.

A. L. HAM, *Chairman*.  
W. P. BRADLEY, *Secretary*.

### Fifth Meeting

June 22, 1958, 3:00 P.M.

CHAIRMAN, A. L. HAM: The conference theme song will be sung to open the meeting.

PRAYER: H. L. Rudy.

A. L. HAM: I shall now introduce the president of the International Temperance Association, A. V. Olson.

A. V. OLSON: One of the greatest evils of our day is drunkenness. I am glad that we as Seventh-day Adventists stand for temperance and that we are not only temperate ourselves but are also carrying on a very impressive campaign to enlist



F. G. Clifford, re-elected president, Australasian Division.

others in this good work. This afternoon we shall devote the first part of the hour to this work of temperance. W. A. Scharffenberg is the secretary of our International Temperance Association. He will take over at this point.

SPECIAL MUSIC: Two trumpet quartets played a number, then followed with "The Star Spangled Banner." The audience joined in singing.

W. A. SCHARFFENBERG: [After introducing those associated with him in the Temperance Department, he presented his report, which appears on page 69.]

A. L. HAM: I am sure we have all been very greatly impressed by this report.

SPECIAL MUSIC: The Mount Vernon Academy choir and orchestra gave us a number, "God Has Gone Up With a Shout."

H. L. RUDY: We now come to our second report for the afternoon. We are happy to have with us Dr. A. W. Johnson, (Continued on page 73)



T. R. Flaiz, re-elected secretary of the Medical Department of the General Conference.

# The Faith Once Delivered to the Saints

FIRST SABBATH MORNING SERMON, JUNE 21, 1958, 11 A.M.

By R. R. FIGUHR

"Jude, a servant of Jesus Christ and brother of James, to those who are called, beloved in God the Father and kept for Jesus Christ: may mercy, peace, and love be multiplied to you. Beloved, being very eager to write to you of our common salvation, I found it necessary to write appealing to you to contend for the faith which was once for all delivered to the saints" (Jude 1-3, R.S.V.).

The people of God have been made the custodians of God's eternal truth. To them it has been committed for safekeeping. "In every age there were witnesses for God—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath."—*The Great Controversy*, p. 61. God intends that this heavenly treasure so vital to the dwellers on this earth, shall not perish from the earth. There is a permanency to God's truth that is most reassuring. The world waxes old as a garment, flowers fade, grass withers; men, cities, nations, rise and fall; but God's truth survives all time and all earthly commotion. Truth is eternal. Through divine grace and power it lives from generation to succeeding generation within the throbbing hearts of God's faithful people. There is no new faith for each generation. That which was once delivered to the saints remains.

"But the true faith was not to become extinct. God has ever preserved a remnant to serve Him. Adam, Seth, Enoch, Methuselah, Noah, Shem, in unbroken line, had preserved from age to age the precious revelations of His will. The son of Terah became the inheritor of this holy trust."—*Patriarchs and Prophets*, p. 125.

"Theirs was not a faith newly received," we read of the Waldenses in *The Great Controversy*. "Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church—the faith which was once delivered unto the saints."

## The Faithful of Ages Past

The "called" and "kept" today, as the Waldenses were of their time, are the appointed custodians of heavenly principles. In them and through them, the faith is to be preserved in the midst of a wayward and rebellious generation. In this dark world His followers, guarding in their hearts the divine truth, are to shine forth with heavenly splendor. To ancient Israel was committed these heavenly principles. But long before Israel there had been others, faithful in their generations, whom God called and honored by making them the guardians of divine truth. There was Enoch, the fervent Adventist, who cherished and proclaimed what, through the ages, has been the blessed hope of the church. Noah,

the obedient one, considered God's commandments more highly than all earthly possessions. Abraham, the friend of God, staggered not at God's promises, but became a pilgrim and a wanderer that he, with his descendants, might guard the faith. In captivity, in prison, under the most trying circumstances, trusted custodians have striven to preserve that which was committed unto them. The three Hebrews, faced with the choice between life with disloyalty to God on the one hand, and loyalty with death on the other, unhesitatingly chose loyalty with death. The flaming furnace could not intimidate them into a betrayal of what had been entrusted to them. "Be it known to you, O king," they dared to say, "that we will not serve your gods or worship the golden image which you have set up" (Dan. 3:18, R.S.V.). Through the ages many of like spirit have stood with these noble youth, defying the wrath of mighty monarchs. They "quenched the violence of the fire," and stand forth as God's champions. Through them the unsullied faith was passed on to succeeding generations.

We trace down the centuries the record of stanch defenders, men and women, even children, who willingly paid any price to keep the faith. The battle for God's truth is a record written in blood, and recounted in tears. It is nevertheless an account of glorious triumph. Where else, in all the annals of earthly history, can one read such a record?

There have been men in a generation who have fought and died for a cause that they esteemed above life, but the glamour, the appeal, the promised reward of such causes, disappeared in a few short months and years. But God has drawn to Himself and to the defense of His truth men and women of every age, nation, race, and station, who with unequalled fervor and unmatched devotion counted not their lives dear unto themselves that they might be true to their God. Though "tortured," and often enduring "mockings and scourgings, yea, moreover . . . bonds and imprisonment," though forced to wander in mountains and waste places, "destitute, afflicted, tormented," they counted the price not too great, that they might preserve in its purity the faith delivered unto the saints.

## The Battle for Truth Today

The battle for truth in these last days will be no less intense. The fierce anger of the enemy against the church that keeps the commandments of God and preserves the faith of Jesus is graphically portrayed in Revelation 12:17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The enemy employs all conceiv-

able means to destroy the faith of God's people. Where open opposition seems effective, he employs it, subjecting them to physical pain, hardship, and death. But the long list of martyrs for Christ amply proves that love for God's truth is stronger than death. The cunning foe employs other methods. Ancient Israel arrived at the borders of the Promised Land. They could not be intimidated by threats or defeated in battle. Methods more subtle were employed. One was enlisted by the enemy who had the form of godliness and who was reckoned as a follower of God but was not sanctified by the truth he professed. He had become entangled with the world's allurements. He had compromised the truth. "Balaam was once a good man and a prophet of God; but he had apostatized, and had given himself up to covetousness; yet he still professed to be a servant of the Most High."—*Patriarchs and Prophets*, p. 439. (Italics supplied.)

"Balaam loved the wages of unrighteousness." The sin of covetousness which God declares to be idolatry, had made him a time-server and through this one fault, Satan gained entire control of him. It was this that caused his ruin."—*Ibid.*, pp. 439, 440. (Italics supplied.) Through this professed follower of God Israel was led into a terrible denial of the faith. "Balaam knew that the prosperity of Israel depended upon their obedience to God, and that there was no way to cause their overthrow but by seducing them into sin."—*Ibid.*, p. 451. Where open opposition had failed, cunning subtlety succeeded. The result was that the curse of God rested upon Israel.

There is no safety for the follower of God except in the path of strict obedience. Obedience is the way of life. Although we are saved solely through the merits of Christ our Saviour, we must remain in the way of salvation. It is in this straight and narrow way that the loyal followers of the Lord are found. It alone leads to life. Among the most effective decoys used by the enemy to allure men and women from the narrow way is covetousness, which is idolatry and inevitably leads to compromise. Against this deadly sin we are warned repeatedly. The admonition of John is, "Love not the world, neither the things that are in the world." He tells us why we should not love the world. "If any man love the world, the love of the Father is not in him" (1 John 2:15). Love for God and His truth must never surrender to worldliness. "For all that is in the world . . . is not of the Father."

## A Lesson From the Early Church

The early Christians have left us a noble example of loyalty under all circumstances. They stood unflinchingly before a hostile, pagan world in defense of the faith, surrendering not one point of it, choosing rather to suffer persecution and untold hardship. They yielded their bodies as torches to light up heathen revelries. They were torn asunder by wild beasts to furnish amusement for hardened spectators. The church of Christ today looks back upon these noble men and women and gathers renewed

courage and strength for its battles. What a glorious, triumphant epoch these early centuries constitute in the history of the church! But there came a change. Something happened to these staunch defenders of the faith. Their fervency declined. Power departed from them. The effectiveness of their witness largely disappeared. What happened? Listen:

"The early Christians began to look for defects in one another. Dwelling upon mistakes, giving place to unkind criticism, they lost sight of the Saviour and of the great love He had revealed for sinners. They became more strict in regard to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms. In their zeal to condemn others they forgot their own errors. They forgot the lesson of brotherly love that Christ had taught and, saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives, and that soon they would walk in darkness, having shut the love of God out of their hearts."—*Testimonies*, vol. 8, p. 241.

This is the terrible account of a most tragic occurrence in the church of Christ. In place of keeping their eyes fastened upon their perfect, pure, and spotless Example, and earnestly endeavoring to emulate His life, the Christians turned their critical gaze upon one another. They saw one another's defects. They noted the mistakes of fellow believers. Soon they were engaged in criticizing one another. All the while they were growing more strict in observing outward ceremonies and more particular about the theory of the faith. The result—happiness and joy went out of their lives and they walked in darkness. *Thus men betrayed the faith.* Nothing sadder could be written of a people once so triumphantly faithful. Death with loyalty would have been a thousand times less tragic. The following from the messenger of the Lord should cause us to pause and turn our inquiring gaze upon ourselves, and be more kind and understanding with one another:

"The greatest deception of the human mind in Christ's day was that a mere assent to the truth constitutes righteousness."—*The Desire of Ages*, p. 309. Truth, to survive and live, demands more than mere mental assent. How many, while subscribing vigorously to lofty theological tenets, die spiritually. We read further: "Many take it for granted that they are Christians simply because they subscribe to certain theological tenets."—*Ibid.*

Theological tenets alone, no matter how zealously and skillfully defended in debate, do not make Christians. We may win in arguments over the truth and lose out spiritually because we have not been sanctified by the truth. The Master's earnest prayer for His followers was that they might be sanctified by the truth. Again we quote: "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."—*Ibid.*, p. 310.

Here is the incontrovertible evidence that an individual is successfully defending the faith. The proof of it is in the effect of truth on the life. This is the ultimate purpose of the faith delivered unto the saints.

#### The Witness of a Christlike Life

The defense of the faith demands mightier weapons than words. Such an attempted defense results only in the endless multiplication of words and phrases, of strife and contention. "Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity. . . . Men will believe, not what the minister preaches, but what the church lives."—*Testimonies*, vol. 9, p. 21. The Laodiceans have not apostatized from the theory of the truth. They still ably defend it by argument, but what poverty of spirit, what impoverished living is theirs! The letter for which they so zealously contend, kills. To the spirit of Christ that gives them life, they are strangers. Meticulously careful of theory, they are miserable, wretched, poor, blind, and naked. The refined gold of faith and love that enriches the life, the white raiment of heavenly texture that clothes the nakedness of the soul, have not been bought by a life of willing obedience to Christ. How often men, as fervor declines and pride asserts itself, endeavor to shift the battle from the heart to the field of words, phrases, theological hairsplitting, while love languishes and faith dies!

In Christ's time there were those who professed to be contending for the faith. They made rules, multiplied ceremonies, and spent their time in endless argument over minor and relatively unimportant details. It only confused the multitudes and left them wandering as sheep having no shepherd. Our Lord swept this all aside with "In vain do they worship me" (Matt. 15:9, R.S.V.). The true faith has always needed defending against overzealous and misguided champions.

In a certain meeting years ago, the servant of the Lord was led to speak out against calling human concepts and interpretations "old landmarks of the faith." It seems that some were endeavoring to add their own "landmarks" to those divinely established. Sister White wrote:

"There was much talk about standing by the old landmarks but there was evidence that they knew not what the old landmarks were."—*Counsels to Writers and Editors*, p. 30. Then she mentions real landmarks. "One of the landmarks under this message was the temple of God seen by His truth-loving people in heaven and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The *nonimmortality* of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks."—*Ibid.*, pp. 30, 31. Referring further to the discussions of that day, she says:

"And this slight difference of ideas is allowed to unsettle the faith, to cause

apostasy, to break up unity, to sow discord, all because they do not know what they are striving about themselves."—*Ibid.*, p. 31. The enemy would have us spend our time in endless quibbling over minor and not-too-important details, resulting only in confusion. Paul wrote to Titus, "Avoid foolish questions, and genealogies, and contentions . . . ; for they are unprofitable and vain" (Titus 3:9).

The effective defense of the faith does not produce confusion. It does not result in unsettling our people over "slight differences of ideas." The result is just the opposite. Confidence and stability are established in this movement. Confusion results when one here and another there set themselves up as the only reliable defenders and exponents of what the church body believes and teaches. Notice this quotation from the Lord's messenger:

"God has not passed His people by and chosen one solitary man here and another there, as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body. . . . Let none be self-confident, as though God had given them special light above their brethren. Christ is represented as dwelling in His people."—*Ibid.*, p. 45.

The faith has been delivered to the body of Christ's believers—not to one here, another there. It is the treasure of the united church.

"God is leading out a people. He has a chosen people, a church on the earth, whom He has made the depositaries of His law. He has committed to them sacred trusts and eternal truth to be given to the world."—*The Remnant Church*, p. 51.

To this sacred trust and eternal truth by God's grace we will be true. With His grace we shall guard it in our own hearts, and be its living exponents before all men by our sincerity, kindness, patience, forbearance, and heavenly-mindedness. In our homes, in our business, everywhere, we are determined that men shall see in us the fruitage of present truth. We shall be reformers but not bigots. We shall not go off on a tangent here or there, stressing one point largely to the exclusion of all else and thereby confusing our sincere people as well as honest-hearted seekers for truth. The whole of God's truth we shall earnestly endeavor to expound. The Israelites valiantly defended with sword and spear the ark and the sacred oracles within; yet often they betrayed the faith for which they fought, by going to the high places to worship Baal. The Advent people today are committed to a mighty spiritual warfare, and it must be consistently fought through to the very end.

#### Cardinal Features of Our Message

The clear scriptural teaching that first called us out and made us a separate people was the imminence of our Lord's return to this earth in power and majesty. Our pioneers believed it fervently. To their faith they testified by consistent living. We today cherish this same hope and we must defend it with equal fervor. Never must we betray it by inconsistent living. *Adventists* we must be, not only in

word but in very life. *This fundamental doctrine is thus most effectively defended.* There are many Christian people who assent to the *doctrine* of the Lord's second coming. But Seventh-day Adventists must proclaim it in such convincing manner as to persuade men to prepare for this great event. Their conversation must be in heaven from whence also they look for the Saviour (Phil. 3:20).

*The Sabbath*, a distinguishing Adventist teaching, is likewise to be guarded, not merely in word but more convincingly in the life. The Sabbath, today more than ever, is a great bulwark against rampant materialism. We dare not betray this treasure of truth by carelessness, by compromise, by permitting unholy practices to engage our time and attention during the hours that God has blessed and set apart for a holy purpose. We are called to repair the breach made in God's law by the attempted downgrading of the fourth commandment. The warning against the worship of the beast and receiving his mark, is to be clearly sounded.

"Reverend sir," wrote a man not of our faith, "you have here a member of your church who has done the most outstanding thing of its kind that I have ever seen." The writer goes on to say that the company where this Seventh-day Adventist worked was forced to lay off men, and the only position available for our brother required Sabbath work. "What did he do?" asks the writer. "The one thing that one in a million would do, outside of, I now know and believe, Seventh-day Adventists. *He quit his job* before he would break his Sabbath. . . . Any man who is as true to his faith as that, comes under the head of an Abraham." The position of this fellow believer of ours was a humble one and his scholastic attainment evidently was not high. But, by his act of loyalty, he highly exalted and ably defended the faith delivered unto him. It is likely that he did not know too much about the decline of Sabbath observance through the centuries and the origin of Sunday worship as we glean it from church history. Hebrew and early manuscripts meant little to him. But what meant everything was the clear requirements of his God as expressed in the Ten Commandments. He would not betray his Lord by compromising the faith delivered unto him. He is a true repairer of the breach. You may be sure that he weekly turned away his foot from treading upon the Sabbath, from finding his own pleasure on God's holy day, and that he had learned to call the Sabbath a delight.

The sole hope of our salvation, Christ, His atoning sacrifice on Calvary, the final phase of His atoning ministry now going on in the heavenly sanctuary, must by word and voice be clearly proclaimed to the world so that people will understand and appreciate this fundamental Biblical teaching. The sacrifice and ministry of our Lord and Saviour have not been too clearly understood, nor as deeply appreciated, even by our own people. Through a fuller comprehension of it, the preciousness of our Lord, as well as our own personal relationship to Him,

will be greatly clarified and enhanced.

The nature of man, as set forth in the Scriptures, and God's final dealing with him, the blotting out of evil forever from the earth, and the bringing in of everlasting righteousness, is a cardinal point of the Advent message. It is a timely message for these days of spirit deception and supernatural manifestations, and must be vigorously defended and clearly set forth.

### Dedication to Our Task

What a wonderful system of truth has been committed to this people to defend in their lives and proclaim to the world—wonderful in its simplicity, marvelous in its scope! The three angels' messages graphically and forcefully sum up our great truths—the judgment-hour message, the call for separation from all the compromising elements of the world, and the awful announcement and stern warning to the willful transgressors of God's law, especially calling attention to the downtrodden and neglected fourth commandment. We recognize our obligation to proclaim these mighty truths to every nation, kindred, tongue, and people. To the accomplishment of this great task we must be as dedicated as were our pioneers whom God raised up to first sound this message to the world. In sounding these truths to the world, let us understand clearly what these messages are designed to accomplish in the individual life of him who accepts them. Verse 12 of Revelation 14: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

Let me read this in the simple words of another translation:

"Here is the *quiet strength* of the saints, who keep the orders of God, and the faith of Jesus" (*The New Testament in Basic English*).

It is just that simple. The acceptance of God's truth brings "quiet strength." Witnessing for God's truth demands such quiet strength. "I'm not an Adventist," a government official said, "but I'm seriously considering joining them." Why? He went on to tell, "For twenty years I've had many contacts with Adventists and I've always been treated as a gentleman." His contacts were not always pleasant business for our people, but, thank God, their "quiet strength" was greater than the unpleasantness, and their testimony to their faith was effective. "The world will be convinced, not by what the pulpit teaches, but by what the church lives."—*Testimonies*, vol. 7, p. 16. We must go on thus, in our "quiet strength," defending the faith. To such a defense we are called.

The faith committed to God's people in these last days is to result in a great revival and a mighty reformation. "Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The spirit and power of God will be poured out upon His children."—*The Great Controversy*, p. 464.

This revival of primitive godliness will

result in a great ingathering of souls. What a glorious day that will be! Why has it not yet taken place? Why are we not experiencing it today? Note: "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69. Christ is waiting for us—for you, for me—to develop by His grace a Christlike character. This is what is holding up the great and final triumph of the church. The truth that is professed has not fully had its sanctifying effect upon our lives. One day soon there will appear in the daily life of every true Adventist the incontrovertible evidence of his having carefully guarded the faith. It will be a Christlike character, a godly life—fruitage that can never perish. This experience of steadfastness in the faith will bring the outpouring of the Holy Spirit and will give such an impetus to the work of the gospel as has never before been witnessed. This is what the prayer, "Sanctify them through thy truth," comprehends.

In some lands of earth during the last decade or two, our people have suffered severely in defense of the faith. One who recently visited a certain country with which there has been little contact for some years, reports that the devotion and loyalty of the believers there under all circumstances is deeply moving. Some 1,600 were won in a single year. He states further, "The amazing point about these figures is that they have absolutely no facilities for direct or indirect evangelism. Everything must be done in the church meetings. There are no colporteurs, no hospitals, no Bible schools, no literature, and only baptized members may be visited. When asked how they accounted for the progress of the work under such circumstances, they pointed to Zechariah 4, verse 6, 'Not by might, nor by power, but by my spirit, saith the Lord of hosts.' They have found as many as fifty at one time in isolated parts who, without any previous contact with Adventists or their literature, were keeping the Bible Sabbath. They linked with this the day of fasting and prayer on the first Sabbath of each month, which they practice.

"The question of apostasy rarely arose. 'It is so difficult to enter the church that it is difficult to back out,' was the way it was expressed. 'The membership is faithful both in tithes and offerings. The ministers preach the Word *fearlessly* but *tactfully*.'

"As we went over the doctrines," the writer continues, "I found that on every point of faith they were crystal clear. The life in the new earth was particularly a precious part of our conversation."

Here is a people earnestly preparing for heaven. The world has lost its allurements. For them, "Earth is receding, heaven is advancing." They willingly pay any price to be reckoned among God's faithful people, and seldom does anyone turn back because of the hardness of the way. What a work of grace God is doing

(Continued on page 80)

# The Prologue of a Masterpiece

SERMON, JUNE 20, 1958, 8 P.M.

By A. L. HAM, Vice-President General Conference

Much is being seen, heard, and discovered today in this international geophysical year, regarding God's great creation and the laws that govern it. But there is much more revealed of God's plans for His church than scientists and explorers have discovered, or will discover, apart from God's revealed Word.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9, 10).

We will first notice some of the discoveries of science and research, some of the marvelous developments that man is now seeing and hearing. We will also note the relation of true science and faith. Then we will consider some of those revelations of the Spirit accepted by faith.

We are now in the space age of this world's history. Men are now planning on space travel and are making significant discoveries in that direction. Some significant statements follow:

"Interplanetary travelers urged to get permits" is the caption of a *United Press* dispatch, published in the columns of the *South China Morning Post* (Hong Kong), November 23, 1957. Lawyer Andrew G. Haley, legal counsel to the American Rocket Society, is reported to have said: "Space travelers from earth should wait for an invitation to land, and should also first determine that the landing would not harm either the explorer or the explored." He also said, it is stated, "The rule on space landings should be adhered to whenever there is reason to believe the other planets are populated." If not, he warned, "We will project into space and perpetuate the bleak and devastating geocentric crimes of mankind." These words are striking, and they reveal the scientific thinking of those who are seriously contemplating space travel in spaceships in this space age. We may ask seriously, Would God permit unregenerate men to land on planets where the inhabitants have never sinned?

In this geophysical year millions are being spent to increase scientific knowledge and discovery. There appears to be an almost insatiable desire and urge to push back the physical and scientific boundaries of this world, reaching far into the unknown of God's great universe. Surely we are building scientific towers of Babel to reach to heaven. Out of this world and into space is the goal of our scientists today!

Dr. Wernher Von Braun, concerning space research, says: "It will free man from his remaining chains of gravity which still tie him to this planet," and added, "It will open to him the gates of heaven!"—*Time*, Dec. 9, 1957, overseas

edition. Is this the way the gates of heaven are to be opened to people redeemed from this earth?

So many today are talking and writing confidently about spaceships and space suits, and some are registering for the first trip to the moon! Some are procuring land holdings on the planet Mars.

What significance do these developments have for the church today? Or do they have any significance for our times? Does not every Seventh-day Adventist expect to be a space traveler? Let us examine these questions.

Surely a certain number of modern discoveries and scientific achievements are in the providence of God, as is so beautifully stated in the following passage: "The way in which God uses men is not always discerned, but He does use them. God intrusts men with talents and inventive genius, in order that His great work in our world may be accomplished. The inventions of human minds are supposed to spring from humanity, but God is behind all. He has caused that the means of rapid travel shall have been invented, for the great day of His preparation."—*Fundamentals of Christian Education*, p. 409.

## Faith and Science

For the Christian there is need for both faith and true science, for they complement each other. But much that science cannot know is revealed by God through His Spirit to men of faith. This is forcefully stated in the following:

"Faith has no quarrel with science; she foreknows

The truths which science grudgingly bestows.

Believing David sang that God is one  
Ere science found one law in earth and sun.

Faith knows no hindering bonds, she leaps to seize

The truth which science doubts; the harmonies

That men of science learned from age-long thought

Were first revealed to hearts untrained, untaught,

But reverent. Let faith from science learn

Enduring patience; nor let science spurn  
The gift of faith, a never-failing love;

Thus, each supporting each, the two shall prove

The final truth of life, that God the Soul

Through perfect law seeks perfect beauty's goal."

—THOMAS CURTIS CLARK

In this scientific age, this space age, this age of space travel and space suits for such travel, we need to remember those plans of God revealed by His Spirit through faith. We must have faith, more

faith, and strong faith that reaches beyond, far beyond the things that science sees and hears of God's plans.

Sir William Osler, a physician, has well said, "Nothing in life is more wonderful than faith—the one great moving force we can neither weigh in the balance nor test in the crucible." Quoted in "Near Life, Near Death, Near God" by Milton Golin in *The Reader's Digest*, September, 1957.

"Without faith it is impossible to please him." To every one is given a measure of faith. This must be exercised if we wish to increase it.

"Talk faith. The world is better off without

Your uttered ignorance and morbid doubt.

If you have faith in God, or man, or self, Say so; if not, push back upon the shelf Of silence all your thoughts till faith shall come;

No one will grieve because your lips are dumb."

—Ella Wheeler Wilcox

There is no better definition of faith than that given in the Bible. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). The object of your faith is as real as though you had it in your grasp and could feel it; as evident to you as anything the scientist proves in the crucible. We need that sort of faith in the Master's promise to return for His people. Let us have faith, let us talk faith in that promise. We must never lose sight of the fact that God is in the center of the universe, including this little world. It may seem at times that this is not the case, because we cannot understand why such terrible happenings as we see these days are permitted to come to pass, and no one today is able to understand these things, except as revealed by the Spirit. In this respect it is well to contemplate the following words:

"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.

"There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. . . . If men would give more heed to the teaching of God's word, they would find a solution of the problems that perplex them."—*Ibid.*, p. 13.

The Creator of the universe is always in complete control, though unseen by mortal eyes.

"In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently work-

ing out the counsels of His own will."—*Education*, p. 173.

In this scientific age, this space age, we may well expect strange happenings. As far back as 1868, ninety years ago, Daniel March in his book, *Night Scenes in the Bible*, on page 26, wrote: "We are compassed about at all times . . . by forces of illimitable power. . . . The partition between us and the unseen world is thin as the garments that clothe our flesh, and as easily pierced as the bubbles that float on the wave. A slight change in the air we breathe would wrap the whole earth in devouring fire or stop the breath of everything that breathes. The draft of water with which we quench our thirst holds imprisoned an electric force great and terrible enough to darken the heavens with tempests and shake the eternal hills with its thunders" (Quoted in *Signs of the Times*, Oct. 2, 1945).

In this age of atomic discovery and nuclear fission power these words are of great significance. How far God will permit man to rear these scientific towers of Babel is a very great question, and one perhaps we cannot determine, but the following from Berchteldt, a noted French scientist of a hundred years ago, is impressive: "I believe that inside one hundred years of physical and chemical science man will know what the atom is. It is my considered belief that when science has reached that stage, God will come down to earth with His big bunch of keys and will say to humanity, 'It is closing time.'"—*Review and Herald*, Oct. 10, 1957. Those are marvelous words prophetically describing our day.

Scientists are writing about "minutes to midnight." Bishop Henry Knox Sherrill has said, "We must not forget that we are living in an atomic age, essentially upon borrowed time." And, "We do not yet comprehend the urgency of our times."—*The Church's Ministry in Our Time* (Scribner's, 1949), pp. 52, 53.

#### Revelation by the Spirit

Let us now consider these things, which eyes have not seen, ears have not heard, and man's mind has not discovered, but which God's Spirit has revealed to His children.

"Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

There have been many such revelations, but here I shall speak of four comprehensive ones:

First, the revelation of God as Creator and His plan in the beginning for mankind. This we have in the first chapters of Genesis. This we accept by faith.

Second, the revelation of Christ as the promised Saviour, His birth, mission, death, and resurrection. This was foretold by the prophets and witnessed by the shepherds in the field, the Wise Men from the East, and the disciples. They were convinced, for Peter said, "Thou art the Christ, the Son of the living God." Jesus said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This revelation was confirmed at His baptism when the "heavens were opened unto him, and he saw the Spirit of God descending like a dove, and light-

ing upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." This also we accept by faith.

Third, Christ's revelation of the Father as not only His Father but also our Father through the promises of the "new birth" or "adoption" and by His redemption. Philip saith unto him, "Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father" (John 14:8, 9). To Mary, after His resurrection, He said, "But go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). What a precious revelation and confirmation of the Fatherhood of God and Brotherhood of Christ. We accept this by faith.

Fourth, the revelation of Christ's second coming. It is this revelation in particular we wish to consider. He said to His followers, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3). This promise ought to be enough to inspire our faith and cause us to rest fully upon His Word. To confirm that faith He left two angels from the great company who came to escort Him back to His Father, to give assurance in these words: "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" (Acts 1:11). The disciples were satisfied with those revelations and promises. Are you? I am! Paul was satisfied that Jesus would come again as He had promised. He wrote in the fullness of his faith: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17). This will open to us the gates of heaven. They will not be opened by the achievements of men of science, or space travel, but by a host of angels.

That truly will be "out of this world" and on the way to heaven! Although men of science and invention are making their spaceships and space suits for space travel to the other planets, yet we must not forget these revelations of the Spirit. We should be more zealous than we are in making known these revelations to the animated and boastful world, proud of the scientific accomplishments of these times. These developments are omens of the coming of the Lord. The words of the following poem have great meaning for those who see in these developments signs of the coming of Christ.

"Our motors pierce the clouds. They penetrate

The depth of oceans. Microscopes reveal New worlds to conquer, while we dedicate

Our intellects to strength of stone and steel.

We are as proud as those who built a tower

To reach to heaven. Recklessly we rear Our lofty Babels, arrogant with power. How dare we boast of cities while we hear

The nations groping through the dark along

The road of life? What right have we for pride

Till truth is steel, and faith is iron-strong,

Till God and man are working side by side?

Then let our prayers and labors never cease;

We act the prologue of a masterpiece!

—GERTRUDE RYDER BENNETT

Our motors and rockets go higher than the clouds and into space; our airplanes go faster than sound; our rockets and satellites travel at almost unbelievable speed. Prof. Auguste Piccard, famed stratosphere and deep sea explorer, descended into the ocean deeper than ever before. Submarines can stay for days under the ice cap and travel at great speed for thousands of miles while submerged. We have mighty cities, skyscrapers reaching up into the heavens. Medical science has succeeded in prolonging the span of life and has discovered cures for many maladies that have afflicted mankind. Minds of men are discovering marvelous mathematical calculations, such as the theory of relativity, according to which Professor Piccard predicts someday men may take a trip into space for two thousand years without realizing the passing of time, except for changes here in the earth during their absence. All of these things have meaning for the people professing to believe in the soon coming of Christ.

#### The Masterpiece

Transcending all the great discoveries of science and space conquest, is the promised coming of our blessed Saviour. In the great drama of the ages we act the prologue of a masterpiece. The proclamation of the messages of Revelation 14:6-11; the heralding of the gospel commission (Matt. 28:19, 20) culminating in the loud cry as indicated in Revelation 18:1, constitutes the first or preparatory part of that masterpiece. He has said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). With the establishment of the work of the church in countries representing 98.6 per cent of the population of the entire world, giving the gospel in 538 languages, publishing it in 202 languages, and selling our cultural and gospel literature at the rate of nearly 22 million dollars' worth each year; with radio, television, and the many Bible schools in many parts of the world, who can tell how far the message has already gone? "For the Lord will execute his sentence upon the earth with rigor and dispatch" (Rom. 9:28, R.S.V.).

"I saw angels hurrying to and fro in heaven, descending to earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to earth, to unite his voice with the third angel, and give

power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory."—*Early Writings*, p. 277.

Then when the message of warning shall have been given, and the work of the judgment is completed, we will behold the greatest of all the masterpieces—Jesus coming in the clouds of glory! What a glorious scene that will be! May God hasten that day, when we shall look up and say, "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" (Isa. 25:9).

"Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, 'Who shall be able to stand? Is my robe spotless?' Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: 'Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you.' At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth.

"Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, and then raised His eyes and hands to heaven, and cried, 'Awake! awake! ye that sleep in the dust, and arise.' Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, 'Alleluia!' as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air."—*Early Writings*, pp. 15, 16.

"There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to com-

prehend, fresh objects to call forth the powers of mind and soul and body.

"All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation,—suns, and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed."—*The Great Controversy*, pp. 677, 678.

#### A Place for You

"In my Father's house are many mansions." "I go to prepare a place for you."

Jesus has gone to prepare a place for us in His Father's mansions. Have you a mansion there? The story is told of a wealthy businessman who had mansions in New York, London, Paris, and Berlin. He had a beautiful wife, two grown daughters, and a little girl. They would visit these mansions yearly, spending some time in each one. His wife was stricken by an incurable disease and died. The same fate came to his two older daughters. Then he also was stricken. His physicians in counsel with others informed him that nothing could be done for him by medical science. He was advised to put his affairs in order before his death. He called his small daughter, now about twelve years of age, and told her he must make a long journey into a distant land and could not take her with him. She said, "Father, do you have a mansion where you are going?" The question pierced his heart. He turned his face to the wall and wept! He had no claim to a mansion in his Father's house. His affections had been centered in the things he possessed here. How sad to think of it when it could have been different. Many today are failing to obtain a mansion in heaven for the same reasons.

"A tent or a cottage, O why should I care? They're building a palace for me over there!

Though exiled from home, yet still I may sing:

'All glory to God, I'm a child of the King.'"

Today in this international geophysical year, in the midst of the almost unbelievable discoveries of science, we are planning on outer space travel. Not in a spaceship of man's devising, nor a space suit such as we have seen pictured, nor are we registering, as some are supposed to be doing, for such a trip to the moon or some one of the planets. Our reservations are entered in the book of life in heaven. The angels are doing that for us. Our spaceship will be the cloud of angels who accompany Jesus when He comes. It will be piloted by the Saviour. The space suit will be the robe of Christ's righteousness provided for us by the Saviour

Himself. It is the wedding garment of the parable; it is the garment described in Isaiah 61:10 and may be worn only by those who are cleansed and sanctified through the blood of Christ. "The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ's nature in humanity. Gospel religion is Christ in the life—a living, active principle. It is the grace of Christ revealed in character and wrought out in good works. The principles of the gospel cannot be disconnected from any department of practical life. Every line of Christian experience and labor is to be a representation of the life of Christ."—*Christ's Object Lessons*, p. 384. This must be your experience and mine, too, if we are to be prepared to meet Him with joy at His coming. The important question for you and me is, Have we attained to this experience? If not, why not? We must obtain it.

As Joshua said to the people about to go into the Promised Land, so we say today, "Sanctify yourselves: for to morrow the Lord will do wonders among you" (Joshua 3:5). They did so and entered the Promised Land. Will we do so and be prepared for the trip through outer space and into heaven?

In this space age, with multiplied signs of the Saviour's soon return, there are two great concerns of the leadership of the Advent Movement. First, the completion of the unfinished task of giving the last warning message to all the world, and next, that which must go hand in hand with the first, the preparation of our people to meet their God—to meet Him in the judgment and to meet Him in the clouds of heaven, in peace.

This burden must rest heavily upon our hearts. We must not shirk our duty. The words of Joel 2:15-17 are very appropriate right now:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

This General Conference session is a solemn assembly. It is the gathering of the people by their representatives from all the world; it is the assembly of the elders from every kind of church organization from the local church right through to the General Conference. It would seem that this is the time for us to "blow the trumpet in Zion" and "sanctify a fast." This Sabbath day is designated by action of the Committee for such a day of fasting and prayer. We are now entering upon this special period of prayer and dedication. The times to which we have now come seem to call for a new and deeply earnest dedication on the part of each one individually and unitedly. We call tonight for such a dedication. What are our needs?

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# The Southern African Division

By R. S. WATTS, *President*

The most convincing sign that we are nearing the final conflict is the rapid spread of the Advent message in all the world. This is especially true in Africa, where of the 165,906 church members in the Southern African Division, 78,238 greet you for the first time—all having joined the remnant church by baptism since last we met four years ago.

Our members come from a population of 63 million people of various nationalities. These Sabbathkeepers are being welded together to form a harmonious body in multiracial Africa. This united force of Adventist believers is now organized into 1,031 churches, 1 union conference, 5 union missions, 4 conferences, and 22 local missions. These faithful believers gave \$3,309,644.13 in tithe and Sabbath school offerings to forward the work of God during the years 1954-1957. From this brief report you will see how God has signally blessed the work in the Southern African Division during the past quadrennial period.

## Evangelism

Undergirding all activities of the Adventist Church is an ever-increasing program of evangelism in all its various phases. Our greatest single endeavors have been in public evangelism in large centers of population. Well-organized evangelistic campaigns have been held for Europeans and non-Europeans in such cities as Johannesburg, Pretoria, Durban, and Port Elizabeth in South Africa, and Bulawayo, Salisbury, and Kampala in Central and East Africa. In Pretoria two city-wide campaigns were conducted, one of which resulted in the baptism of 96 Europeans. This represents the largest fruitage ever reaped in any one effort in the Union of South Africa.

Pastor C. C. Cleveland, associate secretary of the General Conference Ministerial Association, came to Africa and held a most successful four-month campaign in Kampala, capital of Uganda. African evangelists, brought in from various missions of East Africa, assisted in this Kampala effort and gained invaluable evangelistic experience, which has been put to practical use in other cities and towns in Uganda, Kenya, and Tanganyika. Each year hundreds of smaller efforts have been conducted in all the union missions by workers, teacher-evangelists, and many lay members.

For the past two years the ministerial association secretary of our division has been conducting workers' institutes in each of the local mission fields. The practical instruction given at these institutes has proved to be an invaluable asset and an inspiration to our workers.

## Education

It was in South Africa that the first mission work for heathen people was pioneered by this denomination. Mission work began at Solusi, in Matabeleland, now known as Southern Rhodesia. For

more than sixty-five years Solusi Mission Training School has been a beacon of learning for Africans. Hundreds have been trained there. It seems natural and proper that Solusi, the parent school of scores of other training schools now established throughout the mission fields, should be honored by becoming the first denominational college for Africans. It will offer a four-year college course in re-



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ligion and education. Today Solusi is a division institution, and the first college class of qualified students began in January, 1958. This represents a real milestone in the development of higher education for Africans in this division. Six other training schools, some offering courses up to junior college level, located in the five union missions, are also training centers for workers and will prepare students to enter Solusi Missionary College.

Helderberg College with its consecrated staff of teachers continues to meet the educational needs for our six thousand European constituency in the Union of South Africa. We are happy indeed that Helderberg College has now received denominational recognition as a senior college. Our graduates may now directly enter the Seventh-day Adventist Theological Seminary in Washington for graduate work.

The rapidly expanding work among the Cape colored people makes it necessary to raise the level of Good Hope Training School to a junior college.

In our division we have relinquished government grants-in-aid to our mission schools in East Africa, Northern Rhodesia, and Nyasaland. In spite of the fact that many of our schools were turned over to the government to control and

supervise, we still operate and maintain hundreds of primary and mission schools in our mission fields. These are now operated as church schools and financed entirely with denominational funds.

## Mission Hospitals and Dispensaries

The influence of our 11 mission hospitals and 36 dispensaries extends far and wide. Dr. Warren Staples, at the Maluti Mission in Basutoland, is known among the Bantu tribes in South Africa as "the doctor who makes the blind to see." He has successfully performed hundreds of cataract operations and has literally made the blind to see. The influence of the Maluti hospital reaches all over the Union of South Africa.

Many of our doctors are actively combining evangelism with their medical work with most encouraging success. A number have been ordained to the gospel ministry, and the medical work is truly becoming the right arm of the message in our division. We thank God for the spiritual atmosphere surrounding these mission hospitals.

Last year a hostel for European nurses was opened in Cape Town. It is necessary for our European young women to receive nurses' training in government hospitals, and the new environment of an Adventist hostel provides a spiritual haven for these young people.

Accredited nurses' training courses for African young men and women have been established at Maluti in South Africa; Malamulo in Nyasaland; Kendu in East Africa, and Ngoma in the Congo. Qualified and properly trained African nurses will soon be ready to work with our European nurses as supervisors in our mission hospitals.

Yuka is our newest mission hospital. It is situated among the Lozi people—a very primitive tribe living in the interior of Barotseland. The response for medical care from these disease-ridden, benighted people far exceeded our first expectations. Our meager hospital facilities have been overtaxed, the inadequate medical staff dangerously overworked. It has become a desperate struggle to cope with the sick and suffering who come to be healed at Yuka.

Our five leper colonies are doing outstanding work in providing curative treatment to thousands of these pitiful human derelicts.

## Missionary Volunteers on the March

It is our youth in Africa who are ablaze with the Advent message. Most of the branch Sabbath schools in the Belgian Congo and elsewhere are organized and conducted by young people. It was Ezekiel, a consecrated African student in one of our schools in the Congo, who volunteered to begin work among the Bambotes, a borderline Pygmy tribe who are despised and loathed by Africans. As a result of his work, today we have an organized Sabbath school among these Bambote Pygmies.

During the past four years permanent Missionary Volunteer camps have been established in East Africa, Nyasaland, and Southern Rhodesia. Great emphasis is being placed on the training of youth leaders. Large youth rallies have also been



Some of the children at Emmanuel Mission crèche for orphans and children of leprous parents.

held for our European Adventist young people in South Africa. Such rallies are now planned for the tens of thousands of African youth in our mission fields. We confidently look to our trained and consecrated youth to blaze the trail into new, unentered territories and among uncivilized tribes people in our division.

#### Voice of Prophecy Bible Schools

Well-organized and efficient Bible schools have been established in our union missions. Bible lessons are being translated into the leading languages. These Bible schools are running at full capacity. Some of the efficient, consecrated instructors and staff members of these flourishing schools are converts won through the Voice of Prophecy Bible Correspondence School. Many among the active students now enrolled in these Bible schools will become faithful Adventists.

#### The Publishing Work

The Sentinel Publishing Company and the East African Publishing House in our division are printing literature in eighteen languages and dialects.

Books, magazines, and pamphlets are being placed in European, colored, Asiatic, and African homes by a God-fearing group of literature evangelists.

Remarkable experiences occur in their heaven-directed ministry. In 1951 a teacher of another mission society had a dream. In his dream an angel told him that someday an African of another tribe would come to him with a certain book bearing the symbol of a sword on the yellow cover. When this happened he was to buy that book.

This man waited five years. Finally an Adventist colporteur from another tribe approached him with some books. He showed him one book and then another book.

"No, no," said the teacher. "Don't you have a book with a sword on the cover?"

"Yes, I do," replied the colporteur, and he reached into his brief case and brought out the book. "Here it is, *Vita Kuu* ["*The Great Controversy*," last few chapters only]."

This book was printed in 1954—three years after the dream. The African ea-

gerly took the book and said, "This is it. This is the book I saw in my dream. I will buy this book regardless of the price."

Immediately he went home and began to read *Vita Kuu*. Four days later he announced to the padres of his mission that he was leaving their church because they did not teach the way of salvation, and that from now on he was going to keep the seventh-day Sabbath.

Once again, in a most miraculous way, the message of Christ's soon coming was brought to an honest heart seeking light.

#### New Institutions and Organizations

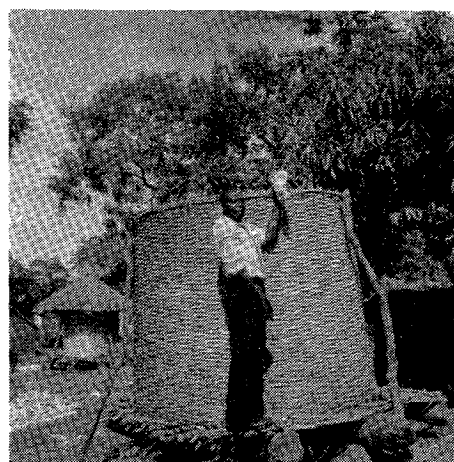
The material growth of our work during this quadrennial period is also reflected in the organization of new missions and the erection of many new churches, schools, and hospitals.

In Nyasaland two local missions have been organized. In both of these new missions the secretary-treasurers are non-European. Another European conference, the Free State-Natal Conference with headquarters at Pietermaritzburg, has been created to care more adequately for the growing European work in the Orange Free State and the Natal Province in the Union of South Africa.

In the Congo Union, where we now have a baptized membership of more than 62,000, it has been necessary to organize two more local missions; a highland mission was set up in East Africa to care for the small European work in that union.

A number of our hospitals are expanding and enlarging their facilities. Malamulo, Songa, and Kendu all have new administration buildings as well as other much-needed wards and outbuildings.

Many new school blocks have been erected in East Africa, North Rhodesia, and Nyasaland. Numerous European municipalities and African townships have been enhanced by newly constructed, permanent Seventh-day Adventist church buildings. We are thankful



The deacon at Mombera shows some of the tithe corn, which will completely fill the large container.

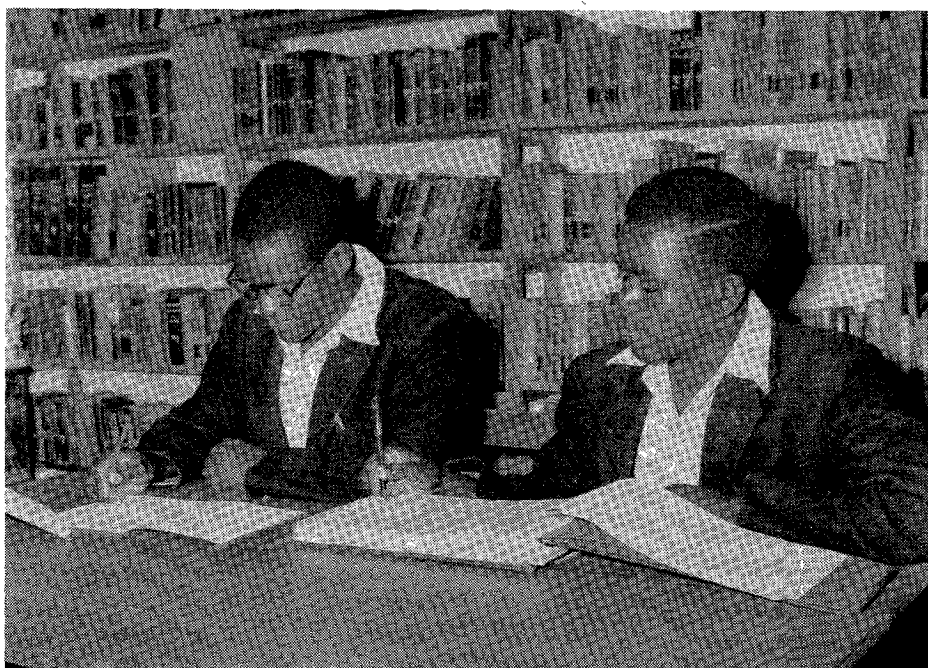
that these dignified memorials to the cause of God silently testify to the solidarity and permanency of our denomination in Africa.

#### Working Toward Indigenous Leadership

Throughout the Southern African Division greater emphasis on indigenous leadership is being stressed. Steps have already been taken to place a number of loyal colored and African workers in positions of larger responsibility. It is also encouraging to note that 104 workers of the Southern African Division were ordained to the gospel ministry during the past four years.

With more faithful ministers in the local missions, the burden of district and local church supervision now rests almost entirely upon the shoulders of indigenous workers. The response to this advance step is both spontaneous and gratifying. There are 106,178 new adherents now attending preparatory Bible classes. The 78,238 baptisms during the past four

(Continued on page 79)



Two students in library at Solusi Missionary College, Southern Rhodesia.

# The South American Division

By W. E. MURRAY, President

The South American Division territory is composed of eight countries: Argentina, Bolivia, Brazil, Chile, Ecuador, Paraguay, Peru, and Uruguay. The population is more than 100 million. Within our borders is located the largest community of European peoples in the Southern Hemisphere. These peoples speak Portuguese and Spanish. In our territory are large groups of the descendants of the Inca Indians, who live chiefly in the highlands of Peru, Bolivia, and Ecuador.

Our territory drops farther to the south than any other continental land in all the world. If you were to take an airplane from the northernmost extremity of our frontier, within sight of famous Mount Roraima, to the tip of Cape Horn, and travel at the rate of 300 miles an hour without stopping for service or gas, the trip would require 13½ hours. The distance from Natal, Brazil, at the point farthest east in our territory—the part that juts out in the direction of Africa—to Talara, Peru—the point farthest west—you would find to be 3,157 miles as the crow flies.

We have many large, prosperous cities, among which are Rio de Janeiro, the charming capital of the Republic of Brazil; Greater Lima, Peru, the ancient capital of the Spanish viceroys; Buenos Aires, the Paris of the Americas; São Paulo, the Chicago of South America; Montevideo, the capital of Uruguay and “the Switzerland of the Western Hemisphere”; Rosario, the breadbasket of Argentina; Santiago, Chile, the pearl of the Southern Andes; La Paz, the highest capital in the world; and Quito, on the line between two worlds.

At the present time our membership stands at 91,662. This number is twice that of 1947. The membership is organized into 505 churches. At the beginning of the quadrennium we had 418 churches. In the past four years we have organized an average of 22 new churches a year. We want to thank our heavenly Father, and express a word of appreciation to the working force of the division and to our laymen throughout the countries for the part they have had in making this result possible.

The baptisms of 1957 totaled 9,304, which is 170 more than in 1956. The baptisms in 1957 were in round numbers 50 per cent more for the year than in 1954, when our baptisms totaled 6,484. The yearly baptisms have practically doubled since 1950.

## Evangelism

Public evangelism is of great importance to the South American Division. We have a good number of evangelists who are able to carry on large, city-wide efforts, being able not only to attract a good congregation but to hold that congregation right through a three-month series of intensive preaching. In 1957 we had 114 evangelistic crusades in our large city centers, and 57 spearhead efforts. Not

only do these efforts bring the truth of God before the people but they result in members for the church.

Some of our evangelists have given us reports of their meetings that are of great encouragement. One evangelist has told of his special efforts to win whole families to the truth of God. He tells, for example, of one family where a daughter had enrolled in the radio school. Just at



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the time she was taking the lessons an evangelistic crusade was opened in their city. A Bible worker was assigned to instruct the widow and her five daughters. After a few weeks the six were baptized. Another family was that of a retired policeman. He, his wife, and his two student daughters were baptized at the end of the crusade. In one baptism this same evangelist baptized 19 couples. In another he baptized 9 couples. What a wonderful sight it is to see husband and wife united in their new-found faith.

Another evangelist tells us of his work in a very interesting way, giving us the figures relative to the different aspects of the work. Many times we are asked about the proportion of men and women among our converts. This evangelist has brought to us statistics showing that in three baptisms of 105 people, 65 were women and 40 were men.

Yet another evangelist has told of the wonderful results he has had in his work. He recently held two public efforts, baptized 136 people, and had 32 in his baptismal class to be baptized later. His list of converts is interesting. One was a psychiatrist, the director of the most important psychiatric institution in South America. In this institution there are 7 city blocks and 25 buildings. He was baptized with his wife and 56 others. Another convert was a retired professor of philosophy. Another was an aeronautical

engineer who, along with his wife and six public school teachers, accepted the truth. In the baptismal class of 32 were also the daughter of the Minister of Communications of the nation, a professor in the dental school, two lawyers, one military judge, the wife of a general in the army, one ex-manager of the National Bank Association, one count and two countesses of the Italian nobility, and many others. This will give some idea of the class of people that are taking an interest in the Advent message in South America.

## The Medical Missionary Work

The medical missionary work in South America is truly the right arm of our activities. At present we carry on this work in seven medical centers. In these centers we have an efficient staff of doctors and nurses for the care of the sick in their respective regions. Of outstanding importance is our polio clinic in the São Paulo hospital, where we have about 100 people under treatment. The great majority of the patients in this department are children and young folks seeking rehabilitation from that terrible disease.

Our medical missionary work is carried on in a wonderful way by the 10 medical launches we have on the rivers of South America. We have launches now functioning on the Amazon River, the San Francisco River, the Araguaia River, one among the coastal islands of the state of São Paulo in Brazil, one centered in Guayaramerim, Bolivia, and another with headquarters in Iquitos, Peru, serving the upper Amazon territory. Altogether these launches travel some 7,000 to 10,000 miles of the rivers in the continent in humble, efficient ministry to these out-of-the-way villages and towns on the banks of these mighty waterways.

As an example, I want to tell you about the medical work being carried on by our launch on the San Francisco River. Our launchman reports that in the first year he has traveled about 4,000 miles in 500 hours' sailing. In that time he has treated 3,220 cases of malaria, 2,900 cases of parasites, 111 cases of diarrhea, and has extracted 3,100 teeth, performed 18 minor operations, and handled many other items too numerous to mention. In all, he has treated a total of 21,341 persons.

His work has its spiritual aspects. This year he has held 225 riverside gospel meetings, with an attendance of 16,000. He has organized one group, established four places for meetings to be held, and had 29 persons baptized. He writes: “One year ago when we arrived in the city of Januária there were 3 baptized members in the city. Now our church has 42 members.” This is a magnificent experience. Think of the great good that is being accomplished by this one medical launch!

## Educational Work

The leaders of our field organizations consistently give very diligent attention to the education of Seventh-day Adventist youth. Four training schools are maintained where students are prepared in theological, normal, and commercial studies. From these training centers flow an ever-increasing number of graduates into our organized work, to form the fast-

growing native ministry of the Seventh-day Adventist Church in South America. We believe the one best method for evangelization of the world is the building up of a consecrated, loyal, well-trained ministry from the converts in each country. South America's aim is to educate more and more of its young people for the great work of the gospel within our boundaries and to send to foreign lands.

The work of primary Christian education is carried on by 506 schools in all parts of the continent. These schools are taught by 640 primary teachers. For 1957 the total enrollment of these schools was 21,329.

One of the most interesting phases of our primary educational work in South America is that being carried on in the highlands of Peru and Bolivia, where we maintain 227 schools with an attendance of 8,889 pupils.

### Sabbath Schools

The Sabbath school is truly the heart of the church. It is the church at study, and in South America we believe that the Sabbath school is a training ground for service. In 1957 our Sabbath schools numbered 1,833, with a membership of approximately 110,000. The Sabbath school is a department that also advances into the field of evangelism and makes steady progress on its objective of winning souls. Through our 749 branch Sabbath schools the message of a soon-coming Saviour is brought to many homes and individuals as well as to hundreds of little children who otherwise would not have the privilege of knowing the gospel.

The division publishes *The Sabbath School Worker* in Spanish for our own and the Inter-American Division. We now have 3,964 subscriptions, or double the number in 1954.

### Young People's Work

The youth are the helping hand in the church of God. In South America we have a very active group of young people. In our 1,298 societies there are 45,217 members. Our young people are taking a deeper interest in spiritual things than ever before. During the 1957 anniversary year 158 youth congresses were held throughout the division. At these meetings 30,000 tracts were distributed. Our young people's department has been especially active in promoting revivals among our youth, and in the MV anniversary year 4,342 decisions for Christ were obtained at these congresses. During these congresses there were 349 young people baptized.

In the year 1956 the first youth congress was held in the beautiful Quitandinha Hotel near Rio de Janeiro. We estimated an attendance of 3,500 at this division-wide meeting. The Spirit of God truly was present, and a great revival has swept through our division as these young people have returned to their home churches. We thank God indeed for the spirit of consecration that now prevails in the ranks of our young people.

### Home Missionary Work

One of the greatest goals of the Christian church is to enlist all the members

of the church in active missionary work. In South America we have tried to hold aloft the goal, "Every church member an active missionary." Our home missionary department has not only inspired the laymen to do missionary work among their neighbors and friends but has outlined a course of study that is being taught in as many churches as possible to instruct our laymen in all kinds of missionary endeavor. According to the latest statistics there are 2,956 laymen who we think are able to preach to a congregation of 20 or more people. If we were to have each of these laymen preaching to a congregation of 20 people, it would mean that in those congregations there would be a total of 59,120 persons. What a wonderful challenge it is for us as leaders in the church to guide and inspire the laymen to do a greater work like this.

Laymen's conventions of from five to seven days have been held and are being held throughout the division territory. Investiture services are being held where a goodly number of laymen are granted the "120" pin, together with the corresponding certificate showing that they are engaged in this lay soul-winning work.

As an example of what our laymen are doing, in the western part of the state of Goiás we have a brother by the name of Antonio Avelino, who is called by his neighbors and friends Antonio Adventista. The people in the surrounding villages and towns know him by this name. Antonio Adventista is doing pioneer work in an area where heretofore we have had no members, and as a layman he has accomplished wonderful results. Recently he sent to our mission headquarters for a pastor to baptize 12 people who had already been prepared for this step, and he added this cheering message: "There are 17 groups of Sabbathkeepers in this area who are waiting for a visit from one of our pastors."

### The Publishing Work

From the very first of our history in South America the publishing work has been one of the strongest, most active agencies in the proclamation of the third angel's message. In those distant days gospel canvassers carried the good news in their books and papers across frontiers and into the most distant confines of our vast territory.

The colporteur army is still on the march. The march is progressively forward in all the aspects of the work—sales, colporteurs recruited, people interested in the gospel, and conversions to Christ.

The following is a partial statistical record of the triumphs of the colporteurs in the past quadrennium:

Year	Colporteurs	Deliveries
1954	512	934,045.48
1955	662	886,040.51
1956	800	1,211,441.90
1957	943	1,571,169.02

The students of our denominational schools are taking great interest in the colporteur work. From these centers of education young people are prepared for leadership in this important department. During the summer vacation of 1957-1958 there were 675 students in the field canvassing for scholarships.

### Radio Work

The radio work has a history of some 15 or 18 years of activity in our field. Some efforts by local broadcasters were made before the beginning of the work of the Voice of Prophecy in South America. The third angel of Revelation 14 is reported as giving his message to the world "with a loud voice." The gospel is reported also in this same chapter as going to every nation and kindred and tongue and people. The influence of the radio as an instrumentality for spreading the gospel message grows from day to day. At the end of 1957 we had 153 radio stations broadcasting the Advent message in Portuguese and Spanish. We cannot estimate the influence of this great work—the message of Christ going into the homes of the people in the cities, the country, the mountains, from the Amazon basin to Punta Arenas. People listen everywhere to this wonderful message over the radio. At the beginning of this quadrennial period we had 112 stations. That is a gain of 41 stations in the four-year period.

The radio correspondence school work is carried on in South America through the agency of three schools—in Rio de Janeiro, Brazil; Buenos Aires, Argentina; and Lima, Peru. At the beginning of the period there were 21,005 active students in these schools; at the end of the period we had 28,302. The radio work is definitely producing converts to the Advent message. In the past four years, as far as we have been able to learn, 3,167 people have been baptized as a direct result of the radio work.

### Publishing Houses

The publishing of books and periodicals is carried on by two publishing houses, one in Buenos Aires, Argentina, and the other one in São Paulo, Brazil. These publishing houses are working to the limit of their equipment and personnel to keep a steady flow of books and magazines going out to the colporteurs in all parts of the field. The administrators, editors, and workers in these institutions are making a most significant contribution to the progress of the Advent message in South America.

We are glad to report to the delegates of the General Conference that in the past four years we have been able to increase the equipment of the Buenos Aires house with more than \$100,000 worth of machinery and equipment. In the Brazil house in the past two years the factory space has been increased 100 per cent, and about \$100,000 worth of equipment has been added. In both houses the earnings of the institution have been a great help in making these improvements, and in the case of Brazil the improvements have been wholly a result of the earnings of the institution.

### Church Buildings

In establishing the Christian church today one of the important elements to take into consideration is that of providing a permanent meeting place. For a congregation to be housed in a rented building, on the second story or in the

(Continued on page 72)

# The Urgency of a Deeper Experience in Christ

DEVOTIONAL STUDY, JUNE 22, 1958, 8:30 A.M.

By LOUIS K. DICKSON

"Now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them. . . . Every place that the sole of your foot shall tread upon, that have I given unto you" (Joshua 1:2, 3).

It is clear that Israel had been greatly delayed in going over Jordan because of her murmuring, her wandering, and her unbelief. It was never God's plan that the Hebrew people should wander for those long years in the wilderness, continually meeting defeat and finally leaving their bones to whiten on the desert sand. They did not enter immediately, because they chose their own way rather than the way God had marked out.

God was demonstrating how grievous to Him is the sin of unbelief. He was showing for all time the awful consequences of the lack of faith in the hearts of His people. Today we, as modern Israel, are living out the antitype of that past experience of literal Israel. On this point the servant of the Lord is clear:

"The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the Advent Movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work in 1844 had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people. . . . It was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God."—*The Great Controversy*, pp. 457, 458.

We have been wandering in the wilderness for a long time in our spiritual journey, and largely for the same reason, namely, the lack of the pre-eminence of faith in our lives. The Lord would have us see that we have now reached the eastern bank of the Jordan in our experience, and that it is high time we crossed over. Repeatedly, down through the years of this movement, the Lord has sent us warnings concerning our wanderings spiritually. We read:

"Many have for years made no advancement in knowledge and true holi-

ness. They are spiritual dwarfs. Instead of going forward to perfection, they are going back to the darkness and bondage of Egypt."—*Testimonies*, vol. 2, p. 124.

Again, this word came: "As a people we are not advancing in spirituality as we near the end."—*Ibid.*, vol. 5, p. 11. "My heart aches day after day and night after night for our churches. Many are progressing, but in the back track."—*Ibid.*, p. 93. "A formal round of religious services is kept up; but where is the love of Jesus? Spirituality is dying. . . . Shall we meet the mind of the Spirit of God? Shall we dwell more upon practical godliness, and far less upon mechanical arrangements?"—*Ibid.*, pp. 538, 539.

In the light of all this, and much more that might be added, are we not, each one of us and as a movement, facing a most urgent need of finding our way to a deeper life in Christ? Has not the time come for us to possess our spiritual possessions in Christ Jesus and to enter into all the benefits of His grace?

God would now have us decide whether we are going to continue wandering in the wilderness of unbelief, of spiritual uncertainty, of faithlessness, or whether we are going through this surging spiritual Jordan to inherit the "good land," which God has promised through Christ.

What does the Jordan signify in Old Testament typology? Passing by, for the present, its implications for the movement we represent, let us measure its significance as applied spiritually to each of our lives.

We are all agreed that Egypt represents bondage; the Passover, salvation through the blood of Jesus; and the crossing of the Red Sea, the passing from death unto life by faith and the early experience of coming from under the bondage of sin. We need now to give more serious thought—in the same line of reasoning—to the spiritual crossing of the Jordan in our personal lives.

It must ever be remembered that Israel had many enemies to conquer after they crossed the Jordan. What great triumphs still lay before them after they had reached the western bank of Jordan! There were giants to conquer. There were mountainous obstacles set to hinder them in obtaining full and complete possession.

Just so it is with each one of us in our spiritual advancement and final triumph. It is still God's desire to carry men into the fullness of their spiritual inheritance in a much shorter time than has yet been demonstrated. We must "go over this Jordan," and having found the demonstrated power more fully, march on to triumph.

Because of our unbelief, our lack of

faith in the grace and power of God and in His great and precious promises, we, too, have found that there is another stream to cross, and many of us have not dared to cross over. Therefore, we have not laid hold of our possessions in Christ Jesus and have been held captive in the grasp of the enemy in personal defeat and in a half triumph in Christ. The hour has come to break that grasp. We must now pass over this Jordan in our personal experience in Christ.

There is, therefore, a deep significance in the words of our text, and particularly as we contemplate that, according to Paul, "all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." Is it not perfectly clear to each of us that we have been wandering in powerlessness long enough, and that it is time we passed over Jordan and found our way to complete triumph?

We have come to the hour when God calls loudly for more deeply spiritual men and women, not in a holier-than-thou, hand-folding attitude, but as men and women who are not content to remain in a superficial experience in Christ, and who are going deeper and deeper into the things which, through Christ, constitute our spiritual inheritance. The Lord places great value on such lives, and the church needs to recognize this as of paramount importance and measure all her planning in that direction.

## Now Is the Time

First of all, God cries to us, through our text, "*Now*!" Now, wandering child of Mine, embattled, buffeted, oft-defeated sons and daughters of God, see! Jordan rolls at your feet. The Lord Jesus Christ would lead you over. He invites us to lift up our eyes "*now*" and see the marvelous spiritual land, stretching out as it were before us for our possession. If we will put our whole trust in Him and follow Him all the way and believe His great promises, we may possess these great spiritual benefits in the way He has provided in Christ and be prepared for the fullness of His presence and latter-rain power.

As we hear that commanding word of God in its antitypical setting, "Now therefore arise, go over this Jordan," especially that word "*now*," how its meaning and significance begins to dawn upon us! The present moment—what a moment to face as believers in the truth for this hour! What a moment to face as a church—as a great General Conference session, which, because of the crisis hour to which we have come, is the most important meeting of its kind ever held. What are we "*now*" going to do? That is the question—right here and now! Everything "*now*" depends on the way we take, spiritually speaking! We dare not draw back from our duty NOW—we dare not be indifferent to God's command—"Now therefore arise, go over this Jordan"—this spiritual Jordan!

"Now"—when the world is reeling beneath its tremendous problems and perplexities and must be shown the only way out! "Now"—when men everywhere are finding no secure hiding places from weapons of their own devising. "Now"

—when the church of God and every member faces the greatest challenge of all times, when the only comfort, the only word of explanation and enlightenment, is in our hands to give to a waiting world.

"Now"—when there must be a bursting forth on the right hand and on the left for God. "Now"—when the fullness of God's power is waiting our demand and reception. "Now"—when His presence must be seen in the midst of His people that His salvation to the uttermost may be seen and vindicated in the righteous lives of His people. "Now"—when the judgment is about to end, when probation is about to cease. "Now!" "Now!" "Now!"—God is calling us to cross over the Jordan that rolls at our feet, every one of us, to face every spiritual adversary by faith, believing, to triumph to the uttermost in Him, to finish the task that we face, and in His power alone to enter our final triumph. We need here to lay some great plans of faith to lead this people through this Jordan and to the final spiritual triumphs which must come.

There is such urgency in the command, when we think of the dangers that hang over the world—when we think of the millions and hundreds of millions yet unwarned and unsaved—when we contemplate the lateness of this hour and the importance of seeking and finding the baptism of the Holy Spirit. There must be no delay now—we have delayed too long already. "Now" we must act, we must enter in, and we must find access to all the fullness of God. "Now therefore arise, go over this Jordan." Why should we not make a new beginning toward this deeper experience at this conference session?

Second, "Therefore." What is the significance of this word? Ah! Moses, that great leader, that great pioneer of the movement out of Egypt and into the Promised Land, is dead. We can hear God say: "Moses, my servant, gave all that he had. It almost cost him his life along the way to bring the movement where it is today. You owe a great debt to this pioneer of the movement. Now therefore arise and go over!"

So it is with us here today. The pioneers are all gone. Their hopes, their labors, their zeal, and their sacrifice have entered into all that brings us here today to this great conference. "They, My servants, are all dead," says the Lord. "Now therefore arise, go over this Jordan." And, oh, what a debt we owe to the past—the patriarchs, the prophets, the apostles, the martyrs of Jesus, and the pioneers who have all gone before and are not with us now—but who died in faith believing in the fruition of the blessed hope and the complete triumph of God's people. And above all let us think of our obligation to Jesus, our blessed Saviour, who died and rose again that we might be filled with resurrection power, the power of the Holy Spirit. "Therefore arise, go over this Jordan."

#### Let Us Arise!

And third, "Arise." "Now therefore arise!" Let us arise as one man and cross over this Jordan. That calls for spiritual leadership and sanctified organization.

Away with indifference. Let unconcern die. Let us "arise" now and enter into our possessions in Christ Jesus, partaking of His imparted righteousness by faith, and advance in our experience to the higher elevations to which God would lead us. May there be a great advance at this time in that direction. Let us not fail to "arise" and cross over, that we may possess those richer benefits for which our souls hunger. We have dwelt too long in the wilderness; "now therefore," let us arise, "go over this Jordan."

To what shall we arise? Arise to the finishing of the work? Yes, but before we can do so we must arise out of our spiritual lethargy and indifference; by the power of God we must banish our superficiality and self-seeking, and go over this Jordan into the promised glories of a more victorious life. The spiritual implication is that we must arise to our final battles against our spiritual enemies.

Long ago the Lord, through the prophet Isaiah, looked down to this day of triumph when darkness would cover the earth and gross darkness the people, and commanded His church: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." The world must now see the presence of God in the lives of His people. His glory is now to be seen upon us. Our lives must reflect His glorious power not only in sins forgiven but in the possession of all the benefits of His marvelous grace. Faith must rise to the surface of our lives. Prayerfulness with power must have a new ascendancy among us. Humility and sacrifice must clothe us before all men everywhere. Self-seeking must be banished. Men must find us walking with our God by His grace. These are the glorious virtues of the righteous character we are to possess, and Christ has promised to bestow.

#### "Go Over This Jordan"

At this point we are brought to our final consideration, namely, God's command to His people: "Go over this Jordan." We must pass over our Jordans of indifference, unconcern, casualness, slowness to enter into the experience of a deeper life in Christ. Through a complete abandonment of all that has brought to us nought but spiritual feebleness and poverty, we must now march on.

A lightly worn spiritual profession is not enough. We must pass over these surging tides of spiritual inadequacy. We must not be merely disseminators of religious theories, we must be exemplars of an experience in Christ that demonstrates the complete efficacy of His grace and power. We must not be merely advocates of truth, we must be witnesses of those things that we have both seen and heard. It must now be seen that we have banished superficiality and mediocrity from our lives and that we are grasping the Christian life at a deeper level. What the world needs is the arresting demonstration of a Christianity that has a deeper effect upon our lives.

We must make plain the fact that the original pattern of being a Christian has not changed since the early church first disclosed it. Men must see that we mean business just as those early Christians

did, regardless of our antagonisms. The world must again feel the impact of real Christian lives in their midst because the same characteristics that impressed themselves through the early believers are seen and felt in the lives of God's people now.

Holiness was more than merely a part of their theology—it was their real lives. The Lord has told us through His messenger:

"The only reason for our lack of power with God is to be found in ourselves. If the inner life of many who profess the truth were presented before them, they would not claim to be Christians. They are not growing in grace. A hurried prayer is offered now and then, but there is no real communion with God."—*Testimonies*, vol. 5, p. 161.

Those early Christians used prayer and faith as methods of getting things done for God. They used prayer for far more than simply getting out of trouble. They knew what spiritual communion with God really means. They were daily laying down their lives, giving their all for Christ, not merely in death, but in life and in sacrificial, unselfish service. They knew nothing more attractive, nothing sweeter in life, than doing the work of God and witnessing for Christ.

There is due now a new manifestation of Christ in His people, until it will be seen that we who profess His name are likewise attentive to His major concerns regarding real Christianity and the higher spiritual values—the things that were to Him supreme. It has been our shortcomings in these things that have delayed us in the wilderness. Listen to His messenger in this regard:

"As a people, we are almost paralyzed. We are not doing one-twentieth part of the good we might, because selfishness prevails to a large extent among us."—*Ibid.*, vol. 4, p. 426.

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Ibid.*, vol. 9, p. 189.

"But were there the same diligence and self-sacrifice manifest at the present stage of the work as at its beginning, we should see a hundred times more accomplished than is now. If the work is to go forward on the same high plane of action upon which it started, there must be no falling off in moral resources."—ELLEN G. WHITE in *The Southern Watchman*, Oct. 6, 1903.

"A hundred times more!" What a wonderful record that would be compared with our meager gains now! What a pity that so many must wait in darkness because we have not attained spiritually the heights that God intended. What losses we have sustained because of our unbelief and failure to cross to the western bank of Jordan! God calls to us, "Now therefore arise, go over this Jordan." Great victory and triumph is just before us. Our rich inheritance is awaiting our advance by faith, believing His great promises.

We are to cross over and know a new communion with God, a new fellowship with Him in suffering, in purpose, in

sympathy and sacrificial spending of life. We are to be partakers of His love. If we never reach out after anything beyond balancing the budget, we will show no more loving faith and spiritual power than would be found in a well-run service club such as is to be found in many of our communities. We need to examine our spiritual accomplishments and find out where our present direction will lead us—to the peace of Canaan's conquered land or to the steep cliffs of spiritual disaster?

### The Danger of Secularism

According to one religious leader, our generation has lost God and "a whole dimension of life—the spiritual dimension." This is tragic indeed, but when we consider the word sent to us through God's messenger, that "spirituality is dying" in the church, our alarm should be most pronounced.

Secularism has ever been the danger of religion down through the years. We must never forget that secularism is but a neglect of the spiritual interests of the church—attempting to accomplish the work of God in human strength. Failing to put the Holy Spirit in His rightful place and to seek God for His guidance until we find it, and for His power until it possesses us, is to use strange fire before the Lord. Such a program can drain the spiritual strength of a movement and lead it to the extreme of feebleness and tragedy.

As we recount and take courage from our gains in God's name, let us not fail to measure our more significant gains of a deeply spiritual nature and examine the kind of strength that has brought about our glowing records. There can be no real gains unless they are the result of living faith and the working of power-possessed people.

One leading writer has reminded us: "The contemporary scene is full of deluded people who, instead of trusting with childlike dependence a power outside themselves, think they can blow on their hands and lift themselves up by their bootstraps." This comes so near to picturing much that is accomplished in the name of Christ that it should be really disturbing to the complacency that stalks much of our great and ever greater program of activity.

Have we not come to the time when faith and spiritual power must flame anew in the midst of the church? Do we not need to sense anew the barrenness of our experiences in Christ and our efforts for Him when these things are so often forgotten or have grown dim in our lives?

The growth of these spiritual possessions in our lives marks the real and significant achievements for God and His great cause. Is it not sad that so often we spend time in recounting gains and higher gains that are so largely achieved in our own strength and by our own maneuvering? How casual we have become in facing up to our low, commonplace level of spiritual advancement!

What a contrast is evident when we contemplate the chief concern of those who established the church as compared

with those who must bring the church to her final triumph! In what a blaze of spiritual fire did those early disciples walk and labor! Is it not just as important that we who carry on what they began possess something of the fullness of power they had? Are we seeking to bring God's cause to its final consummation with a bedimmed vision and an impoverished spiritual possession? If not, "Now therefore arise, go over this Jordan."

Let us no longer manifest a disdain for reaching out after the deeper spiritual experience that fired the lives of those first-century Christians. Why should we not know, each for himself, something of the vital relationship with Christ that the church once understood and enjoyed?

As we look back in our experience to when we first believed, was not our experience brighter and more dynamic for the Lord? Why have not our gains in spiritual things kept pace with our gains in temporal and material things in this cause? Why have those spiritual and more significant gains slackened off until we are more concerned about our achievements in other directions than in these most necessary spiritual things to which we have been called?

Is not this the hour when we urgently need to make a new appraisal of what constitutes real values in gains for God? When this is done will there not be a definite change in the direction of our most energetic seeking, and will we not become more intense and earnest about finding the neglected things of the Spirit for the finishing of the work?

Shall we not arise as a spiritually united people for the one purpose of seeking for and manifesting an above-average Christian life and ministry, that we might go on quickly into the full realization of our glorious inheritance in Christ Jesus?

Is it not time that we give men everywhere a new glimpse of lives that measure up to being saved to the uttermost rather than an almost-but-not-quite demonstration of spiritual possession? Shall

## Our Retired Workers

By J. I. ROBISON

There comes a time in the affairs of each one  
When he must decide that his work is done.  
Although he might wish to go on forever  
He must face the hard fact that he gets  
younger never.

When the record of forty or more years is  
told,

And the mind, though alert, is growing old,  
Then it is time to turn in his key,  
And adjust his perspective that he may see  
How God can lead in retirement as truly  
As He does when one's still on active duty.

It's the plan of God that men who are  
younger,

With minds more alert and bodies far  
stronger,  
Shall take up the task and push valiantly on,  
The battle to wage till the victory is won.

We oldsters should have a few years to stand  
On the side lines, and give the workers a  
hand

As the work goes forward to glorious success,  
Though we are no longer in its turmoil and  
stress.

God bless those who join the retired workers'  
class,

And give them a part in the triumph at last,  
When the Lord shall call all the reapers  
home

To the haven of rest. May that day soon  
come!

we not let rise to proper eminence in our gathering together those things in human life that God can call significant gains for such a trying hour as this?

Are not we who believe in the imminent coming of our Lord obligated before Him and before men to present lives transformed and possessed by the matchless fullness of God's power? How can we longer linger, walking and working as we are, on such a low level of spiritual possession?



R. R. Figuhr delivering his president's report. REVIEW AND HERALD staff and General Conference secretaries at tables in foreground.

# The Department of Education

By E. E. COSSENTINE, *Secretary*

It is my privilege to report major advances in the work of Adventist Christian education throughout the world field during the past four years. Whereas our total school enrollment in 1953 was 229,165, in 1957 there were 271,751 students enrolled in Seventh-day Adventist schools, an increase of 42,586, or 18.6 per cent. This means that during the past four years we have increased our school enrollments more than 10,000 each year, which is almost double the gain of any previous period. During 1957 we operated 4,985 schools (an increase of 4.9 per cent over 1953) served by 11,775 teachers, or 2,176 more than at the end of the previous quadrennium. The understanding and support of the administrators of our work, as we have tried to face up to the problems, have been deeply appreciated.

One major objective of our schools is to help young people find God. Thousands of youth growing up in Adventist homes and churches receive in our educational institutions the extra spiritual stimulus and guidance that lead them to commit their lives to the Saviour. Into our schools also come each year many children whose parents do not belong to this denomination. As an indication of the evangelistic success of our schools, studies made of a college-level group of these non-Adventist youth show that by the end of the first year 25 per cent have been baptized into the church, and 86 per cent of them are baptized by the end of four years. In some parts of the world, mission schools operated largely for non-Adventists are the primary source of new converts to the faith. Some missions in areas where prejudice abounds have reported that for several years their only new converts were students in our schools. During the past four years 45,926 pupils enrolled in our schools were added to the church by baptism. This represents 14.5 per cent of all the people baptized into our faith during that time. We thank God for this evidence of the working of His Spirit through the means of our educational institutions.

Our system of schools was established not merely to impart information and to develop skills, but to build character and to work moral transformation. As Ellen G. White wrote: "To bring man back into harmony with God, so to elevate and ennoble his moral nature that he may again reflect the image of the Creator, is the great purpose of all the education and discipline of life."—*Counsels to Parents and Teachers*, p. 49. The best gauge of progress in this area is through assaying the worth of the product of our schools. The noble, self-sacrificing, devoted young men and women who annually are graduated from our educational institutions and are helping to finish the work of God, testify to increasing success in meeting this primary goal. As water is not fully appreciated until it is unobtainable, so this contribution of our educational institutions may easily be

overlooked because we cannot measure it in terms of quantity.

Another objective that our schools are achieving is the reflex blessing to the family and the church. "The well-being, the happiness, the religious life, of the families with which the youth are connected, the prosperity and piety of the church of which they are members, are largely dependent upon the religious ed-



E. E. Cosentine

ucation that they receive in our schools."—*Ibid.*, p. 497. When parents and other church members willingly sacrifice to maintain Christian schools for the youth; when, as a result of attending these schools, young people are more amiable, kind, and obedient; then homes are happier and more settled, and churches are more deeply spiritual.

Strong emphasis on improvement of worker-training schools has characterized the work of the Department of Education during this quadrennium. A number of overseas division colleges have been strengthened by affiliation with our North American colleges; others have been upgraded from academies to junior colleges, or from junior to senior colleges. Heavy investments have been made in improving buildings; many faculty members have received the benefit of advanced training; and curricula have been revised to provide higher and better training for those who plan to enter denominational service.

Answering the demand of many furloughing missionaries, as well as college Bible and history teachers, the Seventh-day Adventist Theological Seminary has in recent years been offering master's degrees in certain liberal arts areas in addition to its ministerial training courses. Because theological seminaries are sup-

posed to offer only ministerial training degrees, this branching out into other fields has prevented our Seminary from receiving full accreditation. It has become increasingly evident that a separate school should be established to offer these nontheological courses desired by our teachers. Moreover, an ever-increasing number of young, inexperienced men and women have been doing graduate work in the secular universities, resulting in some serious problems and losses.

To meet this acute need for more graduate-level liberal arts education with an Adventist orientation, the Seminary has in recent months been reorganized and reincorporated under a new charter as the Potomac University. Operating under one Board of Trustees and one set of administrative officers, Potomac University now includes the Seventh-day Adventist Theological Seminary and the School of Graduate Studies. Within this framework the Seminary continues to serve as our one ministerial training school on the graduate or professional level. The School of Graduate Studies is offering courses for our youth leading to master's degrees in certain liberal arts fields and in teacher education. It is planned that when an adequate school plant has been built and the necessary faculty has been assembled, some work beyond the master's degree will be provided.

## Textbook Production

Some years ago the Department of Education embarked upon a long-term plan of textbook production for our elementary schools around the world. The program for Bible has been completed, with 36 titles including textbooks, student workbooks, and manuals for teachers. Several of the world divisions have already adapted, translated, and printed many of these books in one or more languages, and the materials are now in use in their primary schools.

Through an unusual arrangement with Scott, Foresman and Company it has been possible for us to develop an excellent basic reading program. We are permitted to use all materials that we desire from their widely used, world-famous basic readers, but to substitute character-building, denominational history, and devotional stories in place of some fanciful materials found in their regular series. To date we have completed—or will have completed by the end of this summer—a total of 15 titles, which provide the full reading program for our pupils through grade three.

For several years a group has been working on a health and physiology textbook for our pupils in grades seven and eight. This textbook and an accompanying manual for teachers are now being printed, and these will be ready for use in our schools this fall.

During this quadrennium the Department of Education has also published two textbooks for our secondary schools: a denominational history entitled *The Story of Our Church*, and *Facing Life* for classes in youth problems or Spirit of prophecy. On the college level we have published *A Prophet Among You* for classes in the Spirit of prophecy; and a

textbook on Bible doctrines is now in preparation. We believe that these textbooks, and others that are planned, will greatly aid our schools in more effectively fulfilling their objectives.

The Parent and Home Education section of the department has produced the new Christian Home Series C pamphlets on twelve phases of "Character Building in Childhood," especially helpful to parents of young children. *The Adventist Home and School*, published three times a year, provides excellent study and guidance materials for the teachers in the home and in the elementary school.

Our denominational magazine for the spiritual and professional guidance of our educators, *The Journal of True Education*, has been steadily growing in circulation and now goes five times a year to about 4,200 of our teachers and educational leaders.

#### In the North American Division

During the quadrennium 2,877 were graduated from our senior colleges, and 1,154 of them have been employed by the denomination. In the same period, enrollments in our academies and intermediate schools have climbed 12 per cent, reaching 14,181 in 1957. Students earned in labor at the academies more than \$4,500,000, or more than one million dollars a year!

Since the last General Conference session two new boarding academies (Milo in Oregon and Blue Mountain in East Pennsylvania) have opened for classes, both with capacity enrollments. In Illinois, due to encroachment by the city of Chicago, the old Broadview Academy site near La Grange has been sold, and a new plant is being erected near Geneva, about fifty miles west of Chicago. Two other new boarding academies are now under development, one in the Alabama-Mississippi Conference, and Rio Lindo Academy in northern California. A large number of junior and senior day academies have been established during the quadrennium.

On the elementary level, enrollment in the North American Division reached 39,570 for the 1956-57 school year, an increase of 17 per cent over 1953. During the quadrennium 348 schools have been built, purchased, remodeled, or enlarged to provide 549 additional classrooms. Capital investments in elementary schools for the four-year period amounted to \$8,041,733. We are especially happy to report the baptism during this period of 12,624 pupils enrolled in our elementary schools, as compared with 8,727 for the previous quadrennium. This represents 18.2 per cent of all persons baptized into our faith (69,213) in North America during the four years.

#### Educational Progress in Overseas Divisions

In the Northern European Division, Newbold Missionary College has enlarged and renovated its plant, and has strengthened its position as the division's senior training school, by establishing an affiliation with Washington Missionary College, thus enabling its students to earn a Bachelor of Arts degree. An excellent new training school is in process of erec-

tion in one of Norway's most scenic spots. A new worker-training school is soon to be erected in the West African Union. In the territory of the Southern European Division, a new boarding school has been erected in North Madagascar, and in the capital city of Tananarive we have two schools, enrolling more than 1,200 students. One of these schools, the Indian Ocean Union Training School, last year received from the Missionary Volunteers of North America almost \$30,000 for new facilities. The Central European Division has strengthened the offerings of our Missionary Seminary and *Realgymnasium* at Marienhoehe.

The Southern African Division has this year raised Solusi Missionary College to a full senior college, so that our African youth may earn an official, government-approved, B.A. degree in our own school. Several other training schools in the division have been upgraded to junior-college level. A new training school has been approved for our colored youth in the South

made definite educational progress. Excellent facilities have been provided at Spicer Missionary College, its offerings have been strengthened, and the enrollment is increasing. A new training school has been opened in West Pakistan, and a site has been purchased for a school of the same type in Burma.

Our schools in the Far East continue to bulge with beyond-capacity enrollments. Mountain View College, in the South Philippines, has been raised to 16-grade level in the field of ministerial training. Thanks to the liberality of our people, adequate buildings have been erected for this new college, and hundreds more of our Filipino youth are now able to obtain a Christian education. Those who have given to this project would rejoice if they could see this excellent institution, which is situated in an almost ideal location. Philippine Union College, in the North Philippines, continues to prosper, and is still our largest overseas senior college. Many Filipino youth educated in these strong institutions are now serving as missionaries in other parts of the division that have not been so well favored with good schools. The two junior colleges—at Hong Kong and Taiwan—that were formerly part of the China Division, now operate and are prospering under direction of the Far Eastern Division.

In the mission territories of the Australasian Division, three strong worker-training schools are developing. In a location of matchless beauty on the island of New Britain in the Coral Sea, Jones Missionary College serves the Adventist youth of the Solomon Islands and Bismarck Archipelago. Additional faculty members and new facilities provided in recent months enable it to serve more youth, and its graduates are constantly entering new territory as missionaries to other islands. The new Coral Sea Union Training School in the highlands of New Guinea labors under great handicaps. Many who come to it are but a few years out of the "stone age." Yet the youth trained here are doing signal work in winning souls in this "land that time forgot!" Fulton Missionary College, in Fiji, serves our far-flung Central Pacific island field. On its campus youth from many races, and speaking polyglot tongues, study together under Christian teachers and then return to strengthen the work of the church in their respective island groups.

In the Inter-American Division, our Antillian College has been upgraded to senior status in the area of ministerial training. The junior colleges in Jamaica and Trinidad continue to develop, both in physical facilities and in the quality of instruction given. Our work in the French-speaking areas of this division has been helped by strengthening the school in Haiti and by development of new schools in Martinique and Guadeloupe.

The General Conference Executive Committee recently granted the request of the South American Division to raise the academy in North Brazil and the Inca Union College in Peru to full 14-grade junior-college status. By virtue of a stronger faculty and better facilities, River Plate College in Argentina now offers fifteen grades of college work.

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### The Conference From a Wheel Chair

By PEARL WAGGONER HOWARD

Seeing the conference from a wheel chair,  
Finding friends both old and new—  
Thousands, thousands of believers—  
What a thrilling, wondrous view!

And, no less, the sound is thrilling,  
Of the melody of song  
From the multitude of voices  
Of this vast and mighty throng.

Sermons and reports inspiring  
Pictures, pageants colorful,  
Of the far-flung fields of missions  
Give the heart magnetic pull.

But one thread of truth is running  
Through it all with golden gleam:  
"Christ Is Coming" is the keynote—  
Yes—and "Coming Soon," the theme.

What a meeting! And its memory  
Will remain in every heart,  
Till, the task done, we greet in meeting  
Where we nevermore shall part.

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African Union Conference. These advance moves will bring great blessing to the division as our teachers and ministers receive a better training for their work. The division has been active in translating and publishing a number of our own textbooks in several national languages, as well as in English. Though withdrawal from government subsidies has created problems, yet the four-year period has seen definite advance in educational lines.

In the Middle East Division two new secondary schools, desperately needed for years, have been firmly established on new locations and with new buildings. These are the Nile Union Academy and the Iran Training School. Particularly gratifying also is the thriving school in Amman, the ancient Ammonite city of Rabbah.

The Southern Asia Division has also

# The International Temperance Association

By W. A. SCHARFFENBERG, *Executive Secretary*

The International Temperance Association launched at the 1947 Autumn Council is the organization through which the General Conference is sponsoring an aggressive temperance program within the church as well as without the church.

Our first immediate objective was the organization of a regional society in every division and a national society in every country. A regional society serves a number of countries, while a national society serves but one country. Ten regional societies and forty-seven national societies, an average of one each quarter, have been organized thus far.

The International Temperance Association is dedicated to the launching of a worldwide educational program in behalf of total abstinence from the use of alcoholic beverages, narcotics, and tobacco in any form.

## Alert

*Alert*, a pocket-size quarterly, which made its first appearance July 1, 1950, serves as the voice of the International Temperance Association. *Alert* is sent to kings, presidents, prime ministers, cabinet members, and to other prominent individuals in every country of the world. It is also sent to all contributing, sustaining, supporting, and life members of the American Temperance Society.

## Activities

*Activities*, which was launched on January 1, 1951, serves as the official house organ, not only of the American Temperance Society but of the International Temperance Association. It outlines the duties and responsibilities of the church temperance secretary, suggests ways and means of promoting the annual Pledge-Signing Campaign and Membership Drive, the World Temperance Day program and offering, and various activities sponsored by the association.

## Chapter Exchange

*Chapter Exchange*, the attractive, inspirational, four-page newspaper-size publication that appears four times a year in the interest of our academy and college chapters, made its first appearance in 1952. It is sent to all college and academy students and keeps our young people informed and alerted to their responsibilities and opportunities to foster an effective temperance program in their local communities. The results of the annual oratorical, essay, poster, and jingle contests, and reports of the various activities sponsored by our academy and college chapters appear regularly in the *Chapter Exchange*.

## In Retrospect

The years of the past quadrennial period have been outstanding years so far as the growth and development of the International Temperance Association is con-

cerned. The aims, purposes, and objectives of the association and its many affiliated regional and national societies are gradually permeating the rank and file not only of our working force but also of our lay members. The temperance message, an integral part of the third angel's message, will, as we near the end, beam out more brightly and, as the rays of the rising sun, encircle the entire globe.



W. A. Scharffenberg

Space will not permit us to give a detailed report of the progress made during the past quadrennial period. We will therefore call your attention to only a few of the outstanding accomplishments.

## One in Twenty Thousand

The production of the film, *One in Twenty Thousand*, was an act of faith. It has been acclaimed as the most effective motion picture ever produced on this subject. It is estimated that more than 10 million people have already seen the film, and that a minimum of 500,000 have given up smoking as a direct result of seeing it. The film is now available in German, Spanish, Portuguese, Russian, Norwegian, Dutch, Swedish, Danish, Finnish, Japanese, and Arabic. Financial returns from this project have made it possible for us to proceed with the production of a second film entitled *Cancer by the Carton*, which we hope to show for the first time at this General Conference session.

## Smoke Signals

Following the production of the film *One in Twenty Thousand*, *Smoke Signals*, a four-page quarterly, was launched. *Smoke Signals* will keep the public in-

formed about the latest medical research on the effects of smoking on the human body. It is being widely used at local, county, and State fairs, in connection with the showing of the film *One in Twenty Thousand*.

## New Societies

During the past quadrennial period, national temperance societies have been organized in Great Britain, Iran, Finland, Ghana, East Africa, Nigeria, Austria, Iraq, Ivory Coast, Japan, Malaya, Norway, Philippines, and Sweden.

## National Editions of Alert

During the past quadrennial period the Australasian Temperance Society launched an attractive twenty-four page monthly edition of *Alert*.

The National Temperance Society of India, in addition to the English edition, launched a Tamil, a Marathi, a Gujarathi, an Assamese, and a Hindu edition of *Alert*.

The Northern European Division launched a British edition of *Alert*.

The Netherlands Temperance Society, Bond Van Onthouders Van Tabak En Ackohol, launched an eight-page quarterly entitled *Nieuws*.

The Danish Temperance Society launched *I Vigor*. The first issue was completely sold out and was declared the finest temperance publication in the Danish language, by the chairman of the Danish Temperance Federation.

The first issue of an attractive thirty-six-page Japanese edition of *Alert*, published by the Japan Temperance Society, reached our office just as we were preparing this report.

*Think*, a sixteen-page quarterly published by the Southern African Division, launched by Dr. C. Paul Bringle in 1950, is today recognized as the most popular temperance magazine published in Africa.

The English issue of the India edition of *Alert*, launched by Chad B. Israel, in 1954, has reached a circulation of more than 20,000. The combined circulation of the various editions published in India during 1957 reached the 75,000 mark.

## Division-wide Secretaries' Councils

Division-wide union conference temperance secretaries' councils were held for the first time in our history in the Australasian Division, the Central European Division, and the Southern Asia Division.

The North American Division Union Conference Temperance Secretaries' Council has been held annually since 1947. Our last annual meeting was held in the New York Center, April 9-13, 1958.

## Commitment Day

At the 1956 Autumn Council a specific date was listed in the church calendar for the launching of the annual Pledge-Signing Campaign and Membership Drive to be referred to hereafter as Commitment Sabbath.

## National Committees

National Committees for the Prevention of Alcoholism have been set up in India and in Australia.

## Institutes

Three additional Institutes of Scientific Studies for the Prevention of Alcoholism were established during the past quadrennial period—the Geneva Institute, which serves all Europe; the Bombay Institute, which serves Southern Asia; and the American Institute, which serves those residing East of the Mississippi in the United States.

## Listen

Joint action was taken by the American Temperance Society and the Pacific Press Publishing Association to publish *Listen* bimonthly beginning January 1, 1958. *Listen* is the only journal in the field approved for use by public schools. It has a larger circulation than all other major temperance journals in the United States combined. It can be used by all churches, educational groups, and temperance organizations. There are fifty different countries on our mailing list. Three thousand copies are mailed to India alone. More than 4 million copies of *Listen* magazine have been circulated to date. *Listen* has become the most popular periodical of its kind published in the world today.

## Desocialization Program

The program to desocialize alcoholic beverages was launched in 1956. An attractive statement referred to as the Declaration of Purpose was prepared. The President of Burma was the first head of state to sign the Declaration of Purpose banning the serving of alcoholic beverages at all social parties and state functions. Forty-four prominent men and women of cabinet rank in 15 countries have signed the Declaration of Purpose to date.

## Financial Report

The International Temperance Association, as well as the regional and national temperance societies affiliated with it, are financed through (a) membership dues, (b) Temperance Day offerings, (c) voluntary contributions, and (d) annual appropriations from the sponsoring organizations.

The division committees in consultation with the regional or national temperance society officials are responsible for fixing the annual membership dues and determining the basis on which these funds are to be divided, with the understanding, however, that 10 per cent of the funds received by national or regional societies are to be remitted through the respective organizations to the credit of the International Temperance Association.

## Conclusion

In conclusion, we wish to express our deep appreciation for the efficient, able assistance of such men as Francis A. Soper, who has done such an outstanding work in editing *Listen*, *Alert*, *Activities*, and other publications produced by the association. He is carrying a heavy load, and some plan must be worked out whereby assistance can be given him in the immediate future, for the work is expanding very rapidly, and the editorial responsibilities are more than one man can carry.

We also wish to express sincere appreciation to Jesse O. Gibson, who has recently joined our staff as director of finance and promotion. His experience in connection with the development of the industrial program at Washington Missionary College, as manager of the Atlantic Union College, and more recently as departmental secretary and then president of the West African Union Mission, has admirably qualified him for his present work. We appreciate the efficient manner in which he has carried on his work.

I would like to pay tribute to J. V. Scully, who is leading out in such an enthusiastic manner and has been a real inspiration to the young people whom he has contacted in connection with the development of our academy and college chapters, not only here in the United States but also in other parts of the world.

This report would not be complete without calling the attention of the delegates to the outstanding work that Dr. Winton H. Beaven has done in connection with our educational program, as associate director of the International Commission for the Prevention of Alcoholism and of the National Committee operating here in the United States. He is serving as director of the Institutes of

Scientific Studies at Loma Linda and at Washington, and has taken the lead in the development of the program in Geneva.

I would also like to take advantage of this opportunity to express my deep appreciation for the faithful service of Mrs. Leona Long, Miss Mabel Colby, Mrs. Oilene Liu, Mrs. Ruth Klaser, Mrs. Sue Baker, Mrs. Muriel Christiansen, Miss Marilyn Mitchell, Mrs. Mary Speidel, and Miss Esther Adams.

We wish, too, to express our appreciation to A. V. Olson, president of the International Temperance Association; to H. L. Rudy, president of the American Temperance Society; and to A. L. Ham, vice-president of both the International Temperance Association and the American Temperance Society.

We trust the Lord will richly bless our workers as they "call the attention of statesmen, of editors, of thinking men everywhere, to the deep significance of the drunkenness and the violence now filling the land with desolation and death." Surely the time has come when "we must bear a clear, decided testimony on the temperance question," and we are confident that if we will do our part the Lord will bless our efforts to the saving of many precious souls.

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## The First Seventh-day Adventist Church

By R. J. CHRISTIAN

In the northeastern section of the United States, nestled deep in the beautiful mountains of New Hampshire, is the little village of Washington. Just south of the village, approximately a mile and a half, stands the first Seventh-day Adventist church. Sabbath, June the seventh, it was my privilege to meet with our believers there.

Charles Roberts has been the elder of our church in Washington for many years.



Washington, N.H., Seventh-day Adventist church.

He is 85 years of age. For the three weeks just preceding my visit he had been confined to his bed and on Friday, June the sixth, he suffered a severe heart attack. Brother Roberts came into the message 60 years ago during an evangelistic effort conducted by F. C. Gilbert in Leominster, Massachusetts.

This church at Washington is known as the home church of the Farnsworths. Brother Waldo Farnsworth, 72 years of age, and Brother Carlyle Farnsworth, 74 years of age, are both stalwart members of the church. Perhaps the wording from a little plaque in the entrance to the church giving in very brief and concise form the history of the church will be of interest:

"The Washington Seventh-day Advent-

ist Church. This building was erected in the spring of eighteen hundred and forty-three. The contributing cause was the Advent Movement. The Sabbath came to that people in the spring of 1844, when about forty began its observance. The church was organized January 12-13, 1862, with a membership of fifteen. The officers chosen were Howard P. Wakefield, elder; Cyrus K. Farnsworth, deacon; Josiah Philbrick, clerk; Newell Mead, treasurer."

In the little cemetery beside the church this information is found: Cyrus K. Farnsworth, February 4, 1823-April 6, 1899; Newell Mead, died February 2, 1888, aged 67 years, five months, eight days; Josiah Philbrick, died October 18, 1896, aged 79 years, one month, eighteen days. Unfortunately the burial spot of Howard P. Wakefield is not known to me.

One is reminded seriously to meditate upon that momentous time when the Advent Movement inspired the building of this church in 1843 and of the impact that must have come in the spring of 1844 with the glorious revelation of the seventh-day Sabbath truth. One is also caused to meditate thoughtfully and prayerfully about the forty who began Sabbath observance and the contribution they have made to the world of Seventh-day Adventism. Truly, from a small beginning through faithfulness, dedication, consecration, and divinely activated growth, God's rich blessings have been poured out upon this people. Truly, we may proudly proclaim that this is God's movement, and the time, the Sabbath, and the message are in His hands.

REVIEW AND HERALD

# The Religious Liberty Department

By ALVIN W. JOHNSON, *Secretary*

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

Here we are specifically told that Satan is angry with the church. There is no question as to what church this text refers to, for the Scriptures clearly state that it is God's remnant people—the people who keep the commandments of God and have the testimony of Jesus, the Spirit of prophecy.

A number of years ago we were told through the pen of inspiration:

"In the near future we shall see these words fulfilled as the Protestant churches unite with the world and with the papal power against commandment keepers. The same spirit which actuated papists in ages past will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God."—*Testimonies*, vol. 5, p. 449.

## Dignitaries of Church and State Unite

Again we were told, "Church and state are now making preparations for the future conflict."—*Ibid.*, p. 449. "The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. . . . Liberty of conscience, which has cost so great a sacrifice, will no longer be respected."—*The Great Controversy*, p. 592.

When these words were written they referred to a period still in the future, but all will agree that we not only see evidences of their fulfillment in the world about us today but, of even greater significance, we see the formation of organizations and movements that can bring about their complete fulfillment in a very short time.

In the brief period of time allotted I should like to refer to just a few of the many issues that have been prominent during the past four-year period.

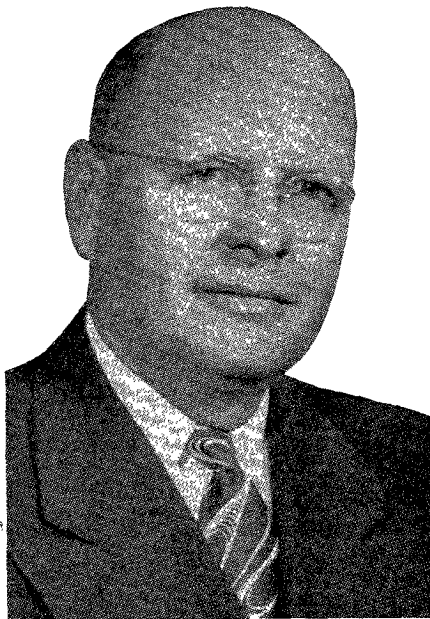
## Calendar Issue Defeated

All are familiar with the calendar issue and the attempts that have been made for years to adopt what has frequently been referred to as a "fixed calendar." This plan made use of the blank-day principle, and was sponsored by the World Calendar Association. The association succeeded in having the question of calendar change placed on the agenda of the Economic and Social Council of the United Nations, with the hope of its worldwide adoption. However, when the final vote of the council was taken, 15 of the 18 members voted to delete the question from the agenda; three abstained from voting, and not a single vote was cast to retain the subject. Attempts have been made since then to

get it again before the United Nations, but the issue is quiescent. We are grateful to God for this victory.

## Court Litigation

Considerable time and attention has been given in recent years to the field of litigation. While we have always felt that the matter of going to court should be one of last resort, there are occasions



Alvin W. Johnson

when suits are brought against us and we must defend our rights and, in some instances, initiate steps to see that our people are properly protected before the laws of the land. One of these fields has been that of unemployment compensation.

## Unemployment Compensation Acts

A number of our lay people have been declared ineligible for State unemployment compensation because they refused to accept job referrals offered them which required Sabbath work. As a result, their unemployment compensation was cut off. This raised a religious issue that appeared to be discriminatory in nature, for they were disqualified because of religious convictions. We readily joined our members in consideration of such cases and are glad to report that in several States we secured favorable decisions in the lower courts, and in the supreme courts of Ohio, Michigan, and North Carolina. Not a single court decision has been handed down against us. The courts have held that for these claimants the proffered work, which involved Sabbath duties, was not "suitable," and that in their refusal they had not removed themselves from the labor market. They were "available" for work, and as such were eligible for unemployment compensation

benefits, having met all the requirements of the law.

## Green River Ordinances

Another field in which litigation has arisen has been the various city ordinances dealing in particular with Green River laws. Green River Ordinances provide, in general, that no person may call at any home for the purpose of displaying, taking orders for, or selling any form of merchandise without a previous invitation from the occupant of the home. The United States Supreme Court in 1951, in *Breard v. City of Alexandria*, upheld the Green River Ordinance as a valid exercise of police power in regulating door-to-door canvassing in the sale of periodicals. The decision did not deal with the sale or distribution of religious literature. There remains, therefore, the question whether the United States Supreme Court, or any State court, will uphold a Green River Ordinance when such an ordinance is applied to the sale and distribution of religious literature.

In the city of Gresham, Oregon, Elder C. Lloyd Wyman was arrested for calling at the homes and selling our religious literature in violation of the Green River Ordinance in that city. In rendering its decision on October 8, 1956, the circuit court said:

"The plaintiff as a minister of the Seventh-day Adventist Church, charged with the religious duty of preaching the gospel of God's kingdom by going from house to house in accordance with the dictates of his own conscience, made visits in a courteous, friendly, and orderly manner to private residences in the City of Gresham who had not previously indicated or expressed a desire not to receive such calls, and as a part of said house call plaintiff gave, sold and distributed religious literature. It is the opinion of this court that this type of house-to-house visitation and conduct is distinctly a religious activity and not a purely commercial activity or commercial solicitation as is contemplated in *Breard v. City of Alexandria*."

Again the court went on to say:

"The sole purpose of the house-to-house calls by the plaintiff is to preach, explain, and win converts. . . . This type of activity, when performed in a courteous, friendly, and orderly manner by priests, ministers, or members of a religious group, is, in the opinion of this court, a distinct exercise of religion, and any ordinance or statute which declares such activity to be a nuisance and punishable as a misdemeanor is unconstitutional because its enforcement is a deprivation of the rights and privileges secured by the Constitution of the United States and the constitution of the State of Oregon."

## Antisolicitation Laws

Legal problems arising in connection with our Ingathering work are greatly on the increase. Antisolicitation laws, as well as antiselling laws, are multiplying throughout the country. For example, a year ago Bill H. R. 3400 was introduced in Congress, the passage of which would have definitely restricted our Ingathering work in the District of Columbia. Such a

law could easily have been adopted by communities throughout the country, following the example of the District. The Lord blessed our efforts to make provision for religious solicitation for welfare purposes by church organizations who are formally recognized by the Department of Internal Revenue, thus exempting such churches from the restrictions of the bill.

### Industrial Relations

In the field of industrial relations we have had commendable cooperation from labor union officials approached in behalf of our church members who for reasons of conscience could not become members of the labor unions. However, the problem of the Seventh-day Adventist employer is considerably more complicated. Unless he exercises care he can easily become involved in certain aspects of the Taft-Hartley law. In this event he faces more than the problem of his individual conscience. More than human wisdom is necessary in handling many of these delicate and perplexing issues.

### Sunday Legislation

Sunday law issues are almost more pressing today than at any time in our history. Demands for strict enforcement of Sunday laws or for the passage of new legislation have been made during the last quadrennium on either State or local levels in Vermont, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Ohio, North Carolina, Georgia, Michigan, Wisconsin, Illinois, Indiana, Mississippi, Missouri, Arkansas, Washington, Oregon, and Arizona.

Attempts at legislation were frustrated before they reached the legislatures in the States of Massachusetts and Washington. Measures actually introduced were definitely blocked or postponed in New Jersey, Pennsylvania, and Michigan. A township referendum was soundly defeated in New Jersey. Local ordinances were stopped in a number of places.

But the fight is still on. The record in court cases is bad. Four cases of Sunday-law violations have reached the Supreme Court of the United States, on appeal, and in each case the Supreme Court refused to review the adverse decisions of lower courts on the ground that there was no Federal constitutional principle involved. In other words, the Supreme Court refused to apply the First Amendment of the Federal Constitution to these Sunday-law cases. In general, the courts on all levels assume the position that Sunday laws are not religious, but social.

The chief proponents of Sunday laws now are: 1. The Roman Catholic hierarchy, which in the past four years has lined itself up definitely behind Sunday laws. A bishop in the Northwest has made the purchase or sale of nonessential items on Sunday by a Roman Catholic a matter for the confessional. 2. Labor unions, which are actively urging stronger Sunday laws in order, they say, to protect labor from having to work seven days a week. 3. Merchants' associations, to prevent what they call unfair competition from stores that absorb the lion's share of

the week's business by being open on Sunday. 4. The Protestant clergy, who expect that such laws will improve church attendance. 5. Temperance leaders, who in some instances are supporting such legislation in the interest of their own cause.

These facts only emphasize statements made long ago that the Sabbath test will be the final one. We read, "Hatred against those who obey the fourth commandment will wax more and more bitter."—*Testimonies*, vol. 9, p. 230.

Problems concerning religious liberty are by no means confined to the United States or the North American Continent. New developments have appeared in many other countries. Through the pen of inspiration we are told, "Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world."—*Ibid.*, vol. 6, p. 395.

It is with regret that because of health reasons I must discontinue my work. I want to say that my connection with the Religious Liberty Department during the past eight years has been very pleasant. The Lord has been good to us. It has been a pleasure to work with the brethren in the General Conference and to be associated with the men in the Religious Liberty Department. Not only was my association during the first four years of this period with Elder Heber H. Votaw pleasant but they were years that I shall not soon forget. His services, and those of Elder C. S. Longacre, to the cause of religious liberty are well recognized and appreciated by all. Dr. John C. Thompson, until his retirement, made valuable contributions to many phases of our religious liberty work. His counsel, coming from a rich background of experience, was of great value to the work of religious liberty. Drs. Aubrey H. Rulkoetter and Frank H. Yost have rendered valiant service to the cause of religious freedom. During my illness they have rallied to the many additional demands made upon them resulting from the ever-increasing and perplexing problems that come to the department. It has been a privilege as well as a pleasure to be associated with these men. Much credit should also be given to our loyal and conscientious office secretarial staff. Their inspiration and untiring efforts have contributed much to the work of the department.

We have appreciated the excellent cooperation of our people all over the world. They have given unmistakable evidence of their faith and loyalty, their interest and devotion, to the cause of religious liberty.

In conclusion, permit me to say that my faith and confidence in the final glorious triumph of the Advent people was never greater. We have not followed cunningly devised fables. Just as God led a people out of ancient Egypt into Canaan, so today God is gathering a people from every land. He will lead them into the heavenly Canaan, into the New Jerusalem. There can be no failure with God. That you and I may triumph with this movement is my sincere prayer.

## The South American Division

(Continued from page 63)

basement, or in a remodeled store building seems not to be the most encouraging condition for our congregations. We have found that a church edifice assures the population that our organization is there to stay. It gives permanency to our movement. The people who become members of the church feel a spiritual security. A church building is in a certain sense an evangelistic instrumentality. The people of the neighborhood know about Seventh-day Adventists because of the church building.

In the seven years of 1950 to 1957 it has been our privilege to construct 276 church buildings. These edifices have a total capacity of 42,640, or an average of 154 seats. In the building of these churches the local congregations as well as the local and union missions have cooperated in raising funds that, together with those the division could provide, have made this extensive program possible.

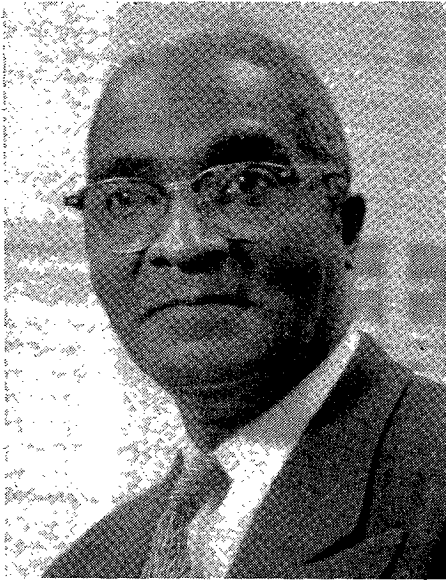
During this same period 141 institutional units have been completed, providing a floor space of 270,613 square feet. In their objectives and work our institutions are greatly facilitated by proper buildings. In our schools the students must have proper space for living, for classes, and for school life in general. Without these buildings the school program is greatly hampered, but with them much better results are achieved. We are certainly thankful to our Lord for having made it possible for this division-wide building program to be carried forward.

### Conclusion

We now bring our report for the quadrennial period to a close. We as workers and church members in the Advent cause in South America are of good courage. Our hearts are filled with thankfulness for the direction of our Father in heaven during these past four years, and we look forward with confidence to the future. We believe that we are right on the threshold of great things in South America. We expect baptisms to increase constantly. Our hopes are that the literature work will increase as the years go by. We confidently expect that the movement among our laymen will grow and expand until someday the light of truth will flash in quick succession from one village to another, from one city to another, until the work of the gospel is finished.

We want to unite our hands and our hearts with our brethren across the seas in the finishing of God's great work in the earth. We pray for our brethren and sisters across the seas, and we ask that you brethren and sisters across the seas pray for us.

Never did men achieve greater results for God and humanity than may be achieved in this our day by those who will be faithful to their God-given trust.—*Patriarchs and Prophets*, p. 574.



F. L. Peterson, re-elected secretary of the North American Regional Department.



H. B. Weeks, re-elected secretary of the Bureau of Public Relations.



E. R. Walde, re-elected secretary of the Radio and Television Department.

## Proceedings of the General Conference

(Continued from page 53)

secretary of the Religious Liberty Department. Dr. Johnson will bring us his report.

[A. W. Johnson presented the report of the Religious Liberty Department that appears on page 71.]

A. L. HAM: We always give way for the report of the Nominating Committee. We understand that the brethren are ready to present a partial report at this time.

V. G. ANDERSON: We have been making good progress in our Nominating Committee. We have about three fourths of the General Conference staff to report at this time, two complete divisions, and part of another division. W. W. Armstrong is the secretary of the Nominating Committee and will bring the report.

R. R. FIGUHR: Before the secretary reads the report I would like to make a few remarks at the request of the chairman of the Nominating Committee. The brethren invited me to sit with them after they had finished with my name, and as Brother Anderson has said, they have given careful study to the needs of the offices to be filled.

I just want to say this, and it is with a certain measure of sadness that I say it, that as the years advance upon our leaders it is necessary to replace some of these faithful men with younger men. In studying the work, the Nominating Committee must not only think of the immediate future but of coming years. And so the names of some men who have been in posts of leadership for several quadrenniums will probably not appear. It is with a feeling of sadness that we take note of this, but it is the inevitable happening that comes upon us, and we cannot avoid it. I want to say that these leaders of more advanced years who have been with us have been good and faithful men, and I want to express my personal and deep appreciation for their



T. E. Lucas, re-elected secretary of the Young People's Missionary Volunteer Department.

cooperation, their loyalty, and their dedication.

W. W. ARMSTRONG: Your Committee on Nominations wishes to submit this further partial report:

[The report was presented and adopted. It appears on page 49 of this issue.]

After the singing of "Heir of the Kingdom," the benediction was pronounced by E. H. Schneider, president of the Jamaica Conference.

A. L. HAM, *Chairman.*  
N. W. DUNN, *Secretary.*

[We hope to be able to print a little later a picture of the newly elected auditor of the General Conference, E. L. Becker.—EDITORS.]

The work that lies next to our church members is to become interested in our youth; for they need kindness, patience, tenderness, line upon line, precept upon precept.—*Counsels to Parents and Teachers*, pp. 41, 42.

## The Prologue of a Masterpiece

(Continued from page 59)

We need a deep and abiding conviction concerning the imminent return of our Saviour; such a conviction that it will be manifest in our lives and our ministry. We need to see in the great upsurge of knowledge and scientific achievements signs of the soon coming of Christ—He is even at the door.

We need a greater sense of urgency in giving the message. Time is short, very short.

We need the power of the Holy Spirit in greater measure manifest in our lives and ministry. We cannot use the Holy Spirit—He must use us. We need to yield ourselves completely to Him.

We need to experience more fully the results of a victorious life. The apostle Paul found the secret of such a life. He said, "I die daily," and "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" (Gal. 2:20). "Genuine sanctification . . . is nothing less than a daily dying to self and daily conformity to the will of God."—*Life Sketches*, p. 237.

We need to manifest the spirit of Christ in dealing with both friend and foe. We are told, "It is your work to study and to imitate the Pattern. Was Christ self-denying? so must you be. Was He meek and lowly? so must you be. Was He zealous in the work of saving souls? so must you be. Did He labor to promote the glory of His Father? so must you. . . . Was Christ patient? so will you be patient. As Christ forgave His enemies, so will you forgive."—*Testimonies*, vol. 5, pp. 160, 161.

Will you not join me tonight in a new and complete dedication to this program of holy living and powerful ministry to warn the world and prepare God's people for that masterpiece of tomorrow, for His wonders of tomorrow, that trip "out of this world," through space, and into the heavenly mansions?



Parkin Christian (right) of Pitcairn Island is showing a boat made by an islander, to Kila Galama, president of W. Papuan Mission, New Guinea.

## On Furlough from the Mission Field

By PEARL WAGGONER HOWARD

My native State, I love thee! How it thrills  
My heart again to view thy sun-crowned hills!  
How pleasing to the eye where'er I gaze:  
Thy mountains grand—their veil of purplish  
haze—

Thy verdant vales with mountain shadows  
flecked,

In nature's richest colorings bedecked;  
Thy cozy homes, thy smooth and pleasant  
roads,

Thy active, *cleanly* marts! And there unloads  
The burden of precautions, ceaseless care  
And vigils, learned with time on far-off coasts  
Against death-dealing agencies and hosts  
Of venomous foes that lurk on every side  
Or wing the air, or underfoot may glide—

Foes all, to which a tropic life is heir.

I love thee, O my country! As I stand  
Upon thy soil again, my native land,  
I feel a pride that only those can know  
Whose feet on foreign soil have wandered so.  
I love thee and thy star-filled emblem—yea,  
Shall always love thee! Yet, I would not stay;  
Somehow, e'en now, my heart is turning back,  
As though amid thy fullness were a lack.

I love the friendships here—the new and  
old—

But ah, I've seen such deeper need than  
here—

A land enslaved in superstition's fear;  
I still can see the dense and hopeless night,  
Then, joy in faces dark who've seen the light!

I want a part in pointing heaven's fold  
To many more, until my Homeland true  
(And theirs with mine) shall be this earth  
made new.

When the members of the church of  
God do their appointed work in the needy  
fields at home and abroad, in fulfillment  
of the gospel commission, the whole world  
will soon be warned, and the Lord Jesus  
will return to this earth with power and  
great glory.—*The Acts of the Apostles*,  
p. 111.



An interesting exhibit in the Northern European Division booth is a scale model of Skodsborg Sanitarium in Denmark. Georg Bacher, credit manager of the Sanitarium, M. E. Lind, and E. Erenius stand by.

## They Come

By WILLIAM M. GREB

They come, they come, from earth's far  
bounds,

From east and west, and north and south,  
This group of saints in one great cause,  
To tell of Christ by word of mouth.

They all have come with one accord  
To lead the saints to realms above.  
This mighty group whom angels guide  
All speak of Christ and His great love.

They tell of homelands far and near,  
Of precious souls who now serve God,  
Of joy they bring to heathen lands  
Where ne'er before white man hath trod.

They come by train, by plane, by boat;  
They come to pray and ask for light;  
They come to ask of Him on high  
Who hath all wisdom, power, and might.

Come, gather round, ye saints of God;  
Pray for the Holy Ghost with power,  
That thousands, thousands may be saved  
Before the final closing hour.

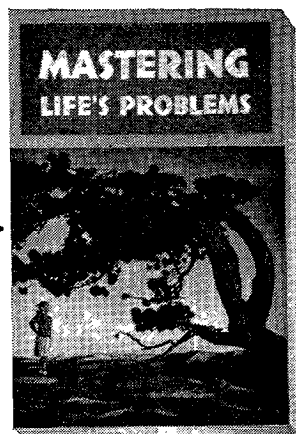
The greatest love that can be shown  
Is leading souls to Him on high;  
So let each one arouse and shout  
That Christ's eternal kingdom's nigh.

We're homeward bound, ye saints of God,  
Where we will live with Christ our King,  
Where peace and joy will reign supreme  
And songs will be with loud acclaim.

And when each one has done his part  
By telling both the old and young,  
We then can be at peace with God  
And each one say, "Lord Jesus, come."

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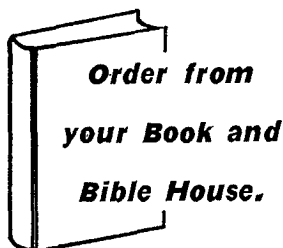
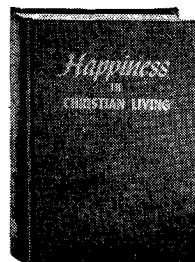
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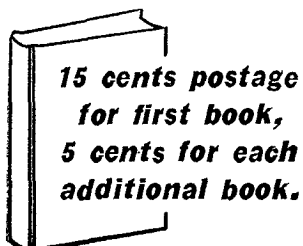
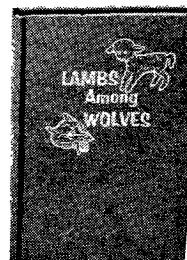
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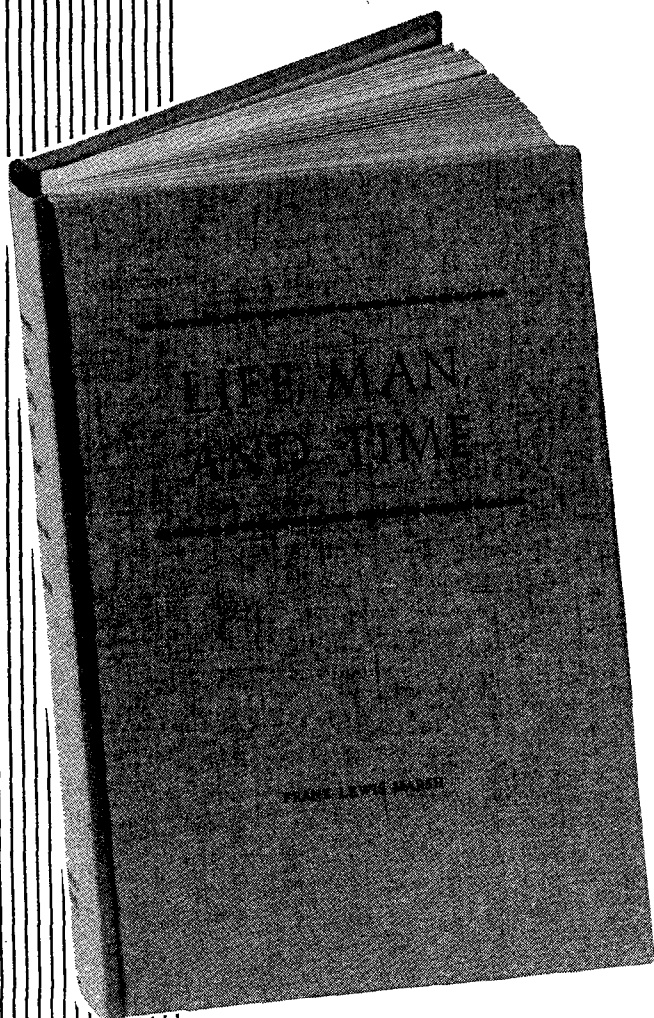


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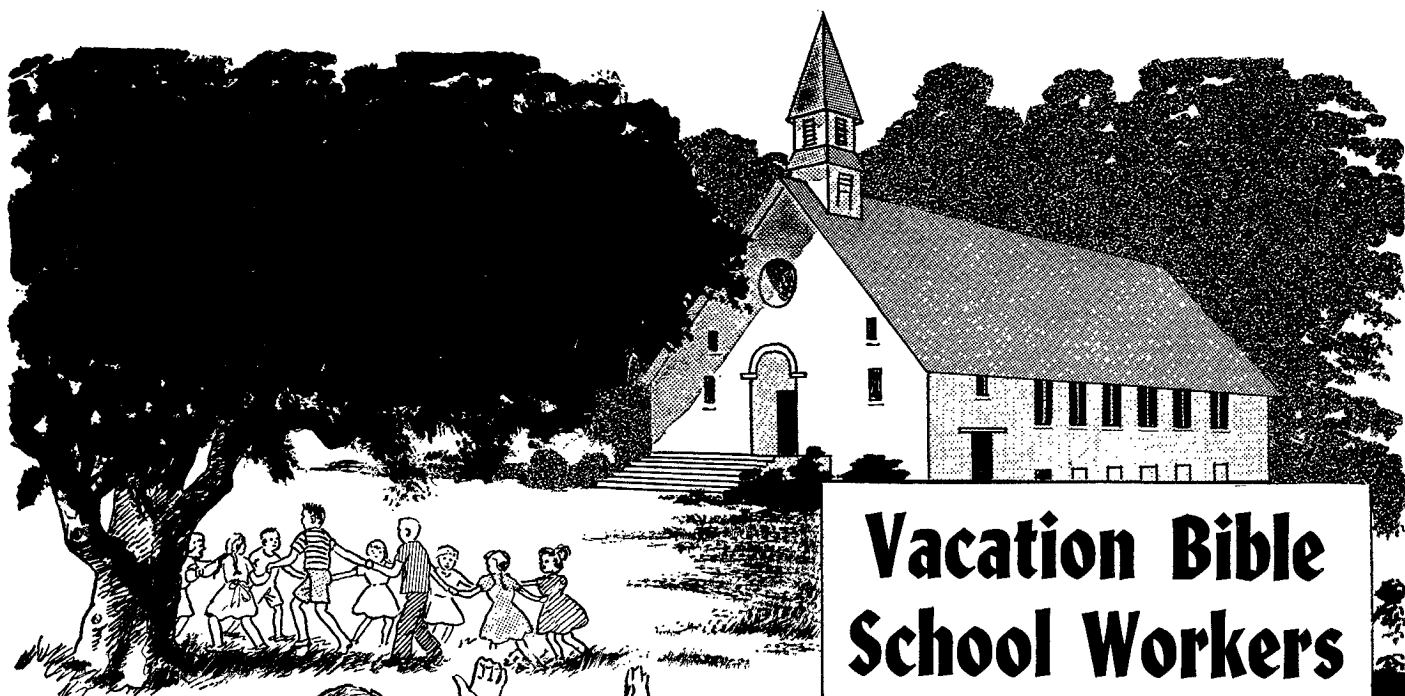
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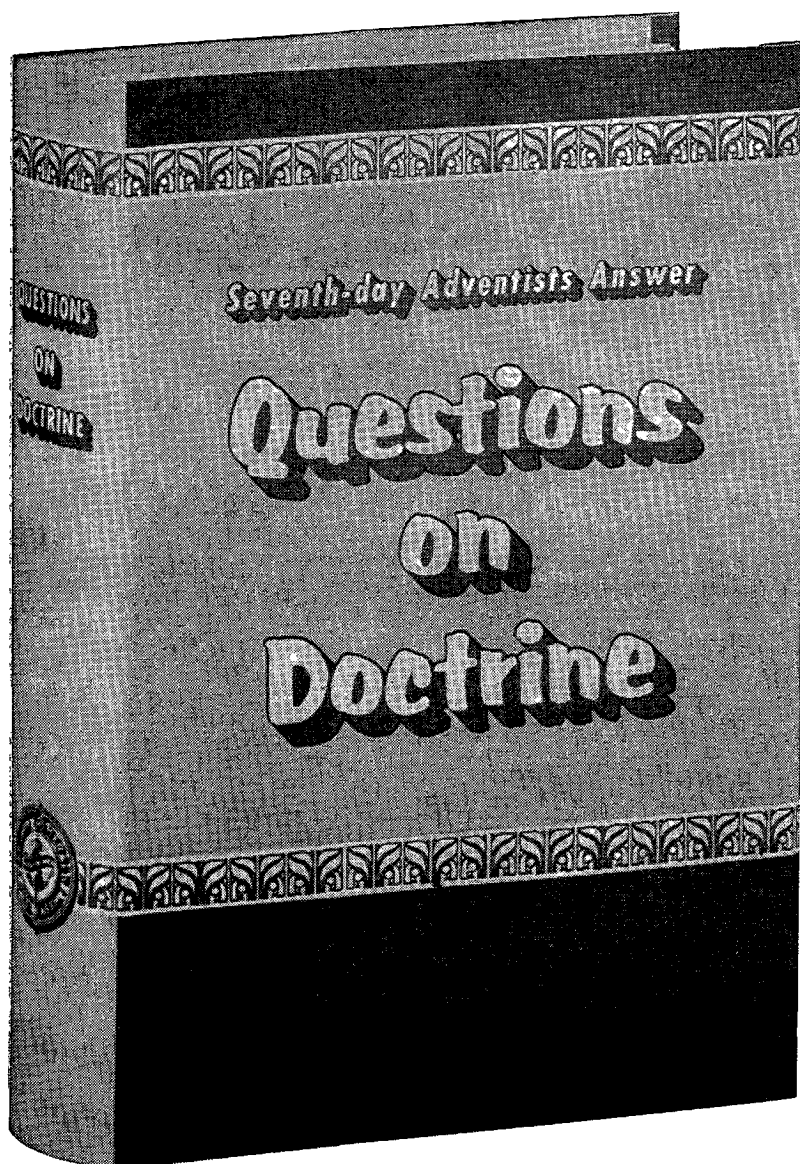
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## In Memoriam, 1954-1958

Mary C. McReynolds, M.D., June 10, 1955, at Loma Linda, California. Teacher and staff physician at Pacific Union College, 1922-1949.

E. A. Sutherland, M.D., June 20, 1955, at Madison, Tennessee. President Walla Walla College and Battle Creek College; founder and president of Madison College; head of department of Self-supporting Institutions and Rural Living in General Conference office.

Lauretta E. Kress, M.D., June 28, 1955, at Orlando, Florida. With Dr. D. H. Kress assisted in laying foundation for our medical work in British Isles, Germany, and Australia. On staff of Washington Sanitarium and Hospital many years.

L. L. Caviness, Angwin, California, July 10, 1955. Assistant editor of the *Protestant Magazine* and the *REVIEW AND HERALD*; departmental secretary in Latin Union Conference and European Division; teacher of Biblical languages at Pacific Union College.

T. E. Bowen, September 16, 1955, at Winter Park, Florida. Secretary of the Mission Board and editor of the *Church Officers' Gazette*, and in charge of immigration and passport detail work for the General Conference.

J. F. Cummins, October 26, 1955, at Takoma Park, Maryland. Served in various positions in South American Division, 1931-1942; from 1942 until time of death, assistant treasurer General Conference.

J. F. Huenergardt, November 11, 1955, at Encino, California. Pioneer worker to Hungary; secretary Foreign Department of General Conference; later in charge of work in Yugoslavia; associate editor of German papers.

Donn H. Thomas, February 15, 1956, at Takoma Park, Maryland. From 1947 to 1954 Public Relations director Pacific Union Conference; 1954-1956, Bureau of Public Relations, General Conference.

Fannie Dickerson Chase, May 6, 1956, at Washington, D.C. Teacher in school at South Lancaster, Massachusetts, 1882-1903; editor of the *Youth's Instructor*, 1903-1922.

E. E. Franklin, June 15, 1956, at Mountain View, California. Publishing leader in local and union conferences; associate secretary in General Conference Publishing Department, 1930-1954.

D. H. Kress, M.D., November 1, 1956, at Orlando, Florida. Assisted in establishing medical work in England, Germany, and Australia; served also in New Zealand. First medical superintendent of the Washington Sanitarium and Hospital.

A. H. White, November 25, 1956, at Warrimoo, Australia. From 1902 to 1948 he labored in Australia and New Zealand, as teacher, evangelist, departmental, and presidential worker.

land, as teacher, evangelist, departmental, and presidential worker.

Anna Matilda Erickson Andross, February 9, 1957, at Los Angeles, California. Worker in General Conference MV Department from 1907-1922; and served as MV and Sabbath School secretary of the Inter-American Division, 1922-1936.

James E. Shultz, March 23, 1957, La Sierra, California. Evangelist, teacher, editor of the Chinese *Signs of the Times* and the *Watchman*. Missionary in Korea and China.

W. W. Eastman, May 22, 1957, at Olney, Maryland. Served from 1914 to 1930 as associate secretary in the General Conference Publishing Department.

D. E. Robinson, June 28, 1957, at Loma Linda, California. Evangelist, pastor, editor, and author; served as a missionary in Africa. Associate secretary Ellen G. White Publications.

M. V. Tucker, August 23, 1957, at Portland, Oregon. Served fifteen years in South America; four years manager of the Southern Publishing Association and fourteen years publishing secretary of the North Pacific Union.

R. L. Benton, October 31, 1957, at Glendale, California. Local conference president, union conference departmental secretary, president of the Southwestern Union. Served during war years with War Service Commission.

D. D. Fitch, November 9, 1957, at Glendale, California. Cabin boy and cook assistant on ship *Pitcairn*. Served also in Puerto Rico and Venezuela.

G. C. Bergman, M.D., December 21, 1957, at Los Angeles, California. Pioneer of our medical work in Ethiopia. Director of Zauditu Memorial Hospital in Addis Ababa.

W. L. Davy, December 25, 1957, at Modesto, California. Served in various fields as a missionary in Africa from 1920 to 1956.

S. E. McNeill, January 5, 1958, at Takoma Park, Maryland. General Conference auditor, business manager New England Sanitarium, and cashier in the General Conference Treasury Department.

M. N. Campbell, February 2, 1958, at Mount Vernon, Ohio. Served in the British Isles, and as an associate secretary of the General Conference, also as vice-president for the North American Division.

C. B. Haynes, March 11, 1958, at Takoma Park, Maryland. Local conference president, president South American Division, 1926-1931. Secretary General Conference War Service Commission, 1940-1954. Effective writer and evangelist for 50 years.

Alfonso Nils Anderson, March 16, 1958, Hinsdale, Illinois. Accepted a call to missionary work in Japan in 1913, and worked among the Japanese people for more than thirty years.

C. P. Bringle, M.D., March 22, 1958, at Montrose, Colorado. Medical missionary in Southern African Division beginning in 1936, and served as medical secretary for the division, 1947-1954.

## The Southern African Division

(Continued from page 61)

years represent the largest number ever baptized in any one division in any quadrennial period.

We recognize that statistics are very ineffective as a method to convey the picture of a rapidly expanding work, for such figures are soon outdated. Yet, nothing encourages Adventist believers everywhere more than the ever-expanding and rapid growth of the Advent Movement.

### Future Prospects

From Algiers to Cape Town, Africa is rapidly awakening. The restless forces of new Africa are beginning to consolidate. The problem of Africa, like the atomic bomb, arrived before men were ready for it. Now that the age-old rhythm of Africa is changing, it is time for us to carry the battle of God to the gates of the enemy, an enemy still entrenched in many tribes in the remote parts of Africa. We move forward in faith, well knowing that our Supreme General will lead His church in Africa to a most glorious and triumphant end.

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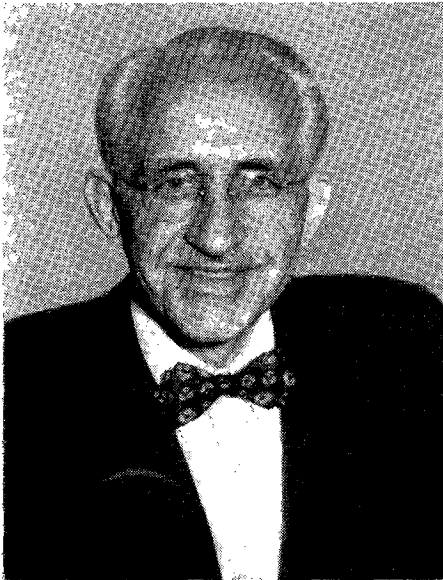
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H. L. Rudy, re-elected general vice-president of the General Conference.

## The Faith Delivered to the Saints

(Continued from page 56)

upon these hearts! Note the effectiveness of their witness and its endorsement by the Holy Spirit—detached groups with no Adventist contact mysteriously raised up and found keeping God's commandments, including the Sabbath. From the experience of these faithful ones, there comes to us a new realization of sanctification through the truth, that should result in an unreserved dedication of ourselves and our all to God.

The great obstacle to the finishing of God's work is not lack of material resources and facilities. We have not yet sold all to buy that single pearl of great price. Is it not time to do so now? Should we not at this meeting cast our lot unreservedly with God and His cause?



M. V. Campbell, elected general vice-president of the General Conference.

## Partial Report of Nominating Committee

(Continued from page 49)

For president, Southern Asia Division: O. O. Mattison. For secretary, D. S. Johnson. For treasurer, M. E. Kemmerer. For educational secretary, R. S. Lowry. For home missionary and Sabbath school secretary, O. W. Lange. For medical secretary, Dr. S. Wilkinson. For ministerial and YPMV secretary, J. F. Ashlock. For publishing secretary, J. W. Nixon. For radio secretary, C. R. Bonney. For religious liberty secretary, C. N. Abraham. For temperance secretary, S. James.

## The Day in Cleveland

(Continued from page 51)

education in Adventist schools. The same figures held true for the 40,000 employees listed in the *SDA Yearbook*. Of the 10,000 missionaries we have sent overseas, nearly all are the product of our schools. The 837 sent out in the past year were all trained in our schools.

An interesting daily afternoon feature is moving pictures from the world field. This afternoon the College of Medical Evangelists presented the film *The Ministry of Healing* and the Southern European Division presented a film entitled *Light Shines in the Darkness*, depicting the triumph of the gospel under the Southern Cross.

In glancing over the Cleveland Sunday papers we ran across an interesting headline, "Hall Sound Improvement Spurred by Adventists." It was the holding of this General Conference session in Cleveland that spurred the officials of the auditorium to spend \$90,000 in a sound-improvement project, a project they had long recognized as due.

The three-o'clock meeting was called to order by A. L. Ham. A. V. Olson, president of the International Temperance Association, introduced W. A. Scharffenberg, executive secretary, who with the aid of those associated with him in the department gave the report for this organization. One part of the program featured Cyril Myers, of Canadian Union College, winner of the National College Oratorical Temperance Contest. He delivered again the address that last spring won him the trophy. His impassioned oratory brought tears to the eyes of those assembled, and when he called for a pledge never to touch alcoholic beverages in any form, the entire congregation, so it appeared, rose to their feet. Next followed the report of the Religious Liberty Association by Alvin W. Johnson, secretary. This report appears on page 71.

The delegates and visitors have anxiously been waiting a further report from the Nominating Committee. V. G. Anderson, chairman of the committee, has just stepped to the microphone and announced that the committee has nominated three quarters of the General Conference staff, the officers for two overseas divisions, and a partial slate for another. The report begins on page 49.

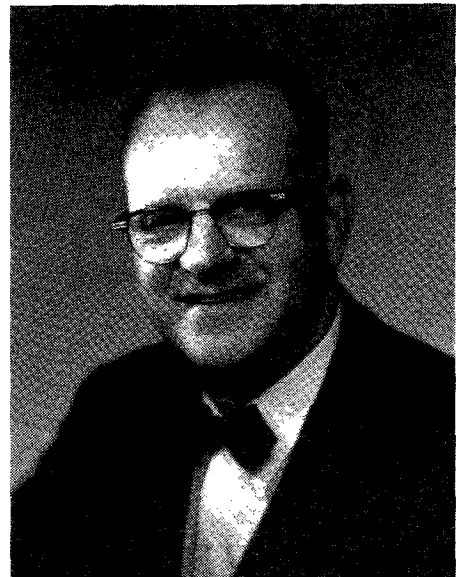


W. E. Murray, elected general vice-president of the General Conference.

## Our Father

By AMY HARRIS

Our Father who in Heaven art, Creator of mankind,  
Grant us, dear Lord, our daily bread, and healing of the mind.  
Thou knowest, Lord, we are but dust, and feeble is our frame;  
By Thee we live, in Thee we trust, all hallowed be Thy name.  
Thy saints through ages now have slept, long years have passed away;  
May we, too, do Thy blessed will, and live each hour, as they,  
Then join the grand reunion, and hear the trumpet's sound;  
"Our King returns!" the prisoners cry from earth's remotest bound.  
We'll join with them in shouts of praise, and our Redeemer see,  
And live with Him. "Thy kingdom come," each day our prayer shall be.



V. G. Anderson, elected general vice-president of the General Conference.