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# Toward a New Vision

## REPORT OF THE SUMMER COUNCIL OF THE NORTHERN EUROPEAN DIVISION

At the beautifully situated Vejle fjord Mission School, in Western Denmark, the Summer Council of the Northern European Division convened from August 1st to 7th.

In addition to the standing committee of the Division there were present Elders I. H. Evans, M. MacGuire, and S. A. Wellman from the General Conference, Sister Jost from the Central European Division, ten missionaries home on furlough from five mission fields of the Division, Ethiopia, Kenya Colony, Uganda, Nigeria, and Sierra Leone, two other missionaries under appointment who were leaving for Ethiopia immediately after the close of the council, one missionary candidate tentatively appointed, and one hundred Union and local conference presidents, departmental leaders, institutional administrators, and evangelists from the home fields, as follows:

By W. L. Emerson

Baltic Union (Estonia, Latvia, Lithuania)	18
British Union (England, Scotland, Ireland, Wales)	25
East Nordic Union (Sweden, Finland)	20
West Nordic Union (Denmark, Norway, Iceland)	31
Polish Union	1
Skodsborg Sanitarium	5
—	100

Some idea of the cosmopolitan character of the gathering may be judged from the fact that they spoke no less than twelve European and five African languages and dialects.

The sympathy of the council was extended to four other delegates who had been appointed to represent Poland at the council, but owing to unforeseen difficulties were unable to attend.

### PRESSING NEEDS

Not since the days of the old European Division has so large a council been convened, but the pressing needs and problems demanded and the results fully justified the gathering.

The meetings were held in the fine new chapel of the Vejle fjord school, finished after weeks of night and day work just in time for the council, thanks to the energetic principal, Brother H. M. Johnson.

From the first, of spite of diversities of nationality



The main building of our college at Daugaard, Denmark.

and language, there was a wonderful spirit of unity in a common faith and a common desire for fuller communion with God and greater power for service.

In the short prayer service preceding the council, the keynote of the whole meeting was sounded by Brother Meade MacGuire in a call to a new vision of what Christ would have us be and do in this crisis hour. As the disciples tarried for vision and power, so also we need to wait upon the Lord for a similar endowment for the completion of the work which they began.

#### OUR TASK

Following the earnest prayer season, no more appropriate subject could have been chosen to open the council than that selected by Brother I. H. Evans, "The Finishing of the Work." He reminded his audience that it was not committees or men who were to finish the work, but God Himself. He brought forth many evidences from world conditions, and especially the marvellous speeding up of travel and communications, to show that God has already set His hand to the task and is preparing the agencies by which the work is to be speedily finished. Concluding, he earnestly called upon all to surrender themselves so fully that they might be profitable instruments in the hands of the Master-worker.

In the studies which these two brethren conducted day by day throughout the council, they were used mightily of God to lead all into an enlarged vision and a new experience of power for service.

Brother MacGuire's morning devotional talks on God's purpose for His children in individual experience were heart-searching indeed, while Brother Evans' addresses on "The Ministry" brought a new realization of the sacred responsibility committed to the messengers of salvation to a lost world. These deeply spiritual studies are summarized elsewhere in this issue.

#### WORK OF THE COUNCIL

Almost every phase of the life and work of the church was considered, experienced men in each

line of service giving much helpful counsel on more effective evangelism, the reduction of the serious losses by apostasy, the saving of the young people, and the maintenance of God's standard of life and personal experience in the members of the church.

A missions symposium was arranged during the council when a number of the missionaries on fur-

Division and the founder of Skodsborg Sanitarium, and Sister Jost, the pioneer of welfare work in the Central European Division. Their stories of the providences of God from the earliest days to the present time brought a song of praise and gratitude to all hearts, and aroused a deep consciousness of the value of such work in furthering the cause of the Gospel.

The work of the council was incorporated into a series of resolutions which after some discussion were unanimously passed by the delegates, the call to a new consecration in the resolution on evangelism well expressing the heartfelt desire of all to give themselves more fully than ever before to the finishing of the great task committed to their charge.

#### AN INSPIRING MEETING

A message of greeting was sent to the General Conference committee, together with a word of appreciation and gratitude for the valuable help given to the council by Brethren I. H. Evans, Meade MacGuire, and S. A. Wellman.

Warm and hearty greetings were also sent by Brother Babienko to our brethren in Poland, and by Brother Frenning to the believers in Iceland, the most isolated of the home fields of the Division.

And hearty thanks were expressed to Brother Johnson, principal of the Vejle fjord School, to Sister Lund, the matron, and all who had shared in extending to the delegates a truly wonderful hospitality. A special collection towards the school expenses of the young people who had worked so hard during the council gave practical expression to the delegates' thanks.

With words of confidence and courage from the Division president and the leaders of each of the Unions represented, the council closed, and as the delegates separated to return to their respective fields, expressions of the rich spiritual blessings received were heard on every hand.

The council was indeed a profitable one and its inspiration will assuredly spread to every part of the Division and bear fruit in a larger and more fruitful work for the kingdom of God.

### Facts about the Northern European Division

#### Home Fields

Membership	24,263
Workers :	
Evangelists	346
Colporteurs	304
Total Workers	650
Churches	543
Sabbath-schools	777
Institutions :	
Colleges	6
Church-schools	12
Sanitariums	3
Treatment rooms	6
Publishing houses	9
Book depositories	1
Food factories	2

#### Mission Fields

Membership	6,225
Workers :	
Evangelists	129
Teachers	275
Colporteurs	17
Other workers	32
Total workers	446
Churches	599
Sabbath-schools	1,092
Institutions :	
Mission training schools	7
Station schools	38
Out-schools	160
Girls' schools	4
Mission hospitals	2
Publishing houses	2
Book depositories	3

lough were able to tell of the trials and victories in their respective fields, while a lantern lecture given by Brother G. E. Nord on his recent visit to West Africa and two lecturettes by Dr. Purmal and Brother Myhre on their work in Ethiopia helped further to give the delegates a comprehensive view of the missions of the Northern European Division.

Last, but not least, a review of the accomplishments and possibilities of the right arm of the message was included in the agenda. It was a real privilege to have at the council, Dr. C. Ottosen, the father of the health work in the

## *Higher Ground in Christian Experience*

MORNING DEVOTIONAL ADDRESSES BY ELDER M. MACGUIRE

WHY do so many fail to reach God's ideal of experience for His children? There are a number of reasons.

First, there are many who have far too low an estimate of God's ideal. They say the Christian cannot help sinning and so go on from day to day falling and rising again, never making any real progress. But the Word clearly states: "Whoso abideth in Him sinneth not." 1 John 3:6. As it is unreasonable to suppose that God would set before us a standard impossible of attainment, we must conclude that Christian perfection is possible.

The first step, therefore, to reaching God's ideal is to realize that it is no lower than perfection.

### LOVE THE FULFILLING OF THE LAW

Many again are deeply conscious of what God would have them be, and yet fail to reach the standard because they seek it in the wrong way. They resolve and determine and strive only to meet with defeat again and again. Yet here also the Word is clear and plain, "Love is the fulfilling of the law." Love makes all the difference between a yoke of bondage and joyful service. Obedience then comes not by striving but by loving. "If a man love me he *will* keep my commandments." Love of self is at the root of all sin. Love of God is the foundation of obedience.

Love is not only the fulfilling of the law in relation to God, but also in relation to our fellow-men. We do not fulfil the law to our fellow-men merely by not hating anyone. We need to love them, not only the good but also the bad. We would not think of stealing from or lying to one we love, nor would we covet such a one's possessions. Love is the giving instinct. Love gives, not takes.

### THE MEASURE OF LOVE

How much must we love? In

the Old Testament the precept was given, "Thou shalt love thy neighbour as thyself." Lev. 19:18. But in the New Testament a still higher standard is raised, "As I have loved you." John 15:12. Christ so loved that He left the glories of heaven and came to earth to live for others. We shall love as He loved only as we abandon all personal ambitions and aspirations and live our lives not for ourselves but for others. Such love indeed will be the fulfilling of the law.

### NOT TRYING BUT DYING

How then may we enter into this life of love? The apostle Paul points the way, "I am crucified with Christ, nevertheless I live." Man must accept the death sentence if he would live as God would have him live. The cross is the entrance to life. The way to stop sinning is not by trying but by dying. So many take the first way and fail. As Sister White has stated in a wonderful sentence: "It is easy living after we are dead, but it is impossible to live a holy life while alive."

The body shrinks from physical death and the spirit shrinks still more from spiritual death. The old man will promise anything if only he is allowed to live. But he always breaks his promises. The only release is that the old man must die. The trouble with so many Christians is that they are treating the symptoms of sin instead of dealing with the old man himself. When the old man is put on the cross, then Christ will come in and live in us the life for which we long.

How may we know whether the old man is dead? If we prick ourselves the nervous system immediately responds. If we prick a dead body there is no response. Likewise, when we are pricked by stinging words, or unjust actions, if temper rises and we repay in kind, the old man still lives. But

if trial and persecution arouse only sorrow for sinners, the old man is truly dead.

### WHAT WOULD JESUS DO?

Having conquered sin by dying, how shall we live? Charles M. Sheldon years ago wrote a book, *What Would Jesus Do?* in which the leading character made it a practice in every detail of his life to ask himself, "What would Jesus do in similar circumstances?" But this is not the biblical way. The circumstances of our lives are so different from His that we can only speculate and conjecture as to what Jesus would do. The Bible sets before us a better way which does not depend upon human judgment. On more than one occasion Jesus set before His disciples the spiritual law by which He lived. Said He, "I seek not mine own will but the will of Him that sent me." The only hindrance to the working of God in the human soul is the will. Jesus put that barrier on one side and allowed God to have His own perfect way. If we would live as Jesus lived we need only put our wills aside that God may have free course. Then the life that God lived in Jesus will as surely be lived in us. We shall not then be trying this way and that to imitate Jesus, nor doing what we think Jesus would do. We shall without fail be doing what Jesus would do because the same power is working in us as was, and is even now, working in Him. So we are able to understand the statement of the apostle John, "As He is so are we." 1 John 3:24.

### THE FELLOWSHIP OF HIS SUFFERINGS

There is still one step which we must take if we would know the heights and depths of the experience God has for us. Paul prayed, "That I may know Him," because he realized that the knowledge of God was the foundation of the Christ-life. The more we know,

the more we love; the more we love, the more we abide; the more we abide, the more we obey. But he also added, "And the fellowship of His sufferings." Phil. 3:10. We often omit this phrase and yet it is fundamental to a full knowledge of Christ with all its blessed consequences. Suffering shared draws together as nothing else can. We know best those with whom we have passed through sorrow and tribulation. That is why Moses

chose to suffer. Even Jesus learned obedience by the things which He suffered. If the Son could learn only along that path, can we hope to reach the goal by any other way? If we refuse the way of suffering we refuse the only way into the fullness of the Christ life and experience and the only entrance into the future glory.

Let us then pray with Paul, "That I may know Him . . . and the fellowship of His sufferings."

preached without presenting Christ as the centre.

On the subject of presentation, Brother R. A. Anderson had another word to say. He emphasized the importance of introducing the personal appeal for conversion in the preaching of the message. The task of the preacher, he said, may be summarized in two words, warning and appeal. Many give the warning but fail to make the winning appeal. If conversion were sought for from the beginning of the effort the preacher would have less difficulty in obtaining a favourable response to every phase of the truth.

## Larger Vision in Evangelism

REALIZING the prime importance of more effective evangelism for the finishing of the work of God upon earth, considerable time was allotted during the council sessions to a discussion of various phases of this great task. Many experienced and successful workers took part, and although the time given to each was necessarily very limited, much valuable counsel was contributed.

Brother R. A. Anderson, of London, emphasized that the time was ripe for a larger evangelism. Times of intellectual and political upheaval in the past have invariably laid the foundations for great revivals, and the present crisis hour is to see the greatest revival of all time. We are not thinking big enough. We must plan and work to see multitudes converted to God and added to the church.

### CONVERTING POWER OF THE TRUTH

Brother T. Tobiassen, of Copenhagen, expressed his confidence that the truths for our day have the same converting power on the hearts of men as had God's messages for other days. Truth imparts a knowledge of salvation and of the conditions by which it is obtained. Present truth is the everlasting Gospel adapted to the circumstances and needs of the hour. If God's special message for this time is preached in the power of the Spirit of God, it will turn men from sin to trust in the living God.

Two essentials in effective evangelism were referred to by Bro-

ther W. E. Read, president of the British Union. The evangelist must know and believe what he preaches if he is to have success. If a preacher is weak and apologetic concerning certain phases of the truth the effects will quickly be visible in those he brings into the church. The evangelist, too, should hold to the fundamentals of the old message. It is true that there is more light to break forth from the Word, but the preacher should beware of teaching in a public way that which has not the approval of the church. We must expect subtle deceptions in these last days, but our safeguard will ever be in standing upon the Word of God, the testimonies of His Spirit, and the counsel of the brethren.

### THE WHOLE GOSPEL

A timely reminder was given by Brother F. W. Johnston of Edinburgh, Scotland, that the *whole* Gospel is to be preached to *all* men. It is not fulfilling the commission to preach only the less controversial truths to the public and withhold the more testing ones. Tact, of course, should always be used and preaching should be to draw, not to antagonize, but a bold presentation of the truth will always win souls.

Answering the objection that one should preach Christ not doctrines, he emphatically declared that it was impossible to preach Christ without the doctrines, and equally impossible to preach the doctrines as they should be

### FAILURE TO GET A DECISION

Failure to get a decision for Christ was further analysed by Brother T. T. Babienco, president of the Polish Union. He divided the problem into two parts, the minister's part and God's part. The minister, he said, is a sower. He must therefore first procure the seed; in other words, he must know the truth. He must know when to plant and how. And he must also know when to reap. Some gather grass. Others wait until the grain has fallen.

The minister's first tool is the sermon and he must know how to wield it effectively. It must be a sword and not a bouquet of flowers. People are not won by the smell. It must be more than an exposition of truth; it must be an application of truth. The preacher must aim not at the head, or it may whistle past, but at the heart. He must use argument and yet not misuse it. He must have fire in his soul. If he will follow this path God will co-operate and the decision will come.

On the choice and order of subjects, Brother A. Rintala of Finland, Brother Larssen of Norway, Brother E. Ney of Estonia, and Brother F. C. Bailey of Belfast, Ireland, spoke. They very well showed in how many different ways the truth may be presented with convincing and converting power.

### MUSIC IN EVANGELISM

The place of music in evangelism was dealt with by two delegates specially qualified to speak

on this subject, Brother A. Eglit of Latvia and Brother Christensen of Norway. The former showed how good singing softens hard hearts and prepares them to respond to the message of the sermon. He uttered a word of warning, however, to the effect that bad singing, choral work, or instrumentalists may have the opposite effect, leading people to think that the sermon will be no better. Brother Christensen emphasized the importance of arranging the musical part of the service to fit in with and reinforce the sermon. Worldly music should be rigidly excluded and the purpose of soloists and choirs should be to co-operate with the preacher, not merely to show their ability.

#### ESTABLISHING NEW CONVERTS

Brother L. Muderspach, president of the West Nordic Union, dealt with the subject of establishing converts in the truth. He stressed the importance of establishing them when they come into the church. If they only know half the truth when they come in, they are very likely to fall away later. The responsibility of establishing believers in the truth is divided between the conference president, the local worker, the departmental secretary of the conference, and the local leaders. The president's responsibility is to visit the churches under his charge as often as possible, giving special attention where he sees weaknesses developing. It is a good plan if a special worker is able to devote his whole time to going from church to church as the need arises and spending longer periods with them than is possible for the president. The local conference worker may have several churches under his supervision and must divide his attentions as the needs demand. The elder and church leaders' responsibility is to help the new believers spiritually as they are able and to organize them into bands for service, one of the surest ways of establishing believers in the truth. In this work they are assisted by the periodic visits and counsel of the departmental secretary.

Good counsel on the subject of instructing new converts was also

given by Brother MacGuire, who drew attention to the two essentials for the building up of strong spiritual life, namely food and exercise. The food must consist first of milk, then of meat. Many feed on milk all their spiritual lives. But for growth and progress the new converts must "follow on" to know the Lord. Exercise, the seeking after other souls, should begin even before the new converts are baptized. In examining candidates for baptism the question may well be asked, "Do you feel a burden for anyone?" When converts take their share of the burden they will grow into robust Christians.

#### GETTING THE CHURCH TO WORK

The responsibility of the preacher to make his church a working church was presented by Brother C. V. Anderson, home missionary secretary of the Division. He divided workers into four classes: those who come to live churches, dissolve their organiza-

tion, and leave them dead and inactive; those who turn the working bands of their churches to reinforce their own efforts and leave them more active; those who go to dead churches and leave them as dead or more so than they found them; and those who go to dead churches and make them live. Every preacher must be a home missionary secretary and put all the members to work. As Spurgeon once said, many are too busy to apostatize, but others have nothing to do but apostatize.

The last subject discussed in this phase of the council's work was that of training lay-evangelists to augment the regular ministry. Several told of the valuable work done by such workers in their various fields and it was urged that more suitable laymen be trained for service.

The findings of the special committee on evangelism were incorporated into a series of important resolutions which were passed by the unanimous vote of the council.

## *Problems of Church Life and Discipline*

VARIOUS problems of church life and discipline were discussed during the council. Brother T. Tobiassen laid emphasis on the denominational rule that the ordinance of feet-washing should always be celebrated before the communion service, except in cases of sickness and other justifiable circumstances.

Brother Kohtanen, president of the Finnish Conference, and Brother W. R. A. Madgwick, of England, spoke on the subject of amusements, pointing out that while some amusements are harmless, others such as the cinema, theatre, and opera are fraught with grave dangers.

Brother C. Gidlund, president of the South Swedish Conference, and Brother L. J. Stene, of North Norway, dealt with the subject of marriage with unbelievers, pointing out that a responsibility rests on both parents and the minister to instruct young people against dangerous associations. On the

other hand, it was pointed out that where such unions are entered into, the burden should not be made heavier, but all possible should be done to win the unconverted partners for the church.

Counsel on dealing with members who cease to pay tithe was given by Brother O. M. Dorland, president of the North England Conference.



### Editors' Council

ON several occasions during the council the editors present gathered to discuss their problems, and at one meeting they were privileged to have a statement of principles from Brother I. H. Evans. While the discussions served to show how diverse conditions are in different parts of the Division, the sharing of experience was very valuable, and will certainly lead to closer co-operation between the publishing houses.

## *Wielding the Right Arm of the Message*

AN inspiring review of the beginnings of the health work of the denomination in this Division by its pioneer, Dr. Carl Ottosen, was an excellent introduction to a discussion of its future possibilities. He told how while studying medicine in Copenhagen he was brought under the influence of Brethren Knud Brorsen, J. G. Matteson, and O. A. Olsen. Returning to Denmark after a short stay in America he continued his studies while at the same time teaching in the Scandinavian training school and doing the work of an evangelist. After graduating from his medical course he paid another visit to America and then returned to Europe to found the Scandinavian Philanthropic Society and establish the first Adventist sanitarium in Europe at Fredrickshavn.

Realizing the need of commencing work in the capital, search was made for a suitable place. At first their efforts were fruitless and then, in a most providential way, a property at Skodsborg was obtained at a very reasonable figure, and the Skodsborg Sanitarium came into being. There were still, however, to be many times of anxiety and trial. On several occasions it seemed as if the work would have to be given up, but earnest prayer and faith, combined with the indomitable spirit of Dr. Ottosen and his associates, resulted in the establishing of the Skodsborg Sanitarium on a solid foundation.

Through the years it has grown to be the largest institution of its kind in Denmark, and the largest Adventist sanitarium in the world.

An illuminating lantern lecture by Dr. A. Andersen, also of Skodsborg Sanitarium, revealed the extent of the present medical work in the Division, and all were impressed with the splendid work being done, particularly in the Scandinavian countries. Here there are no less than 824 persons employed in medical institutions, clinics and treatment rooms, and

the income from denominational and private enterprises in 1932 was no less than three and a quarter million kroner, equivalent to about three-quarters of a million dollars or £150,000.

If a similar work could be done throughout the Division, it is very probable that 5,000 more persons could be employed in medical evangelism. No doubt the inspiration of the facts laid before the council will result in a definite advance in other fields of the Division.

How health work may contribute to the success of evangelistic ef-

orts was outlined by Dr. C. E. Nelson, medical superintendent of The Stanboroughs Sanitarium in England. He declared it to be a great mistake to separate medical work from evangelism. Often the teaching of health and temperance will arouse interest in the spiritual message we have to present, and nothing so breaks down prejudice as practical help for the sick and suffering. Certain evenings in evangelistic campaigns may with profit be devoted to health lectures and cookery demonstrations, and where it is possible to organize clinics in connection with churches, these can be of great value in bringing people under the influence of the message. Home nursing, welfare work, and cookery classes may all be linked up with evangelistic efforts and will contribute to the preacher's success.

## *Providences in Welfare Work*

THE account given by Sister Jost, the pioneer of welfare work in the Central European Division was no less inspiring than the pioneer story told by Dr. Ottosen. When she first began to develop welfare work in her field there were many critics and few sympathizers, but from small beginnings Dorcas societies were organized throughout Germany and a great work for the poor and needy has been done.

For a number of years Sister Jost has reported regularly at the annual conferences of welfare societies in Germany, and many of the leading workers have marvelled at the work accomplished by the Adventists. In Paris and most recently in Stockholm, from which city she was then returning, the Adventist welfare work in Germany has come up for review at international welfare congresses and been highly commended.

Not only so, but it is this feature of the work of Adventists which has given the denomination favour in the eyes of the present legislators in Germany and has held back the ban placed on many other religious groups. Once when all the Adventist meeting places had actu-

ally been closed, it was the record of Adventist welfare work which secured the lifting of the ban.

Sister Jost briefly outlined their methods of work, explaining how effective work can be done in a very simple and inexpensive way. Interest is centred in the mother and child, help in the home being given in cases of sickness, while parcels of food and clothing are distributed to those in need. Names are received from doctors and Government officials as well as through the church, and in this way an enormous amount of help is rendered. Through these means also many opportunities have come for spiritual help and many thereby have been brought into the truth.

The money for carrying out this extensive work has in no way depleted the conference funds. Clothing is given by members of the church and the Adventists take part in the welfare flag days and in selling Government welfare stamps, a part of the collections coming back to them for financing their various endeavours. Significantly enough, the Adventists invariably head the lists.

Brother H. L. Rudy, president

of the Baltic Union, also had opportunity to tell of the splendid beginning made in his field in welfare work. The laws of the past year or two forbidding the export of money from the Baltic countries would have completely stopped the Harvest Ingathering work had not a home welfare work become a new basis for the campaign. A mothers' work was started by the distribution of packages of food and clothing, and soon after soup kitchens were started in five cities in Latvia. Then the children whose mothers went out to work all day were brought in off the streets of Riga, given meals, and helped with their school lessons, such good work being done that the school authorities gave permission for

collections in aid of the work. A special journal was issued on "Mothers' Day," and so much better was it than the Government organ that it is very probable that next year the only Mothers' Day magazine will be that issued by the Adventists.

A still more recent development is a summer school for poor children, and an appropriation has been granted from the Government welfare funds towards its support.

These splendid reports aroused great interest among the workers in other fields and will undoubtedly result in the commencement of similar work in other parts of the Division.

reading courses provide a balanced selection of helpful literature, and conference workers should encourage the youth in their churches to follow these.

The subject of amusements was briefly dealt with by Brother H. L. Rudy, president of the Baltic Union. He warned ministers against setting a standard for the young people to follow which they did not live up to themselves. Many young people begin to attend questionable places of amusement because they have seen the older members of the church attend them, and see no reason why they should not do likewise.

Brother F. W. Goodall, young people's secretary of the British Union, said that the best way to keep the young people from doing things they should not was to show them what they could do, and urged ministers to use their ingenuity to encourage young people along lines which would be both interesting and profitable. Collecting, nature study, and many other educational pursuits appeal to young people, and take away the desire for questionable pursuits. Young people's camps also provide healthful holidays during which the young people can associate in social life with others of like faith.

## *Saving the Young People*

OPENING the discussion on saving the young people for God, Brother C. V. Anderson, young people's secretary of the Division, declared that while the young people were the greatest asset of the movement, they received probably the least attention. "Seen and not heard" would seem to be the policy in many churches. In consequence, the children stay with us until school age and then slip out into the world. Parents must be helped to understand and save their children and consecrated youth must be taught how to work for their fellows.

Workers should be fathers to every boy or girl with whom they come into contact. They should also be young people's secretaries within their sphere of influence, co-operating with the conference secretary in winning the young people to Christ.

Brother K. Abrahamsen, young people's secretary of the West Nordic Union, emphasized the importance of the personal touch. Many young people testify that the beginning of their Christian experience was when some worker took a personal interest in them and helped them in their youthful trials and perplexities.

As reading influences the de-

velopment of young people perhaps more than anything else, Brother G. A. Lindsay, president of the East Nordic Union, spoke on the importance of giving them help in the selection of their mental food. They must constantly be warned against cheap, trashy literature which cannot but do harm. The

## *The Ministry of Literature*

BROTHER STRAHLE, field missionary secretary of the Division, opened up the discussion on the ministry of literature, pointing out that the founders of the movement were wise in availing themselves of the power of the press as an auxiliary in preaching God's message for this time. Many of the leaders in different fields were brought to a knowledge of the truth through the agency of Gospel literature.

He told of closed fields which had been opened up by sending in literature and arousing an interest in the message. He told also of remarkable providential leadings in the experience of the colporteurs. Many have dreamed they

saw some particular colporteur and then recognized him when he came to the door. Others have been touched by the prayers of the colporteurs. Angels have been present at interviews between colporteurs and seeking souls, some seen by the colporteur and others by the prospect. Many, many times colporteurs have found souls longing for further light on the Scriptures and have been able to help them through our literature. He emphasized the need of more consecrated men and women taking up this phase of evangelism, and urged conference workers to help the colporteur leaders to bring suitable ones into the work.

*(Continued on page 10.)*

THERE is no higher calling upon earth than that of a minister of God. Jesus referred to Himself as a minister. The angels are God's ministers, too. The ministry upon earth are thus fellow-workers with Jesus and with the angels of heaven. Such a conception surely raises the ministry to a plane with which no human endeavour can compare.

#### CALLED OF GOD

God's ministers are called not by themselves, nor by conference committees, but by God, and every man claiming to be a minister of God must know that he has been called of God. Moses, Joshua, David, Jeremiah, and the disciples of Jesus did not seek the places they occupied. They were conscious, in some cases even against their wills, of the call of God, and it was the consciousness of that call which made them willing to go even to death in His cause.

There is all the difference in the world between seeking a position and being called to it. If we seek a position and difficulties come we cannot call upon the Lord to help, but if we are called to a place of service and trials beset our pathway, we can with confidence seek Him for deliverance, and if need be give with joy our last drop of blood in defence of the work He has given us.

How may we know if God is calling us? Ability to speak is not necessarily the criterion of a call to the ministry. There will first of all be a strong conviction which will not leave us that God is calling us to a definite work. If every way closes up except that which leads us to respond to the call it is further evidence of its divine origin. If on searching the heart there are no motives of ambition or personal aspiration then counsel should be taken with our family, the church, and finally the conference committee, and if we are truly called nothing will prevent our finding the place God has for us.

#### MODERATION WILL NOT FINISH THE WORK

The minister of God will be distinguished from other men by certain definite characteristics. First and foremost he will be a holy

man. "Be ye holy that bear the vessels of the Lord," was the word to the priesthood in Old Testament days. So also the minister of God to-day must put away from him all that is unlike Christ.

He will too be a zealous man, for he has a work to do which compares in importance with no other. The Jews accused Christ of being mad and they levelled the same accusation against the disciples. They mistook their tremendous zeal for madness because they could not understand it.

Moderation will never finish the work of God. We need to avoid fanaticism, but we must not curb zeal. The pioneers of this movement were not moderate men. They preached every day that came with all the power which God gave them. We have lost that zeal. There is need that God's ministers arise as never before to give the message of God for this time.

In the last chapter of Matthew's gospel is the charter of the Christian ministry. "Go ye into all the world and disciple all nations." A minister is not called to eloquent preaching, or to the teaching of philosophy. His work is to make Christians. If he does not make Christians no other qualifications he may have will avail in the sight of God. He has failed.

Some seem to regard preaching as a stepping stone to administrative work and do not think they have succeeded until they are called from preaching to some administrative position. No greater mistake could be made. The work of preaching the Gospel and making Christians is the highest honour which can be conferred upon a man. Paul was a preacher all his life. He never sought an office. His supreme desire was to lead sinners to a knowledge of Jesus.

#### SERMONS THAT SAVE

There is no universal method of preaching the Gospel. Different men succeed equally well with different methods, but there are certain universal characteristics of effective preachers.

# The

## ADDRESSES ON THE MESSENGERS

They will not preach soothing words but will stir men either to accept their message or to active opposition. They will drive their message like arrows into the hearts of sinners. Their preaching will have in it a personal appeal. It will be preaching from heart to heart. They may not be eloquent speakers, they may not even show to advantage in the pulpit, but they will be great personal workers. The minister who though a poor preacher does a great personal work will win more souls than a great preacher who fails to get into close contact with men.

A minister is a minister all the time. Some have the idea that they may do as they like outside the pulpit. That is a fallacy. An ambassador to a foreign power is an ambassador all the time. What he does and says, whether in his office or out of it, is regarded as representing his country. The minister is likewise an ambassador of the great King in the pulpit and out. He cannot invest and do business as other men. All his thoughts and



*Delegates at the Summer Council*



# istry

## CALLING OF GOD'S

R. I. H. EVANS

interests are to be directed to the supreme task of winning souls to Christ.

### NEED OF VISION

The minister must above all have a vision. The man who expects little will get little. A certain preacher worked for years in one place and only added ten to the church. He did not believe there were more to be won. Another man was sent in his place, far less eloquent in the pulpit, but with a vision and a great burden for souls. The first year he doubled the membership. The next year he doubled it again. The third year he once more doubled the number, and the fourth year he was only just short of doubling the figure for the third year. At the end of four years there were no less than 1,575 where before there were 200.

Success in fishing depends largely on knowing how, and the fisher of souls will be constantly learning how to work more effectively. Consecration, vision, large

plans, and zeal will bear much fruit in souls won to the kingdom of God.

### WHY CONVERTS APOSTATIZE

The minister's task, however, does not end when he has brought souls to a knowledge of the truth. He must keep those who have been won. The number of apostasies from the church is appallingly high. During 1932 there were 41,000 baptized into the church, but the net increase was only 26,000. Many, of course, were laid aside by death, but a large proportion of the 15,000 were due to apostasy from the church. What can we do to stop these sad losses? There are at least two things.

First, souls should not be baptized into the church until they have had a definite experience with God. People may be argued into the truth, but unless they are converted they will most likely fall away. Some ministers baptize unconverted people and hope that they will be converted by their association with the church. That is the wrong way. It is better to baptize 100 converted souls and keep them than to baptize 500 irrespective of their spiritual condition and lose 400 of them.

### FEEDING THE FLOCK

Secondly, the flock of God must be fed. Many are lost to the cause of God because they are left to starve. "Feed the flock of God," was Christ's command to Peter and to all God's ministers. And feeding the flock means giving them food which is suited to their condition. Many fine sermons provide little nourishment. Two men once went to hear Phillips Brooks, and as they came away one said, "I can do it," and the other said, "I see how I can be a better man than I have ever been before." That great preacher fed his flock.

The weak lambs on a farm are given special care and in like manner the weak ones in the church should be given individual help that they may become strong in

faith and work.

### WHEN TO DISCIPLINE

When members of the church commit sin and bring dishonour on the church, the minister's purpose should not be to discipline and expel them from the fold, but to bring the sinners back to God in true repentance. A doctor does not seek to hasten sick ones to the grave; his object is to restore them to health and strength. There is no virtue in turning men out of the church, but the restoration of the erring is precious in the sight of God. It may sometimes be necessary to discipline, but such action should be the last resort when there is no possibility of reformation. The vast majority of those who drift from the church might be saved if they were properly dealt with.

There is no problem pressing so heavily upon the leaders of the church as the heavy drain by apostasy, but the problem can be solved if ministers will baptize only those who have been genuinely converted, if they will properly feed the flock of God, and if they will direct their energies not to expelling the erring, but to saving them for the church and the kingdom.

### MAINTENANCE OF SPIRITUAL POWER

One other factor in effective ministry may be mentioned and that is, the minister himself must constantly partake of spiritual food for the sustenance of his own soul. It is possible for him to starve himself while feeding others.

There are four essentials to the maintenance of spiritual power. First, the study of the Word, not to discover texts or build up sermons, but for the refreshing of the minister's own soul. He must let the Word talk to him as he seeks to make it speak to others.

Second, he must take time for meditation. We must go apart and tarry with God that He may become real to us. Then we shall be able to make Him real to others.

Third, the minister must be a man of prayer. If Christ needed to pray, even through whole nights, how much more do we? There is a fact about prayer which



ern European Division in Denmark.

we need ever to remember. While failure to take physical food causes the body to cry out for nourishment, it is not so with prayer. The less one prays, the less appetite there is for prayer, and the easier it is to get on without it. None therefore should neglect the exercise of prayer.

Fourth, the minister must prayerfully study the writings of the Spirit of prophecy. Some study to find mistakes and only spoil their experience, but studied in the spirit of prayer they elevate, build up, nourish, and bring deliverance from sin and power for service.

The Chinese have a saying, "Eat your own words." If the minister will do for himself that which he admonishes others to do, his spiritual vigour will be maintained and he will bear much fruit for his Master.



## The Ministry of Literature

*(Continued from page 7.)*

The necessity of putting into the hands of the colporteurs the right kind of literature was stressed by Brother W. E. Read of the British Union. He suggested that there was need of more virile literature interpreting the times in which we are living. Quoting the Spirit of prophecy he said we must have literature which will startle the people from their lethargy and sin.

Brother H. L. Rudy also spoke on the kind of literature required, stating that it should contain an interpretation of the times, it should deal with prevalent errors of thought and life, and it should also contain an appeal to the heart.

Concluding the discussion, Brother Christian urged that conference presidents share the burden of the colporteur work with the publishing houses and colporteur secretaries. They should seek to recruit suitable young people for this work and keep in close and sympathetic touch with the colporteur force in their fields.

Resolutions on the colporteur work, incorporating the results of the discussion, were drawn up and passed by the council.

## Preparation for Service

THE provision of Christian education for all the young people of the church and adequate training for those preparing for the ministry considerably exercised the council, and especially those connected with this department of the work.

Brother E. D. Dick, educational secretary of the Division, pointed out that while there are many lines of service in the church education is basal to all. The workers in Europe need to be of the finest mental calibre to meet the intellectual standards of the times. And those for the mission fields must be in no way behind. It is a mistake to think that a lower standard of education will suffice for workers in the mission fields.

He further called attention to the fact that no educational institution in the Northern European Division reaches more than junior college standard and most only reach secondary school standard in general subjects.

Where there is the broadest outlook on Christian education, he said, there the greatest success will invariably be found. For example,

in East Africa we have the strongest educational foundation in the mission fields of the Division, and there the greatest progress has been made.

We need a new vision of educational development in this Division. We should plan as soon as possible to raise the British school to the standard of a senior college and all the other schools at least to junior college grade. A Continental department should be organized in Newbold College, so that Continental students may be worked into the ordinary classes and ultimately graduate from them.

Brother G. E. Nord, principal of the Swedish school, also spoke on this subject, emphasizing the importance of better education for all the workers, and the desirability of workers being able to finish their training as far as possible in their own fields.

Resolutions based on the valuable suggestions of these leaders were voted by the council, Brother Christian referring to them as the Division's charter of education.

## In Darkened Lands

THE council was very fortunate in having representatives of five out of the eight mission fields of the Northern European Division present, the Gold Coast, Liberia, and the Cameroons being the only ones not represented. The missions symposium on the Sabbath afternoon of the council was truly an inspiring meeting.

Brother C. V. Anderson of the Division gave a brief review of his recent visit to the East African missions, referring particularly to the sacrifice which missionaries make in going out to the fever-ridden places of the earth. Yet, he said, they make the sacrifice joyfully, and when on furlough, their one desire is to return to the peo-

ple they have learned to love.

Missionary F. Thomas told of the splendid progress in the East African Union, where the native work was well on the way to being self-supporting. During the past year two new sections have been entered and already are beginning to yield fruit.

Missionary Rasmussen, of Sierra Leone, spoke of the fear that holds the natives of West Africa in iron chains, and of the secret societies which are a terror to all. Yet from these things many are being delivered by the Gospel of the Lord Jesus.

Greetings from Nigeria were brought by Missionary W. G. Till. He, too, told of wonderful trans-

formations wrought by the power of God. In one case a prominent witch doctor had given his heart to the Lord and destroyed all his medicines. A great forward movement is now taking place in Nigeria and has resulted in an increase during the past seven years of double that of the previous twelve years. At the same time, he declared, the task before them is immense, for in Nigeria there are no less than twenty-three million souls and the largest native cities in all Africa.

Missionary A. Hessel, of Ethiopia, told how that ancient land is stretching out its hands after God, and of the large medical work built up by generous gifts from the emperor and chiefs in different parts of the country.

Dr. Purmal, who for several years has been engaged in medical work in Ethiopia, stated that the natives were extremely conservative, but that through the medical work prejudice was being broken down and the way opened for definite evangelistic work.

The work of the Upper Nile Union was represented by Missionary F. Muderspach, who referred to the superstition and cruelty still practised in the supposedly advanced country of Uganda, but he brought also encouraging news of the way in which the Gospel is working miracles in that field.

During the symposium two songs, one in the Luo language of Kenya Colony and the other in the Amharic dialect of Ethiopia, were rendered by missionaries from these fields.

Two lantern lecturettes were given at one of the evening services of the council by Dr. Purmal and Missionary Myhre of Ethiopia, giving a vivid impression of conditions in this field, and Brother G. E. Nord also gave a lantern address on his recent tour of the West African missions. The council thus obtained a very comprehensive and inspiring view of the mission fields of the Northern European Division, and all present will be able more intelligently to pray for the heroes of the cross who have given up the comforts of the homeland to seek souls for Jesus in these dark lands.

## Statement from Our Missionaries

WE, the missionaries present in this gathering, wish on behalf of ourselves and our fellow-workers in the mission fields of the Northern European Division, to place before this council a statement of our work.

We desire to express to you, the leaders of our work in the homelands, our sincere gratitude for the confidence manifested in sending us to the great heathen lands of Africa, to represent you in uplifting the cross of Christ before her benighted millions. Recognizing the immensity of the task committed to us, its sacredness and the early need of hastening forward the work to completion, we gladly rededicate our lives to this service, and humbly solicit your earnest prayers on our behalf.

We wish also to express to you, and through you to our brethren and sisters in each of your conferences, our heartfelt thanks for your loyal support. By your gifts to the Sabbath-school, the Harvest Ingathering, the Week of Sacrifice, and other funds, you have made possible the work in these far-off lands. We are deeply grateful to you for these noble efforts in the past and earnestly ask for your continued support. The burden of the unfinished work in Africa rests heavily upon our hearts. While great joy has come to us because of the blessings which God has bestowed upon our work in the areas in which we are now labouring, great sections still remain untouched. Our present work in these fields needs to be greatly strengthened. In all of our fields there is tragic need of more liberal provision for institutional development. We need to strengthen our literature work, establish girls' schools, and training schools for boys. We need more and better medical facilities, and more workers to extend our evangelistic interests. For these we ask a further extension of your liberality.

From the unoccupied areas of our fields come constant pleas—"Send us teachers"—"Come over

and help us." These earnest appeals and opening providences beckon us on. We cannot, we must not deny them the light of the truth. We trust you will not tire of our many requests, for God has placed the burden heavily upon our hearts.

We think, too, of the unentered lands of Africa—French Guinea, Upper Volta, Ivory Coast, Dahomey, French Sudan, the territory of the Niger, the Anglo-Egyptian Sudan, and the Somalilands. In these fields are well nigh one-half of the population of our mission territory. To these no herald of the message has yet sounded a note of warning. The millions in these unentered lands are a definite challenge to the loyalty and devotion of all believers both at home and in the mission fields. We appeal not only for your continued loyalty in supporting our established work by your prayers, your offerings, and your sons and daughters for Christ's service, but for enlarged vision, faith, and sacrifice, that every unworked and unentered field may quickly be given the message of the soon coming of our blessed Lord.

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### Resolutions

(Continued from page 15.)

ready for publication before the end of the year 1934.

(The committee referred to was constituted as follows: One from each Continental Union, to be appointed by the respective Union committees, and the officers of the Division, the secretary of the Division to act as chairman of the committee.)

#### APPRECIATION

IN VIEW of the kindness shown to us by the management of this school during our entire stay here, therefore

*We Recommend*, That we express our sincere appreciation to H. M. Johnson, the principal of the school, to Sister Lund, the matron, and to all others who have in any way helped to make us feel at home here at the school.

## A Good Sabbath

THE Sabbath of the council was a blessed day. Large contingents of churchmembers came from all parts of Jutland, and some six hundred people crowded into the new church hall for worship.

Probably few had ever attended a more cosmopolitan Sabbath-school, for the prayer was in Danish, a special hymn was rendered in the Lettish language, the review was conducted in English, as also the missions talk, and the lesson was studied in three main language groups: Danish, English, and German.

In the preaching service which followed, Brother I. H. Evans spoke helpfully on God's standard for the Christian life, contained in the two phases, "Dead unto sin," and "Alive unto God." The only way, he said, to be rid of sin is to be crucified and die, not literally, but so far as the desires and consequences of sin are concerned. Many say they cannot stop sinning, but that is a mistake. No one would think of using bad language or showing temper in the presence of a king. Similarly, if Christ were present in the flesh with us our words and actions would only be such as would please Him. If then we realize that Christ is present with us by His Spirit, we shall not sin.

If we allow Christ to live in us our lives will be hid with Christ in God. Men may then take our mortal bodies and destroy them, but they will not be able to touch the life which is hid in God.

Our duty is to put off the old man and all his works and put on the new man, whereby we are made new creatures in Christ. Then when the work is finished in all the earth, it will be finished also in our hearts.

At the close of the address all rose signifying their desire for this experience, and Brother Christian offered an earnest prayer of consecration.

The afternoon was divided between an inspirational address on "Sacrificial Service" by Brother S. A. Wellman of the General

Conference Sabbath-school Department, and the missions symposium reported elsewhere.

From his long experience in many lands, Brother Wellman drew experiences of the sacrifices made by those who are devoting their lives to the salvation of the lost. He told of men who had literally worn themselves out in service, and yet had gladly paid the price for the joy of seeing souls born into the kingdom; of native workers braving death to go back to their own villages to tell the story of Jesus; of wicked men converted and transformed into valiant soldiers of the cross.

All these, he said, had followed in the footsteps of the Master, giving their lives in unstinted service for God, and if we would do likewise, we would share their joy in this life and in the life to come.

In the evening, Brother MacGuire addressed himself particularly to the large number of young people present, basing his message

on Paul's great confession, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth." The Gospel, he declared, was not a series of books but a moral power which gets into a man and takes away all that is displeasing to God. He told of a pipe given to him by a man who for nearly fifty years had been an opium smoker, but who had found deliverance through the power of the Gospel. He called to remembrance a once dissolute young man who after his conversion refused two hundred guilders to take another glass of spirits. In Haiti he saw a devil priestess delivered from her thralldom and pleaded that all might yield to this same wonder-working power.

Following Brother MacGuire's address, Brother Nord brought a full and inspiring day to a close with an account of his visit to our West African missions.

It was well on the way to eleven when the last parties of visitors started for home, but in all hearts there was praise to God for His grace and a determination to serve Him better in the days to come.

## Is the Papacy's Deadly Wound Healed?

By A. S. MAXWELL

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Rev. 13:3.

ASSUMING that the "wounded head" refers to the Papacy, let us consider the method of its wounding.

The "wound" could not have been inflicted alone by the capture and deposition of Pope Pius VI by General Berthier in 1798, otherwise the election of Pius VII in 1799 would have constituted its healing.

The Papacy was wounded by a series of stabbings over a period of 300 years, beginning with the Reformation and culminating with the imprisonment of the Pope in 1798.

WHAT WAS IT WOUNDED THE PAPACY?

There were five significant developments.

1. The discovery in the Bible of the true way of salvation—justification by faith—and the growth amongst the common people of implicit confidence in the Bible as the Word of God.

2. The gradual alienation of its one-time political friends—such as Austria, the German States, France, and England—through both political and religious causes.

3. The passing of penal laws against its followers and the proscription of its secret societies.

4. The growth of democracy.

5. The final violent overthrow by the armies of France.

## HOW WILL THE PAPACY BE HEALED?

Obviously by the reversal of the conditions that brought about its collapse.

1. By loss of faith in the Bible as God's Word through the rise of evolution, materialism, and the new paganism, and thus the passing of the protest from Protestantism.

2. By the renewal of its political friendships.

3. By the repeal of the penal laws against its members and secret agents.

4. By the passing of democracy.

5. By the restoration of the full sovereignty of the Pope.

It is scarcely necessary to demonstrate that these five happenings rank among the supreme events of the past 130 years. Yet how have they occurred? Suddenly or gradually? A study of the history of this period reveals

## FOUR DISTINCT PHASES IN PAPAL RECOVERY

1. 1798-1870. *Patient's condition serious.* During this period the Papacy suffered continual buffetings (Pius VII, for instance, was taken prisoner by a French general in 1809—and did not see Rome again till 1814. Moreover there was the gradual loss of the papal states and all temporal power). Nevertheless from time to time it revealed definite signs of renewed life. Referring to 1798, Hayward's *History of the Popes* says: "From this time onward the history of the Popes enters upon a new phase, which by a logical sequence of events has brought the Papacy to the position it holds to-day."—Page 334.

Among the signs of life during this period might be mentioned the re-establishment of the order of Jesuits in 1814 by Pius VII, the Catholic Emancipation Act in England in 1829, followed by the Oxford Movement, and the revival of the Roman Catholic hierarchy.

Then in 1870 came the Vatican Council, the decree of infallibility, and the dawn of the next phase.

2. 1871-1917. *Slow Convalescence.* During this period the Papacy was quietly regaining in-

fluence, encouraged by the increasing deterioration of Protestantism, but its progress was retarded by the War, when tens of thousands of Catholics were slain in all armies.

3. 1918-1928. *Rapid Recuperation.* The Papacy now seized the opportunity created by the spiritual confusion caused by the Great War and posing as the one true church, marched on to many victories, pressing its claims with its accustomed audacity. To this end it inaugurated Eucharistic congresses in several strategic centres.

4. 1929-1934. *Vigorous Health.*

This has been evidenced by a series of extraordinarily important events:

1. The settling of the Roman Question.

2. Proclamation of the Pope as King.

3. Recovery of temporal power

in the creation of the Vatican State.

4. Receipt from Italian Government of millions of pounds in cash.

5. Inauguration of intense propaganda in Protestant countries and in all mission fields.

6. Exchange of diplomatic representatives with almost all civilized countries.

7. Signing of concordats with many nations.

8. Removal of almost the last of Catholic disabilities in England.

9. Overthrow of socialism in Austria by a Catholic caucus.

10. Rise of theories of government favourable to Catholic principles.

Looking over this amazing catalogue of events one cannot but admit that the Deadly Wound is now so completely healed that the Papacy is able—when it deems the hour propitious—to accomplish the final acts assigned to it in the prophetic Word.

## The Rest of the News

Two splendid addresses were given during the council on signs of our times, Brother K. Rose of Latvia in a thought-provoking survey drawing attention to the growth of a new paganism in our modern civilization, while Brother A. S. Maxwell, editor of the English *Present Truth*, marshalled in convincing array the steps in the healing of the Papacy's deadly wound. So much were these appreciated that Brother Christian requested that they be written out and published in the ADVENT SURVEY.

A PROFOUND study on the relation between the books of Ezekiel, Daniel, and the Revelation was given by Brother G. Keough, Bible-teacher at Newbold Missionary Training College, showing that the mine of truth in the prophecies of the Scriptures is by no means exhausted.

AN important statement was made by Brother A. S. Maxwell

on the propaganda for an international calendar. Brother Maxwell has kept in constant touch with this highly subversive movement, and it was encouraging to learn that as yet no nation had been induced by the Calendar reformers to place the subject of a blank-day calendar on the agenda for the next League of Nations assembly.

ON the last afternoon of the council the delegates had the privilege of visiting the Julesminde Sanitarium at the mouth of the Vejle Fjord on which the school is situated. Brother and Sister Swenson are to be congratulated on the splendid institution which they have built up. They earned the sincere thanks of the delegation for the kind hospitality extended to them. From the sanitarium a visit was also paid to one of Denmark's model farms, by the kindness of the manager, where the visitors had the unusual privilege of seeing the largest artificial hay dryer in the world.

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## RESOLUTIONS

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## PASSED AT THE SUMMER COUNCIL

## PUBLIC EVANGELISM

WHEREAS we have received the following counsel from the Spirit of prophecy:

"The third angel, flying in the midst of heaven, and heralding the commandments of God and the testimony of Jesus, represents our work. The message loses none of its force in the angel's onward flight; for John sees it increasing in strength and power until the whole earth is lightened with its glory. The course of God's commandment-keeping people is onward, ever onward. The message of truth that we bear must go to nations, tongues, and peoples. Soon it will go with a loud voice, and the earth will be lightened with its glory. Are we preparing for this great outpouring of the Spirit of God?" (Vol. 5, page 383.)

"The great work of the Gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the Gospel, are again to be fulfilled in the latter rain at its close. . . .

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices all over the earth, the warning will be given." (Vol. 9, page 154), and

WHEREAS the rapidly fulfilling prophecies relating to the second coming of Christ all point to the nearness of the end, and

WHEREAS we are assured that before the finishing of God's work in the earth, the third angel's message of Revelation 14 will swell into a loud cry attracting the attention of every nation, and

WHEREAS it is our concern as leaders and ministers of the Gospel of the grace of God to win souls from sin and eternal ruin to belief in the atoning blood of Jesus Christ, and to teach them salvation through faith, and obedience to the law of God, therefore

*We Recommend*, a. That in order to meet the demands thrust upon us by the third angel's message, we earnestly exhort and entreat our ministers and other workers engaged

in proclaiming the third angel's message, that they humble their hearts before God, forsaking all worldly encroachments and pleasures, that they give themselves continually to prayer and to seeking the Lord, that He may fill them with all the fullness of the Holy Spirit to go forth in the power of Elijah to help finish the work; that all known sin be put out of the life and that earnest Bible study, study of the Spirit of prophecy and heeding its counsels, and earnest prayer for the endowment of the Holy Spirit be part of our daily lives.

b. That larger evangelism be undertaken with all possible zeal, consecration, and faith.

c. That conference officials study with departmental leaders, office working forces, heads of institutions, and pastors of churches, as to how the departments can make their work more soul-winning and bring a larger number into the faith each year.

d. That conference workers set a definite goal for the number of souls they will try to win to Christ in a definite period of time.

e. That Union and local conference committees give study to making special budgetary provision for carrying forward evangelistic work in our large cities.

f. That in all efforts, whether in the cities, in smaller towns, or country districts, the work be conducted with the greatest economy consistent with the sacred character of the work.

g. That we encourage our ministers and workers to conduct evangelistic work in the open air wherever possible.

h. That our ministers and workers be encouraged to strengthen and enlarge their evangelistic activities by seeking to increase their gifts, collections, and literature sales at their public meetings.

i. That our conference workers be encouraged, especially in the large cities, to develop interests in the nearby districts, and so strengthen the main work which is being carried forward.

j. That in all our evangelistic campaigns, while endeavouring to reach the public generally, we make special efforts to get in touch with the higher classes.

k. That the call be sounded anew

to every worker employed in this Advent movement, whether executive, evangelist, pastor, Bible-teacher, editor, Bible-worker, or office employee, to put forth renewed efforts to win souls through both public and personal evangelism. And while restricting ourselves to the present financial conditions, that we endeavour to prosecute as never before the work of witnessing to and the winning of all who will respond to the invitation of God's mercy as revealed in the third angel's message.

## EVANGELISM BY CHURCHMEMBERS

IN VIEW of the fact that the Saviour's commission to preach the Gospel to all the world was given to the entire church, not to ministers and workers only, but also to every churchmember,

*We Recommend*, a. That we encourage suitable brethren in our churches, men who are in regular employment, or who are otherwise provided for, and consequently self-supporting, to conduct small public efforts as the way might open, under the supervision of the conference committee.

b. That we seek to develop more strongly the distribution of our periodicals and small tracts on the message.

## EDUCATIONAL STANDARD FOR THE MINISTRY

IN VIEW of the demands of the present time for better trained workers for the home fields, and also for lands across the seas,

*We Recommend*, a. That every encouragement be given to suitable young men to give their lives to the preaching of the Gospel message and seek a special training for this work in our educational institutions.

b. That we work to the plan, as far as possible, of taking into the ministry young men who have reached at least a Junior College standard, or its equivalent.

## OPENING WORK IN NEW FIELDS

*We Recommend*, That our Union and local conference committees, both at home and abroad, give earnest and prayerful study to the question of opening up work in the unentered sections of their territory.

## EDUCATIONAL RECOMMENDATIONS

RECOGNIZING the imperative need of better trained workers in the cause of God both in the homelands and mission fields, therefore

*Resolved*, a. That all our present secondary schools be raised to the standard of Junior Colleges, and that we begin at once to work towards that goal.

b. That since English is both the general language of our denomination and the mission language of the world, we work to the following plan:

1. That plans be laid to provide facilities for a strong Senior College at Newbold.

2. That Newbold College commence a Continental Department where non-English students can obtain the advantages of a Senior College training.

3. That on a mutual basis, consideration be given to the question of the fees so that students may be financially able to attend.

## MORAL STANDARDS

WHEREAS "The spirit of intense worldliness that now exists, the disposition to acknowledge no higher claim than that of self-gratification, constitutes one of the signs of the last days" (Vol. 5, page 365), and

WHEREAS "God calls His people to elevate the standard. The church must show their zeal for God in dealing with those who, while professing great faith have been putting Christ to open shame. . . . The time has come for earnest and powerful efforts to rid the church of the slime and filth which is tarnishing her purity. The church of Christ is called to be a holy, powerful people, a name and praise in all the earth" (*Testimonies to Ministers*, page 450), and

WHEREAS the Lord calls all to holiness of life, pronouncing blessing on the pure in heart, warning us that without holiness, no man can see God, and encouraging us that "Every man that hath this hope in him, purifieth himself, even as He is pure" (1 John 3:3), and

WHEREAS the Lord has laid upon His church the responsibility of dealing faithfully with those who bring reproach upon His cause, admonishing us thus:

"On the church has been conferred the power to act in Christ's stead. It is God's instrumentality for the preservation of order and discipline among His people. To it the Lord has delegated the power to settle all

questions respecting its prosperity, purity, and order. Upon it rests the responsibility of excluding from its fellowship those who are unworthy, who by their unchristlike conduct would bring dishonour on the truth,"

*Therefore Resolved*, a. That we place ourselves on record as requiring all our ministers and officers to preserve the highest standards of Christian morality in social relationships.

b. That workers, officers, and members in our churches seek to help our youth to preserve the lofty standards of social purity at taught by Jesus.

c. That we believe that the censure of the church is merited in cases of transgression of the seventh commandment, including pre-marriage moral lapses. Where these bring open reproach upon the church we counsel that the names of those involved be removed from the church roll. Every effort, however, should be made to save such individuals, and if genuine repentance is manifested, we advise that consideration as to reinstatement be given after a period of from six months to a year.

## MARRIAGE WITH UNBELIEVERS

WHEREAS the Lord gave command to His people in ancient days: "Neither shalt thou make marriages with them; thy daughter shalt thou not give unto his son, nor his daughter shalt thou take unto thy son." (Deut. 7:3.)

"Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? (2 Cor. 6:14), and

WHEREAS the Spirit of prophecy gives us the following counsel with reference to marriage with unbelievers:

"It is a dangerous thing to form a worldly alliance. Satan well knows that the hour that witnesses the marriage of many young men and women closes the history of their religious experience and usefulness. They are lost to Christ. They may for a time make an effort to live a Christian life; but all their strivings are made against a steady influence in the opposite direction." (Vol. 4, page 504.)

"To connect with an unbeliever is to place yourself on Satan's ground. You grieve the Spirit of God and forfeit His protection,"

*Therefore Resolved*, That we urge our young people to refrain from marriage with unbelievers as being contrary to the plain teaching of the Scriptures and fraught with grave

perils to the spiritual life of the believer and of the church. While we do not feel free to recommend that those who marry non-Adventists be disfellowshipped, we nevertheless urge that no efforts be spared to educate our people to avoid this dangerous practice.

## RECRUITING COLPORTEURS

WHEREAS statistics indicate that with our present limited force of colporteurs we are not able to reach the millions in our respective fields,

*We Recommend*, 1. That our ministers and all other workers make an earnest effort to encourage all young people who have experienced a personal conversion, and who are faithful churchmembers, to take part in the literature ministry.

2. That we speak of the colporteur work at regular intervals in the churches, and seize every opportunity to inspire our older members to take an active part in such work.

3. That all workers constantly be on the look out for prospective colporteurs and send in their names to the field missionary secretary.

## CHURCH MANUAL

WHEREAS the "Church Manual" prepared by the General Conference contains helpful instruction regarding church life and discipline, as well as a plan for church organization, and

WHEREAS the "Church Manual" is not accessible in the non-English speaking Unions of the Northern European Division at present, and

WHEREAS the "Church Manual" is too large to have translated into the smaller language areas, the expense being great,

*We Recommend*, a. That the printing of an abridged form of the Manual be authorized by the Northern European Division.

b. That the Northern European Division Committee appoint a committee composed of members from the Division and the four Continental Unions, to give study to the extent of the abridgement.

c. That this abridged Manual be  
(Continued on page 11.)

**The Advent Survey**

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# OUR FIELD

## THE HOME BASE

### Baltic Union Conference

Estonia  
Latvia  
Lithuania

### British Union Conference

England  
Scotland  
Wales  
Ireland

### East Nordic Union Conference

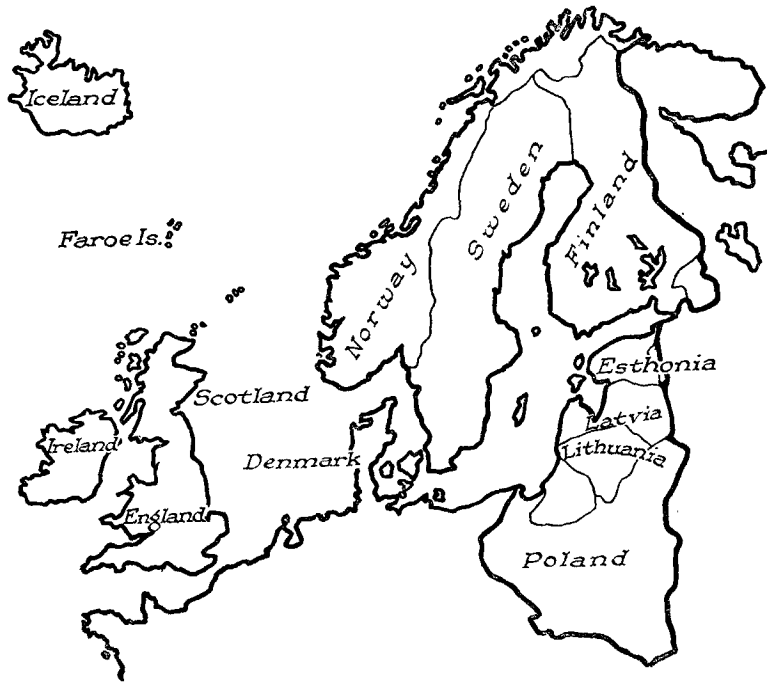
Sweden  
Finland

### Polish Union Conference

Poland

### West Nordic Union Conference

Denmark  
Norway  
Iceland  
Faroe Islands



## AFRICAN MISSIONS

### East African Union Mission

Kenya Colony, Italian Somaliland, Zanzibar, Pemba.

### Ethiopian Union Mission

Ethiopia, Eritrea, British and French Somalilands.

### French Equatorial African Mission

French Cameroons and French Equatorial Africa north of latitude 10.

### Gold Coast Union Mission

Gold Coast, Ivory Coast, Dahomey, Togoland, Upper Volta.

### Nigerian Union Mission

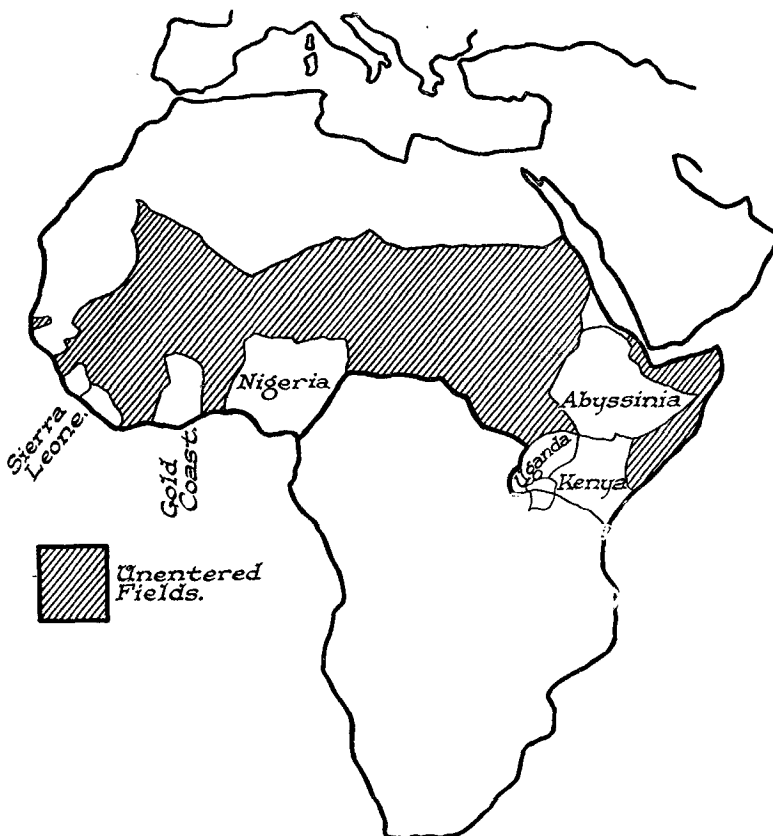
Nigeria, British Cameroons, French Niger.

### Sierra Leone Union Mission

Sierra Leone, Liberia, Gambia, French Guinea, French Sudan.

### Upper Nile Union Mission

Uganda, Anglo-Egyptian Sudan.



 Unentered Fields.