

The North American Colored Department

By G. E. PETERS, Secretary

TO DO a more effectual work for the nearly fifteen million colored Americans, the North American Colored Department was created in 1909, with a departmental secretary. At that time the colored membership in North America was nearly one thousand. This new organization was brought about to give careful study and special attention to that phase of the denomination's work. The first to serve as secretary of the department was A. J. Haysmer. He was succeeded by C. B. Stephenson. Both of these brethren were greatly blessed of God in their leadership. They served during the years 1909-18.

The General Conference in 1918 decided to call the first Negro to take the secretaryship of this department. W. H. Green was elected. At that time the membership was 3,400; the total tithe for the year was \$140,000; and the mission offerings, \$34,000. Five years later Elder Green reported a membership of 7,000. For the five-year period the tithe amounted to \$533,000, and the mission offerings to \$309,579. It will be observed that for the first five years of colored leadership the membership had doubled and the tithe and offerings had increased proportionately. Elder Green served in the department from 1918 to 1928, when he was suddenly called to his rest.

F. L. Peterson was elected to the department in 1930. The membership then was 8,114. Six years later at the 1936 General Conference he stated that the membership had reached 12,023, showing an addition in membership in six years of 3,909. Those six years were hard years of the financial depression, but they reveal a very fine record. The total tithe for the six-year period amounted to \$903,899.81; the total offerings to missions for the same period came to \$602,837.60, making a grand total of \$1,506,734.41 received in tithe and mission offerings, besides many thousands of dollars raised by our believers for local church work.

Divine prediction bears testimony that this movement among every nation, tongue, and people will go forward on the ascending scale. First the church looks "forth as the morning"; then she is "fair as the moon"; then "clear as the sun"; finally "terrible as an army with banners." We are therefore obliged to realize that the success and progression of God's church in the world is entirely guided by the "Hand that intervenes." We believe that the colored work which started in weakness, guided by the eye of Him who neither slumbers nor sleeps, will reach its climax with amazing power.

At the end of 1935 the colored membership stood at 12,023; at the end of 1940 it was 14,537, showing a net gain

of 2,514 in five years. We are very happy to report that during the five-year period 1941-45 our membership increased from 14,537 at the close of 1941 to 19,008 by the end of 1945. A net gain of 4,471, or an average net gain of 894 each year of this five-year period.

The tithe for 1936-40, inclusive, was \$1,112,189.52. This represents a gain of \$408,842.12 in five years; and for 1941-45 it was \$3,226,096.34, a gain in the last five years of \$2,113,906.82. This gain is almost double the entire receipts for the preceding five-year period. Our mission funds the last five years totaled \$1,397,557.76, a gain



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over the previous five-year period of \$794,720.16.

These are some of the good things that have come to pass in our work, for which we sincerely thank God and take courage.

At the spring meeting in Chicago, April, 1944, the following recommendation was adopted:

"WHEREAS, The present development of our work among the colored people in North America has resulted, under the signal blessing of God, in the establishment of some 233 churches with some 17,000 members; and,

"WHEREAS, It appears that a different plan of organization for our colored membership would bring further great advance in soul-winning endeavor; therefore,

"We recommend, 1. That in unions where the colored constituency is considered by the union conference committee to be sufficiently large, and where the financial income and territory warrant, colored conferences be organized.

"2. That these colored conferences be administered by colored officers and committees.

"3. That in the organization of these conferences the present conference boundaries within each union need not be recognized.

"4. That colored conferences sustain the same relation to their respective union conferences as do the white conferences."

Permit me to emphasize that this advanced form of organization was not brought about because of aspiration for power by colored leaders. Admonition has been given by the messenger of the Lord that certain plans were to be followed regarding the colored work "until the Lord shows us a better way."—*Testimonies*, vol. 9, p. 207. The General Conference, recognizing that the fullness of time had come for this new organization of the colored work, moved forward. Observation makes it manifest that the colored people of North America represent a race with its own psychology, that will respond and multiply under leadership of its own people. This has been obviously demonstrated in the successful evangelism of colored workers and in their financial management of large churches.

The messenger of the Lord declares, "There is an abundance of room for intelligent colored men and women to labor for their own people."—*Ibid.*, p. 199. It is further stated, "The men of talent among the colored believers are to be laborers together with God for their own people."—*Ibid.*, p. 209.

So far, five colored conferences have been organized. I shall now give you a brief report of each of these conferences.

The Allegheny Conference includes the entire territory of the Columbia Union. The colored population is 2,340,882. Its present membership is 4,049; there are 40 churches. The tithe of this conference for the year 1945 was \$216,909.57; the total offering to missions for the past year was \$90,630.96. Their baptisms were 378. The officers of this conference are J. H. Wagner, president, and F. L. Bland, secretary-treasurer. Elder Bland has recently been chosen to succeed J. L. Moran who was invited by the committee to assume the responsibility of the Educational Department of the conference, and the management of their new school program.

The Lake Region Conference occupies all the territory of the Lake Union Conference and contains 25 churches. The conference has its headquarters in Chicago. The membership of this conference is 2,517; tithe receipts for the year 1945 amounted to \$154,890.63; mission offerings, to \$58,738.20. Their baptisms were 184. Officers of this conference are J. G. Dasent, president, and F. N. Crowe, secretary-treasurer.

The Northeastern Conference embraces the territory of the Atlantic Union, except Bermuda. Its office is located in New York City. The colored population of this conference is 672,730. There are 16 churches with 2,468 members. During 1945 the tithe receipts were \$140,406.41; offerings to

missions, \$55,001.81. The number of baptisms were 233. The officers are L. H. Bland, president, and L. O. Irons, secretary-treasurer.

These conferences are now in their second year of operation. While each of them operates one or more day academies of twelve grades, there is no boarding academy to serve a territory containing a population of four million, and a Seventh-day Adventist membership of almost 10,000. Plans should be laid and counsel and financial help obtained for the establishment of an Eastern junior college.

In November, 1945, further advancement was made when two colored conferences were organized in the territory of the Southern Union.

The South Atlantic Conference has its headquarters in Atlanta. Its territory comprises the eastern half of the union territory. This area contains a colored population of 3,343,079. There are 62 churches with a membership of 3,523. Officers of the conference are H. D. Singleton, president, and L. S. Follette, secretary-treasurer.

The South Central Conference consists of the western half of the Southern Union Conference area. Its membership is 2,300. There are 39 churches and a population of 2,832,143. The conference officers are H. R. Murphy, president, and V. Lindsay, secretary-treasurer. This conference has located its headquarters in Nashville, Tennessee.

These two conferences began their functions January 1, 1946. Combined tithes of their constituency for the year 1945 amounted to \$222,129.02, and the total offerings to missions was \$124,040.20. Their baptisms were 771.

Our colored work in the Central, Southwestern, and Pacific unions, for the present, continues its same form of organization, operating as a department within the union. There is a colored secretary in each of the unions mentioned and a biracial executive committee, whose chairman is the union conference president. The colored secretaries are T. M. Rowe, Central; W. W. Fordham, Southwestern; and Owen A. Troy, Pacific. It is expected that the present form of organization in these unions will be discontinued and that conferences will be organized as soon as the membership and finances warrant it.

The membership of the Pacific Union on December 31, 1945, was 1,612; their tithe amounted to \$134,247.86; and their mission offerings, \$44,310.13. The colored membership of the Southwestern Union at the close of 1945 was 1,423; their tithe amounted to \$57,604.21; and their offering to missions, \$20,018.27. The Central Union has 761 members, their tithe for 1945 was \$37,247.97; and their gifts to missions, \$13,944.85. These union secretaries have a vision, and their constituency have "a mind to work." The union presidents are giving strong financial backing and fullest co-operation.

The North Pacific Union has now begun in a definite way to build up the colored work in that territory. Two churches have been organized; one in the city of Seattle, Washington; the

other in Portland, Oregon. A worker has been called to labor in each place, and we are expecting great results. The presidents of the Washington and Oregon conferences are giving these workers their hearty support.

In the Northern Union we have a small membership of some fifty believers. A. J. Kirk is the new pastor-evangelist of our work in Minneapolis. The conference is planning the erection of a new church structure there, which is badly needed. They should have some help from the church extension fund. The work in Des Moines and Sioux City, with a very small church membership in each city, would be built up if a worker could be quickly secured for that purpose.

Nothing has yet been done to start our colored work in Canada. In that territory of North America churches should be established in provinces with a large colored population.

The Oakwood College in Huntsville, Alabama, has an enrollment of 446: 233 in the academy and 213 in the college. Oakwood celebrated its first commencement as a senior college in 1945 under the presidency of J. L. Moran, whose successful labors in building up the institution for thirteen years will always be remembered. At this commencement several graduates received the Bachelor of Arts degree. The college has definite plans to begin a program of expansion and development, made possible through liberal appropriations from the General Conference. F. L. Peterson was called to the presidency of this college in 1945 and, with his able faculty, is doing excellent work in carrying forward the institution successfully.

The Riverside Sanitarium and Hospital, in Nashville, Tennessee, is about to begin the erection of a new sanitarium and hospital unit to take care of some ninety patients. The cost of the new building is estimated at between \$250,000 and \$300,000. Dr. J. Mark Cox, the present medical superintendent, is rendering very creditable service in his work at the sanitarium. He is assisted by Dr. R. Lewis. Their unified labor builds solidly for success. H. D. Dobbins, business manager, is working ardently, seeing after the many needs of the institution. We must not neglect to mention the keen interest of E. F. Hackman, president of the Southern Union Conference and chairman of the board of management in both Riverside and Oakwood.

Publishing

It was also at the spring meeting of 1944 that the following recommendation was adopted:

"We recommend, 1. That the Southern Publishing Association secure a colored editor for *The Message Magazine*." L. B. Reynolds, former pastor of our Kansas City, Kansas, church, was secured, taking up his duties in the month of November of the same year. The *Message* is a missionary magazine containing articles setting forth Bible truths written by leading colored evangelists, fully illustrated, featuring Negro events and activities. It is published monthly by the South-

ern Publishing Association. The average circulation for the year 1945 was 155,000 copies per month and shows a substantial financial gain of nearly \$17,000. This magazine is also circulated in the West Indies; and some subscriptions have been secured from Ethiopia and other parts of Africa. A new Crisis Series book, *The Dawn of a Brighter Day*, by Louis B. Reynolds, made its appearance in 1945. So far 40,000 copies have been published. God is blessing Elder Reynolds in his new responsibility. Five colored publishing department secretaries, sixteen associate secretaries, and 400 colporteurs made possible the distribution of approximately \$600,000 worth of books and periodicals during 1945.

Health Education

By no means inconsequential is the action of the Spring Council of 1942 providing that a qualified nurse be employed to connect with the General Conference Colored Department to promote medical-education interests among the colored churches. Miss Geneva Bryan, R.N., was secured. She began her health inspections of our colored church schools in the fall of 1942. Her work has embraced the visitation and inspection of all the colored schools in each union conference. The inspection is done annually by the nurse, and remedial defects as observed are reported to the parents through the regular conference letter, which is filled in by the nurse. The present status of health of each child as it is observed, is explained to the parent; and when deemed necessary personal visits are made to the homes of the children and their parents given needed advice.

Health talks are given to the school children, also to church groups, of our various churches. As a result, many defects have been corrected, such as defective teeth, poor eyesight, large and embedded tonsils, defective hearing, poor posture, malnutrition, athlete's foot, heart trouble; and proper immunizations against the various communicable diseases have been produced. Both children and parents seem to become more health conscious through constant contact with the nurse during her annual visit. Many health departments of various cities have been visited by Miss Bryan and the services of public health nurses made available to many of our schools, periodically, just as the public schools are served. Thus our immunization program (which assumed major importance during our world's crisis) has been promoted greatly.

Miss Bryan, a national Red Cross nurse, having had much experience in the field of public health, has found no difficulty in securing the services and co-operation of Red Cross instructors and nurses, which has proved very helpful to our people in some instances. She has been invited to Red Cross conferences, at which she obtained information and help which have benefited her in the field of health, and which when passed on, have proved quite valuable to our own people.

(Continued on page 207)

Proceedings of the General Conference

Fourteenth Meeting

June 13, 1946, 10 A.M.

CHAIRMAN: J. L. McElhany.

OPENING HYMN: No. 585, "The Lord's Our Rock."

PRAYER: L. K. Dickson.

J. L. McELHANY: This is the hour when the Ministerial Association is to report. We will ask Elder Froom, the Secretary, to bring this report to us at this time.

[L. E. Froom's report appears on page 190. Following this he introduced Miss Louise Kleuser, an associate secretary.]

LOUISE KLEUSER: The office of secretaryship for the Bible work has not been in existence very long. While less than five years old, already our influence is being felt in the field. The field is becoming very conscious of the fact that the Bible work as a profession is being lifted.

In the beginning, the Bible instructor, known then as a Bible worker, was primarily a teacher, a teacher of the Bible. Then, as time continued, possibly we might say a decade ago, the pattern became somewhat confused because of the pressure that entered into our evangelism. A different type was needed, which would perhaps be more of the visiting type of worker. While she is to be a personal worker and a Bible teacher, she also has been charged with the responsibility of being the evangelist's assistant.

Now the evangelist has various assistants as far as offices are concerned. I think of the song director—song leadership. Then we have the doctors and nurses who fit into the picture, and the colporteur, who prepares the way for the evangelist and evangelistic work. We have women with ability to do art work. Then we have those who have special ability in journalism. Not every individual has the same qualifications. The Lord has distributed the gifts as He wills, and we are not endeavoring to have every person according to the same pattern. We are putting forth an effort to train Bible instructors right in our schools, and the response is most gratifying. There we find interested, not an occasional young person, but groups of forty and fifty.

Besides reaching our young people at our colleges, we must still continue to build. And so the Seminary has been introduced into the picture. We began with one course. Now we have a special course in city evangelism. During the last few terms we have been giving ten hours of instruction at the Seminary, and because of that we feel we are developing a leadership among our women. We are happy to prepare these women for leadership in their respective fields. While we are building in our colleges, while we are building at the Seminary, we are also building at the work from the ranks of the lay field.

We would invite you to work with us in the building of the Bible work. We are happy to say that the work looks much more encouraging than it

did five years ago. At that time I hardly knew where to begin. We had no particular manual. We had no course of study. With renewed courage, we are happy to enter into another term, and we will continue to build until the work is finished.

R. A. ANDERSON: I want to share with you a burden this morning. I have no written report. I am very happy for what these former speakers have said. When I was invited into the Association five years ago, my work, like Miss Kleuser's, was laid down by General Conference action. It was to foster the work of evangelism in all its phases, giving particular attention to the inspiration and preparation of men to reach the masses in our large cities.

We realized at once that if we were going to find those workers, we must not only go to the workers that were already in the field, but also to the coming workers in our colleges. And throughout all the colleges of North America and in some other places, we have found a very interesting and ready access to the teachers in our theological departments and the administrators of our institutions; and in every case we have found them not only helpful but eager to discover ways by which we could strengthen the preparation of men and women for this work.

We have also visited the fields, holding ministerial councils and institutes and conducting field schools of evangelism. Visual aids have been introduced to us particularly during these last two or three days in the chapel in the basement of this church. Those things have also been a very definite factor in our work of trying to help men and women to make their messages live so that people can see the truth.

From all parts of the field there comes a cry on the part of our men and women who are out on the front lines of this great aggressive warfare for God. There is in the heart of every one of them who truly senses his responsibility, a great longing for something bigger and greater and more real in his own experience, that he might be able to proclaim this truth with a new power.

Twenty-five times in the first three gospels of the New Testament you will find this expression concerning the Lord Jesus, "His word was with power." The greatest need, my brethren, as I see it—the greatest need of the advent church today—is for a large, virile evangelism which can grip the hearts of people and lead them to God.

We need evangelists who are more than mere apologists for a doctrinal conception. We need evangelists who are heralds, hastening out to bear the glad tidings, the most blessed news that has ever been given to man.

In *Testimonies*, volume 5, page 187, there are three expressions I want to leave with you. "A great work is to be accomplished." "Broader plans must be laid." "A voice is to go forth that will arouse the nations." We are trying to develop in the men and women

at the forefront of the message that great concept—a great work, a voice that will arouse men and women.

Brethren and sisters, as we go back from this great Conference, as the leaders in God's great work today, I pray that we will go back with broadened plans, with broadened vision, to inspire our leaders and our evangelists on all fronts to do a larger work for God.

We are facing a world which for more than one generation has been taught to defy the Word of God. What we need is an evangelism that knows how to tap the sources of divine power, that can reach men hardened in sin. His ministers must be a flaming fire, touching others with the divine spark that can bear upon all that defies the power of God, and lead men out of the citadels of sin to the knowledge of Jesus Christ.

J. L. McELHANY: There is another phase of our work that we want to have brought before you. This work has been under Brother Froom's direction for some time. This is really outside the Ministerial Association, but we are going to take a few minutes to have Brother Froom present this to you.

L. E. FROOM: I want to report to you this morning the latest developments in the great search for the prophetic witnesses of the centuries. At one previous General Conference session I shared with you some of the beginnings of this great quest for the development of prophetic interpretation down through the years. At that time we were thrilled with what we had, but today, after two overseas research trips in 1935 and 1938, we have a great advent source collection of over 7,000 documents gathered from all the archives of earth. There is no such collection as this anywhere else in the world. It shows that we today are not presenting something new, strange, and peculiar in the field of prophetic interpretation, but rather ours is a recovery, a restoration, of the prophetic truths of the centuries.

We found very old books printed in Switzerland, and in Germany and in England that portray prophetic symbols. In Paris we recovered pictures made back in the early centuries, pictures of the prophetic symbols of Daniel and Revelation, still in their pristine colors, with beautiful reds and blues and yellows and purples. In the Middle Ages, we find, the year-day principle as it applies to the 1260 years was discovered by Joachim of Floris.

Kings wrote on prophecy. James I of Great Britain in 1609 wrote an admonition to all the kings of Europe in which he said in substance: You are the kings. And to you, I address my appeal. We who once worshiped the beast have drunk of the golden cup long enough. It is time for us to turn upon her and rend her according to the prophecy. He admonished his fellow sovereigns throughout Europe to study the prophecy concerning anti-Christ.

Yes, my friends, God has very wondrously brought back into our possession priceless treasures of the centuries. Thus we come to our great place

in human history and in the fulfillment of prophecy not as discoverers, but as recoverers.

J. L. McELHANY: We come now to another phase of our program of work for this morning's session. This will be introduced by a special song by one of our colored evangelists and song leaders, F. F. Fordham.

["The Lord's Prayer," by Malotte, was sung.]

J. L. McELHANY: We are glad this morning that we can receive the report of the Colored Department of the North American field. We feel deeply interested in the work that is being done among the millions of the colored people of this country. We are thankful, indeed, to the Lord for the growth and the development of a strong ministry for the evangelization of this people. We are glad for the strong churches that are being raised up.

[Elder Peters' report appears on page 194.]

L. K. DICKSON: I am sure none of us who have listened to the fine reports of the achievements of our colored work in North America can doubt that the Lord is greatly blessing our colored workers and believers as they are so loyally pressing the work forward. We greatly rejoice in what we have just heard. You will please turn to the report of the Committee on Plans, No. II, page 7. [This report was still under consideration when adjournment was taken.]

Meeting adjourned.

BENEDICTION: R. A. Anderson.

J. L. McELHANY,

L. K. DICKSON, *Chairmen,*

H. T. ELLIOTT, *Secretary.*

Fifteenth Meeting

June 13, 1946, 3:45 P.M.

CHAIRMAN: L. K. Dickson.

OPENING HYMN: No. 276, "My Jesus, I Love Thee."

PRAYER: C. E. Andross, president of Arizona Conference.

A partial report of the Plans Committee was presented as follows:

Revision of Church Manual

WHEREAS, There are several points in the present edition of the *Church Manual* which present problems in the administration of our church work in various lands,

We recommend: 1. That the *Church Manual* be revised, and that all changes or revision of policy that are to be made in the *Manual* shall be authorized by the General Conference session.

2. That the General Conference Committee is hereby authorized to appoint a representative committee to edit and rearrange the *Church Manual* and bring it up to date, and that this committee render its report to an Autumn Council.

3. That the Statement of Fundamental Beliefs now found in Section XI, be placed at the beginning of the *Manual* as Section I.

4. That no revision of this Statement of Fundamental Beliefs, as it now

appears in the *Manual*, shall be made at any time except at a General Conference session.

5. That a brief statement be inserted before the Summary of Fundamental Beliefs, beginning on page 80 explaining that this summary of the fundamental beliefs of Seventh-day Adventists has been prepared especially for the instruction of candidates for baptism.

6. That paragraphs 2 and 3 on page 188 under "Section X—Marriage" be deleted, and that the following paragraphs be substituted under the heading: "Church Discipline in Cases of Moral Delinquency."

"WHEREAS, We are admonished, That 'We are nearing the judgment, and those who bear the message of warning to the world, must have clean hands and pure hearts. They must have a living connection with God. The thoughts must be pure and holy, the soul untainted, the body, soul, and spirit be a pure, clean offering to God, or He will not accept it.'—*Testimonies to Ministers*, p. 426; and,

"That 'Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. Truth and purity require that we make more thorough work to cleanse the camp from Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church.'—*Testimonies for the Church*, vol. 5, p. 147.

"Therefore Resolved: 1. That in cases of moral delinquency, persons who after being labored with, give no evidence of genuine repentance shall be disfellowshipped from the church.

"2. That in some cases of transgression of the seventh commandment where there is deep repentance and full and free confession, giving evidence that genuine conversion has taken place, the church may administer discipline by placing the transgressor under censure for a stated period of time.

"In cases of flagrant violation of the seventh commandment, which have brought public reproach upon the cause of God, in order to protect the fair name and high standards of the church, the guilty should be disfellowshipped until evidence of full repentance shall indicate the propriety of restoration to membership. In such cases rebaptism shall be required.

"The church cannot afford to deal lightly with sin, nor permit personal considerations to affect its actions. It must register its decisive and emphatic disapproval and horror of the sins of fornication and adultery as well as of acts of moral indiscretion, while at the same time it must do everything to restore and reclaim the erring ones. As the world continually grows more lax in moral matters, the church must not lower the standards set by God, but must take prompt and decisive action where moral lapses have occurred.

"3. That in dealing with cases involving the breach of the seventh commandment, and in all other cases presenting acute problems in marriage

relationships, counsel be sought from the local conference and mission field officers before the matter is brought to the church."

7. That the material on pages 105 to 110 and paragraph 2 on page 95 of the *Manual* be rearranged as follows:

"DISFELLOWSHIPING MEMBERS

"A member who, after uniting with the church, does not continue in the faith may be disfellowshipped by vote of the church. To cut off a member from fellowship with the church, which is the body of Christ, is however always a very serious matter. This is the extreme measure that can be meted out by the church. Only after all possible efforts have been made to restore an erring member from his evil ways, should this means of discipline be used. It is advisable to secure the counsel of an ordained minister when such action is contemplated.

"Reasons for Which Members May Be Disfellowshipped

"The following are reasons for which members may be disfellowshipped:

"1. Denial of faith in the fundamentals of the gospel and in the cardinal doctrines of the church or teaching doctrines contrary to the same.

"2. Open violation of the law of God, such as worship of idols, murder, adultery, fornication, stealing, profanity, Sabbathbreaking, willful and habitual falsehood, and the remarriage of a divorced person, except of the innocent party in a divorce for adultery.*

"3. Fraud or willful misrepresentation in business.

"4. Disorderly conduct which brings reproach upon the cause.

"5. Persistent refusal to recognize properly constituted church authority or to submit to the order and discipline of the church.

"6. The use, manufacture, or sale of alcoholic beverages.

"7. The use of tobacco or addiction to narcotic drugs.

"The following instruction from the Spirit of prophecy clearly sets forth the care that should be exercised in disfellowshipping members.

"'Christ has plainly taught that those who persist in open sin must be separated from the church; but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven, who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart. The tares and the wheat are to grow together until the harvest; and the har-

* In cases involving church discipline for remarriage of divorced members, great care should be exercised by church officers. See section on Divorce, pages 187-189.

vest is the end of probationary time.

"There is in the Saviour's words another lesson, a lesson of wonderful forbearance and tender love. As the tares have their roots closely intertwined with those of the good grain, so false brethren in the church may be closely linked with true disciples. The real character of these pretended believers is not fully manifested. Were they to be separated from the church, others might be caused to stumble, who but for this would have remained steadfast."—*Christ's Object Lessons*, pp. 71, 72.

"Ministers or Churches Not to Establish Tests of Fellowship"

"A minister, an individual church, or a conference does not have the authority to set up or establish tests of fellowship for the denomination. This authority rests with the entire church body, and is exercised through the regularly constituted organization of the church in the General Conference. Anyone seeking to apply tests other than those herein set forth does not, therefore, properly represent the church.

"God is leading out a people, not a few separate individuals, here and there, one believing this thing, another that. Angels of God are doing the work committed to their trust. The third angel is leading out and purifying a people, and they should move with him unitedly. Some run ahead of the angels that are leading this people; but they have to retrace every step, and meekly follow no faster than the angels lead."—*Testimonies for the Church*, vol. 1, p. 207.

"At Properly Called Meeting"

"A member may be disfellowshipped from the church for sufficient cause but only at a regular or properly called meeting of the church, provided the meeting is presided over by an ordained minister, or by a local ordained elder of the church concerned.

"Majority Vote"

"A member may be disfellowshipped from the church or otherwise disciplined only by a majority vote of the members present and voting at any regular or properly called meeting. 'The majority of the church is a power which should control its individual members.'"—*Ibid.*, vol. 5, p. 107.

"Church Board Cannot Disfellowship"

"The church board may recommend to the church the dropping of a member, but under no circumstances does a church board have the right to disfellowship a member. The clerk of the church can remove a name from the church rolls only on a vote of the church excepting in the case of the death of a member.

"Right of the Member to Be Heard in His Own Defense"

"It is a fundamental principle of justice that every member has the right to be heard in his own defense, and to introduce evidence and produce witnesses in his own behalf. No church should vote to disfellowship a member under circumstances that deprive him

of this right, if he chooses to exercise it. Due notice should be given by the church to the member under discipline of intention to try his case, thus giving him opportunity to appear in his own behalf.

"Lawyers Not to Represent Members"

"The work of the church, in its administration of order and discipline, is an ecclesiastical function, and in no sense has to do with civil or legal procedure; therefore the church does not recognize the right of any member to bring a lawyer to represent him in any church meeting or council called to administer order or discipline, or for the transaction of any business relating to the church. The church may exclude from any of its meetings any lawyer appearing for such a purpose. The church may also exclude all nonmembers from any church meeting or council called for the administration of church order or discipline, except as they may be called as witnesses.

"A Member Not to Be Dropped for Non-Attendance"

"It is a serious neglect for a church member to regard the obligation of church membership so lightly that he deliberately absents himself for indefinite periods and makes no report of his faith and hope to the church. If, because of age, infirmity, or other unavoidable cause, a member finds it impossible regularly to attend divine worship, he should consider it a duty to keep in close contact with the church leaders by letter or by other means. All absentees should be faithfully visited by the church leadership, and everyone who can possibly do so should be encouraged to renew his church attendance. As long, however, as such a person is loyal to the doctrines of the church, nonattendance at church services on his part shall not be considered sufficient cause for disfellowshipping him.

"A Member Moving Away and Not Reporting"

"When a member moves away from the vicinity of his church, it is his duty to inform the church elder or clerk as to his new location and address. He should also recognize the responsibility of reporting regularly to the church, sending in his tithes and offerings. It is desirable for such a report to be sent at least once each quarter. If, however, such a member leaves no address behind, and if he makes no effort to contact his home church or send a report and it is found impossible to locate him, then, after an absence of two years, he may be dropped from the membership of the church by a vote of the church, provided the church officers can certify that they have faithfully endeavored to locate him but without success. The clerk should record in the proper column, 'Whereabouts unknown. Dropped by vote.'

"A Member Not to Be Dropped for Pecuniary Reasons"

"A member should never be dropped from the church rolls on account of his inability or failure to render financial

help to any of the causes of the church. Church membership does not rest on a financial but rather on a spiritual basis. It is the duty of every member to support the work of the church in a financial way to the extent of his ability, but he should never be deprived of his membership simply through inability or failure to render financial help to any of the causes of the church.

"Dropping a Member on His Own Request"

"Great care should be exercised in dealing with a member who requests that his own name be dropped from church membership. While we recognize the right of an individual to decide whether or not he will belong to the church, ample time should be given such a member for sober thought and reflection, and every effort made to restore him to a satisfactory experience.

"Reinstating Disfellowshipped Members"

"When a member has been disfellowshipped, the church should, if possible, keep in touch with him and manifest the spirit of friendship and love, endeavoring to win him back to the fold. A person disfellowshipped from the church may be received again into membership when confession of wrongs committed is made and evidence is given of real repentance and amendment of life, and it is clear that the member will fully submit to church order and discipline. Such reinstatement should preferably be in the church from which the member was dismissed. No church should at any time receive into membership a person who is under the discipline of another church. Such a course condones the offense for which another church has applied discipline, and is not in keeping with the spirit of the golden rule. In case of apostasy, rebaptism should precede reinstatement.

"Right of Appeal for Reinstatement"

"In a case where a church refuses to consider the application of an expelled member for reinstatement, such an individual has a right to appeal to the church for a hearing. The church should not neglect or refuse to grant such a hearing. If it does, the individual has the right to appeal for a hearing to the executive committee of the conference in which the church is located. If, after a full and impartial hearing, the conference committee is satisfied that an injustice is being inflicted by the church, the committee may recommend his reinstatement. But if he is still refused membership by that church, then the committee may recommend him to membership in some other church. On the other hand, if it finds good grounds for sustaining the church in refusing to reinstate the member, it will so record its decision.

"Vote of Censure"

"Discipline may be administered by a vote of censure and by disfellowshipping. When the offense is not serious enough to merit the expulsion of a member from the fellowship of the church, he may be placed under cen-

sure by vote of the church at any regularly called meeting of the church providing the member concerned is notified and is permitted to be present if he so desires. A vote of censure should be for a stated time, such as for one, three, or six months, but it should not carry any provision for severance of church membership in case of failure to comply with any conditions imposed. Proper inquiry should be made at the expiration of the period of censure, to ascertain whether the member under discipline has changed his course. If his conduct is satisfactory, he may then be considered in good standing without any further action. If he has not changed his course, his case should again be considered and such discipline administered as the case requires. It should be understood that a member under censure has not been conditionally disfellowshipped, and should expulsion from the church become necessary, a new action to disfellowship must be taken. An action to disfellowship is effective only when voted by the church without regard to time limits or conditions. A member under discipline should not under any circumstances hold any office in the church during the period the vote of censure has been imposed.

“Church Trials

“It should always be borne in mind that the primary purpose of all church discipline is to bring about spiritual restoration to the erring. Before a church trial is entered upon, every effort should be made to help the offending member to find his way back to a satisfactory experience. If all such efforts fail, the church should exercise its divinely appointed authority in the administration of discipline.

“The proper method to be followed is for any one possessing facts concerning the case to lay these before the minister, if he is ordained, or authorized by the conference committee to deal with such matters, or before the church elders. The minister or elders should then endeavor to adjust the matters in controversy. If such efforts have failed, the offending member should be brought to trial. Counsel should be sought from conference officers as to the proper procedure in bringing about the church trial. If the charge brought by a member concerns a personal offense against the one complaining, the minister or elders should take no notice of the matter until the accuser gives satisfactory evidence that he has fully complied with the Master’s instruction in Matthew 18:15-17.”

Lay Evangelism

WHEREAS, God has endowed the church with members who are qualified to hold Bible studies and cottage meetings, and some with special ability for public evangelism,

We recommend, 1. That our conference workers and church officers at all times be on the watch for church members who show ability for or could be trained to do this larger evangelism, and endeavor to enlist them in such service.

2. That the church board and conference workers pray with these lay workers and help them by giving instruction in methods of labor, wherever this is possible, through Bible training classes and lay preacher institutes.

3. That conference or mission field workers assist them in getting started in this lay evangelism, and especially in the closing meetings of each effort, so that the souls interested may be gathered into the fold.

4. That a committee be appointed by the General Conference Committee to bring to the next Autumn Council plans for a field-wide movement carrying a spirit of revival into all our churches, and uniting workers and laity in an all-out soul-winning endeavor.

Cooperation With Evangelists

We recommend, 1. That during public evangelistic campaigns, Missionary Volunteer executive committees in those churches supporting the effort, in counsel with the evangelist, make provision for their respective societies to cooperate wholeheartedly with the evangelistic campaign by attendance at the meetings and participation in such activities as they may be qualified for, such as literature distribution, music, ushering; and,

2. That definite plans be laid which will make it possible for the society to carry on its regular functions by setting a time for the society to have a short, weekly meeting for prayer, counsel, gathering of reports, and the consideration of the different phases of the society work.

Revision of 1938 Autumn Council Action Regarding Languages and Countries

In listing forms of speech in which Seventh-day Adventists are conducting work,

We recommend, 1. That the expression “languages and tongues” be used in our statistical records in listing the forms of speech in which work is being done.

2. That only dialects in a given language differing to such an extent that those speaking in one dialect need an interpreter to understand another, be designated as “tongues.”

3. That it be considered that work is being conducted in a given language or tongue when a worker uses the language or tongue in conducting evangelistic services—either directly or through an interpreter—or when regular medical, educational, or other mission activities are being carried on among the people of the particular language area, or when there is a group of persons, connected in an organized way with the denomination, such as in Sabbath school or church service, worshiping in such language or tongue.

4. That in listing languages or tongues in which printing is done, mimeographed publications be included only when regular denominational books, tracts, or periodicals are produced in substantial quantities by some such duplicating method; and further,

We recommend, That the designa-

tions of the several sections of the world field in which Seventh-day Adventists are conducting their work be based on the lists of countries, islands, and island groups published in such authoritative works as the *World Almanac*, and the *Statesman’s Yearbook*.

Strengthening Ministerial Association Provisions

WHEREAS, There is urgent need of aiding and strengthening our ministerial and Bible instructor workers throughout all divisions, that their service may become increasingly effective and fruitful; and,

WHEREAS, The primary purpose of the Ministerial Association is to afford such needed help through its established provisions; therefore,

We recommend, 1. That division committees be encouraged to give study to ways and means of strengthening the work of the Ministerial Association within their fields.

2. That modified editions of *The Ministry*, in leading non-English languages, be published by the divisions where and when the need warrants it and that these editions be patterned after the parent *Ministry*, such as those already being published in the South American and Inter-American Divisions;

3. That our world body of workers be enlisted in the United Study Plan, following the Ministerial Reading Course in English wherever it can be read, others to be provided with suitable non-English courses wherever feasible;

4. That cooperative plans be formulated between divisions using the same languages, for the translation of leading English Ministerial Reading Course books or portions for overseas workers who cannot read English;

5. That our local conferences and mission fields be encouraged to provide *The Ministry* to lay preachers who actively hold meetings for the public, and leading local elders who regularly conduct services for our people; and,

6. That in every division, periodic evangelistic councils and ministerial institutes be planned to cover the various sections of the division at reasonable intervals.

Bible Instructor Credentials

We recommend, That Bible Instructor Credentials be restricted to those of experience and demonstrated ability, who are making the Bible work their calling, with an appropriate Bible Instructor License only for temporary helpers.

The above recommendations from the Plans Committee were adopted.

The following report from the Finance Committee was presented:

Faithfulness and Liberality

“*We recommend*, That the following statement be adopted and given wide distribution:

The divine plan of tithes and offerings enables the Christian to combine practical benevolence with the spiritual exercises of religion, and to have a part in bringing the blessings of the gospel to others. The plan was

recognized and adopted by the early leaders of this movement. It gives each worker and each church member a definite share in the progress of the third angel's message in all parts of the world. The opening doors of opportunity, together with the serious political, social, and economic conditions which now confront us in all lands, call for a new and deeper devotion on the part of every Advent believer as the day of God draws near.

Now is the time to dedicate to the cause of God the means that have been entrusted to us. The results of the war will make it necessary for the denomination to expend large sums in the reconstruction and rehabilitation of its work, as well as in providing for extension and enlargement.

We wish our church leaders everywhere to convey to our people the sincere and heartfelt gratitude of the delegates to this session of the General Conference for their unflinching faithfulness in tithe paying and their liberality in systematic giving. This has made it possible to maintain a steady advance in most fields in spite of the unfavorable and perplexing conditions which have prevailed on every hand during recent years.

It is the earnest and prayerful hope of this assembly that the prospering hand of God may continue to be manifest in behalf of our dear people throughout the world as they reconsecrate their all to the finishing of His work. We feel assured of their loyal co-operation in putting into effect the following resolutions concerning the financial support of the cause to which we all have dedicated our lives:

1. That we remind ourselves and our people regularly that there is still time to lay up treasure in heaven through generous gifts to the Lord's work, and that the opportunities for so doing are swiftly passing away.

2. That we carefully consider if this is not the time to make larger sacrifices than ever before, disposing of surplus holdings and making greater investments in the salvation of souls at home and abroad.

3. That wills, legacies, and other bequests to the cause of God be also encouraged.

4. That although we confidently expect substantial increases in future appropriations to mission lands, we recognize that the home bases will be unable to increase their grants in proportion to the needs of the rapidly growing work which we feel assured will come, and therefore we call upon our believers in all lands which have formerly been dependent to a substantial degree upon appropriations from the home bases, to develop their indigenous resources with a view to greatly increasing their local financial income, so that the work may continue to advance and enter new territory.

5. That in all fields, those responsible for administering the funds provided adhere to the policy of sound economy, not being misled by the increase in funds which has come during recent years, but rather guided by the sobering fact that we are a small peo-

ple with sharply limited resources and should go forward with consecrated caution as we extend our lines of advance to the limits of our world-wide territory.

As delegates, we pledge ourselves to join heartily with our people everywhere in summoning all our resources and pressing forward in the fear of God to the completion of our Heaven-appointed task.

Riverside Sanitarium Building Program

We recommend, That in order to complete the building now under construction and avoid the delay and additional expense which would be caused by interruption in the work, an additional appropriation of up to \$100,000 from available funds be granted the Riverside Sanitarium, with the understanding that a full report will be made at the 1946 Autumn Council.

Rehabilitation Offering

We recommend, That the Rehabilitation Offering for 1946 be set for September 14; that it be combined with the Missions Extension Offering, and that the portion of the offering set aside for Missions Extension projects be ten per cent above the amount received in 1945.

General Conference Office Space

A committee that was appointed to make a survey of the crowded condition of the General Conference Office Building, submitted the following statement:

"Ten years ago the General Conference office was comfortably filled, and our entire basement, except for the mailing and duplicating departments and vaults, was available for storage space. In the intervening time, the demands of the work have necessitated the addition of from one to three secretaries in several departments of the office, together with the stenographic help required to care for the correspondence of these secretaries. There have also been added to our office the following:

"International Insurance Company with a staff of five persons.

"The White Publications with a staff of four persons.

"Radio Commission with a staff of four persons.

"War Service Commission with a staff of two persons.

"Department of Purchase and Supply with a staff of five.

"Ten years ago the Purchasing Department was being cared for by L. A. Hansen along with his work as Secretary of the Medical Department; hence the present set-up constitutes an entire addition to the staff as it was constituted ten years ago.

"Ten years ago the Bureau of Home Missions Miscellaneous Languages Department was located outside of Washington. Elder Halswick, who, as head of the Bureau of Home Missions, carried the work of the Miscellaneous Languages Department, now has his office in the General Conference building.

"Due to an ever-expanding work and our inability to get our printing work done promptly outside of our own office, our printing staff and equipment have been more than doubled during the last ten years, but with no addition of floor space—a need which is keenly felt.

"In an effort to accommodate added departments and staff members, rooms formerly used as storage space in the basement have been turned into offices and a number of our larger rooms on upper floors were partitioned off in order to make two small rooms out of one large one. This has been done as much as seemed practicable.

"So crowded has our office become that we cannot take care of our present staff as now constituted. Some members of the staff have had only temporary tenure of the space allotted to them, since the room given to them was available only because the one occupying it was away on an extended trip. Upon the return of such person, it has become necessary to find some other temporary location for such members of the staff, simply because there was no vacant room to which they could be assigned. Even the employment of an extra stenographer has presented a serious problem, because of the lack of office space. We have been under keen embarrassment because we have had no spare office room which we could offer to visiting members of the General Conference Committee where they could sit down and write and do their work.

"The General Conference Committee recently authorized Dr. E. A. Sutherland to come to Washington to act as Co-ordinator of the Rural School Work in North America, but at present there is no room at the disposal of the General Conference which can be assigned to him and his stenographer.

"What was formerly storage space in our basement has been turned into offices and we are practically without any storage space for supplies or for baggage which frequently is shipped to us by appointees and others who may be passing through Washington. This has necessitated filling our halls with materials which at times offer a hazard as well as inconveniencing the work of the office.

"At the present time all large shipments of mail or express must be prepared for shipment in our Printing Department, which is already overcrowded, because there is no other place where it can be done. All incoming shipments of freight and express find a resting place in our basement hall until other disposition is made of them.

"Altogether, we feel that we have reached a condition which is not only difficult and embarrassing, but it is hindering the efficiency of the work of the office. We believe that this condition can be cured only by the provision of additional office, storage, shipping and printing room space. We appeal for an early consideration of this urgent need."

In view of the foregoing statement from the General Conference officers,

We recommend, That the Executive Committee be authorized to take such steps as may be necessary in order to provide adequate office space at our Washington headquarters.

Permanent Records of Denominational Property

WHEREAS, The General Conference policy provides that titles to all church properties be vested in the conference association (*Working Policy*, p. 192); and,

WHEREAS, The legal requirements of several countries in which our work is established vary considerably, making it advisable for property titles to be held in some cases by the General Conference Corporation and in others by a local organization; and,

WHEREAS, The political vicissitudes through which the world is constantly passing seriously affect property rights; and,

WHEREAS, Copies of deeds, mortgages, contracts, and similar documents are of inestimable value in helping to preserve a true and complete record of denominational properties and ownership, with the terms, conditions, and incumbrances affecting them; therefore,

We recommend, 1. That the Treasurer of the General Conference be directed to obtain from all organizations holding real property, the following:

a. Photostatic or certified copies of all deeds, mortgages, and contracts or other documents covering the acquiring and holding of real property by any Seventh-day Adventist organization, also certified copies of all last wills and testaments wherein any Seventh-day Adventist organization is a beneficiary.

b. A list, on a suitable form, of all real property with brief description stating the location, name of legal holding body, original cost whether met by General Conference appropriation in whole or in part, date acquired, cost of improvements, rate of depreciation, and amount of incumbrance, if any.

c. That data be furnished the General Conference Treasurer annually as additional property is acquired or major improvements effected, or as property is disposed of.

2. That the property data called for under sections a and b of this recommendation be forwarded to the Treasurer of the General Conference with the financial statements for the year 1946, or for the fiscal year next following.

3. That the property data thus acquired be properly docketed and filed in suitable fire-resistant containers, and be in the custody of the General Conference Treasurer.

Ministers Coming Into Our Denomination From Other Denominations

WHEREAS, In these latter days we are to expect ministers of other denominations to accept the truths of the advent message and to desire to connect with and labor in the cause, and,

WHEREAS, Because of their background in training and experience it is necessary for them to spend some time

in adjusting their thinking and in becoming thoroughly acquainted with our message, our plan of organization, and the methods of conducting our work; therefore, in order to afford them this opportunity,

We recommend, 1. That where ministers of other denominations in North America accept our message or manifest a deep interest in its study with the intention of becoming preachers of it, we encourage them to spend a period of study in the Theological Seminary provided their previous education is sufficient to qualify them for that type of training, thus affording them time and opportunity to concentrate on such study under the most favorable circumstances.

2. That during such a period of intensive study and transition their financial support be provided by the General Conference.

3. That such expense be cared for by the General Conference Contingency Fund, and be granted by action of the General Conference Committee.

4. That for such ministers who accept the truth in our overseas divisions we ask the division committees concerned to give the necessary guidance and support while they attend college there, or while they attend our colleges or Theological Seminary in America.

5. That the eligibility of such ministers in North America for financial support of this kind shall be determined by the General Conference Committee on the recommendation of the local and union conferences concerned; and that the eligibility of those accepting the truth in other divisions be determined by the division committees on the recommendation of local and union missions concerned.

The above recommendations from the Finance Committee were adopted.

The following report from the Plans Committee was presented:

Relationship of Institutional Boards of Management, and Local Boards and Managers in Institutions

We recommend, That for the sake of uniformity the following general principles be recognized in the relationship of boards of management and local boards and house committees:

1. That boards of management of our institutions are the constitutional bodies to which has been delegated full authority to control and manage the institutions in harmony with established working policies.

2. That where circumstances indicate the necessity for appointment of a local board, administrative committee, or house committee, the board of management should make such appointment, and should in a written statement clearly define the duties and limitations of such local board or house committee. The board of management should outline important projects and policies and hold the local board or house committee responsible to carry them out as instructed. The local board in administering the affairs of the institution should be limited in its expenditures to a sum which shall be clearly defined. All proposed expendi-

tures for new enterprises, equipment, or repairs in excess of the sum indicated shall be brought to the board of management for authorization. Minutes of the local board or the house committee shall be kept and circulated as directed by the board of management so they may be always informed of the proceedings of the local board. It should be understood that all authority of management is vested in the board of management, and that local boards or house committees exercise only such authority as has been delegated to them by the general board of management.

3. Administrators of institutions, enterprises, and branches are the persons chosen to give effect to the managing authority of the boards. Powers, rights, and authority of management are not vested primarily in such persons, but in the respective boards from which they take direction.

4. In harmony with these principles each division committee should develop its own policy of board of management and local board or house committee responsibilities and relationships in such detail as the circumstances within the division and the conditions in the institutions may indicate.

The Spirit of Prophecy

We recommend, That the following statement be approved and sent to the believers in the advent message throughout the world:

Two outstanding characteristics of Seventh-day Adventists are the teachings regarding the perpetuity of the law of God, including the Sabbath commandment, and the manifestation of the Spirit of prophecy in the church. Bible prophecy especially mentions these features as reasons for the wrath of the dragon against the remnant church. (Rev. 12:17; 19:10; 14:12.) A hundred years having passed since the beginning of this movement, we appreciate more and more the great blessing of Sabbathkeeping as a memorial of God's power in creation and redemption, and as a test of faith and loyalty. And we increasingly recognize the great value of the Spirit of prophecy which has been given to the church for counsel, reproof, admonition, encouragement and guidance.

Again and again down through the centuries God has sent chosen messengers to call His people to higher levels of spiritual life, and to urge them to greater efforts for the salvation of the lost. Such visitations have been especially marked in times of crisis.

"God hath set some in the church," including prophets "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." 1 Cor. 12:28; Eph. 4:11-13).

The apostle Paul seems to emphasize especially the need of these spiritual gifts in the remnant church, for he writes: "So that ye come behind in no

gift; waiting for the coming of the Lord Jesus Christ." 1 Cor. 1:7.

True messengers of God do not seek for such responsibilities. They are not self-appointed, neither are they chosen by the church. (1 Peter 1:21; Heb. 5:4.) It was during a time of tension and confusion of religious thought, after the great disappointment regarding the coming of the Lord in 1844, that God chose a timid maiden of seventeen to bring to His people messages of courage and guidance. The supernatural manifestations in the visions of Ellen Harmon, her clear Biblical teachings, the rebuke of fanaticism, the power of God attending the presentation of the messages, and her practical instruction regarding such subjects as publishing the message and church organization, convinced those sober pioneers that her messages were from God. And through her seventy years of service in this cause, Ellen White's teachings, oral and written, always exalting Christ and calling the church to a deeper spiritual experience, had a tremendous influence in molding the work of the advent movement. Aside from her devotional messages and her vivid portrayal of the agelong conflict between good and evil, she gave instruction regarding the development of all departments of an ever-expanding work—methods of evangelism, the science of health and the establishment of medical institutions, a system of Christian education, the conduct of a great religious publishing business, and other lines for which she personally had no special aptitude or human preparation. And, significantly, what she has written regarding the science of healing, the principles of education, and the salesmanship of religious literature has been recognized by high authorities in medical science, education, and publishing, as scientifically correct and as advanced thinking along these lines.

Some years after Mrs. White's death a president of the General Conference epitomized the value of her writings as follows: "The fruit of these writings is such as to reveal that their origin is of God. They lead to the most perfect standard of morality. They discountenance every vice, and exhort to the practice of every virtue. They point out the perils through which we are to pass on our way to the kingdom. They reveal the devices of Satan. They warn us against his snares. They have protected us from fanatical and unreasonable men and movements. They have exposed hidden iniquity, and have brought to light concealed wrongs, laying bare the evil motives of the false-hearted. They have repeatedly aroused the church to greater consecration to God and to more zealous efforts for the salvation of the lost and erring."

Since Mrs. White's death her writings have had an ever-increasing influence in the church and also among those not of this faith. Though her pen has been laid aside and her voice stilled, the Lord yet speaks to His people through these writings and will continue to speak to the end of the journey.

Although these messages were given through the manifestation of the gift of prophecy, neither Mrs. White nor the church has ever regarded them as a substitute for the Holy Scriptures; but rather as instruction, warnings, and admonitions for the guidance of the church during the perils of the last days. Concerning this matter Mrs. White said in her first published booklet:

"I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the last days, not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth."—*Christian Experience and Views* (1851), p. 64. Nor did she ever lose sight of the proper relationship of her writings to the Word of God. Late in her experience the servant of the Lord in "An Open Letter" addressed to "All Who Love the Blessed Hope," in speaking of her writings stated that: "Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light."—*Review and Herald*, January 20, 1903.

In an official statement the pioneers of this movement, meeting in a general conference in 1855, expressed absolute confidence in the revelations through Mrs. White and also made very plain the attitude of the church on their relation to the Bible as follows:

"Nor do we, as some contend, exalt these gifts or their manifestations, above the Bible; on the contrary, we test them by the Bible, making it the great rule of judgment in all things; so that whatever is not in accordance with it, in its spirit and its teachings, we unhesitatingly reject. But as we cannot believe that a fountain sends forth at the same place sweet water and bitter, or that an evil tree brings forth good fruit, so we cannot believe that that is of the enemy which tends to unite the hearts of the saints, to lead to meekness and humility and holy living, and incites to deep heart searching before God, and a confession of our wrongs."—Report of Conference, *Review and Herald*, Dec. 4, 1855, p. 75.

Neither Sister White nor the church has ever claimed verbal inspiration for her writings. She said: "Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always inclose in marks of quotation."—*Review and Herald*, October 8, 1867. And this devoted servant of God in a personal letter addressed to the President of the General Conference expressed her own humility and carefulness in the sacred work committed to her in the following:

"I walk with trembling before God. I know not how to speak or trace with pen the large subjects of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for

fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God, and say, 'Who is sufficient for these things?'"—*The Spirit of Prophecy in the Advent Movement*, p. 44.

As indicated in the prophetic word (Rev. 12:17) the gift of prophecy as manifested in the remnant church is a special object of Satan's attack. There have been attacks against the work of Mrs. White from the beginning until now, especially from those who have apostatized from the church. Most of the attacks have been mere puerile quibblings by those who have rejected admonitions from the Spirit of prophecy concerning their wrong course of action. That there may be honest questionings in the minds of some, we freely admit. There are even some things in the Holy Scriptures, as the apostle Peter said, that are "hard to be understood." (2 Peter 3:16.) It would be strange indeed if there were not found among the thousands of pages that have come to us through the Spirit of prophecy some things difficult to comprehend, especially by those far removed from the circumstances under which some of the messages were given.

Jesus said, "Ye shall know them by their fruits." After all, it is the results of the manifestation of the Spirit of prophecy among us which constitute the test of the validity of this gift. The harmony of the writings of Mrs. White with the Holy Scriptures, the fruits of repentance and holy living manifested in the lives of those who read and follow these teachings and the example of Mrs. White's noble life of service, are evidences of the genuineness of her messages, which for one hundred years have successfully stood every test applied by friends and foes. When she died a well-known magazine summed up her life and works in these words:

"She was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride, and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess."—*The Independent* (New York), August 23, 1915.

As delegates to the forty-fifth session of the General Conference at Takoma Park, Washington, D.C., U.S.A., in June, 1946, we are happy to express to the constituency of the advent movement throughout the world field our unbounded confidence in the gift of the Spirit of prophecy, which has been manifested among us from the beginning.

We heartily commend to you, dear fellow believers, the writings which have come to us through the Spirit of prophecy, and urge a prayerful study of these Heaven-sent messages, presenting clearly the way of entrance into a life of fellowship with God and how to render acceptable service in soul winning and giving counsel regarding the conduct of the work of the church in the critical period just ahead.

"Believe in the Lord your God, so

shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

Ingathering Paper

WHEREAS, An estimated saving of \$10,000 in printing costs would be effected if the page size of the North American Ingathering Magazine were increased to 7 x 10 inches (which is the size of the *National Geographic*) and the number of pages decreased from 28 to 20 pages including the cover; and,

WHEREAS, This plan would provide approximately the same printing space as a 28-page magazine of the present size, and would give opportunity for better arrangement of material; therefore,

We recommend, That the 1947 Ingathering Magazine published in North America in the English and other languages, including the Jewish, be produced with page size 7 x 10 inches and that the number of pages be reduced from 28 to 20 pages including the cover.

Literature Ministry

WHEREAS, We are admonished through the writings of the Spirit of prophecy that "the printed word of truth is to be translated into different languages and carried to the ends of the earth," that leaflets and tracts, papers and books are to go in every direction; and that "our publications . . . are instrumental in bringing as many souls to Christ as the preached word," that "whole churches have been raised up as the result of their circulation."—*Christian Service*, pp. 149, 151, 146); and,

WHEREAS, Events transpiring throughout the world are awakening the inhabitants of earth and opening the way for calling attention to God's message for this hour; and,

WHEREAS, There is a very general movement on foot by many evangelistic organizations of all denominations to print and circulate small tracts of soul-winning appeal by the millions, indicating that the Spirit of God is impressing hearts with the effectiveness of Christian literature ministry at this time,

We recommend, 1. That our publishing houses in North America and in all division fields give careful study to producing new and up-to-the-minute tracts and small books, prepared in such a form as to arrest the attention of the public and place in the hands of the millions of all tongues and languages the message of God's truth for this time.

2. That all conference and mission committees lay definite plans for the widespread distribution of this literature through all avenues of personal contact open to lay members, as well as all conference leaders and workers, such as house-to-house visitation, through the mail, placed in reading racks and in hotels and offices of business and professional citizens, and supplies constantly carried about for miscellaneous scattering everywhere in the daily contacts of life.

3. That in connection with the publication and scattering of this literature, far-reaching plans be laid for definitely following up the interest developing from this widespread seed sowing, through other appropriate phases of literature circulation, Bible studies, Bible correspondence schools, and personal visitation.

Jewish Literature

WHEREAS, We are told in the Spirit of prophecy that in the last days many Jews will accept the third angel's message, and at the present time it is apparent that there is a spiritual awak-

ening among these people and they are found to be especially susceptible to Christian kindness and personal interest in their spiritual and temporal welfare; and,

WHEREAS, The Jewish Department of the Bureau of Home Missions of the General Conference has prepared a series of tracts especially adapted through a definite plan to appeal to people of the Jewish race.

We recommend, 1. That each division, conference, and mission committee give study to the adaptation of this series of tracts to meet the need of the Jews living in its territory; and,

2. That we urge our churches in territories where there is a Jewish population to adopt this systematic plan for carrying the third angel's message to the millions of Jews yet unwarned, thus hastening the finishing of the work of God.

Service Men and Women

WHEREAS, The large majority of the men and women who went out from our homes and churches into military service in response to the call of their respective countries, serving in all the theaters of operation in the world, remained true to God and their religious convictions and practices notwithstanding military pressures and forbidding conditions; and,

WHEREAS, They searched out others of like faith wherever they went, both in the homelands and in overseas countries and islands; encouraging believers whom they met by joining with them in worship, in Sabbath school, and in other services and activities, and thus devotedly lived their faith while serving their respective countries; and,

WHEREAS, They were faithful in their tithes and offerings and made liberal gifts to help rehabilitate destroyed



All Is Activity Around Conference Headquarters at the Sligo

churches and institutions; therefore,
Resolved, That we hereby place on record our sense of profound gratitude for the fortitude and constancy of these Seventh-day Adventist servicemen and women and convey to them by this action our fervent commendation for the excellent record they have made, a record which has redounded to the good name and honor of the church and truth they love.

Grain Conservation

WHEREAS, Millions of people are destined to starve to death in Europe, India, and China, unless grain is furnished to them within the next few months; and,

WHEREAS, Millions of bushels of grain are used annually in the manufacture of whisky, ale, and beer, therefore,

Resolved, 1. That we, the delegates to the forty-fifth session of the General Conference of Seventh-day Adventists assembled at Takoma Park, Maryland, June 5 to 15, 1946, do hereby petition the Congress of the United States to take measures to conserve the grain that is used to manufacture liquor, which is not a necessity, and that it be used to feed the starving millions during this dire famine and emergency; and further,

2. That we pledge ourselves to every activity within our power to co-operate with the objective of this resolution.

Recommendations Regarding Health Food Work

WHEREAS, There has been a gratifying advance and expansion in health food work; and,

WHEREAS, There is a recognized need for cooperation among manufacturing plants and coordination of this work with its various enterprises; and,

WHEREAS, The following instruction indicates the importance of this work:

"In all our work we should remember that the health food work is the property of God. . . . It is God's gift to His people."—*Testimonies for the Church*, vol. 7, p. 128.

"The manufacture and sale of health foods will require careful and prayerful consideration."—*Ibid.*, p. 124.

We recommend, 1. That the Medical Department of the General Conference foster the co-ordination of the health food work throughout the world; and,

2. That the Medical Department assist in developing and directing research in the improvement of food products now being manufactured and in the preparation of new products which shall be of value in an adequate, balanced, vegetarian nutrition program; and,

3. That the Medical Department encourage and give assistance in the training of personnel to foster and effectively teach nutrition, health cookery, etc., in harmony with the following instruction:

"Wherever the truth is proclaimed, instruction should be given in the preparation of healthful foods. God desires that in every place the people shall be taught to use wisely the products that can be easily obtained. Skillful teachers should show the people

how to utilize to the very best advantage the products that they can raise or secure in their section of the country. . . .

"From the beginning of the health reform work, we have found it necessary to educate, educate, educate. God desires us to continue this work of educating the people."—*Ibid.*, p. 132.

Junior Uniforms and Insignia

WHEREAS, The Missionary Volunteer and Vocational Honor classes with their insignia and uniforms are essential equipment in our work of creating, directing, and making the interests of juniors church-centered; and,

WHEREAS, These supplies are also essential in the training of those who plan to become Junior counselors and leaders; and,

WHEREAS, Our Junior progressive class work has outgrown the present facilities for supplying the field with these essential materials for carrying on our Junior program; and,

WHEREAS, The supply and control of these progressive class materials have now become a problem involving the various world division fields;

We recommend, That the insignia, uniforms, and uniform accessories pertaining to the Missionary Volunteer and Honor classes be taken over and stocked by the General Conference Department of Purchase and Supply, and made available to the Missionary Volunteer departments of the world field in harmony with the general policy of control and requisitioning which is now in operation.

Appreciation to Columbia Union Conference

WHEREAS, The Columbia Union Conference courteously accepted the temporary responsibility of serving as a supply bureau for Missionary Volunteer uniforms and accessories and craft materials until a permanent center for distribution could be established;

Resolved, That we thank the Columbia Union Conference for the valuable assistance and service it has rendered to Seventh-day Adventist young people both in North America and countries overseas.

[The above recommendations from the Plans Committee were adopted.]

Representation at the Vatican

The delegates from the United States of America voted to adopt the following resolution:

That our Religious Liberty Department be requested to prepare a statement placing this denomination in the United States of America on record as protesting, along with other Protestant bodies, against official representation of either the government or the President of the United States at the Vatican, and hereby authorize our General Conference officers to submit the statement to the proper authorities.

Partial Report of the Nominating Committee

ASSOCIATE SECRETARY OF THE GENERAL CONFERENCE
 A. W. Cormack

GENERAL FIELD SECRETARIES OF THE GENERAL CONFERENCE

- L. H. Christian
- W. E. Read
- M. L. Andreasen
- Frederick Griggs
- M. E. Kern
- Meade MacGuire
- R. Ruhling

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- Associate Secretaries*
- J. E. Weaver
- L. R. Rasmussen

HOME MISSIONARY DEPARTMENT

- Associate Secretary*
- Henry Brown

MEDICAL DEPARTMENT

- Associate Secretaries*
- Miss Lois Burnett
- Miss Winifred McCormack

PUBLISHING DEPARTMENT

- Secretary*
- W. P. Elliott
- Associate Secretaries*
- E. E. Franklin
- D. A. McAdams
- George Huse

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- N. F. Brewer
- Treasurer*
- W. E. Abernathy
- Associate Treasurer*
- S. J. Lee
- Auditor*
- W. E. Abernathy
- Educational Secretary*
- D. E. Rebok
- Home Missionary Secretary*
- G. J. Appel
- Medical Secretary*
- Dr. Herbert Liu
- Publishing Secretary*
- E. L. Longway
- Associate Publishing Secretary*
- Tong Shin Shu
- Sabbath School Secretary*
- John Chen
- Ministerial Association Secretary*
- C. I. Meng

FAR EASTERN DIVISION

- Educational Secretary*
- A. M. Ragsdale

Home Missionary and Sabbath School secretaryships referred to the General Conference Committee to fill.

- Missionary Volunteer Secretary*
- A. M. Ragsdale

INTER-AMERICAN DIVISION

- Secretary*
- W. E. Murray
- Assistant Secretary*
- E. R. Sanders
- Treasurer*
- W. E. Murray
- Assistant Treasurer*
- E. R. Sanders
- Auditor*
- W. E. Murray
- Assistant Auditors*
- E. R. Sanders
- R. B. Caldwell
- Educational Secretary*
- A. H. Roth

Home Missionary Secretary
Wesley Amundsen

Associate Home Missionary Secretary
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Medical Secretary
Dr. Clifford Anderson

Publishing Secretary
J. C. Culpepper

Sabbath School Secretary
Wesley Amundsen

Missionary Volunteer Secretary
A. H. Roth

Associate Missionary Volunteer Secretary
Harold Brown

Ministerial Association, Radio Department, and Religious Liberty Secretary
L. H. Lindbeck

TEMPERANCE DEPARTMENT OF THE
GENERAL CONFERENCE
Secretary
H. M. Blunden

RADIO COMMISSION
Secretary
Paul Wickman

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CONFERENCE COMMITTEE

E. E. Andross
H. G. Childs
J. R. Ferren
C. B. Haynes
J. J. Ireland
H. C. Kephart
W. E. Macpherson
F. D. Nichol
M. C. Taft
Dr. C. E. Parish
F. M. Wilcox
Manager of the Review and Herald

F. L. Peterson
L. E. Biggs
Eric Jones
G. W. Bowers

We refer selection of other elective members to the General Conference Committee.

We refer to the incoming General Conference Committee the question of providing additional secretaries for the Ministerial Association.

The above report of the Nominating Committee was adopted.

[Reports from the Southern African Division will be presented at the evening meeting. The report of C. W. Bozarth, the division president, will appear in a later issue.]

BENEDICTION: H. D. Casebeer.

L. K. DICKSON, *Chairman*,
J. I. ROBINSON,
T. J. MICHAEL, *Secretaries*.

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O. A. Blake

Treasurer
O. A. Blake

Educational Secretary
L. M. Stump

Home Missionary Secretary
Santiago Schmidt

Sabbath School Secretary
Santiago Schmidt

Missionary Volunteer Secretary
L. M. Stump

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F. Charpiot
Albert Meyer

A Statement on the Voice of Prophecy

By H. M. S. RICHARDS

A YEAR or two ago the Pope of Rome addressed the world by radio, and his first words were taken from the nineteenth chapter of the Psalms, a very suggestive text. He said, "Of course, I know that this scripture refers to the testimony of nature to the true God; but may it not also have a double application and apply to this hour and what we are doing now by the miracle of radio?" You remember the words:

"Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."

Now, these are the special words he referred to, in the next verse: "Their line"—their argument, their doctrine, as one translation puts it—"is gone out through all the earth, and their words"—notice—"their words to the end of the world."

The Pope spoke on short wave, and his words went out to the end of the world.

In the fourteenth chapter of Revelation we have the great sign manual of the advent faith. As a modernist preacher said not long ago, "If it were not for that book of Revelation, there wouldn't be any Seventh-day Adventist Church to bother with." True enough; but, unfortunately for him, the book of Revelation is there. In those first verses of the fourteenth chapter we have the picture of our movement, we believe; and it is a movement that is up and going—not only going, but it is up high. "I saw another angel"—where? "In the midst of heaven." And the angel was flying with "the everlasting gospel to preach unto them that dwell on the earth."

I believe that is the duty of this great movement, to proclaim that message by tongue and pen, and above all by the life. We believe that in our Voice of Prophecy organization we are helping

to fulfill this prophecy. It must go to all the people of the world. That is why we think that the work God has done in North America through the local broadcasts and through the coast to coast broadcasts ought to go to other places. That is why we are arranging for men to come from South America, and we hope from Europe, to make programs, put them on the stations in these various countries, and carry the message throughout the heavens all around the world.

Our quartet is able to sing in almost any language. They made a program in Chinese the other day. And I believe that God has greater and still greater things ahead of us.

We have a contract practically completed now with the Radio Andorra, to give our message to the little country of Andorra, between France and Spain, beamed toward Great Britain, and thus B.B.C., which does not desire to have any competition, will find themselves competing after all. We hope soon to get into the Duchy of Luxemburg, in a program beamed toward England, and also to our American army in England. And we believe with the help of our brethren in Europe we can also go on the air in German and French, and probably Swedish and other languages, and cover all of Europe with the message by air. Why should we wait? Now is the hour of opportunity.

In Cincinnati, Ohio, a great station is now being built, a short-wave station that can speak to any corner of the earth. The Voice of Prophecy has five hours' time under option, but we have no money to pay for the option. We believe that option should be taken up in due time.

The message should go into Russia, into China, and into other lands.

An organization is now being built in Los Angeles to produce radios to sell for two or three dollars apiece to people

in China. This organization is trying to raise money to erect a broadcasting station in China, to preach the gospel by radio in China. We are not in this organization. I think we could be. I believe we should push forward, set our sights on greater and greater things than ever before, because now is the hour, now is the time. Some of these days we will not have the privilege of being on the air.

I am glad to report to you that a few weeks ago the Mutual System offered us fifteen minutes more time. We are glad for this attitude. We know the prayers of God's people are going up everywhere. I know that for any success we may have there is a mighty Niagara of praying going to heaven for the radio work.

Brother Detamore, who is here in the audience, is the one who wrote our correspondence courses. Five hundred thousand people have enrolled in these courses already. Brother Detamore was promotion manager and announcer in the beginning days of our work. Brother Defafield now has that job, and has written the questions to our new Daniel and Revelation advanced course, which can only be taken by those who finish the world-wide course.

J. B. Johnson is our manager now. H. H. Hicks, here on the platform, was manager before him and did a wonderful work. Brother Gillis is home with the stuff. Our treasurer, Brother Barnes, would have liked to be here, and we wish it might have been. Brother Stoehr, head of our foreign language work, is here. All our faithful workers at home wanted to send their greetings to this vast congregation—our stenographers, "filers," etc. In the great day of the Lord, when the Lord hands out the rewards, I am sure their stars will shine just as brightly as those who do other parts of the work. We all have a part in God's service. I am glad we can take part in such a work. We have everything to be happy for. God is doing a wonderful thing.

As we travel about the country, it is surprising how people know us. We went into a big hotel, Maxwell House, in Nashville, about one o'clock in the morning. We were very late. As I approached the desk, the lady picked up the pen and said in a loud voice that could be heard all over the lobby, "Mr. Richards, of the Voice of Prophecy." I said, "How do you know who I am?" She said, "Just my womanly intuition." Well, she never told me anything else. But I am sure that she had seen or read or listened to our program.

Going through the State House in Wisconsin, the secretary to the Governor took me to one side and said: "Now possibly you are the Voice of Prophecy." She had recognized Brother Detamore, the quartet, and me, and so all over the country the message goes to the people who listen. Brother Detamore and Defafield, coming on the train to this meeting signed up everybody in the Pullman car for the course. You can't get away from Brother Detamore. Going the other way we signed up

everybody except two nuns. We were working hard on them when we came to the end of the trip. We are just beginning to realize what there is in this course.

Today I heard from Brother Hoskin. We have two stations in the Philippines, and two more to go on in two weeks. We are marching right on around the world. This denomination should have a short-wave receiving and broadcasting station so we can talk to the world. In *Testimonies*, volume 4, pages 472, 473, the servant of the Lord says, "Christ assigned to me the work of spreading the gospel. . . . He could speak the word, and every son of poverty would be made rich. In a moment of time, He could heal the human race of all their diseases. He might dispense with ministers altogether, and make angels the ambassadors of His truth. He might have written the truth upon the firmament, or imprinted it upon the leaves of the trees and upon the flowers of the field; or He might with an audible voice have proclaimed it from Heaven. But the all-wise God did not choose any of these ways. He knew that man must have something to do in order that life might be a blessing to him." We read in *Testimonies*, volume 3, that there is plenty of money for anything that needs to be done in the cause of God. He has not dispensed with people. He depends upon us, His ministers. He has not written His message on the skies, He has organized the great literature ministry. He has not gone forth and cured people by miraculous powers. He has organized our medical work. He has not proclaimed the message with a voice from heaven. He has left that to our broadcasters. That is what is being done today by dozens of ministers and by the Voice of Prophecy. God has left that work for us to do.

Now we have four reasons to be happy, and those four reasons are given in the first three verses of John 14. Let us repeat the verses together, and the four reasons: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. 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." These are the reasons why we should not be troubled. "Let not your heart be troubled: ye believe in God, believe also in Me." I am telling you, brethren and sisters here today, that a strong faith in God is what the old world needs, and what God's people have. Men are losing their faith in God; the thinkers of our age are wandering in the dark. The books are books of pessimism, because they are not books of God. "Let not your heart be troubled. Ye believe in God, believe also in Me"—in the Saviour. Thank God for the cross, for Jesus, for salvation, for redemption. At the great congregation and parliament of religion in Chicago, at the World's Fair, they had the leaders of all the ethnic religions on the platform—Buddhism, Hinduism,

Zoroastrianism, Confucianism, and on down the line. Those men presented their best in philosophy and morals, and some of them, away back in their religious documents and beliefs, have very high ideals. Last of all a Christian minister said that the difference between the Christian religion and all these other religions was this: In their highest form these ethnic religions gave us a picture of man reaching out after God; but Christianity is God reaching down for man. And the Bible is the revelation of God to man, not the philosophical sayings of men about God. Then at the very end of his talk, he had the great Hallelujah Chorus sung by a very fine choir. And he said, "There is one thing that we offer, and that is salvation from sin—redemption. No other religion offers personal redemption." And when he looked around after finishing, these men one by one left the platform, and only Christ's ambassadors were there. When all these mighty religions that have opposed Christianity have been forgotten in the abysses of time, the name of Christ will be glorified forever and ever.

"Let not your heart be troubled. Ye believe . . . in Me."

And the third reason, "Let not your heart be troubled, . . . in My Father's house are many mansions." My friends, there is a world to come. There is a heaven beyond. There is a life to come for the child of God. The grave is not a blind alley. O friends, no. It is a tunnel, but there is sunshine at the other end. And the Christian as he closes his eyes in this world with his friends about him in the presence of Christ and the holy angels, instantly, as far as he is concerned, opens them again in the presence of a returning Christ.

"Let not your heart be troubled: ye believe in God," in Christ, you believe in heaven.

Last of all, "Let not your heart be troubled," He is coming back again.

Those four mighty reasons ought to make us happy today as we proclaim the message. And I believe the secret of gospel preaching everywhere, in a tent, tabernacle, church, or on the street corner, in the home, and especially on the radio, is that we ought to realize and remember that it is an everlasting gospel we are preaching, not ours. We are to stick close to the cross, always close to the cross. And so—

- Have faith in God, on land or on the sea;
- Have faith in God, wherever you may be;
- Have faith in God, He cares for you and me;
- Have faith, dear friend, in God.

ALL over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.—*Acts of the Apostles*, p. 109.

Alumni Groups Meet

BY H. M. TIPPETT

DURING the second week of the Conference, class reunions of various schools were made possible by the large number of workers in attendance from the four corners of the earth. Occasional free hours between Conference meetings provide room for these. Indiana Academy began the procession by gathering in the balcony lounge of the Sligo Church on the evening of June 11. Twenty-four former students and five former teachers, several of them prominent in the world mission fields, were in attendance. Dr. R. W. Woods, dean of Union College, was chairman for the evening. Among those present was Gerald Nash, superintendent of the Zambesi Union; Ed Pohlman, principal of Spicer College in India; Owen Blake of the Philippine Union College; Fred Mote, president of the Upper Columbia Conference; Edward Lugenbeal, president of the Inca Union, South America; Roscoe Moore, president of the Northern New England Conference; and James Cummins, assistant treasurer of the General Conference.

On Wednesday afternoon, a Walla Walla College reunion was held on the lawn in front of the Washington Missionary College library. Dr. G. W. Bowers, president of the college, served as master of ceremonies. One hundred twenty former students, graduates, and teachers spent a pleasant hour together. There were representatives present from every class from 1892 to 1946 excepting the years 1901 and 1904.

Meeting at the same hour as their sister college group, Emmanuel Missionary College alumni and teachers, nearly 200 all told, gathered in the cool Sabbath school basement room of the Sligo Church. Dr. A. W. Johnson, president, along with three former presidents of the college: E. A. Sutherland, Frederick Griggs, and T. W. Steen, made brief addresses. Every graduating class except one since 1910 was represented in the group, according to Orville Dunn, field publicity secretary of the college. He has contacted nearly 150 former students at the Conference. Moving pictures of the campus in its modern improvements were shown by V. P. Lovell, business manager.

Colored Department

(Continued from page 195)

She also teaches the Red Cross home nursing course and the General Conference home nursing course when time permits. Within the past year she has taught three such classes, visited regional and camp meetings, and given talks on health and Christian education, stressing in her talks the influence of the home life from all angles on the lives of our children.

Of major importance was the appointment of three of our colored

workers and their families to the mission field in 1945. These workers were G. Nathaniel Banks and his wife and their two young children; C. D. Henri and his wife; Philip Giddings, Jr., and his wife. They are located in Liberia, West Africa, and have already had some wonderful experiences, and are of good courage. Elder Banks is superintendent of our work in that field.

In reviewing the colored work for the past five years, we desire to express our appreciation, first to our heavenly Father for His guidance and ever-present help in the hour of need; then to the General and union conferences for the most generous and sympathetic support accorded us through these years.

May God help each conference officer and each worker to realize that our task is to bring people into this blessed truth, and may we likewise remember that it takes work, and hard work, to do this. Our prayer is for greater efficiency and deeper consecration. May our ministry be blessed of God in a mighty way, enabling us to present our message to the fifteen million colored people in the North American Division, and those of the world field whom we may reach by our gifts of love and sacrifice, so that many added thousands may respond to the last call of mercy, and thus be prepared for the soon-coming kingdom.

May God keep us ever true and faithful.

Diligence in Prayer

PERSEVERANCE in prayer has been made a condition of receiving. We must pray always, if we would grow in faith and experience. We are to be "instant in prayer," to "continue in prayer, and watch in the same with thanksgiving." Peter exhorts believers to be "sober, and watch unto prayer." Paul directs, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." "But ye, beloved," says Jude, "praying in the Holy Ghost, keep yourselves in the love of God." Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God.

There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God will be seen in the prayer-meeting, faithful to do their duty and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive rays of light from heaven.

We should pray in the family circle; and above all we must not neglect secret prayer, for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God.

Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. Sweet and abiding will be the influence emanating from Him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith, the soul holds communion with God and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength.

Pray in your closet; and as you go about your daily labor let your heart be often uplifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan cannot overcome him whose heart is thus stayed upon God.

There is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God and plead for divine guidance, as did Nehemiah when he made his request before King Artaxerxes. A closet of communion may be found wherever we are. . . .

We need to have more distinct views of Jesus and a fuller comprehension of the value of eternal realities. The beauty of holiness is to fill the hearts of God's children; and that this may be accomplished, we should seek for divine disclosures of heavenly things.—*Steps to Christ*, pp. 101-104.

THE ADVENT SABBATH REVIEW AND HERALD

General Church Paper of the Seventh-day
Adventists

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