

The Advent and Sabbath  
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# A Striking Evidence of Fulfilling Prophecy

By J. C. THOMPSON

THE Malay Peninsula and the city of Singapore are cosmopolitan areas. Here are found representatives of many races and peoples of the earth. The population has been drawn from all Asia, Oceania, the Malay Archipelago, Africa, Europe, and North and South America.

Singapore is a great city of nearly half a million people. It is one of the leading ports of the world. More than 14,000 vessels entered the harbor in one recent year, exclusive of 33,000 native craft.

It is the studied plan of our workers in the Malayan Union to evangelize its great polyglot population of some forty million. They must cope with many problems and difficulties that are never encountered in fields where one or only a few languages prevail.

The director of the Malay States Mission, in his report to the delegates to the biennial session of the Malayan Union Mission, stated that "the languages spoken in our territory are legion. But you will be glad to know that the gospel is being preached in eleven tongues: Hakka, Cantonese, Swatowese (Tiechiu), Hyelam, Mandarin, Foochow, Hokkien, Malay, Tamil, Telugu, and English. Besides the language barrier, customs and culture foreign and sometimes inexplicable to the Occidental mind, make a formidable obstacle to the transforming message of the gospel of Jesus Christ. Augmenting these adverse forces there exist unbenvolent autocracies in rubber estates and tin and gold mines, which exert a terrifying influence upon their personnel, precluding many from participating in the privileges and blessings of the everlasting gospel."

Indicative of the numerous languages, of the limited equipment and resources, of the slow, humble beginnings, which characterize our work in these great heathen mission fields, is this action which was taken by those attending the biennial session of the Malayan Union:

We recommend the earliest possible preparation and printing of—

1. Eleven tracts in Romanized Malay for use in Borneo, the manuscript to be prepared by the workers in Borneo and submitted to the reading committee for approval. We suggest that the text be kept within 1,000 words for each subject.

2. That a series of seven simple tracts in Telugu be prepared by Brother Lot and Brother Prakashan, and printed on the union office mimeograph.

3. That eleven tracts in Siamese be prepared by Brother Abel and Brother Ritz.

We further recommend, That we renew our resolution of last year for the early publication of "Christ Our Saviour" as a tract of about 32 pages in Siamese and Anamese. And that we ask Pastor Abel to prepare the Siamese and Pastor Wentland the Anamese.

It is definitely understood, in every case, with what subjects the tracts are to deal.

In the Sabbath school held on the first Sabbath of the union biennial session, it was inspiring to hear the members, the students in the Malayan Seminary from many countries and islands, and the delegates, repeat in forty-five languages and dialects Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." These are the tongues:

Amuramese	Hakka	Nias
Anamese	Hockchiew	Sea Dyak
Angkolanese	Hokkien	Siamese
Bankanese	Hyelam	Sundanese
Benkoelenese	Japanese	Tagalog
Cambodian	Javanese	Tamil
Cantonese	Karonese	Telugu
Danish	Kawankaanese	Tembakkenese
Dyak	Korean	Ternatenese
Dusun	Lowe	Timorese
Dutch	Macasar	Tiechiu
English	Malay	Tobanese
French	Malayalam	Tomohanese
German	Mandailing	Tondanonesse
Greek	Mandarin	Urdu

What a remarkable fulfillment of that verse and prophecy was this very feature of that Sabbath school program!

## When Strong Conferences Were Themselves Mission Fields

OUT in the North Pacific Union one meets many veteran believers from the Midwest. At the Oregon camp meeting last summer, Mrs. Gay, of the book tent, ventured to call a meeting of former Minnesota people for a few minutes one day. About a hundred and forty on the campground responded. I talked with some who remembered the days when W. B. Hill, Washington Morse, W. S. Ingraham, and others were pioneering the Minnesota country, to be followed by D. P. Curtis, Harrison Grant, C. Lee (in Swedish work), and others.

Until ripe old age, as some of us know, Washington Morse, earnest lay worker to his last days, delighted to tell of early experiences. He had been a preacher in the 1844 movement, in New Hampshire. In "Life Sketches" Mrs. White tells of a visit she made to his home in the summer of 1845, giving him a message of kind reproof because he had allowed his disappointment when Christ did not appear in October, 1844, to bring darkness and discouragement to his mind. She urged that he should have rejoiced rather, in the fact that there was still "a great work yet to be done upon the earth, in bringing sinners to repentance and salvation." As the Sabbath light came soon after, he was one to accept it. Later, James White gave him a prophetic chart, and urged him to preach the message.

It was in 1855 that he settled in Minnesota, not then a State but a Territory. "In the years 1857, 1858, and 1859," he wrote, "I walked hundreds of miles in Minnesota, visiting the widely scattered settlements, carrying my Bible, chart, and tracts, endeavoring to awaken an interest in the truths of the third angel's message." Now, with much still to be done in old Minnesota, the believers there are sacrificing to supply money and workers for faraway pioneer fields, where still the laborers must sometimes walk long miles from place to place.

Here is one story of those early Minnesota days as told by Washington Morse. In 1860 William S. Ingraham had come from Wisconsin with a tent:

"In moving the tent to High Forest, Elder Ingraham lost his Bible near Pleasant Grove. It was found by a lady, who, observing that it contained a great many marginal notes, written with pen, and many texts underscored, became interested in its

study. The result was that the finder of the Bible, with several others, came quite a distance to attend our tent meeting at High Forest, and about twenty in their vicinity became firm and consistent believers in the doctrines that were preached."—*Review*, Nov. 6, 1888.

Speaking of strong conferences once counted mission fields, I have a

### All in All

WORKER, are you weary? He was weary too;  
Take this blest thought with you all the long days through.  
When the steps are lagging and the spirits fall,  
Whisper to your tired heart, "Jesus bore it all."  
Hard may be your labor, long and rough your road,  
Still you are but following where your Master trod.  
Not a toil or burden, but He gladly shares  
All the weight and weariness, for He knows and cares.

Worker, are you tempted? He was tempted too;  
Take this succor with you all the dark hours through.  
When your strength is failing and great fears assail,  
Trust that wondrous promise, "I will never fail."  
Trust the strength that conquers in temptation's hour,  
Gird His armor on you, then go forth with power;  
Every conquest helps you future fights to gain,  
Strength will come through weakness, victory through pain.

Worker, are you lonely? He was lonely too;  
Take this comfort with you all the journey through.  
Hurt, despised, forsaken, by a friend betrayed,  
Not a voice to cheer Him, not a hand to aid.  
Well He knows the aching of thy lonely heart  
In its desolateness, bearing still His part.  
Where a better comrade, sympathizing friend,  
Than your sweet Consoler, faithful to the end?

Worker, are you praying? He is praying too;  
Take this sweet thought with you all your labors through.  
It will lighten sorrow, it will sweeten toil,  
Soothing all the frets of life with a soothing oil.  
Cold your prayers and feeble, but He knows your needs,  
And for grace and pardon with your Father pleads.  
On His prayers He bears you through the great world's blast,  
That He may present you, faultless, at the last.

—Author Unknown.

note from an early *REVIEW* giving a first call for California. In the paper for February 16, 1864, James White wrote an editorial note:

"Brother M. G. Kellogg has gathered around him in California some dozen of Sabbathkeepers. From that little band of commandment keepers comes up the cry for help. How much good it would do our people to send a minister with a cartload of tracts, pamphlets, and books to California, if we had the man to spare."

It was four years before the East responded. Then, in 1868, J. N. Loughborough and D. T. Bourdeau landed in San Francisco, having made the journey by way of Panama. Doubtless they took with them a fair approach to that "cartload" of publications. Ere many years the newly built Pacific Press was sending out the publications from California itself. And still they go forth, not by cartloads, but by carloads. And all these later years many thousands of believers in California have been standing by the advance into pioneer fields. It is the story of all the old conference fields. How this work has spread abroad within the memory of living veterans who are still working and praying for the salvation of souls!

W. A. S.

### After Many Days

"My story begins thirty-two years ago, before I was born," a young man told us in the colporteurs' meeting at the Auburn camp meeting, in the State of Washington. Then he quoted that statement in the Spirit of prophecy that has so encouraged our book workers in sowing the seed:

"It is true that some who buy the books will lay them on the shelf. . . . Still God has a care for His truth, and the time will come when these books will be sought for and read."—*"The Colporteur Evangelist."*

"Thirty-two years ago," our brother continued, "a colporteur sold my grandmother the book, 'The Great Controversy.' She laid it away and never read it. At her death, sixteen years later, the book went to my uncle, and it brought my uncle and his family and me into the truth. That colporteur who sold the book to my grandmother is here today."

At the speaker's call the veteran worker who had sold the book stood up in the meeting.

On every side we are continually seeing the fulfillment of that statement that has all along encouraged the colporteur army to press on. But the great fruitage of the printed page will never be known until the time of seed sowing has merged into the time of final harvest.

W. A. S.

# The Advent Review and Sabbath Herald

HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD; AND THE FAITH OF JESUS. REV. 14:12

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## A Council of Unusual Importance and Blessing

BY C. H. WATSON

THE Autumn Council of the General Conference Committee is an occasion of great blessing to the cause of God. It affords opportunity year by year for the leaders of our work to unite in prayer, in reconsecration to God, and in brotherly counsel on problems that are vital to the welfare of the church in all its activities. Nothing is more emphasized in the Bible and the Spirit of prophecy than cherishing the unity of the Spirit in the bond of peace. Men who pursue the work of their allotted tasks from week to week in various fields and institutions, amid the changing conditions and increasing menaces to their work, find in our annual council a highly valued privilege of studying together questions of far-reaching import, and of knitting together their common interests in a common cause. Such a convocation results in a clearer definition of our objectives and methods of labor, and in renewed courage and determination to do the work of God still more valiantly.

It was such an occasion that brought us together in Louisville, Kentucky, recently. In the morning of the first session of the Council, the president gave his opening address. It presented in brief review the story of God's eternal, unchanging purpose concerning man through the ages, and the reasons why that purpose has been so largely thwarted by man's turning away from God. It was made clear that as long as man ordered his life in harmony with the will of God, he was ordained to rule; but to the extent that his course took him outside the will of God, he became a slave. Regardless of the course he took, however, God's purpose for him has never been altered.

God's great compassion and forbearance are revealed in His sus-

tained and repeated efforts through the centuries to keep His people within His purpose to save them and make them His agents of salvation to the world about them. The perverseness of men appears in the sordid story of their determination to have their own way and become victims of their own worldly-mindedness.

Successively God dealt with man as a race, as a family in Abraham, as a nation with Himself as King, as a monarchy under the admonition of prophets, and finally, after the coming of His Son, as a church. It is as a church that He is dealing with us now. It is as a church under the guidance of the Holy Spirit that He will deal with us to the end.

Since the church is now the remnant church, and since its implacable foe is roaring like a lion against it because he knows his time is short, the movement which the church is now supporting the world around, may be said truthfully to be as subject to attack, and failure, if not directed according to God's will, as any preceding one in the history of the chosen people.

The greatest danger that threatens the church and the movement grows out of the most deadly element that can come into individual and church life,—“love of the world.” The human desire to be like the world, with its accompanying weakness and unbelief, has been the cause of failure on the part of God's people in every epoch of their history. Shall it prevail in the remnant church, or shall we heed the appeal of a compassionate Lord, “Come out of her, My people,” “Love not the world, neither the things that are in the world”? There are no two ways of following the Lord. With divine authority, the pronouncement is made, “If any man love the world, the love of the

Father is not in him.” We cannot serve two masters, but we must serve the one or the other, for in this life there is no intermediate or neutral way.

The one measuring line by which we can chart our personal way and the way of the church, is the answer to the question, Is it the will of God? Are we foolishly governed by a spirit of worldliness, or are we saying, My meat is to do the will of Him that called me out of darkness into His marvelous light?

It is therefore timely to ask ourselves seriously the question, Are we keeping the love of the world out of our hearts, and the influences of the world out of our work? We cannot ignore the fact that there is a growing love within our ranks for the frivolities and pride of the world. The spirit of lightness and love of the superficial and foolish, is found in our homes and in our churches. Intellectual and professional pride is gaining a foothold in our schools and other institutions. Even in our ministry there are evidences of slipping from the high standards of that holy calling. It is a grief to recognize that we are allowing the erroneous belief to prevail that the highest in standards is reached in our educational and training centers by way of the world rather than by the high and holy ways of God. There is no way to reach the highest and truest in all we undertake, but by doing the will of God—the whole will of God—without any reserve for the lusts of the natural heart. What we need most, just now, is a sufficiency of divine grace to do the holy will of God at any cost, and not return to the weak and beggarly elements of the world.

Shall we not earnestly “search and try our ways, and turn again to the Lord” with all our hearts?

### *The Response*

The response of the Council to this appeal was cheering and gratifying. That the response might take the most pointed and practical turn, a large representative committee was appointed to review the conditions that have grown up in our church and institutional life, and to draw up a statement and appeal to our people to return fully to the ways of the Lord in daily living and labor. The result of this committee's work has already appeared in the November 28 and December 5 issues of the REVIEW. It will be profitable to every reader to turn back and read the statements and appeals again, with a full purpose to order his life henceforth in harmony with the principles and practices so clearly set forth.

The loyalty and fine spirit of the delegates and workers in attendance at the Council revealed themselves in other definite ways as the work proceeded from day to day. One outstanding way was in relation to the work of our colleges.

### *Our Colleges*

An educational commission appointed at the Spring Council had sat, just preceding the Autumn Council, in earnest study of our college work from the viewpoint of conditions arising from the problem of accreditation. The report of this commission occupied a day and a half of study and discussion in the Council sessions. There was no disposition on the part of any one to hasten unduly the consideration of a matter of such far-reaching import. It was felt that our only safety lay in seeking to be right before God and to follow the instruction He has given us on the management of our schools.

The conclusions reached under such favoring conditions of earnestness and sincerity, have likewise appeared in the REVIEW of November 28, preceded by an introductory statement of the principles and technical questions involved and embodied in the report. It will be profitable for the reader once more to go carefully through that statement and report. It reflects not only the fine spirit of the Council, but also the fixed determination of its members to move forward courageously in the direction of safeguarding the schools themselves, and through them the entire movement, from the blighting and stultifying influences of the world.

It should be pointed out and emphasized in this connection that the fundamental conception of the report of the Educational Commission as adopted at the Louisville Council, is based on the idea that first of all, and above

all, and all the time, our colleges are to be governed and molded by the needs of the advent movement itself, not by what schools or educational organizations with only a worldly viewpoint may seek to impose upon us. These needs we have endeavored to express and to stress in what we call denominational standards of education. These in turn are represented in a denominational organization that we call "The Seventh-day Adventist Association of Colleges and Secondary Schools." Membership in this association is usually referred to in our discussions as "denominational accreditation." Such accreditation is primary with us, and all other accreditation is secondary. This secondary accreditation is only designed to meet certain technical situations in the educational world about us which it is necessary to meet in order to keep our medical, nursing, and teaching work open to our own young people, and to enable them to practice these professions with the approval of the authorities that regulate them.

It must never be lost sight of in this connection that we do not seek accreditation from any secular source, nor send a few selected teachers to advanced schools of the world to make that accreditation possible under present circumstances, in order to better the instruction, spirit, or mold of our colleges; but rather, and only, to meet an emergency situation that has overtaken us in recent years. This is not denying that some good has come to us from such a course, for God always works together for good all things that come into our experience if only our hearts keep perfect toward Him. But it is absolutely imperative that we keep our hearts thus perfect and our eyes continually fixed upon the needs of the advent movement and upon the great principles of true education providentially given for our guidance in the conduct of our schools.

These are some of the principles brought forward in our discussion of the Educational Commission's report. If we will embrace these principles wholeheartedly, and make them our guiding star to keep the lines of our educational work wholly within the purpose and will of God, we need not fear what men or devils may seek to do to us in our school program, but can look into the face of the future with unshakable confidence.

### *The Message by Radio*

The proclamation of the last message to the world, not only grows in strength, but also widens in scope and method. The symbol used by inspiration for the giving of a world-wide message, is that of an angel flying in the midst of heaven. The angel

represents the source of the message; the flying, the speed with which it is to go; and the place where the angel is flying (in the midst of heaven), the universality of its proclamation.

The modern development of the radio harmonizes with the symbol. Among all the inventions of our day none seems more fitting as a medium of preaching the gospel to every creature in all walks of life and in every remote corner where the receiving instrument may be found. While the radio has its limitations, and while it is not at all intended to displace or modify any other means now so effectively employed to seek and to save the lost, yet a study of what has been accomplished through the radio, indicates that it is advisable to extend our ways and means to include broadcasting on a well-regulated plan.

An action of the Council provides that radio broadcasting be carried on by pastors and evangelists as extensively as is found practicable in relation to other demands, and that the local conference give direction to this work. Broadcasts by means of electrical transcription are to be prepared and distributed by the General Conference to such conferences as will sponsor them. By this means records may be made of carefully prepared sermons and series of sermons covering the principal points of our faith in a balanced and effective way. Our four unions in the eastern part of the United States are uniting, in counsel with the General Conference Committee, to give a chain broadcast from Washington, D. C. Thus we are getting under way a well-organized plan to cause the message literally to fly through the midst of heaven, while we continue to employ vigorously every other established means of promulgating the saving truth for these times.

### *Medical Center for Negroes*

A long-standing need of our colored work is for a sanitarium and nurses' training school. Through the faithful work of our colored evangelists and laymen, our colored membership has grown to the point where such a health and training center has become imperative. A school of this kind will afford a new opening for our promising colored youth to qualify for medical evangelistic work among the needy millions of their race.

The Council authorized steps to be taken at once for the establishment of a sanitarium and training school for nurses, preferably near the city of Nashville, Tennessee. Information on the progress of this undertaking will be given later from time to time.

*Our Working Budget*

The preparation and adoption of our annual budget is always a work of intense interest and profit. It brings anew to the leaders a deep sense of appreciation of the faithfulness and loyalty of our believers in all the churches. It is on their unwavering integrity in the payment of tithe, and on their sacrificial gifts in voluntary offerings, as well as on their energetic work in the solicitation of mission funds, that we must depend to maintain and expand a work that has grown to large proportions in all lands. Without the large army of valiant soldiers of the cross who make it possible, under God, to keep the banner of Prince Immanuel flying in all the dark regions of earth, there would be little need for leaders.

Along with the joy for all that our devoted people do in supporting the cause, there is always a period of deep sorrow for the budget makers to pass through in the distribution of funds. The demand for added means to prosecute the work grows constantly everywhere. The drawing power of our message extends far beyond the places where we are actually operating. The work we are actually doing swells continually in growth and in need. Unentered openings in old and new fields alike, beckon us onward, much beyond our ability to go. Hence our field leaders come to our annual convocations with burdened hearts and with pressing requests for means far above the sum our funds can supply. We listen sympathetically to these appeals for more help till our hearts burn within us; then we must do the painful work of cutting down the appropriations requested to amounts within the limitation of our funds. Our loyal field leaders accept the decisions with commendable grace and courage, and face the new year with determination to make the most progress possible with what can be granted.

After adding together all the funds that could be drawn upon, including some that are greatly needed otherwise, we found ourselves able to appropriate to our work overseas in all lands a total of \$1,771,831.61. While we were truly happy to vote this much, it will be better understood if the fact is stated that this total is \$677,484.68 less than was requested by the executive committees of our foreign divisions. Nevertheless we are cheered by the prospective increase in our Harvest Ingathering funds this year, and by our confidence that our devoted people will be faithful in the payment of a full tithe, and in bringing into the mis-

sions treasure house sacrificial offerings according as the Lord prospers them.

One more Autumn Council is now in the past. To many who had the privilege of attending, it was regarded as one of the strongest in spirit and the most fruitful in results that we have ever held. As we earnestly studied problems that are

fundamental to the interests of the cause, we felt the guiding presence of the Lord with us. It was a praying Council, It was a Council of confidence and hopefulness. All its work was characterized by a spirit of good fellowship, of mutual good will, and of a sincerity and earnestness that augurs well for the work of the coming year.

*That Tribe of Issachar*

BY W. H. BERGHERM

SCRIPTURE tells us that amid the confusion of voices in the closing years of Saul's reign, there was a small tribe in Israel that "had understanding of the times," and knew "what Israel ought to do." Other tribes possessed more expert archers, swifter runners, more valiant and outstanding heroes; but here was a tribe that registered one hundred per cent loyalty and vision in a time of crisis. They were solid in their support of King David, the Lord's anointed, refusing allegiance to the house of Saul. Every man in the tribe knew just what Israel should do, and all marched as a solid phalanx toward the goal.

There is another statement in Scripture about Issachar that is too often overlooked. We read it in Deuteronomy 33:18, 19, as a portion of the parting blessings pronounced by Moses: "Rejoice in your households, O Issachar, . . . for the ocean is their rich support, with treasures taken from the sand." (Moffatt.) Remarkable indeed is it that the same people who were known to understand the meaning of the events happening about them were likewise seen in prophetic vision to have an understanding of the source whence their support should flow. "The ocean is their rich support, with treasures taken from the sand."

The Authorized Version reads, "They shall suck of the abundance of the seas, and of treasures hid in the sand." The thought is that their rich support and treasures are not always revealed to them, for they are not on the surface. They are hidden in the sand, covered over by the waters of the seas; yet Issachar obtains them.

The lesson is both obvious and needful to us today. There is a people today who know what Israel ought to do. In the midst of the greatest confusion of voices this world has ever known, when the world, politically, economically, and morally, is bewildered by a multitude of confusing voices, each claiming to know the way

out of these troubles of ours, these people are not confused. Their chart and compass are not the product of human wisdom, but are given them by Him who in His wisdom and might "taketh up the isles as a very little thing." How our hearts rejoice as we see this Issachar people of today moving forward, even in hard times, like a mighty army, to the farthest outposts, with their message of hope and cheer.

A few years ago I was attending a Sabbath school convention in the Far East. We were setting before a number of Sabbath school superintendents ways and means by which the offerings in their Sabbath schools might be increased. We told them they must look to God for plans for raising their weekly offering, even though the way might be hidden from them. We knew they were poor, and that money seldom passed through the hands of many of them.

We were surprised, therefore, in visiting one of those schools later on, to learn that that school had not only reached the grade A standard held up before them for their offerings, but had actually passed it. We had to set up a new standard for them, calling it grade AA for lack of a better term; and they soon passed that! The superintendent said to me, "I don't know how we do it. Sometimes in our home even by Friday morning we do not have any money in the house, but by Sabbath morning it is always there. It comes from some place, and we marvel at it ourselves."

The God of Issachar still lives. From the hidden sands or from the abundance of many waters (which prophetically means peoples) Issachar is to derive means for the support of God's work. Like the coin in the fish's mouth, it is there if we will go for it. Why not do it before the year closes? Our missionaries tell us of unprecedented calls and openings. God is going before, opening doors long closed. Are you a member of that Issachar tribe? Will your church be an Issachar church?

## The 1935 Autumn Council

BY M. E. KERN

*Secretary of the General Conference*

EVERY meeting of the leaders of God's work on earth is important, but as the perils of the last days increase, and as the church commissioned with God's message for this day and hour strives to fulfill God's purpose, the meetings become increasingly important. As already indicated by reports in the REVIEW, the Autumn Council at Louisville, Kentucky, October 29 to November 5, was marked by an earnest effort to strengthen the spiritual life of the church. The call is for the church to arise and put on the beautiful robes of Christ's righteousness, and by the mighty power of the Holy Spirit hasten on to the completion of the unfinished task.

Columbia Hall, in the heart of the city, afforded a commodious meeting place for the Council, also for the large committees and the secretarial staff. The Brown Hotel very kindly made available a large assembly room for the Conference Presidents' Council, which preceded the Autumn Council, and also rooms for the meeting of smaller committees. Every day of an Autumn Council is packed full of earnest counsel meetings of larger and smaller groups, and to have convenient and comfortable rooms for the work is very essential to a successful meeting.

### *The Attendance*

In addition to the members of the General Conference Committee resident in North America, there were present also the local conference presidents, publishing house representatives, college presidents, union treasurers, and the following workers from foreign divisions:

Australasian Division: Dr. C. W. Harrison.

Central European Division: G. W. Schubert, O. Schildhauer, Oscar Olson.

China Division: A. B. Buzzell, B. Petersen, H. L. Shull, J. H. Shultz.

Far Eastern Division: J. H. McEachern, R. R. Figuhr, H. A. Oberg, E. N. Lugenbeal.

Inter-American Division: E. E. Andross, F. L. Harrison, H. E. Baasch, E. J. Lorntz, J. S. Marshall, A. R. Ogden, N. L. Taylor, C. E. Wood

Northern European Division: L. H. Christian.

South American Division: W. C. Goransson, Dr. J. W. Taylor, B. L. Thompson, H. B. Westcott.

Southern African Division: C. W. Curtis.

Southern Asia Division: J. B. Carter, Dr. G. A. Nelson, A. J. Sargent.

Southern European Division: A. V. Olson.

### *The Devotional Meetings.*

Every meeting of the Council and of every committee was, of course, opened with prayer, but the first and best hour of every day was set aside especially for a devotional service. These services were well attended, and while there had been no collaboration whatsoever between the leaders of the meetings, it was very apparent that the Lord Himself had directed the minds of the speakers into lines of thought that blended together into the outstanding theme of the Council—separation from the world and union with Christ.

C. H. Watson, president of the General Conference, led the first devotional meeting, basing his address on Revelation 3:11 and Colossians 2:18. He reviewed by periods the conflict of the ages between the eternal purpose of God and the efforts of Satan to defeat that purpose, and focused attention on the last great reformation in which we are engaged. It was a plea that the church strengthen her resistance to the worldly influences that seek her ruin. This message has already appeared in the REVIEW. It met a hearty response from the floor, and in order that the workers might have it for study, it was voted to have the address printed in leaflet form.

The second devotional study was conducted by M. E. Kern, "To the Unfinished Task Through Self-Denial and Sacrifice," based on Romans 9:28, "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

How the work is to be cut short is indicated in "Testimonies," Volume VI, page 19: "Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."

Of the time of the judgment when "our Lord cometh," it is said, "Gather My saints together unto Me, those that have made a covenant with Me by sacrifice." Ps. 50:5. We must set ourselves against the spendthrift spirit of our time. It is easy to find reasons why we should have the latest model of automobile, more expensive

clothing, or finer furniture; but are these reasons we can conscientiously give to Him who for our sakes became poor, who had not where to lay His head, and who offered Himself as a sacrifice for us on Calvary?

The message of the Lord to us is: "We shall have to bind about our wants, in order that there shall be means in the treasury to raise the standard of truth in new territory." "Those who believe the truth should avoid using their means in purchasing that which is unnecessary."—"Testimonies to Ministers," p. 217.

The speaker made an earnest plea for heroic self-sacrifice for foreign missions, calling upon workers as well as our young people to be willing to go anywhere, do anything, and die, if need be, to carry the message of salvation to the ends of the earth. He paid a high tribute to the self-sacrificing doctors, nurses, teachers, and preachers who are willing to go and give of their best that the work may be finished.

This spirit of self-denial is not for the individual alone. It must permeate our conferences and institutions. No selfishness must mar our administration of God's work. "Let not means be absorbed in multiplying facilities where the work is already established."—"Testimonies," Vol. VI, p. 450.

God is calling upon us to practice economy in every possible way, that His work may go forward. God must have willing, self-sacrificing people in this, the day of His power.

L. K. Dickson, president of the Florida Conference, was the speaker on the third morning, October 31, and used for a text John 17:18-23, emphasizing especially the words, "I in them, that the world may know." He spoke of the crisis that we are in, in the cause of God. Now, as we are on the threshold of the mightiest triumph that the church of God has ever known, we must not falter nor lose our course in any respect. God has greatly blessed our work. Our problems as well as our achievements are the result of God's blessing. God is examining us and challenging us to throw ourselves into this service in a way that will surpass anything that we can read or think of in the history of God's work.

There are many things that demand our time and our attention, our study and our strength. We have the great-

est missionary task to finish that the world has ever known, and it is to be finished speedily. "A thousand doors of usefulness are open before us. . . . Were we thoroughly in earnest, even now we could multiply the resources a hundredfold. *Selfishness and self-indulgence* bar the way."—"*Testimonies*," Vol. IX, p. 38. Would it not be different if Jesus were dwelling in our hearts? It is our duty and our privilege to demonstrate before men that nothing has happened in these later years to change at all the great truths that Jesus pronounced and lived in His life on earth.

The meeting Friday morning, November 1, was led by Glenn Calkins, president of the Pacific Union. It was an inspirational talk of unusual appeal. Among the thoughts presented were these: The greatest need of God's leaders today in this dark hour of history is to live and to walk in the presence of the Saviour. We should very earnestly keep in mind all the time the solemnity of the task that is ours. "My sons, be not now negligent: for the Lord *hath chosen you* to stand before Him, to serve Him, and that ye should minister unto Him." 2 Chron. 29:11.

We must maintain our connection with God, living ever in the light that streams from the cross of Calvary as we talk with our Saviour day by day and hour by hour. Sir Isaac Newton said, "I can take my telescope, and look millions and millions of miles into space; but I can lay it aside, and go into my room, shut the door, get on my knees in earnest prayer, and see more of heaven and get closer to God than I can assisted by all the telescopes and material agencies of earth."

Elder Calkins spoke also of opportunities that came to him personally, while traveling, to witness for God. Availing himself of the privilege of witnessing, these opportunities resulted in great blessing to other lives, and to himself also. He closed with the appeal that as leaders we should be more earnest and more diligent in prayer for those with whom and for whom we labor.

The devotional hour, Sunday morning, November 3, led by L. H. Wood, was based on 2 Chronicles 16:9, and presented lessons from the experiences of the world and the people of God previous to the first advent of Christ. He traced the evolution of society from the early city states to the universal Greek civilization at the time of the coming of Jesus, and also the efforts of God to train a people who would preserve His truth in the earth. While individual leaders did

a great work for God down through these ages, the people of God as a whole drifted into mass conformity to the world. Parallels were drawn between the experiences of those times and our own time, and an earnest appeal was made for all to turn away from their environment and let God have His way in their lives.

J. W. MacNeil, who had charge of the devotional meeting on November 4, spoke from 1 Peter 2:9, on the responsibility that rests upon those who are termed "a royal priesthood,"—a class of people set apart by the living God to do a sacred work for Him.

As Moses, with the children of Israel, stood on the banks of the Red Sea, he was instructed to go forward. Obeying this command, he smote the waters, and they were parted, and Israel passed over on dry land. When Joshua took the leadership of Israel, the Israelites were faced with the waters of the Jordan, which at that time of year overflowed its banks. As the priests, obeying God's instruction through Joshua, stepped into the raging waters of Jordan, a path opened for the people of God.

God is calling upon our ministers to take the messages that come from heaven, pass these on to our people, and open a new path to the city of God. In closing, Brother MacNeil read from Volume IX, page 221, of the "Testimonies:" "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."

E. L. Neff, president of the Oregon Conference, had charge of the service on November 5. Seed thoughts from his talk are here given: It is a wonderful thing to live the message that we preach. This experience comes by yielding ourselves fully and entirely into the hands of God. We must learn daily in the school of Christ, placing ourselves under the control of the Great Teacher. There is an idea in the world today that sin is a very light thing to get rid of; that there is no need of the cross. But if we are to have Christ in us the hope of glory, we must accept the cross of Jesus Christ as a propitiation for our sin. We must have this experience to prepare us for the life that Christ would have us live.

While the world seeks after wisdom and science, we are to preach Christ crucified, a theme worthy of our best interests and most intense effort. It is right for us to seek for the very highest attainments, if we seek them in the right way, at the right place, and use them for the purpose of help-

ing others. We need to preach Christ in such a manner that our people may take hold of Him in a stronger way, and thus gain a preparation to meet Christ when He comes.

#### *The Sabbath Services*

The Louisville church joined with the Council in the Sabbath services, November 2. There were also present many of our people from the surrounding territory. Columbia Hall was filled.

The Friday evening service brought courage to the hearts of the people as Elder W. A. Spiecer reviewed the providences of God in the onward march of the advent message around the world.

After the Sabbath school, the Sabbath sermon was preached by I. H. Evans on "The Righteousness of Christ," based on Matthew 24:44. The speaker made it very clear that if we are ready for the coming of our Lord, we must be made so by a power outside ourselves. It will be the life of Christ imputed to us as a free gift. The robe of Christ's righteousness is given to every one that is justified.

We are to be diligent and watchful, not only to secure the robe, but to see that it is marred by no spot of sin. This robe is received and worn here. There is no license for sin. We are exhorted to be diligent and blameless, and are promised power to keep us from falling.

The music of the hour was in keeping with the message. At the beginning of the service, Mrs. Frank L. Bland sang, "When They Ring the Golden Bells for You and Me," and at the close John Ford presented a touching message to us all in the song, "Nothing Between My Soul and Jesus."

The service was closed by an expression of consecration on the part of practically the entire audience, and an earnest prayer by F. M. Wilcox.

The Sabbath afternoon service was given over to a report by J. L. McElhany on the work as he viewed it on his recent itinerary in the China and Far Eastern Division fields.

The two outstanding impressions regarding his contacts with the work in those lands were the large number of native believers who have turned away from the world, who know what it means to be real, earnest Christian men and women, and the work which our missionaries are carrying on in these lands. He spoke of the dangers and difficulties attendant upon the work, and urged that we remember these workers in our prayers.

Elder McElhany gave "fragmen-

tary glimpses" into the fields which he visited during the time spent in the Far East and China. In 1906, at the time our missionary work was begun in the Philippines by Elder and Mrs. McElhany, there was not one believer in all that island group; today there are 17,000 believers in that field. Thirty years ago this message was introduced into Korea by Pastor Kuniya, a Japanese worker; today we have in that field over 3,000 baptized members, and over 8,000 Sabbath school members. Japan has been a very difficult field, but in Tokyo our people were rejoicing because the membership had gone beyond the 1,000 mark.

The work has taken on a magnitude that makes it difficult for one to comprehend. All through these fields we are raising up men and women who are saints of God. Many incidents were related as evidences of God's care for our workers. We must join them in sacrifice, and carry on until the final work is done in all these fields.

As the service opened, W. H. Bergherm sang Matthew 24 in the Cebuan language; at the close, a double male quartet sang, "Come Over and Help Us."

On Saturday night, two of our missionaries, A. B. Buzzell and J. H. Shultz, gave talks on their work in West and Northwest China. It is not generally known that there are approximately two hundred different tribes in West China, each with its own language. Said Brother Buzzell: "These people are steeped in darkness, ignorance, and superstition; with no hope in this life and no knowledge of a life to come. I am thankful that I can say at this time that God has raised up a people from among these tribes, and, oh, what a marvelous change the gospel of Christ makes upon their hearts!" Brother Buzzell paid a tribute to Brother Herbert Smith, who was killed by bandits early in the effort to open work among some of these people.

Elder Shultz spoke especially of our Choni Tibetan Mission, opened by invitation of the prince of Choni. In spite of opposition, several have already taken their stand for Christ, among them being two young Buddhist monks who are now in training at our Chinese college. Brother Shultz's talk was illustrated by stereopticon slides and moving pictures.

#### Other Reports

Other reports from the mission field were given by A. V. Olson, president of the Southern European Division; E. E. Andross, president of the Inter-American Division; G. W. Schubert,

president of the Central European Division; and L. H. Christian, president of the Northern European Division. Elder Christian also presented a vivid picture of changing conditions in Europe. One cannot listen to such reports as these, without knowing that the days of miracles have not passed. God is working mightily with His servants who carry the message to a troubled world.

Brother Andross told of one of our ministers in Yucatan, who seems to have the gift of faith and healing. He has never taken a medical course, but did have the advantage of a brief course in simple treatments, and has studied for a long time our medical books and other health literature. He is a godly man. One day he and his wife were visiting the hospital in Merida, Yucatan. They came to a bed where a young lady was lying who had been suffering for eighteen months. From her waist down she was completely paralyzed. They talked with her, and there was awakened in the heart of that sufferer a desire to see Jesus. They observed that she readily responded to their efforts to teach her the true faith, and she seemed to believe that Jesus could heal her; so after considering the matter between themselves, they approached the hospital authorities, and asked them to permit them to take this lady to their own home and see if they could do anything for her.

They said, "You might as well take her. The physicians have pronounced her incurable."

So they took her to their home. They faithfully instructed her in the way of life, and administered simple treatments while they prayed to God, the Great Healer, that He would restore her to health. In a little time that young woman was completely cured. The paralytic was healed just as truly as in the days when Jesus walked the earth. Her father and her ten sisters are now preparing for baptism.

#### IN MEMORIAM

Reference was made to the fact that since the Autumn Council of 1934, we have mourned the loss of the following esteemed leaders and fellow laborers: A. G. Daniells, F. W. Spies, M. C. Wilcox, J. C. Raft, Ennis V. Moore, and D. J. C. Barrett. The Secretary was instructed to express our sympathy to the families of these fellow workers who have fallen asleep.

The Council also passed the following:

#### *Expression of Appreciation of the Life and Service of Elder A. G. Daniells*

With deep sorrow we take cognizance of the absence from this Autumn Council of our late beloved Elder A. G.

Daniells, for many decades one of the most able and revered leaders in the advent movement. Surely a prince in Israel fell when this man of God went to his rest.

We remember the strong foundations for our work in Australia laid by him under God's guiding hand. We remember with gratitude the years of his presidency of the General Conference when he was instrumental in launching our departmental work and in giving vision and impetus to our world mission program. We remember his later years of service as chairman of the board of the College of Medical Evangelists, and of the boards of other major institutions on the Pacific Coast.

We are confident that in the resurrection day thousands from every section of the world field will greet him in renewed comradeship that shall never end. Praying God to hasten that glad reunion day, we dedicate ourselves anew to the work of quickly giving the everlasting gospel message in this last hour of human history, the blessed task to which our former comrade consecrated his fruitful life.

#### THE STATISTICAL REPORT

The seventy-second annual Statistical Report of Seventh-day Adventist conferences, missions, and institutions for the year ending December 31, 1934, was presented by H. E. Rogers, Statistical Secretary. Here are a few facts from the report:

The membership of the 7,818 churches of the denomination throughout the world, December 31, 1934, was 404,509. This is a gain of 119,216 during the past six years. The number added by baptism during 1934 was 35,661, and on profession of faith, 3,148, a total of new members received during the year of 38,809. The losses by death and apostasy were 18,451, making a net gain for 1934 of 20,358.

This work is now conducted in 325 countries and islands, by 23,753 evangelistic and institutional laborers (an increase of 1,499 during 1934), who are using in their work 539 languages and dialects. The increase in languages since 1926 is 283, or one new language added on an average of every ten days since 1926. The increase in countries and islands in which we began work in 1934 was 30, and in new languages in which work is conducted was 35.

This work is carried on throughout the world by 12 divisions, comprising 70 union conferences, 144 local conferences, 318 missions, a total of 544 evangelistic organizations, employing 11,642 evangelistic laborers, with 443 institutions, with which are connected 12,111 persons, a total of 23,753 laborers, or one laborer actively employed for every 17 church members.

Denominational literature is now produced in 169 languages, in the form of 7,182 books, periodicals, pamphlets, and tracts, containing 529,636



pages, one copy of each costing \$2,087.50. The number of persons employed by the 69 publishing houses in producing this literature is 1,090; and the number of persons employed in its circulation is 3,264. The value of denominational literature sold in 1934 was \$3,416,345.80; since 1863, \$102,779,063.22.

The number of primary schools is now 2,130, with 2,896 teachers, and an enrollment of 72,625. There are, in addition, 214 advanced schools employing 2,459 teachers, with an enrollment of 25,117; or a total of 2,344 schools with 5,355 teachers, having an enrollment in all the schools connected with the denomination in all the world of 97,742, or one student for every 4.14 church members.

There are 69 sanitariums, 62 treatment rooms and dispensaries, a total of 131 institutions where the sick are cared for, employing 5,066 physicians and nurses, treating during the year 451,549 persons, and giving charity to the extent of \$393,587.52.

The total income for evangelistic work during 1934 was \$9,893,214.67, as compared with \$8,642,652.43 in 1933, or a net increase of \$1,250,562.24. Of the amount indicated, \$6,242,556.35 was raised in North America, and \$3,650,658.32 in all other fields. This is a per capita of \$41.28 for North America, and \$14.41 for all other fields; an average of \$24.46 for the entire world.

The Statistical Secretary also presented a financial statement giving a summary of the assets, liabilities, gains, losses, incomes, and expenses of the 901 organizations and institutions connected with the denomination. Following a three-year period of annual losses in net worth, it is very gratifying to see an income for 1934 greater than the expenditures, and a consequent gain in net worth.

#### THE SPIRITUAL LIFE OF THE CHURCH

Early in the meeting a special committee of twenty-six members was appointed to study the spiritual condition of the church. The two major reports which the committee submitted have already been printed in the REVIEW. Other actions of the Council along this line are given here:

##### *Sabbath Observance*

WHEREAS, The Sabbath was given as one of God's greatest blessings to man, a day of "rest and gladness," a time of spiritual refreshing; and,

WHEREAS, The Sabbath is not only a sign of God's love to man, but also a sign of man's loyalty to God, and that in true Sabbath observance is evidenced our fidelity to our Creator, our fellowship with our beloved Redeemer; therefore be it resolved:

1. That we earnestly heed the admonition of the word of God to "remember the Sabbath day, to keep it holy," not doing our own work, nor finding our own pleasure on God's holy day.

2. That we dedicate the Sabbath to the worship of God and the uplift of our fellow men by:

a. Faithfully attending the Sabbath school, the worship hour, and other divine services.

b. Gathering our children into the family pew, thus encouraging reverence for the house of God, the place of prayer.

c. Spending the other hours of the Sabbath in visiting the sick and afflicted, teaching the word of God, distributing our truth-filled literature, or otherwise ministering to sin-sick humanity.

d. Teaching our children the wonders of God's universe and His creative power by often "walking with them in the fields and groves," studying with them the lesson book of nature, and telling them of God's wondrous love, thus leading them to consider the Sabbath a blessing rather than a burden.

3. That we pledge ourselves to renewed consecration in the observance of God's holy day by:

a. Sacredly guarding the beginning and the ending of the Sabbath, especially having all the preparations fully made before the setting of the sun as the Sabbath approaches.

b. Welcoming the blessed day by worship around the family altar, and again at the setting of the sun at the close of the Sabbath, rededicating ourselves and our children to the Lord.

c. Putting aside all secular papers, and refraining from the use of the radio except for proper religious programs.

d. Refraining from unnecessary automobile journeys and pleasure trips.

e. Not engaging in idle conversation, nor in "thinking our own thoughts," nor in "speaking our own words."

4. That great carefulness be exercised in the manner of raising money and disposing of literature during our Sabbath services, so that we ever keep the spiritual purpose of the Sabbath before our churches.

5. That we consecrate ourselves and our children to God, seeking to enter into His glorious rest, of which the Sabbath is a type, thus giving to the world a testimony to the truth of the Sabbath in the lives of those who hallow it.

##### *Fostering the Spiritual Life of the Church*

We recommend, 1. That every minister make definite and continuous effort so to budget his working schedule that time every day may be set apart for communion, meditation, and study for the enrichment of his own soul.

2. That in his ministry he make definite plans to help and encourage the youth in their many trials and perplexities incident to modern conditions.

3. That he give special attention to conserving the Sabbath hour of worship for the purpose of preaching the word and imparting spiritual strength to the believers.

4. That a conscious effort be made to leave a spiritual impression upon every service; and though it may be necessary to use a little of the regular service hour for announcements and campaign instructions, that this time be reduced to a minimum, and that preliminary exercises of all kinds be not permitted to encroach upon the time given to the preaching of the word.

5. That we ask all departments of the General Conference to continue to make their specific campaigns and "days" contribute to spiritual life, and that we commend and support the Sabbath School Department in its effort to conserve the lesson teaching time without encroachment or curtailment of any kind.

##### *Social Gatherings for Our Young People*

Recognizing the strength which comes through Christian fellowship in social intercourse and the need for proper recreation among our young people,

We recommend, 1. That all social gatherings be carefully planned in harmony with the principles set forth in our book, "Social Plans for Missionary Volunteers;" and that, wherever possible, these social gatherings be held in appropriate homes of the church and under the chaperonage of responsible parents; that in large centers where social gatherings cannot be held in homes, a proper place, free from influences destructive to Christian standards, be secured, and not a place that is ordinarily used for commercialized amusements and sports, such as social halls, theaters, skating rinks, and other places of such character, which suggest an atmosphere contrary to Christian standards; for we believe the places ordinarily devoted to commercialized sports and amusements will familiarize our young people with the spirit of those amusements, and tend to lead them into the current of the pleasure-loving world.

2. That our young people and their elders study again and place a new emphasis upon the principles set forth in that excellent book, "Messages to Young People," by Mrs. E. G. White, and in the leaflet, "Standards of Christian Living," which was published by the Missionary Volunteer Department at the direction of the General Conference Autumn Council held in Chattanooga, Tennessee, in 1927.

#### EDUCATION

Much time of the Council was given to a study of the report of the Educational Survey Commission, which has already been published. Other actions pertaining to our educational work are here given:

##### *Church Schools*

WHEREAS, It brings no little discouragement upon the church and a real hardship upon the church school teacher when necessary financial arrangements are not carefully made before the school opens; and,

WHEREAS, the burden of fostering the establishment and maintenance of church schools rests upon the conference officers, workers, and conference committees as well as on our educational secretaries and superintendents and the local church;

We recommend, 1. That financial arrangements be carefully and definitely worked out before the school year opens, to give reasonable assurance of the financial success of the school.

2. That new schools be established only in counsel with the conference, and thus receive wholehearted care and the greatest possible support in their work.

3. That schools be not opened unless there is a reasonable assurance that funds will be available through the year to meet the financial obligations entailed in properly conducting the school and paying the teacher.

**Wage Rate of Church School Teachers**

WHEREAS, Our church schools are proving an important factor in the training and saving of our children and youth; and,

WHEREAS, Promising young people are being diverted from the teaching profession because of the present tendency to pay a low rate of wage;

*We recommend*, 1. That a wage scale be adopted for church school teachers, placing the salary well within a living compensation, suggesting \$10 a week as a minimum.

2. That our educators, Missionary Volunteer leaders, and other conference workers stress the need of well-trained, devoted teachers as they visit our secondary schools and colleges.

3. That special plans be devised for increasing church school funds in addition to those now provided, and that a committee be appointed by this Council to give study to plans for providing this additional income, said committee to report at the next General Conference session.

**The Advanced Bible School**

WHEREAS, It is increasingly evident that our Advanced Bible School was ordained of God to fulfill a great purpose in unifying and strengthening the teaching of the advent message; and,

WHEREAS, Our teachers, ministers, and writers greatly need time for special study and research and counsel with fellow workers;

*We recommend*, 1. That the managing boards of the colleges, nurses' training schools, and secondary schools earnestly endeavor to send their Bible and history teachers to the Advanced Bible School.

2. That our conferences select and send to the school from time to time some of their strong young ministers.

3. That our publishing houses consider the advisability of sending some of their editors to the school.

**Training for Noncombatant Service**

*We recommend*, 1. That our colleges in the United States of America make provision for the training of our young men for noncombatant service, qualifying them in first aid and Red Cross work; and,

*We further recommend*, 2. That where facilities and teaching staffs are available, training in first aid and Red Cross work be provided in our academies and local churches.

**Home Study Institute**

WHEREAS, We recognize that the Home Study Institute is an effective means of giving thoroughgoing instruction to church officers and lay evangelists,

*We recommend*, That our pastors and departmental workers make full use of this educational agency in endeavoring to raise our church work and lay evangelism to a higher point of efficiency.

WHEREAS, Our ministers are necessarily carrying many burdens of a financial and administrative character, and are in danger of allowing these to encroach on the hours that should be devoted to systematic study; therefore,

*We recommend*, That the ministry give attention to the benefits that will come to them from pursuing, under the guidance of the Home Study Institute, such interesting and vital subjects as New Testament Greek, Church History, Modern European History, and Theology.

**Sales Territory for College Industrial Products**

WHEREAS, Most of our colleges and junior colleges and some of our academies are operating industries that depend on the general public for sale territory; and,

WHEREAS, The two leading industries are printing and woodworking, and the manufacture of many articles by the schools are very similar,

*We recommend*, 1. That the territory covered by the sales organization of any college be confined to the union in which it is located.

2. That where the product of the industries is sold through jobbers, such transactions be unrestricted as to territory.

3. That where special articles are manufactured by one institution which are not made by other schools, permission for the sale of such articles in other than the school's own territory be secured from the managements of schools in which territory the article is desired to be sold, and that a record of such permission be filed with the Department of Education of the General Conference.

4. That the question of any territorial conflict within a union conference be adjusted by the union committee.

**Mexican Union School**

WHEREAS, The situation in the republic of Mexico is such as to make it impossible for us to conduct a school in that country for the training of Christian workers,

*Resolved*, That we grant the request of the Inter-American Division to establish in south Texas, near the Mexican border, a small school for the training of Mexican nationals as workers for the Mexican Union Mission, the details to be worked out by the General Conference Minority Committee in counsel with the Inter-American Division and the unions concerned.

**RADIO WORK**

For some time a committee has been investigating the possibilities of broadcasting our message over the radio. This committee, in giving its report, gave us the rather surprising information that already radio work is being done in forty conferences of the North American Division. Hundreds of people are being brought into the truth as a result of this work carried on by our evangelists and pastors, and in some instances by laymen. On investigation, the committee had learned that it would probably cost not less than \$100,000 to broadcast the message over a national hook-up, for half an hour a week, for six months, and this expense would make it prohibitory. It is hoped, however, to broadcast from Washington, D. C., where one of our successful radio evangelists is expecting to locate in the near future. A demonstration of the electrical transcription method of broadcasting was given by J. E. Ford and H. M. S. Richards.

The report of the Radio Commission was adopted as follows:

**Recommendations of the Radio Commission**

WHEREAS, The time has arrived in which we believe the third angel's mes-

sage should fly in the midst of heaven and be heard by all people; and,

WHEREAS, In the providence of God He has allowed man to devise and bring into being the radio as a method of carrying that message in the midst of heaven, so that people in all walks of life, from the rich man's palace to the lowly cottage, may have a chance to hear that message without cost, inconvenience, or fear of the scorn of friends; therefore it was,

*Resolved*, That we take advantage of this most up-to-date and wonderful means of conveying this life-giving message to a dying world.

*We recommend*, 1. That radio broadcasts be carried on by pastors and evangelists in all local conferences as extensively as possible and under the direction of the conferences.

2. That there be prepared radio broadcasts by means of electrical transcription, which may be distributed for broadcasting purposes to the conferences that will sponsor them; such transcriptions to be made and distributed under the direction of the General Conference, and that the method of raising the money necessary to produce these sets of lectures be referred to the Budget Committee.

3. That, in response to the requests of the Atlantic, the Columbia, the Lake, and the Southern Union Conferences, approval be given to a chain broadcast from Washington, D. C., as can be arranged, the expense of this broadcast to be borne by the respective union fields which are served, the details to be arranged by the General Conference Minority Committee in counsel with the union conferences which desire the broadcast.

**MINISTERIAL INTERNS**

The Autumn Council makes apportionment of ministerial internships. It is estimated that the Ministerial Internship Fund will provide for seventy-three interns in 1936. Sixty-three were apportioned among the union conferences of North America, and ten to the Bureau of Home Missions to distribute in counsel with the unions.

**LAY LEADERSHIP IN OUR LOCAL CHURCHES**

As practical suggestions for greatly strengthening our churches and our evangelistic program, the following recommendations were made:

In view of the many unanswered calls for public evangelism in all sections of the world field, and in view of the fact that many more of these urgent calls could be answered and many new churches raised up, if our pastors and evangelists could be assisted in local church work by a well-trained corps of church officers, and in view of the fact that there is latent talent in every church which, when properly trained, can develop into strong leadership,

*We recommend*, 1. That, as far as possible, local conferences be encouraged to hold annual church officers' councils, lasting at least two or three days.

2. That these annual church officers' meetings include at least church elders, treasurers, missionary leaders or missionary secretaries, Sabbath school superintendents, and young people's leaders.

3. That the program for such church officers' councils include definite instruc-

tion in the duties and responsibilities of these various officers as pertains to the spiritual life of the church, the promotion of denominational goals, policies, and campaigns, and in the making and operating of church and church school financial budgets, and the systematic raising of mission funds. Further, that these church officers' conventions emphasize the very definite responsibility which rests upon the local church leaders to promote regularly and successfully all the interests and missionary work of the church.

4. That pastors and district leaders be counseled by conference officers to see that all local church officers under their direction are thoroughly instructed; and furthermore, that local church officers be encouraged to carry as fully as possible the duties and responsibilities of the church, thus relieving pastors and evangelists so that they may devote more time to active soul-winning evangelism.

### HOME MISSIONARY WORK

#### *Home-Foreign Literature Work*

WHEREAS, The Spirit of prophecy plainly states that our literature will occupy an important place in the finishing of God's work; and,

WHEREAS, Through the agency of the printed page in a large way the message must be given to the many foreign nationalities in America,

*We recommend*, 1. That home-foreign mission bands be organized in our churches, and that these bands work for the different nationalities in their home communities.

2. That our churches be encouraged to distribute foreign literature in person and through the mail, and to follow up the work done among foreign-speaking people in the Harvest Ingathering campaign.

3. That the conference home missionary secretaries take an active interest in promoting the circulation of our foreign periodicals, especially on Home-Foreign Day, by getting the churches to take subscriptions and clubs of the foreign papers for missionary purposes.

4. That the conference field missionary secretaries plan for and encourage colporteurs to go into foreign settlements in country and city districts with our foreign books.

#### *Harvest Ingathering Goals*

*We recommend*, That the individual Harvest Ingathering goal be the Minute Men goal.

*We further recommend*, 1. That the conference goal for the white constituency be based on an increase of fifty cents per member for the year 1936.

2. That the goal for colored churches be based on an increase of 25 cents per member year by year, until the total reaches \$5 per capita.

#### *Harvest Ingathering Solicitation on Sabbath*

*Resolved*, That we maintain our practice of not soliciting Harvest Ingathering funds from the public on the Sabbath.

#### *Harvest Ingathering Work Among the Jewish People*

WHEREAS, The Scriptures teach that in order to reach the children of Abraham with the gospel, we must become as Jews; and,

WHEREAS, The Spirit of prophecy has instructed us that we must "labor in right lines for this people, for there is a multitude to be convinced of the truth

who will take their position for God;" and,

WHEREAS, Our publications are the means "through which access could be gained to a class that otherwise could not be reached;" and,

WHEREAS, The dissemination of our literature creates an interest among these people to learn more of this message and to give larger contributions for the advancement of our world work; therefore,

*We recommend*, 1. That in our Yiddish and Yiddish-English Harvest Ingathering magazines for the Jewish people we provide such information concerning our message and our world work as will be adapted to their special needs and will appeal to them, using such scriptural terminology as will not give offense; and,

2. That we use the 1934 size Jewish magazine, which will express to them more acceptably the growth of our world work.

3. That as far as possible our people use, when visiting the Jewish people in the Harvest Ingathering campaign, the magazines which have been especially prepared for them.

### THE PUBLISHING WORK

#### *Evangelistic and Health Publications*

Recognizing the importance of availing ourselves of every opportunity of placing our message-filled literature before the people, especially as it enlightens those who are perplexed over the trend of the times,

*We recommend*, 1. That as a means of following up Harvest Ingathering interests, our people be encouraged to provide subscriptions for our evangelistic and health publications for interested people found in their Harvest Ingathering work.

2. That well-organized efforts be made each year to place a subscription for our evangelistic and health publications in every public library and other public reading rooms by the churches within the territory of every conference.

3. That as an avenue of approach to the ministers of other denominations our churches be encouraged, as far as possible, to place subscriptions for our evangelistic and health publications in the hands of the members of the ministerial associations within the circle of their influence.

#### *The Message Magazine*

Recognizing the value of the *Message Magazine* as an evangelizing agency of distinctive importance to the colored race in this country,

*We recommend*, 1. That our colored workers organize the forces under their supervision to utilize this great soul-winning medium to the best possible advantage.

2. That well-organized plans be set in operation to enlist the services of our colored people in missionary work with the *Message Magazine*, both in securing subscriptions and in selling single copies among the members of their race.

#### *Colporteur Big Week in 1936*

*We recommend*, That April 19-25 be set for colporteur Big Week in North America for 1936.

#### *Scholarships for Medical Students*

*We recommend*, That the benefits of the scholarship plan be extended to students of the College of Medical Evangelists, covering \$800 of their expense for either their senior or junior year, or both, the discount of 20 per cent to be

paid as follows: the Book and Bible House, 5 per cent, the publishing house and medical college sharing equally the remaining 15 per cent. It is also understood that if this scholarship is earned before it is needed and deposited with the college, the college will extend the usual courtesy of the regular interest paid to all students who pay their school expense in advance. The student planning to earn the above scholarship must declare his intention in advance. Half or three-fourths scholarships may be earned on this plan.

#### *Recruiting Student Colporteurs*

WHEREAS, At the present time there are many young men and women desirous of securing a Christian education, who are financially unable to do so,

*We recommend*, 1. That in each union and local conference the educational, young people's, and field missionary secretaries be a committee to recruit prospective students and urge them to enter the colporteur field early in 1936 to earn their scholarships for the school year of 1936-37.

2. That we earnestly appeal to all our leaders and teachers in our schools to keep the importance of the literature ministry before the students, suggesting to them not only the opportunity of lifetime service in the publishing work, but also the benefits to be derived from this service that will be helpful to students in all vocations.

#### *Encouraging the Sale of Our Larger Books*

WHEREAS, The Spirit of prophecy specifically states that "The Great Controversy," "Patriarchs and Prophets," and others of our large, message-filled books, should receive special promotion in the field; and realizing that these books contain special truths that the people need at this time,

*We recommend*, 1. That we, as leaders, place special emphasis upon the sale of these books by our colporteurs in the United States during 1936.

2. That we urge all our people, especially our colporteurs and colporteur leaders, to read and study these volumes.

### CALENDAR REFORM

The calendar reform is still a live issue. There is widespread agitation being carried forward by various religious and secular organizations in favor of a twelve-month, equal-quarters, new calendar, which includes the adoption of blank days, thus changing the hitherto unbroken succession of the seven-day weekly cycle.

This proposed calendar would, of course, entirely omit the divinely ordained Sabbath, and would also throw into confusion those who conscientiously observe Sunday. It is believed that there are millions of Christians who, if properly enlightened as to the radical changes the new calendar scheme would necessitate in their religious customs, would vigorously oppose instead of sanction the altering of the weekly cycle.

The Council took action, protesting any changes in the calendar which would change the weekly cycle, and encouraging our people to disseminate specially prepared literature which

will enlighten conscientious Christians as to the gravity of the contemplated changes affecting their own religion, who by endorsing the new calendar plan have unwittingly placed a greater value upon uncertain commercial benefits than upon the verities and supports of religion.

### SABBATH SCHOOL WORK

#### *Branch Sabbath Schools*

WHEREAS, After nearly a year of promotion in many portions of the world field the branch Sabbath school plan for enlarging the Sabbath school membership and winning souls for Christ has met with a most encouraging response on the part of church and Sabbath school workers, and has already resulted in increasing the Sabbath school membership in many sections,

*We recommend*, That all conference and church workers give more diligent study to those plans which are already in operation, as set forth in the leaflet entitled, "Branch Sabbath Schools," and that they give attention to possible adaptations of the general plan to all sections of their local field.

*We also recommend*, That any special plans adopted, and any outstanding results which may be obtained, be reported to the General Conference Sabbath School Department, that they may be passed on for the encouragement of others.

#### *Thirteenth Sabbath Offering Envelopes*

WHEREAS, The new Thirteenth Sabbath Offering envelope has resulted in a marked increase in the amount of that offering given in the schools that have properly used it,

*We recommend*, That all our Sabbath schools make regular use of this offering envelope during the entire quarter, placing their self-denial gifts in it week by week, thus enabling them early to reach the Dollar Day goal on the thirteenth Sabbath.

#### *Junior and Primary Lesson Quarterlies*

*We recommend*, That the use of the Primary and Junior Sabbath School Lesson Quarterly be urged only in such schools and among such people as cannot possibly afford the expense of providing the *Little Friend* and the *Youth's Instructor* for their children, setting forth always the loss which the children sustain in being deprived of these papers.

#### *Sabbath School Goal for Colored Members*

*We recommend*, That the weekly Sabbath school offering goal for our colored membership in North America be twenty cents a member.

### HEALTH AND TEMPERANCE

#### *A Call to Medical Evangelism*

*We recommend*, 1. That earnest encouragement be given to the circulation and reading of the new pamphlet, "A Call to Medical Evangelism," as a means of instructing our people in the true principles of medical evangelism as presented in the Spirit of prophecy.

2. That careful consideration be given by conference and local church leaders to the carrying out in a practical way of the various phases of our medical evangelistic work.

#### *Resolution on Temperance*

WHEREAS, During the past two years since liquor has been legalized there has been a decided increase of intemperance,

resulting in an alarming increase of crime and fatal accidents, due to intoxication; and,

WHEREAS, The vices growing out of the unbridled liquor traffic are endangering the welfare of society and our cherished liberties, and preparing the way to enslave our posterity;

*Resolved*, That we, as members of the General Conference Committee assembled in Autumn Council in Louisville, Kentucky, encourage our local and union conferences to organize temperance societies to carry forward a campaign of temperance education in harmony with the plan previously adopted by action of the spring committee meeting in 1934, as follows:

"*We recommend*, 1. That in each local conference a Temperance Commission be appointed to combat these great growing evils, as follows:

"a. The Temperance Commission shall consist of the conference executive committee and the secretary of the commission.

"b. A leader known as the Executive Secretary, and such other assistants as may be deemed necessary, shall be appointed by the conference executive committee.

"c. In holding executive councils of the Commission, the president of the conference shall act as chairman."

*Resolved*, That the American Temperance Society of Seventh-day Adventists continue to issue the *Temperance Bulletin* as exigencies of the time require, and that we encourage all our conference workers who receive this bulletin to use the valuable information for publicity purposes on a larger scale than in the past, and that other up-to-date temperance literature be prepared for general circulation as soon as possible.

*Resolved*, That we encourage the members of our American Temperance Society of Kentucky to "use their influence by voice and pen and vote" to uphold the principles of temperance and to maintain the constitutional prohibition of the liquor traffic.

#### *Assistance in Locating Graduates From Our Medical School*

*We recommend*, That the action of the 1932 Autumn Council, appearing on page 72, Section 11, of the pamphlet containing the actions of the said Council, be amended to read as follows:

"(a) That where money has been advanced by a union and local conference to establish a doctor under this plan, and said doctor later receives a call to a foreign field, or is transferred from the conference that advanced the loan to another conference or institution, then the organization calling or receiving the doctor shall at the time of said transfer agree to take over the balance of the unpaid portion of the original loan, and reimburse the conference that made it to the extent of said unpaid portion, thus enabling this conference again to offer financial assistance to other medical graduates who may desire to locate within its territory.

"(b) That the medical extension office be informed when loans are advanced to our medical graduates, stating the amount and terms of said loans.

"(c) That where interest is charged, the maximum rate be 5 per cent."

#### NEGRO SANITARIUM AND NURSES' TRAINING SCHOOL

WHEREAS, For many years urgent word has come to us, presenting the

need of a sanitarium and a school of nursing for the colored people, and recognizing that with the growing constituency of our colored membership and the increasing number of our colored youth this need becomes all the more imperative;

*We recommend*, 1. That the General Conference undertake to establish, as early as possible, preferably near the city of Nashville, Tennessee, a sanitarium and school of nursing for the colored people.

2. That a committee be appointed by the General Conference Committee to decide on the definite location of the institution, this committee to report to the minority committee of the General Conference.

3. That the board of control of this institution be identical with the board of the Oakwood Junior College, such modifications being made in the board personnel, as at present constituted, as may be necessary to meet the needs of both institutions.

#### *Graduate Nurses' Summer School*

WHEREAS, There is a desire on the part of our graduate nurses for teachers' training courses in a summer school session conducted by one of our colleges; and,

WHEREAS, A large number of nurses will be in attendance next spring at the General Conference and at the meeting of the National Nurses' Association in Los Angeles;

*We recommend*, That a six weeks' summer session for graduate nurses be authorized to be conducted at Pacific Union College, following the General Conference and in connection with the regular summer sessions of the college in 1936.

#### ATTENDANCE OF WORKERS AT GENERAL CONFERENCE

WHEREAS, The events taking place in the earth today point to the solemnity of the times in which we live and the nearness of the end of time;

And in view of the great need for the conserving of funds to care for the ever-expanding work in the mission fields as well as to care for the evangelization of the larger cities and unentered districts in the homeland;

And in view of the fact that our people have made such great sacrifices in supplying the funds to care for the work both at home and abroad;

*Resolved*, That we reaffirm the actions of the General Conference Committee taken at the annual Spring Council at Washington, which read as follows:

"In respect to North America, we repeat the counsel given prior to the last General Conference session, namely, that the union conferences limit themselves in the matter of attendance to the constitutional delegations; and that if any workers who are not delegates desire to attend, and the conferences employing them are willing that they should, it be with the understanding that they be granted salary only during the time of the Conference, each worker being left to meet the cost of his traveling expenses; except in cases where a conference may request a worker to attend in the interest of the work.

"*We recommend*, That, wherever consistently possible, the conferences in North America plan for the attendance of their Sabbath school secretaries at the 1936 General Conference session in San

Francisco, that they may participate in and gain the inspiration and help of the departmental councils and convention work to be held in connection with the General Conference session. It is understood that this action is not intended as an urge that these secretaries necessarily be made delegates to the General Conference."—*Spring Council, 1935, pp. 1594-1596.*

We further recommend, 1. That any attendance of workers other than the regular delegates be on a restricted basis.

2. That the time allowed such workers be considered as their vacation for that year.

3. That in the case of both delegates and nondelegates attending the General Conference, the time allowed in each case be arranged by the respective committees.

#### GRATITUDE

The gratitude of heart of the assembled leaders in God's work, which was expressed many times in prayer, praise, and song, was made a matter of record in the following:

WHEREAS, The Lord has extended His loving care and protection to our work and workers throughout the world field, so that nearly all have been able to press on despite the intense strain of many trying situations; and,

WHEREAS, We have been enabled to maintain our world-wide mission work through another year of financial stress without the necessity of permanently abandoning a single station, but have enlarged our borders, pressing on into new territory in many lands, and adding important missionary institutions; and,

WHEREAS, God has blessed our endeavors by increasing our membership by more than 20,000, and adding thirty-five new languages to those in which the message is being proclaimed, and has protected His people in places where war and persecutions threatened; and,

WHEREAS, We see His hand at work in filling our schools to overflowing, and in blessing the ministry of our publishing and medical institutions; and,

WHEREAS, God in His mercy has pointed out our present great need, and led us to examine our course anew and to seek Him for pardon for our mistakes, and for wisdom and power to carry our task to completion; therefore,

Resolved, That we express our heartfelt gratitude to our heavenly Father for these many mercies and blessings, and pledge anew the consecration of all—body, soul, and spirit—to our divine Lord, to go forward by His grace with renewed courage and faith to finish the work committed to us.

The Council also expressed its appreciation for courtesies, to the Southern Union Conference, the Louisville church, and various organizations in Louisville.

#### FINANCES

As all our people know, we have been in a serious situation financially in recent years. For the last six years, the appropriations of the General Conference have exceeded the amounts which the believers have contributed. Had it not been for the wise policy adopted by the General Conference Committee years ago, of building up some reserve funds for

emergency, it seems evident that our missionary operations would have been paralyzed during the depression. We earnestly hope that the slight improvement in our financial income may be the beginning of better days.

The Treasurer's reports showed that during the last year there had been an increase in all funds, except our Midsummer Offering. The membership is much larger than last year, however, but the per capita gifts to missions have been less. Another noticeable factor is that the percentage relation of mission gifts to tithes is much less. During the year 1934, 57.3 cents was received for missions for each dollar of tithes, while so far this year the amount received for missions to each dollar of tithe is considerably less. This is a matter that should receive our earnest and prayerful consideration.

We thank God for the loyalty of our people through these difficult times. The sum of \$16,014,354.81 has been raised by means of the Harvest Ingathering campaigns from 1908 to 1934. A total of \$1,588,528.76 has come in through Big Week efforts during the years from 1921 to 1934. We press forward with the hope and expectation that through thrift and self-sacrifice the remnant church will furnish the means with which we can enter the many providential openings for giving the message.

Following are actions taken regarding finances:

#### *Increasing Mission Funds in World Field*

We recommend, 1. That all our divisions outside of North America undertake to increase their mission offerings during 1936 10 to 15 per cent over those of 1935.

2. That all conferences in North America endeavor during 1936 to reach the mission offering goal of forty cents a week per member, and secure as large an overflow as possible.

3. That in conferences where this goal cannot be fully attained, they undertake to raise a definite amount equivalent to 15 to 25 per cent more than the offerings received during 1935.

4. That in order to step up the amount of giving for missions toward the forty-cent-a-week goal, the union committees set a mark for each conference to aim at for the coming year, fixing the amount at such percentage above 1935 as will be an incentive to steady and liberal increase of gifts for missions, suggesting that the increase be not less than 15 per cent.

5. That we hold, as heretofore, to the Sabbath school goal of twenty-five cents a week per church member, and that we encourage our Sabbath schools wherever possible to reach the goal of Dollar Day on the thirteenth Sabbath.

#### *Methods to Increase Our Mission Funds*

In order to increase our mission funds and ensure the reaching of the forty-cent-a-week-per-member goal,

We recommend the following methods:

1. A stronger evangelistic program in

each conference, which, through increasing our membership, assures a larger amount of funds for mission fields.

2. A continuous educating of our people as to the marvelous progress the message is making in foreign fields. This can be done through encouraging a wider reading of our church paper, the REVIEW AND HERALD, and other special missions literature sent out by the General Conference, and by frequent efforts of our ministers to keep the church members well informed concerning the development of the work abroad.

3. Each conference adopting as a regular policy, to be understood by all workers and church members, that the raising of mission funds is to have first place in the field over the raising of local funds.

4. Continually keeping before the conference workers the necessity of reaching the forty-cent-a-week goal in each church and district.

5. Encouraging each Sabbath school to set a definite weekly financial goal as well as endeavoring to reach the General Conference thirteenth Sabbath goal.

6. Sending out each month from the office the latest information regarding the standing of the conference on missions.

7. An occasional well-worded letter from the conference president to his constituency, expressing appreciation of their faithfulness in giving to missions, with a statement of the needs, and an earnest appeal for greater sacrifice.

8. Encouraging our people to give more liberally at the time of Midsummer, Week of Sacrifice, and Annual Offerings, as well as doing more in the Big Week endeavor.

9. Getting a larger number each year to engage in the Harvest Ingathering, as well as setting larger individual goals and larger conference goals.

10. Soliciting pledges of our people the last month of the year for a definite sum each week for foreign missions for the succeeding year, thus beginning the new year with each church back of the program in a definite way. This can be done by adopting a missions pledge card.

11. Each conference supplying free to each isolated family of believers an inexpensive envelope or box of some sort to encourage the setting aside each week of mission funds, these to be sent to the conference treasury each month or quarter.

12. A more general use of the world missionary map in our Sabbath schools and churches.

#### *Plans for Promoting Church and Mission Offerings*

We recommend, 1. a. That each church adopt a church expense budget covering all its operating expenses, including its church school; and when tuition is charged, that the estimated church school deficit, if any, be placed in the church expense budget.

b. That at the beginning of each year pledges be secured from the church members to cover the budgeted expense of the church, and that periodically they be informed of their standing on pledge payments.

2. That at the close of each year our church members be asked to pledge increased liberality to foreign missions for the succeeding year, their pledges to be paid through the Sabbath school and other mission offerings.

3. That in order to bring our membership to a greater realization of the

spiritual nature of giving to God's work, we encourage conferences to follow the plan of furnishing church elders with offertory readings for each Sabbath, consisting of a text of Scripture and a quotation from the Spirit of prophecy bearing on the subject of liberality or on the importance of faithfulness in tithe paying, to be read just before the offering is announced.

**Missions Extension Fund Beneficiaries**

WHEREAS, The Missions Extension plan has sharply marked the way of denominational advance in all parts of the world, making possible the establishing and equipping of publishing houses, printing literature in many new tongues, providing mission schools in which many thousands of children and youth are now being trained for service, planting dispensaries and hospitals where multitudes of people, young and old, have found both spiritual and physical healing; therefore,

*Resolved*, 1. That the Missions Extension Fund plan be continued in 1936 as an important feature of our world missions program.

2. That the division conferences outside North America continue to follow the Missions Extension Big Week plan, including the sale of literature, as far as is practicable.

3. *a.* That in North America the goal for the Missions Extension Fund Offering for 1936 be \$55,000, the offering to be taken on Sabbath, May 9, and that most earnest endeavor be made to reach a minimum church goal of \$2 per member.

*b.* That earnest effort be put forth to secure an overflow above the \$55,000 goal, the overflow to be divided among medical, educational, and publishing enterprises in mission lands, the particular places to be designated by the General Conference Committee, but preferably for new work.

*c.* That we appeal to all conference and institutional workers and lay members to dedicate a day's income to the Missions Extension Fund Offering.

*d.* That our people be encouraged to raise their Missions Extension Fund Offering through the sale of small books, as well as magazines, it being provided that there shall be no literature goal, and that each member shall be personally responsible for the literature to be sold.

*e.* That for the year 1936 the proceeds of the Missions Extension Fund Offering be applied on salaries and other operating expenses, except as provided for in paragraph *b* above.

4. That the following institutions serve as promotion objectives for the 1936 Extension Fund Offering:

<i>Southern Asia</i>	<i>Maintenance Budget</i>
Hapur School .....	\$ 1,118.55
Myaungmya .....	3,749.91
Kamamaung .....	3,694.00
	<hr/>
	8,562.46
<i>The Far East</i>	
Seoul Sanitarium .....	1,120.00
Philippine Junior College ..	5,323.23
Malayan Seminary .....	1,780.00
	<hr/>
	8,223.23
<i>China Division</i>	
Hankow Training School ..	909.00
Tatsienlu .....	831.35
North China Training Institute .....	660.00
Shanghai Academy .....	4,140.96

Manchurian Union Training School .....	\$ 1,169.00
	<hr/>
	7,710.31
<i>Southern Africa</i>	
Malamulo Hospital .....	2,800.00
Gitwe Training School ....	1,600.00
Angola Dispensary .....	250.00
Ngoma Hospital .....	3,395.00
	<hr/>
	8,045.00
<i>Inter-America</i>	
San Jose Training School ..	4,100.00
Haitien Training School ..	3,719.00
	<hr/>
	7,819.00
<i>South America</i>	
Juliaca Training School ...	3,200.00
Amazon Mission .....	5,440.00
	<hr/>
	8,640.00
<i>Southern Europe</i>	
Madagascar Publishing Work	1,000.00
Schools and Dispensary,	
Cameroons .....	1,000.00
	<hr/>
	2,000.00
<i>Northern Europe</i>	
Hospitals in Ethiopia .....	2,500.00
<i>North America</i>	
Lake Grove Indian Medical Work .....	1,500.00
	<hr/>
Total offering goal .....	\$55,000.00

**Conference Operating Budgets**

WHEREAS, The uncertainty of financial affairs in this changeable world constitutes a call to us doubly to safeguard the operation of our conferences; and, WHEREAS, Experience has taught us the value and blessing in doing this:

*We recommend*, 1. That all our executive committees and administrators operate the work only on safely balanced budgets.

2. That in building the budget, due attention be given to every item of expenditure, providing carefully for the evangelistic, departmental, and administrative phases, taking into consideration the income and expenditures over a period of years as well as changes of conditions.

3. That it is always wise to plan on a safe operating gain without giving consideration to an anticipated increase in tithe income.

4. That if times and conditions change, bringing decreased incomes, steps be immediately taken to lessen the expenditure. Care should be exercised in this readjustment that all phases stand on a proportionate and just share in the curtailment of expense. The hearty co-operation of all workers should be sought in securing this balance of the new budget.

5. That safe individual budgets be given all workers, and careful monthly scrutiny be given these in all particulars, as well as the general budget in relation to the actual operating.

**The Budget**

Our Lord's command is, "Go ye into all the world." Seventh-day Adventists have accepted the responsibility of carrying the advent message "to every nation, and kindred, and tongue, and people." Never have we faced such wonderful opportunities for giving the message as now. But how can missionaries go except they

be sent? It takes money to send them and to sustain them in their work. So the budget is a very vital factor in the completion of our task.

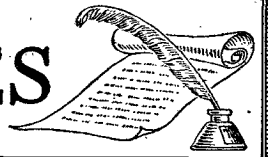
Our budget has been seriously out of balance. We had looked forward to the Autumn Council of 1935 as a time when the budget would be balanced. But we still find ourselves short of money to carry on the work we have started, to say nothing of the pressing needs for advancement. There are two ways to balance the budget,—curtail the work and bring missionaries home, or increase our income. For some years, aside from cutting wages, holding up needed building operations, and curtailing in other ways, we have, as indicated above, drawn on our emergency reserve funds; but we have come to a time when these funds should really be replenished rather than further diminished.

But, like the drummer boy of the story, the leaders of this movement do not know how to beat a retreat. As our President said, "We cannot believe for an instant that God has any other plan than that His work shall advance to triumphant completion." So what were we to do? We had budget requests for \$3,770,256.74. And every cent is needed, and more. Our General Conference regular income was estimated at \$2,670,251.39. What did we do? We again drew from the funds of the General Conference legal association—the "General Conference Corporation"—to the amount of \$30,000, and again drew from the General Conference emergency reserve funds to the amount of \$214,518.80, and took \$20,000 from the foreign Church Extension Fund, thus making a fund of \$2,934,770.19, and this was appropriated.

On account of fluctuating exchange, it was necessary to set up an Exchange Reserve Fund of \$30,000. We also made a special appropriation of \$1,500 to the Northern European Division to care for the emergency situation incident to the war in Ethiopia. And because of the impossibility of the Central European Division's getting funds out to support their mission fields, it became necessary to make a loan of \$121,000 to the Central European Division for 1936. So the total regular and special appropriations were \$3,087,270.19.

The Council sends an earnest appeal to our people to consider carefully and prayerfully the serious situation we are in. May the Lord of the harvest bless His people with the ability to earn and to save, and the spirit to give, that the work may soon be finished.

# CONTRIBUTED ARTICLES



## Bearing False Witness

BY D. T. NEWBOLD

LAST summer I attended a session of one of the higher courts of Canada. Seated on the bench in his judicial robes was a famous old judge. The accused was a young man charged with having taken from the mail delivery box in the post office two letters belonging to his neighbor. He was alleged to have removed from these letters two checks, to have forged his neighbor's signature, and cashed them.

The attorney for the defense was very cleverly questioning the witnesses, and endeavoring by sly innuendo and covert insinuation to establish that it was not the accused who had committed the crime, but a neighbor young man. The judge's eyes were closed, and to all appearances the hard-of-hearing old judge knew nothing of the impressions that were being conveyed to the jury.

Suddenly the judge leans forward in his swivel chair; the gavel is struck with a resounding blow. The judge is all astir. Indignation is expressed in every feature, and his voice is most dreadfully severe.

"Mr. Attorney, for twenty minutes you have been making remarks insinuating that a young man not in this courtroom is guilty of this crime. You have committed a serious offense. You have besmirched the reputation of a person who has had no opportunity to hear and to speak in his defense. You have cast a blight upon his reputation. I will have you to know that such an injustice shall not be permitted to stand. I will have that young man produced in this courtroom, and while he is in this courtroom I'll have you repeat your insinuations and give him an opportunity to speak."

Twice the defense attorney endeavored to apologize. His most humble "Your Honor" was cut off with new outbursts of wrath from the judge.

I wonder about the great Judge of the universe. Seated upon His throne of justice, must He not be stirred with righteous indignation when we, by our gossip, cast reproach upon others, when we backbite with our tongues? Think of the unfortunate results of our words,—enemies are created, suspicions aroused, reputation

blasted, and the poor victim has not a chance even to know, much less refute, what has been said about him.

"We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practice more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character?"—*"Education," p. 235.*

If a brother is doing something of which we do not approve, the Bible tells us just how to meet the situation. "Go and tell him his fault between thee and him alone." Many times our

judgment of the matter will be entirely changed by talking it over with him.

Being on a church board or committee does not give one the right to dissect character or to engage in ungenerous criticism. The proper performance of God's work does not require the transgression of God's commandments.

"If we have in any manner defrauded or injured our brother, we should make restitution. If we have unwittingly borne false witness, if we have misstated his words, if we have injured his influence in any way, we should go to the ones with whom we have conversed about him, and take back all our injurious misstatements."—*"Mount of Blessing," p. 92.*

## Giving, a Bible Doctrine

BY BERNARD A. SCHERR

MANY times in my ministry I have had people hint that a minister comes around and preaches, and just when he has made an impression on the soul of his hearers he has to spoil the sermon by talking about money or giving. I have often thought of this, and would like to answer by referring to the sermons of the Scripture.

Giving seems to be one of the main themes of the Scriptures, and one of the outstanding texts in the Bible proves this to be true. In John 3:16 we read, "God so loved the world, that *He gave.*" He gave His only-begotten Son. I never appreciated this fully until I had a son of my own. I began to meditate upon what I should do if God should ask me to offer my son as a sacrifice, as He did of Abraham, and I wondered why God asked for such a thing. Later I read that God was trying to show Abraham what it meant to the heavenly Father to give up His only-begotten Son. What a wondrous gift!

Then the third person of the Godhead was given to us as another Comforter, to teach us all things and guide us into all truth. As an earnest of our future inheritance, which God has in store to give those who make a covenant with Him by sacrifice, we have these promises: "In My Father's house are many mansions," and, "I go to prepare a place for you." Then God has emptied heaven to provide

ministering spirits to minister unto those who shall be heirs of salvation. Our guardian angels are here to help us in our undertakings for God. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

When Jesus came into this world, born in a manger, it seems strange that gifts should be in order. Do you think it spoiled the birth of Christ when they brought unto Him gifts of gold, frankincense, and myrrh? Why, Jesus has told us that the gold and silver are His, and that the cattle upon a thousand hills belong to Him. "The earth . . . and the fullness thereof" are at His command, and yet at His birth God in His love gave man the opportunity of sharing with Him in the joy of giving His beloved Son.

Then our Saviour became a preacher Himself, and preached His masterpiece—the sermon on the mount. And, lo, in the midst of His wonderful oration depicting the greatest truths of Christian edification, He pauses to talk about giving. Listen to His words: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor

steal." Surely He did not believe that preaching about giving spoiled a sermon, or He would not have put this thought into His master's oration.

Yes, Jesus was interested in the collection plate. Notice the day He told His disciples about the signs of His coming. While He was standing there, before He gave them this wonderful talk as outlined in the twenty-first chapter of Luke, "He looked up, and saw the rich men casting their gifts into the treasury. And He saw also a certain poor widow casting in thither two mites. And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the *offerings of God*: but she of her penury hath cast in all the living that she had." I believe that this widow was one of those mentioned in Psalms 50:5, "Gather My saints together: . . . those that have made a covenant with Me by sacrifice."

#### *Result of the Widow's Gift*

I am sure that Jesus is interested in the collection plate. I believe that this poor widow will be surprised, as will many other poor widows, when she learns what her sacrifice has accomplished for God. Think of the money that has been raised as a result of reference, in sermons and talks, to the poor widow's mite.

The same thought was on the Saviour's mind after He finished this discourse. After Matthew records this interview in the twenty-fourth chapter of his Gospel, he immediately goes on to state in the twenty-fifth chapter, fourteenth verse and on:

"The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two." Notice that the Master expects us to make use of our talents in gaining more for His service. "But he that had received one went and digged in the earth, and hid his Lord's money."

The Lord wants us to make use of the best of our talents, so that we can do more toward giving to His cause. One sister always testified, "I want to help the Lord in my poor, weak way." The Lord does not want you to help in your poor, weak way, but in your big, strong way. Give of your best to the Master.

Some people are spiritual cripples, trying to hobble along into the kingdom. They give just enough to ease their consciences a bit. If we gave according to our love for the Master and what He has done for us, it would be good measure, pressed down, and running over. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

Read the book of Malachi, and you will find there are four chapters telling about the advent of Christ. The wonderful part of the book is, that right in the midst of this dissertation he stops abruptly and talks about conversion. Conversion, you know, is turning from your wicked ways into the ways of righteousness. Read Malachi 3:5: "I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts." Verse 7 is a command to turn from their wicked ways, and when the question is asked, "Wherein shall we return?" notice the answer: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? in tithes and offerings." Notice also verses 9 and 10. It is quite a study on conversion.

#### *Lesson From the Sanctuary Service*

When we study the sanctuary question and the services connected with the temple of God, we again come face to face with willingness in making offerings to the cause of God. Notice Exodus 25:2: "Speak unto the children of Israel, that they bring Me an offering; of every man that giveth it willingly with his heart ye shall take My offering." Then follows a list of the abundant gifts of the people. Again, read of the building of the temple in 1 Chronicles 29:6: "The chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly." Read the whole chapter, and notice the wonderful gifts so willingly made. I am afraid in many cases we are living in cedar dwellings, while the Lord's house is going into decay. Perhaps the cause of some of our distress may be the facts outlined in Haggai 1:6, 9: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is

none warm; and he that earneth wages earneth wages to put it into a bag with holes." "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house."

The sermon that resulted in the preparation of the largest baptismal class recorded in the Scriptures, as outlined in the second chapter of Acts, when Peter preached such a stirring discourse that three thousand were baptized and added to the church, ends with liberality in giving. "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Verses 44, 45.

Now we come to one of the master orators of New Testament times,—Paul the evangelist,—who gives us the most outstanding lecture in the Scriptures on the resurrection. We are thrilled by this exegesis in 1 Corinthians 15, and as we meditate upon its clear explanation of the subject, and read on, behold, the very first thing that meets the eye in 1 Corinthians 16:1 is this: "Now concerning the collection." Paul says, "We have been talking about this wonderful subject, the resurrection; now we will stop a bit and talk about what it costs to bring this thing about—the collection."

We further quote Paul regarding this in Romans 10:13-15: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10:15. Should we be like the Pharisee who thanked God that he was not like other people? We can go around thanking God for this wonderful truth and feel glad that we are not like our neighbors, and yet never do anything to give them the message. We are a missionary people, and this gospel of the kingdom must be preached in all the world. Then what about the collection? What about that forty cents a week for missions? What about that twenty-five cents every Sabbath for Sabbath school? Do you not think we ought to do some planning to make that goal? We should be systematic givers, not spasmodic givers. Plan your offerings, and then work your plan.



# I Paid My Tithe and—

## —My Income Showed Marked Improvement

THE writer received recently from one of our good doctors the following story of blessings received for added faithfulness in tithe paying:

"I have the best office I have had since locating in —. I have been able to pay my rent every month till this month, when I was faced with difficulty in meeting this obligation. About the fourth of the month I prayed over the matter, and felt that I should do something to show my faith in the providence of God at a time when it seemed there was practically no provision. During the first half of the year Elder — called me into other churches to help in preaching, and as a consequence, any money that I paid into these churches did not go into my record for my own church. I did not like the looks of this, and felt that in this time of need was the time for me to do something about it.

"I secured a little box, and put it in my bedroom. Out of every dollar I took in I laid aside 10 cents. If I have a reasonable amount of business, my expenses are at least half of my receipts, since it takes so many dollars every month, whether I do any business or not. By laying aside 10 per cent of the cash receipts, I am paying a double tithe,—a tithe on my expense and a tithe on my income above office expenses.

"The first week I saw no visible change, but was happy in what I was doing, and was perfectly sure I would get my rent money after a while. The collector did not come near me, though always before he had come the first week of the month. The second month showed marked improvement. In one day I took in \$31, and at the end of the week I had a tithe of \$7.21 to take to church. Last week has been wonderful,—cash and contracts for work amounting to roughly \$200, and over half of it cash. 'Bring ye all the tithes into the storehouse, . . . and . . . I will . . . pour you out a blessing.'" G. A. R.

## —Have Never Been in Want

BEFORE I accepted this truth I was living with a backslider from this faith, but the Spirit of God was calling him to return, and as he came

homeward he brought me slowly with him. One day as we were working in the woods in Oregon, he said, "Will, I think you should pay your tithe." This was a new thought to me. But as I did not fully understand the question, I decided I would not pay tithe that week. In about three days I had an accident, cutting my right kneecap very deep, so as almost to cripple me for life. My friend was a doctor, roughing it for his health, so he quickly put a bandage around my leg to shut off the blood, took me home, sterilized a common needle and thread, and sewed up the wound. However, I lost a month's work over it. This experience decided me to render to God His own. Now I not only pay my tithe, but follow out the suggestion in "Patriarchs and Prophets," page 527:

"The contributions required of the Hebrews for religious and charitable purposes amounted to fully one fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. On condition of their obedience, God made them this promise: 'I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts.'" W. E. R.

This has been a blessing to me, as I have followed it now for about eight years, and the 15 per cent left out of this I use for all my offerings and missionary work. The 75 per cent left for living expenses sometimes runs low, but we have never been in real want. God blesses abundantly.

W. E. R.

## —The Remainder Goes a Long Ways

I HAVE been a member of the advent movement for twenty years, and have had my ups and downs in financial problems. In the beginning of my knowledge of this wonderful message I was tempted to use the tithe on a few occasions, and found it very hard to replace at the time planned. But as I learned and under-

stood this message better by reading and study of my Bible, I determined to be faithful in this matter, regardless of circumstances, and I've found it a joy and pleasure. God blesses me more and more each day. He has promised to bless so much that there would not be room enough to receive the blessing, and I have proved that promise to be absolutely true. Even though I make but very little money, I do not fail to take out that which belongs to God, and it seems that the remainder goes a long ways.

A. S.

## —A Purchaser Came

AN isolated brother had long tried in vain to sell his place in order to come and live with us, still farther north in the wilds of Quebec. As he was brought up in the Catholic religion, and understood the language and traditions of the French, which I did not, and as we had done colporteur work together in former years for the Bible Society, I felt sure he would be a real help here in my missionary efforts, and I longed for his company in my exile.

But after a while, a fear came over me that he was not paying his tithe. Later I discovered that this was true. Then I began to labor with him, telling him that he could not expect the Lord to help him sell his place unless he paid his tithes. But my plain dealing seemed to be fruitless.

In answer to his last plea that I would pray for him to sell his home so he could come and do mission work with me, I wrote him that I could not pray for this unless he ceased to rob God. The next letter from him and his wife brought word that they had at last decided to bring their tithes into the storehouse. Then for the first time I asked the Lord to send them a buyer if it would be for His honor.

Imagine my joy, a few days ago, as I heard a knock at my door and saw my friends on the porch. I opened not the door for gladness, but first called my wife. I surmised what had happened before they told their story. They said, "We have come to stay," and then told us that a man came out from Montreal, found their place just what he wanted, and bought it, paying them cash.

A. M. T.



Conducted by Promise Kloss

## That Gift Problem

BY STELLA PARKER PETERSON

THE curly-headed three-year-old next door was in tears—not a mere dribble, but a brokenhearted deluge.

For several Sabbaths Charlotte had gone with me to Sabbath school, loving every moment of the kindergarten hour; but now, a prevailing epidemic had made a wise mother cautious, and poor Charlotte, apprised of her mother's decision, and understanding nothing of germs and contagion, was giving vent to her feelings in the age-old, world-over manner of children.

Poor little disappointed dear! I was sorry to go without her, but epidemics are epidemics.

Suddenly, as I sat in Sabbath school, a thought came to me. As soon as Sabbath school was over, I made my way to the kindergarten room, and made a request of the division superintendent. When the object of my request had been graciously granted, I slipped that object into my purse.

An hour later, as we reached the home corner, returning from church, flying feet came to meet us. The curl-framed face still had a woe-begone look, and as she hurried toward us Charlotte looked up inquiringly.

"Did you bring me a *Friend* paper?"

Oh, happy thought that had come to me during Sabbath school! God-guidance, that!

"Of course I have!" and I opened my purse to bring out the tiny paper.

No woe-begone look now! With a face all smiles, and a skip that had all the joyousness of childhood in it, she was off to tell her mother, "She *did* bring it! She brought me the *Friend* paper, mamma!"

And I thought—such a *little* thing of my doing, to bring such joy to a child's heart! But such a *big* little thing that *Little Friend* that everywhere, always, wherever children know it, brings smiles to their faces, and cheer and happiness to their hearts.

A little lad sat wide-eyed throughout the program of the newly or-

ganized Cradle Roll, and at its close clutched tightly in his chubby hand his first *Little Friend*, remembering his teacher's admonition, "Take it to mother, and she will tell you all about the pictures and read you the stories."

That Sabbath afternoon an astonished mother realized that her scarcely more than a baby had reached the *Little Friend* age, that the simple, dear little stories were within the comprehension range of her toddling child.

The story of stories in that first *Little Friend* of the lad's was the pictured tale of "Mr. Tommy Whittle," and e'er it had been read over many times, with mother's finger guiding along the lines, pausing at each picture for baby eyes and mind and lips to do their part, lo, the whole story was committed to memory! Thereafter, at getting-up time, at mealtime, at playtime, at sleepy-time, "Mr.

Tommy Whittle" was repeated over and over, times without number, endlessly.

"Will he *never* tire of it?" his parents wondered. But Mr. Tommy Whittle, with his "little bell that went ting-a-ling when any one opened the door," and his knife that could whittle wonderful things to delight all the children of the neighborhood—Mr. Tommy Whittle held first place in story popularity for months and months.

It was from the *Little Friend* that that laddie heard, week after week, the wonderful stories of Jesus, loving them and pleading to have them read over and over.

And on Sabbath afternoons, when the little paper had been read from first word to last word, he would ask his mother, "Did you read *that* one?"

"Yes, that was the one about the little boy who put his hand on the stove, and burned his finger."

"Read it again, mother! Read it again, *please!*"

If there is any refrain with which mothers of *Little Friend* tots are familiar, it is that "Read it again!"

*Read it again!* So over and over mothers read the loved *Little Friend* stories—of creation, of Noah, Isaac, Joseph, Moses, David, Jesus; character-building stories of girls and boys in every situation of childhood; family stories, nature stories, cultural stories; mission stories that plant in little hearts seeds of interest in a world-wide finishing work; stories that cover every conceivable need of little minds and hearts.

What a treasure chest of blessings for girls and boys is this every-week *Little Friend!* How can a family with children possibly be without it?

An attic. A long-time-away-from-home daughter, returning for a brief visit with her parents, in a surge of desire to see again some of the treasured things of childhood, enters that sanctum of old trunks and boxes and discarded furniture, and loses her-



### A Little Boy's Bedtime

BY HELEN MARING

"LOOK, mother! Look at me  
Stand on my head!"  
(Cuddle down, sonny;  
It's time for your bed.)  
"But, mother, just watch;  
And a somersault too!"  
(Postponing the moments,  
As little boys do.)

Precious, so precious,  
With hair all awry,  
And sand from the sandman  
Dropped into each eye.  
(A kiss for your mother. . . .  
Your prayers, dear. . . .  
Sleep tight!)  
O Father, protect him  
Beyond this still night.

self in the things of yesteryear that had been dear to her child heart. Dolls, dishes, stoves, doll buggy, doll bed, doll clothes fashioned by loving mother hands, some by little-girl-just-learning-to-sew fingers, picture books, and then—"Oh, a packet of *Little Friends!*—with that little-girl-in-the-watch heading! Oh, I remember that story about the Haskell Orphans' Home! And that one—why, I remember that *very* picture of those famine sufferers in India; I earned money picking berries for an offering to help them. And here's the story that fairly haunted my whole childhood—the naughty little girl and the lesson she never forgot! Why, who would ever think one would remember these stories, these pictures, all these years! What would our childhood have been without *Our Little Friend*, with mother reading it aloud on Sabbath afternoons, and we ourselves reading and rereading the stories all through the week! What a bereft childhood ours would have been without our own *Little Friend!*"

Bereft, indeed, the life of any child without this best children's paper in all the world.

A letter. "It is five months since the holidays, and I must write again to let you know how much the kiddies love the little paper you have been sending them as a holiday gift.

"Weeks, months ago, practically all their toys were broken and discarded, or else abandoned because Junior and Betty tired of them. But there is one gift that goes on and on; certainly the children never tire of it, and Ross isn't forever having to repair some broken parts of it—your gift!

"What a happy choice that was of yours—a little paper, to come through the mail every week, *addressed to them*. How they watch for the postman on Wednesdays! And the moment he comes there is a scramble to see which one shall tear off the wrapper, and then—no peace for me until I've read *every word* of it to them. It would do you good to see how fascinated our kiddies are with this weekly gift of yours.

"I appreciate it, too. The stories are charming, and so helpful. They have helped solve many a disciplinary problem. . . .

"By the way, Ross suggests that if your church puts out periodicals for adults as interesting and helpful as the *Little Friend* is for children, we would like to subscribe for them.

"Affectionately your old neighbor."

Holiday time, that time of gift giving to the children, is coming.

The problem, "What shall I give little curlylocks next door?" or "Jim's Junior?" or "adorable little grandchild?" or "five-year-old nephew?" or "the ragamuffins across the track?"

The solution—*Our Little Friend*—the *biggest* friend of children everywhere, always.

God bless the little paper. Let us make this messenger to the tiny folk available to all the children we know.

## NATURE'S CHILDREN STORIES

BY INEZ BRASIER

### Spring Peepers

THE little shallow pond in the meadow lay warm in the bright spring sunshine. Sedges grew at its margin and cattails were showing their green swords. But now the shadows were creeping across the pond as the sun slipped behind the treetops. Then the frogs, big and little, seemed to talk in frog language.

"Pe-e! Pe-e!" the little spring peepers called from the sedges and the lily pads. They were busily looking for the insects flying over the water.

"See it! See it!" said a tiny green frog, clinging to a cattail sword as a May fly flew past. With a kick of his hind legs he leaped after it. He was so hungry he did not stop to be polite. He gobbled the fly greedily. It was such a big mouthful he had to shut his eyes to swallow, but it tasted very good after his long winter sleep in the mud at the bottom of the pond. Then he swam back to the cattail to watch for another insect.

A mink paddled along the bank. Spring peepers would taste just fine, for a change. A stick broke under his foot, and every little peeper dived into the pond. Brown Mink waited, but not a cricket frog came back to the sedges and cattails. He went away feeling very cross with himself, and with frogs, too.

After a while, a tiny frog, braver than the rest, climbed onto the bank. Then others followed him. They began to sing again. The big bullfrogs from the far side of the pond where the water was deep joined the chorus.

"Knee deep? Knee deep?" the spring peepers called.

"You'll drown! You'll drown!" the big frogs answered in their deep bass voices.

A little breeze sang through the sedges and ruffled the water of the pond, for spring had truly come.

### A Household Necessity

HOUSEHOLD prayers of some kind are a necessity, and so surely is grace at table, for a day carried through without these acknowledgments is a poor thing, an animal kind of existence. But let them be real; let them not only be channels dug and dry, but let the threadlike stream of the water of life be seen and felt in them, and then all negligence, all suspicion of hypocrisy, is at an end. Then our children will see reason behind the form, and will feel out the same matters for themselves as they grow older. The one needful thing is to avoid cant, and speak with sincerity.—*Constance L. Maynard.*

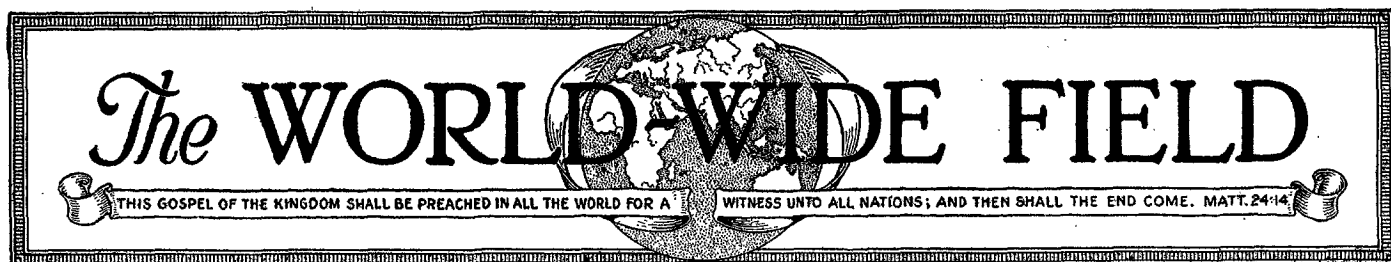
### A Bed-Table for the Sick Child

AN inexpensive table for the sick-bed child who is able to sit up can be made from an orange box or a similar crate. Knock off the two sides and turn the crate upside down. The bed-table is now ready to be placed over the patient's body as he reclines against the pillows. If food is put on the table, the child can easily help himself. Sick children find such a table just the thing for the simple play in which they can indulge.—*A. C. H., in Home Department Magazine.*

"THE common round, the trivial task,  
Will give us all we need to ask,—  
Room to deny ourselves, a road  
To lead us daily nearer God."

WE have to be done with conscious compromise, and be set breast-forward on the road that leads to life.—*S. M. Shoemaker.*





## The Great Adventure for God

BY W. H. BERGHERM

"My father fought for you, and adventured his life far." Judges 9: 17. In these words a son paid tribute to his father. The father was Gideon, the son Jotham, and the statement occurs in the address by Jotham to the Shechemites at the time when they had proclaimed Abimelech king. Of all the sons of Gideon, Jotham alone escaped the sword of Abimelech, and with indignation he arraigned the Shechemites for their base ingratitude. "My father . . . adventured his life far" for your sakes, he cried, as he earnestly endeavored to appeal to their sense of justice.

In the Hebrew these words have a deeper meaning than in the translation, where the expression is, "My father cast his life before you." Gideon had thrown his life into the conflict and scored a victory. Gideon was the exponent of the far-adventured life.

Today the church of God needs men of the Gideon type,—men who are willing to cast their lives before them and adventure far in behalf of the cause of God. There are many men who can be depended upon to till the ground which has already been cleared of the rocks and stones and underbrush by the sturdy pioneers on virgin soil; but the great need at the present time is for men who are willing to leave the territory already occupied, and, risking all, plunge into the great unentered portions, both far and near,—men who are ready to adventure their lives for God. Where can these be found?—Possibly in the same obscure environment in which Gideon was found.

Our first introduction to Gideon is at the time when he was threshing wheat by the wine press at his father's home in Ophrah. It was there that the angel of the Lord appeared and opened before him a vision of the great work he was called to do for God in driving out the enemy and saving Israel. But before venturing forth on his important mission, Gideon sought for an experience of faith that would assure him once and for all that God would be with him.

The importance of such a personal experience in the Lord cannot be

overestimated. Often we find men and women willing to lean on the experience of others, to engage in the service of the Lord in a mechanical way. But in Gideon's character we see the strength of personal faith and confidence, and find these underlying principles of his life hammered out on the anvil of experience. It was this that held him steady in times of severe crisis, and gave him a steadfastness of purpose which nothing could subdue.

Gideon was not disobedient to the divine call. Although he recognized his human inability to do what God called him to do, as evidenced by his statement, "My family is poor in Manasseh, and I am the least in my father's house," yet by faith he went forth on the great adventure, to engage in warfare fraught with dangers. He cast his life before him as a matter of little account when compared with the service he was called to render.

Today, for all who will receive it, there is a greater need, a more urgent summons to enter upon wholehearted adventure for God than that of which we read in Gideon's experience. Forty-two years ago the servant of the Lord pointed out to this people that "there are thousands of places to be entered where the standard of truth has never been raised."—*"Christian Service,"* p. 179.

Many of these "thousands of places" were and are in foreign lands, but by no means all. It is estimated that there are in the United States more than four thousand towns, of a thousand and more inhabitants, where there is not a Seventh-day Adventist church. This means that perhaps two thirds of the cities in the United States are practically unentered with the proclamation of the message of present truth. Here is a mighty call to the laity of this movement to adventure their lives in heroic service for Israel's God. Where are the Gideons who will cut every tie to the old homestead and go forth in faith, each to "adventure his life far" for the sake of perishing souls? Earnestly does the Lord plead for volunteers.

"A great work is to be accomplished; broader plans must be laid; a voice must go forth to arouse the

nations. Men whose faith is weak and wavering are not the ones to carry forward the work at this important crisis. We need the courage of heroes and the faith of martyrs."—*"Testimonies,"* Vol. V, p. 187.

"Brethren and sisters, why hover about the churches? Study the parable of the lost sheep, and go forth as true shepherds, seeking the lost one who is in the wilderness of sin. Rescue the perishing."—*"Christian Service,"* p. 178.

## Standing for Principle

BY ALGER H. JOHNS

A RECENT experience in the Hot Springs effort definitely shows the working of the Holy Spirit. A young man with a family had been attending the meetings, and seemed very much interested in and impressed by the message. He belonged to a card club of the town, and entered into all its social affairs; but he dropped these interests one by one as the meeting progressed. We knew the struggle he was having in making his decision. His wife was soon to go to the hospital, and a large payment was due on the home he was buying. While facing these financial obligations, he also felt certain that he would lose his job if he should accept the truth, because of the prejudice of his employer.

During the closing week of the meetings, testing truths were presented, and at the close of the service a call was made. How our hearts were gladdened when we saw him take his stand for Christ. He spoke with me after the service, and it gave me courage to see how happy he was in the face of all his difficulties. He was glad to give up all, if necessary, for this truth, and felt certain that God had a way out.

The next day he advised the owner of the chain store for which he worked of his decision, and informed him he could no longer work on the Sabbath. The owner left it entirely to the local manager of the store for which he worked. The manager refused to give him the Sabbath off, but allowed him to stay two weeks until he found other work. The following Sabbath the young man was baptized.

He was unable to find work during

the next two weeks, but was not discouraged. At the end of the time the owner came to his home in the evening, and told him he had dismissed the manager, and offered him a better job than he had before.

It was truly a sacrifice for this man to accept the call of God; but because of his faith and determination, our brother was signally rewarded. God truly is seeking a people who "have made a covenant with Him by sacrifice."

## A Quick Work

BY HENRY F. BROWN

PROPHECY states, "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. To this the Spirit of prophecy agrees in stating, "Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies*, Vol. IX, p. 11. "Peculiar and rapid changes will soon take place, and God's people are to be endowed with the Holy Spirit, so that with heavenly wisdom they may meet the emergencies of this age, and as far as possible counteract the demoralizing movements of the world. If the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy."—*Id.*, Vol. VI, p. 436.

Thoughtful writers in every sphere are agreeing that we are now living in swiftly changing times, as is shown by the following short quotations:

"The world is changing, not sedately, but madly, not year by year or even day by day, but hourly."—*Josephine A. Lukens, in Scribner's Magazine, May, 1935.*

"The world in which we live changes swiftly. Events of far-reaching importance take place around us with breath-taking suddenness."—*Our Sunday Visitor (R. C.), September, 1935.*

"Nowadays events move so rapidly, and the course of history has acquired such momentum," et cetera.—*C. F. Schiller, Current History, September, 1933.*

"Our age is changing so fast that we do not know how we are, where we are, or where we are going."—*Right Reverend John Newton McCormick, Bishop of Western Michigan.*

"Affairs change with almost bewildering swiftness."—*Holland's Magazine, August, 1933.*

"Events march swiftly. Climax caps climax."—*The Literary Digest, March 4, 1935.*

"Radical, even revolutionary projects, of economic reform that have been under the surface for years, have materialized with a swiftness that is almost too rapid to realize; we are still rubbing our eyes and wondering whether all this really has happened in the short space of six months."—*William Orton, Current History, December, 1933.*

"Tremendous events are moving swiftly, too swiftly to be fully understood."—*Dr. Brooks, Commissioner of Education, in Saturday Evening Post, December, 1933.*

"During the last few years things have happened in such rapid succession in the business and commercial world that people scarcely know one day what is to happen the next."—*G. C. Buxton.*

"So rapid has been the development in air transportation within the past five years that what was an unusual and hazardous feat then is a commonplace occurrence today, and fails to attract attention from even a novice in the air."—*Harold Crary, Highway Traveller, February-March, 1935.*

God's work must also be done more rapidly than heretofore. "These conversions to the truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified."—*Leaflet, "Past and Future Manifestations," Elmhaven, California, p. 8, May, 1934.*

"When divine power is combined with human efforts, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern."—*Mrs. E. G. White, in Review and Herald, Dec. 15, 1885.*

IN our definitions we grope after the spiritual by describing it as invisible. The true meaning of spiritual is real.—*Emerson.*

### THE LAY EVANGELIST AND HIS ALMA MATER

We have a growing number of men who are giving a considerable part of their leisure time to lay evangelism. Some are working in the homes of the people. Others are preaching in school-houses and public halls. These men have good natural ability, and they are doing a great work for God; but most of them feel their need of further training.

There is one school that is open to these workers, namely, the Home Study Institute. It offers excellent courses in Bible, public speaking, English, hymnology, and various other timely subjects. Tuition can be paid at the rate of \$2 a month. A number of our lay evangelists are already studying with us, and are doing a finer quality of public work as a result. Write now for particulars to the

HOME STUDY INSTITUTE,  
Takoma Park, Washington, D. C.

## As Others See Us

IN the *Christian Standard* (Cincinnati, Ohio) of May 18, there is an interesting article regarding Seventh-day Adventists under the heading, "What Do Ye More Than Others?" J. Allen Camby, pastor of the Christian Church at Lansing, Michigan, makes a comparison between the work of Seventh-day Adventists and that of the denomination he represents. The following paragraphs taken from this article will be of interest to our readers:

"Occasional reference has been made in religious journals to the remarkable achievements of the Seventh-day Adventist Church in the use of the tithe and offering system. For some reason other groups have profited little from this information.

"The moving of the Michigan Adventists' headquarters to the capital city immediately commanded my attention. This church, with a membership of only 10,000 in Michigan, where the Disciples of Christ claim 18,000, on coming to our city, leased the entire fourth floor of one of our business buildings, together with considerable floor space in the basement. On my visiting the place and being shown through, the revelation was even more startling. Here are fourteen rooms with modern office equipment in charge of a well-organized force of officials, secretaries, clerks, stenographers, bookkeepers, all busy with the work of the kingdom of God. . . . And the total amount raised by 10,000 Michigan Adventists in the year 1933 was \$243,880.24. How much did the Disciples of Christ of Michigan raise for all purposes? The answer to this question may well make us wonder what the Master thinks of us whose hearts go with our treasures.

"*The Ways of God and the Ways of Men*

"When I considered this pulsating heart of religious activity supported by 10,000 Adventists in contrast with the humble and neglected headquarters consisting of one room located in the yard of our State secretary, and abandoned because of the lack of support of 18,000 Disciples; when I thought of the thousands and thousands of miles J. Frank Green has traveled, the sermons preached, the offerings collected, the churches organized, the quarter of a century of faithful service,—and after all, this faithful servant of God had to leave his home and take a pastorate to make a living,—when I thought on these things, I found myself in the mood of Nehemiah when he heard of the sad plight of Jerusalem. Ten thousand Adventists, and fourteen rooms filled with Christian activity; eighteen thousand Disciples of Christ and one room abandoned, desolate,—this is the difference between the ways of God and the ways of men, the financial plan of the Bible and that of our experts.

"The matter would not seem so hopeless if the method of supporting religion by tithes and offerings had come to light, like some discovery of science, by trial and error. But when we remember that this method has been before us all the centuries and is everywhere to be found by precept and example in the Bible, the very book which we make the rule of

faith and practice; and when we remember that one of our finest men announced recently that 'the every-member canvass is still the best-known way to support the church,' we wonder. We wonder whether the Bible is our rule of faith and practice, or whether we are seeking to be wise above that which is written. And we wonder why, when seeking light elsewhere, we do not see the brightness of this marvelous achievement of our Adventist brethren in the very presence of the world's greatest depression. . . .

*"More Loyal Obedience to the Great Commission"*

"Much has been said from press and platform about retrenchment in missions. Offerings have fallen off; missionaries have been recalled; many stations have been closed. Many of our church leaders speak in apologetic tones about the necessity of important changes at the front. It is even held that radical changes must be made in the content of the message and methods of evangelism. In fact, this new attitude, by some styled 'The New Deal in Missions,' is pretty well summed up in 'Rethinking Missions,' a thesis which in the end means the taking of the cross out of missions and the conformation of the Christian church to the ways of the Orient. This view explains our failure on the ground of too conservative an attitude, too much meddling with the ways of the East in the matters of life.

"Suppose we grant all this as an explanation. What about the Adventists? Here is one of the most conservative of all people. The Adventists hold to the primitive form of baptism by immersion in all lands and in all mission stations. They believe in the literal, the verbal inspiration of the Scriptures. They are opposed to denominationalism. Their young people in colleges are forbidden to dance or to play cards or to keep late hours in their social engagements. But this people have advanced their missionary program 500 per cent in every decade. They are preaching the gospel in 295 countries and are using 504 languages and dialects—a larger number of countries and more languages than any other denomination of whatever size. They have added 248 languages in the last seven years, and 19 languages and 20 countries and islands in the last year.

"Of course their offerings have been decreased on account of less earnings of their people, but their work has gone forward in the face of the most serious depression, and they are preaching, teaching, healing in larger measure than ever before. They have not closed up their hospitals or schools. They have gained 269,594 in membership in the last twenty years, and made a net gain of 22,050 last year, with a world membership now of 384,151. The total tithe of the Adventists last year was \$4,736,430.93 and their offerings from their Sabbath schools, not counted as tithe, were additional to the above, \$3,022,870.83, and in other special offerings they received \$1,497,735.61. What a record for this people! . . .

"Here we are approaching the middle of the second century of our history as a people, with decimated ranks in home and foreign mission fields, with many pastorless churches, with many pastors and evangelists living on starvation wages, with church debts piling mountain high, and with many groups discouraged and scattered. Elders and offi-

cial boards in many communities, absolutely sure they are orthodox in all matters fundamental, refuse to consider calling any of the fine men long out of work to shepherd their flocks.

"What does Christ think of all our talk about the creed that needs no revision, the Bible plan of salvation, the plea for New Testament church unity, when we do not measure up in the consecration of our means—the real acid test of where our hearts are? When Jesus was on earth, and He wanted to find the real hearts of the people, He sat by the treasury and saw them cast in their offerings. He must still watch the treasury, and if so, what does He think of offerings given to support the work at home and abroad? We shall have to admit that the Seventh-day Adventists are far outdistancing us in their loyalty to the fundamentals of the Christian religion.

"And if I were asked to name the secret of their success, I would not say that it is because they have adopted the tithe and offering system of the Bible, but rather they have shown greater faith and more loyal devotion to the fundamentals of Christianity. And the great need of the Disciples of Christ is not the adoption of the tithe and offering system, but great faith in God, in Christ, in the Holy Spirit, in the Bible, in prayer and evangelism through the gospel of Christ. Our lack of faith in these fundamentals has led to our failure to discover and use the stewardship methods taught in the Bible. The world will not long remember what we have preached unless we show the world a finer life, greater devotion to the program of Jesus, and more liberal sacrifice to save the souls of men. The challenge, 'What do ye more than others?' is emblazoned on the horizon of individual and social life as never before. The Master is calling for the fruits of the vineyard."

We hope this tribute paid to Seventh-day Adventists in general is deserved; even so, it affords no cause for self-congratulation. In what this denomination has accomplished through the years, they have done only what was their duty to do, what was their high privilege to do, and what I believe they have found great pleasure in doing. In view of God's great goodness to us and the abundant blessings He has bestowed upon us, we should have done much more than we have, and this consideration should lead us to humility of heart and to deeper earnestness for the future.

We have too many people who live without working, and we have altogether too many people who work without living.—Dean Charles R. Brown.

CHRIST "knew that the life of His trusting disciples would be like His, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter." —"The Desire of Ages," p. 679.

## A GIFT SUBSCRIPTION WINS A GRATEFUL READER

AN interested observer of the Seventh-day Adventist exhibition at the Century of Progress received a year's subscription to the *Present Truth*, and now writes:

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Whether for personal delivery from door to door, or through the mail, *Present Truth* fills the need for inexpensive missionary literature for systematic distribution. To meet the people personally and to talk with them as the papers are delivered is the ideal method, but for those far removed, a year's subscription is the best substitute. Because bad weather, illness, or other circumstances sometimes interrupt efforts for systematic distribution, it is often desirable to work local territory by the subscription method also.

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# The Outstanding Event of 1936

THE next General Conference session will be held in San Francisco, May 26 to June 11, 1936. The REVIEW AND HERALD will carry the only official report of this, the greatest of all Adventist gatherings. The reports of leaders of the General Conference and its great world divisions, the reports from the far-flung mission lands, reports of the progress of the work in all its departments, reports of the election of officers and leaders for the coming period and of plans for the future conduct of the work in all the earth, as discussed at the meeting, will all appear in the REVIEW AND HERALD. Special feature writers will bring the very atmosphere of the meeting to the homes of our waiting people.

**ALL THIS YOU MAY RECEIVE AT NO EXTRA COST IF YOU WILL SEND IN YOUR NEW OR RENEWAL SUBSCRIPTION BEFORE THE END OF THE YEAR**

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## New REVIEW Subscription Rates

Because of the added expense of reporting the General Conference sessions and bringing out twelve or more special issues containing these reports, prices will be advanced January 1, 1936, as follows:

<b>REVIEW</b> .....	From \$2.50 to \$3.00
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NOW you may place your new or renewal subscription for the REVIEW, BIG THREE, or FAMILY GROUP, and receive the General Conference reports

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## THE GIFT SUPREME

A subscription to the REVIEW, BIG THREE, or FAMILY GROUP is a Christmas gift that will serve as a reminder of your thoughtfulness 52 weeks in the year. Each Sabbath as friends or loved ones, or per-

chance some one less fortunate than you, who otherwise would not have our church paper, read the REVIEW, they will remember you, and will appreciate anew your gift that was so generous yet inexpensive.

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## OF SPECIAL INTEREST

THE chaplain of the Shanghai Sanitarium and Hospital, Raymond H. Hartwell, gives this encouraging word regarding their work in that institution, in a letter dated October 21:

"With God's blessing our sanitarium family have just raised \$4,500 (Mex.) for the Harvest Ingathering Fund. This is the most that we have ever done, and it is the result of unusually hard work, and most of all, of God's special blessing upon us in answering our prayers. This means that we have raised over \$15 gold per member in this church, and we have over one hundred members at present.

"The radio work is bringing results, too. Several are now having Bible studies. We have one well-educated Chinese woman who has just begun to keep the Sabbath and pay tithes. Others are much interested."

A LETTER from A. F. Parker, of the Solomon Islands group, South Pacific, requests lantern slides on Bible topics. Brother Parker says:

"I have a few slides on the Solomon Islands, and even though the people here are acquainted with the scenes, they are very anxious to see the slides over and over again; therefore I desire the Biblical slides, so as to be able to help teach while entertaining.

"There are many thousands of rank heathen on this island of Malaita, and all will come to see pictures, but will not come to hear the Bible without the pictures.

"Our work here is advancing, but the opposition is very strong. My wife and I are the only Seventh-day Adventist white missionaries on the island. Another society has nearly thirty white missionaries, and two others have several more. We are therefore kept busy, but still the Lord is looking after His work, and we are advancing continually."

"ONE cannot travel around very much in this country without thinking about the good old REVIEW. Each time we see something important we say, 'Well, that will make a good piece for the REVIEW.'" This is what H. M. Sparrow, superintendent of the Southeast African Union Mission, writes under date of November 1. He sends along with his letter a short article for the REVIEW, which will appear later. He writes a word about the work in the Karonga district:

"We feel very happy over the prospects, and know that we shall have a rich harvest from that field. Right at this moment I have a letter on my desk from a very influential man, begging us to come and start work in his area for his people. As yet we have nothing in his territory, in the Kasungu district. That is our next goal. Our aim is to have a company and a school in every province of our union before very long. We must get this message into all these provinces as quickly as possible.

"The Lord is blessing our feeble efforts. Thus far this year, our European and native evangelists have brought nearly 4,000 converts into this truth. Surely the Lord has made bare His mighty arm

right at the last hour before the work closes. The prospects have never looked better than for 1936, and we are of good courage as we face the future. May the Lord keep us humble and faithful until Jesus comes."

S. W. PALMER, of Southern Rhodesia, sends us the following good word regarding the work in his field:

"The area of this mission is now judged to be 'old territory.' It seems impossible to increase our number of outschools, because the funds are not available. We are doing what we can toward self-support among the outschools, but often wonder if we are to some extent marking time. We rejoice to hear of new schools and large camp meetings in the new parts of the African mission field. One hundred thirty-seven were baptized in our territory this year. There is an increasing student body, and an excellent spirit of cooperation and faith prevails among them. At the present time we are making a specialty of studying the subject of the Holy Spirit, and praying for the Spirit's power. It seems hard for these people to grasp the high ideals of the gospel, but it is a joy to see those among them who are doing this. We endeavor to watch and wait for the signal of the Master to know when the harvest will be finished."

### The Autumn Council Report

THE formal report of the proceedings of the Autumn Council appears in this number of the REVIEW. This report records a large amount of business which was transacted at this important meeting. It would be profitable for every reader of the REVIEW to take a little time and carefully read this report from beginning to end. This would make you acquainted with the plans which were laid for the work in the future and the objectives which this movement is endeavoring to reach. We read the daily newspaper to acquaint ourselves with important happenings in the world, and surely we ought to take time to read our church newspaper to learn what is going on in the movement with which we are connected.

### Dangerous Sleep

It is not always safe to indulge in sleep. A farmhouse in Ohio caught fire early one morning, and the farmer and his wife awoke their two children and took them from the burning house. A little later the children were missing, and rescuers who again ran into the burning building found them sound asleep in their beds. Again they were taken from the building, and when they were thoroughly aroused they said they had been so sleepy that they did not know the house was burning, but could only think of going back to bed.

Professed followers of Christ sometimes become so careless and complacent in their Christian life that they are insensible to the dangers of temptation as these children were to the fire. "Be sober, be vigilant; because your ad-

versary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.—I. L. Wolfenberger.

### The General Conference

OFFICIAL notice is hereby given that the forty-third session of the General Conference of Seventh-day Adventists will be held May 26 to June 11, 1936, in the Civic Auditorium at San Francisco, California, U. S. A. The first meeting will convene at 7:30 P. M., May 26, 1936.

C. H. WATSON, *President*.  
M. E. KERN, *Secretary*.

### Death of E. W. Farnsworth

OUR readers will be grieved to learn of the death of Elder E. W. Farnsworth, which occurred at the Glendale Sanitarium December 7, in the eighty-sixth year of his age. His death marks the passing of one whose life has been closely identified with this movement and whose labors have proved a valuable asset in the upbuilding of the work of God in the earth. He was a noble man, a faithful and efficient minister of Christ, one who brought hope and courage and inspiration to thousands of believers through the long years of his ministry. He rests from his labors and his works follow him. We extend to his sorrowing relatives our sincere sympathy.

### The "Macedonian Call"

THIS good word comes in a letter from Elder W. H. Anderson, under date of September 11:

"Elder R. M. Mote and I have just closed the camp meeting here at Liumba Hill. This mission was started eight years ago by Elder and Mrs. Konigmacher. Here Sister Konigmacher gave her life after twenty-seven years of service in Africa.

"The camp meeting attendance passed the 800 mark. This is the largest gathering at a camp meeting that we have ever had at this mission. There would have been about 200 more present, but the commissioner was out collecting taxes, and that kept many away.

"The paramount chief of the Barotses sent his personal representative to attend the meetings. He brought a good word from the chief, and said he was going to take a good report back to him.

"On the Sabbath, when a call was made for those who were willing to surrender to the Lord and join the class preparing for baptism, sixty-three responded. There were forty-four baptized.

"At the close of the meeting, a chief came with his indunas. He said they had enjoyed the meetings, that he was impressed with what he had heard about the second coming of Christ, but that he and his people were not ready to meet Jesus. Then they pleaded for some one to come and teach them and get them ready to meet their Lord.

"All Elder Mote could tell them was that the treasury was empty, and we could not send out another worker this year, but that he would list the call with the hope that we might be able to help them next year. Here is a whole tribe pleading for some one to come and show them the way of salvation. They and their rulers are asking for some one to teach them, but we have to send them back into the darkness, and hope that at some time in the future they may have the light."