

The Advent Sabbath  
**Review and Herald**  
THE FIELD IS THE WORLD

Vol. 103

Takoma Park, Washington, D. C., November 4, 1926

No. 54



Painting by Hofmann

CHRIST IN GETHSEMANE

"Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all."

# The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

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## Sacrifice — the Price of Advance

BY B. E. BEDDOE

EVERY advance step that this message makes, represents sacrifice. This has been true from the beginning of this work. Through these years, God has honored the sacrifice made by His people as they have co-operated with Him in advancing His work. And still the work moves forward, but always at the price of sacrifice.

A faithful brother and his companion in the West have made large sacrifice in giving one son after another to foreign service, until they now have four sons who serve as foreign missionaries in Latin America. Those who have not made this sacrifice are not in a position to appreciate just what this means. A picture of this father and mother appears in this number of the REVIEW. There are fathers and mothers

throughout the United States who have tasted this experience of giving their children for service in foreign lands.

We cannot help but sympathize with scores of fathers and mothers who have been called upon to give up sons and daughters during the present year. Already more than one hundred fifty men and women have severed ties of the homeland in America this year in response to calls from the Mission Board. Another seventy-five are giving serious consideration to foreign calls. Beyond these there are invitations going out nearly every week from the General Conference office to still others.

This steady stream of outbound missionaries represents large sacrifice in another sense. It means a constant draft on our home conferences and institutions, since most of our foreign recruits come from the ranks of our workers. But everywhere there is a spirit of unselfish surrender of men and women to the needs of mission fields.

Not all are called to go. Not all are asked to give up sons and daughters. But those who go and those who stay—all of us together—are called upon to sacrifice worldly possessions to make this constant advance possible.

Once again we have come to the Week of Sacrifice, when we all join in sacrificing in a larger way than usual for God's cause. May God bless every sacrifice that is made to hasten His work on to the ends of the earth.

\* \* \*

"Thy profession, thy faith, requires thee to deny thyself and sacrifice to God, or thou wilt be unworthy of eternal life; for it was purchased for thee dearly, even by the agony, the sufferings, and the blood of the beloved Son of God."

\* \* \*

WHERE there is no active labor for others, love wanes, and faith grows dim.—"The Desire of Ages," p. 825.



A GROUP OF MISSIONARIES WHO SAILED FOR THE FAR EAST ON THE S. S. "SIBERIA MARU," AUGUST 17

From left to right they are: Mr. and Mrs. S. O. Martin and child, Elder E. B. Hare, Mr. and Mrs. Leclaire Reed, Mr. and Mrs. P. L. Williams, Mr. and Mrs. W. A. Scharffenberg and three children, Mr. and Mrs. V. L. Beecham and three children, and Mr. and Mrs. L. O. Pattison.

"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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## Keynote of the Autumn Council

BY J. L. SHAW

THE stirring call, in view of the needs of the hour as presented at the recent Council in Battle Creek, is for economy, self-denial, and sacrifice at home in a still larger and more manifest way, that the joyful cry of the message may be borne quickly in every land preparatory to the coming of Christ.

The Autumn Council voted for 1927 the largest appropriation in our church history, amounting to more than \$4,300,000. This will provide only in a limited way for the pressing needs on every hand in nearly every land, and is made without the funds in hand to meet it. We shall in faith look to God and His people to bring these funds to the mission treasury.

The Council set apart November 14-20 as a Week of Sacrifice, asking our workers to give one week's salary for the maintenance of the work, and inviting our brethren and sisters everywhere to join with them in this loving act of thanksgiving and self-denial for the speedy finishing of the work. The delegates at the Council, in passing this recommendation to the field, consented to bind about their needs, and by a rising

vote assured one week's income to be given to the work, thus setting the example for our workers and believers everywhere.

The Council thought best to make an appeal in behalf of the coming Week of Sacrifice directly to our workers and believers, with definite suggestions to our educators who care for the training of our young people and children. The appeal and recommendation are as follows:

"WHEREAS, At the present Council the representatives from foreign fields have pressed upon our hearts the unprecedented need of pushing our work rapidly into the many opening providences for saving souls; and,

"WHEREAS, In view of this, we have committed ourselves by Council action to the largest appropriation for carrying on the work in the history of this people; and,

"WHEREAS, The spirit of prophecy exhorts us to still greater sacrifice in the support and extension of our work, in the following statements:

"It is impossible to carry it [the work] forward except by constant sacrifice. From all parts of the world the calls are coming in for men and means to carry forward the work. Shall we be compelled to say, 'You must wait: we have no money in the treasury'? Some of the men of experience and piety, who led out in this work, who denied



MISSIONARY FAMILIES SAILING ON THE S. S. "EMPRESS OF CANADA," AUGUST 5, BOUND FOR THE FAR EAST

These workers are: Elder and Mrs. W. E. Strickland, and two children, Lloyd and Robert; Elder and Mrs. D. S. Williams; Dr. and Mrs. H. C. James, and son Milton; Elder and Mrs. J. P. Anderson, and two daughters, Hazel and Helen; Prof. S. L. Frost and little girl.

self, and did not hesitate to sacrifice for its success, are now sleeping in the grave. . . . Our institutions were characterized by the spirit of self-sacrifice. . . . The believers who in the early history of the cause sacrificed for the upbuilding of the work were imbued with the same spirit. They felt that God demanded of all connected with His cause an unreserved consecration of body, soul, and spirit, of all their energies and capabilities, to make the work a success.'—*Testimonies*, Vol. VII, pp. 216, 217.

"Great sacrifices have been made and privations endured to place the truth in a clear light before you. Now God calls upon you, in your turn, to make great efforts and to sacrifice in order to place the truth before those who are in darkness."—*Id.*, Vol. I, pp. 191, 192.

"In view of these statements, and in view of the pressing need of securing at least \$200,000 in addition to the amount of money now in sight to enable the Mission Board to provide the additional appropriations promised for the current year to make possible the entering of new territory where Providence has marvelously opened the way;

"We recommend, 1. That the plan for the observance of Self-denial Week for 1926 be carried out as heretofore, and that the date be November 14-20, as appointed at the General Conference, the offering to be brought in on Sabbath, November 20.

"2. That we earnestly invite our conference workers, our publishing house employees, the physicians, nurses, and employees in our sanitariums, and all other institutional workers, to set an example in sacrifice by giving one week's salary.

"3. That we request each church to unite earnestly in prayer that every member, old and young and little children, may be helped and blessed in joining the workers in making the sacrifice which the love of Jesus may prompt us to make for Him.

"4. For our schools and educational workers, we recommend the following special plan:

"WHEREAS, It is fitting that we cultivate the spirit of sacrifice among the young people and prospective workers in our schools;

"We recommend the following plan for the teachers and students in our schools and the educational workers in the field, in North America, to help swell the gifts to missions during the Week of Sacrifice:

"a. That we assign to our educators and students as a special project for Sacrifice Week in 1926, the requests for the educational work among the Indians of the Inca Union Mission field, as listed in the regular budget and amounting to approximately \$20,000, as a goal for the raising of funds by personal sacrifice for this needy field.

"b. That the teachers and employees in all our schools, and our secretaries and superintendents in the field, be invited to give one week's salary to this fund.

"c. That the individual goal for students be \$1 for the colleges, 50 cents for the academies, and 25 cents for church schools.

"d. That these offerings be passed in through the regular channels in the church in envelopes specially provided for the purpose, and that these funds be designated by the church treasurers as 'Educational Sacrifice' and be passed on in the usual way.

"e. That any overflow above the goal of \$20,000 be applied on new school work among the Indians of the Inca Union.

"f. That it be understood that gifts made to this fund during Sacrifice Week are not to take the place of the regular weekly offerings to missions, but are to be an addition to them by sacrifice, and will apply on the Sixty-cent-a-week Fund."

The amazing example of God in giving His Son and of that Son in sacrificing His life for us, should press upon our hearts. We should behold Him in His Gethsemane experience for us, that we may be willing to give all for Him. It will take all we have to finish the work. Our faith and courage should never fail. We should keep our eye single to the glory of God, that it be not said of us, "They began to build, and cannot finish." Our leaders have this word from the Lord's servant:

"We shall certainly make a grave mistake if we do not keep self-denial and self-sacrifice prominent before the people in every movement."

The fruitage of our toil, self-denial, and sacrifice will bring abundant harvest.

We are inviting teachers and students to raise \$20,000 in the Week of Sacrifice for the school work among the Indians, with the understanding that any increase above this amount will go for new schools among these needy people. God's blessing will rest upon the little army of teachers and students as everywhere they look upon the fields and freely give for others.

"Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all."

\* \* \*

## "Follow Me"

BY WILLIAM A. SPICER

### *The Voice We Hear in the Week of Sacrifice:*

Our Week of Sacrifice (this year November 14-20) is not an old institution. It came among us in 1922.

Then it was that an Autumn Council, faced with serious shortage in mission funds, sought God for a way out. Clearly He led the brethren there at Kansas City in setting a Week of Sacrifice that coming November. The blessing of God was in it. The believers were mightily moved. The conference workers dedicated the week's wage to meet that shortage for the mission fields, and the brethren and sisters in the churches in all the world joined in special sacrifice. The shortage was made up, the mission appropriations were not cut down, the work moved forward in all lands.

Ever since, as the extending work presses every year, this Week of Sacrifice has been needed in November to make up the full budget required ere the year's record closes. Again and again it has saved the day for missions.

There is nothing else quite like this call. We have other times of general offerings, when we make special gifts because we love this cause. But this call to a Week of Sacrifice touches a chord all its own in our souls. It brings before us the great Sacrifice that won for us eternal life. It is an invitation to self-denial and sacrifice with Christ. We hear His voice calling us,

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24.

True, to follow means to walk with Him in self-denial every week and every day. But the setting aside of this special Week of Sacrifice helps us to catch more clearly the keynote of the daily life of self-denial. It does us good. The very name of it, and the thought of it, cherished in the home circle, bring the blessing of God and a new sense of fellowship with Christ. We hear from our people in all lands an expression of love for this Week of Sacrifice.



CARLYLE B. HAYNES

Who sails for South America this month as Vice-President of the General Conference for the South American Division.



Let us encourage and help the children to have a part. The General Conference depends much on the love of the children for the cause of missions. Their gifts have no small part in sending the message of Jesus who saves, into new lands. Help the children to devise ways of self-denial during this week, for Jesus' sake. The bringing in of the gifts of sacrifice on November 20 must include the gifts of the thousands of children.

We are all one in this longing to follow Jesus in sacrifice. The conference workers at the recent Battle Creek Autumn Council rose in a body to express their determination to cast the week's wages into the mission treasury. If thousands of believers will follow, the treasury will be able to send to the mission fields the last dollar of appropriations as the year 1926 ends.

In the Mission Board office, which means the General Conference, we are praying that the voice of Jesus may cry again during this season to every believer His call to sacrifice,

**"If any man will come after Me, let him deny himself, and take up his cross, and follow Me."**

Then none will see in this Week of Sacrifice merely an appointment of men, but rather a blessed occasion again to renew our covenant with God by sacrifice. As for the need — brethren and sisters, the call of the mission fields is urgent and insistent, and the treasury is depending upon the inflow of this week.

**"Is this a time, O Church of Christ,  
to sound retreat,**

**To arm with weapons cheap and  
blunt**

**The men and women who have  
borne the brunt**

**Of truth's fierce strife, and nobly  
hold their ground?**

**Is this the time to halt, when all  
around**

**Horizons lift, new destinies con-  
front?**

**No, rather strengthen stakes and  
lengthen cords,**

**Enlarge thy plans and gifts, O  
thou elect;**

**And to thy kingdom come for such  
a time.**

**The earth, with all its fulness, is the Lord's.  
Great things attempt for Him, great things expect,  
Whose love imperial is, whose power sublime."**

✱ ✱ ✱

### *The Measure of Love Is the Measure of Service*

WHAT is the measure of your love for the Master? The measure of your love determines the measure of your service, and conversely, the service you render is the test of your love. Service is the complement of love, even as works are the complement of faith. There can be no living faith without works, and there can be no true love without service.

The measure of Christ's love was the gift of Himself. He gave His all. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" It was God's infinite love for the human family that led Him to sacrifice His only begotten Son, "that whosoever believeth on Him should not perish, but have

eternal life." Christ declares to His Father, "As Thou hast sent Me into the world, even so have I also sent them into the world." "If any man have not the Spirit of Christ, he is none of His." It therefore follows that the same spirit of love and of service which actuated the heart of the Great Teacher will actuate the heart of every true disciple.

As Christ gave His all to us, He asks that we give our all to Him. We can give our all to Him only as we give it to His children, only as we give it to the souls for whom He died, only as we give it to the poor and needy, only as we give it for the extension of His gospel work. The service of Christ, the sacrifice of His life, was His supreme joy. He could not rest contented in the enjoyment of the glories of heaven while the human family was in its lost condition. We are exhorted by the apostle to possess this same mind.

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:5-8, A. R. V.

The true disciple cannot enjoy the pleasures of this life, the fruit of wealth, the creature comforts of convenience, while his neighbors and fellow men are going down to eternal death, with no hope of the precious gospel which he himself cherishes. The man in the parable sold all that he had in order to purchase the pearl of great price, and the disciple of the Master must give all that he has if he wishes to obtain the gift of eternal life at last.

This sacrifice on his part will not be a forced service, but a joyful surrender for the sake of one he loves. We can do anything for those we love. For father, for mother, for husband, for wife, for children, for sweetheart, no toil is irksome, no sacrifice unwilling, which ministers to their joy, and especially to their ultimate good.

A man will lay down his life for

his friend; and if we can only bear in mind that in our service for those about us, in our offerings to missions, in our rendering to God that which is His due in tithes and offerings, we are doing it for the One we love, and love becomes the impelling motive in our lives, then it will be that sacrifice is joy and toil is pleasure.

Some are inclined to repine at the various goals which are held before the church. How far short these goals fall of the full measure of love and service required in our relationship to Christ! It is possible, of course, that one who is actuated by supreme love for the Master might not be able to reach some goal recommended in his church. Such God accepts equally with those who are able to render more, but this class are rare exceptions. There are very few Seventh-day Adventists who are not amply able, from their income, to more than reach every church goal which is recommended. And when it is given with appreciation of the measure of love and service exemplified in the Lord, the reaching of these goals



MRS. CARLYLE B. HAYNES

Who accompanies Elder Haynes to South America

will not be considered a laborious labor, but rather an offering of love.

When we hear men and women repining over the frequent calls for money, over the increasing demands of our mission fields, we are inclined to fear that they regard the question of giving on a purely commercial basis, the same as they do the building of a house or the purchase of life's necessities. They fail to appreciate the character of the work of God, their great obligation to the One who has created them and redeemed them, the worth of human souls, the measure of the great sacrifice which heaven made for them, and the measure of the sacrifice required of them in return. If we triumph with the work of God at last, it will be on our part a triumph of faith, a triumph of sacrifice, a triumph of surrender, of placing all upon God's altar of service. No Seventh-day Adventist is going to take the riches of this earth into the kingdom of heaven, and no Seventh-day Adventist is going into the kingdom of heaven while he selfishly enjoys the bounties of this world, having little, if any, regard for the great perishing world for whom Christ died.

The calls for men and the calls for money will increase as the work of God proceeds in the earth. These calls will become more frequent. The test will come closer and closer to every soul until those who finally triumph will possess the same spirit which actuated the believers following Pentecost. They will count every possession they have as belonging to God, and they themselves as God's stewards to dispense these possessions as His Spirit shall indicate and as the needs of the gospel work shall demand. And the quicker we reach this spirit of consecration, the more quickly will the work be finished. The day of consecration will precede, in our experience, even as it did in the experience of the disciples, the day of power.

May God help us to give ourselves, and in giving ourselves may He lead us to surrender every possession, every talent, whatever that talent may be, to be used by Him as His Spirit shall guide.

F. M. W.

### Providential Deliverance

BY B. E. BEDDOE

ONE of our missionaries in China sends us an interesting experience relative to the providential deliverance of one of our Chinese believers. The word comes from Brother Ira B. Newcomb, who went out for service in China in 1925. This incident, as related by Brother Newcomb, surely reveals the fact that the Lord is still working in behalf of His believers:

"Last May one of our members had an experience which we felt should be passed on, so that others may take a new grasp of the Infinite One who has promised to be with His children here below until the end. This man, Dr. Ang, son of Elder T. K. Ang, our Chinese pastor at this place, has quite a large medical practice in and around Swatow, so naturally he was not surprised when a man from a village some little distance away called and begged him to go and attend his uncle, who, he said, had a large carbuncle on his back. The doctor went with the man, and hired a boat to take them to the village, when others, who apparently were going in the same direction, wished to join the company, and thus save expenses. As they were all Chinese, the doctor did not think much about it, but consented to their sharing in the travel.

"When they had gotten about half way to the supposed village, the men all drew their guns, bound and gagged the doctor, and put him in the bottom of the boat, covering him with mats so that passing boats would not suspect anything. They passed on up the river for a ways, then took to the mountains. They led him quite a distance over the mountains to a valley and a cave in the side of a mountain. This cave had a very small opening, but once inside, it was of quite large proportions. Here the

bandits placed two men on guard at the entrance, while the others went about various other things.

"The doctor was so depressed that he could not sleep that night or eat anything much. The next day he spent in silent prayer, while his captors told of how they were going to demand \$25,000 ransom. He claimed the promises of Psalms 34: 4, 7, and that evening went to sleep feeling assured that the Lord would not forsake him.

"About midnight he was awakened by some one's telling him to get

up and go. At first he thought the men were trying to play some kind of joke on him, so he spoke to them, but they were all sound asleep and making so much noise that they did not hear him at all. He quickly and quietly arose and slipped out past the two men who were supposed to keep guard, but who were now sleeping so soundly.

"He started to run, but where should he run? Here he was, miles from he didn't know where. So as he ran he breathed a short prayer for guidance, and immediately heard the same voice that told him to get out, now telling him to follow the stars. On looking up he saw three very bright stars. These he followed as he ran, stumbling and falling over the bowlders (he afterward showed me many bruises and cuts he had received on the jagged rocks), and even swam two or three rivers, until he arrived at a small village, where he secured lodging for the remainder of the night, then took a boat for home the next morning.

"We all truly rejoice with him in the way the Lord takes care of His own, and calls them to flee from the clutches of the enemy as he attempts to destroy their lives."

\* \* \*

ERROR draws its life from the truth of God. The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth.—Mrs. E. G. White, in the *Review and Herald*, Oct. 22, 1895.

\* \* \*

"MAN is like a tack—useful if he has a good head on him, and is pointed in the right direction, but even though he is driven, he can only go as far as his head will let him."



Missionaries Returning to the Far East After Furlough in the Homeland, Sailing on the S. S. "Empress of Asia," July 22

They are: Mr. and Mrs. D. S. Kime, and two children, Spencer and Barbara; and Mr. and Mrs. W. B. Ammundsen with their two children.

# Report of the Autumn Council of the General Conference

*Battle Creek, Michigan, September 29 to October 5, 1926*

FOLLOWING so closely upon the General Conference session, it was anticipated that the Autumn Council would not be of so great consequence as usual. However, the week that was spent in considering possibilities and laying plans for advance moves, called forth actions which led all to realize that the Battle Creek Autumn Council would go down in history as one of the most important meetings the General Conference Committee has ever held.

Besides a full representation of all the union and nearly all the local conference presidents from North America, there were present the following leading workers from foreign fields: I. H. Evans, Vice-President for the Far Eastern Division; L. H. Christian, Vice-President for the European Division; W. H. Branson, Vice-President for the African Division; E. E. Andross, Vice-President for the Inter-American Division; C. B. Haynes, Vice-President for the South American Division; also W. H. Meredith, of the British Union; J. W. Westphal and W. H. Williams, of South America; Loren C. Shepard, of Southern Asia; and W. E. Baxter and M. A. Hollister, of Inter-America.

The Council was held in the newly erected Tabernacle in Battle Creek. This is the first Council meeting of the General Conference Committee held in Battle Creek since the headquarters were moved from that city to Washington in 1903. Many of the members of the Battle Creek church availed themselves of the opportunity to attend the meetings, and 1,200 or more were in attendance on Sabbath and at certain evening meetings when general themes were being presented from the pulpit.

At the opening session Elder W. A. Spicer read a few brief passages of Scripture to set before the Council some guiding thoughts. The words read were in part:

"The government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." "All these men of war, that could keep rank, came with a perfect heart." "David consulted with the captains of thousands and hundreds, and with every leader."

From the very opening prayer the burden upon each heart was that the wonderful Counselor might

be present to guide in all our counsels, and that the Spirit of God might so dominate in our meetings that all present would "keep rank" "with a perfect heart." A sweet spirit of unity and brotherly love prevailed throughout the strenuous work of the week that followed, and the Lord proved Himself to be a wonderful Counselor among us.

The program was so arranged that the first hour of each day was occupied in a devotional service. Laborers of experience brought to the delegates during these devotional hours valuable Scripture lessons and experiences drawn from their own lives. The spiritual

lead given in this service proved a blessing that seemed to stay with each delegate throughout the day.

One of the first actions taken by the Council followed the presentation of the financial statements, revealing liberality on the part of God's people.

This called forth expressions of grati-

tude and appreciation from representatives of foreign fields, and on motion of Elder I. H. Evans, of the Far Eastern Division, it was—

*Voted*, That we hereby express our appreciation of the liberality of our people, and of the co-operation of conference, union, and General Conference workers in promoting these mission funds.

The leaders of the great foreign divisions, in a peculiar way, know how to appreciate the liberality and constancy with which the believers in the homelands are supplying the funds to support the work abroad.

## TREASURY DEPARTMENT

One of the outstanding achievements of this Battle Creek Council was the amount of money that it was possible to appropriate to foreign work. The consideration of the largest foreign budget ever voted in our history was a part of the work of this meeting. The total budget for 1927 aggregates \$4,334,507.42. It hardly seems possible that this movement has grown to such proportions that it can carry an annual budget of such magnitude. This is made possible only by the constant liberality expressed by our people in the offerings they make to support the cause. The voting of this budget for 1927 authorizes a decided advance in our foreign work. It will bring joy to work-



Medical Missionary Workers Who Sailed on the S. S. "Leviathan" August 21, en route to Africa and India  
They are: Dr. and Mrs. E. G. Marcus, going to Nyasaland; Dr. and Mrs. J. H. Sturges, to connect with the work in the Congo; and Dr. and Mrs. H. G. Hebard, under appointment to India.

ers far out at the ends of the earth. It makes possible the sending out of many recruits and an advance in many different lines of work. All will be interested in the exact amounts appropriated to the foreign divisions. The list follows:

African Division .....	\$281,757.50
Far Eastern Division .....	787,183.74
Inter-American Division .....	289,185.04
Southern Asia Division .....	373,031.40
South American Division .....	334,057.35
Hawaiian Mission .....	22,985.31
European Division .....	738,810.72

It is understood that of the amount appropriated to Europe, \$563,810.72 is to be raised within the European Division territory, the difference of \$175,000 to be sent to them from the General Conference treasury.

#### *The Week of Sacrifice*

The voting of this large budget could never have been possible were it not for the constant sacrifice on the part of a body of loyal believers in the third angel's message. In all parts of the world, brethren and sisters are making daily sacrifices in order to be able to give more liberally for the advancement of the cause they love.

The pressing needs in all lands, coupled with the shortness of the time in which to accomplish a very great work, led the Committee on Finance to bring to the Council the following recommendations relative to the annual Week of Sacrifice, which were unanimously adopted:

WHEREAS, At the present Council the representatives from foreign fields have pressed upon our hearts the unprecedented need of pushing our work rapidly into the many opening providences for saving souls; and,

WHEREAS, In view of this, we have committed ourselves by Council action to the largest appropriation for carrying on the work in the history of this people; and,

WHEREAS, The spirit of prophecy exhorts us to still greater sacrifice in the support and extension of our work, in the following statement:

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We recommend, 1. That the plan for the observance of Self-denial Week for 1926 be carried out as heretofore, and that the date be November 14-20, as appointed at the General Conference, the offering to be brought in on Sabbath, November 20.

2. That we earnestly invite our conference workers, our publishing-house employees, the physicians, nurses, and employees in our sanitariums, and all other institutional workers to set an example in sacrifice by giving one week's salary.

3. That we request each church to unite earnestly in prayer that every member, old and young and little children, may be helped and blessed in joining the workers in making the sacrifice which the love of Jesus may prompt us to make for Him.

4. For our schools and educational workers, we recommend the following special plan:

WHEREAS, It is fitting that we cultivate the spirit of sacrifice among the young people and prospective workers in our schools;

We recommend the following plan for the teachers and students in our schools and the educational workers in the field in North America, to help swell the gifts to missions during the Week of Sacrifice:

a. That we assign to our educators and students as a special project for Sacrifice Week in 1926, the requests for the educational work among the Indians of the Inca Union Mission field, as listed in the regular budget and amounting to approximately \$20,000, as a goal for the raising of funds by personal sacrifice for this needy field.

b. That the teachers and employees in all our schools, and our secretaries and superintendents in the field, be invited to give one week's salary to this fund.

c. That the individual goal for students be \$1 for the colleges, 50 cents for the academies, and 25 cents for church schools.

d. That these offerings be passed in through the regular channels in the church in envelopes specially provided for the purpose, and that these funds be designated by the church treasurer as "Educational Sacrifice," and be passed on in the usual way.

e. That any overflow above the goal of \$20,000 be applied on new school work among the Indians of the Inca Union.

f. That it be understood that gifts made to this fund during Sacrifice Week are not to take the place of the regular weekly offerings to missions, but are to be an addition to them by sacrifice, and will apply on the Sixty-cent-a-week Fund.

These recommendations will be recognized as marking a forward step. Without doubt all will heartily accept them, and in thus accepting will be led to plan during the coming Week of Sacrifice, November 14-20, to bring to the altar such an offering as has never before been made on a single day in our work.

#### *Missions Extension Fund*

Some slight changes were made in the Missions Extension Fund plan, which, as they are adopted by our people, will turn still larger sums into the general treasury for institutional extension in foreign fields. The following recommendations were presented and adopted:

WHEREAS, The Missions Extension Fund, raised through the Big Week plan, is now shared equally by the Publishing, Educational, and Medical Departments for the extension and development of these phases of our work in mission lands, at the same time exerting a tremendous soul-winning influence through the literature circulated; therefore,

We recommend, 1. That church members be asked to sell at least \$4 worth of our literature, either books or



Elder and Mrs. R. R. Breitigam and Family  
Who sailed in August for South America, Brother Breitigam taking up the work of Home Missionary Secretary for the Division



periodicals, during Big Week; all the profits to be turned over to the church treasurer, to be applied on the Missions Extension Fund.

2. That colporteurs be invited to continue to share in the Missions Extension Fund plan by giving the profits of their biggest day's sales during the Big Week.

3. That all conference and institutional workers be requested to join in the Missions Extension plan by selling literature during the Big Week, devoting the entire profits to the fund, in addition to giving their personal income for one day, or its equivalent in the sale of additional literature.

4. That where conference or institutional workers cannot share in the sale of literature, they be encouraged to give an amount to the Missions Extension Fund equivalent to their personal income for one day.

5. That one or more field days be held by all our churches, sanitariums, publishing houses, schools, and conference offices during the Big Week.

6. That the regulations relative to special gifts, institutional earnings, etc., adopted at the 1924 Des Moines Autumn Council, govern the 1927 Big Week campaign.

The following appropriations to the divisions were voted from the Missions Extension Fund for 1927:

	Publishing	Medical	Educational
African .....	\$ 7,500	\$ 3,500	\$10,000
Far Eastern .....	11,000	15,250	5,000
Inter-American .....	7,500	.....	12,500
South American .....	7,900	2,000	11,600
Southern Asia .....	5,600	4,596	8,776
European .....	11,800	19,500	5,500
N. America (foreign) .....	3,000	.....	.....
Grand total, \$152,522.			

#### *Institutional Indebtedness*

Another outstanding feature of the Council was the note of courage that was sounded relative to the reduction of indebtedness on our educational institutions. The Treasurer's report revealed the fact that during the preceding year the increase of educational liabilities was \$78,341.02, while for the last year the decrease of liabilities was \$158,876.11. This means an improvement in the financial operation of our schools of \$237,217.13.

It is well known what a staggering load this denomination has been obliged to carry in the way of institutional indebtedness, and now this decided change for the better led the Council to adopt the following plan, which looks toward a still further reduction of the liabilities which hang over our training schools throughout the land:

#### *Debt-Lifting Plan for Schools*

WHEREAS, Our conference leaders and school managers in North America have been making determined efforts to improve the financial operation of our colleges and academies by better management, by working the budget plan, by reducing the teaching force where possible, by simplifying the curriculum, and by effecting other economies;

We recommend, That in order to co-operate in this good work, which is so essential to maintaining strong bases of supplies for the mission fields, and in order to assist further in relieving the schools of indebtedness, a reserve fund of \$100,000 be set aside by the General Conference from surplus funds in such a way as not to reduce the gifts of our people to missions, this fund to be disbursed on the basis of \$1 to every \$2 raised in the field, the disbursement of this fund to be subject to the following conditions:

1. That the usual debt-paying portion of the comeback be applied on school indebtedness and interest, on the plan provided for in previous Council actions.

2. That each school benefitting from this reserve fund operate within its own earned income plus the subsidy provided within the standard set by the General Conference, it being understood that in such case the interest is cared for from the comeback.

3. That in qualifying to receive the benefit from this reserve fund, none of the comeback be reckoned as part of the \$2 portion to be raised in the field.

4. That the apportionment of this fund be made only on the basis of audited financial statements of the schools at the end of the fiscal year, and on the added basis of a statement from the union conference treasurer of the amount raised in the field (exclusive of comeback) and applied on school indebtedness, or held in trust for that purpose.

5. That payments from this fund, when conditions have been complied with, be made through the union conference

treasury, to be applied only to the indebtedness of schools that are eligible under this plan.

6. That where special conditions of indebtedness in a union make it advisable to apply this fund to a sanitarium rather than a school, this fund be made available for the purpose on condition that the benefiting institution operate without increasing liabilities.

7. That while promoting this plan, every effort be made to raise the full quota of mission funds.

8. That the bulk of debt-paying funds raised on this plan, be raised through the Institutional Relief campaign.

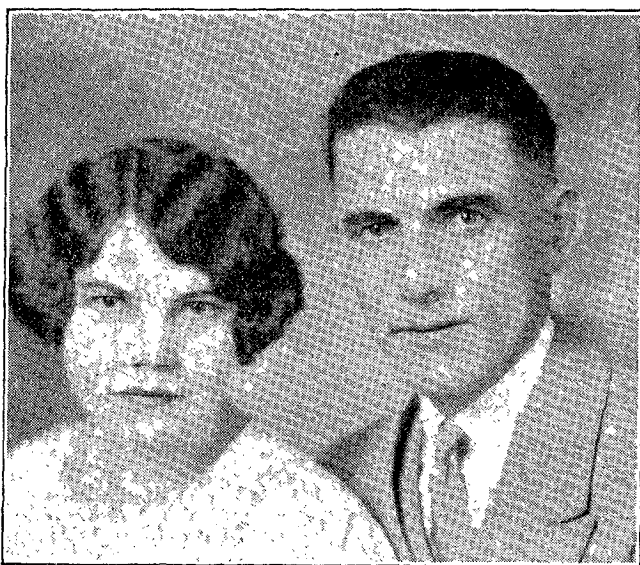
9. That the date of the Institutional Relief campaign begin not earlier than the first of the year and close February 26, and that the apportionment of this fund be made at the end of the present fiscal year, ending not later than June 30, 1927, by which date all offerings shall be brought in.

10. That each union conference be asked to set its own per capita goal in the relief campaign according to its needs and the conditions of the field.

11. That each union conference may draw on this fund on a pro rata membership basis on which mission funds are computed, and that the amount not claimed by any union conference for its portion be made available for other unions that may qualify to receive more than their pro rata portion.

#### *PUBLISHING DEPARTMENT*

Recommendations relative to publishing house work and interests were made and adopted as follows:



Mr. and Mrs. Carl D. Christiansen  
Who sailed October 16 to connect with the Austral Union for Danish work

Our publishing houses have been established in the purpose of God as vital factors in the giving of the gospel to the nations. In order that they may meet and fulfil this holy purpose, it is essential that the spiritual life of the workers should be nurtured and kept strong. Every opportunity should be improved to meet this demand. Therefore,

We recommend, That during the Week of Prayer for 1926 arrangements be made, so far as local conditions warrant, for special daily services for our publishing house workers, supplemented by personal work as may be indicated in individual cases. We believe also that in arranging for this special help, it would be advantageous to call in some worker from outside the office to take charge of this effort.

WHEREAS, There is an urgent demand in our cause for trained and efficient young men as Bible House secretary-treasurers, who, in addition to being competent book-keepers, know how to promote the sale of our various classes of literature; therefore,

We recommend, That such men be given the following opportunities for training while employed:

1. Intensive training in our publishing houses where experience can be obtained particularly in the circulation and accounting departments.

2. As assistants in Bible Houses and branch houses.

3. Where men have been given the responsibility of Bible House work without the privilege of such training, every consistent effort be made by branch managers and circulation men to render them such help in their offices.

#### *Conventions*

We recommend, That the Publishing Department conventions for 1927 be held on the following dates:



Mr. and Mrs. R. H. Hartwell, who sailed August 19, for evangelistic work in Central China; and Miss Elva Zachrison, going to China as church school teacher in Shanghai

Southern Publishing Association territory, January 21-28.  
Pacific Press territory, February 2-9.

Review and Herald territory, February 23 to March 2.  
Canadian Watchman Press territory, March 8-15.

And we request the General Conference Committee to arrange, if possible, for Elder J. L. McElhany to attend these meetings.

#### *Publishing House Indebtedness*

We recommend, 1. That a vigorous campaign be entered upon by the Bible Houses and publishing institutions throughout the world, for the payment of all their interest-bearing debts and bills payable accounts above those representing current business, by the close of 1928.

2. That the following methods of attaining this end be employed:

a. Earnest endeavor to increase income through larger sales.

b. The maintenance of proper prices.

c. Rigid economies and prompt collections.

d. Reducing raw stock to a minimum, closing out edition ends of books and magazines, keeping current inventories of printed stock as low as consistent with prompt service, and by the conversion into cash of unused or unnecessary machinery or property of any kind.

e. Appropriations from local conferences or missions, and if necessary from union and division conferences.

f. Where the foregoing sources are insufficient, special gifts be made from publishing house earnings, such gifts being conditioned on the needy institution or its constituency raising a like amount.

3. In view of this proposed emergency use of publishing house earnings, which is to be confined to the budgets of 1927 and 1928, our mission divisions be asked to limit their 1928 requests for buildings and machinery to the minimum, thus making available for debt-paying purposes the largest possible amount.

4. It is understood and agreed that these debt-paying grants will be made only to institutions whose past records and future policies are such as to assure the General Conference that they will maintain their freedom from debt after having been relieved from it.

#### *HOME MISSIONARY DEPARTMENT*

##### *Union Secretaries' Council*

In consideration of the heavy program confronting the union home missionary secretaries,

We indorse the recommendation of the General Conference Home Missionary Department that a council for the union secretaries and such local conference home missionary secretaries as may be sent from near-by conferences, be held at some centrally located point during December, 1926, the exact date to be arranged by the Minority Committee, it being understood that officers of the General Conference will attend, together with such publishing house representatives as may be delegated to attend.

##### *Joint Conventions*

Voted, That the home missionary secretaries join the bookmen in joint conventions in the various publishing house territories in the early part of 1927.

##### *"Signs of the Times" Campaign*

WHEREAS, The *Signs of the Times* has for more than half a century proved its value as a soul-winning agency; therefore,

We recommend, That the plans of the General Conference Home Missionary Department for the annual effort in behalf of the *Signs* distribution, Nov. 21 to Dec. 4, 1926, be enthusiastically indorsed, and that our ministers and conference workers encourage every church to take a club of *Signs* for missionary endeavor.

#### *The "Review and Herald"*

WHEREAS, Our general church paper, the REVIEW AND HERALD, occupies a unique place in our denominational literature, in that it is the one periodical which represents the progress of our world-wide message; it brings weekly messages of instruction and inspiration as relate to doctrinal truth, practical Christian experience, and missionary activity; it sounds a definite call to consecration and increasing devotion to the great work committed to us as a people; and we believe its regular and continuous reading will safeguard our people against the delusions of the last days, and prepare them to stand in the closing crisis loyal to God and His truth; therefore,

We recommend, 1. That each leader in this cause do everything in his power, by precept and example, to bring prominently before our people the spiritual value of the REVIEW AND HERALD.

2. That ministers and church elders be encouraged to keep the admonitions, warnings, and spiritual lessons of the REVIEW before their congregations by public use of mission reports and other timely matter appearing in its columns.

3. That our academy and college teachers be encouraged to use the REVIEW AND HERALD as reference material on missions and denominational progress, and that some plan be devised so that, as far as consistent, each room occupied by students in these schools shall be supplied weekly during the school year with a copy of the REVIEW.

4. That we ask our church officers to make a systematic yearly canvass of their churches for the purpose of placing a copy of the REVIEW in the home of every English-reading Seventh-day Adventist.

In addition to the above recommendations, the Council took the following action:

Voted, That in order to strengthen the Home Missionary Department in its work of increasing the subscription list of the REVIEW AND HERALD, thus lifting the spiritual life in our churches, we request the Southern New England Conference to release A. E. Sanderson temporarily, to connect with the General Conference Home Missionary Department for temporary service and support as may be worked out by the Minority Committee.

#### *MEDICAL DEPARTMENT*

##### *Conduct of Our Medical Work*

Recognizing that in the conduct of our medical work, in sanitariums, nurses' training schools, treatment-rooms, and all other phases, we should ever seek to make it primarily a soul-saving work,

We recommend, That while we encourage the study and adoption of methods that will make for the highest efficiency and most successful management, we strongly urge that careful study be given the principles which have been given us, as underlying this work in its gospel character. We counsel those in charge of our medical institutions to make definite provision for the study, by their workers, of the instruction contained in the writings of the spirit of prophecy, covering the development and conduct of this work, seeking to encourage, as fully as possible, the spiritual conception of its possibilities and privileges as a definite means of evangelism.

##### *Locating Self-Supporting Physicians*

We recommend, That in order to encourage as much as possible the location of our physicians in our various conferences, to engage in self-supporting work, our conference officials do what they can in planning with these doctors for the securing of financial assistance to aid in such location, possibly by putting them in touch with persons who can make the necessary loans, or otherwise give assistance.

##### *Local Conference Medical Secretaries*

We recommend, once more, That most serious consideration be given to the value and importance of appointing local conference medical secretaries or conference nurses to take the direct oversight of home-nursing classes, school health inspection, church health education, and such other features of conference health work as should be promoted and strengthened.

##### *Special Training for Nurses*

We recommend, That our sanitarium schools of nursing give attention to making their education of nurses such as to qualify them especially as conference medical secre-

taries or conference nurses, and for other denominational health work, in order that we may be prepared to meet calls for such workers.

#### *Evangelistic Health Work*

*We recommend,* That our evangelistic workers plan definitely to utilize the material and facilities available for use in the public presentation of health subjects through lectures, lessons, and literature.

#### RELIGIOUS LIBERTY DEPARTMENT

WHEREAS, There are more than twenty religious denominations and societies campaigning in every State in favor of the passage of a compulsory Sunday observance bill for the District of Columbia; and,

WHEREAS, A strong religious lobby claiming to be the official mouthpiece and agency for twenty-two Protestant denominations, and asserting that it will go "the limit" to secure the passage of one of the two Lankford Sunday bills during the short session of Congress; therefore,

*We recommend,* That a vigorous campaign be inaugurated in every conference in the United States, early in the coming winter, setting before the public by means of lectures on sound religious liberty principles and true American ideals of separation of church and state, and that our people everywhere be encouraged to scatter religious liberty literature, write letters to Congressmen, and secure as many signatures to petitions as possible, protesting against compulsory Sunday observance, and send said petitions to their Congressmen representing their respective districts.

WHEREAS, More than forty State legislatures will be in session after the first week in January of next year (1927), with a large number of new legislators, and since the Lord's Day Alliance and the National Reform Association are planning to secure the introduction of drastic Sunday observance bills in practically all these State legislatures during the coming winter, as well as other religious measures requiring the teaching of religion in the public schools and giving of such instruction on school time; therefore,

*We recommend,* That our conference presidents be urged to keep a vigilant eye upon all such measures at their State capitals this winter, while the State legislatures are in session; and where such religious bills are pending, hearings be secured, petitions of protest be circulated, and our people be encouraged to write letters to the State legislators, and to circulate religious liberty literature freely among the people.

*We further recommend,* That suitable persons be encouraged to write for the newspapers in every State where these religious measures are pending.

#### NORTH AMERICA

A number of questions pertaining particularly to the work in North America were given consideration. Among them was the responsibility of caring for the aged and orphans among us, and as the result of the study of this problem, the following recommendations were adopted:

#### *Orphans and Aged*

In the care of orphans and aged persons of our church, we recognize as sound these principles enunciated in the spirit of prophecy:

1. That the private home is a better place for their reception and care than an institution.

2. That the responsibility for their care rests first upon their relatives, next upon their local church, and last upon the church as a whole.

3. That in the case of orphans who, because of peculiar circumstances, seem to require special oversight and training, any institution intended for them should follow as closely as possible the model of the ideal home: small in size, in a country environment, giving industrial, intellectual, and spiritual training, and being conducted by Christian men and women in an atmosphere of genuine interest and love.

In accordance with these principles,

*We recommend,* 1. That thorough instruction be given our people in regard to the principles of caring for our orphans and aged persons, and the maintenance of conditions within private homes which will make such care a benefit and blessing, not only to the dependent, but to those who thus are caring for them.

2. That each of our local conferences seek to give aid in the placing of needy orphans and aged persons in Christian homes; and that to this end a survey be made in each conference to discover suitable private homes for either orphans or aged persons, that an up-to-date file be maintained in the conference office for reference as needed, and that this work be under the charge of the conference president, unless other provision is made.

3. In harmony with the instruction in the, "Testimonies," Vol. V, page 150, we recommend that our churches be encouraged to give more liberally to the Poor Fund, for the poor, the needy aged, and orphans, and that thank offerings be received for this fund weekly or monthly as circumstances may indicate.

4. That we request the Minority Committee to arrange for a small leaflet clearly setting forth these principles to our people.

#### *Guiding Principles for Camp-Meetings*

In an endeavor to make our camp-meetings of the greatest possible spiritual uplift to all who attend,

*We recommend,* That those in charge of such meetings give careful attention to the following contributing factors:

1. That all work of camp preparation be completed early enough to enable conference workers to assist and visit with the campers as soon as they reach the grounds.

2. That the dates of the camp-meeting in the union be arranged as far as possible so as not to double up, thus enabling General and union workers to spend time enough at each meeting to do progressive and constructive work.

3. That the daily program be so arranged as to allow time for personal prayer and work in behalf of the campers.

4. That the sermons preached be reasonably brief, and that an endeavor be made to begin and close meetings on time.

5. That all conference business be taken care of as early as possible, thus clearing the way for undivided attention and effort in soul-winning work.

6. That all local workers be encouraged to join heartily with visiting ministers in doing thorough work for the spiritual welfare of the campers.

7. That as far as consistent the evening services be devoted to the presentation of the truths of the third angel's message in their proper spiritual setting, with Jesus Christ presented as the central theme of every doctrine.

8. That provision be made whereby efficient and careful attention may be given to the spiritual needs and instruction of parents, youth, and children, each in their group.

9. That each department be given at least one hour during the camp-meeting, when a full attendance of all campers may be expected.

10. That large attendance be secured at the early morning meetings, and that such meetings be devoted largely to prayer and testimonies rather than to preaching.

11. That the responsibilities connected with the work of the camp be distributed among duly appointed committees, thus having all work well organized and cared for without overburdening any one worker. And, further, that a laity workers' devotional meeting be held in connection with the pitching of the camp and continuing throughout the camp-meeting.

#### *Colored School Work in the North*

After considering carefully the present status and needs of our colored work in the North, the following statements and recommendations were adopted:



The Eleven Couples Married on One Occasion at Dovele, Solomon Islands.  
(See article on page 14)

1. We look with keen sympathy upon the educational needs of our colored membership in the North. We believe the time has come when definite constructive effort should be made to strengthen and extend our school facilities for giving a Christian education to the large number of boys and girls in our growing colored churches.

2. We appreciate the faithfulness and zeal with which church school work has been conducted in many of our colored churches in the North, and we recommend that due consideration be given to the development of the church school in some of our larger church centers to a ten-grade school, where found advisable after wide and careful counsel.

3. *We recommend*, That one or two General men, together with one or two from the union concerned, visit our larger colored churches, with a view to studying the advisability of developing the church school into a ten-grade school, where conditions seem to call for it.

4. *We recommend*, That, in harmony with the assurance already given our colored brethren, we look forward to the development of a boarding academy when the time seems ripe for it from the viewpoint of the foundation laid in these stronger day schools, and when such an enterprise can be adequately financed without debt.

5. *We recommend*, That our colored people in the North be urged to enter actively into the Institutional Relief campaign, and that the proceeds from this work be held as a reserve fund in the General Conference treasury, for the purpose of establishing a central school when the proper time comes.

6. *We recommend*, That while we view with sympathy the need of providing higher education for our colored youth, we do not advise the development of a boarding institution for them to carry more than twelve grades, but that when these grades are completed, the colored youth attend the Oakwood Junior College, or our regular colleges in the North.

#### Biennial Local Conference Sessions

Looking toward uniformity in the holding of local conference sessions, the following recommendation was adopted:

WHEREAS, The plan of holding conference sessions every two years has proved to be most satisfactory in the large majority of the local conferences in North America; therefore,

*We recommend*, That the plan be made uniform throughout the North American field.

#### GENERAL

##### Working Policy

The General Conference officers, taking advantage of the presence of nearly all the division presidents, spent two days preceding the Council in a careful study of General Conference actions voted in former sessions and Councils. A careful digest of these actions was prepared and will be brought out in a leaflet form for the use of executives and workers.

This summary of General Conference actions will constitute a working policy, providing valuable information to our leaders in every part of the world field.

#### Foreign Visits

All the foreign divisions of the world field had made requests for visits from General Conference men, and the following were arranged for:

O. Montgomery, W. E. Howell, and G. W. Schubert to South America.

B. E. Beddoe and H. H. Hall to Africa.

J. L. Shaw, G. W. Wells, Dr. Newton Evans, W. E. Nelson, and W. E. Howell to the Far East.

H. H. Hall, Claude Couard, and one of the officers to Europe.

C. K. Meyers and W. E. Howell to the Southern Asia Division.

H. H. Hall to Australia.

J. A. Stevens, L. F. Passebois, and G. W. Schubert to Inter-America.

H. H. Cobban to Hawaii.

#### Christian Standards and Spiritual Work

Two major items on the agenda for the Council were, helping the churches and recruiting young men for the ministry. Growing out of a round-table discussion of these topics, the following recommendations were adopted:

1. Recognizing that a knowledge of the fundamentals of the message is essential to the upbuilding of this movement, to growth in grace, and to a stable Christian experience,

*We recommend*, That an earnest effort be made by our ministers and church elders to instruct our church membership in such subjects as the coming of the Lord, the Sabbath, the sanctuary and Christ's priestly ministry, the prophecies relating to our time, the nature and destiny of man, Bible finance, Christian dress and deportment, health and temperance, spiritual gifts, etc., with Christ and His righteousness as the central, permeating idea in the presentation of these subjects.

2. We urge our ministers and church elders to enlist every church in an effort to express spiritual life in a definite missionary campaign in behalf of the people of their community:

a. For the circulation of denominational literature.

b. By holding family Bible studies.

c. By conducting cottage meetings and public services.

d. By carrying on Christian help work.

e. By personal missionary labor.

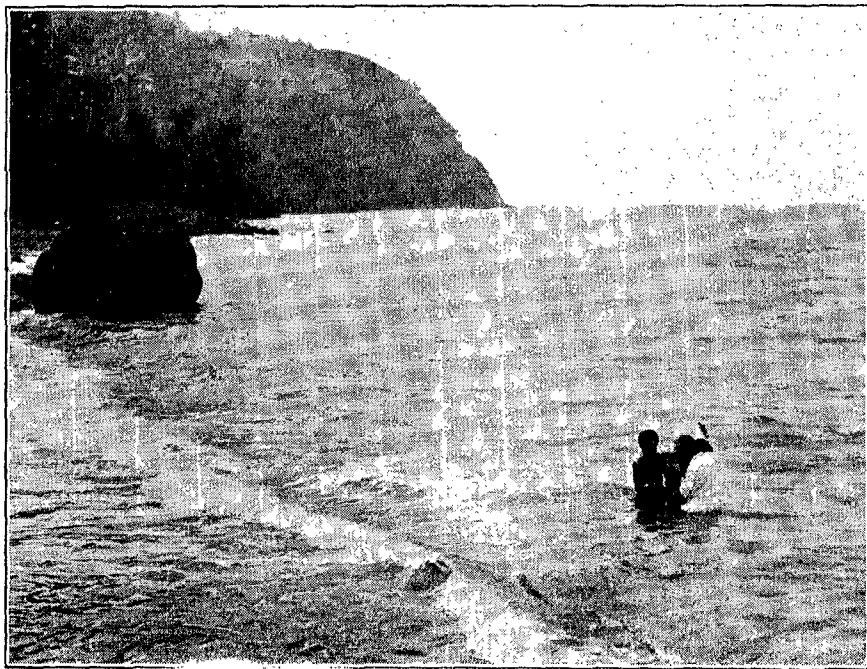
3. We believe that special consideration should be given to the development of the talent of our youth in such labor as may be indicated by their special adaptability. Work suited to the children should also be arranged, and special consideration should be given this class by the minister or church elder in the instruction of the Sabbath service; and further, that the children be encouraged to sit with their parents during the Sabbath service.

4. Believing that the preaching of the fundamental principles of the gospel message constitutes the foundation of successful gospel ministry,

We urge that, as far as possible, all young men entering upon gospel labor be encouraged to begin their ministry in new fields in work for those outside the church.

5. *We recommend*, That our ministers carefully avoid in their preaching the affected mannerisms and sensational methods so popular with certain classes of public speakers, and to present the great, inspiring, ennobling, and dignified truths of the gospel in a manner befitting the representatives of Him who spake not as the scribes and Pharisees, but as One having authority.

6. We urge that, just as far as possible, the responsibility of feeding the flock of God be placed upon local church leaders, thus releasing our ministers for the work of evangelism in new fields. We recognize that special conditions in some of our churches may require regular pastoral labor on the part of our ministers. Every minister, we believe, as far as consistent, should conduct yearly a series of evangelistic services for those outside the faith.



Baptism of an Old Man, a Cripple, in the Ocean at Monda, Ranonga, Solomon Islands



7. WHEREAS, The spiritual condition of the church is influenced materially by the local leadership,

We urge that special care be exercised in selecting men and women for officers in the various departments of the local church, choosing those sound in the faith, who by well-ordered lives, godly conversation and deportment, and Christian attire, properly represent the cause of the meek and lowly Master.

8. Recognizing the responsibility of feeding and nurturing the flock of God,

We urge that every regular Sabbath service be so arranged and conducted that it shall prove a spiritual feast and uplift to the church and to strangers who may be present. If it is necessary to make appeal for some specific missionary objective, this should either be so spiritualized that it will afford food for spiritual inspiration and growth, or be confined to such part of the public service as shall not crowd out the spiritual instruction. We believe our public services would be made more effective if some of our ministers were to give special study to preaching more concisely and briefly in harmony with the instruction contained in the spirit of prophecy. Particular attention should be given to simplifying the character and minimizing the time of church announcements and exercises preliminary to the preaching service.

9. We urge that our ministers and church officers give special attention to personal labor for the individual members of the church, visiting them in their homes, accepting of their hospitality when consistent, writing the absent ones, and bringing, so far as possible, the entire church membership under personal observation and labor as needed.

10. We urge our ministers and church officers to elevate the standard of Christian conduct, educating our church members, by example and admonition, as to consistent, godly living; and where Bible standards are persistently violated, after proper labor according to the Scriptures, that appropriate Christian discipline be enforced in order that the church shall not share in the responsibility for the sins of its members.

11. We urge our ministers and church officers to be prompt in reporting for the Review and union conference papers, giving missionary incidents and experiences as incentive and encouragement to Christian ministry on the part of the entire church.

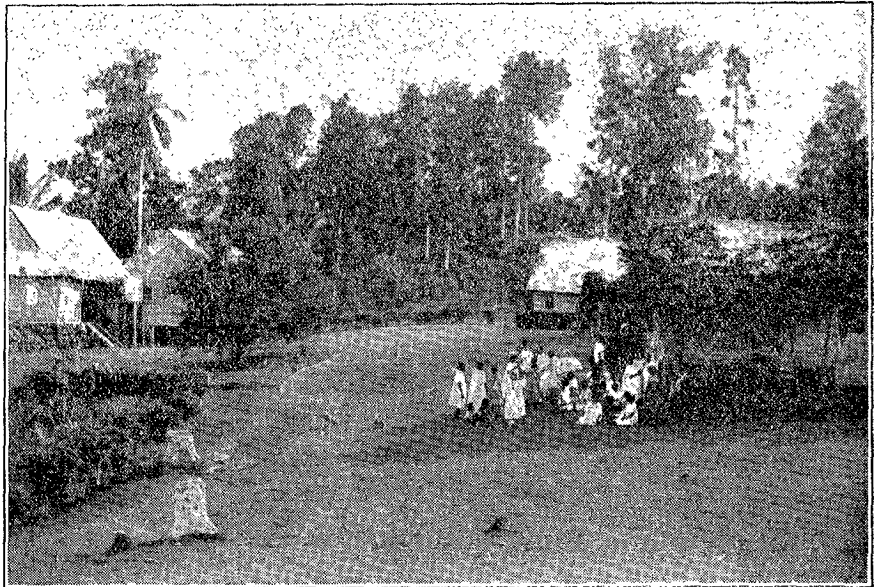
#### Recruiting for the Ministry

WHEREAS, There is a constant retirement of ministers in the home bases, because of failing health, advancing age, and other contingencies; and,

WHEREAS, There is a constant overflow to mission fields of ministers in the early prime of life, with every assurance of increasing drafts, keeping pace with this growing world movement; and,

WHEREAS, The call of the hour is for an intensified evangelism, a "strengthening of the stakes" in the American base commensurate with the "lengthening of the cords" in the regions beyond; therefore,

We recommend, That each conference of North America consider itself a training camp for the training of one or



Our Mission Station at Dovele, Solomon Islands

more ministerial recruits each year, setting apart in its annual budget a definite portion of its operating funds for this specific purpose.

#### Fireside Correspondence School

Resolved, That we approve the Fireside Correspondence School plan of organizing and conducting classes of students in our churches for the systematic study of the courses in Bible Readings and Christian Salesmanship, and that we invite church officers, pastors, and conference workers to co-operate with the Fireside in making a success of this effort to impart to our lay members, knowledge and skill in soul-winning.

#### DISTRIBUTION OF LABOR

A number of transfers of workers in North America were voted by the Council, but since we have information in only a few instances as to the attitude of these workers toward the transfers recommended, we are not attempting to print the list in this report.

As would be expected, a meeting of the General Conference Committee that votes a decided increase in appropriations to the mission fields, would also arrange to send recruits to augment the forces in those fields. Although a large number of men and women were placed under appointment at the time of the General Conference session in Milwaukee just a few months ago, at this meeting in Battle Creek forty-four additional workers were invited to go to foreign fields. In our effort to supply the recruits needed, the present outlook indicates that the number going out for foreign service in 1926 will be greater than in any year for six or seven years.

The fact that our people in North America have contributed so liberally to the Midsummer Offering, bringing the total of that offering up to approximately \$100,000, has made it possible to send out quite a number of workers in addition to what the budget could have otherwise provided for.

W. A. SPICER,  
O. MONTGOMERY,  
J. L. McELHANY,

B. E. BEDDOE,  
E. KOTZ,

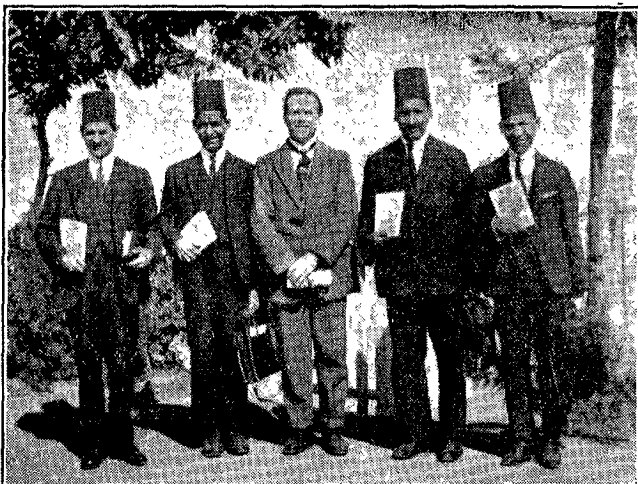
Chairmen.

Secretaries.

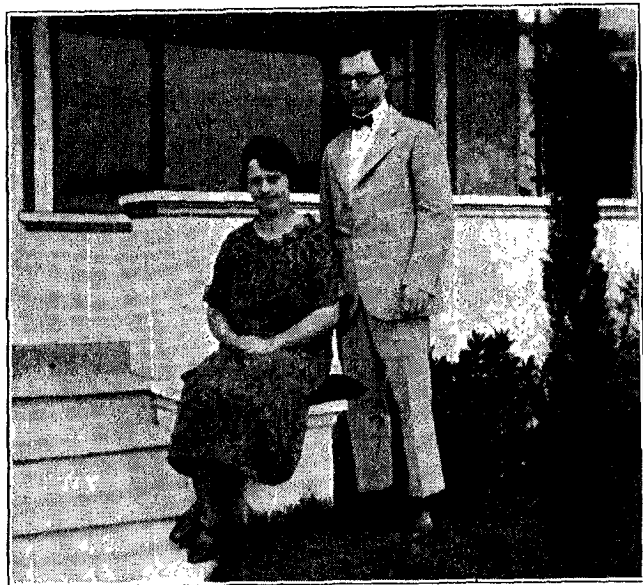
✻ ✻ ✻

As birds that journey in the night  
Dash, blind, against the crystal wall  
Whence beams the sailor's beacon bright,  
And fall;  
So fools, from age to age, are hurled,  
Purblind, the steadfast Word upon;  
The while the beacon of the world  
Shines on!

— John H. Sammis.



W. E. Read  
Our Force of Colporteurs in Egypt Handling Arabic Literature



Mr. and Mrs. H. L. Graham

Who sailed on the S. S. "Tenyo Maru," September 14, returning to the Far East after a furlough in the homeland

## Go Ye

BY C. J. REED

TRULY, the harvest fields are white, and laborers are few.  
Oh, who will bear this truth, this light, to those who wait?

Will you?

Yes, who will garner in as sheaves these precious souls  
who wait

In heathen darkness? Go and save before it is too late.

For there are those who know not Me, who will your words  
receive;

Them will I give eternal life who truly will believe.  
Then go, and I will give to you a crown of life to wear,  
And you shall of My joy receive, shall of My glory share.

And if your way be hedged about, or seems it dark and  
drear,

Fear not, for I have overcome the world; be of good cheer.  
Yes, go and garner in from sin the honest hearts who wait;  
Go ye and bring My remnant in before it is too late.

\* \* \*

## Visiting the Churches in the Western Solomons

BY H. P. B. WICKS

ON getting the "Melanesia" ready for the high seas, after a long period of idleness during our furlough in Australia, the writer, in company with Brother H. E. Barham as engineer, left to visit mission stations scattered around the western Solomons and Choiseul. The first evening out we anchored at Telina. Here we spent two days visiting among the people. Three days later we steamed out of the lagoon, and in the evening anchored in Ughele harbor. Here the people all seemed very happy to greet us, and the mission looked very well. Nine candidates were examined and baptized, and two young couples were married. We stayed here over the Sabbath, and altogether spent a very pleasant and profitable time.

On Sunday morning Brother J. S. Archer boarded the "Melanesia" with us, and we went across to Raro Island in the Roviana Lagoon. Our mission here has had many reverses, and just recently the old chief has decided that he does not want the mission. Fortunately there is only one other person who is with the chief in this matter; the rest of the people

want the mission. We tried to rally them to repair their little church, and continue to worship together there. We held services with them that evening, also showed the lantern slides, which they appreciated very much. In the morning, after treating their sick and giving several injections for native sores, we left, hoping that they would be able to stand against the tyranny of their chief. But after we had gone, the old chief came over and forbade their having worship again on Raro Island. This frightened them, and they obeyed his order. Most of the people, however, have left and gone to our other missions in the vicinity.

Returning to Ughele, Brother Archer and the writer boarded the new launch, "Ginetu," and set off for a trip round Rendova Island. In about two hours we dropped anchor off the Lokuru Mission, and were met on the beach by Roni, the teacher, and about sixty others. Here we performed a marriage ceremony for Roni, and visited with the people. The natives seem slow in grasping the gospel message, and although the work has been going on for about six years, they have no baptismal class.

We slept aboard the launch that night, and before daylight we steamed out of the bay and round to the Baniata Mission on the south coast of Rendova. The people were expecting us, and they had their new church decorated with Crotons and shrubs and flowers. Daniel, the teacher, had the mission neat and clean, and very well laid out. We dedicated their church, and then examined six candidates and baptized them. After this we attended to the sick ones. At night we showed the lantern slides, and the next morning boarded the launch again, and the people waved us out of sight. In six hours we were back again in Ughele harbor, after circumnavigating the island of Rendova.

The next morning we left Brother and Sister Archer to continue their work at Ughele, and we sailed away in the "Melanesia," making Gizo that night. This being the government station, we attended to several items of business, and the next morning sailed for Ranonga, and by 2 p. m. were anchored off our Mondo Mission. As soon as I landed I was met by the people, and Pana conducted me to his house, where he made me very comfortable. In the evening we had a rousing meeting.

The next morning, Sabbath, fourteen candidates were examined and baptized in the river. The water was low, but they quickly threw a bank of stones across the stream, and soon had a pool deep enough for the purpose. In the afternoon Sabbath school was held. The classes were large. One class of elderly women was taught by a lad of eleven or twelve years. Another class of mothers with babies had a lad of thirteen or fourteen as leader. Many of them could repeat from memory the whole Scripture lesson from beginning to end. They enjoyed their Sabbath school!

The next morning two very old men were examined and baptized in the ocean. One was ninety years old, and the other had passed that advanced age. They were happy in their new-found faith, and glad to follow their Master in baptism.

After this we all repaired to the church, and five young couples were married. Many sick ones were also treated. In the evening I examined Pana's cash account for the year, and found the following accounts: Tithe, \$214.28; Sabbath school offerings, \$224.02; book sales, etc., \$160.71; total, \$599.01.

The next morning it was too rough for me to go out to the "Melanesia" in the dinghy, so the people put me into a canoe, hoisted the canoe up on their shoulders, and carried it out beyond the breakers. Then after launching the canoe, two stalwart boys climbed in, and we soon covered the distance to the "Melanesia." We got wet, but that is a usual occurrence here. Pana came in another canoe, and I gave him a supply of medicines and other things that he needed in his work. We then hoisted sail, and were soon on our way again, while the people lined the shore and waved us out of sight.

That evening we anchored safely in Dovele harbor. The people were pleased to see us after so long an absence, and it was my privilege to exhort them to patience and faithfulness in the message. The mission looked very attractive, and Rore, the teacher, had the work nicely in hand. The next morning they decorated the church tastefully with flowers and Crotons, and I united eleven couples in wedlock. It was rather a long service, as everything had to be interpreted, but they all seemed happy, and to enjoy the experience. At the close of the service the married couples stood outside the church, and as the others filed out there was great joy in handshaking and congratulations. In the evening I showed the lantern slides to a very appreciative audience. Then next morning fifteen candidates were examined and baptized.

At the first faint tinge of dawn the next morning we steamed across for Choiscul, and in the evening we anchored near the Ghoghobe Mission. Brother and Sister D. H. Gray with their little girl soon came to the "Melanesia," and visited with us. We then went ashore and had worship with the people. We were here four days endeavoring to make arrangements for a permanent situation for headquarters for Brother and Sister Gray, who have only recently taken the oversight of this promising field.

When we reached Viru, our first mission station in this group, the people were all waiting for us, for we had told them when to expect us. On Sabbath we celebrated the ordinances. The evening before we held a consecration service. This was a solemn time to all. Several confessed to having sinned, and asked forgiveness of those wronged, and then sought forgiveness from on High. Some who were not baptized confessed the things that were holding them back from a full surrender, and sought the Source of all strength to overcome, and expressed their desire to prepare for baptism. One said:

"I am an angry man. It has always been easy for me to be angry, and to speak angrily, and to act with anger. I have tried in the past to overcome my anger, but I have always failed, as anger has always burst out of my mouth so easily; but now I see that I must let Jesus control me, and then I cannot be angry."

The next morning we went up the Viru River in the dinghy with all the people following in canoes, and after rowing for about three quarters of an hour, we landed, tied the dinghy up to the shore, and walked for over an hour through the forest, until we came to the little village of Limbo. Here the people had built a small church, and our visit was for the purpose of dedicating this edifice. We walked around the church, which was nicely decorated with ferns and flowers and shrubs, to find the door. It was not to be seen, but a small stairway led up through the floor, and this was their only entrance. Soon the bell rang, and all filed into the building until it was filled to its utmost capacity. Then it was my privilege to exhort the people to cleanliness and holiness,

and to dedicate this neat little building to the service and worship of God, who had broken down all the old customs of darkness and heathenism, and had given light and grace to the people.

On reaching Telina we were shocked to learn that a woman and child, adherents of the mission, had been murdered under the most distressing circumstances, just across on the mainland, about a stone's throw from Telina. The murderer, an elderly native, was still at large in the bush. The people were very much agitated, and were very glad to see us again, so that we could share their trials and sorrows. We comforted them the best we could.

The next morning we went to Batuna, where we unloaded the leaf we had gathered at Viru. Thus ended a pleasant and profitable month's trip among our missions of the western Solomons. The most encouraging feature to me is that the general tendency seems to be a healthy spiritual growth among our people, for which we give all the praise to Him who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy.

\* \* \*

LABOR to keep alive in your breast that little spark of celestial fire called conscience.—*George Washington.*



A Missionary Family

Brother and Sister J. H. Brown, father and mother of several missionaries. One son, John L. Brown, with his family, is superintendent of the East Minas Mission in East Brazil; another son, Harold C. Brown, with his family, is connected with the River Plate Training School in Argentina; Gearhardt G. Brown and his family are in the Aztec Union Mission field, laboring in Yucatan; and a fourth son, Henry F. Brown, with his family, has recently sailed for South America to take up evangelistic work in the Austral Union.

# The Righteousness of the Law--The Purpose of the Gospel

BY J. N. ANDREWS

"WHAT the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

This text shows very clearly that God purposes to secure a righteous character in every person that He saves. The gospel of Christ brings salvation within the reach of every man. Yet we are not to understand that we can be saved by Christ even though our sins are not all put away. Far from this. The standard of piety is neither changed nor lowered; but means are provided adequate to reach and help us in our fallen state.

It would surprise most persons to learn that the gospel of Christ is designed to bring men up to the exact standard of the righteousness set forth in the moral law. They would be grieved and astonished to learn that God purposes to make men exactly right before He makes them partakers of His own immortality. Yet this is His design, and He will never swerve from it. He desires truth in the inward parts, and He will have it in all such as He accepts at the great day.

1. What does the apostle mean when he says of the law, "that it was weak through the flesh"?

By the term "flesh" he designates the carnal mind. This is evident from the whole connection, but especially from verses 5-9:

"They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

The law was weak then in consequence of the carnal mind. The carnal mind is the evil disposition which men are subject to in a state of nature, or before being truly converted to God. It is "enmity against God; for it is not subject to the law of God, neither indeed can be."

But how does this wicked disposition in man make the law of God to be weak? Can a rebellious spirit in man abate the authority of the law of God? If so, then persistent rebellion would annul the law and break down the government of the Lawgiver. The strength of the law does not depend upon the submission of man, but upon the power of God.

Yet there is one interpretation we can give these words which gives us a consistent view of them. This view is so reasonable that no one will dispute its truth. This is the sense of the apostle: the law demanded a certain thing, which in consequence of the carnal mind in men it was not able to obtain. This is the only sense in which it can be said to be weak through the flesh.

2. What was it then which the law could not do because of this wicked nature which thwarted all its efforts?

This is a very important question. It is, however,

capable of being answered in a definite manner so that we may be certain of the truth. The great Lawgiver had an important purpose which through His law He commanded men to accomplish. The carnal mind rendered men incapable of fulfilling that just demand, as may be seen illustrated in Paul's own experience in Romans 7: 7-25.

What the law could not do is certainly what it attempted to do. What it failed to do, it would have accomplished had it not been for the carnal mind which neutralized all its efforts.

But that which the carnal mind was able to hinder or to prevent, the Lord does not relinquish. He finds out a method to accomplish that very thing. And thus Paul, stating first the manner in which the law was thwarted, and second the means by which this may be overcome, presents definitely the purpose which the law attempted to accomplish, but which could only be accomplished by a sacrifice of infinite value. Thus he states the object in view: "That the righteousness of the law might be fulfilled in us."

What therefore the law demands, the gospel accomplishes. The carnal mind thwarted the law of God. The gospel takes away the carnal mind.

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17.

The standard of piety in the gospel of Christ is the law of God. We must come up to this; we are not required to go beyond it. The fulfilment of the righteousness of the law in us is precisely the result aimed at in the gospel of Christ. Certainly it is worth our attention that the God of heaven does not relinquish the grand object in view. The gospel does not go beyond the law of God, nor does it fall short of it. It does not substitute something else in the place of that perfection which the law demands; but it provides the requisite means for securing that very perfection in us.

3. What did the Lawgiver do to relieve man's helpless condition?

He sent "His own Son in the likeness of sinful flesh, and by a sacrifice for sin [margin], condemned sin in the flesh." Jesus came in the likeness of sinful flesh, but He had no sinful disposition within Him. He was subjected to the utmost power of temptation, but He knew no sin. He rendered perfect obedience to His Father's law. Then He took the curse of that law which stood against us upon Himself. He died, the just for the unjust, that He might bring us to God. He is the great sacrifice for sin. His blood is our effectual sin offering. We can be pardoned for our past transgressions of the law of God, but we must not presume to continue in transgression. His grace can take away our carnal minds and give us strength to obey the commandments of God. Surely this was very expensive to the Lawgiver, that His only Son should die. The law which demands such a sacrifice must be a sacred law. The Lawgiver who could thus yield up His Son to die, must have had



the tenderest love for sinful man, and the most sacred regard for His law.

4. What did Jesus condemn, and undertake to remove?

Two answers are returned: (1) He came to take away the law of God; (2) He came to take away sin, the transgression of that law. The first answer is that which those return who break the commandments and teach men so. Matt. 5:17-19. The second is the answer of those who do and teach the commandments. Surely there is a very wide difference in these answers. In fact, one is just the opposite of the other.

Happily, Paul has not left us in uncertainty: "By a sacrifice for sin [margin], *condemned sin* in the flesh: that the righteousness of the law might be fulfilled in us." It was *sin* which our Lord came to put away. And when this deadly evil was put far from us, then we were to fulfil the righteousness of the law.

John sets forth the subject with equal clearness. He says:

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin." 1 John 3:4, 5.

Then it is certain that our Lord did not die to take away the law of God, but to take away sin, the transgression of that law. There is a very wide and marked difference between these things, surely. That abominable thing which the Lord hates, is not the law of God, but sin, the transgression of that law.

5. What is the righteousness of the law? Righteousness is right-doing. The righteousness of the law is simply the right-doing, that the law of God demands. The law of God is comprehended in two great commandments, and written in ten lesser ones, upon two tables of stone. Before this law, the earthly priest offered the blood of sin offering. Because this could not take away sin, Jesus made His costly sacrifice, laying down His own life, then ascending on high to minister before the ark containing that sacred law. Rev. 11:19. The righteous precepts of the law of God are therefore to be exemplified in the lives of those who are saved by the blood of Christ.

Why should not this be, when the new covenant writes the law of God upon our hearts? Why should not men serve the law of God, when the carnal mind, which is enmity to that law, is slain?

6. But does not this represent us as justified by the law? By no means. It shows us to be pardoned sinners. It represents that pardon as purchased for us by the blood of the Son of God. It shows our guilt; it reveals our helpless bondage of sin, and magnifies the work of Christ in saving lost men.

It is not the law of God that justifies. It is the gospel of the grace of God that has the power to justify the sinner. But when the gospel has wrought its work of justification, then the man who is justified is brought into exact harmony with the law of God that condemned him.

Thus if we wish to ascertain whether a board designed to fit a certain place in a building, is square or not, we lay a square upon it. If it be not square, the fact is discovered at once. The square condemns the board as it now is. It shows its fault, but it cannot remove the fault. Shall we throw away the square because it cannot correct this fault? By no means. It is to the square that we are indebted for a knowledge of the real fault. We will *mark the board by the square*, and then take the saw and cut

it by that mark. When we have done this, we will try the square again, and if it now agrees therewith, it is fit for the place it was designed to fill.

So with the law of God and the gospel of Christ. The law shows what God justly demands, and it condemns us for not fulfilling that just requirement. The gospel brings us pardon by the blood of Christ, and takes away our carnal mind that is enmity to the law of God, and gives us grace to keep it from the heart. In fact, it puts that law into our hearts. When the gospel has wrought its work perfectly in our hearts, we are in exact conformity to the law of God.

"The law reveals and makes us know  
What duties to our God we owe;  
But 'tis the gospel must reveal  
Where lies our strength to do His will."

"By the law is the knowledge of sin." Rom. 3:20. So then the standard of right is the law of God. This law has ten precepts. By this moral standard or rule the timber is framed for the heavenly temple. Now suppose we cut off one tenth of this standard, and make our rule like the builder's ten-foot pole which an enemy has shortened to nine feet; would not utter confusion be caused in such a builder's work? And what else can be the effect of removing from God's perfect standard one tenth of its precepts? God's law as it stands is just right. It is ourselves that are in fault.

Let us not vainly trust in Christ for salvation while we live in violation of the holy law of God. If we pass the test of the day of judgment, the righteousness of the law of God must be fulfilled in us.—*Review and Herald, Feb. 9, 1869.*

\* \* \*

## Righteousness in Abundance

BY G. B. STARR

RIGHTEOUSNESS is the priceless gift of God to every believer in Jesus who appreciates and claims the gift. That there is an abundant supply for all, we are assured. "Thy righteousness is like the great mountains." Ps. 36:6. In the caves and caverns of the great mountains of earth the entire human family may seek and find shelter and hiding.

But more than this, God creates righteousness, creates it through Jesus Christ, through whom He creates all things else,—worlds, angels, men, light, air, darkness, food—all things.

"I am the Lord [Jehovah], and there is none else, there is no god beside Me: . . . I form the light, and create darkness: . . . I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." Isa. 45:5-8.

This abundant supply of righteousness is created for the salvation of the human family, and offered as God's free, royal gift to all.

"But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift of grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:15-19.

"This is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:6.

"Our hope is to be constantly strengthened by the knowledge that Christ is our righteousness. Let our faith rest upon this foundation; for it will stand fast forever."—*"Testimonies,"* Vol. V, p. 742.

"Through the merits of Christ, through His righteousness, which by faith is imputed to us, we are to attain to the perfection of Christian character. . . . By dwelling upon the love of God and our Saviour, by contemplating the perfection of the divine character, and *claiming* the righteousness of Christ as ours by faith, we are to be transformed into the same image."—*Id.*, p. 744.

\* \* \*

### *Awake and Sing*

BY J. M. HOPKINS

AWAKE and sing, yea, shout for joy,  
Church of the living God,  
Let highest praise your tongues employ  
Through all the earth abroad.

For, lo! He comes with glory crowned,  
The Lamb for sinners slain,  
As King of kings and Lord of lords  
In righteousness to reign.

He comes! by prophets long foretold,  
While heavenly hosts attend,  
The heavens departed "as a scroll,"  
The rocks and mountains rend.

Triumphant over "hell and death,"\*  
He holds the mystic key  
That bursts the fetters of the tomb  
And sets the captives free.

The prison doors are opened wide,  
The chains and shackles fall,  
The dungeon can no longer hide,  
Broken is Satan's thrall.

No more is heard a sigh or moan,  
All tears are wiped away;  
All then "shall know as they are known,"  
In that eternal day.

The infant to its mother's arms  
By angel hand is borne,  
And kindred hearts long sundered far  
No more will yearn or mourn.

No "color line" will then be drawn,  
For all will brothers be,  
Of every nation, kindred, tongue,  
In God's great "family."†

Then wake and sing, yea, shout for joy,  
Church of the living God;  
Let highest notes your tongues employ  
Through all the earth abroad.

\* Rev. 1:18.

† Eph. 3:14, 15.

### *O Blessed Day!*

BY CARLYLE B. HAYNES

O BLESSED day! O matchless Christ! What happiness of heart to be near Thee! What fulness of rapture! How exceeding abundantly above all that we asked or thought!

To be with Jesus—O soul-stirring thought! To be near His person and enjoy His society! The glorious Christ, the Holy One of Israel, the eternal Son of God; and we looking upon Him, being with Him! What completion of happiness! Truly, in His presence is fulness of joy and at His right hand are pleasures forevermore. Greater than the great ones of

earth is He. Higher than the kings of the earth. And He bids *me* welcome! He smiles upon *me*! He shows *me* with His favors!

And the meeting of long-separated friends—how the heart leaps forward to that meeting, when our loved ones shall be clasped in our arms again! "Our God shall come, and shall not keep silence." And one thing He says is this: "Gather My saints together unto Me." And then shall He "send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

How many sad partings this world has witnessed! Cruel, indeed, is the separation of death. Terrible is the havoc it has wrought. Families have been divided, friends have been sundered, lovers have been torn apart. How precious, then, is the promise of God:

"I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name." Isa. 43:5-7.

"They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke 13:29.

### *That Morn of Morns*

And so we look forward to that morn of morns when once again the Lord Jesus shall visit the earth. We strain to catch the first sound of His voice, that voice which will reverberate from hillside and mountain top, echo through the silent valleys, sweep across the wide and treeless plains, and pierce even to the remotest caves of old ocean. We wait to see that voice, as it rolls through the earth, strike the shackles from grim death, break open the tombs of the saints, and pierce even to their dead ears. We yearn to behold the sleeping ones, awakened by that commanding voice, feeling the thrill of life once more, raise their heads from their moldy pillows, toss aside the coverlid of dust, and spring joyfully into glorious life again. A vast congregation they make as they gather to greet their Redeemer, coming from east and west, north and south, from height and depth, from land and sea, from torrid and frigid zones, to answer the call of the Master. They come in tremendous troops, guided by angels; and sweeping upward together, take their stand on the glorious sea of glass before the great white throne of God.

And then, after a time, back they come to this earth made new and clean and sweet. And on this regenerated earth, with the curse removed, and under those new heavens, clear and bright, all the righteous, with Jesus, the Son of God and Son of man, their blessed King and Redeemer, they make their eternal home.

### *Wave After Wave of Splendor*

Far out over the plains of the new earth will flash wave after wave of glory. Fulfilled is the oath of God, "As truly as I live, all the earth shall be filled with the glory of the Lord." No freezing cold. No burning heat. No gloomy clouds. No darkness of night. No wasting sickness. No cruel pain. No tears. No death. No graveyards. No temptations. No sin. No partings. Only waving of palms. Only victory. Only praise, rest, and glory, now and evermore, world without end. Surely, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed."

O morning of splendor, awake, and bring the promised deliverance!—From the new book, "The Return of Jesus."

# THE HOME CIRCLE

"Be it ever so humble, there's no place like home."

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

Conducted by Verna Botsford Votaw

## Mercy's Day

BY R. HARE

'Tis shining far, the glory of His coming,  
Down o'er the ages, all so dim and drear;  
Now angel voices, in their holy gladness,  
Exultantly proclaim that coming near.

Prophetic lips have oft revealed the story  
In whispered promises through ages past,  
But now around us signs are loudly telling  
To listening worlds, "The Saviour comes at last."

From pole to pole the tidings must be carried,  
And nations long in darkness now must hear,  
O'er sea and land the mighty proclamation  
Must ring and tell that glorious coming near.

Baptize us, Lord, to bear the invitation,  
To plead with souls that in the darkness stray.  
To whisper still, and whisper yet more sweetly,  
"Hasten, for this is mercy's closing day!"

\* \* \*

## Beckoning Hands

BY R. D. BENHAM

BECKONING hands of our Father in heaven,  
Pointing us on to the home He has given,  
Glorious and bright is that home in the skies;  
Death never enters, and love never dies.

### CHORUS:

Beckoning hands, strong, loving hands,  
Wooing us on to those heavenly lands;  
Beckoning hands, beautiful hands,  
Loving and strong are those beckoning hands.

Beckoning hands of our Saviour, whose love  
Brought Him to earth from that bright home above.  
To suffer and die on the cross and to save  
All who believe, though they sleep in the grave.

Beckoning hands of the angels so bright,  
Faces that beam with a heavenly light;  
Strengthening each heart that is shadowed with fear,  
Whispering hope to each listening ear.

Thus are we won to those mansions so fair,  
Mansions that Jesus has gone to prepare;  
Bright pearly gates, and the streets of pure gold,  
Bodies immortal that never grow old.

\* \* \*

## At Prayer Meeting

THERE were only two or three of us  
Who came to the place of prayer,  
Came in the teeth of a driving storm;  
But for that we did not care,  
Since after our hymns of praise had risen,  
And our earnest prayers were said,  
The Master Himself was present there,  
And gave us the living bread.

We knew His look on our leader's face.

So rapt and glad and free;  
We felt His touch when our heads were bowed;  
We heard His "Come to Me."  
Nobody saw Him lift the latch,  
And none unbarred the door;  
But "Peace" was His token to every heart.  
And how could we ask for more?

Each of us felt the load of sin  
From the weary shoulder fall;  
Each of us dropped the load of care.  
And the grief that was like a pall;  
And over our spirits a blessed calm  
Swept in from the jasper sea,  
And strength was ours for toil and strife.  
In the days that were thence to be.

It was only a handful gathered in  
To the little place of prayer,  
Outside were struggling and pain and sin.  
But the Lord Himself was there;  
He came to redeem the pledge He gave  
Wherever His loved ones be,  
To stand Himself in the midst of them.  
Though they counted but two or three.

And forth we fared in the bitter rain.  
And our hearts had grown so warm  
It seemed like the pelting of summer flowers.  
And not the crash of a storm;  
"Twas the time of the dearest privilege  
Of the Lord's right hand," we said,  
As we thought how Jesus Himself had come  
To feed us with living bread.

— Margaret E. Sangster.

\* \* \*

## "The Little White Lamb"

BY J. M. HOPKINS

A VERY touching story is told of a young girl who wandered from home, was lured into sin and shame, yet all the time was conscious of, and stung by, her guilt. At last, in remorse she wrote to her kind mother, asking if she could forgive and take her wayward girl to her heart and home. In reply her mother asked her if she remembered the large glass marble with a little white lamb in its center; that though the outer part was badly marred and defaced, still the little white lamb inside was untouched and pure. She said that though her daughter had sinned, had become bruised and defiled, still she knew there remained the little white lamb of love in her heart, and she invited her to come back to mother, whose forgiving love would heal all the stains.

A sad, yet sweet picture. And how many dear boys and girls there are who have gone out from home, from father and mother, and whose hearts are broken with sorrow and remorse by reason of their sin, yet not so far gone but that the little white lamb lies hidden behind the bruises and scars.

Father, mother, is it your boy or girl? Then wel-

come the little white lamb to your heart and home, even as your kind heavenly Parent invites and welcomes the prodigal son.

"He arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Luke 15:20.

\* \* \*

### Frankness and Truth

BY MARY E. STOVER

A NEIGHBOR had volunteered to stay with little Ruth and Elwood while their mother went shopping.

"Do they know that you are going?" this woman asked, when she appeared in the kitchen doorway with a knitting bag over one arm.

"No, I haven't told them yet, but there'll be time enough before I start for my car."

"Don't say a word to them! They're playing all right now, and you can slip out this back way without their suspecting a thing. They may not miss you for an hour."

The mother hesitated, but only for words with which to make a tactful reply. She decided that candor was best. "I couldn't slip away from the children so. It would be too great a strain on their faith in me. They have a right to suppose that they will find me at home or else know when and where I went, just as it is my right to expect the same of them. If I should slip away in secret, they might feel themselves justified in following the same course."

The accommodating neighbor is childless; but her troubled eyes have watched big and little children, even to those of six-foot size, slinking away to places and companionship of which their parents would not approve.

"I don't know how often deceitful children are the result of deceitful parents, but I guess your way is best, though it must bring on a lot of teasing and fussing every time you leave home," she sighed.

"No, it doesn't. From babyhood both the children have been accustomed to my bidding them good-by for a little while. They know that I will never leave them uncared for nor stay away an unreasonable time. Come, let me introduce you as their temporary auntie; then listen to our farewells."

The good-hearted neighbor followed outdoors with some misgivings, but she found that these children took their mother's going sensibly. After watching to wave their gay "hankies" as she turned the corner, they contentedly went back to their play.

The neighbor recalled thoughtfully the scenes in which her young nephews and nieces always indulged when they found their parents gone. "This must be another proof that honesty's the best policy with children, especially when you begin with it from the first," was her comfortable decision as she sat knitting in peace.

It is the best policy to be honest and frank with children. Deceit may seem more profitable for a while, but it brings a penalty in suspicious children who naturally fall into deceitful ways themselves. Indeed, whoever is troubled by deceitful traits in a child should scan her own ways and speech with care. Deceitfulness and candor both seem to be highly contagious to children. It is for us to choose which they shall "catch" from us.—*Issued by the National Kindergarten Association, 8 West 40th Street, New York City.*

### Weeds and Flowers

It would seem a strange taste for any lady to go out into a garden filled with sweet damask roses and clove pinks and English violets, and passing them all by, search in the corners and waste spots for a bouquet of nettles, briars, and nightshade, and carry that in to adorn her rooms and dress. But there is more difference between sweet words and sharp, stinging words than between the most unsavory weeds and the sweetest pansies. And it is all a matter of choice which one we shall employ.

I always think it a great pity for a family to be brought up by a mother who never has a word of praise for any one. No work is ever done sufficiently well or quickly enough. "Hurry, hurry," is the order of the day, and the whole domestic machinery moves on with a bustle that is quite remote from orderly dispatch. Often, "the more haste the less speed." Quiet people are the ones who seem to "make time;" and those who start the day with loving, encouraging words, give to every one a happy "send off," which argues well for the day's success.

I know a happy little woman who never gathers nettles for her morning bouquet. No wonder such fragrant beds of heartsease grow under her cottage window, nor that she so often wears a sprig of them in her bosom. She is one of those whose "children arise up, and call her blessed; her husband also, and he praiseth her." She is a woman who will be sadly missed when called away from her happy home circle.

The very tone of her voice when she calls the children in the morning, is cheering, and that is about as hard as anything to make pleasant. She is sure to give some pleasant suggestions as she bids the little girls toss up their beds and throw open the windows before they come down, such as, "You can't guess what I saw in the flower bed this morning, Susie!"

"Is one of my carnations out, mother?" and a little head rises eagerly from the pillow.

"Hurry down and see," said mother, smiling as she turned away.

The day's work may be hard and heavy, but the oil of kind words will make the machinery move with as little friction as possible. But cross words are like a handful of gravel stones sprinkled in among the pulleys and wheels.

The little mother of whom I spoke has a happy way of keeping some little project just ahead, some little plans always maturing, which give a spring to all movements because they make the heart light. Something to love, something to do, and something to hope for," is said by some one to be the secret of a happy life.—*Tribune and Farmer.*

\* \* \*

### When I Grow Old

WHEN I grow old,  
God grant that every child  
Will feel the youthful texture of my soul,  
And will not turn away from me  
As from a shade or shrunken vine,  
When I grow old.

When I grow old,  
God grant that I may have some task  
Which must be done for some one far the worse,  
That in some corner of the earth  
Some one will need my hand,  
When I grow old.

—Selected.



# THE WORLD-WIDE FIELD

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

## CHILDREN'S BOOK WEEK

THE week of November 7-13 has been chosen as National Children's Book Week.

This is a wonderful opportunity for us to interest people in those little books that we designate the Home Workers' Books. I think often we fail to take advantage of such openings for our book work. If such an opening should occur in some other line of our work, we would feel that we must take advantage of it.

If it was ever hard to sell our children's books, it should not be so today. All who are interested in the children and youth of today view with increasing alarm the literature read by young America. The most revolting scenes of license and passion are pictured and described, and then enticingly displayed before the children and adolescent boys and girls. Parents and educators, religious leaders and welfare workers, have cried out in protest against it. Even some of the magazines for writers have printed scathing denunciations against those who would so profane their profession.

You would be surprised to know how young are some of the readers of this type of literature. Their parents, their friends and relatives, are alarmed, but they many times do not know what to offer as a wholesome substitute. Do you not think they would welcome our books and feel grateful to you if you brought them to their attention?

"The circle of family and neighborhood duties is the very first field of effort for those who would work for the uplifting of their fellow men."  
—*The Ministry of Healing*, p. 51.

Just by way of encouragement to those who will go out with these books, I wish to relate the following incident:

I stopped to chat a few moments with one of our neighbors a short time ago. We finally got to speaking, as mothers will, of the problems a mother meets in training her children. My neighbor said, "Mrs. Russell, I have tried to raise Lucille so that she would be a good girl and a good woman. When we were back home, I took her to Sunday school. I have been careful of her associates. I have done everything I could." And then what do you suppose she offered as proof to me that she had done all she could for her daughter? She said, "Why, Mrs. Russell, every year when the Adventists went around with their little books, I always bought some."

Now, friends, isn't that encouraging? When that mother wanted to show the good influences she had brought to bear on her daughter's life, the one that she seemed to take the most comfort in was that she had given her our books to read.

Wouldn't you like to be remembered with gratitude by some anxious mother as having brought the best influence into her child's life? There are hundreds, yes, thousands, of mothers in our conferences waiting for these books. During Children's Book Week the world will not be hesitant to display its books and go out with them. Should we hesitate to go out with ours?

ELIZABETH UDELL RUSSELL.

\* \* \*

## SUPPORTING OUR CHURCH SCHOOLS

At the recent Autumn Council held in Battle Creek the largest sum in the history of this people was appropriated to missions. This amounted to more than four and a quarter million dollars, one division alone receiving about eight hundred thousand dollars, and all fields receiving an increase. The leaders of our outlying divisions pressed their appeals home to our hearts. The treasury strained at its resources in the supreme effort to meet all the demands. The base for appropriating was raised 5 per cent, a 10-per-cent increase in funds was made available to the fields, then special appropriations were added to that, and new plans were laid for increasing the offerings of our people.

Every one at the Council greatly rejoiced that such an advance was possible, and all our people will give gladly for the finishing of the work in all the world. The light of the gospel will penetrate yet farther into bush and veldt and jungle, into mountain and plain and desert, to remote islands of the sea, and to arctic wastes. The souls of red men, and brown and yellow and black and white, will be lighted up with the shining of the glorious gospel into their hearts and their homes. The name of the Lord Jesus will be still more glorified, and the courts of heaven will resound with joy over sinners that repent in larger numbers.

Coming home from this Council with my heart aglow with its inspiration, and turning my thoughts once more to the tasks of the homeland, a feeling of sadness stole into my soul when I fell to thinking of the 20,000 Seventh-day Adventist boys and girls of school age here in North America who are not yet in our own schools. I felt it more particularly when I reflected upon our church schools. With all our magnificent system of finance, without a parallel in all the world and possibly in all history, we have not yet devised a satisfactory or adequate means of financing our church schools to the point where all our boys and girls are provided for, and to the point where our burden-bearing teachers are all assured the same standard and regular pay as other classes of work-

ers. There is no financial goal for church schools, no regular subsidies, no general campaign for raising funds for their adequate financing. No one is to blame, only we have not taken the matter seriously enough upon our hearts, possibly because we have not taken to heart enough the importance of separating our boys and girls from the world in these times of moral and spiritual peril.

But we are making some encouraging progress, and we shall do better and better as we go on. We have three ways of helping finance our church schools,—tuition, pledges, and such help as the conference gives from the comeback or from quarterly collections. At the recent General Conference a real goal was set for the quarterly collections in all our churches, namely, 25 cents per capita for the quarter, or \$1 a member for the year.

The field is responding well in adopting this goal. South Dakota, Massachusetts, South Texas, New York, Iowa, North Wisconsin, North Dakota, Florida, and doubtless other conferences that have not reported, are working the plan. In New York they raised \$207.26 last quarter, and "intend to keep it growing larger, not smaller." British Columbia is raising 30 cents a member each quarter, paying the railroad fare of teachers, and half the cost of improvements and equipment. Upper Columbia has been making special appropriations to needy schools, and devotes a part of the comeback to help sustain them. Massachusetts is paying one fourth of the teachers' salaries, and reports that they are "having no difficulty whatever in handling the church schools."

I have only one purpose in writing this article, namely, to plead with all our people in North America, while they are giving liberally to carry the gospel to heathen peoples, not to overlook the thousands of boys and girls playing about our own doors here at home, who could be in our own schools, away from the evil influences of the world, if we were only making adequate provision for them.

"Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express."—*Counsels to Teachers*, p. 166.

"The Lord would have the children gathered out from those schools where worldly influences prevail, and placed in our own schools, where the Word of God is made the foundation of education."—*Ibid.*

"While we should put forth earnest efforts for the masses of the people around us, and push the work into foreign fields, no amount of labor in this line can excuse us for neglecting the education of our children and youth."—*Id.*, p. 165.

Let us push the work in foreign fields with all our might, but while we are lengthening the cords, let us not fail to strengthen the stakes at home. With God's blessing we can do both equally well. W. E. HOWELL.

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### CUMBERLAND CAMP-MEETING

THE annual conference and camp-meeting of the Cumberland Conference was held this year at Knoxville, Tenn., September 2-12, in a grove at the corner of Cecil Street and Broadway. The street-car service was excellent, and the grounds were shady and well drained, so that all the campers could be comfortable.

A short time before this meeting, Elder B. F. Kneeland, who had been president of the Cumberland Conference for about six years, had been called to the presidency of the Georgia Conference, and Elder R. I. Keate, who had been serving the Carolina Conference as president, was asked to take up work in the Cumberland Conference as president. The conference at its regular session confirmed this choice by unanimously electing Brother Keate for the ensuing term, and associating with him Brother Winslow Randall as secretary-treasurer. The usual secretaries and executive committee remained much the same.

The business of the conference was speedily transacted, so that there was very little time or energy taken from the great work of building up the spirituality of the people. Elder W. H. Heckman, the Southeastern Union president, together with several union departmental secretaries, was present during the entire time, and all united to make the meeting a success in every particular. It was noticeable that each department bore a burden for the other departments, and this team work will always spell success.

Besides the union workers, President H. H. Hamilton and Prof. F. W. Field of Ooltewah were present a portion of the time, and the Southern Publishing Association was represented by Brother H. R. Gay. The workers from outside the union included Elder F. C. Gilbert, whose straight messages were very effective in stirring the people to renewed spiritual life; Chaplain F. A. Harter, of the Orlando Sanitarium, whose earnest discourses encouraged the hearers in the Christian pathway; and the writer, who tried to bring a message of "faith which works."

The people responded to the call of the Holy Spirit to renewed consecration. Old enmities were buried, and new friendships formed. The desire to see the message triumph prompted liberal giving, and nearly \$2,000 was freely offered for the mission work. Only a few left the camp until after the final meeting.

Brother Keate and his collaborators start the new term full of courage; and if the burden to finish the work can be shared by each individual member, the cause in the Cumberland Conference will show a good increase this coming year. J. G. LAMSON.

At Ocala, Fla., a church was organized some time ago, with twenty-two newly baptized members and twenty-two members with letters from the conference church.

At the beginning of the series of meetings in Junction City, Kans., January 10, there were only three members. The present membership stands between sixty and seventy, with another baptismal class in preparation.

## Appointments and Notices

### CAMP-MEETINGS FOR 1926

#### Southeastern Union

Florida, Orlando ----- Oct. 28-Nov. 7  
(White and colored same date)

\* \* \*

### PUBLICATIONS WANTED

Mrs. E. E. Petet, Box 306, Jamesport, Mo. Continuous supply of free literature for use in missionary work.

Mrs. M. C. Nelson, 225 Pecan St., Hot Springs, National Park, Ark. Clean copies of Signs, Present Truth, Watchman, Life and Health, Youth's Instructor, and tracts for reading racks.

\* \* \*

### CHANGE OF ADDRESS

The address of the Egypto-Syrian Mission has been changed from 2 Sharia Ayad Bey, Shubra, Cairo, Egypt; to Advent Villa, Materieh, Cairo, Egypt.

\* \* \*

### REQUESTS FOR PRAYER

A friend in North Carolina who is very much interested in the truth, requests prayer for the healing of her daughter.

A brother in Canada desires prayers for his mother and other relatives, and also for a lady and her brother in New York City for whom he is working.

\* \* \*

### LETTER POSTAGE TO FOREIGN COUNTRIES

Some of our missionaries write that correspondents do not place sufficient postage on letters, which makes it necessary for them to pay the deficiency, plus the fine. Others live in countries to which the two-cent postage rate applies, but their correspondents place a five-cent stamp on letters, thus wasting postage. Below is a list of foreign countries to which the letter postage rate is two cents an ounce or fraction thereof, and two cents for each additional ounce or fraction thereof. Weight limit, 4 pounds, 6 ounces. Rate on post cards, 2 cents single, 4 cents double.

Anguilla, Antigua, Argentina, Aruba, Bahamas, Balearic Islands, Barbados, Barbuda, Bermuda, Bolivia, Bonaire, Brazil, British Guiana, Caicos Islands, Canada, Canary Islands, Cayman Islands, Chile, Colombia, Cook Islands, Costa Rica, Cuba, Curacao, Dominica, Dominican Republic, Ecuador, Great Britain and Northern Ireland, Grenada and Grenadines, Guatemala, Haiti, British Honduras, Republic of Honduras, Irish Free State, Jamaica, Labrador, Leeward Islands, Mexico, Montserrat, Netherlands (W. I.), Nevis, Newfoundland, New Zealand, Nicaragua, Panama, Paraguay, Peru, Redonda, Saba, St. Christopher or St. Kitts, St. Eustatius, St. Lucia, Dutch part of St. Martins, St. Vincent, Salvador (El), Western Samoa (British), Spain, Trinidad and Tobago, Turks Island, Uruguay, Virgin Islands (British), Windward Islands.

The letter postage rate to all other countries is five cents for the first ounce or fraction thereof, and three cents for each additional ounce or fraction thereof. Limit of weight, 4 pounds, 6 ounces. Post cards, two cents single, four cents double.

L. W. Graham.

## OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

**Caulfield.**—Mrs. Alice M. Caulfield was born March 29, 1859; and died in New York City, Oct. 9, 1926. She leaves two daughters and a host of friends to mourn her loss. Louis K. Dickson.

**Cart.**—Rubin A. Cart died at the Florida Sanitarium, Orlando, Fla., Sept. 26, 1926. His health having failed in the colporteur work, he was employed in the sanitarium at the time of his death.

F. A. Starke.

**Kirkconnell.**—Mrs. Jane E. McFee Kirkconnell was born at Fern Hill Cottage, Jamaica, June 22, 1837; and died in the Bay Islands, Oct. 12, 1926. Three sons, one daughter, and many grandchildren mourn her departure.

J. Garfield Smalley.

**Neff.**—Carson Eugene Neff was born April 20, 1866; and died at Takoma Park, Md., May 4, 1926. He is survived by his wife; one daughter, Myrtle Esta Neff; one son, Floyd E. Neff, a medical student at Loma Linda; three brothers, and three sisters. T. B. Westbrook.

**Beaman.**—William J. Beaman was born in Starport, England; and died in Jackson, Mich., Sept. 29, 1926. In 1910 he was united in marriage with Miss Maud Terry, to which union two children were born. He was baptized and joined the Seventh-day Adventist Church in 1917, and since 1920 has served the Jackson church as elder and missionary secretary. Through his faithful labors many have learned to know the Lord. His companion, two children, his aged father, and two sisters in England, remain to mourn their loss.

W. J. Correll.

**Null.**—Mrs. Sarah J. Null, née Bowman, was born in Powhatan, Ark., April 15, 1859; and died near Grand Junction, Colo., Oct. 3, 1926. In 1877 she was united in marriage with J. R. Null, who enjoyed her companionship for nearly fifty years. To this union were born nine children, of whom six are still living. The Lord blessed Brother and Sister Null in the training of their children to the extent that they are all in the faith. She leaves to mourn their loss, her husband, one brother, one sister, six children, and many relatives and friends. W. F. Kennedy.

**Huguley.**—Joseph Barnie Huguley was born in Plano County, Texas, May 31, 1875; and died at Modesto, Calif., Oct. 3, 1926. Elder J. M. Huguley, father of the deceased, accepted the advent message when Barnie was three years old, being the first fruits of Elder A. G. Daniels' labors in Texas. Barnie was baptized and united with the church at the age of fourteen. This message was ever dear to his heart. He attended Union College, College View, Nebr. Before this he served as assistant cashier for the Review and Herald Publishing Association. He and his wife spent one summer in tent work, and were blessed with fruits for their labors. Later he served as business manager of the Melrose Sanitarium, and while engaged in this strenuous work, was stricken with asthma, which necessitated a change of climate. Coming to California, they located near Modesto, the favored spot which lengthened his life. He leaves his companion, brothers, and sisters, and a large number of relatives to mourn their loss. C. F. Folkenberg.

# WHAT THE PEOPLE THINK ABOUT—

## *“The Return of Jesus”*

“I have looked it over carefully, and want to say that this is a splendid book. It should be used by our city colporteurs everywhere.”  
— A. F. Harrison, Union Field Secretary.

“I believe this book will appeal strongly to Catholics as well as Protestants, and it will do it without giving offense.”— W. B. Maris, Field Secretary.

“I have been reading it a little at a time, as I find a few moments, and I think it is about the strongest and most interesting exposition of the second coming that we have ever offered to the public.”— J. B. Frank, Secretary of the Greater New York Tract Society.

“I think it is one of the finest books we have yet produced. I believe it is a definite proposition in giving the truth, and I like its appearance.”— V. O. Panches, Union Field Secretary.

“This is surely a wonderful book, and I believe it will have a good sale in our conference.”— G. L. Sather, Secretary-Treasurer of the Ontario Conference.

“I want to say that to my mind this is a book that will take well with the public. It is well illustrated, and the general make-up of the book, without saying anything about the contents, is such that it will sell without much effort.”— J. H. Nies, Secretary-Treasurer.

“The book is very attractive, and one that ought to sell well wherever presented.”  
— Herbert Griffith, Secretary-Treasurer of Kansas.

“I believe we have the finest book on this subject that has ever been written in simple, plain language that the people can understand. There is no question in my mind but that it will be a great seller.”— T. M. Butler, Field Secretary.

“On my hasty examination of ‘The Return of Jesus,’ I am impressed with its simplicity of language, which I believe will appeal to the common people, these being the majority of our customers.”— Emanuel Remsen, Union Field Secretary.

“I want to say that I think it is a very fine book. It is written in an interesting manner and is well illustrated, and I believe will meet with a good response and a good sale.”  
— W. I. Montanye, Secretary-Treasurer.

“You have certainly produced a splendid work, and with all the selling points it contains it ought to make a record run.”— E. E. Franklin, Union Field Secretary.

“I have not had time to read it carefully, but I am very much impressed with the book, and feel it has a message that will be effective in the homes of the people.”— B. E. Wagner, Field Secretary.

“I think it is one of the handsomest books of its size I have ever laid my hands on.”  
— C. G. Ortnier, Secretary-Treasurer.

“I feel very much impressed with the make-up of this book, because of the great need of a work of this kind in the world today.”— E. C. Peiffer, Field Secretary.

“It is beautiful in appearance, and I have glanced through the chapter headings and illustrations and like it very much.”— J. H. McEachern, Conference President.

Prices: cloth, \$3; half leather, \$4, full genuine leather.  
\$5. Prices higher in Canada.

*Order of your Book and Bible House or of the*

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### MISSIONARY SAILINGS

ELDER AND MRS. J. A. P. GREEN, after a period of rest and recuperation following a term of service in the European Division, sailed from New York for Balboa, October 7, Brother Green having been elected secretary of the publishing department of the Inter-American Division.

Mr. and Mrs. Fred T. Hartin, of Emmanuel Missionary College, sailed from Montreal en route to Burma, to engage in evangelistic work among the Burmese people.

Three families sailed from New York on October 9 for widely separated mission fields: Elder and Mrs. L. J. Mookerjee were booked by the White Star Line to Southampton, en route to India, after attendance at the General Conference session and a few months of recuperation in America; Mr. and Mrs. G. F. Ruf, of Saskatchewan, sailed on the Munson Line for Santos; Brazil, Brother Ruf being appointed to the home missionary and Missionary Volunteer secretaryship of the South Brazil Union Mission; Elder and Mrs. G. A. Wood sailed by the Swedish-American liner "Gripsholm" to Europe, en route to Sumatra, Dutch East Indies, returning from furlough.

Mr. and Mrs. N. L. Taylor and son Mearle, of Kentucky, left Tampa, Fla., for Cuba, October 10. Brother Taylor will serve the Antillian Union Mission as secretary-treasurer and auditor.

Mrs. R. J. Sype and children sailed from New York on the S. S. "Sixaola," October 13, to join Elder Sype in his work in Kingston, Jamaica. Mrs. Bertha Peake, of Atlantic Union College, sailed on the same boat, having accepted appointment to teach in the West Indian Training School at Mandeville, Jamaica.

Elder and Mrs. W. P. Elliott and little daughter sailed from New York October 15, returning from furlough to their work in Haiti. Elder Elliott, the superintendent, was glad to take with him re-enforcements for his island mission: Miss Violet M. Peake, of Atlantic Union College, will teach

a church school in Cape Haitien, and Mr. and Mrs. Orville Dunn, of Emmanuel Missionary College, will have charge of the Haitien Training School.

Mr. and Mrs. Wallace A. Lusk, of Walla Walla College, sailed from the Pacific Coast October 15, for Panama, to take up Spanish evangelistic work in the West Caribbean Conference.

The S. S. "Dominica," from New York to Trinidad, October 16, carried two missionary families: Elder and Mrs. M. A. Hollister, of Kansas, Elder Hollister having been appointed superintendent of the East Caribbean Union Mission; and Mr. and Mrs. R. J. Christian and baby, of California, Brother and Sister Christian to join Brother and Sister Cott in the work for the "Davis" Indians in British Guiana. Prof. C. J. Boyd sailed on the same boat, returning to the field from furlough.

Mr. and Mrs. Carl D. Christensen, of South Dakota, sailed from New York on the S. S. "Vestris," October 16, for Argentina, South America, where they will engage in evangelistic service.

Prof. and Mrs. Milton Robison, of Atlantic Union College, sailed from New York for Southampton, October 16, en route to South Africa, to connect with the African Training College.

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### THE ARMENIAN EARTHQUAKE

THE latest news of the daily papers tell us of a terrible earthquake in Armenia, with many dead and injured. Our thoughts go out to these regions because we remember that we have a number of churches in that district near Mt. Ararat. Elder H. J. Löbsack, the president of the All-Russian Union of Seventh-day Adventists, paid a visit to the churches there and found quite an interest among those not yet belonging to us.

While we are praying to the Lord that He may keep His people, and waiting with anxiety for news, on the other hand we must recognize how the sure word of prophecy is being fulfilled before our eyes: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24:19, 20.

E. KOTZ.

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### "THE SIGNS OF THE TIMES"

SOME papers have been not merely periodicals but institutions. The *Signs of the Times* weekly, from of old has been one of the institutions of this advent movement. At the recent Autumn Council, information was given as to the editorial plan of the *Signs* for the coming year, which will lead into a review of the whole round third angel's message, setting forth the truths that convict hearts and bring people onto the platform of the commandments of God and the faith of Jesus.

This coming special week of November 21 to December 4, is set apart as a time when special thought and prayer and effort may be devoted to considering how to spread this good

material before many more thousands of readers. As the home missionary department in every church takes up this matter, be ready, brethren and sisters, to devise ways and means of yet more widely spreading this paper by personal distribution and through the good old method of sending out copies through the mails. If it were not for these special weeks each year, we would forget; but when all work together, one period of special effort can greatly extend the usefulness of this old pioneer agency that brings souls into the truth.

W. A. SPICER.

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### OUR WORK IN CHINA

UNDER date of September 16, Dr. H. W. Miller, medical secretary of the Far Eastern Division, writes as follows:

"I am sending you a little article for insertion in the REVIEW regarding the opening of our Far Eastern Academy. Really, we had a very interesting meeting at the opening exercises. It seemed good to see another enterprise launched here in the Far East, and we were glad to have with us at the opening of our school Prof. Frederick Griggs, whose counsel and assistance are greatly appreciated in this educational endeavor; also Prof. S. L. Frost, educational secretary for the Far East, who spoke at the meeting; and Elder C. C. Crisler, who called our attention to the fact that there are more than 300 children at present in our Far Eastern Division. Brother H. W. Barrows, our treasurer, also spoke.

"The program was introduced and the speakers called upon by Brother Charles Larsen, the principal of the academy. We can now offer the full twelve grades in the academic courses, and this will carry children far enough in their education so they can enter our colleges at home.

"You will be interested to know that we have started another nurses' training class this fall, which means that we have two classes now in training, and our little sanitarium is full of patients. There is no question in my mind but that we shall be able to keep our full list of patients all through the winter months. Our problem now continually is that of room. Several persons are waiting to come as soon as we have a place for them. Some of the best class, both Chinese and foreign residents, come to our little institution. It is a very simple little place, but we are endeavoring to give real service.

"We have in our sanitarium at the present time a Chinese ex-governor. He has a bodyguard stationed about the sanitarium. This is a little new in our experience, as we are not used to it in the States. We endeavor to provide him all necessary food, but twice a day his private automobile brings a little basket filled with certain Chinese delicacies which his friends feel are necessary for him to have in order to insure his recovery."

Dr. Miller reports himself and his family in good health. His youngest daughter, Ethel, had just had an operation for appendicitis, and was making a good recovery.