

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

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GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

THE WEEK OF SACRIFICE

November 25 to December 1

Our Answer of Sacrifice December 1

BY WILLIAM A. SPICER

Of all the dates in our annual calendar, none I think is more generally and joyfully anticipated and prepared for than the Week of Sacrifice. At the end of the week, on December 1, brethren and sisters of the blessed hope in all the world will be bringing in their offerings of sacrifice for missions.

All the days of giving are good. We rejoice in them. We know well that giving is the law of the kingdom of heaven and the law of every heart that is bound for the kingdom.

But the Week of Sacrifice somehow mellows the heart in a special way. All over the earth it sets men and women and children studying how to save something here and there for the sake of Christ, with a glow of joy in the heart when the effort has meant genuine sacrifice. Somehow it brings us closer to the One who made the great sacrifice for us. By that sacrifice we have the gift of life eternal. In the same spirit of sacrifice we give to send the message of eternal life to souls in all the lands.

The stories come in literally from all the continents and from the islands of the sea, telling how our people join in this service. Away in the Indian Ocean, on a little island, one sister, accustomed to having hired help, did her work for that week herself, saving the cost of the helper's hire. Another sister in the same island went out engaging herself for a week as a servant, thus earning money to bring in as the sacrifice gift. So up and down the

world men and women are planning to advance the message.

Even From the Schools

Last year our Educational Department reported that the students in our schools laid down \$23,679 as their Week of Sacrifice offering. It surely meant sacrifice, too. How students, altogether on expense, could do it, is a marvel. Prof. M. P. Robison, of the South African Union college, gives us a hint of one way in which it was done, writing as follows:

"A committee from the student body was appointed, and they brought in a report which was very enthusiastically adopted by the students. The plan was for the students to pledge one or more of the following propositions:

- "1. To go without butter for the week.
 - "2. To go without sugar for the week.
 - "3. To miss one meal a day for the week.
 - "4. To fast on Sabbath.
 - "5. To arrange with the business office to have credit for industrial work turned in to the Week of Sacrifice.
 - "6. To give from spending money.
- "As a result of the students' carrying out these suggestions, there was received a total of \$75.61 from the students alone, and the good that came of it was not indicated by the amount."

Not as an obligatory rule, workers in the cause are invited on this week to give the week's salary back to God. At the end of a year of giving it means real sacrifice to many a worker's home and loved ones, but thousands will do it with a glow of joy in the heart. We invite many thousands of brethren and sisters to join the workers in this dedication of the week's income.

The need? Never was it so great. I am not thinking so much of the hundred thousand dollars spent last year by the Mission Board beyond last year's income. That, of course, means there must be an increase of gifts. The Treasury could not continue long at that pace in sending money to the fields. But I am thinking of the calls coming to the Autumn Council, simply beyond our power to answer. There are those thousands of Indians in Mexico, Central America, and South America, in groups of hundreds, and in some places of a thousand in a group, waiting for us to come, expecting us to come. Never did we hear of such things in all our experience.

Coming With Weeping

Think of this story that comes since the Council from the Zambesi, in the heart of Africa! Robert Silume tells in his simple way how one morning at one of our missions on the great Zambesi River the workers heard many voices calling from across the river. The people wanted to be ferried over. The mission barge brought over about 250. "There was very great excitement among them," says Robert Silume. And he adds, "They were all crying but the babies." They had heard just a little of the message, and the conviction came from God that they must seek for the right way. So Pastor Gladstone Isku preached to them. "They soon quieted down," says the record, "and to-day 120 of them are in the baptismal class."

Well now, brethren, what are we going to do? We cannot see these things multiplying at all the ends of the earth without being mightily stirred. Pray and work, brethren and sisters, and plan to lay down the largest offering in sacrifice ever yet made by us. Make some garment go one season longer, and put the amount saved into the saving of souls. Let us put off needs about the home, and make the old furnishings last a little longer.

This year 1928 we have seen won-

derful things in this dark world. We have seen the latter rain falling in showers here and there, and wherever it falls, all heaven is surely looking to us to enter in and reap the fruitage springing up.

Pray for the fields. Talk it over in every church and in every group and in every home. No one can tell another just how to sacrifice, but Christ, who sacrificed for us, will help us to know the way this year. Sabbath, December 1, is the day to lay the gifts at His feet.

from the home base to send out new recruits. For several years additional appropriations to send out new workers have been provided by the generous gifts of our people. Can any provision be made for new recruits in 1929? was the burning inquiry of representatives from the mission fields in attendance at the Council.

To meet the present unparalleled opportunity to advance by additional appropriation, decision was reached to give opportunity to our people to increase their gifts, with the understanding that any increase in the gifts to missions in 1928 above 1927, up to \$150,000, be made available for sending out additional workers and providing for new work in the fields.

A Message From the Autumn Council

BY J. L. SHAW

THERE are three outstanding impressions we gathered from the Autumn Council at Springfield, Mass.

First Is the Rapid Progress of the Work

The European membership, having grown to nearly 90,000, was so large that it seemed wise to divide it into four divisions, to be known as the Northern, Central, Southern, and Russian Divisions, each with a population equal to or larger than that of the United States. In Europe during the last four-year period there was a gain in membership of 18,884; in Africa, of 3,533; in the Far East, of 8,060; in South America, of 6,244; in Inter-America, of 3,090. The world membership now numbers 274,064, with baptisms for the year numbering 26,100. As we reviewed these figures and listened to personal representatives tell how people in the darkest corners of earth are coming to the message by the hundreds, a voice said, We are in the time of the latter rain. God is pouring out His Spirit in these darkened lands. Soon will the work be finished.

Second, the Many Calls for Workers and the Splendid List of Available Recruits

There are calls for evangelists, teachers, doctors, colporteurs, and departmental workers in every line. What is more inspiring than to see consecrated, trained men and women ready to answer appointment wherever duty calls! And what an amazing thing it is that with all the appointments to service through the years around the world, the supply does not fall short! Like the widow's meal, the supply never fails. While other mission boards are having increasing difficulty to find workers, even to the point of supreme embarrassment, our supply is on the increase. There are probably more workers available to-day for appointment for service both at home and in the mission fields, than ever before in the history of the work.

Third, the Great Gap — the Gap Between Our Plans and God's Providences

The message of God's servant is being fulfilled. "The plans of men are not keeping pace with the providences

of God." On the one hand, the Macedonian calls for help are coming across the seas. "Send us workers," is the call that presses us from every continent. On the other hand, there is a growing company of recruits knocking at the door for entrance to the work. They have been trained in our schools. They are willing to leave home and friends and go anywhere that God calls. Then why not send them? Ah, it is a lack, the lack of means that makes the gap between our plans and God's providences. While the whole world seems breaking open for the message, while the calls for help are multiplying, and the list of recruits, the very flower of the denomination, is increasing, the mission gifts of our people are not proportionally growing. The income of the Mission Board is not equal to the outgo.

In the autumn of 1922 we faced a somewhat similar situation, and action was taken to cut the appropriations to the fields 28 per cent. Word accordingly was sent out. But it brought great discouragement and perplexity to our missionaries. They did not know how to cope with the work or how to hold their workers. In some fields it looked as if the work would be paralyzed. Fortunately, our people in the homeland rallied. The plan of a Week of Sacrifice for all workers was recommended, and our people everywhere were invited to join us. The increased gifts enabled the General Conference to bridge the crisis, and the cut in the appropriations was restored, and great relief came to the work and workers in other lands.

This year, as the budgets were considered at the Autumn Council, we found last year's expenses nearly \$100,000 above our receipts, and a further probable shortage of equal amount. Then came the question, Shall we with this situation cut the appropriations for 1929? Remembering the experience of 1922, decision was reached to make no cut, but to lay bare the situation to our loyal people, and give them opportunity to come forward and increase their gifts. To make the appropriation for 1929 only equal to that of 1928, gives no means

Opportunity for Increase

This plan throws the door wide open for our people to enlarge their gifts, with the understanding that the increase of funds this year above last will go to lengthen the cords of advance. This means that the increase of offerings, including the Sabbath school, Harvest Ingathering, the Week of Sacrifice, the Annual Offering, and any other mission offering, when totaled this year above last, will, up to \$150,000 increase, be given as advance appropriations to the fields.

The goal set for the Week of Sacrifice is \$150,000; for the Annual Offering, \$75,000. This is prorated to each conference so that each may know how much it should reach. The conferences can in turn divide out to each church its goal.

In this brief way we have endeavored to give you the message of the Council. All can see it is a time of real crisis in our work. All should realize the importance of the offerings to missions during the remaining weeks of 1928. Can we not increase each offering, the Sabbath school, the Week of Sacrifice, the Annual Offering, and, in addition, increase our solicitations in the Harvest Ingathering? Our love for God, our faith in the triumph of the message, will measure the sacrifice and self-denial in this time of need.

* * *

TALENTS used are talents multiplied. Success is not the result of chance or of destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort. The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use. He does not supernaturally endow us with the qualifications we lack; but while we use that which we have, He will work with us to increase and strengthen every faculty.—"Christ's Object Lessons," p. 356, ed. 1923.

* * *

A CHILD of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—Spurgeon.

The Advent Review and Sabbath Herald

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

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The Passive and Active Graces

BY F. L. CHANEY

FAIN would I have Thy graces, O my Lord,
For I am weak, helpless, and faithless too;

Whene'er the call of duty sounds to me,
I shrink in fear and dread the task to do.

Make me a vessel meet and fit for use,
Unsoiled, untouched by filth of earth's low sod,

Molded and fashioned on Thy potter's wheel,
And shaped to form, as Thou dost wish, my God.

Help me to bear, O Lord, the strain and stress
Of forces new, nor faint beneath the load,

For Thou hast measured all, the strength and weight,
And Thou wilt help me as I tread the road.

Give me but grace, whene'er the stroke shall fall,
To meet the blow, nor curse the Giver sore;

To think of Job, the patient man of God,
Be blessed like him when once the trial's o'er.

Yes, all these passive graces, Lord, I need;
I must be patient, gentle, meek, and kind;

But these alone will not suffice for me
To climb life's rugged steeps and meet Thy mind.

Help us to more than weaklings be,—grown-up babes
Who feed on milk by others held in store;

Who like the cuckoo, robber, glut, and wretch,
But ope's his bill and gurgles, "Give me more."

Courage and zeal to do the thing desired
Must take possession of my coward heart;
Force born of heaven within my piston's walls

Must drive the wheels of life and make them start.

Men like Elijah sore are needed now,
To heed Thy voice and mock the gods of Baal;

To stand alone though all the world go wrong,
To know, with Thee, there's no such word as fail;

Men who have substance, tissue, brawn, and bone,
Not the mere shadows cast by others tall,

Nor echoes caught by cliff or ruin old,
But men of strength to stand though heavens fall;

Men who will stand as Thy two servants stood

When Israel crouched and groveled in the dust;

Men who will think and dare to speak their mind,

Men who will act, whene'er the cause is just.

Now help me, Lord, to keep in mind the thought

That Thou the weak canst strengthen with Thy might,

That in Thy hand the worm can thresh the mount,

And lay it low, what'er its breadth and height.

* * *

"Many Crowns"

Revelation 19:12, 16

BY R. A. UNDERWOOD

THE gospel is far-reaching in its purpose and accomplishment. It is not only the means of redeeming a lost world, but it saves all other worlds from falling, and secures perfection of character in all the universe.

Christ's infinite sacrifice and death draws all the unfallen worlds unto Himself by the marvelous love of God in behalf of one lost world. Luke 19:10; John 12:32, 33.

If our first parents had been obedient to God as the heads of other worlds have been, Adam would have held his dominion over this world as its king. Gen. 1:28; Ps. 8:4-6. Through sin, Adam lost his dominion and kingship, and Christ became the second Adam, taking the place of the first man on the earth as King of this world. 1 Cor. 15:45-48. Through the marvelous love and sacrifice of Christ, He draws the entire universe unto Himself, and becomes the King of kings, with many crowns, and Lord of lords, including the kings of the unfallen worlds. Rev. 19:12, 16. On the occasion when Pilate asked Christ if He was a king, Christ answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world." John 18:37.

God's purpose concerning this world and all others is that they should be inhabited by perfect beings through all eternity. Gen. 1:28; Isa. 45:18. The prophet, speaking of the vast millions of worlds, says, "Not one fail-eth" of the purpose of God. Isa. 40:26.

Our world became the battle ground between Christ and Satan, and is an object lesson, or theater, to all the un-fallen worlds, of the awful results of sin. 1 Cor. 4:9, margin.

The Scriptures clearly show that the earth is the only world that has fallen, that the other planets are loyal to God. "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshipeth Thee." Neh. 9:6.

Joy in Heaven

Again Christ says, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7.

The hosts of the heavenly worlds all worship God, but Christ says there is more joy over one sinner in this world that turns to God with true repentance, than over ninety and nine just persons that have no need to repent. These just persons have never lived on this earth, for all here "have sinned, and come short of the glory of God." Rom. 3:23; Ps. 14:3. Therefore these just persons live in other worlds.

Mrs. E. G. White gives an account of some interesting views she had of other worlds:

"An angel attended me from the city to a place that was bright and glorious. . . . The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was, 'We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth.' . . . Then my attending angel said to me, 'None in this place have tasted of the forbidden tree; but if they should eat, they would fall.'"—*Early Writings*, pp. 39, 40.

The same test of loyalty is required of other worlds that God required of Adam and Eve in the beginning of this world. Gen. 2:8-17. The earth is but a small part of God's created works. The purpose of God is to bring all worlds and the intelligences of every world into one united family,

who will be perfect and loyal to God. Eph. 1:9, 10.

In speaking of the thousand years of Revelation 20, Mrs. White says:

"Here is to be the home of Satan with his evil angels for a thousand years. . . . Limited alone to the earth, he will not have the privilege of ranging to other planets, to tempt and annoy those who have not fallen. . . . I heard shouts of triumph from the angels and from the redeemed saints, which sounded like ten thousand musical instruments, because they were to be no more annoyed and tempted by Satan, and because the inhabitants of other worlds were delivered from his presence and his temptations."—*"Early Writings,"* p. 290.

This remarkable statement seems to indicate that probation in the entire universe will close at the same time.

In "The Desire of Ages," chapter three, on the fullness of the time, Mrs. White says, "Like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay."—Page 31.

He that knows the end from the beginning (Acts 15:18) will come in all His glory, wearing many crowns, bearing the name, "King of kings, and Lord of lords."

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

* * *

The Earthly Sorrows and Joys of Jesus

BY G. A. ROBERTS

"WHEN Thou shalt make His soul an offering for sin, . . . He shall see of the travail of His soul, and shall be satisfied." Isa. 53:10, 11. He was "a man of sorrows, and acquainted with grief." "Surely He hath borne our griefs, and carried our sorrows." He was "despised and rejected of men." "He was wounded for our transgressions," and "bruised for our iniquities." He bore "the chastisement of our peace," and "the iniquity of us all" was laid upon Him. "He was oppressed" and "afflicted," He was "brought as a lamb to the slaughter, and as a sheep before her shearers." He was not even allowed the customary stay in prison pending an appointed day of judgment; was given no opportunity for defense, but instead was condemned without being judged; "prison" and "judgment" were both denied Him. He was "stricken" and "cut off out of the land of the living," though "He had done no violence," nor "was any deceit" found in Him. And when evil men, urged on by demons, had done all they could do, it also "pleased the Lord to bruise Him," and to "put Him to grief;" and in addition to all this, Jesus Himself "poured out His soul unto death," and numbered Himself "with the transgressors." He "bare the sin of many," and thus "made intercession for the transgressors." (See Isaiah 53.)

A path into the depths of sorrow and grief such as this was never be-

fore opened to the gaze of heaven or earth; and no other person in heaven or on earth will ever in the future face such a depth of horror and blackness of sorrow. It will never again open for any one or for any group until that day when all the lost, who have not made Him their sorrow and grief bearer, must bear their own eternal sorrows and griefs. Jesus bore the sorrow, iniquity, and punishment of every person on earth,—of the lost, for whom it is in vain; of the saved, in whom "He shall see of the travail of His soul, and shall be satisfied."

Few Joys During His Ministry

Few were the joys that cheered the heart of Jesus while He was passing through this vale of tears. His chief joy and delight was in communion with His Father, and He spent whole nights thus in the mountains with Him. He seldom received comfort from His contact with men, yet there are a few recorded instances of such comfort. In the heart of the poor widow who gave the two mites He saw mirrored the divine reflection of His own sacrifice. This brought from Him words of commendation which might well be coveted by angels.

There were the words of Peter, "Thou art the Christ, the Son of the living God." Matt. 16:16. Coming from the lips of him who later should be sifted as wheat, but saved as a brand out of the burning, they must have brought to the heart of Jesus a certain joyful assurance that though Peter should in word deny Him, yet he would not wholly in heart forget nor turn away from Him. And in every soul who turned toward Him, He had an earnest of that satisfaction which will be His when, in the new earth, He sees the full result of His travail of soul. It was indeed for the joy that was set before Him—the joy when He shall see in its full fruitage the travail of His soul, and not the few fleeting joys that were His here—that He endured the cross and despised the shame.

His contact with the centurion, of whom He said, "I have not found so great faith, no, not in Israel," must have given Him comfort and cheer.

The one leper who returned to give Him glory, brightened a little, at least, one spot along the dark, sorrowful path He trod.

The touch of faith on the hem of His garment must have been one of peculiarly satisfying value to Him, else it could not have produced such results. It must have been the thrill of contact with genuine faith in that woman that made Him know He had been touched, and this gave Him joy.

It was joy to Him when the children in the temple sang, "Hosanna to the Son of David," for "Jesus was ever a lover of children. He accepted their childish sympathy and their open, unaffected love. The grateful praise from their pure lips was music in His ears, and refreshed His spirit when oppressed by contact with crafty and

hypocritical men."—"The Desire of Ages," p. 511.

And when the alabaster box of costly ointment was broken for Him, He saw another heart that was wholly set on Him. (See Matt. 26:7-13.)

Ever Beset by the Devil

The fact that one, at least, of His disciples was not ashamed to be known as belonging to Him, as John demonstrated when he boldly followed Jesus into Pilate's judgment hall; the faith of the thief on the cross; and other evidences of faith in, and love for, Him must have cheered His heart as He entered the dark valley.

Yes, there were a few bright spots along the way. But they were solemnly, seriously, and sadly so, for at no time in His life on earth was He free from the hellish harassings of Satan and his fallen angels. When some one turned from sin, or turned to Him, or performed some service for the salvation of some one else, then was He divinely glad. Nor has He yet divorced Himself from our sorrows and griefs, for "Christ identifies Himself with suffering humanity in the persons of the suffering children of men. He makes their necessities His own, and takes to His bosom their woes."—"Testimonies," Vol. III, p. 391.

Nor has He yet taken to Himself the full joys of heaven. He still waits to drink with us in the kingdom the fruit of the vine; and not till those whom God has given Him are where He is will He realize the joy that was set before Him when He endured the cross. Not till we have truly accepted His offering for all our sins will He see of the travail of His soul and be satisfied. He is still humanity's helper, and still shares in all our sorrows and griefs, and will till He gives "the kingdom and dominion and the greatness of the kingdom under the whole heaven . . . to the people of the saints of the Most High," and then "all dominions shall serve and obey Him." Then the "former troubles" will be "forgotten," because "they are hid" from His eyes. Isa. 65:16. He says, "Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:18, 19.

Let us here and now change our Saviour's sorrows to joy by daily making "His soul an offering for sin" against that day when our sins shall "be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus." Acts 3:19, 20.

* * *

CHARCOAL and diamonds are the same material—carbon. One absorbs the light, the other reflects it. There are charcoal Christians and diamond Christians.—*Western Christian Advocate.*

THE SPIRIT OF PROPHECY

IN THE REMNANT CHURCH

By the Editor

Differences Over Technicalities

An Appeal for Christian Charity

THERE has been much discussion through the years, both in the Seventh-day Adventist Church and in other churches, as to the precise manner of the inspiration of the Bible. We know at the present time of earnest Christians who believe in what is termed the "verbal," or word-for-word, inspiration of the Scriptures of Truth. On the other hand, we know of other Christians equally earnest who do not believe in the verbal inspiration of the Scriptures, but in "thought," or idea, inspiration. Both believe equally that the Scriptures are the inspired, infallible word of God. In the experience of both classes the Bible is the court of final appeal, and they are conscientiously endeavoring, through the grace of the Lord Jesus Christ, to bring their lives into conformity with its divine precepts. Now, in our judgment, for one class to charge the other with disbelief of the Bible because of difference of opinion as to the technical features of inspiration, would be ungenerous and un-Christian.

The best evidence one can give that he accepts the Bible as God's message of love and salvation, is to take it as the man of his counsel,—the lamp to his feet and the light to his path,—and to reveal the power of the divine word in a life transformed by the Holy Spirit into the character of his Saviour, the Lord Jesus Christ. And this is true as applied to the writings of the spirit of prophecy. The best evidence which one can show of his faith in the divine origin of these writings, is an earnest endeavor to bring his life into harmony with their requirements. He may differ with some of his brethren as to technicalities, but if he is seeking to regulate his own life—and if a leader in the church, to fashion the work of the church and the polity of this movement—by the instruction which has come to us through the Lord's messenger, that is the best evidence he can furnish his brethren of his faith in the writings of the spirit of prophecy. Obedience, rather than definitions of technical points of difference, is the real test of faith as relates to the teachings both of the Bible and of the "Testimonies."

In connection with the writings of Mrs. White are technical questions which we may not be able to understand, just as there are similar questions relating to the Scriptures of Truth. These questions are better left undiscussed. At least they should not

be magnified to the place where they constitute a test of orthodoxy, or where they become a bone of contention or a line of division between brethren. Let us seek to draw near to those who may differ with us, emphasizing the great principles upon which we are agreed, and minimizing the details on which we differ.

Of course when one's ideas are of such a character as to lead him to reject in his own life and to discredit in his influence with others, the leadings of God and the instruction of His Spirit, with this attitude there can be no sympathy or compromise on the part of the loyal disciple.

There is too much of a tendency to quote the "Testimonies" for the benefit of our brethren, while we fail to apply the instruction to our own lives. There is danger that, like the Jews of old, we shall profess high regard for the book of the law, and professedly revere the prophets, while we refuse to be guided by them.

Embraces Many Far-Reaching Principles

The instruction from the servant of the Lord is far-reaching in its import. It covers many broad and underlying principles. It embraces instruction relative to the operation of our work in home and foreign fields; it outlines very specifically the principles which should govern in the establishment and operation of our schools—their location, the length of their courses of study, the character of the books which should be used. We are told how our sanitariums and publishing houses should be operated, and the principles which should govern them; the provision which should be made for the poor and needy in the church, and for sick and disabled workers. This instruction warns us against the centralization of our work; against building up large centers in different parts of the world, while other places are left to suffer; against the contracting of debts. It emphasizes the need of work in our great cities. It admonishes us to simplicity of life, to plainness of dress, to temperance in eating and drinking, to purity of heart, to charity and brotherly love, to unselfish sacrifice, and to earnest labor for souls.

The manner in which every minister and every member of the church relates himself personally to these principles and to this instruction, indicates his measure of appreciation of the messages which have come to the remnant church. And the test is not on the manner in which he applies them to his brethren, but the manner in

which he applies these principles in his own life and the way in which he seeks to exert his influence to shape this movement and the work of God in harmony with the principles.

Two Classes in the Church

There have always been two classes in the church of Christ,—the fast and the slow, the radical and the conservative. These two classes exist today with reference to views held on health reform, standards of dress, the spirit of prophecy, and other questions. Some are counted by their brethren as too slow and unbelieving, as was Thomas; and others are regarded as being radical and impulsive, as was Peter. God permits these various temperaments to be associated in order that each may learn from the other, that the lack of one may be supplied by the abundance of the other. Unfortunately, the person who takes a wrong view of any question, either conservatively or radically, is inclined to believe that his position is the normal one. There is not so much danger in this, if, while he holds himself to what he conceives to be a correct standard, he does not feel uncharitable toward his brethren for not accepting his viewpoint.

Where the spirit of Christian charity is cherished, we shall not hear so often the cry of fanaticism on the one hand, because some brother grows ardent and enthusiastic in his expression of faith; nor the charge of unbelief on the other hand, because some one cannot move so fast as his associates would elect to travel. Christian charity holds to liberty without license, and to conservatism without reaction.

More can be accomplished by love and generosity than by unkind criticism. When each is willing to accord his brother honesty of purpose, and to believe that even though he may be mistaken he is honestly striving to do the right, this will go a long way toward minimizing differences. Surely in these days when the powers of evil are arraying themselves against the church of Christ, the various elements in the church need as never before to press together and to seek in kindly suzerainty to live in love and fellowship.

Accepting Idle Rumor and Report

Through the years many idle reports have been in circulation as to what Sister White said about various subjects, and unfortunately there are some in the church who appear more willing to give time and credence to these reports than they are to the

printed "Testimonies" from the servant of the Lord. To all such we commend the following good counsel:

"And now to all who have a desire for truth I would say, Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said."—"Testimonies," Vol. V, p. 696.

Believe the Lord and His Prophets

One who has had a living experience in connection with the work of the spirit of prophecy in this church finds no occasion to doubt its divine origin. The history of this movement reveals many instances where the Lord has used this gift for the preservation of His work. Many times in great crises God has sent through His servant a message which saved this church from grave errors and even from disruption.

We cannot see how one can prayerfully read the messages which have come through the years, and doubt their genuineness. They speak to one's heart. They carry with them the proof of their own inspiration.

We thank God that He gave a prophet to the remnant church. No Seventh-day Adventist should be ashamed of this blessed truth. Rather we should rejoice that the Lord has in this manner visited His people, and again and again warned them of their danger in the midst of the evils which threaten the church at the present time. These messages we believe should be faithfully followed by every believer. Next to the Bible, and in connection with it, they should be read and studied. They throw a flood of light upon the Sacred Record. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

* * *

The Character and Work of a Prophet

BY E. R. PALMER

As from time to time we publish in our church paper articles and incidents and stories from the great life work of Mrs. E. G. White in connection with this movement, we receive in response many interesting and important inquiries. Such questions are replied to personally and then put away in the files. These questions refer to all features of her life ministry—her private manner of living, her journeys from place to place, her public teachings, and her writings.

Recently in reading concerning the prophet Samuel, in "Beacon Lights of History," by John Lord, I came across a statement concerning the Hebrew prophets, which sums up their character so beautifully and well that I am passing it on as a summary of the influence and the life work of Sister White.

I might say that Sister White has left two great legacies to this move-

ment and to the world: First, the impress of her devoted, energetic life; and second, her many books. Her life remains with us as a never-ending inspiration and power. Her books, next to the Bible, will form a background of this movement until the end of time. Questions concerning her life are best answered by her well-known character; questions concerning her writings are best answered by reading the books.

Concerning the ancient prophets, Dr. Lord says:

"In a spiritual and religious sense the prophet takes the highest rank in the kingdom of God on earth. Among the Hebrews he was the interpreter of the divine will; he predicted future events. He was a preacher of righteousness; he was the counselor of kings and princes; he was a sage and oracle among the people. He was a reformer, teaching the highest truths and restoring the worship of God when nations were sunk in idolatry; he was the mouthpiece of the Eternal, for warning, for rebuke, for encouragement, for chastisement. He was divinely inspired, armed with supernatural powers,—a man whom the people feared and obeyed, sometimes honored, sometimes stoned; one who bore heavy responsibilities, and of whom were demanded disagreeable duties.

"We associate with the idea of a prophet both wisdom and virtue, great gifts and great personal piety. We think of him as a man who lived a secluded life of meditation and prayer, in constant communion with God and removed from all worldly rewards,—a man indifferent to ordinary pleasures, to outward pomp and show, free from personal vanity, lofty in his bearing, independent in his mode of life, spiritual in his aims, fervent and earnest in his exhortations, living above the world in the higher regions of faith and love, disdaining praises and honors, soft raiment and luxurious food, and maintaining a proud equality with the greatest personages; a man not to be bought, and not to be deterred from his purpose by threatenings or intimidation or flatteries, commanding reverence, and exalted as a favorite of heaven. It was not necessary that the prophet should be a priest or even a Levite. He was greater than any impersonation of sacerdotalism, sacred in his person and awful in his utterances, unassisted by ritualistic forms, declaring truths which appealed to consciousness,—a kind of spiritual dictator who inspired awe and reverence.

"In one sense or another most of the august characters of the Old Testament were prophets,—Abraham, Moses, Joseph, David, Elijah, Daniel, Isaiah, Jeremiah, Ezekiel. They either foretold the future, or rebuked kings as messengers of Omnipotence, or taught the people great truths, or uttered inspired melodies, or interpreted dreams, or in some way revealed the ways and will of God. Among them were patriarchs, kings, and priests, and sages uninvested with official functions. Some lived in cities and others in villages, and others again in the wilderness and desert places; some reigned in the palaces of pride and others in the huts of poverty, yet all alike exercised a tremendous moral power. They were the national poets and historians of Judea, preachers of patriotism as well as of religion and morals, exercising political as well as spiritual power. Those who stand out pre-eminently in the Sacred Writings were gifted with the power of revealing the future destinies of nations, and above all other things the peculiarities of the Messianic reign.

"Samuel was not called to declare those profound truths which relate to the appearance and reign of Christ as the Saviour of mankind, nor the fate of idola-

trous nations, nor even the future vicissitudes connected with the Hebrew nation, but to found a school of religious teachers, to revive the worship of Jehovah, guide the conduct of princes, and direct the general affairs of the nation as commanded by God. He was the first and most favored of the great prophets, and exercised an influence as a prophet never equaled by any who succeeded him. He was a great prophet, since for forty years he ruled Israel by direct divine illumination,—a holy man who communed with God, great in speech and great in action. He did not rise to the lofty eloquence of Isaiah, nor foresee the fate of nations like Daniel and Ezekiel; but he was consulted and obeyed as a man who knew the divine will, gifted beyond any other man of his age in spiritual insight, and trusted implicitly for his wisdom and sanctity. These were the excellences which made one of the most extraordinary men in Jewish history, rendering services to his nation which cannot easily be exaggerated."

Benefits of Prohibition

BY HENRY FORD

PROHIBITION was intended to save the country and generations yet to come. There are a million boys growing up in the United States who have never seen a saloon, and who will never know the handicap of liquor, either in themselves or their relatives; and this excellent condition will go on spreading itself over the country when the wet press and the paid propaganda of booze are forgotten. There should be no mistake about it. The abolition of the commercialized liquor trade in this country is as final as the abolition of slavery. These are the two great reforms to which moral America committed itself from the beginning of its history.

Anything that interferes with our ability to think clearly, lead healthy, normal lives, and do our work well, will ultimately be discarded, either as an economic handicap or from a desire for better personal health. Tobacco is a narcotic which is exacting a heavy toll from our present generation. No one smokes in the Ford industries. Tobacco is not a good thing for industry nor for the individual.

The coming of prohibition has put more of the workman's money into savings banks and into his wife's pocketbook. He has more leisure to spend with his family. The family life is healthier. Workmen go out of doors, go on picnics, have time to see their children and play with them. They have time to see more, do more—and, incidentally, they buy more. This stimulates business and increases prosperity, and in the general economic circle the money passes through industry again and back into the workman's pocket. It is a truism that what benefits one is bound to benefit all, and labor is coming to see the truth of this more clearly every day.—Paragraphs from an article in the *Forum* for March, 1928.

* * *

"PRAYER is the outlet of the saints' sorrows, and the inlet of their supports and comforts."

Report of the Biennial Council of the General Conference Committee

Springfield, Massachusetts, U. S. A., September 25 to October 4, 1928

MORE than two hundred delegates were in attendance at this biennial Council of the General Conference Committee held in Springfield, Mass., September 25 to October 4. These biennial Councils, coming midway between General Conference sessions, are attended by more members than is usual at Autumn Councils. Anyway, it seems as if every time the General Conference Committee meets in its annual session, it finds itself dealing with matters of such importance that its operations overshadow any preceding meeting of the Committee. In some respects our Council this year listened to reports of progress and authorized advance moves that even surpassed our last General Conference session held in 1926.

This was the only general meeting of the Committee held in the State of Massachusetts in nearly thirty years. E. K. Slade, president of the Atlantic Union, reminded the Council at its opening meeting that twenty-nine years ago there was a General Conference session held at South Lancaster, Mass. The full delegation in attendance at that time was 149, and our world membership was 64,000. Our meeting this year was merely a biennial meeting of the General Conference Committee and other denominational leaders. The more than 200 delegates in attendance represented a membership that has increased to 274,064.

Besides the regular delegation coming from the General Conference headquarters and the North American Division conferences, there were present a large number of representatives from foreign fields. The following presidents of divisions outside of North America were in attendance: I. H. Evans, of the Far East; L. H. Christian, of Northern Europe; E. E. Andross, of Inter-America; W. H. Branson, of Africa; A. W. Cormack, of Southern Asia; C. B. Haynes, of South America; H. F. Schuberth, of Central Europe; and A. V. Olson, of Southern Europe. The presence of several missionaries on furlough in North America made it possible to have a number of foreign workers with us.

The Council voted to adopt a daily program that set the usual busy pace for work. Recognizing that our problems are always more easily solved when our connection with Heaven is close, due time was given to a devotional service each morning before beginning the work of the day. The

first morning devotional was led by O. Montgomery, our general Vice-President, who read promises of the soon-coming Saviour, and presented evidences of the nearness of the end. Thus was sounded the keynote of the Council, and there was a very general response on the part of the delegates in attendance, scores expressing confidence that we are nearing the end. All united in consecration of our all to the finishing of the work.

At evening services and the services held on the Sabbath, division leaders from abroad presented the stories of the providences that are hastening on the work in every land. All hearts were thrilled as we listened to the citation of the wonderful ways in which the Spirit of the Lord is working. Every speaker, as he presented the extraordinary need in the field he represents, appealed to the Council for more men, and for means to support them. The aggregate appeal of these men bearing the tremendous burden of foreign fields stirred all members of the Council to a conviction that we must so plan our work in the homeland as to make available more men to respond to these calls.

Evidences of Advance

In the very first session of the Council, the Chairman, W. A. Spicer, called the attention of the Council to the proposed reorganization of our work in Europe. He explained that General Conference officers meeting with the European Division committee in council last August, gave very careful study to our expanding work in Europe and the increasing problem of operating from one center so large a field with such varied national interests. Post-war conditions as well as the phenomenal development of our work, very definitely suggested the need of a division of the great European field into four divisions of the General Conference. The delegation coming from Europe presented a memorial to the Council, requesting that favorable consideration be given to these proposals.

L. H. Christian, the president of the division which formerly had comprised all Europe and related mission fields, reported the development of our work in this great field representing fifty-one countries, with a total membership of 87,248. Those in attendance at the Council rejoiced to know the way the Lord has blessed the work in Europe. After due consideration it

was voted to accept the proposal coming from the Darmstadt Council of the European Division committee, arranging the territory of the European field into the following divisions, the plan to take effect January 1, 1929:

1. Northern European Division, consisting of the British, Scandinavian, Baltic, and Polish Unions; with mission fields as follows: Sierra Leone, Gold Coast, Nigeria, French West Africa (excepting Senegal and Mauritania), East African Union Mission (not including Ruanda-Urundi Mission, which is hereby transferred to the African Division), Abyssinian Union Mission, Anglo-Egyptian Sudan, Somaliland, Eritrea; that portion of French Equatorial Africa lying east of longitude 20 north and south, and north of latitude 10 east and west, extending north to Lybia and Algeria.

2. Central European Division, consisting of the West, East, and Central German Unions (excepting German Switzerland), the Czechoslovakian and Hungarian Unions, also Bulgaria, Greece, and Albania; with mission field territory as follows: Turkey, Arabic Union (except Anglo-Egyptian Sudan), Persia, Liberia, the Spanish and Portuguese colonies of Northwest Africa, and the Netherlands East Indies.

3. Southern European Division, consisting of the Latin and Rumanian Unions, German Switzerland, and the Iberian and Jugoslavian Union Missions; with mission field territory as follows: Morocco, Algeria, Tunis, Lybia, Senegal, Mauritania, Madagascar, Mauritius and adjacent islands, Canaries, Azores, Madeira Islands; that portion of French Equatorial Africa that lies east of longitude 20 north and south, and south of latitude 10 east and west.

4. Russian Division, consisting of the Northeast Russian Union, Ukrainian Union, South Russian Union, Siberian Union.

Europe Accepting Larger Responsibility in World Work

The Council was informed that the Central European Division felt itself financially able to take on larger mission territory responsibility, and it was—

Voted, That we accede to the request of the European Division for the transfer of the Netherlands East Indies to the Central European Division as its mission territory.

Of course, the leaders of the Far Eastern Division regret to break direct connections with the workers now laboring in the Dutch East Indies, but we all rejoice to know that Central Europe welcomes larger responsibility and is able to relieve the Far Eastern field of the burden of supporting this island territory.

Another action voted at our biennial Council reveals in a still larger way the purpose of the newly formed

European Divisions to share larger responsibility in the support of the world movement. The following recommendation from the European Division concerning the per cent of tithe and offerings to be paid in to the General Conference Treasury from the newly formed divisions was adopted:

WHEREAS, The dividing of the European Division into four divisions lays back upon the General Conference large financial burdens formerly borne by the European Division, thus calling for added appropriations, and knowing the believers in Europe will wish to accept the responsibility of joining with the General Conference in its great world-wide task of carrying the message to the European mission fields as well as India, China, Japan, Africa, South America, and the islands of the sea;

We recommend, That the Northern, Central, and Southern European Divisions remit monthly to the General Conference Treasury a tithe of their tithe receipts, 25 per cent of the mission percentage of their conference tithe, and 25 per cent of mission offering receipts, namely, the Sabbath school, Harvest Ingathering, and other mission offerings formerly paid to the European Division, these funds to be used in its world-wide mission work.

Officers of New European Divisions

The General Conference officers nominated officers for the newly formed European Divisions, which were passed upon by the Council as follows:

Northern European Division

For President L. H. Christian
Secretary W. E. Read
Treasurer C. Pedersen
Field Secretary J. H. Schilling

Departmental Leaders

Publishing C. E. Weeks
Home Missionary
Sabbath School
Young People's
Educational W. M. Landeen
Medical Dr. W. A. Ruble
Ministerial Association J. H. Schilling
Auditor C. Pedersen

Central European Division

For President H. F. Schubert
Secretary Guy Dail
Treasurer O. Schildhauer
Assistant Treasurer Albert Olson
Field Secretary L. R. Conradi

Departmental Leaders

Publishing H. Boex
Home Missionary, Sabbath School, and Young People's W. Mueller
Educational Guy Dail
Medical Dr. L. E. Conradi
Ministerial Association L. R. Conradi
Auditor P. A. Brandt

Southern European Division

For President A. V. Olson
Secretary L. L. Caviness
Treasurer F. Brennwald
Field Secretary J. C. Raft

Departmental Leaders

Publishing F. Charpiot
Home Missionary and Young People's Steen Rasmussen
Educational and Sabbath School L. L. Caviness
Medical Dr. J. Nussbaum
Ministerial Association J. C. Raft
Auditor F. Brennwald

United Socialist Soviet Republics Division (Russian Division)

For President H. J. Loeb sack
First Vice-President J. A. Ljwoff
Second Vice-President J. J. Wilson
Secretary A. F. Ausin
Treasurer A. A. Kauffeldt
Auditor

Greetings to Believers in Russia

L. H. Christian, speaking for Europe, called attention to the fact that the representatives of our work in Russia especially requested that the greetings of the Russian believers be brought to this Council. The delegates rejoiced to learn that the work in Russia has prospered so remarkably during recent years, and by formal vote action was taken to send the greetings of this Council to the leaders and believers in the United Socialist Soviet Republics.

Statistical Report for 1927

Through the years H. E. Rogers, our Statistical Secretary, has been carefully keeping record of the progress attending the work of this movement. At this meeting of the General Conference Committee he presented the statistical report for the year ending Dec. 31, 1927. The detailed report will be supplied to our leaders, but the following items indicating the progress of this message will bring courage to our believers in every land:

At the close of 1927, Seventh-day Adventists were conducting work in 127 countries, representing an aggregate population of 1,800,000,000 people. Engaged in the work of presenting this message to these millions there are 18,307 evangelistic and institutional laborers who joyfully turn their attention to this one great task. These workers are utilizing 279 languages in their efforts to proclaim the message to the multitudes of every nation, kindred, tongue, and people. Every twenty-two days for the past six years we have added one new language to the already long list of languages used orally in the proclamation of the message. These evidences of the progress of this message as it hurries on toward the very ends of the earth, will bring joy and courage to the hearts of our believers in every part of the world. As we see the omens of a hastening end of the work of God on earth, these evidences of progress should cheer us on to the greatest devotion of heart and life we have ever known.

Finance

Only those financial reports and recommendations that will be of general interest are made a part of this report. As heretofore, J. L. Shaw, our General Conference Treasurer, served as chairman of the Finance and Budget Committees. These committees wrestled with many difficult problems, not the least of which were the ever-pressing requests of mission divisions for larger appropriations. With disappointment, leaders from our great mission divisions learned that present mission offering receipts did not warrant increased appropriations. The only action that could be taken under these distressing circumstances granted to our great mission field divisions an amount equal to appropriations voted them in 1928.

The following budget of appropria-

tions for 1929 was voted by the Council:

African Division	\$304,357.67
Far Eastern Division	763,796.29
Inter-American Division	294,670.88
South American Division	342,901.35
Southern Asia Division	400,914.48
Northern European Division....	*183,812.00
Southern European Division....	*157,142.00
Central European Division.....	*12,972.38
Russian Division	20,000.00
(75 per cent European Mission receipts)	458,311.43
Hawaiian Mission	4,360.16
Eastern Canadian Union	30,000.00
Southeastern Union	10,000.00
Southern Union	15,000.00
Southwestern Union	20,280.00
Western Canadian Union	9,950.00
Negro Department:	
Southeastern Union Mission	24,000.00
Southern Union Mission.....	25,000.00
Southwestern Union Mission	20,000.00
Oakwood Junior College	12,000.00
Bureau of Home Missions.....	100,000.00
Christian Record	5,000.00
College of Medical Evangelists	10,000.00
E. G. White Estate	3,395.00
Misc. and Fixed Appropriations	999,334.54
Administration	270,375.00

Total\$4,497,573.18

It is with a deep sense of appreciation that the Council recognized the faithfulness of our people as expressed in their gifts, constantly financing an ever-expanding mission program that annually calls for larger appropriations. Increased giving on the part of our people between now and the end of the year provides the one chance of the foreign fields to receive a possible advance in appropriations for 1929. This chance is embodied in the following paragraph, representing an action voted by the Council:

We recommend, That, believing the opening providences of God in many lands are commands to the church of God for marked advance, we, in addition to making the appropriations to division fields equal to those of 1928, add to these appropriations for 1929 the available increase in receipts on the Sixty-cent-a-week Fund in 1928 over those of 1927 up to \$150,000.

After having read the foregoing, our people will feel deep regret that the Mission Board for the first time in many years has been unable to vote an advance in appropriations. In order to invite all to a larger view of our responsibility, the following two actions will be welcomed:

Denominational Slogan

In view of the many increasing calls in all the fields, and the opening providences of God, giving evidences of the speedy finishing of this work, we appeal to our people as far as possible to give individually at least \$1 a week to missions; that as workers we pledge ourselves to carry this slogan into the field, "One Dollar a Week to Missions," as a denominational slogan for the raising of funds, it being understood that this is not to change the denominational goal of an average of 60 cents a week per member; and, further, that we encourage the holding of the third Sabbath program for missions in each church, urging a liberal offering on that day.

Pledge Card for Mission Offerings

WHEREAS, Mission offerings are greatly increased by the plan of systematic giving, and to bring this about, a definite time should be assigned for securing pledges of weekly, monthly, or annual donations; therefore,

* In addition to 75 per cent of their tithe and mission offerings.

We recommend, 1. That the month of December be designated as the time for securing such pledges in all our churches, to emphasize the principle of systematic weekly offerings.

2. That the General Conference Treasury Department prepare a pledge card and furnish it to the field.

3. That a small leaflet be prepared to show the benefits of systematic giving, and the responsibility of every member to special appeals, such as Thirteenth Sabbath, Harvest Ingathering, Week of Sacrifice, Annual Offering, etc.

The members of the Council were very responsive to the needs of mission lands as presented at this meeting. Brother Shaw made a call, opening the way for North American conferences and institutions to assist the Mission Board in its efforts to respond to appeals coming from the ends of the earth. The Treasurer's appeal for special assistance met with a hearty response. Union and local conference presidents, speaking for their conferences, gave substantial gifts from surplus tithes. These, together with gifts from three of our prospering sanitariums, two of our publishing houses, and two or three individuals who desired to make substantial contributions from their private funds, amounted to \$66,000. Surely a wave of larger giving will sweep throughout the North American field, largely increasing our mission receipts for the year 1929.

Other financial recommendations:

Stewardship and the Tithes

Believing that greater faithfulness in stewardship on the part of all our members will result in an outpouring of great spiritual blessings upon individuals as well as upon the church as a whole, and at the same time bring into the Lord's storehouse a greater flow of means with which to carry forward the work of God throughout the earth; therefore,

We recommend, 1. That our ministers and workers be encouraged to give more attention to teaching the principles of stewardship and tithes paying in an endeavor to increase greatly the income of our conferences.

2. That as a means of helping to bring this about, the recent tract entitled, "Tithing," issued by the Review and Herald Publishing Association, be circulated in the homes of all our members, and among candidates for baptism.

3. That all our conferences be urged to provide this tract for this purpose, and arrange for placing it in the home of every member.

4. That it be translated as far as possible into foreign languages.

Thirteenth Sabbath Offering

In order that the Thirteenth Sabbath overflow funds may be more wisely distributed;

We recommend, That 50 per cent of the overflow funds go to advance work in the field furnishing the appeal, and 50 per cent be gathered into a fund in the General Conference Treasury for advanced work to be distributed at the time of the Autumn Council, and that this plan go into effect the second quarter of 1929.

Investment Fund Leaflet

We recommend, The publishing of an Investment Fund leaflet twice a year by the Sabbath School Department, which shall contain plans for promoting this fund, the expense to be borne by the General Conference.

Financing Church Buildings

WHEREAS, Some of our churches have been brought into serious perplexity by

heavy debts upon their church buildings, and thereby have been hindered in carrying out their regular program for home and foreign work; and,

WHEREAS, We are told through the spirit of prophecy that it is displeasing to God for our churches to be burdened with debt, with counsel given that wherever possible our churches be dedicated free of debt;

We recommend, 1. That all our churches encumbered with debt make every sacrifice and effort possible to free themselves from all burden of debt as rapidly as they are able while carrying on the regular program of the church.

2. That churches contemplating either purchasing or erecting church buildings, be cautioned not to undertake obligations which the church cannot easily carry, the local and union conference committees giving careful counsel after studying the size of the congregation, its financial strength, and the location of the church.

3. That where conditions seem to make it imperative for congregations to assume obligations on their church properties, in no case should building operations be started until 75 per cent of the entire cost is in hand in cash; and that any help from the Church Extension Fund, where given, be a part of the remaining 25 per cent; and further, where the church building project contemplates an expenditure of \$5,000, the plan adopted by the General Conference for building operations be carefully followed; and further, that a project contemplating the expenditure of \$25,000 or more be recognized as a special problem involving wider counsel with local, union, and General Conference Committees as to the percentage of funds above 75 per cent that should be in hand.

4. That whenever possible, churches be not dedicated until they are free from indebtedness.

5. That the foregoing apply particularly to North America, with a word of caution to other divisions in proceeding with plans for church obligations.

Sympathy and Condolence to Hurricane Sufferers

With sorrow we listened to the story of eyewitnesses, who told of the destruction of life and property caused by the recent disastrous hurricane in the West Indies and Florida. Early reports had led us to hope that even though some of our properties had suffered damage, none of our workers or believers had been lost in the disaster; but later word makes us know that many of our brethren and sisters have been brought into suffering and distress, and a number have lost their lives.

Resolved, That it is with deep regret that we learn that death has come to some of the homes of our believers through the recent hurricane, and in this formal way we attempt to express heartfelt sympathy with sorrowing relatives and churches who have on this account been caused to mourn the loss of those near and dear to them.

Further, That in order to provide some immediate assistance for our believers in distress in the island fields and the south-east coast of the United States, we request the Treasurer to appropriate the sum of \$4,000 for this purpose, it being understood that this is an advance against a fund to be raised by a general appeal for contributions from our people for the relief of our brethren and sisters in these parts.

Financial Statement, 1927

One of the interesting reports presented to the Council was given by H. E. Rogers, General Conference Statistician, when placing before the delegates the financial statement for the year 1927. The fact that during

the year there had been a net reduction in the liabilities of our various organizations of \$553,952.67 will be of more than ordinary interest.

During the past two years our sanitariums actually reduced their indebtedness to the amount of \$200,000. The Glendale Sanitarium reduced its liabilities during the past four years by \$221,000. The indebtedness of our colleges and academies was reduced during the past year by \$230,147.54, thus making it the best year our schools have known in their efforts at debt reduction.

During the past eight years our publishing and Bible houses throughout the world have reduced their liabilities by a million dollars, have given more than \$300,000 to extension projects, and have increased their cash capital by nearly a half million dollars.

The following action looks toward a continuation of these efforts to reduce institutional liabilities:

Debt Relief Campaign

We recommend, A vigorous continuance of the debt relief campaign in those fields where the burden of indebtedness on our educational institutions and other organizations has not been fully lifted, with a determined effort to free as many as possible of our schools from debt by the time of the next session of the General Conference; and that the month of February be devoted by such conferences to the promotion of this special work, the General Conference Treasury Department to outline and perfect such plans of promotion as may be necessary.

General Actions

Not directly associated with any particular department of our work were a number of resolutions passed by the Council. In this part of the report, attention is called to the following:

Resolution of Gratitude

The first resolution to come from the Plans Committee appropriately recognized the uncounted blessings and mercies which have been upon this work and its workers through the past two years. Surely all will be in hearty accord with the resolution voted:

Reviewing our experiences during the past biennial period, we are impressed with the manifold blessings and mercies which have come to us. In the fullness of His grace, God has enriched us with many spiritual blessings in Christ Jesus. We have enjoyed temporal prosperity as individuals and as a church. God has blessed our brethren and sisters in basket and in store, and has given them hearts of loyalty and generous benevolence in the support of His work. Through the ministry of the living messenger and the printed page we have witnessed the triumphs of His grace in every land. By many special providences our workers have been protected in their labors and in their travels by land and by sea.

For these and many blessings too numerous to mention, we render to God our grateful thanks, and dedicate ourselves anew to His service in the finishing of His work for the salvation of mankind.

Resolution of Condolence

It is always with bowed heads that our annual meetings listen to the announcement of the list of faithful leaders of long experience who have

fallen during the year. As our work enlarges, the number of such workers ever increases. To relatives, associates, and our people generally the following resolution will be of interest:

WHEREAS, During this past year our heavenly Father has seen fit to permit the falling in death of some who have labored and borne burdens by our side in the cause of God,

We commend to His keeping until the glad resurrection day, these our brethren and sisters, remembering that "blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them;" and

We extend our deep and heartfelt sympathy, with the consolation of the promises of God, to the bereaved companions and families of these deceased laborers, among whom we especially mention these: L. P. Tieche, R. G. Klingbeil, M. M. Mattison, B. F. Machlan, J. E. White, R. D. Quinn, Mrs. L. R. Conradi, Mrs. H. W. Vollmer, Mrs. J. J. Nethery, Mrs. D. E. Wellman, Mrs. F. M. Larsen, Mrs. C. L. Kilgore, R. S. Owen, Mrs. R. A. Underwood, D. D. Ehrhardt, J. M. Johanson, Mrs. A. J. Clark, Mrs. A. H. Zimmerman, H. C. White.

Relationship Between Organizations

After a very helpful discussion of the fundamental principles governing the relationship between the different organizations and institutions connected with our work, this recommendation was adopted unanimously by the General Conference Committee:

Since the General Conference is the highest organization in the administration of our world-wide work, oftentimes creating subordinate organizations to promote specific interests in various sections of the world; and,

Since we are frail mortals, subject to many human weaknesses, and thus are liable to mistakes and misunderstandings, and should have some place of appeal lest differences in policy arise which would tend to weaken our work,

We recommend, That all subordinate organizations and institutions throughout the world recognize the General Conference in session, and the Executive Committee between sessions, as the highest authority, under God, among us. That when differences arise in or between organizations and institutions, appeal to the next higher organization is proper till it reaches the Executive Committee or the General Conference in session, or the Executive Committee in full council. During the interim between the above, the Minority Committee shall constitute the body of final authority on all questions where a difference of viewpoint may develop, whose decision shall control on such controverted points, but whose decision may be reviewed at a session of the General Conference or a full council of the Executive Committee.

Evangelistic Work and Conference Administration

For some time the leaders of various divisions, particularly those in North America, have been giving careful thought to the question of a larger work that might be accomplished by our conferences in strong home fields. All conferences wish to operate in a way that will effect economies in management and bring about greater efficiency in service, and after years of thought the following was adopted:

WHEREAS, We recognize the need of greater efforts along the line of evangelism to build up our constituency and thus bring souls to the message; therefore,

We recommend, 1. To all our confer-

ences that every possible economy in administration be effected in order that we may have more funds for the prosecution of the evangelistic part of our work.

In view of the serious tendency in some fields to run behind, thus creating operating deficits,

We recommend, 2. That each union conference hold every local conference within its boundaries responsible for operating within its income; that every local conference and institution operate on the budget basis, and that each union conference administration take the responsibility for seeing that this plan of operation is rigidly adhered to.

In order to assist our conference administrations,

We recommend, 3. That each union conference committee appoint a commission of five members, consisting of the union president, the treasurer, and the auditor, or where this work is carried by one man, one additional union conference representative, and two experienced local conference presidents, the latter to be changed as the different conferences are visited; this commission to make a careful survey of the financial standing and methods of the local conferences, conference associations, Book and Bible Houses, and institutions; and to study the relationship between administrative and evangelistic expenditures; also to give a careful study to the fruitfulness of the conference workers, and where it is found that workers are unproductive, friendly counsel be given in helping such persons to self-supporting lines of work.

4. That in the employment of workers in every capacity, whether in the office or otherwise, great diligence be used in employing persons only who are members of the church, and who exert a positive influence along spiritual lines for the upbuilding of the work.

WHEREAS, The times require an increased earnestness in the winning of souls for the soon-coming kingdom of our Lord; therefore,

Resolved, 5. That we ask all our believers to join with our workers in seeking an outpouring of the Holy Spirit to qualify us for earnest efforts in personal soul winning, and that we call upon all our believers and members to rededicate themselves to the all-important work of gathering souls into this message.

6. Recognizing the great need of diligent effort on the part of our workers in evangelistic lines, we ask all our conference leaders and workers so to shape their work that active evangelistic effort shall be the all-important and outstanding feature of all their endeavors; and that we urge upon each individual worker the necessity of making his work more fruitful in the winning of souls, believing that no minister should be satisfied with bringing only a small number of souls to this message during a year's labor.

Independent Movements

It is with a sense of deep appreciation that we recognize the loyalty to principle and organization that characterizes the thousands of our ministers toiling in the service of this message. However, in these days it is not an uncommon thing for a worker to develop an ambition to draw attention to himself. In some instances men who are not just free in accepting the counsel of a committee which has the direction of their work, are inclined to arouse the sympathies of friends and believers for whom they labor. It seems strange that at times even ministers in this cause will yield to this temptation, and actually father an independent movement which results in the loss of souls. Though it is only a worker now and then, here and

there, who so far loses his sense of responsibility as to become a leader in such independent activity, yet the Council felt it wise to voice the following warning:

Realizing that we are living in the days when in a special sense men are departing from the faith and are attempting by their independent movements to draw away disciples after themselves; and in view of the spiritual shipwreck that many suffer as a result of these movements; therefore,

Resolved, That we earnestly admonish and caution all our believers to beware of all such movements, thus avoiding peril to their own souls and also to the peace of the church. Further,

Resolved, That we urge all our conference leaders to withdraw support from any who, forsaking the work of God, attempt to draw away followers after themselves.

Resolved, That we earnestly admonish any workers showing tendencies in that direction to refrain from becoming leaders in such movements or in any way aiding or supporting them.

Editors' Council

There were present at the Fall Council seventeen of our editors: F. M. Wilcox, A. O. Tait, C. P. Bollman, C. S. Longacre, A. W. Spalding, L. A. Hansen, A. L. Baker, R. B. Thurber, L. E. Froom, W. C. Moffett, C. L. Paddock, L. F. Passebois, Lora E. Clement, Mrs. Flora H. Williams, Rosamond D. Ginther, W. L. Burgan, F. D. Nichol. These workers spent some time together in the study of their own work with its problems. In their conferences the idea developed that a simple organization that would place our editors in close working touch with one another would be helpful to them and to the work in general. Out of their deliberations the following recommendation developed:

Conscious of a need for closer co-operation, a number of our editors have met for discussion of their common interests. And they propose to invite the editors of all our denominational publications to form an Editors' Council, for the purpose of unifying their efforts and studying their distinctive aims and problems.

It is our conviction that such an association of our editors for exchange of ideas and for counsel, would help to make more efficient the service rendered by our papers and other publications. No department or bureau is proposed by this organization. It would be in the most simple form, one of the editors serving annually as the secretary, without additional expense.

We therefore ask for denominational indorsement of this proposed Editors' Council.

By formal action the Council indorsed this proposal coming from our editors, and appointed F. D. Nichol, an associate editor of the REVIEW AND HERALD, to serve as the first secretary of this association of our denominational editors.

Church Missionary Service

For some years leaders representing certain of our departments have been endeavoring to find a workable arrangement providing a brief period for a church missionary service to be held on Sabbath mornings. In this the interests of the Sabbath school and the Sabbath preaching hour had to be safeguarded. A plan has now been found that will be satisfactory in most

places. The plan has brought a revival of home missionary zeal in many churches where it has been put in operation. There is general conviction that the following recommendations, which were voted by the Council, will introduce a new and larger missionary activity on the part of our believers:

WHEREAS, The program for the remnant church lays upon every believer definite responsibility to labor in some line of missionary endeavor for the winning of souls; and,

WHEREAS, The fulfillment of this program includes a regular opportunity for the presentation of plans and experiences to the whole church while the congregation is assembled on the Sabbath; therefore,

We recommend, 1. The indorsement of the Church Missionary Service plan now being used in many churches.

2. That this Church Missionary Service be held each Sabbath in all our churches, beginning immediately after the close of Sabbath school and continuing not to exceed fifteen minutes.

3. That this service be devoted to the securing of reports of missionary work, announcing plans for church missionary activities, and for the promotion of the various campaigns, such as Big Week, Harvest Ingathering, etc.

4. That the leadership and direction of this service be under the supervision of the church missionary committee.

5. In recommending this plan it is understood that in unions, conferences, or churches where it is felt that the plan is not practicable, we do not press for its adoption.

Also the following action taken at the 1925 Autumn Council was reaffirmed; as follows:

"WHEREAS, The Sabbath school has been established in this denomination for the purpose of promoting through Bible study the spiritual life and growth of our people, both old and young; and,

"WHEREAS, This vital work calls for a specific, regular, and uninterrupted period of time each week; therefore,

We recommend, That the Sabbath school time be limited to one hour and a quarter, and that we discourage the using of the Sabbath school time or organization for the gathering of missionary reports, for the planning and conducting of Harvest Ingathering or other campaigns, or for the promotion of any other project not directly related to Sabbath school work, this recommendation being in harmony with the counsel and action of the General Conference Home Missionary Department."

Reporting 1930 General Conference Session

This is an action that will come as a welcome announcement to all readers of the REVIEW:

In view of the general satisfaction with the plan of reporting the proceedings of the last General Conference through the columns of the REVIEW AND HERALD, thus reaching a large circle of interested believers in all parts of the field,

We recommend, That the coming General Conference session be again reported in the REVIEW AND HERALD; and that we request the management of the Review and Herald to make the necessary arrangements.

Postgraduate Work for Doctors Entering British Mission Fields

In view of the fact that there is an ever-increasing number of doctors entering mission fields where British qualification for medical practice is required,

1. *We recommend*, That physicians under appointment to British fields spend only such time in Great Britain as is necessary to secure a licentiate degree.

Recognizing that postgraduate work is helpful to the practicing physician in mission fields,

2. *We recommend*, That postgraduate work in tropical medicine be provided as far as practicable within the division fields, at centers where these courses are offered, and at such time as can be arranged by the committees in charge.

3. That during the oversea furlough period of physicians, the divisions arrange for postgraduate work for a period of from three to four months, the division bearing the expense of such work. Further, that provision for this furlough postgraduate work be extended only to such physicians as assure the fields of their return on the expiration of furlough.

Motion-Picture Photography

A number of inquiries have been coming to the General Conference relative to the use of motion-picture photography. Some time was given by the Committee to the discussion of the question. All are anxious that we may maintain our attitude of solemn warning against attending the moving-picture theater, yet it was clear to the Committee that we must not shut our eyes to a legitimate use of motion-picture photography. The definite action placed on record relative to this matter follows:

Responding to many inquiries on the part of our people, and also from mission field directors, as to whether there is a proper field for the use of motion pictures in the presentation of educational and mission subjects,

We would express it as our conviction that while motion pictures have been so largely prostituted to the presentation of theatricals, nevertheless we believe that this marvelous invention has great educational possibilities, and is being employed in this field by many, including some of our own institutions.

While unhesitatingly condemning the moving-picture theater and earnestly warning our people, old and young, to avoid its contaminating influence, we recognize a legitimate field for the use of motion-picture photography in the presentation of purely educational subjects and mission field developments.

But we would earnestly caution that, in any use which is made of motion pictures by our institutions or field workers, each picture be carefully examined beforehand by a proper committee, so as to eliminate any objectionable features, and that in no case shall pictures of drama or theatricals be used.

Medical Department

Most of the time since the General Conference session of 1926 the department has not had a doctor as its secretary. L. A. Hansen, the associate secretary of the department, who has so efficiently carried the responsibility of the department, presented a report to the Council. He called attention to many encouraging features of progress in this phase of our work. The improved financial status of our sanitariums, made possible by the more efficient methods employed in the operation of these institutions, gives occasion for gratitude. As the result of the activities of the workers in this department, the instruction given nurses in our sanitarium training schools has been brought to high standards; great benefits have come to our church school children by means of health inspection; and large numbers of our church members have been

systematically schooled for home nursing service among their neighbors. The outlook in every line of our medical work is bright.

In an effort to take advanced steps as well as to plan more carefully for the present work now in hand along medical lines, the following resolutions were voted by the Council:

Medical Field Work

WHEREAS, Properly conducted field health work has already demonstrated its value in various local sections;

1. *We recommend*, That each sanitarium endeavor to provide a well-organized and supervised missionary field department for the training of workers to meet denominational needs.

Health Conservation Week

2. That our sanitariums and schools observe a Health Conservation Week, at which time intensive health instruction be given students, workers, and such others as may attend, in practical lectures and demonstrations; the program to be given careful study and planning by a competent committee.

Medical Graduates

WHEREAS, We recognize in the graduates of the College of Medical Evangelists the men and women who must largely fill important positions in our medical work; and appreciating the value of the instruction and training which they have received, and the desire of those who wish to do denominational work;

3. *We recommend*, a. That we urge our sanitarium managements to offer these graduates, just as far as possible, the opportunity to connect with our sanitariums and to receive every help available to advance and succeed in their chosen profession.

b. *Further*, That we urge conference executives to invite medical graduates to locate near their churches, and that the conference committee plan with these doctors in a sympathetic way, so that the doctor's work will have the benefit of conference co-operation, and at the same time the cause will secure to itself the benefits of the influence of the physician's work.

Receiving Students

4. *We recommend*, That our sanitariums maintain denominational standards and precautions in receiving students into our nursing schools, and that the acceptance of any who are not Seventh-day Adventists be the subject of special consideration. We urge that care be exercised to accept only such, whether professed Seventh-day Adventists or others, as give evidence of a good Christian experience.

Efficiency Course

5. That our institutions encourage their workers in self-improvement and efficiency through suitable courses of study, and that we especially recommend the Efficiency Course offered by the Fireside Correspondence School.

Advertising

While we recognize Christian courtesy and efficient service as the best means of proclaiming what our sanitariums have to offer and the satisfied patient as the best advertisement, we at the same time recognize that certain suitable advertising methods may be used in developing larger business. In the use of advertising mediums,

6. *We recommend*, a. That our sanitariums always observe proper ethical requirements.

b. That great caution be exercised to keep within safe and economical cost.

c. That special efforts be made to make such publicity work educational in health promotion.

Entertainments

7. *We recommend*, That our sanitariums study carefully the instruction given in

the Bible and through the spirit of prophecy, concerning the subjects of amusements, entertainments, and recreation, as applicable to the needs of the guests and members of the sanitarium family; and that such instruction be faithfully followed.

A-Grade Schools of Nursing

The following recommendations concern both the Medical and the Educational Departments, as they must work together in defining educational standards for schools of nursing. The report is therefore being placed immediately following that of the Medical Department and just preceding the report of the Educational Department, so it will be convenient to each.

Recognizing the need for clearly defined educational standards in our schools of nursing, in order that their credits may be correctly evaluated in our academies and colleges and to stabilize nursing education in this denomination.

8. *We recommend*, The following fourteen points as the minimum standards for schools of nursing designated as of A grade:

a. That a denominationally accredited secondary school diploma, or an equivalent in units of credit, be required for entrance to an A-grade nursing school.

b. That the class program include the standard of theoretical work voted at the Chattanooga medical council in 1927.*

c. That daily class records be kept, showing not less than 85 per cent attendance for every student given a passing grade in any subject.

d. That the working program meet the minimum time of supervised practical experience in each of the seven major nursing services.*

e. (1) That 28 hours a week be the maximum working hours during the preliminary period when intensive class work is carried.

(2) That 48 hours a week be the maximum general working program for any student when school is in session.

f. That classroom equipment meet the standards set by the Chattanooga medical council in 1927.*

g. That suitable supervised home and social life be provided, and that regular study hours be a requirement for all students, and supervised practice hours be conducted for preliminary students.

h. That a library of not less than 800 books be maintained, such library to contain a minimum of 300 professional books.

i. That the directors of nursing schools and the full-time instructors be preferably college graduates or the equivalent, such equivalent to be interpreted as one whose years of experience, general education, and present grade of work are equivalent to those of a collegiate graduate.

j. That a full-time supervisory instructor or equivalent be provided, such equivalent not to be understood to apply to an instructor who in addition is carrying work in a major department of our average or larger institutions.

k. That full work of a departmental supervisor teaching a supervising specialty in the classroom in the service, be preferably 56 hours weekly, not to exceed a maximum of 60 hours a week as a regular program, such time to include one hour of preparation for each class recitation.

l. That all departmental supervisors be accredited denominational nurses. That in addition they be required to take some form of advanced work, either through the Correspondence School or in group work in the institution, or in organized summer courses, at least once every three years.

m. That regular faculty and also supervisory staff meetings be held at least once each month, and that a report be

kept of the same, available for educational survey purposes.

n. That all school records voted by the Chattanooga council* be kept in the school record office, including case records, and that at least one written case study by students be required under each of the major services, the same to be filed in the library of the school.

B. S. Degree in Nursing Education

Recognizing the need of advanced education for graduate nurses desiring to serve as institutional administrators, teaching supervisors, nurse instructors, and field health educational workers,

We recommend, That we place our approval upon the effort of any college to work out a course of instruction leading to a B. S. degree majoring in nursing education; such a course to comprise five years of instruction in a denominationally recognized school of nursing and an affiliated college prepared to give this work.

Educational Department

W. E. Howell, reporting for the Educational Department, drew a vivid picture of the wonderful development of the elementary, secondary, and college work. By means of the advantages of Christian education offered in these schools, persons of every nationality are being prepared for the work in all its departments.

The plan of gathering our children and youth into our schools has taken on new life, and is producing marked results. Most of our colleges and academies have opened with increased enrollment this year. In the local conferences eighty-three new church schools have been established, and more than eleven hundred new pupils are enjoying the blessings of Christian education. Our student and teaching bodies are participating vigorously in the making of our church goals, and our colleges and academies are providing many thousands of dollars' worth of labor to students to help on their expenses.

During the past year notes and loans payable in our colleges and academies have been decreased by the impressive sum of \$231,946.19. During the past four years these notes and loans have been reduced from a total of \$1,214,000 to \$669,000 in round numbers, or a reduction of nearly 50 per cent. Sixteen colleges and academies are reported entirely out of debt. There is great reason to rejoice over these manifold blessings of God upon the work of Christian education.

Just preceding the Autumn Council there was held a council of educational secretaries and superintendents. Some of the main items among their recommendations are given herewith, as adopted by the Autumn Council:

College and Academy Board Meetings

In order to facilitate the conduct of our annual college and academy board meeting by having before the members the fullest information on the operation of the school for the year; and further, by minimizing the disturbance occasioned by changes in teaching and administrative personnel in the middle of the year;

We recommend, 1. That these annual meetings be held not earlier than April or May.

2. That in arranging the dates for these board meetings, the overlapping of dates be avoided as far as consistent.

Relationship of Junior and Senior Colleges

On the relationship of our junior and senior colleges to our educational program, *We recommend*, 1. That in general our junior colleges be admitted to our sisterhood of colleges on the basis of equal rights with our senior colleges in the conduct of the first two years of college work.

2. That in the matter of establishing a pre-medical course, each senior and junior college be considered on the merits of its ability to comply with all denominational and other requisites for accrediting, equipment, and teaching personnel, as recommended by a survey committee (to be known as the Board of Regents), which shall report its findings to the General Conference Committee for final approval.

Our Schools and State Requirements

W. E. Howell introduced the matter of certain State requirements governing the training of recognized teachers, and also requirements of medical authorities governing the pre-medical course. In one State, recently, these regulations were affecting the academic work of the prospective nurse.

These matters had been studied in a council of educational workers, called to meet four days before the Council. A number of heads of colleges and union educational secretaries had been meeting in conference. Their report was based on the following action of the 1926 General Conference relating to the accrediting of our schools:

"We recommend, That we do not formulate our courses of study or follow teaching plans or standards with a view to accrediting our schools with universities, State departments of education, or school associations, except when, because of legal pressure, it may be positively necessary in order to prevent the closing of a school or a department thereof.

"Recognizing that for the time being only the pre-medical and the normal departments of our colleges are affected by such legal pressure,

"We recommend, That steps be taken to accredit these departments in only those places where it is absolutely necessary for legal reasons, in order to guarantee their continuance.

"That in all cases where the accrediting of any school or part of a school appears imperative for legal reasons, all facts and factors in the situation be submitted to the General Conference Committee or division committee for approval before action is taken."

In harmony with this action voted at the last General Conference session, the department recommended the appointment of a committee to deal with the question of school accrediting as necessity arises from time to time. This committee was provided for in the following action:

Voted, That the committee above referred to be called the Board of Regents, the personnel to be as follows:

W. E. Howell, chairman; P. L. Thompson, H. J. Klooster, W. E. Nelson, G. F. Wolfkill, P. T. Magan, E. H. Risley, Kathryn L. Jensen, A. W. Peterson.

Gathering Our Children Into Our Own Schools

WHEREAS, We believe that the finishing of God's work in all the world can never be accomplished until it is finished in the local home church; and,

WHEREAS, Reliable figures show conclusively that in North America not more than half of the "all thy children" enjoined by the Scriptures and the spirit of prophecy, are being taught of the Lord in our own schools; and,

WHEREAS, Hindering causes from without are making it daily more difficult to carry on our own school work with as free a hand as heretofore;

1. *We recommend*, That it be laid upon the hearts of all our workers and our people that the King's business of gathering

* See Manual on Training Schools.

our children into places of safety within our own schools requires great haste, lest the overflowing tide of evil engulf them in eternal ruin.

WHEREAS, The working plan for bringing all our boys and girls into our own schools, known as the Children Ingathering Movement, and instituted at our union conference sessions last winter, is proving effective in results, as shown by a general arousing on the subject of Christian education in all the churches and camp meetings where this work has been carried on, and by the remarkable increase in North America this year of eighty-three new church schools, and of approximately eleven hundred in enrollment; therefore,

2. We recommend, a. That it be recognized that this movement is only begun, and that with its plan of putting local church members to work, the plan is here to stay as long as there are boys and girls to be gathered into our own schools.

b. That all our conference and local church leaders and workers be urged earnestly to participate heartily in this noble work of saving our children in God's way.

c. That whereas our church pastors and elders hold the success of this work largely in their own hands, their favorable attitude and active participation in the work of gathering our boys and girls into our own schools be made one of the outstanding tests of their efficiency as local church leaders.

d. That our evangelists be admonished to observe the instruction given in Volume VI, page 108, that "workers in new territory should not feel free to leave their field of labor till the needed facilities have been provided. . . . Not only should a humble house of worship be erected, but all necessary arrangements should be made for the permanent establishment of the church school."

e. That our North American leadership, as represented in this Council, make known by special message to all our churches at this time that they are solidly behind this Children Ingathering Movement for the saving and educating of 100 per cent of our boys and girls in our own schools.

Secondary Teachers' Institutes

WHEREAS, Several of our union conferences have made possible the holding of secondary teachers' institutes, either annually or biennially, with great value to the educational work in the union;

We recommend, That study be given to this plan, especially in those unions where several secondary schools are in operation, and that such institutes be conducted where possible.

School Building Plans

WHEREAS, The General Department of Education, as well as the several States, have fixed requirements for equipment and physical arrangements of the classrooms;

We recommend, That in matters relating to building plans and equipment of church schools, our ministers and church elders check over carefully these matters with the union department of education.

Student's Manual on Standards

We recommend, That each union conference arrange for the preparation of a student's manual on standards for use in all its schools; including a section for elementary schools, in which the details will be carefully worked out and reasons given for the standards.

Educational Sabbath

We recommend, That the Educational Sabbath set apart by action of the General Conference be placed some time in July, and that we ask the General Department to furnish material for this Sabbath.

Educational Sacrifice Week

We recommend, That we indorse the Educational Week of Sacrifice plan, and encourage all our educators to promote it earnestly and observe it by personal self-denial.

Management of Church Schools

WHEREAS, The church school is a department of the church organization, the same as are the Sabbath school, the Missionary Volunteer Society, and other departments of the church; and,

WHEREAS, The responsibility to lead and direct all the spiritual endeavors and departments of the church is lodged in the church pastor or the elder with the other officers of the church; therefore,

We recommend, For the favorable consideration of the churches, the adoption of the following plan of managing our church schools:

1. That the church board be the school board.

2. That the church pastor or the elder act as chairman in this as in other regular meetings of the church board.

3. That where necessary, a committee of the church board, including others if desired, be appointed to attend to the routine matters relating to the conducting of the school.

4. That the school funds be handled by the church treasurer or his assistant, as are all other church funds.

5. That in places where several churches co-operate in conducting a union school, a central managing board be elected from the various church boards.

6. That the leader of the Home and School Association be a member of the church board.

Requiring "Principles of Christian Education"

We recommend, To college faculties that they include "Principles of Christian Education" as a required subject for graduation from any college course, preferably in the freshman year.

Recommendations From the Council of College Presidents

The following recommendations pertaining to the work of the colleges were passed by our council of college presidents held in Berrien Springs, Mich., July 18-24, 1928. There were nearly fifty of these recommendations in all. The entire report was adopted by the Council. Some of the technical paragraphs, for brevity's sake, are not included in this report, the full report appearing in the regular General Conference minutes being supplied to members of the Committee.

SPIRITUAL WORK

We recommend, 1. That our colleges foster a positive spiritual atmosphere in chapel services.

We would suggest, 2. That the first Week of Prayer be held as soon after the opening of school as may be practicable, that the students may be impressed at the beginning of their school year that the college exists for a spiritual purpose, and that the students may secure an experience that will fortify them against habits and association that may prove detrimental. As a part of the program for the Week of Prayer we would suggest that an early period in the day be devoted to prayer bands, making attendance voluntary.

We recommend, 3. That as administrators we impress upon our teachers the value of their example in attending the services which we require our students to attend.

4. That some plan be inaugurated by each college that will contemplate a personal visit by some member of the faculty with the individual student about spiritual things, that the status of each student's relationship to God may be known by those who can help him.

5. That our social gatherings be characterized by a Christian spirit instead of lightness and frivolity, and that teachers show themselves willing to be helpful in making them pleasant and profitable.

STANDARDS

WHEREAS, The pattern of Christian education makes it plain to us that our teachers need exercise and change of employment by engaging in useful practical work; that while engaged in teaching work teachers should work with the students in the shops and out of doors; that this kind of association and labor will bind together the hearts of students and teachers; and that associated manual labor should be carried on for several hours a day; therefore,

Voted, 6. That we unite in a determined effort to apply these principles in our daily school program,

a. By leading our teaching force into a sympathetic understanding of, and an earnest endeavor in, the carrying out of this program by word and example.

b. That when securing new teachers we endeavor to secure those who are both capable and willing to join in such a program.

c. That we give our students a training that will fit them for this kind of service.

STUDENT ORGANIZATIONS

7. a. We believe that effective results in student activities can be secured without a general organization of the student body.

b. We believe that where a general organization is desired, satisfactory results can be secured through an extension of the Missionary Volunteer Society to include all legitimate student activities.

c. We believe that in any case the greatest success will come through a mingling of teachers with students in such activities.

d. We recommend that in the case of either general or smaller organizations, the work be carefully regulated by the faculty through its president and through supervisors appointed from the faculty.

e. We urge that in all kinds of student organizations, it be kept clearly before students that the aim is to build up the interests of the school within its established policies, not in any sense to institute policies or exercise governing power.

f. That in choosing officers for these organizations we select our strongest Christian students, choosing only those students whose deportment and influence are in harmony with the standards of the school, and that they be continued in office only so long as they maintain these standards above stated.

CLASS ORGANIZATION

8. a. We reaffirm the actions of our General Councils and the working policies of our schools, that the junior class be organized not earlier than the beginning of the last six weeks' period, and that the senior class be organized not earlier than the second semester.

b. We also recommend that no other class organizations be allowed.

c. We recommend that in the senior colleges the senior class consist of the sixteenth grade graduates and graduates of the fourteenth grade professional courses; and that juniors be limited to fifteenth grade students.

TEACHING LOAD

9. We recommend, That the full teaching load range from 17-20 sixty-minute hours per week of college work, depending upon the department, assistants provided, etc., with the understanding that all teachers bear their proportionate share of faculty and general committee work, any departure from this being based on special situations in extra-curricular work.

SCHOOL PAPERS

10. We recognize the direct responsibility of the president of the college for supervising the content of our school papers; and to aid him in doing this,

a. We recommend, That the staff of our school papers be chosen on the same basis as officers of other student organizations; and further,

b. We recommend, That it be impressed upon the staff that in content and spirit it be representative of the best in school

life, and that patterning after the sensational and objectionable features of the popular newspaper be avoided.

STUDENT SPIRIT

11. We place our disapproval upon using in our schools popular songs, class yells, and all manifestations of what is often termed the "rah-rah" spirit, since these methods tend to lower the Christian dignity and tone of our schools.

PHYSICAL EDUCATION

12. *a.* We believe that the question of physical education rests basically on four contributory factors:

(1) Observance of health habits of diet, sleep, ventilation, and the like, in the daily routine work of the schools.

(2) Systematic manual labor in vocational and industrial lines.

(3) Observance of field days in missionary and recreational lines.

(4) A systematic program of setting up and corrective exercises under a qualified director.

b. We believe further that on the question of games, the principle given us in the spirit of prophecy, that "play is not essential" in our schools, is fundamental, and that we should always work earnestly to minimize play in the form of games, lest the spirit of the game neutralize the spirit of work.

c. We believe that organized or match games of any kind should never be allowed; but where conditions are such that simple forms of play seem advisable, they should be rigidly governed by such considerations as these:

(1) No class, school, or State divisions be the basis for choosing sides.

(2) That chosen sides should not be carried over identically from one time to another.

(3) That games even on this basis should be few and far between, and at such times as will not interfere with industries or any other item in the regular program, nor during any scheduled activity of the school.

(4) That games of this kind be kept free from undue excitement and boisterous conduct.

d. We urge that in any kind of setting up or corrective exercise, including swimming, extreme endurance or competitive tests be strictly excluded.

SIMPLICITY IN GRADUATION EXERCISES

12. We unite in endeavoring to maintain dignity, simplicity, and economy in our commencement exercises. To this end we recommend that our classes be urged to refrain from needless expense in such items as caps, pins, chevrons, pictures, etc., and that only needed, plain, and serviceable garments be purchased.

PHYSICAL EXAMINATIONS

13. We recommend, That all students entering our colleges be required to bring with them a health certificate on the school blank, or to have a physical examination during the opening weeks of school as provided by the institution, and that the registration be tentative until the examination is successfully passed.

TERRITORIAL LINES

14. We recommend, That our colleges, in solicitation for students, adhere strictly to territorial lines, and that in case of applications from students without the defined limits of a college's territory, the president from whose territory the applications come, be advised.

SCHOOL HOMES

Inasmuch as the school home is a large factor in our institutions in developing spiritual, mental, and social culture,

15. We recommend, *a.* That a course in school home life and administration be included among definite offerings in our senior colleges, and that young men and women of promise be encouraged to prepare for work in our school homes.

b. That our colleges and academies provide copies of the forthcoming school homes manual in the library, and see

that each school home worker owns and uses this book.

c. That every effort be made to keep the buildings and premises in immaculate cleanliness and order, and that the president have the same care for the welfare of the school home by visit and inspection as for his own home.

COMPETITION AND PRIZES

16. In view of the instruction given us, that in our institutions there is to be exerted an influence that will counteract indulgence in strife for high rewards and honors as a recompense for good scholarship, also the practice of offering prizes, which results in more harm than good (see C. T. 270; F. 289), we disapprove of the use of competitive plans and devices, interclass or otherwise, for the achievement of desired ends in either physical or mental or spiritual lines of endeavor.

STANDARDIZING BOARD

17. We recommend, That the General Department of Education, in counsel with the General Conference Committee, organize a central standardizing board, to which our secondary and advanced schools may be accredited, and that a committee be appointed to work out details as to personnel, standards, and duties of this board.

CURRICULUM

18. *Vocational Requirement.*—That the minimum vocational requirement be four hours for the Junior College and eight hours for the Senior College; that the maximum vocational credit allowed be the amount the school can give in a standardized way up to meeting the major requirement, the degree recognizing a vocational major being the Bachelor of Science with the major designated.

19. *Size of Class.*—That we reaffirm our policy with respect to the number of students necessary to open a class, i. e., ten shall be required except in special cases approved by the Board or Faculty.

20. *Language Study.*—That the number of languages taught be carefully studied with a view to offering not more than two modern and one ancient language in Senior Colleges and two years of language in Junior Colleges. Also, we recommend, in general, the plan of alternating upper-division courses and others with which it may be found feasible.

21. *Vocational Subjects Defined.*—By vocational subjects is meant those fundamental to the trades, including the following: carpentry, woodworking, auto-mechanics, experimental agriculture, cookery, dressmaking, and kindred subjects.

22. *Vocational Credit for Experience.*—*a.* When a student gives satisfactory evidence of skill in some trade based on practical experience without school credit, we recommend that a part or all of the vocational requirement be waived, and that the equivalent hours be earned in another department.

b. Should credit for practical experience be desired, we recommend a comprehensive oral and written examination, giving due emphasis to the theoretical phases of the trade in question.

23. *Absence Regulation.*—With respect to absence regulation, we recommend that the General Department secretary invite a report from the college presidents, setting forth the present plan in their respective schools, with the understanding that the compiled results be sent back to the schools, leaving each individual school to adopt its own plan.

24. *College Entrance Requirements.*—We recommend that college entrance requirements be changed as follows: English, 3 units, instead of English, 2 units. Mathematics, 1 unit.

25. *Inspection of Colleges.*—Looking toward the proper unification of our collegiate work, we recommend that the presidents of our senior colleges and the secretary of the Department be a committee to draft a questionnaire on inspec-

tion standards, to be filled out by each individual college and given consideration at the next presidents' meeting.

26. *Canadian Junior College Credits.*—*a.* We recommend that the four-year denominational course from our Canadian schools, or its equivalent as determined by Canadian Junior Colleges, be accepted as the required work for freshman entrance to our United States colleges.

b. That our United States colleges accept the Alberta Provincial XI course, plus two additional units, preferably United States History and Civics and Bible Doctrines, as fulfilling the requirements for college entrance.

c. That students who complete Provincial XII be recommended to continue with their college course at Canadian Junior College until the completion of grade 14.

d. That all special individual cases growing out of the relationship between the provinces be evaluated and recommended by Canadian Junior College as the basis for evaluation by our United States colleges.

27. *Language Credit for Missionaries.*—We recommend that for the standard two years of language study by our missionaries in the basic languages, with credentials for the same, together with preaching ability in the respective language, we allow 18 to 20 hours of credit.

28. *Nurses' Training.*—We recommend that for the nurses' training covering the standard course given by A-grade schools, based on an accredited secondary school diploma, together with denominational accrediting, we grant 36 semester hours of credit to men and 48 hours to women in lower division work on a Bachelor of Arts course.

29. *School of Dietetics.*—We recommend an inspection of the School of Dietetics at Loma Linda and an evaluation of its course in college hours, by the General Department and such college presidents as may be available.

30. *Rational Therapy.*—We recommend to our colleges, as an emergency expedient, that they require 4-6 hours of physiology and Rational Therapy for graduation.

31. *Graduation of Medical Students.*—We recommend that students who complete the three-year pre-medical course be given the B. A. degree upon the completion of the second year of the medical course at Loma Linda, and that those who complete the two-year pre-medical course receive the B. S. degree, not earlier than upon the completion of the third year of the medical course.

32. *Manual for Administrators.*—We recommend that the General Department prepare a "Handbook of Educational Practice" for members of college and academy boards, administrators, and teachers, dealing with the purposes and objectives of our educational program, duties and relationships of the various officers and members of boards and teaching staffs, and embodying the results of our recent educational councils, together with any other suggestions that may be deemed helpful.

33. *Revision of Certification Standards.*—We recommend that the standards for secondary teachers be referred to the General Department for revision.

ON ADMINISTRATION

34. *Board Rate.*—We recommend a continuance of the policy of charging a higher rate for board to persons not residing in the school homes.

35. *Labor for Students.*—*a.* We recommend that all the work of the institution be done by student help as far as possible, thus avoiding the employment of regular hired labor.

b. We recommend that students living in our school homes be given preference in the matter of labor in the institution; and after the labor requirements by the students living in the school homes are cared for as far as possible, that preference be given to students living in school properties.

40. *Budget Control.*—a. We recognize the budget, after its adoption by the board, as the operating policy of the institution, and we recommend that all the departments and financial activities of the school be operated on a budget-control basis.

b. *Equipment and Improvement Budget.*—We recommend that the president and business manager of the school before the annual board meeting prepare an equipment and improvement budget to be submitted to the board for its adoption, and that this budget then become a part of the working policy of the school for the following year; also that there be included in each section of the budget a provision for emergencies and unforeseen items of expense.

c. *Repair Budget.*—We recommend that the business manager present to the board a budget of repairs to be made during the following fiscal year, according to the provision for repairs adopted at the Battle Creek Autumn Council.

41. *Student Budgets.*—To assist students in planning wisely for the future and in meeting their accounts when due, we recommend that a plan be inaugurated to help students in preparing budgets of personal income and expense for each school year; and we ask the General Department of Education to outline blanks for this purpose.

46. *School Administration.*—a. In the administration of our schools, we recognize the president as the head of the institution and responsible for the general interests of the school, giving specific attention to supervising the faculty and teaching features, the spiritual interests, the school discipline, and the general promotion of the school activities. The president of the school shall be asked to give definite counsel as to qualification and fitness of the proposed members of the faculty before election by the board.

b. The business manager, who may or may not be the president of the school, shall be responsible for carrying out the financial policies of the institution, be counseled with in the nomination of superintendents of the industrial departments for election by the board, supervise the accounting and general business activities of the school, including the compilation of the operating and improvement budgets, and the control of expenditures by the budgets.

Bureau of Home Missions

Reporting for the Bureau of Home Missions, M. N. Campbell, the Secretary, called attention to the work that is being done in North America for foreign-speaking peoples, nearly 2,500 of whom embraced the truth in the United States and Canada during the last two years. Surely the Lord has greatly blessed the efforts that the laborers in this department of our work have put forth. While expressing appreciation for the co-operation the Bureau has received, Brother Campbell appealed for even greater co-operation in the efforts being made to present the message to the millions of these peoples residing in North America. Our believers in every part of North America will heartily indorse and support the following resolutions voted by the Council:

Work for Those of Foreign Languages

WHEREAS, The Lord has richly blessed the work of the Bureau of Home Missions, through its various departments, in its ministry to those of foreign language in the winning of many souls to the truth, and in the strengthening and upbuilding of our churches among these languages; and,

WHEREAS, Our brethren and sisters of foreign language in North America have, during the years, stood loyally and faithfully by the work, supporting the cause by their influence and by their means in tithes and offerings and by giving their sons and daughters for service in the cause at home and abroad; and,

WHEREAS, These believers are deeply interested in, and bear an earnest burden for, the advancement of the message among the many thousands of foreign language in North America; therefore,

Resolved, 1. That we express greetings to our foreign-speaking brethren and sisters, assuring them of our love and confidence and our deep appreciation of their loyalty and devotion to, and their support of, the cause of God.

2. That we assure them of our deep interest in the advancement of the message among those of foreign language within our borders, and our purpose to continue earnestly to give the light of truth to them by every means possible.

WHEREAS, We are told that "God, in His providence, has sent men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth more perfectly, and be qualified to do a work we could not do in getting the light before men of other tongues" ("Life Sketches," p. 213); and,

WHEREAS, There are many, many thousands of these foreign-speaking people in our various conferences who have never heard the message and for whom as yet little, and in many cases nothing, has been done; therefore,

We recommend, 3. That our English-speaking churches be encouraged in every way to take a special interest in the foreign-speaking people in their communities, doing missionary work among them by—

a. The use of our foreign literature.

b. Holding cottage meetings.

c. Inviting those not of our faith who can understand the English to attend church services.

In order to promote a closer co-operation and a more cordial relationship,

We suggest, 4. That conference leaders and English-speaking workers put forth special effort to encourage and promote in every way possible the foreign-language work in their fields, maintaining the closest and most sympathetic relationship with their foreign-language fellow workers. And that our foreign-language workers likewise keep in the closest and most cordial touch with other workers, remembering that confidence begets confidence and that love is contagious.

Jewish Work

The following resolutions recognize our responsibility to the Jewish people, and suggest some ways in which our believers can discharge these obligations:

WHEREAS, The spirit of prophecy has assured us that God will bring many of the Jewish people into this truth; and,

WHEREAS, Of late Jewish leaders have shown a spirit of unusual friendliness toward our religious liberty and philanthropic endeavors in presenting differing phases of our message through the Jewish press, in encouraging their laity to assist our work financially, and in asking Seventh-day Adventists further to acquaint them with our beliefs; therefore,

Resolved, That our brethren and sisters put forth strong efforts to enlighten the Jewish people with the third angel's message,

1. By circulating the Yiddish magazine, *The Present Issues*, and other literature prepared for Yiddish-speaking Jews.

2. By circulating the *Liberty* magazine and other liberty literature among English-speaking Jews.

3. By our workers' making special efforts to enlighten rabbis, editors, and other leaders on the principles of civil and re-

ligious liberty as related to the third angel's message.

4. By carrying on special work for our churches in cities where large numbers of Jews are living, in order that our people may become better informed in regard to practical methods of reaching their Jewish friends and neighbors.

5. By preparing, as rapidly as is consistent, other literature especially adapted to the needs of that people, that the increasing demands from the field may be supplied.

Home Commission

Everywhere our people are coming to appreciate the work of the Home Commission. A. W. Spalding, the Secretary of this department of our work, told the Council that the Commission is definitely ministering to 2,400 mothers, as well as to many hundreds of fathers, in its efforts to bring timely counsel to them on home problems.

The following resolutions on the work of the Home Commission were voted by the Council:

WHEREAS, It is stated in the spirit of prophecy that "the work of parents underlies every other," that "the success of the church depends upon home influences," and that the accomplishments of Christian education will never be full and complete "until the importance of the parents' work is fully recognized and they receive a training for its sacred responsibilities;" therefore,

We recommend, 1. That parents everywhere be urged to make careful and prayerful study of their responsibilities and opportunities, and particularly that they take advantage of the parent training work conducted by the Home Commission.

2. That our ministers and other workers carry upon their hearts the mission of building up our Christian homes, and seek to interest all our members in the work of the Home Commission.

3. That in accordance with the action at the last Autumn Council, every union and local conference form a home council for the fostering of this Christian home movement.

Negro Department

The Secretary of the Negro Department, W. H. Green, reported to the Council the development of its work, referring to the progress made during the thirty-five years that special attention has been given to this phase of the work in North America.

The following resolution presents a present need, and we are sure that our workers throughout North America will gladly co-operate as far as it is possible:

In view of the rapidly increasing colored population in many of our Northern and Western cities in North America, and in view of the limited number of workers to evangelize these centers,

We recommend, 1. That our white churches in these centers make earnest efforts to bring the light of this message to the colored people in their vicinity,

a. By the use of our literature.

b. By holding cottage meetings for them where possible.

c. By inviting them to attend meetings that may be arranged for them.

2. That our conferences give earnest study to the needs of the work among the colored people, and in view of the scarcity of colored workers and the impossibility of pastoring every church, we urge them to foster this work by arranging for white help where possible to encourage and foster the colored work by visiting and preaching to the churches.

Religious Liberty Department

C. S. Longacre, the Secretary of the department, reported to the Council that the educational campaign conducted by the department during the past year was the most extensive in our history, 10,358,000 books, magazines, and leaflets dealing with religious liberty issues being sold and circulated during the year.

It is very evident that we have entered the crisis so long anticipated, and which must culminate in most unfortunate reversals on the part of law-making bodies in the United States relative to government attitude in the matter of religious legislation. The following resolutions adopted by the Fall Council, while having special reference to developments in the North American Division, will be of interest to our believers throughout the world:

Separation of Church and State

WHEREAS, There is a strong tendency today in church assemblies and in legislative halls as well as in judicial courts to intermingle religious obligations with civil duties, and thus to give legal sanction and support to religious customs, usages, and observances in the hope that the kingdom of God may be ushered more speedily into the world through the gateway of politics by means of reform legislation and religious enactments; and,

WHEREAS, The civil government and the church occupy two separate and distinct spheres and functions of operation and administration, under an ideal form of government, and since Sunday observance is a religious tenet peculiar to certain sects and should not be propagated by force of law under the penal codes; and,

WHEREAS, All religious dogmas, as well as religious duties, should be propagated by teaching and preaching, and the acceptance of the same should always be voluntary, and never should the church make an appeal to the civil magistrate for legal aid in a matter that should be strictly settled by the conscience of the individual; and since God made the conscience free in the realm of religion, and never intended that it should be enslaved by the civil authorities, or that it should ever be coerced by the majority of any class of religionists, and that the state should maintain an attitude of absolute neutrality in religious controversies and never intermeddle with religion; therefore,

Resolved, That we, delegates to the biennial session of the Seventh-day Adventist General Conference, in convention assembled, October 1, 1928, at Springfield, Mass., look with disfavor upon any attempt to establish the Christian religion or any of its institutions, dogmas, customs, and usages, or any doctrine of one or more sects, by civil law or judicial authority, thus denying the equality of all citizens before the law, and the principle of separation of church and state, as well as freedom of conscience in religious matters. And be it further,

Resolved, That we protest against the enactment of compulsory Sunday observance legislation and the enforcement of this religious custom by the civil magistrate under civil penalties; and we do here and now declare ourselves in favor of the absolute separation of church and state, and of religious freedom as conceived by the Author of Christianity, to the end that both the church and the state may prosper and dwell in peace and harmony, which is impossible under church and state alliances and religious establishments by law.

Associate Membership

WHEREAS, The original plan of securing associate members to the Religious Liberty

Association through chosen representatives has been made effective in only a few conferences; and,

WHEREAS, Many of our lay members have done splendid work in soliciting associate members to the cause of religious freedom and are anxious to participate in this plan and work; therefore, be it

Resolved, That we invite every lay member and worker to endeavor to secure at least one associate member of the Religious Liberty Association.

That the membership fee be \$1 a year, and that this membership fee be divided as follows by the conference: That 50 cents be forwarded to the Religious Liberty Association to cover the expense of sending the *Liberty* magazine and other religious liberty literature to these associate members; that 25 cents be retained by the local conference for religious liberty work exclusively; and that the other 25 cents be forwarded to the union conference, and be likewise devoted exclusively to religious liberty work.

In order to make an appeal to Congress relative to proposed compulsory Sunday observance legislation, the following Memorial on Religious Liberty was adopted for presentation to the members of Congress of the United States of America:

Memorial on Religious Liberty

"The Religious Liberty Association of America presents to Congress the following Memorial on Religious Liberty, dealing with the compulsory Sunday Observance Bill H. R. 78, now pending before the 70th session of Congress, and referred for consideration to the House Committee of the District of Columbia:

"We, the representatives of the Religious Liberty Association of America, citizens of every State in the Union, assembled in Biennial Session, Oct. 2, 1928, in Springfield, Massachusetts, having taken into serious consideration the proposal set forth in the compulsory Sunday Observance Bill H. R. 78 to require all the citizens in the District of Columbia, a territory over which the Congress of the United States has direct and absolute jurisdiction, to observe Sunday, irrespective of what one's religious faith may be, wish to declare our reasons for opposing this religious measure, and why Congress should not impose it upon the citizens of the District of Columbia.

"This Sunday bill requires every citizen to observe Sunday according to the religious creed of the Lord's Day Alliance and the National Reform Association, who claim to be the authors and sponsors of the aforesaid bill H. R. 78. The precise manner in which Sunday is to be observed as a holy day is to be prescribed by Congress, and every religious dissenter who fails to observe Sunday according to the precise manner as set forth in the religious creed of these religious organizations, or who observes another day than Sunday as holy time, is to be severely punished by heavy fines and extended prison sentences under the penal code.

"We hold with James Madison, who wrote the guarantees of civil and religious freedom set forth in the First Amendment of the Federal Constitution, 'that religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.' We further hold with Roger Williams, the great American apostle of soul liberty, 'that the civil magistrate has no right in justice to punish a breach of the first table of the law of God,' comprising the first four commandments of the decalogue, which prescribe man's duty toward God and religion. In the enforcement of religious obligations by law, said Roger Williams, 'the civil sword may make a nation of hypocrites and anti-Christians, but not a single Christian. . . . It is less hurtful to compel a man to marry somebody whom he does

not love than to follow a religion in which he does not believe.'

"History teaches the unerring lesson that Christianity suffers more through an alliance of the church with the civil power than it does through its opposition. The churches should not make their appeal to the civil power through law, but they ought to make their appeal to the conscience through the pulpit. Sunday observance is a religious obligation, the same as baptism and the Lord's supper, all of which in times past were enforced by the civil magistrate under the penal codes. None should ever be coerced to observe the Lord's day, the Lord's baptism, or the Lord's supper under duress of the civil law.

"The religious superscription, 'the Lord's Day,' is mentioned specifically four times in the compulsory Sunday Observance Bill H. R. 78, which constitutes positive proof that the sponsors of this bill are seeking the enactment and enforcement of a religious institution instead of seeking the protection of man in the enjoyment of his religious rights to worship God according to the dictates of his own conscience. That this bill is a strictly religious measure is further evident from the fact that it prohibits all 'secular business' and the opening of 'any place of public assembly at which an admission fee is directly or indirectly received.' It permits only religious duties and religious exercises on Sunday, when all 'secular' affairs are prohibited on that day. It is not the prerogative of the civil government to proscribe 'secular' affairs on any day, when they are honorable and legitimate. Only criminal, immoral, and indecent acts are prohibited by the civil law. What is civil and moral on Monday is civil and moral on Sunday. What is uncivil and immoral on one day is so on every day of the week.

"This proposed legislation is manifestly unjust, discriminatory, and un-American in principle because it penalizes all religionists who observe another day than Sunday as holy time, as well as the individuals who observe no day, and places them on an inequality before the law. This bill, if enacted into law, virtually establishes by legal authority a certain form of religion, and invokes penalties upon all religion dissenters and nonconformists.

"Thus far the Congress of the United States has turned a deaf ear to similar proposals, and has considered itself powerless to enact such a bill into law because the First Amendment to the Constitution expressly limits the power of Congress on this subject when it says: 'Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof.' If this Congress should enact a compulsory Sunday observance law, it would commit our Federal government to a dangerous precedent that would be followed with a flood of religious legislation, favoring one class of religionists above another, and a denial of the religious rights of the minority, resulting eventually in religious persecution and religious establishments by law.

"Our government is not a sectarian but a civil government. It is a government where every citizen and every religion enjoys an equal protection under the Constitution. If our government should enact a Friday law at the behest of the Mohammedans because they observe that day as holy time, it would be sectarian legislation favorable to the Mohammedans. If the Sabbatarian should ask Congress to compel all people to observe Saturday as a rest day in the manner prescribed by the Sabbatarians, that would be sectarian legislation considered favorable to the Sabbatarians. If the Sunday observers succeed because they are in the majority in inducing Congress to enact a Sunday law requiring all citizens to observe Sunday in the manner they prescribe, that is sectarian legislation. The civil government cannot recognize the religious customs of either by law without committing itself to sectarian legislation and working an

injustice to a large portion of its citizens.

"Liberty of conscience in religious matters is the most cherished gift of all our temporal blessings in American jurisprudence. We appreciate the steadfast loyalty of Congress to the Constitution, in preserving the guaranties of civil and religious freedom, and we express the hope that the Seventieth Congress will continue to follow the worthy example of its predecessors in refusing to enact compulsory Sunday observance by civil authority, that the blessings of liberty may be continued to all people of every faith and of no religious profession. We earnestly pray for our rulers and lawmakers, that they may govern the people wisely and justly, so that both the church and the state may each prosper in its distinct and separate field, so that all citizens may dwell together in peace and happiness under the prospering hand of God and man."

Prohibition

Seventh-day Adventists throughout their history have been earnest advocates of the principles of temperance and prohibition. They have sought to take advantage of every suitable opportunity to place these principles before the public. In the present agitation which exists, a most favorable opportunity is afforded. The following resolutions were adopted:

WHEREAS, Seventh-day Adventists have throughout their history been believers in and advocates of temperance and prohibition; be it—

Resolved, That we, the delegates to the biennial session of the General Conference of Seventh-day Adventists in convention assembled at Springfield, Mass., Sept. 27, 1928, do hereby reaffirm our belief in the fundamental principles of temperance, and pledge ourselves to support prohibition by every legitimate Christian method; and be it further—

Resolved, That we urge the members of our churches and all advocates of temperance to continue the distribution of large quantities of the special prohibition numbers of the *Signs of the Times* and *Present Truth* and other temperance literature.

Publishing Department

During the past two years the work of the Publishing Department has gone forward with increasing success. This is the good word presented to the Council by N. Z. Town, the Secretary of the department. The world sales during the two years amounted to \$9,460,000. Four new languages have been added to the list in which we publish the message, making a total of 132.

The Council voted actions setting dates for biennial conventions to be held in the territories of the three publishing houses. Actions looking toward a better arrangement for the support and encouragement of the colporteurs were voted. These advanced plans, setting over to the colporteur larger returns for his service in the field, are bound to encourage more persons to enter the colporteur service as well as lead them to give themselves more fully to continuous service in this important line of our work. The actions adopted at the Council follow:

Subscription Books — Prices

We recommend, 1. That the present prices on our subscription books be maintained throughout the entire North American field for one year from date.

Biennial Conventions

2. That the biennial Publishing Department conventions be held in the respective publishing house territories in the United States as follows: In the Pacific Press territory, Feb. 5-12, 1929; in the Southern Publishing Association territory, Feb. 19-26, 1929; in the Review and Herald territory, March 4-12, 1929; and that the Canadian dates be referred to Canada for determining.

Colporteur Rewards From Publishing Houses

3. As a substitute for sections a and b of the recommendations passed at the Chattanooga Council on colporteur rewards, we recommend the following:

- That for 1,200 hours per year of faithful work and \$800 worth of literature delivered, a bonus of \$20 be given.
- That for 1,400 hours per year and a \$1,200 delivery, a bonus of \$40 be given.
- That for 1,600 hours per year and a \$1,600 delivery, a bonus of \$60 be given.
- That for 1,800 hours per year and a delivery of \$2,000, a bonus of \$80 be given.
- That for 2,000 hours per year and a \$2,400 delivery, a bonus of \$100 be given.
- That these resolutions go into effect Jan. 1, 1929.

Resident Colporteur Work

WHEREAS, The plan of the same colporteur's reworking the same territory for the same book, or a rotation of different books, for a series of years, known as the Resident Colporteur plan, is conducive to better work and greater fruitage in souls; and,

WHEREAS, There are in many conferences outlying districts or counties where we have few or no representatives of the message, and where the people would not likely be reached in any other way; therefore,

We recommend, 4. That in our conventions and institutes special efforts be made to encourage our regular colporteurs to follow the resident plan in their work.

5. That the student colporteurs be encouraged to follow this plan, returning to the same territory each year.

6. That every consistent effort be put forth as speedily as possible on the part of our conferences in the selection of suitable individuals who will properly represent the message to be located under the direction of their respective conferences; that our conferences select suitable locations for these workers; that the publishing houses join the conferences in rendering special financial assistance; and that this financial assistance be based on the worker's putting in not less than 1,600 hours of faithful work during the year, making a delivery of at least \$1,600 worth of literature, as outlined in the regular bonus plan.

Sabbath School Department

The Secretary of the General Conference Sabbath School Department, Mrs. L. Flora Plummer, reported the development of the work of the department, calling attention to the fact that in the world field we have at the present time 8,642 Sabbath schools, with a membership of 330,983. The average gifts to missions per Sabbath have now reached the sum of \$35,700, a million dollars now being given to missions within a period of seven months.

The following recommendations pertaining to this department of our work were passed by the Council:

WHEREAS, Many of the workers in our institutions, particularly our sanitariums, find it impossible, owing to their duties in the institution, to attend the Sabbath school in person every week, thus making

for loss of interest and direct connection with the work of the Sabbath school and its ideals, and prohibiting to this class the attainment of perfect records in daily study and in attendance,

We recommend, 1. That provision be made by the Sabbath School Department of the General Conference for the needs of institutional workers and others similarly placed, by arranging for a section of the Sabbath school to be known as the "On Duty Group," and that suitable plans be made, and record cards provided, to enable them to keep their full contacts with their home schools.

WHEREAS, There is a tendency at times, particularly on special occasions, such as camp meetings and other large gatherings, not to end the Sabbath school session on time; therefore,

We recommend, 2. That the attention of our people, particularly of the Sabbath school and conference workers, be called anew to the fact that one hour and a quarter is the proper length of time for the Sabbath school, both by experience and by action of the General Conference Committee; and that we urge all Sabbath school leaders not to take more than this amount of time upon any occasion, taking care to begin on time and also to close on time.

3. That the Sabbath School Department adopt the motto, "No Retreat From Mission Fields," as an inspiration for increasing the Sabbath school offerings on the twelve Sabbaths of the quarter.

Missionary Volunteer Department

A net gain of 10,000 members of Missionary Volunteer Societies was reported to the Council by M. E. Kern, the Secretary of the department. Brother Kern in his brief report called attention to various interesting features of the department's operations, indicating definite development of the work of the department during the biennial period 1926 and 1927. More than half a million missionary visits were reported by our youth, besides the giving of 208,000 Bible readings. Nearly 7,000 of our young people were baptized during the past year.

In giving consideration to the forward planning for the work of this department, the following resolutions were voted by the Council:

Goals

Resolved, 1. That we approve of the goals suggested by the Missionary Volunteer Department for 1929, as follows:

Conversions	4,000
Standard of Attainment Certificates	1,600
Reading Course Certificates	16,000
Bible Year Certificates	3,500

Offerings

We recommend, 2. That in order to encourage society offerings to missions, a project chosen from the mission budget be presented to the societies each quarter for them to support.

Young People's Individual Goals in Harvest Ingathering and Big Week

We recommend, 3. In the Harvest Ingathering and Big Week campaigns the continuance of the plan whereby the senior young people assume the same individual goals as do the adult members of the church; and that for the juniors in each church or conference, individual goals suited to their age and experience be arranged, also taking into account the leadership that can be provided for them, and the opportunities for service which may be opened to them.

Self-Sacrifice Plan for Young People

WHEREAS, In this time of self-indulgence and free spending, there is great need that our young people shall be taught the principles of sacrificial giving,

We recommend, 4. That the Missionary Volunteer Department inaugurate a plan for self-denial offerings for missions, and that our conferences furnish free to our Missionary Volunteers who are willing to take up the plan, a self-denial offering container to be recommended by the Missionary Volunteer Department.

Young People's Assistance to Charity Organizations in Disaster Relief

WHEREAS, Calamities and disasters are increasing on every hand, bringing desolation, famine, and death to the peoples of the earth; and,

WHEREAS, The Red Cross and other relief organizations are doing a splendid work in relieving the suffering, by clothing, feeding, and housing them; and,

WHEREAS, This is a line of endeavor in which we should take an active part,

We recommend, 5. That in time of severe disasters, our young people who have become successful solicitors in the Harvest Ingathering work, promptly offer themselves to these organizations to aid in gathering money, food, and clothing, and thus be a help to those who are in need.

Regional Missionary Volunteer Secretaries' Councils

Resolved, 6. That we approve the schedule of regional Missionary Volunteer Secretaries' Councils in North America, as follows:

a. Eastern Council (including the Atlantic, Eastern Canadian, and Lake Unions), Toronto, Ontario, October 29 to November 4.

b. Western Council (including the Western Canadian, North Pacific, and Pacific Unions), Walla Walla, Wash., November 20-27. (A special Council on Junior work in connection.)

c. Central Council (including the Northern, Central, and Southwestern Unions), College View, Nebr., November 30 to December 5.

d. Southeastern Council (including the Columbia, Southeastern, and Southern Unions), Ooltewah, Tenn., December 17-23.

Home Missionary Department

Striking a note calling our young people to larger soul-winning success through increased home missionary activity, J. A. Stevens as Secretary reported on behalf of the work in the Home Missionary Department. He reported on the larger results that are attending the aggregate efforts of our people in their home missionary efforts. The increased activity and greater interest on the part of our people in home missionary labor, including Harvest Ingathering and Big Week efforts, are encouraging to leaders in the North American fields as well as the workers abroad. Every leader in North America is encouraged to see increased interest on the part of the laity in soul-winning effort, and men from abroad are always cheered by the increasing successes attending efforts of our people in the securing of funds through Harvest Ingathering and Big Week campaigns.

Important actions voted by the Fall Council relative to home missionary activity were as follows:

Harvest Ingathering and Workers' Plans

WHEREAS, Experience in all parts of the world has demonstrated that well-laid

plans, careful organization, and a short, intensive Ingathering campaign is the most successful; therefore,

We recommend, That each conference so plan the regular work of all conference employees that they may be assigned a definite part in the Harvest Ingathering campaign for a period of at least four consecutive weeks, this united effort of workers and laity being directed to the achievement of the Ingathering goal within the official six weeks' campaign period.

Joint Home Missionary Department and Publishing Department Conventions

We approve the plan of holding joint conventions of the Home Missionary Department and the Publishing Department, as follows: Pacific Press, Feb. 5-12, 1929; Southern Publishing Association, Feb. 19-26, 1929; Review and Herald Publishing Association, March 4-12, 1929; Canadian convention date to be arranged.

Use of Foreign Literature

In order to increase the usefulness of our foreign-language papers and to interest our English-speaking churches in the salvation of their foreign neighbors,

We recommend, That the period, January 19-26, 1929, be set apart as Foreign Periodical Week, during which a strong campaign shall be put on to increase largely the circulation of our foreign-language periodicals, thus extending a helping hand to the strangers within our borders.

The Review and Herald

WHEREAS, Developments in the world to-day are such that every believer needs all the encouragement and help possible to keep his faith pure and his experience bright; and,

WHEREAS, Developments in the mission fields unmistakably indicate that God's Holy Spirit is preparing the nations, tribes, and tongues for the last message, which knowledge is essential for our people to know if they enthusiastically support our foreign mission program; therefore,

We recommend, That continued effort be made to place our church paper, the REVIEW AND HERALD, in the homes of our English-reading people, as it will bring to them a spiritual uplift, warning, and admonitions against conforming to the customs of the world, information from our mission fields and messages from our General Conference officials, as well as instruction in the doctrines of the message, and other items which one would expect to find in the newspaper of the church.

We further recommend, That earnest efforts be made to place our official church periodicals in other languages in the homes of our brethren of the respective nationalities, both in North America and in other divisions of the General Conference.

The Ministerial Association

The Ministerial Association seems to be the one department of our General Conference work that did not bring to the Council recommendations that would need to be reported under this head. This does not in any sense indicate that the Association is inactive. It has rather preferred to be a definite helper of other departments in working out constructive plans in many lines.

As Associate Secretary of the Association, L. E. Froom reported the activities of this phase of our work to the Council. Relative to the purpose of the Association he said:

"As the watchmen anciently placed upon the walls of Jerusalem and other cities, were required 'to call to one another every few moments, to see if

all were awake, and no harm had come to any' (E. G. White), so the Ministerial Association of to-day seeks to keep in constant touch with the watchmen upon the walls of Zion, that the call from one to another may be kept ringing, that fatal slumber does not overtake any at the post of duty, and that threatened harm be averted or removed."

Brother Froom reported that the new periodical, *The Ministry*, issued by the department, is meeting with favor, and is now in the hands of practically every one of our English-reading evangelical laborers in the world. The Reading Course fostered by the Association, has an enrollment that approximates a thousand readers for the present year. Brother Froom closed his report with the following statement that sums up the demands of this message on our entire ministry:

"This message is the supreme thing in the world, and demands and deserves the highest type of ministry ever required in the history of the gospel."

Fireside Correspondence School

M. E. Olsen, the Principal of the Fireside Correspondence School, was in attendance at the meeting, and time was given for him to make a brief statement relative to the work and accomplishments of the school. All were happy to learn that this institution is meeting with such favor and so many are benefiting by its work.

This resolution was brought in by the Plans Committee, and adopted:

WHEREAS, In these days of widespread culture and enlightenment, the successful prosecution of the work of the gospel ministry calls for adequate preparation and continuous mental and spiritual growth; therefore,

Resolved, That we encourage our ministers and Bible workers to avail themselves of the opportunities offered by the Fireside Correspondence School for getting a good knowledge of New Testament Greek, Church History, the Pauline Epistles, and other related subjects, believing that a half hour given daily to study along these professional lines, under the guidance of Spirit-filled teachers of large experience, will help these workers to present the distinctive features of our faith in a more adequate way, with fewer limitations, and thus make for greater success in evangelism; and further,

Resolved, That we encourage the officers and forward-looking members in our churches, young and old, to enroll for Fireside courses suited to their needs, in order that they may devote the winter evenings to study and self-improvement that will fit them for larger usefulness in the work of the message.

Adjustments in General Conference Staff

The following actions affecting workers of the General Conference staff at Washington were passed:

Voted, That after his return to America from the Far East, C. K. Meyers devote his time as far as possible to the College of Medical Evangelists, at Loma Linda, for special work, until the time of the General Conference.

That C. A. Russell, at present Assistant Secretary in the Educational Department,

be an Associate Secretary in that department.

That C. L. Bond, at present Assistant Secretary in the Missionary Volunteer Department, be an Associate Secretary of that department.

That M. C. Taft be invited to connect with the Religious Liberty Department as an Associate Secretary.

That L. E. Christman, formerly connected with the work in South America, be invited to connect with the General Conference Home Missionary Department as an Associate Secretary.

C. B. Haynes, of the South American Division, explained that it had become necessary for W. H. Williams, who has served the South American Division so long and faithfully as its Secretary-Treasurer, to tender his resignation, and it was,

Voted, That we accept with regret the resignation of W. H. Williams as Secretary-Treasurer of the South American Division; and,

That C. L. Bauer, the Secretary-Treasurer of the Austral Union, be appointed Secretary-Treasurer of the South American Division.

It was further voted, That we accept the resignation of Dr. C. F. Birkenstock as Secretary of the Medical Department of the African Division.

That Dr. A. N. Tong be appointed Medical Secretary for the African Division.

Visits to Foreign Fields by General Workers

Our ever-expanding work is growing larger than most of us realize. As the work extends and develops in all parts of the world, workers in far-away fields constantly urge that General Conference workers visit their fields to assist in general meetings and give counsel regarding many matters. Visits of general workers to divisions far removed from the General Conference headquarters have proved a great blessing; keeping home fields in intelligent touch with mission lands, as well as bringing invaluable counsel to workers bearing the burdens in these distant parts. Upon the urgent request coming from various divisions, the following recommendations were voted:

That W. A. Spicer, President of the General Conference, visit the South American Division during the coming winter.

That G. W. Schubert, Field Secretary of the General Conference, visit the Northern, Central, and Southern European Divisions during 1929 (later it was agreed by the Committee that Brother Schubert also visit Russia if the way opens).

That M. E. Kern, Secretary of the Missionary Volunteer Department, visit Africa early in 1929.

That E. Kotz, Associate Secretary of the General Conference, and M. E. Kern spend some time in Europe on their way to and from Africa.

That N. Z. Town, Secretary of the Publishing Department, spend some time in Europe in connection with his visit to the Southern Asia Division.

That the visit of W. W. Eastman, of the Publishing Department, to the Far Eastern Division be postponed until the winter of 1929-30, and that the Far Eastern Division be asked to postpone their bookmen's convention one year; further, that W. W. Eastman be asked to visit the South American Division during the winter of 1928-29, attending the publishing conventions to be held there.

That a representative of the Home Missionary Department visit the Mexican Union and Central America next winter.

That C. W. Irwin, Associate Secretary

of the Educational Department, visit the schools in the Inter-American Division during the months of January and February, 1929.

That Miss Kathryn Jensen, Assistant Secretary of the Medical Department, spend three or four months during the winter of 1928-29 in the British and Scandinavian Unions.

That the Review and Herald Board be requested to make arrangements for F. M. Wilcox, the Editor of the REVIEW AND HERALD, to attend meetings in Europe during the summer of 1929.

That J. A. Stevens, Secretary of the Home Missionary Department, attend the home missionary and publishing conventions in the Far East during the winter of 1929-30, remaining until the time of the Spring Council meeting of the Far Eastern committee.

That S. A. Wellman, Associate Secretary of the Sabbath School Department, immediately following the Autumn Council, visit the East Caribbean Union and such other parts of the Inter-American Division as can be arranged.

That E. F. Hackman, Associate Secretary of the Home Missionary Department, visit Europe immediately following the Council.

That H. T. Elliott, Associate Secretary of the Missionary Volunteer Department, make a visit to the South American Division in 1929.

We approve of the action of the Fireside Correspondence School Board that M. E. Olsen, Principal of the school, visit Europe next summer, as may be arranged with the respective committees in Europe, the Fireside Correspondence School to bear all the expense.

In continuation of the policy that has proved so helpful in the past, of North American union presidents visiting the foreign divisions,

We recommend, That the Atlantic Union be requested to arrange for E. K. Slade to visit the African Division, and the South-eastern Union be requested to arrange for W. H. Heckman to visit the Far Eastern Division, the time and length of the visits to be worked out between the respective fields; also that the North Pacific Union arrange for M. Lukens to join the workers of the Southern Asia Division in their annual meetings during the winter of 1929-30.

That, in the interests of our mission work, the Board of the College of Medical Evangelists be requested to arrange for Dr. P. T. Magan to visit India in the near future, spending some time with our brethren in Europe on the outward or return journey.

Distribution of Labor

Following our usual custom, a Committee on Distribution of Labor was appointed to deal with all matters pertaining to calls from foreign fields as well as transfer of laborers in the North American Division. This committee did about the usual amount of work along these lines. Aside from arranging for movement of a number of workers in North America contemplating a better manning of our work to meet the situations in this field, the committee recommended to the Council a number of appointments to foreign service, which were passed by the Council.

We are not attempting to publish a list of these calls or transfers, since we have not had time enough to learn the attitude of workers toward these calls. We are glad to report to the readers of the Review that forty-six persons were invited to enter foreign service, meeting pressing needs in various parts of the world field. Per-

sistent calls coming to North America to yield experienced workers to foreign fields and the constant movement of these workers out to far-away points, remind us that this movement is ever extending its outposts, pushing the triumphs of the cause on toward the ends of the earth.

W. A. SPICER,	C. K. MEYERS,
O. MONTGOMERY,	B. E. BEDDOE,
J. L. MCELHANY,	E. KOTZ,
<i>Chairmen.</i>	<i>Secretaries.</i>

Why I Hate the Liquor Traffic

I HAVE seen so much of the evils of the liquor traffic, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartache, that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice toward those engaged in the business, but I hate the traffic. I hate its every phase.

I hate it for its commercialism.

I hate it for its greed and avarice.

I hate it for its domination in politics.

I hate it for its incessant effort to debauch the suffrage of the country.

I hate it for its utter disregard of law.

I hate it for the load it straps to labor's back, for its wounds to genius.

I hate it for the human wrecks it has caused.

I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potters' fields.

I hate it for the mental ruin it imposes upon its victims, for its spiritual blight, for its moral degradation.

I hate it for the crimes it has committed.

I hate it for the homes it has destroyed.

I hate it for the hearts it has broken.

I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations.

I hate it for its heartless cruelty to the aged, the infirm, and the helpless, for the shadow it throws upon the lives of children.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.—*Ex-Governor Hanly of Indiana.*

* * *

NONE but Christ can fashion anew the character that has been ruined by sin. He came to expel the demons that had controlled the will. He came to lift us up from the dust, to reshape the marred character after the pattern of His divine character, and to make it beautiful with His own glory.—*Ellen G. White.*



Conducted by Promise Kloss

When Father Prays

WHEN father prays, he doesn't use
The words the preacher does;
There's different things for different days,
But mostly it's for us.

When father prays, the house is still,
His voice is slow and deep;
We shut our eyes, the clock ticks loud,
So quiet we must keep.

He prays that we may be good boys,
And later on good men;
And then we squirm, and think we won't
Have any quarrels again.

You'd never think, to look at dad,
He once had tempers, too.
I guess if father needs to pray,
We youngsters surely do.

Sometimes the prayer gets very long
And hard to understand,
And then I wiggle up quite close,
And let him hold my hand.

I can't remember all of it,—
I'm little yet, you see;
But one thing I cannot forget,
My father prays for me!

— R. W. T., in *Christian Advocate*.

* * *

The Boy in the Bible, and Another Boy

"SAL'LOONS!" That was how the German milkman pronounced it. What he said was, "And it shall be for all a good day when there is not any more, anywhere, some salloons."

He had been telling about Henry. It was only when winter mornings were coldest that the milkman told about Henry. Being an honest soul, whenever the bitter weather lined his measure with a thick crust of ice, he postponed pouring the quart till he had held his cup over the hot stove and melted the icy lining. While the drops splattered and sizzled and smelt on the hot stove lids, he would tell another chapter of Henry's story.

It was a common story. Henry had grown tired of the safe, respectable, monotonous life on the farm, and had run away.

"It is the salloon that has done it," explained Henry's father. "Henry was for a long time our good boy. He help us much with the cows and the garden, and he was always in the church with us on Sundays.

"But the salloon! It is near our place, and Henry—he want to haf some fun, he say—Henry go there nights. When he come home, he is not himself any more. He is mad. He will not stand it—he tell me—that his father should boss him, and give him work to do. He feel not much

like work, anyhow; and when Sunday come, he go no more with us to the church.

"I talk to my boy. I say to him, 'Henry, my boy, I haf teach you what is right; I haf pray much to God for you; I haf hope you shall be a good man. Go not to the salloon. It shall make for you much trouble.'

"But Henry, he is feeling big, and he care not what I say.

"One night he haf been long gone. When it is one o'clock I go to find him. He haf drink much that time, and he is mad when I take him home.

"I say no word to him. He say no word to me. He know I am his father, and to me he dare not speak his mad.

"His sister wait by the fire. She haf been always a cripple. 'What make you so late, Henry?' she ask him.

"Then Henry—yes, because my boy was drunk that night, and mad—then Henry, he swear at her, and then—he kick her—his sister what was a cripple.

"That was too much. I take hold of Henry then; I shake him up a little; and I say to him a few words.

"We haf but the one boy; he is the youngest of our children; and after he go to bed, drunk, and mad with me, I sit by the fire and think what words I haf say to him. It was not bad words; but it was not such words as a father wish to say to his boy.

"Then I go up the stairs. Henry hear me, and he turn his face away. I sit on the bed and I tell him, 'Henry, I haf speak words to you to-night I wish I haf not speak. I cannot bear that you should keep in your mind such words from your father, so I haf come to ask you to forgive me what I say, and to keep no more in your mind those words. You will forgive your father, Henry?'

"But Henry, he is mad yet. 'I don't care what kind of words anybody says to me.' That is what he tell me.

"I came not up the stairs to hear that from you, Henry,' I say to him. 'Those words I say I haf a right to say to you; I am your father, and you are my boy, and you was wrong in what you do. I haf hope, when I ask you to forgive your father, that you will tell me you haf already put out of your mind those words, and that you will promise that you will go no more to the salloon. It is that I haf hope to hear, Henry. Will you not say so to your father?'

"But Henry, he say nothing. I sit long on the bed, and wait; but he will not say one word. So I go away; and

in the morning—Henry is gone. That is a year now. We have heard since not anything from our boy.

"Many times in the night I cannot sleep, for Henry, he is in my heart. Then, pretty soon, I know that Henry's mother, she too, is awake, and I say to her, 'How is it that you do not sleep?'

"How should I sleep?' she cry to me. 'All night, in my heart, I haf been with Henry. Where is my boy?'

"One night, when Henry haf been a few weeks gone, it rain, and the wind, it cry around the house. 'Oh, listen!' my wife say to me, 'such a night!' Then she go down the stairs. When she come again, she tell me, 'I think maybe our boy is wanting now his home again. I haf set in the window a light for him. When he shall see it, it will say to him, 'Come home, Henry.''" So every night now she set the lamp in the window, and it shine all the night to say to Henry, 'Come home, your mother and father wait always for you.'

"Sometimes, it is so long since Henry haf gone, we haf not much hope left that he will come to us again. When it is so, we sit by the fire, and we read together about the boy in the Bible,—that boy who leave his father's house, and go away to haf his good time. But the good time—it is soon gone. Then, when his clothes is rags, and he is hungry, when he haf work to do that is mean and hard,—then he remember his home again; and his home what he was glad to leave seem good to him again.

"And when we read so, then we haf hope again; and we pray to God, and haf faith that Henry, too, shall some day think of his home, and shall say, like the boy in the Bible, 'I will arise and go to my father.' But it is many days now that we wait; and the waiting—it is hard.

"And when I remember that it is the salloon that haf done this,—that haf take my boy and many boys away from home,—then I say, 'It shall be for all a good day when there is not any more, anywhere, some salloons!'"

A year had passed since Henry had made his escape from the slow life he had hated. It was a year of experience. He had learned what it was to be deck hand on a steamboat, farm hand, roustabout with a circus, and tramp. The circus was worst of all for the boy who "would not stand it that his father should boss him and give him so much work to do." For he worked harder, he was more bru-

tally bossed, than he had imagined possible. But he stood it. He was hustled and driven and cursed. All that he stood. Then, one day, to hurry him, a drunken fellow struck him across the face with a rope. That was not to be borne. When the fight was over, an ambulance carried the other man to the hospital, while Henry found himself in the workhouse—sixty days.

It was over at last, his two months among lawbreakers, and one bitter morning of storm and sleet Henry found himself outside the workhouse walls, alone, friendless, penniless. Where should he go? He was dead of winter. Where *could* he go?

The sudden thought flashed, "Why not go home?"

As the question shaped itself, a great longing for the old place came over him. He was discouraged, heartsick, homesick. "Why not go home?"

"Why?" Pride answered: "Go home! Look at yourself! Ragged, wretched, disgraced. Go home? And let them all see the miserable failure you have made?"

The thought was stifled. "No!" cried Henry, "I'll not go home."

He struck out away from town, and at farm after farm offered to work for a meal or a place to sleep. But his sullen manner was against him. When night came, exhausted, drenched, famished, he burrowed into a straw stack, and tried to sleep. But hunger gnawed. He had not eaten since breakfast at the workhouse, and sleep would not come.

From a farmhouse near, bright light streamed out into the storm; and soon Henry stood gazing through the uncurtained panes into the comfort of the neat kitchen. Home over again. That was the picture the window framed. The family sat at supper. There was a boy his own age, and the tidy German mother wearing exactly such a wide blue apron as his mother wore. Then the father! a little man, bright of eye and kind of face, just like—

Something—the sleet maybe—stung Henry's eyes. He couldn't see any more. But he smelt the savory food and grew ravenous again.

He knocked, with the hope in his heart that the old lady would come to the door. He knew what *she* would say to a hungry boy. But it was the other boy who opened the door just a crack to say, "We don't feed tramps." Then a slam! and Henry still stood outside in the wind that pierced and the sleet that pelted.

He shivered the night through in the straw stack. And on that same night, away from the little farmhouse, the father and mother, to find comfort for their lonely, longing, loving hearts, had read together about the boy in the Bible who, away in a "far country," had "begun to be in want." Then, when they had prayed to God for Henry, the lamp was lighted and set in the window, while through all

the hours of blackness and storm the rays streamed out the silent steadfast message, "Come home!"

It was in Chicago that Henry finally found work and a friend. The work was in a livery barn, and the friend was Dave, one of the barn hands. A remnant of a man was Dave, with but one foot, and a hand that had lost two fingers. Dave's eyes were the eyes of a man with a history, and Henry wondered often what his life had been.

But the really wonderful thing about Dave was his singing. Singing came as naturally to him as speaking does to you, or as swearing did to the other men. He sang everything—stirring war songs, popular street songs, tender old ballads, and sometimes the sacred words of a hymn learned in the long-ago Sunday school days.

With this friend, and with settled work to do, Henry seemed to be getting on better. Except for this—he was drinking. Not recklessly, only occasionally, when he was tired and wanted to "brace up," or cold and wanted to

"Papa, Be True to Me"

WHAT makes me refuse a social glass?
Well, I'll tell you the reason why:
Because a bonnie, blue-eyed lass is ever
standing by,
And I hear her, boys, above the noise of
the jest and the merry glee,
As with baby grace she kisses my face, and
says,
"Papa, be true to me."

Then what can I do, to my lass to be true,
better than let it pass by?
I know you'll think my refusal to drink a
breach of your courtesy;
But I hear her repeat in accents sweet, and
her dear little form I see,
As with loving embrace she kisses my face,
and says,
"Papa, be true to me."

Let me offer a toast to the one I love most,
whose dear little will I obey,
Whose influence sweet is guiding my feet
over life's toilsome way;
May the sun ever shine on this lassie of
mine, from sorrow may she be free;
For with baby grace she has kissed my
face, and said,
"Papa, be true to me."

—Christian Uplook.

"warm up," or blue and wanted to "cheer up." Always he kept a steady head and firm hand for his driving till one night.

It had been a funeral trip, many hours in the sleet, and he was half frozen. So he stopped "for a minute," to get "a little." But it was more than "a little," and more than "a minute." When he took his seat again, the horses claimed their own way, and as they swung the last sharp turn into the barn, Henry was flung against the doorpost, and lay limp.

It was three o'clock in the morning when he sat up, weak, dizzy. Beside him sat Dave, his poor crippled fingers working patiently at the damaged harness.

"All right?" asked Dave. "That's good." And then he added, "I guess

everything'll be all right; nobody but me knows how you came in. Nobody else needs to know. Your night work's about done, and this broken harness'll be all right when I've done with it. Just tell me you won't get yourself into such shape again, and I'll be mighty glad I could keep your job for you. You won't let this happen again, will you?"

But not one word answered Henry. "Look at me!" Dave's words rang like a command. Henry looked, to see the crippled hand before his eyes, while Dave pointed to his stump of a leg. "These came"—he spoke with a quiet sadness—"because I followed the same track you're starting out in.

"And my foot and my fingers were the least of my losses," Dave talked on. "All my chances in life I killed. Now the only good thing I can hope to do is to save some other young fellow from the thing that ruined me." Then Dave went off into a song:

"I walked in the woodland meadow
Where sweet the thrushes sing,
And I found on a bed of mosses
A bird with a broken wing.
I healed its wing, and each morning
It sang its old sweet strain;
But the bird with the broken pinion
Never soared so high again.

"I found a young life broken
By sin's seductive art;
And, touched with a Christlike pity,
I took it to my heart.
He lived with a nobler purpose,
And struggled not in vain;
But the life that sin had stricken,
Never soared so high again."

"That's true," finished Dave; "broken wing, or broken life, it's never the same again."

Not one word from Henry yet. Dave looked at the hard young face, then spoke his whole heart: "You see for yourself what I am now. Listen to what I might have been.

"My father was a rich banker. I was his one son. Everything a fellow could want, I had,—money, friends, education, prospects. I had a habit, too. That counted most of all. By the time I was twenty-one my habit had expelled me from college, and cost me a fine position.

"But I didn't worry. There was always mother to make excuses for me, and father's money to buy me out of my scrapes. And a carriage, too, to take me home when I was past walking. I never dreamed those days I'd ever be cleaning the carriages other young fellows were taken home in.

"Father died; his estate was a wreck. Everything went then—money, friends, all—everything but the habit. That stayed. For father's sake, some of his friends raised enough money to send me to a place where they cure drunkenness.

"But you can't reform a fellow from the outside. Within six months after I was discharged—cured, they said—I was worse than ever. Down hill I went, till finally I was singing comic songs in a low theater here in Chicago. But the drinking got the better of me again, and I was told to go.

"Why didn't I quit? I did quit. That was it—I was always quitting. Every little while I'd make another fight to be decent, and for weeks at a time I'd be as steady—and miserable—as a man knows how to be. Then I'd go under.

"So it went till I was in a cheap hotel, doing odd jobs for my board. There was a girl there, a girl that washed the dishes. She was a good girl. I hadn't believed in anything good for a long time, but I believed in her. It was a hard place for any girl, young, pretty, alone; yet there, with temptation all around her, coming close to her, she lived her life and kept her soul white.

"I watched her. I thought about her a good deal. Next thing I was wishing I was the kind of man a girl could trust, so that I could take care of her. Because of what I wanted to do for her, I determined I'd be a man. I'd quit, and I'd stay quit!

"Well, after I had kept straight for six months, I felt strong and sure of myself. When I had found better work to do, I told her the whole story,—what I had been, what I meant to be, what I wanted her to be to me. I gave her my solemn promise I'd never touch liquor again.

"She trusted me. Without doubt or fear she took me at my word—women do that, you know—and we were married.

"Afterward"—there was an aching silence while Dave pointed to the crippled hand and limb—"afterward this came. Yes, I broke my promise. I fought that hankering for days and weeks. I was crazy for a drink; I hated the thought of drinking; I'd got to have it. And I drank! drank till I had just sense enough left to know she mustn't see me that way. I kept to the streets awhile. It was a bitter night. That's the last I remembered.

"When I came to, I was in the hospital, and I was like this. I had gone to sleep with one foot and hand hanging in the slush in the gutter. They froze fast there. They chopped solid ice to get me loose. At the hospital they did their best for me, but the foot and the fingers had to come off.

"I gave a false name to the hospital folks, so she couldn't trace me. For I'd made up my mind to end my worthless life.

"But she found me. She never left off searching till she found me, took me home, and persuaded me to live. She had prayed, she told me—she was the praying kind, she believed in God and in prayer, and yes—after all that had come, she believed in me too.

"So once more I commenced life over again. But this time I didn't promise, I prayed instead. Every morning that came we prayed together, prayed that I might have strength for just one day.

"That was four years ago. It has been a struggle to stand, but God's help and my wife's have carried me through.

"Now you understand why I've held up my life for you to look at," said Dave, "I can't go back and live over again the chances I've wasted; but maybe the sight of what I am will keep you from losing all I've lost. There's another verse to that song about the bird with the broken wing. It tells how the life that sin had spoiled saved another life. Like this:

"But the bird with the broken pinion
Kept another from the snare,
And the life that sin had stricken
Saved another from despair.
Each loss has its own compensation,
There's healing for each pain;
But the bird with the broken pinion
Never soared so high again."

That was the hardest winter in Chicago's history. Thousands of men tramped the streets in weary search

Just Why

BY E. M. GRANDY

Just why? the Saviour from above
Came down to earth and Calvary,
Just why? such mercy, matchless love
For sinners such as you and me;
Just why? when shining angels bright
And worlds unfallen sang acclaim
In realms where sin ne'er cast its blight,
And none ere knew despair or shame?

Just why? He left these all and gave
Himself upon the cross to die,
A world of rebels whom to save
Would take the fairest gift on high.
He laid aside a diadem,
Disclaimed His right to heaven's throne,
And came to earth where fallen men
Would oft refuse the gift to own?

Just why? The question seems in vain,
No answer comes to my poor cry,
I plead in agonizing pain,
And echo only answers, Why?
And when throughout eternity
I delve in mines of hidden lore,
I'll know at last the reason He
Poured out His love in boundless store.

for work. Henry had stopped the drinking, and the friendship had grown between him and Dave.

The manager came one day through the barn, stopping where the two were at work in adjoining stalls. It was to Dave that he spoke, and what he said ended like this (Henry overheard his last words):

"Business expenses must be cut down. Our barn force is larger than we can afford to keep. We won't need you after Saturday."

Dave sang no more. But never a word did he say about the blow that had fallen, not even a word to Henry.

Henry, too, said nothing. But he had seen Dave's wife, brave, devoted little soul! and he had seen their baby. He knew what it would mean to them that Dave would not be needed after Saturday. What chance had the poor crippled fellow to find employment when men strong and able were forced to idleness? All week his thoughts were busy. When Saturday came, Henry went to the manager. What he said ended like this:

"Dave ain't got the same chance as another fellow to get a job. Besides, he's got a wife and baby, and I've just

myself. Give Dave my job, and let me go."

So once again, alone, friendless, and with one week's wages in his pocket, Henry faced the world and the question "where to go."

And once again the thought flashed, "Why not go home?" Home! The last scene of the last night at home came vividly before Henry. He saw his father sitting on the bed where he lay, reckless, stubborn, drunk. He heard again the sorrowful, pleading voice: "Henry, my boy, I haf teach you what is right. I haf pray to God for you. I haf hope you shall be a good man." Where should he go? A repentant heart answered, "Where but back to the home where the same loving father waited to forgive and to welcome?"

"Yes," said Henry, "I'll go home." Bitter weather was over now. No more did icy crusts line the milkman's measure. Yet still one other morning he lingered by the fire.

"See!" he said, eagerly. "Look! On the wagon! It is my boy! it is Henry—he haf come back to us. Yes, and he haf come like the boy in the Bible. The boy in the Bible he say, 'I haf sinned,' and Henry he say so too. Henry say not those words," explained this honest milkman, "the word Henry say was, 'I haf been a fool.' But that is the same thing. Henry's heart is not different from the boy in the Bible."

If you could have seen that old milkman jolting away among his tin cans, he might have seemed to you only a common sort of fellow, whose whole life could be measured by pints and quarts. But to one who had heard him pouring out his heart about Henry, his true likeness seemed the father in the parable,—that father whose love and waiting and forgiveness images the love toward us of the Father of us all.

—Zillah Foster Stevens.

* * *

We might have much peace if we would not busy ourselves with the sayings and doings of others, and things which are no concern of ours.—*Thomas a Kempis.*

The Advent Review and Sabbath Herald

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

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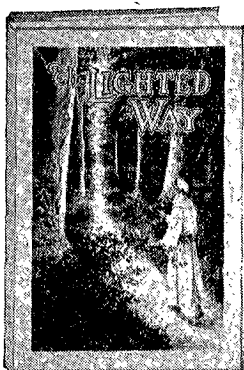
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The Lighted Way

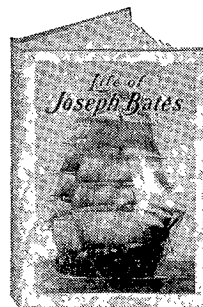
By M. E. KERN

WRITTEN by the leader of the Missionary Volunteer Society and dedicated "to the Young People of the Advent Movement whose high ideals and noble purposes have been my inspiration." This little volume of 202 pages contains a strong appeal to our young people to find "the lighted way of true success—the way that grows brighter and brighter to the journey's end." What is true success? Where is it found? How can I find it? All these questions and many more are answered satisfactorily, and in a way that will inspire the heart and fire the ambition.

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All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

We published in a recent number of the REVIEW an interesting experience of healing by Sister Rosa Spicer. This sister is not the wife of Elder W. A. Spicer, as some have conjectured, but one of our sisters at Watford, England.

At the opening of the European council in Darmstadt, a cable message of greeting was received from Jerusalem. The message read, "To you pilgrims on the way to the New Jerusalem, Old Jerusalem sends greetings." We are glad to know that the gospel is represented still in old Jerusalem.

IN one of the far islands of the East Indies a woman one night had a dream in which a paper was held up before her, shining with light. The very next day one of our colporteurs came along with the Malaysian paper. As soon as he showed it to this woman, "That's it!" she cried at once, "that is the paper that has light for me." To-day she is a baptized believer.

HURRICANE AND FAMINE SUFFERERS

THE hearts of our people who know of the results of the hurricane in the West Indies and of the famine in China, must go out in sympathy. Desolation and waste lie in the path of the hurricane. In some places everything has been destroyed. Trees have been broken down and in many places taken out by the roots. Buildings have been blown away like chaff. Language is weak to set forth the real situation.

Word has come that many of our own people have suffered severely. Their houses have been blown away or wrecked, their crops have been destroyed, and they are left in a destitute condition. Already funds have been advanced and sent forward by personal representatives to assist our brethren and sisters in dire need. But more is needed, and we believe an invitation by the General Conference to help will strike a responsive note with many of our people. They will esteem it a privilege to help those of like precious faith in their hour of suffering and need. We are admonished to "do good unto all men, especially those of the household of faith."

Many of our people along the southeastern shores of the United States, especially in Florida, have suffered. Some of our faithful colporteurs who had lists of orders for our books, have been unable to make satisfactory deliveries. Some who had worked for weeks taking orders, have been able to deliver practically none.

These faithful, self-supporting workers who have given their best efforts for weeks in listing orders, are worthy of financial help, if it can be obtained.

Those who have followed reports in the press know something of the terrible conditions of war and famine obtaining in China during the past year or two. While we have sent forward funds to help, more are required. The hunger and cold of winter will bring great suffering to multitudes of people. Should we not send forward more help? One writer, setting forth the general prosperous condition of America, says:

"Our country has become a land of opportunity to those born without inheritance, not merely because of the wealth of its resources and industry, but because of this freedom of initiative and enterprise. By adherence to the principles of decentralized free government, enlarged liberty, equal opportunity and freedom to all citizens, our American experiment in human welfare has yielded a degree of well-being unparalleled in all the world. It has come nearer to the abolition of poverty and of fear of want, than humanity had ever reached before."

What a privilege it is to live in such a time, amid such favorable conditions! Probably no people in the history of the world since the days of the flood have been so remarkably favored. There will come joy and satisfaction to those who extend a helping hand just now, and food and comfort to those receiving assistance.

Workers in the General Conference office at this writing, and others whose hearts have likewise been touched, wishing to help hurricane sufferers in the West Indies and on the South Atlantic Coast, also famine-stricken portions of China, are happy to have a little part in meeting a great need, and have contributed as follows:

W. A. Spicer	\$10.00
J. L. Shaw	10.00
J. A. Stevens	5.00
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Lizzie M. Gregg	5.00
C. A. Russell	1.00
A friend	1.00

In response, therefore, to this call of need and in harmony with the action of the General Conference, we extend this invitation to all others who may feel disposed to give. All funds should be sent to J. L. Shaw, General Conference, Takoma Park, Washington, D. C.

J. L. SHAW, Treasurer.
General Conference.

DOES OUR SACRIFICE PAY?

THE missions reports at the recent Autumn Council certainly constituted a very positive answer to this question. Watch for the story from South America in the REVIEW, telling how the Indian chief moved his entire village in order to make it easier for our Board to send them a teacher. Read the thrilling accounts by the representatives of the other divisions.

Here is a further encouraging answer to our question, which came in to-day's mail from Elder L. V. Finster, of the Malaysian Union Mission, telling of God's miraculous providences in Borneo:

"I have just returned from a trip to Borneo, and really I am surprised at what God is doing there. We have been having a very hard time in this field for many years. Last year we baptized only six. But already this year sixty have been baptized and about twenty more are awaiting baptism. This is surely most encouraging. Thirteen of these came from the Dusun tribe, one of the inland tribes of Borneo. They are making good Seventh-day Adventists. The report from the worker there was that every family pays tithe, every family are Sabbath school members, and every one is at church every Sabbath. I think this would put to shame some of our more civilized people in the homeland. Well, God is surely doing some wonderful things upon the hearts of men in the world to-day."

Indeed, money put into the heavenly bank is a safe investment. It pays!
E. Kotz.

DEATH OF ELDER W. H. GREEN

THOUSANDS of our believers in the United States will be made sad to learn of the death of Elder W. H. Green, who passed away in Detroit, Mich., at 2 A. M., October 31. Since 1918 Brother Green had been connected with the General Conference as secretary of the Negro Department. Through these years he gave himself untiringly to his work, traveling almost constantly in his efforts to be of service to our colored workers and churches throughout the North American Division.

Soon after receiving the telegram from his companion announcing his death, the General Conference Committee, in its meeting held November 1, caused the following to be recorded in the minutes, a copy being sent to Sister Green:

"With regret and sadness we record the death of Elder W. H. Green, who has served as the secretary of our Negro Department these many years. We will long remember the faithful endeavors of our associate, and extend sympathy to his companion, with whom we mourn in this hour of trial."

The Committee requested Elder W. A. Spicer to attend the funeral, representing the General Conference. The funeral was held at one o'clock, Sabbath afternoon, November 3, at Detroit. A fuller statement will appear later when more information is available.

B. E. BEDDOE.

EDUCATIONAL WEEK OF SACRIFICE

IN harmony with our practice in 1926 and 1927, all our educators and student bodies will unite on a special mission project for Sacrifice Week in 1928.

The special project this year is "Winning Young Islam." The base of what we raise will go to Mohammedan work as included in the budget. The base is to be the amount we raised in 1927. All we raise above this base will go for new work for young Moslems in the Dutch East Indies and the Philippines.

The date for Educational Sacrifice Week is placed one week earlier than the general date, to avoid interference by Thanksgiving vacation in the schools. The school date is, therefore, November 17-24, but the schools are requested to bring in their offering on Sabbath, December 1, the same time as the general offering for Sacrifice Week in the churches.

Let every teacher, employee, and student in the colleges and academies, every teacher and pupil in the church schools, and every educational field worker, join heartily in this work of self-denial and sacrifice for winning Moslems to Christ.

W. E. HOWELL.