

The Advent Sabbath

Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 7

Loyalty to the Advent Message

By L. H. CHRISTIAN

We have just closed the annual council of the Northern European Division at Riga, Latvia. It was an inspiring meeting. The abundant harvest of souls and other precious fruitage in the past year cheered us all. During the busy days of the meeting much earnest work was done, not so much in matters of finance as in spiritual things. Infidelity in Europe has become a mighty force. Even the daily press is filled with insidious skepticism. This unbelief is sown on every hand. There is danger that even among us, doubts as to the advent truth itself may come in. To encourage and strengthen the faith of all our members, the council prepared the following:

"Statement of Loyalty to the Message"

"The signs all around us indicate very clearly that we are living in the close of earth's history, and we are convinced that the coming of the Saviour is very near at hand. The time in which we live is one of great peril to the church of God. The spirit of indifference, the teaching of Modernism, the great wave of atheism and materialism which is spreading over all lands, together with the promulgation of false doctrines both inside and outside the Christian pulpit, are leading many to lose their faith in the word of God.

"These dangers face us as a people, and we need in these days to safeguard ourselves and our believers against losing the simplicity of the faith, and being deceived by the many specious theories which abound on every hand. Surely we should thank God anew for the saving message of truth He has committed to us, and for the hope of the blessed appearing of Jesus. We need to remind ourselves of the fundamentals of the message, and review the evidence of God's providential leadings in the advent movement from the beginning in 1844.

"At such a time as this, when the world is fast hastening to its doom and when so many are turning aside from the path of virtue and righteousness, we would register our conviction that the third angel's message is of God, and would urge all our believers to stand firm to the principles of truth, and not be moved away from the solid foundation of the advent message by any of the false teachings of this time. The message is our safeguard against the terrible apostasy of this age. It will keep us in the hour of temptation which has come on all the world.

"In these days of increasing wickedness, God calls His people to grow in spiritual grace, and to enter into a deeper experience in divine things. He not only enjoins this, but provides the enabling grace and power to make such growth possible.

"More diligent attention and determined effort should be manifest in the study of the word of God, particularly the wonderful themes of present truth, such as the atonement, the sanctuary, the investigative judgment, etc. We should read our truth-filled literature, especially the volumes of the Spirit of prophecy, and seek to keep pace with the onward march of the movement by regularly reading the 'Review and Herald' and other church papers in the various languages. We should enter into the different forms of missionary activity, which will result in bringing blessing to our own souls, for in ministering to others we ourselves are blessed.

"Let us be loyal to our God, loyal to the advent message, loyal to our brethren and sisters, and faithful in giving and living the message, so that when the Master returns, He may find us ready to enter into His everlasting kingdom."

BIBLE QUESTIONS ANSWERED

ONLY SUCH QUESTIONS WILL BE DISCUSSED IN THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

By CALVIN P. BOLLMAN

The Camel and the Needle's Eye

How are we to understand Matthew 19:24; Mark 10:25; and Luke 18:25? Are these texts to be understood as referring to the eye of a needle? or should we understand this statement of our Saviour to have been made with reference to a very small gate in the wall of Jerusalem?

S. S. T.

We think these texts are explained, in part at least, by Mark 10:24, "How hard is it for them that trust in riches to enter into the kingdom of God!"

We would all say at once that no one can be saved who trusts for salvation in anything other than Christ; and this is evidently the thought in the texts in question.

Again it is explained by some expositors, that the reference here is not to the eye of a needle used in sewing, but to a gate in the city wall so small that a camel could go through it only on his knees after the load had been removed from his back. This is plausible, but not convincing; for as we learn in Mark 10:27, that of which the Saviour spoke was with men "impossible." Now it was not at all impossible for men to get their camels through the small gate known as the "needle's eye;" that was done frequently, easily, and quite quickly. But it was and still is just as impossible for one to be saved while trusting in riches, as it was or is for a camel to go through the eye of an ordinary sewing needle.

The modern tendency is to explain away all the miraculous in the Christian religion. It used to be the general understanding that the new birth was essential to salvation, as declared by Christ Himself to Nicodemus in John 3:1-8; but much of the teaching of our day is that if one will resolve to be good instead of bad, will give freely of his means, and so forth, he is sure of a place in the kingdom of God. But all this is deceptive, and directly contrary to the teaching of our Saviour. Eliminate the miraculous from Christianity, and we have left only a high-grade philosophy of life, but without saving power. Let us never forget that that of which the Saviour spoke was possible only with God.

James 5:1-6

What is the real meaning of James 5:1-6?

J. H.

While the book of James had a message for the people living at the time it was written, it, like many other scriptures in both the Old and the New Testament, was in fact prophetic of the last days, its words reaching over to the days of the last generation, and speaking to the people who should live to see the coming of the Lord in the clouds of heaven. For a clear statement of the principle here alluded to, see "The Desire of Ages," page 628.

Never in all the history of the world have men seen what we are seeing today, not in one city or country, but in all the world around,—more than enough of everything, and yet people by the million suffering for the necessities of life because of unemployment.

In our own country we see on the one hand thousands who are immensely wealthy, and on the other, multitudes able and willing to work, but in dire poverty because of nothing to do. Does not James 5:1-6 present a picture of the very time in which we are now living?

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Exodus 16:12

What is the meaning of Exodus 16:12? Is it true that God gave the children of Israel manna every morning and flesh to eat every evening throughout their forty years' wandering?

J. H.

No, the account of the giving of the quails does not state, nor even imply, that the quails were given more than once. On this occasion they came in such numbers that the people gathered vast quantities of them, for it is stated in Numbers 11:32 that "he that gathered least gathered ten homers." Now a homer was equal in bulk to only a little less than eleven bushels; so "he that gathered least" had about 110 bushels of quails. These the Israelites dressed and dried in the sun according to the custom of the people of that region, and also of Egypt.

The quails came but once, and proved to be anything but a blessing, for as we read in Numbers 11:33, 34,

"While the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. And He called the name of that place Kibroth-hattaavah: because there they buried the people that lusted."

Evidently not all the people indulged in this orgy of flesh eating, and as is often the case, the murmurers were only a minority in the camp.

The manna continued every morning, except on the Sabbath, during the entire forty years, but not the quails. In Joshua 5:12 we find this record: "The manna ceased on the morrow after they [the people] had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year."

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The Apocrypha

Why are not the Maccabees and other similar books of the Apocrypha included with the regular books of the Bible? Were they ever included in the Bible, and is the Bible complete without them?

G. M.

In "All About the Bible," Sidney Collett, after giving the names of the books constituting the Apocrypha of the Old Testament, says that the Apocrypha is the name given to these fourteen books because the name means "hidden" or "secret," "and was probably adopted because the date, origin, and authorship of most of them is, to say the least, very doubtful. The date of some of them is supposed to be a few centuries before Christ, while others were evidently written very much later."—Page 48.

Another important fact stated by Mr. Collett is that "from earliest times until the captivity [606 B. C.] no books, excepting those recognized as inspired, were ever spoken of as having a place in the Sacred Canon."

Another significant fact cited by Mr. Collett is that "although there are in the New Testament about 263 direct quotations from, and about 370 allusions to, passages in the Old Testament, yet among all these there is not a single reference, either by Christ or His apostles, to the Apocryphal writings."

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 Heathen Woman's Challenge

WHEN I was in Nyasaland some years ago, one of our African mission outschool teachers told me the story of an old village woman who challenged the living God.

The wife of a student in the school was distressed by the illness of her little babe, only five days old. In came the old mother of the village chief, one who "knew what to do." She brought the witch doctor.

Our school-teacher and the baby's father remonstrated, and turned the witch doctor out of the hut. "We want no devil performances here," they said; "we will trust in our God in heaven."

The old woman cursed them, and cursed the Christian's God. "If there is a God, as you say," she said, "I hope He will strike me now."

"Immediately as she uttered the words," the teacher said, "she fell down unconscious where she stood. It made a great stir and excitement in the village. She later came to, but the fear of God came upon the village."

"Next Sabbath," the teacher told me, "all in the village came to the meeting; and the next Sabbath after that so many came in from all round about we had to hold our meeting in the open air."

Thus in regions where peoples have not the written word of God, and are in darkness, we see, repeatedly, that God reveals His power by special manifestations, showing the people that there is a living and a true God in heaven.

W. A. S.

They Shall Not Be Ashamed

In the early years of the message, when every form of reproach was hurled at the pioneers by religious opponents, Mrs. E. G. White wrote (in the REVIEW of June 10, 1852) these words, which, apparently, have never appeared elsewhere. It was a message for those meeting the first storm of no-law opposition, by which

men hoped to destroy the Sabbath of the fourth commandment.

"Let those who break God's law and teach others to do so, denounce us as fallen from grace because we keep all ten of His immutable precepts; it will not harm us. We have the satisfaction of knowing that while they curse, Jesus has pronounced a blessing. Says the True Witness, the only begotten of the Father, 'Blessed are they that do His [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Rev. 22:14.

"Think ye that the commandment keepers will be sorry and mourn when the pearly gates of the golden city of God are swung back upon their glittering hinges, and they are welcomed in? No, never. They will then rejoice that they are not under the bondage of the law, but that they have kept God's law, and therefore are free from it. They will have right to the tree of life, a right to its healing leaves. They will hear the lovely voice of Jesus, richer than any music that ever fell on mortal ear, saying, There will be no more sorrow, pain, or death; sighing and crying have fled away.

"Our eyes shall then, with rapture,
The Saviour's face behold,
Our feet, no more diverted,
Shall walk the streets of gold;
Our ears shall hear with transport
The hosts celestial sing,
Our tongues shall chant the glory
Of our immortal King."

W. A. S.

Pray Always

WE are told by the Master that "men ought always to pray, and not to faint." We need to pray in prosperity as well as in adversity. Indeed, the test of prosperity is usually greater than that of adversity.

The experience of Christ affords us a beautiful example. He prayed in the time when His cause in the world was apparently flourishing, and when the multitude were acclaiming Him. He prayed as well in the hour of darkness and distress. On a certain occasion the people desired to make Christ king, but the record is that when He perceived plans working to this end, "He departed again into a mountain Himself alone." John 6:15. There, in solitude and in communion with His Father, He sought

wisdom and strength for His divine mission. He understood the vanity of earthly glory. He knew that the multitude that acclaimed Him today, by some turn of events might curse Him tomorrow. He realized, in the hour of apparent prosperity, His dependence upon God.

How greatly we need to realize this. But unlike the Master, how prone we are to become lifted up by some little success, by some unwise compliment paid us by our associates, by some success that has come to us in our labors. May God help us to realize every moment of the time our own weakness, that of ourselves we are not sufficient for anything that may come to us, that our dependence is upon God and our help must come from Him.

"Thy Will Be Done"

In the hour of distress, facing His betrayal into the hands of His enemies, and a few hours in the future His tragic death upon Calvary, the Saviour utters this heart-rending cry, "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." Matt. 26:39. He shrank from the fearful ordeal that awaited Him; but even in His prayer for deliverance He was submissive to the divine will, and this submission is expressed more fully in His next petition to the Father: "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

May God give us the same sweet, tender submission to the divine will, believing that if God permits trial to come into our lives, He will give us strength to bear it, that He will impose no load, subject us to no test, that He will not give us strength to endure. Let us pray always, in the hour of adversity as well as in the hour of prosperity.

F. M. W.

If one has not his peace within, it is useless to seek it otherwise.—*La Rochefoucauld.*

There Shines a Light---No. 2

Thou Must Prophecy Again

By ARTHUR W. SPALDING

"I SAW another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." "And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." "And he said unto me, Thou must prophecy again before many peoples, and nations, and tongues, and kings." Rev. 10:1, 9, 11.

Human imperfection must be burned out in the fires of trial. Disappointment, bitter and hard, must test the souls of those whom God elects. The high faith that in unbounded prosperity might become arrogance, must be disciplined by adversity and humiliation and contumely. The mount of transfiguration must become Calvary.

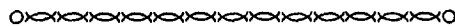
Yet from His tried and troubled followers Christ does not withdraw the shining of His presence. "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." Earthly objects may cast their shadows across the path; the eyes that have beheld glory may be dimmed by sudden palls; but piercing the glooms of the lower world, the wisdom and love of God shine through to hearten and inspire His children. Shadow is not the sign of God's displeasure; it is the equalizing touch of His hand upon the uncertain balance of the human spirit.

The angel sent down from God to bring a bitter-sweet message to His people, was clothed with light. Those who were bowed down with sorrow were to see a resurrection of hope. "This sickness is not unto death, but for the glory of God." Their bitter disappointment was, in the plan of God, to become the sweetness of His appointment. Their faith must be tested. And to them in whom it was proved it was to become the foundation of a greater understanding of the word, a clearer insight into God's truth, and an unshaken confidence in His promises. "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?"

The proclamation of the second advent message was more definite in America than elsewhere in the world. In England the followers of Irving (Irving himself died in 1834) made

any prediction vague by successive removals of the date of Christ's coming. Wolff, who favored the date 1847, before that year came, abandoned the idea of a definite time. Others were even more uncertain. But in America, Miller and his followers, fixing their calculation of the twenty-three hundred day-years upon the beginning date of 457 B. C., made the time prediction the focal point in their teaching, and after a slight correction due to a fuller understanding of the prophetic factors, pinned their whole cause to the specific date of Christ's coming as October 22, 1844.

Picture the fervent expectation of a people who had come to believe in the personal appearing in glory of the Lord Jesus Christ upon that particular day, with all that it meant of release from the woes of centuries and of entering into celestial joys, and you will be prepared to appreciate to some degree the depths of despair to which their spirits were plunged when that day passed without the fulfillment of their expectation. No other disappointment is comparable to that bitter denial of hope, except the catastrophe of the crucifixion, as echoed in the mournful lament of the disciples, "We trusted that it had been He which should have redeemed Israel."



My Prayer

BY KATHERINE L. COOK

OUR Father who art in heaven,
Beyond the skies so blue,
Where worlds on worlds their orbs retrace
The paths they circle through;

Thou most exalted Prince of Peace,
To Thee we lift our cry,
We need Thee in this hour of stress;
Oh, do not pass us by.

Unworthy, Lord, I come again
For favors all divine;
I bring my sin-polluted heart
To cleanse and make it Thine.

I press to Thee amid the throng,
Nor dare Thy face to see
Until Thy wondrous healing touch
Shall cleanse and set me free.

I'm glad it does not weary Thee
Though often I must come
As to a brother, trusted friend,
For shelter and for home.

'Tis peace the world is needing;
'Tis found alone in Thee.
So, Lord, abide within my heart,
And all is well with me.

The world mocks at disappointment, it jeers at failure. Its one measure of truth is success. Grow big, and you are great; suffer defeat, and you are nothing. But God looks not at things as man looks. He hides might in humbleness. He packs a tiny seed with His life, and it overthrows the mightiest monuments of men. By disappointment He humbles the spirit of man, and seeks thereby to fit him as an instrument of the divine.

The Disciples Disappointed

No greater seeming defeat could overtake a cause than fell upon the disciples of Christ at His first advent. The crowds that once had thronged the Galilean Teacher had fallen away. Dissension had weakened and treason had split the tiny band that were closest to Him. Disaster had scattered them like a whirlwind. Their Master had fallen into the hands of His enemies, had been condemned by Jew and Roman, had suffered the death meted out to criminals. The world said that His pretensions had been exposed; His vaunted power destroyed; and the bewildered disciples seemed forced by circumstances to admit the charge and confess that they had been deluded. "Now," exulted Jesus' enemies, "now there shall nevermore be heard the claims of this impostor to be the Messiah."

Then, lo! from the tomb of dead hopes rose a power such as the world has never elsewhere beheld. He who was killed has arisen and is alive forevermore. He who was rejected as king of a nation has become the King of hearts. He whose power was crushed upon the cross is seated at the right hand of God, and to Him is given all power in heaven and in earth. He at whom men mocked, "If Thou be the Christ, save Thyself," has become the Saviour of the world.

Yet upon what slender props, to human crediting, was built this faith of Christians! Hear the multitude: "We know that this Man died, for we saw Him nailed to the tree. Who says that He arose from the dead and is alive? Have any of us seen Him? Who testifies to this wonder of wonders? Who but those same partisans of His who helped Him deceive the people when He was alive? They say they have seen him. Let them, then, produce Him! Let Him stand again before our eyes; let us hear His voice; let us see Him work another miracle of healing. Give us the proof, and we will believe."

But never was such proof produced. Never did Pilate nor Herod nor Caiaphas set eyes again upon Him whom they had condemned. Never did

Jesus appear to the multitudes who had rejected Him. Men there were who testified that they had seen Him, but they were men who, it was easy for their enemies to think, had either sinister motives or clairvoyant minds.

The foundations of Christianity have not been built upon reason; they have been built upon faith. And faith has come through love. The human heart, pressed beneath the burden of sin, has cried out for help; and God through Jesus Christ has answered with the redeeming power and the comforting communion of His love. They who know Christ know Him from experience, and not from report. Their faith transcends reason; they cannot prove, but they can through love impart knowledge. As in the days of Paul, Christianity today is "unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

"Thou Must Prophesy Again"

Out of the despair of an anguished and humbled people, upon that day of disappointment in 1844, there arose a knowledge and a power that is going forth today to lighten the whole earth with the glory of the coming King. They who took from the hand of the angel the prophetic book of sweetness, the message of the second advent, and who found it bitter in disappointment, were strengthened to take up again the burden of life. They who thought their message to the world was finished, were told that they must prophesy again, not to one nation only, but before many peoples and nations and tongues and kings.

October 22, 1844

Near the little town of Port Gibson, N. Y., there were gathered at the farmhouse of Hiram Edson, on the twenty-second day of October, 1844, a company of believers in the coming of the Lord. They spent the day in watching and praying, but the sun went down that night with cruel disappointment. Jesus had not come. Some of the company stayed on through the night, weeping, questioning, trying to pray. The dawn came, and its grayness seemed the grayness of their lives. Was there, then, they reasoned to themselves, to be no second coming of Christ? Was the Bible all false? Was there no Jesus who had died for them? Should they never see that golden home city of the redeemed, nor walk in that country whose inhabitants should say, "I am no more sick"? Could there be no God at all?

"Not so, brethren," said Hiram Edson to the few who remained. "I re-

member how many times the Lord has sent us light and help when we needed it. There is a God, and He will hear us. Let us go and seek Him for light on this matter."

Light Begins to Break

So they went out of the house in the gray dawn, back to the barn; and opening the granary, they went in, closed the door, and knelt down to pray. There in that closet of prayer, the Father who seeth in secret rewarded them openly; for they had the assurance that their prayers were heard, and that in God's own time His will would be made known to them; and their faces shone with the light of God's love.

After breakfast, Hiram Edson proposed to one of his friends who was still with him, that they go out and comfort the brethren. And so they started, going through a field where the corn had been cut and stood in shocks. Silently they went, each engrossed in his own thoughts. As they came to the middle of the field, Edson felt as it were a hand upon him, stopping him in his tracks. It seemed as if a glory shone around him, and looking as in a vision he saw that Jesus our High Priest had entered that day into the most holy place of the sanctuary in heaven, and there He would stay until He had finished the work of cleansing it.

Scriptures Studied Anew

His friend had gone on, not noticing that Edson had stopped. Now, coming to himself as he reached the fence, he paused, and looking around for the other, saw him standing in the middle of the field.

"Brother Edson," he called, "what are you stopping for?"

And Edson called back, "He is answering our morning prayer."

That revelation was the signal for a searching of the Scriptures in a direction which had not before been explored; namely, the meaning of the sanctuary service which finds its symbolism in Israel's tabernacle and temple and its prototype in heaven. The intricate and dreary passages that seemed to cumber the pages of the Pentateuch, drawing out the laws of the sanctuary and its sacrifices and festivals, were suddenly illumined with the light of a great understanding. No more was it the blood of bulls and of goats that ineffectually choked the gutters of the temple. No more was it burdens of offerings and gifts poured into the laps of priests. A meaning was at last infused into the times and seasons, the rites and ceremonies, the offerings and sacrifices, of the earthly sanctuary; and that sanctuary and its service stood revealed as

faint but perfect symbols of the temple in heaven, wherein sits and rules the Majesty that governs the universe and works out in love the mystery of salvation through the priesthood of His well-beloved Son Jesus.

The world knows it not, nor desires to know. Today the tragedy of the advent believers in 1844 is to it, as was the tragedy of the disciples at Calvary to the world of their time, a convincing proof of the fallacy of their faith. None know but they who experience; none experience but they who have a human need divinely met. In the secret of the sanctuary of the soul God works out the knowledge of the mystery of His love revealed through the sanctuary of His throne.

"Light after darkness,
Gain after loss,
Strength after weariness,
Crown after cross.
Sweet after bitter,
Song after sigh,
Home after wandering,
Praise after cry."

To us who have received the torch of the divine message from the hands of those who have run well their course, to us must come the lesson of their faith under crushing disappointment. We shall meet it again in one way or another; every soul must be tested and tried in the furnace of affliction. We cannot trust to an inheritance of truth. Truth is truth only to him who experiences it. And the great thing that stands out in the experience of those to whom light sprang up when they sat in the darkness of wrecked hopes,—the great thing that stands out is the fact that they lived the message that they loved. They were no camp followers; they loitered not afar off. They were champions of their cause: they thought it, they talked it, they practiced it, they lived it. They could say in truth, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart."

Upon such faithfulness in the life is founded loyalty to God's truth. And through such loyalty comes the increasing revelation of God's purpose and love. Not the path of the careless, the path of the unfaithful, the path of the weak, but "the path of the righteous is as the dawning light, that shineth more and more unto the perfect day."

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs.
He most lives
Who thinks most, feels the noblest, acts the best."

Symposium on Autumn Council Actions

Letter From the Editor to Leading Conference Workers

January, 1932.

DEAR BROTHER —:

There were many important questions, as of course you know, considered at the recent Autumn Council. Two, particularly, have stirred up a great deal of interest in the field. We refer (1) to the action relating to the limitation of the tenure of office of conference administrators, and (2) to the union of certain conferences, both union and local, with the readjustment of conference territorial boundaries.

Naturally, our people wish to know the reasons for these important actions of the Autumn Council. Some of these reasons have already been given through the REVIEW. Two or three of our General Conference officers have presented the subject from their viewpoint. We feel, however, that it would be very helpful to our people throughout the world, and particularly to our constituency in North America, if we would deal with the subject in a more extended form.

You will recall that the question relating to the uniting of certain union and local conferences, and the readjustment of conference boundaries, was referred to the following committee:

General Conference Officers

- C. H. Watson, president of the General Conference.
 I. H. Evans, O. Montgomery, and W. H. Branson, general vice-presidents of the General Conference.
 J. L. Shaw, treasurer of the General Conference.
 C. K. Meyers, secretary of the General Conference.
 E. Kotz and M. E. Kern, assistant secretaries of the General Conference.
 J. L. McElhany, president of the North American Division.
 L. H. Christian, president of the Northern European Division.
 E. E. Andross, president of the Inter-American Division.
 A. V. Olson, president of the Southern European Division.
 H. F. Schuberth, president of the Central European Division.
 W. E. Howell, secretary to the president of the General Conference.

Union Conference Presidents

- E. K. Slade, Atlantic Union.
 J. J. Nethery, Central Union.
 F. H. Robbins, Columbia Union.
 W. C. Moffett, Eastern Canadian Union.
 W. H. Holden, Lake Union.
 Charles Thompson, Northern Union.
 M. Lukens, North Pacific Union.
 J. E. Fulton, Pacific Union.
 W. H. Heckman, Southeastern Union.
 N. S. Ashton, Southern Union.
 M. B. Van Kirk, Southwestern Union.
 S. A. Ruskjer, Western Canadian Union.

Local Conference Presidents

- S. E. Wight, West Michigan.
 J. K. Jones, Southern New England.

- C. V. Leach, Ohio.
 P. E. Brodersen, Southern California.
 I. J. Woodman, Oregon.
 C. F. McVagh, Iowa.
 H. A. Lukens, British Columbia.
 M. V. Campbell, Ontario.
 J. F. Piper, Colorado.
 F. L. Perry, North Texas.
 H. E. Lysinger, Tennessee River.
 A. S. Booth, Florida.

As a member of this committee, you heard the extended discussion in the committee meeting relative to the need of these changes and to the benefits which would result therefrom. And you will recall that this committee, after deliberate consideration, recommended to the Council that the changes be made.

We wonder, therefore, if you would not consider it a privilege to unite with other members of this committee in a symposium in the columns of our church paper, giving the benefits which you believe will accrue to the organization from these recommendations that were adopted at the Autumn Council? Would you not also consider it a privilege to contribute to this symposium a statement as to the advantages which you believe will accrue to the movement in the limitation of the tenure of office of conference administrators? Both of these questions could be treated together in a way that would make our brethren and sisters acquainted with the reasons for both recommendations, and would serve to enlist their co-operation in carrying them into effect.

This symposium plan is the one we have followed on two occasions in the past in dealing with the question of Christian education, a form of discussion and presentation which many greatly appreciated.

The purpose, therefore, of this letter is to invite your co-operation in this plan. We desire to print this symposium in the REVIEW of February 18, together with this letter. Will

Letters From Union and Local Conference Presidents

WE are pleased to present the following responses which have been received from union and local conference presidents. Barring a few technical changes, such as punctuation, capitalization, etc., we are printing each article as it was received. We hope the reader will take time to

you not, therefore, kindly furnish us an article not exceeding 500 words, in which you briefly and concisely state:

1. Why you believe it is best to place a limitation on the tenure of office of administrative leaders in our General, union, and local conferences?

2. Why you believe it will make for the advancement of our work in the future, in the matter of economy, the saving of overhead and administrative expense, and in releasing men for evangelistic work, to reduce our union conferences from twelve to eight, and to unite certain local conferences as provided in the Omaha recommendation?

We are writing you, in common with the other union and local conference presidents named above, and earnestly request that you, with the others, will express yourself on these questions. We feel confident that you will wish to have your conference represented.

We feel that our general church paper should throw its influence heartily and strongly in support of important measures such as these, which are passed by the General Conference and by the Autumn Council. Will you not therefore co-operate with us in our endeavor to place before the readers of the REVIEW the reasons for these important actions and the benefits which you believe will accrue therefrom?

We hope to hear from you without fail. You are a busy man. Do not feel therefore that you must prepare a stiff, laborious reply. Write simply and directly, as you would write a letter to a friend.

With all good wishes for the coming year and for the prosperity of the work in your particular conference field,

Your friend and brother,
 F. M. WILCOX,

Editor REVIEW AND HERALD.

peruse carefully every statement, not alone the statements written by his own union conference president or local conference president, but the statements from the entire field. This will give a better idea as to the manner in which the questions under discussion are viewed by the field.

For the information of the reader, let us say again that in this symposium two questions are discussed, namely, the limiting of the tenure of office in the local, union, and General Conferences; and the uniting of several union conferences and several local conferences. The question relating to the tenure of office came before the Autumn Council as a recommendation direct from the General Conference officers. The question relating to the change in conference territorial boundaries was referred to a committee of thirty-eight men, composed of the General Conference officers, union conference presidents, and twelve local conference presidents. This committee unanimously recommended the changes which were adopted by the Council.



Favor Fullest and Fairest Consideration

BY E. K. SLADE

I AM in full sympathy with the tenure of office recommendation. In the main we have adhered to the policy so clearly outlined in the Spirit of prophecy. Of course there have been exceptions, as there will doubtless always be exceptions to such a general plan. With these specific limitations, however, we must avoid the conclusion that the full tenure is made certain in all cases, for there should be the same freedom to effect a change of leadership at the end of a two-year term that there would be at the expiration of six years. We have known of cases where a six-month term was long enough.

I favor the fullest and fairest possible consideration of the recommendation to unite conferences. This is more than merely a general recommendation of a general policy. It is specific in its nature, and deals with definite fields, with the understanding, of course, that the believers in these fields will bear their God-appointed share of the responsibility of decision. Naturally, the 23,400 believers in the Atlantic Union and the Columbia Union Conferences, with a population of over 47,000,000, will feel a burden, as well as a desire, to participate as far as consistent in the consideration of these recommendations relating to their field. I am sure that these faithful thousands will be as willing and desirous to help by counsel and vote as they have been by giving their money, their sons and daughters, and their loyal co-operation.

Of course we will understand that recommendations of this nature affecting individuals, institutions, and local

organizations cannot be and are not mandatory, but they are highly important. They must have their full and proper weight of influence and authority, but they are not intended to deprive fields or individuals of their rights and responsibilities.

Delegates would better assemble to consider these recommendations with open minds. I feel it unwise to oppose the measures before careful and united study. Strong agitation for or against the measures is less valuable than careful, close, and prayerful study by all concerned at a proper time and place. If delegates are made to feel that they must not voice their sincere convictions for fear of the charge of independency, great harm will result. If they are taught that there is nothing to do but approve, it is weakening. In my judgment we should reserve our decisions until all possible light is secured from a most careful and prayerful study as we assemble, unprejudiced, unselfish, and unafraid, with a fixed purpose to do that which will be best for God's work in this great Eastern field. I am sure that this is the desire and purpose of the General Conference Committee.

A group of delegates at one time came to a conference pledged to vote against a measure. During the conference session the question involved was carefully and impartially studied from every angle. When the vote was finally taken, every pledged delegate had changed his mind and freely voted for the measure. It is to reach such ends that we have conferences. And in this matter of uniting conferences let us have free and friendly study, with the counsel of God and the advice of our leaders to help us arrive at a unanimous conclusion. A seriously divided vote would be unfortunate. If I am in the field at the time, it will be my fixed purpose and desire to unite with the delegates and our General men in a sincere and prayerful study to meet the mind of God in this important matter.



A Move in the Right Direction

BY J. K. JONES

I AM confident that not only those of us who were present at the Fall Council in Omaha, but the workers who were faithfully laboring in the field while that meeting was in session, as well as our people in general, wish to show the proper respect to the recommendations adopted at that Council relating to changes in the territorial lines of union and local conferences and the fixing of the tenure of office of General, union, and

local conference officials and department secretaries.

Much has already been written about these actions in the REVIEW AND HERALD. Where union and local fields have not met as yet to consider these recommendations, we understand the General Conference brethren have promised the delegates to these sessions the privilege of hearing the reasons given at Omaha for this action of the Council regarding the joining of conferences as well as granting each delegate the right to make his decision in the light of the facts presented. With this in mind, we are confident the Lord will guide, so that what is finally settled will be for the best interests of His cause.

In regard to fixing the tenure of office, I believe this is a move in the right direction. Regarding presidents of conferences, the Spirit of prophecy states the situation as follows:

"I have been shown that ministers should not be retained in the same district year after year, nor should the same man long preside over a conference. A change of gifts is for the good of our conferences and churches. . . . If a laborer is spiritually strong, he is, through the grace of Christ, a blessing to the churches, and his labors are needed in different conferences."—*"Gospel Workers,"* pp. 430, 431.

Changes are good in our work as well as in any other. Men may have done ever so well in a field for a reasonable number of years, and may be well liked by their constituency; but after so many years of service in one place, with the same force of workers about them, etc., there is a tendency to drift into one certain way of doing things. After a time we find ourselves going over the same ground, with not as many new, fresh ideas as we had when we began. It is difficult to bring to the field the vigor we had when first we took hold of the work in that conference. There comes a tendency, unconsciously on our part, to feel that we have achieved certain good results, and that things may run along without much effort on our part. At such a time as this it is a good thing to have a plan that recognizes a man's limitations in any one place, and that provides for him to have a new field where he can start all over again. This fixing the tenure of office will conserve both the field and the man.

After several years in a conference, a president's weak points crop out, and become more noticeable than at first. These weak points may unconsciously be copied by some of the workers in his field, which may have a pulling-down effect upon the work. If a president is strong in most lines, and has been successful in lifting his field, then his service ought to be

given to help some conference that is in need of his strong points. He should not be retained indefinitely where things are prosperous, but should be willing to labor where help is needed.

As leaders we also need a change of field every few years in order to meet with a new set of workers. This will have a tendency to brush us up a bit, keep us fresh in our plans and ideas, as well as give us a broader view of the work. It will develop a stronger leadership in us. We believe the plan to limit the tenure of office of General Conference brethren to twelve years, union conference men to eight years, and local conference brethren to six years, is a good one, in harmony with the Testimonies, and is best for the field and the men.

It seems to me there is one step more we should take, where the need of limiting the time of service is just as great, and that is, we should recommend that our ministers do not remain in one place perhaps over four years. This would be as good for the minister as the other is for a conference president, and would meet with the approval of a large majority of the pastors themselves. I know personally there are many ministers who desire a change of field, but in the past there has been no plan that would provide openings for the men who wanted a transfer.

We are glad for the assurance given that in the application of the recommendation fixing the tenure of office of officials in conferences careful study will be given to each case where a change is due, with the thought in mind to make sure that each worker is properly placed in some new field or line of endeavor.

May the Lord lead and guide in the future interests of this blessed cause, is my prayer.

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Council Action Helpful to Administrators

BY JAY J. NETHERY

I FAVOR the action of the recent Fall Council pertaining to the limitation of the tenure of office for conference administrators and heads of departments. The work of an administrator must be definite in its character. Decisions—definite decisions—must be made every day. These decisions may not always please. Quite largely we have the method of committee administration in this denomination. When matters can be presented to executive committees and decisions made by committees, it is the duty of the administrator to report such actions.

Individuals or groups may be affected by such decisions. Many times the administrators are looked upon as the ones primarily responsible for such actions, when in reality they are only reporting actions of the executive committee.

Administrators who seek to evade issues and are indefinite in their administration, while their attitude may shield them from criticism, must be conscious of the fact that such a system of administration is weak and to quite a degree ineffective.

It is helpful for men to know that beyond certain limits of time they will no longer be connected with the work in that particular field. Many men through the years of the past have set a time for themselves beyond which they would not care to carry administrative responsibilities in that field, and hold themselves in readiness for a transfer. During this period of leadership they introduce policies and endeavor to bring certain results. Times come when men have given of their best in leadership to the field, and it is better for them to be transferred and continue their strength of administrative leadership in other territories. Now that this has become a general policy for General, union, and local organizations, I believe it will bring strength to the work.

Concerning the uniting of union and local conference territories, it appears to me that in this time when funds are decreasing and openings are on every hand to present the message to those who know it not, and in view of the fact that our colleges are training young men to enter the work, every economy should be effected that more men and more means may be appropriated definitely to direct evangelistic work.

Wherever careful study reveals the fact that fields can be united under one administration and economy of supervision be maintained without loss of efficiency, it is wisdom to do so. Conference boundaries have been changed from time to time, without doing violence to the plan which was given to us, and good judgment would make it wise to modify further when changed conditions make it advisable. Our work has been well organized through the years. Transportation facilities have greatly increased as compared with the years of the past, and it would seem that administrative staffs might have general supervision of the work in larger areas without being detrimental to the field.

Care should be exercised in bringing about all these changes, that the various interests and sections within any territory may be given proper supervision.

Resolutions Adopted Without Opposition

BY J. F. PIPER

THE rapid changes that are coming in the world in these last days, bring with them their blessings to the cause of God. One of the outstanding blessings coming from these depressing times has led our leaders to give prayerful and careful thought to the necessity of reducing overhead expense, and directing a larger amount of the tithe and offerings into evangelistic work.

I was impressed by the calm, yet earnest spirit of the Autumn Council held at Omaha last October. The recommendations that were presented at the very first meeting were of such importance that they affected the whole field. Every worker would sooner or later be involved, either in the change of territory or in the time of service he had labored in the field where he is now located.

It was my conviction that the newly proposed plans governing boundary lines in both union and local conferences, would in the end work for the interests of the cause. State lines which are now proposed to govern conferences will much better identify fields and save confusion.

Our people generally, as well as our administrators, are convinced that it is not best for leaders to remain in one position many years, and thus put a personal mold too strongly on the field. Changes should be made after reasonable service is rendered in one field; and when it is done, it will bring new life and vigor to the cause of God. The releasing of men from departmental and administrative positions should put more men into field service.

While many of our people will regret to see leaders whom they have learned to love and trust, transferred to other fields, yet the cause may need their particular talent elsewhere, and it is not always best, for either the field or the workers, to become too localized. On the other hand, it may not always appear to the one affected just how good may come from such changes, yet it is always safe to heed the instruction of the Lord and walk in His counsel.

It was with a settled conviction on the part of the delegation that these proposed changes, both in territorial boundaries of union and local conferences, and in the term of office for General, union, and local conference officers, as well as department secretaries, should be made at stated periods. These resolutions were adopted without opposition from the floor.

Our people in Colorado are encour-

aged with the actions of the Autumn Council, and believe that the carrying out of these measures and proposed plans will speed the message of a soon-coming Saviour and help to usher in the kingdom of glory.

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The Advantages and Disadvantages

BY F. H. ROBBINS

THE officers of the General Conference at the Fall Council, desiring to bring relief in these times of stress, presented a recommendation to effect the combination of both union and local conferences over the entire North American field. For many years this home base has proved to be the chief source of supplies for our far-flung mission fields.

In the consideration of this recommendation, both the advantages and the disadvantages should be carefully studied by workers and lay members. Where the advantages are greater than the disadvantages, it is hoped that there will be a unanimous vote for their adoption. For the best interest of God's cause, in cases where the disadvantages outweigh the advantages, the same liberty should be granted to all the delegates in rejecting the recommendation. It is only by having wide counsel and giving consideration to this recommendation, which is so far-reaching in scope and effect, that the mind of God can be carried out in the conduct of our work.

There is great wisdom and safety in counseling together about the recommendations for carrying forward the work of God. If the recommendation is wise, a full and free discussion will result in emphasizing its advantages and merits. This will bring co-operation and support, and that unity which alone is desirable,—the unity of intelligence and sympathy for what has seemed to be wise and good. If the recommendation is not wise, a thorough consideration will reveal that fact; and, of course, no one who loves the truth would want to see an unwise recommendation adopted.

Each field affected by this recommendation should have the liberty to weigh the recommendation as related to that field. All must agree that the objectives sought are most desirable. All would like to see greater economy, efficiency, more evangelism, and at the same time the faithful workers retained in the service of the Lord. It is hoped that the articles in this symposium in the REVIEW AND HERALD will show just how these objectives can be obtained. Some working plan must be found that is practicable, and

many in the field have expressed the hope that some one would point out just how the union of the conferences and the uniting of the unions would bring about the ends that are sought. It would be most discouraging to the field if the recommendation were carried out, and then it should be found that the objectives hoped for could not be realized.

There should be a distinction between the desirable objectives, which all are seeking, and the plan itself that is expected to bring the results. Will the plan bring these results? And if so, just how will this be done? All would rejoice in realizing the objectives; but there may be difference of opinion as to whether the plan will bring those objectives which benefit the work.

Those who are bearing responsible positions in the local fields, and who have had wide and successful experience in those fields, ought to be able to determine just how the plan will work in their respective localities. The most careful and prayerful thought should be given to the recommendation, that the will of God may be done.

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Organization of Divine Origin

BY C. V. LEACH

WE believe in the principle limiting the tenure of ministers and administrators in connection with our work. Changes and transfers should be made by committees and constituencies who carefully seek the Lord to know His will in each particular case. We should be careful that a mechanical arrangement does not take the place of the special leading of the Lord. The status of the work in the conference or institution, and the administrator's relationship to the program or problem should be carefully considered. No doubt some workers in the fields of service referred to in the Spirit of prophecy ought not to serve a long period because of inefficiency or other cause. Then again there may be leaders on the battle fronts of our work who should not be transferred or demoted just because they have reached a prescribed arbitrary limit. The Holy Spirit should impress the hearts of our people in each case. This is divine leadership.

Much counsel is given in the Spirit of prophecy in reference to the changing of workers. While changes are to be made, we are cautioned against abrupt changes. The following statement is good counsel in this connection:

"Changes must be made in the groups of workers in our conferences and in-

stitutions. Men of efficiency and consecration must be sought for and encouraged to connect with the burden bearers as helpers and collaborators. Let there be a harmonious union of the new and the old, in the spirit of brotherly love. But let not changes of management be made abruptly, in such a way as to bring discouragement to those who have labored earnestly and successfully to bring the work to a degree of progress. God will not sanction anything done to discourage His faithful servants. Let the principles of justice be followed by those whose duty it is to secure the most efficient management for our publishing houses, our sanitariums, and our schools."—*"Gospel Workers,"* p. 494.

The system of doctrinal truth and the plan of organization of Seventh-day Adventists is of divine origin. Upon these two great pillars rest the strength and success of the advent movement.

In harmony with denominational practice, delegations of imminent union conference sessions, in council with General and union conference representatives, should give careful and prayerful study to the proposed changes affecting their respective territory. The advantages and disadvantages should be earnestly considered. The extent of territory to be covered by administrators, and the needs of each section where changes are recommended, should be carefully studied. Problems of a nature that might be considered special or peculiar to the field under consideration, should be weighed in the balances of good judgment.

Several years ago brethren who were "not prayerfully considering their individual responsibility" in connection with their conference work, were given instruction which is always appropriate counsel to assembling delegations. It is as follows:

"In no conference should propositions be rushed through without time being taken by the brethren to weigh carefully all sides of the question. Because the president of a conference suggested certain plans, it has sometimes been considered unnecessary to consult the Lord about them. Thus propositions have been accepted that were not for the spiritual benefit of the believers, and that involved far more than was apparent at the first casual consideration. Such movements are not in the order of God. Many, very many matters have been taken up and carried by vote, that have involved far more than was anticipated, and far more than those who voted would have been willing to assent to, had they taken time to consider the question from all sides."—*"Testimonies,"* Vol. IX, pp. 277, 278.

Delegations assembled in council with General and union conference leaders, following carefully the counsel of the Spirit of prophecy and remembering the history of the development of the present system of organi-

zation, may arrive at conclusions in harmony with the will of our great Leader. All should pray that the conclusions reached will provide a suitable foundation on which the loud cry of the third angel may quickly complete its work.

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Laying Aside Personal Interests

BY W. C. MOFFETT

I AM heartily in favor of the actions adopted by the Fall Council, limiting tenure of office of all classes of conference officials and recommending the combining of certain local and union conferences. The merging of union and local conferences as recommended will save annually tens of thousands of dollars in overhead expenses. The money thus saved will be turned into productive channels in soul winning at home, and into maintaining our far-flung forces in the mission fields in these times when lessened receipts threaten the progress of the work.

Able ministers who have been tied up in an endless round of administrative duties will be turned into evangelistic work, to the saving of many souls and the blessing of their own. In these days of marvelously providential facilities for travel and communication, the combined fields can be administered with no loss of efficiency.

It was my privilege to be a laborer in the Atlantic Union when six conferences were combined into three, resulting, by the acid test of time, in greater strength and prosperity in every department of the work, an increased harvest of souls, and larger gifts to missions. In instances where two unions are tributary to one college or publishing house, the merger will unify and strengthen the control, support, and promotion of the institution and its interests.

In the light of experience and of the plain, unequivocal instruction of the Spirit of prophecy, I believe that the action limiting tenure of office will prove an inestimable blessing to the fields and to the men concerned. Where a man or group of men remain too long in the same position, men's weaknesses as well as their strong points mold the work, things get into a rut, provincialism narrows the vision, personal prejudices become fixed, a spirit of domination sometimes develops, and lack of confidence in the leadership follows. On the other hand, it broadens a man to labor in new fields, making new contacts and dealing with a new and different set of problems, and a change injects new life and enthusiasm into a field, and

banishes the factional differences that occasionally center around an administration.

When a representative group of nearly 200 experienced leaders of the North American and world fields, after much prayer and free discussion, adopt such a program in Autumn Council, I feel it my duty and privilege as a loyal worker to lay aside personal interests to co-operate in putting into effect the recommendations, and to uphold our leaders in prayer as they are called into counsel in carrying out the plans adopted. Our strength lies in unity of action.

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Saving in Overhead Expense

BY M. V. CAMPBELL

THE ruling passed at the last Autumn Council limiting the tenure of office of all officers and department heads in the General, union, and local conferences, is merely putting in the form of an action an understanding which has, from the beginning of our work, been held among us. The advantages of this policy, both to our work and to our officers, seem quite apparent. The various fields will be assured of a variety of talent over a period of years. Each group of officers will have served long enough to give their very best, but will not have remained long enough to allow the work to get into a rut. It has sometimes been observed that officers do their most constructive work during the early years of their administration in a field. The period of service adopted at the last Autumn Council will give full scope for executives to work out their policies, but will not give time for them to rest on their laurels and to be content with the achievements of the past.

There are many advantages which will accrue to the officers themselves. If a man remains in administrative work for many years, it will mean that he will have served in a number of fields, and will have been in contact with a variety of problems peculiar to the various locations. He will have had association with a large number of workers and members, all of which will tend greatly to broaden him and make him a more valuable unit of our organization.

There will no doubt be a real incentive to each officer to keep up to date as an evangelist, for if there is no call for his services in administrative work at the end of his term of office, he will naturally expect to take up evangelistic work again. While we all know that the Lord has kept us as a people almost entirely out of politics in our work, yet it can easily be seen

that the new ruling will reduce any tendency along this line to the minimum. These briefly are the reasons which led me heartily to approve of the action taken at the Autumn Council limiting the tenure of office.

Although a member of the committee which was appointed to study the problem of reducing the number of union and local conferences in North America, I was unacquainted with some of the fields which were under review. There are reasons, however, which led me definitely to favor the plan as a whole. Nearly every large business concern has been giving earnest study during the past year to the matter of cutting down overhead expense as far as possible. If this is necessary in worldly business, how much more important should it be in our work. The only commission which the Lord has given to us is to preach the gospel, and to take this message to the world in this generation. Consequently, as few men as possible should be tied up with purely administrative work. Every officer recognizes that the highest position to which God can call a man is evangelistic work, and very few would consider it in any sense a demotion to be transferred to this work.

By reducing the number of union conferences from twelve to eight, about 70 per cent of our present union officers and department secretaries will be required. This will not only release a number of men for purely soul-saving work, but it will also save a large sum of money each year, and it was generally felt that the work could be handled just as efficiently as at present. A number of local conferences were recommended to unite, thus adding further to the gain in soul saving and cutting down of overhead expense. The opinion was expressed that our present organization was made in the days of the horse and buggy, and that in most sections of the field that method of travel is nearly out of date. The changes recommended are to bring the North American organization up in keeping with the times in which we live.

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Will Develop Local Church Workers

BY W. H. HOLDEN

I BELIEVE the Fall Council action to place a limitation on the tenure of office of administrative leaders in our General, union, and local conferences, will prove a blessing to the work of God, first, by broadening the experience of the worker himself. I have served as president of five local conferences, and each conference brought

new and strengthening influences into my experience.

By changing fields reasonably often, one keeps in the vigor of strength, and does not get in a rut or "go to seed;" he rather builds with new life and vigor as he meets new conditions, new churches, new faces, new committees, and new surroundings.

So likewise each move brings new life to the conference or department as men with varied talents are exchanged, thus giving the field the benefit of varied talents. One man will often build strong where another may be weak, while at the same time he may be weak where his predecessor was strong, and by the exchange of the two men the field is benefited by their strong points in leadership; and due to the exchange of talent the field is not materially damaged by being held too long under the weaker tendencies of either man. We are all human, and frequent changes will keep leaders from building around themselves to their own detriment and the detriment of the field. I feel sure that God's blessing will rest upon the Fall Council's ruling in this matter.

I believe many readjustments can be beneficially made in conference territorial boundaries by the uniting of certain conferences, both union and local. The benefit may not be seen immediately, neither will all the benefits be confined to the conferences involved, but the plan will certainly transfer many men from official positions to direct soul-winning evangelism without materially affecting the efficiency of our present organization.

And while the financial saving will not appear so great at first (due to the carrying of these same officials until conditions can be readjusted all along the line), yet it stands to reason that one conference president, with his office staff, can direct the work in a much larger field in these modern times than could have been done successfully forty years ago. When we combine two unions or two local conferences, much of the money heretofore spent in administration will be turned to direct evangelism, either in the local conference or the general field. The recommendation of the Fall Council to unite conferences in this manner will develop more efficient leaders as the men called upon to supervise a larger field will eventually, by seeking the Lord, measure up to these greater responsibilities.

Another benefit which may not at first be realized ought soon to appear, and that is the development of stronger leadership in local churches, and greater missionary activity on the part of the laity as churches are

called back to the original plan of God and thrown more fully upon their own strength to develop leaders and workers in the organized local church for all missionary activities which belong to the church. While we believe in pastoring the flock, and fully believe that the time will not come when the church can be left without a shepherd, yet we do believe that our local churches everywhere have in late years been encouraged to depend altogether too much upon the ordained minister and other paid conference laborers for supervision and leadership.

Therefore the benefits I see in the recommendation to enlarge the borders of conferences will be the strengthening of our ministry, the placing of more evangelists and personal workers in the field, and the strengthening of our local churches for missionary activities, the money saved in the reduced cost of administration being used in direct evangelism. And by this we do not have a single thought that any department or any line now followed in our organization, is not to be construed as evangelistic, but some lines of our church activities are more directly administrative than other lines commonly so called. We should favor using the Lord's money where it will most quickly bring results in soul-winning activities, using as few leaders as consistent to carry on in a strong way the organized work of God.

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Relieves of Embarrassment

BY S. E. WIGHT

THE recommendation of the 1931 Autumn Council held in Omaha, Nebr., regarding the tenure of office, seems to the writer to be a most excellent one. The individual worker would understand that he is not to settle down in any one place for a period longer than that designated in the recommendation. Too often it has been the experience of workers in the past that they would buy property and tie themselves to the locality in which they were working, and should they be asked, for any reason, to move to some other place, it seemed hard to disconnect themselves from their financial entanglements. Knowing, as he must, the extreme length of his residence in any one place, the worker will lay all his plans with this in view, and in the words of the hymn, will "live unknit to home and hearth, like far-bound travelers—in tents."

In the past it has been hard in many cases for a worker to step out of a position because of the stigma that seemed to follow such an action

in the conference, but this recommendation relieves one of this embarrassment. If we follow this, it will be but the following of the instruction in the Spirit of prophecy, which has been before us for years,—that officers or workers should not stay in one position year after year. A change of talent is needed in any position in this denomination.

As to the question of the uniting of conferences, this seems to appeal to our people generally for the reason that we are living in a different age. We are not today traveling in the old way, with horses and carriages, or even bicycles to any great extent. There are highways in most of the territories of North America, in every direction, and they are constantly being improved. These highways often make short cuts across the country that are far preferable to the railroad.

More can be accomplished in a given length of time today than thirty years ago. We must do things in a new way. In the early days of the message a few persons met and transacted the business of the denomination, and the General Conference itself was not as large as some of our local conferences today. Some of the gatherings of this people today could not be reached by the human voice were it not for the invention of the amplifying system; but with this not only a large congregation, but the whole village in which the church is located, can be easily reached by the minister. If we would put ourselves back a few years in the experiences of the past, and then come up to our time with the same congregations and the same way of doing work, it would appear to us altogether different. The end of things in this world is right upon us, and we should advance with the times and make progress.

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Co-operation the Greatest Factor Needed

BY CHARLES THOMPSON

OUR General Conference officers held a council meeting preceding the Autumn Council proper. From their meeting some recommendations were presented to the delegates when they met for action. The first recommendation was regarding the tenure of office for General, union, and local conference officials. The recommendation suggested for General Conference officers a tenure not to exceed twelve years; for union officers, eight years; and for local conference officers, not more than six years. After discussion and consideration, the delegates voted to adopt this as a future policy.

It is believed by many church organizations, as well as our own, that long and continued leadership by the same person or persons is not the most conducive to spiritual growth and aggressive evangelism. Warnings have been given our people from a source accepted as authoritative upon this point; therefore, the delegates felt clear to adopt such a policy for the future of our denominational organization.

The second recommendation coming before the delegates was so to change the boundary lines of our union conference territories as to provide eight union conferences in North America where we now have twelve. The proposed change recommended the merging of the territories of the Northern Union and Central Union. This recommendation, like the other, was adopted; and the executive committees of the two unions, with General Conference counsel, voted to hold a joint session of the two unions in the city of Omaha, Feb. 3-13, 1932, to consummate the change recommended, and have one union where we now have two, thus eliminating overhead expense and releasing some men now burdened with administrative responsibilities to do aggressive evangelism. Similar recommendations were made concerning other unions.

It is also believed that the one organization can efficiently administer what a union conference should do in its field of endeavor, and thus transfer some men from administration to evangelism, and at the same time release the funds for meeting the expense of the same, thus enlarging our constituency through preaching the gospel in places where it is now unknown. Therefore, the reader can see that no effort to retire men who are efficient is anticipated in this policy.

These actions, with other major recommendations adopted concerning standardizing and accrediting our training schools, with our enlarged efforts through the interne plan of utilizing more of our consecrated and finished product in soul-winning efforts, brought a hearty response from the delegates assembled at the Council. With early union conference sessions and a co-operative spirit, the new policies will be in action, and time, with experienced leadership, will iron out all the wrinkles, real and imaginary, in the plan, so everything will run smoothly and we believe more efficiently.

The greatest factor needed, aside from the direct blessing of the Lord, is the co-operation of all our believers, both clergy and laity. God is calling His church to advance through the open doors of His providence with a

saving message for those perishing in their sins. Let us therefore "go forward."

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Releasing Men From Official Work

BY C. F. MC VAGH

THE effects of revolutionary legislation, affecting a large number of people and an established working order, are hard to visualize in an unbiased manner. There are always those whose judgment is not convinced, and it is not easy immediately to adapt ourselves to involuntary changes in our plans, for these plans in our own minds are always for the good of the cause. The first reaction of those affected is likely to be one of unrest, of personal loss, discomfort, uncertainty, and perhaps resentment. That all these things will come to some individuals through the wholesale changes involved in the recent Fall Council legislation, is inevitable. But will the ultimate benefit to the cause we love justify the present cost? This is the main concern of every Seventh-day Adventist.

It must be evident to all that in the present economic crisis some way must be found to do more efficient work with less money. No true Seventh-day Adventist thinks that the message is going to be retarded by financial depression. God will uncover unexpected sources of income if necessary. Perhaps we have been trusting too much in human wisdom. God has a thousand ways to help that we have not thought of. Talk faith and courage as we go. We must face the fact that our regular income for work at home and in mission fields is not at all likely to be maintained at present levels, and those who accept responsibilities under the new plans cannot justly be held accountable for the almost certain further shrinkage in funds.

For some good purpose, God has permitted this crisis to come at a time when the opportunities and calls for help from both home and mission fields are unprecedented. Reduction of wages and expenses of workers is logical, and that has been done in a measure. We can all economize and sacrifice a little more. Reduction in the number of local and union conferences, if there is no increase in official staffs in united territories, must result in an ultimate lessening of expenses. But even there we must not expect much immediate saving.

Some who are now employed and who are not preachers will have to be cared for temporarily until they can find self-supporting employment, and others who by reason of age or lack

of adaptability cannot be profitably readjusted, will be hastened to the Sustentation Fund. More responsibilities will have to be borne by the local conferences, and union officials will have less time for personal evangelism.

No doubt the hope that a goodly number can by the plan be released from official work for evangelistic lines, will be realized, providing the departmental work is also wisely simplified. Some loss in disposal of established headquarters, adjustment of legal associations, and necessary moving of workers whose tenure of office is full, must also be taken into account. It is to be regretted that, inevitably, so much of this moving expense must be crowded into the next year or so, when money is scarce. But God's work will move rapidly to victory, and when the adjustments are made and the new plans get to working normally, we expect that there will be a saving that will make everybody forget the birth pains.

Even if only a part of the hoped-for benefits are realized, the brethren who sponsored the plan are to be commended for their unselfish effort to meet the responsibilities of leadership in these trying times. They should have our prayers and co-operation. No plan can succeed without co-operation, and once a plan is adopted, it is our plan. Too long tenure of office tends to stagnation in the field and shortening the usefulness of the worker. Reasonable changes of field greatly increase the adaptability of the worker and make for unity and strength in the work.

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Love of Cause Revealed in Vote for Measures

BY M. LUKENS

THE most important thing in the world today is God's message, and whatever will advance the cause of God should be the first thought in the minds of God's children. When the General Conference, after careful and prayerful study, decides that a change in the working plans of the denomination will be for the advancement of the gospel of Jesus Christ, it is not for me to inquire how this change will affect me as an individual, but how it will work out in the carrying of God's truth more quickly to all the world.

As surely as love is and always has been the greatest motivating force in all the world, just so surely the success and ultimate triumph of the third angel's message is the one cause for which every true believer in that message labors and prays. To it thousands are giving to the utmost, their

strength, their time, their means. And it was because the committee at the Autumn Council believed that greater efficiency, a larger measure of success, and real advancement would result to this cause, that they voted in harmony with the recommendations of the General Conference brethren in reference to the tenure of office and the uniting of union and local conferences.

When a body of men deliberately vote for a measure that will separate them from fields and fellow workers whom they have learned to love; when they are willing to sever ties that are dear to them, with the future absolutely uncertain, not knowing whether a call may come from the frozen North or the torrid South; when men do that thing after careful thought and deliberation, it is very evident that they have set self aside, and are putting first things first. In this instance it was God's cause and the placing of it on greater vantage ground in the administration of the General, union, and local conferences, that they put first.

Through the years how safe we have been whenever we have heeded and followed the counsel so graciously given this people: "The work of God is not to bear the image and superscription of man. From time to time the Lord will bring in different agencies, through whom His purpose can best be accomplished. Happy are they who are willing for self to be humbled, saying with John the Baptist, 'He must increase, but I must decrease.'"—*"The Desire of Ages,"* p. 182.

No doubt the most appealing reason for the uniting of union and local conferences was that men now engaged in administrative and departmental work would thus be released for evangelistic work, for do not whitening fields everywhere beckon the reapers to come? Is not the time here when, as never before, the hearts of men truly are hungry for the better things of life?

Personally, I believe that in this time of depression, when so many of the local conferences are obliged to release a large number of their laboring force to seek other employment, it is imperative that the most careful consideration be given by the General, union, and local conferences to reducing the overhead expense to the minimum, thereby getting the maximum of efficiency for the minimum of expense; and that in the uniting of conferences we should not swing to an extreme position, but that consistent, conservative moves be made that will release many workers

now engaged in other work in all the conferences, including the General Conference, for evangelistic work in the United States and in foreign fields.

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Recommendations Welcomed by the Laity

BY I. J. WOODMAN

I BELIEVE the greatest help we in the homeland can give to the worldwide mission program is to add thousands of new believers to our churches in the near future. I am satisfied that we have just about reached the record in per capita giving in the conferences where I have labored, and I have especially been convinced of this in the past two years, since the depression has come to the country.

I see no other way to advance God's message in all the world but to double our membership. I firmly believe that this can be done if we can throw more men into the evangelistic line, and cut down the overhead expense of our organization. Uniting the union and local conferences will help a great deal toward this end. I think we could well study further our administrative expenses from the General Conference right on down to the local conferences, and still add in this respect.

It is very evident that at the rate of speed we travel today, many local conferences could be combined, and the organized work be carried on as efficiently as ten or twelve years ago. Personally, I have found that the proposed plan of uniting conferences in order to save overhead expenses has been welcomed by the laity in this field.

Regarding the tenure of office: It has been my experience in the twenty years of service that I have given, that a change has always been a great help to me. First of all, I have made a little research of the brief years I have labored, and have found that while the work made some advances under my leadership, it has never failed to make advances after I have left and gone elsewhere into new fields of labor.

I feel sure that the changes brought about by this regulation regarding tenure of office will give certain phases of the organized work new life and new plans which long tenures of office forbid. Very careful study will have to be given in putting the resolutions into practice, but I feel sure that we have taken a real advance step in our organization in proposing the questions which were passed at the Fall Council.

Loyalty Calls for Co-operation

BY J. E. FULTON

No Autumn Council in the history of this movement ever brought forward such a series of widespread and thoroughly stirring resolutions on organization as the late meeting at Omaha, Nebr. The first topic bore upon the tenure of office; the other, readjustment of conference territorial lines.

Our work from its very beginning has been of the evangelical and apostolic type. In the apostolic church a few leaders had headquarters at Jerusalem and other centers. Generally speaking, the organization and the officers were connected with a movement that spoke strongly to the hearts of pilgrims and strangers to make haste to prepare for another world. It was a divine order. The organization then was flexible, yielding to such changes as the growing work demanded. It has been true of our own movement.

In the early years of this work there was considerable opposition to the plan of organization. Back about 1853 the chapter in "Early Writings" entitled, "Gospel Order," was one of the first words ever given by the Spirit of prophecy on this topic, and pointed to the fact that organization was consistent with unity, and was the will of God in order to help carry forward the message.

Organization is a scaffolding to the building—God's church—to help the workmen do their work; a bridge to help us hasten on to the journey's end; machinery whose whirling wheels and pulleys are meant to be aids to efficiency and speed. We may have to readjust the scaffolding now and then as the cause advances. We may have to build new bridges, or put in new and more efficient machines. All things human are subject to change, and God even sometimes buries His workmen, but the work goes on. The scaffolding is not the work; it only supports the workmen and places them at vantage points while they do their work. The bridge is not the work, but a means of readier efficiency as the army of the Lord passes along the way. The machines are not the work, but only added fingers for the accomplishment of more work. The flesh and bones of the first man God made of dust were undoubtedly perfect in form and comeliness, but until the Lord breathed into the nostrils the breath of life, the body was useless. The machinery of organization, with its wheels and all its parts, may be something to admire; but until the spirit moves the wheels, all is useless.

When such striking unanimity of feeling brought the leaders of this movement to decide at the Omaha Council almost to a man that there should be a more or less definite limit on the time officials should remain in one place, we take such concurrence of opinion to be the signal for a new advance. Let none murmur because old associations may be broken up, or that the new plan may throw some out of office. God will look after the men and place them where He will. Let us not fear. Loyalty calls for the co-operation of the church of God, workers and laymen alike. Let co-operation be the watchword. Adjusting conference boundaries, and even merging conferences, to effect economies in overhead, thus saving funds to forward the work by a more vigorous evangelism at home and abroad, is certainly very reasonable and timely. Let us move forward as the cloudy pillar moves on before.



Saving Administration Expense

BY P. E. BRODERSEN

SINCE the Fall Council I have given some thought to the actions taken there relative to the merging of union and local conferences and governing the tenure of office.

A new and unprecedented condition has arisen in the world. The uncertainty of things in the world, bank failures, uncertainty of life, has caused thinking men and women to desire to know if there is a remedy in religion. It verily looks as if we have reached the time when many who possess our books and other literature will be bringing this out from closets and hiding places in their desire to read anew God's prophecy of just such a time as this.

Not for many years have so many people attended meetings held by Seventh-day Adventists as is the case today, and not for long have so many embraced the truth as there are today from efforts held. In a very special manner fields are white for the harvest. This being so, why not release every worker possible for definite evangelistic work, and carry on with as little organization machinery as possible? The main objective sought in the proposed plan of merging conferences is to decrease the amount of money used in administration expense, and to release workers for actual field soul-saving work.

From remarks which have been made to me by our brethren in various places and on many occasions, I am led to believe that the rank and file of our people will respond with a hearty "Amen" to this plan. It is

very encouraging, as we near the end of time, to know that when the work must be cut short, the Lord is impressing the leaders of our cause with a plan that will release to actual soul-saving work a large number of workers now tied up in office and administration work. Their salaries can go with the workers, so no one will be made to suffer. This should make it possible to answer many of the calls that have come to us from rural and small city sections for efforts.

For the good of the organization served, as well as for the good of the individual who serves, it is better if a leader does not remain in one position too long. The Methodists, for a number of years, had a ruling that a minister should not serve a church for more than four successive years. To each of His servants God has given talents, some ten, some five, and to others a less number. If one administrator builds strongly along a certain line, it generally becomes evident after a period of years that he is not building so strongly along other lines. On the other hand, other administrators will build more strongly along different lines. Thus God uses men of different talents, of different ability, to keep His work moving forward in a well-balanced way.

Because of this diversion of talents it is better for our work that one person does not continue to place his particular mold on the same field of work for too long a period of time. For the good of the individual himself, a change is surely beneficial after he has served in a certain field and in a certain capacity for a period of years. New contacts, new environments, new and different problems, strengthen the efficiency of a worker. It is possible for one to remain in a place so long that his usefulness seriously depreciates before he has reached the zenith of his working life.

Limiting the number of years that one may serve in official capacity in one field is beneficial to the worker concerned, in that a discontinuance from office need not indicate that an individual not re-elected has made a failure of his work. When an individual is not re-elected because his period of service has expired, why should not a sister conference be most happy to receive the services of one who has served well in another field, but who, because of the tenure of office, was not eligible to re-election?

After all, it is a blessed consolation that the cause of God in all its phases and in any place, is not dependent on any one man or any group of men. God is at the helm, and Jesus Christ, the Master of the vineyard, directs in His own cause. Strong leaders may

pass, and have passed away in death; nevertheless the cause of God moves forward to a glorious victory.



It Will Effect Major Economies

BY W. H. HECKMAN

As the years have passed since the small beginnings of our work, it has experienced remarkable growth and reached dimensions of which the pioneers little if ever dreamed. With the coming of these developments of the work, our brethren have seen fit at different times to modify our policies, plans, and organization in order to meet these new conditions.

The Autumn Council held in Omaha, Nebr., a few months ago was epoch making in that the recommendations which were passed at that meeting will bring about far-reaching changes. The two major recommendations were in regard to the uniting of territories and the limiting of the tenure of office.

For a number of years it seemed necessary that the administrative phase of the work should be stressed, and while we did not by any means lose sight of the evangelistic aspect, it has not been emphasized as strongly as perhaps it might have been. For this reason it was thought best to unite territories where possible, so that more men and money could be released for use in evangelism, or soul saving, our only purpose for existence as a denomination.

A large number of our leading brethren—brethren of many years' experience, who have the cause of God uppermost in their hearts—gave this matter thorough study, and recommended to the Autumn Council the uniting of union and local conferences. When all the recommendations have been carried into effect, there will be eight instead of twelve union conferences and forty-eight instead of fifty-eight local conferences. While there will be some expense involved in effecting these adjustments, it is believed that these consolidations will effect major economies in the cost of administration, thereby releasing a larger amount of money for evangelical purposes.

The tenure of office recommendation limits the term of office for the General Conference officers and departmental heads to twelve years of continuous service in the same office, the union conference officers and department heads to eight years of continuous service in the same office, and the local conference officers and heads of departments to six years of continuous service in the same office.

The brethren thought this move

advisable, as undoubtedly periodic changes of leadership in our conferences, such as this recommendation proposes, react constructively upon the work in such fields. Each new leader brings to his work new ideas and the personal force of his own individuality. Occasional changes therefore tend to keep an aggressive program operative in the various branches of the work.

We have confidence in the overshadowing providence of God in His work, and believe that in all these changes and developments He will guide us into the largest development of the work and proclamation of the third angel's message we have thus far seen.

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The Upbuilding of the Work

BY A. S. BOOTH

RESPECTING the recent Fall Council's actions pertaining to tenure of office and the uniting of certain union and local conferences, I personally feel that the plans in general are good, and should result in the upbuilding of the work in the earth.

As to the tenure of office, it is not best for one person to place his mold upon people and the work too long, and it is very evident that this is possible where one person stays in office a great length of time. To all such rules there will naturally be exceptions, which have been taken care of in the resolutions. There will be unusual conditions existing in some conferences that would make it necessary for some particular persons to continue longer in some fields for the sake of the work. But this would scarcely be true of the whole office force in any one field.

With reference to the plan to unite certain union and local conferences, naturally care should be taken not to enlarge borders to the extent that conference officials could not properly function, or that the territory would be so large that officers could not get proper results.

Since the plan has been followed in our conferences of dividing our churches into districts, our conference officials can cover more territory, which is in favor of larger conference bounds.

There is advantage in letting each conference have at least a constituency sufficiently large to stand on its own base rather than to depend upon help from elsewhere. A conference should be at least large enough to carry on an aggressive evangelistic work aside from the means that is required to carry the office force.

Viewing the work in general, it is

evident that the resolutions pertaining to the two items under discussion will be beneficial, particularly where carefulness is exercised in the application of the principles.

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Of Great Advantage in the South

BY N. S. ASHTON

I HAVE been asked to contribute a brief statement to a symposium which is to appear in the REVIEW relative to the recent Fall Council action concerning conference territorial lines in North America. Of course, I would not attempt to speak for any other portion of the field than that with which I am personally connected.

I thoroughly believe in the principles of a limited tenure of office, and I also believe that we should endeavor to economize in administrative expenses in the conduct of our work. It would seem from the very nature of the situation here in the South that it will be a great advantage to unite the two unions, the Southern and the Southeastern, as recommended by the Fall Council. It seems out of proportion to go to the expense of running so much machinery for so limited a constituency as we have in this field; and therefore, it would seem the part of wisdom to unite these two unions, also to unite certain local conferences within the newly organized union.

This, of course, will throw heavier work upon the persons chosen to carry responsibilities, but in these days of rapid transit, there should be no difficulty in one set of officers' compassing the work in an efficient way which is now being carried by two sets of officers.

May the Lord bless in every move that is made, that it may work out to the advancement of His cause and the salvation of precious souls.

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Increasing Evangelistic Workers

BY H. E. LYSINGER

HAVING now served nearly eight years in the Tennessee River Conference, the limitations on the tenure of office will affect my work in the near future.

While I have enjoyed my work in this conference, and have received the heartiest co-operation from the constituency, I am in full harmony with the plan of limiting the tenure of office for local administration to six years, as well as the eight and twelve year period for the union and General.

For some three years now I have expressed my convictions to those in

the local field, and also mentioned the matter to one or two of the brethren in the General Conference, stating that I felt I had been in one field long enough. My feelings were based solely on the following statement in "Gospel Workers," page 420: "I have been shown that ministers should not be retained in the same district year after year, nor should the same man long preside over a conference."

I have felt for many years that we have not been as careful to carry out this instruction as we ought to be, and when the matter was introduced at the Autumn Council at Omaha, I could not but feel that it was a timely action. In fact, I think it was one of the most important moves we have made in years.

It also happens that the conference over which I preside is among those recommended to be united with another. I am fully in harmony with the motives back of such changes. In these days, with a network of bus lines connecting every part of the territory and good roads and automobiles, along with the railroad transportation, it is much easier to oversee the work than it was some years ago, and naturally a larger territory can be directed by one set of officers. Why not eliminate the overhead expense wherever practical? I feel that the Lord is leading in this move also.

I recognize that the combining of conferences along with the tenure of office plan will mean that some who have been in administrative work will have to become active again in evangelistic work. But surely this is not a backward step. The adding of more workers to the field of evangelism will hasten on the finishing of the work, and in my opinion, an added blessing, a new experience, will come to the man who has been long in executive lines, when he is placed again where he can come in direct contact with souls who are thirsting for the water of life.

Sometimes I have wondered if every minister holding office should not be required to spend a part of his time in straight evangelistic work. I stand ready for such a change.

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One Course for a Loyal Worker

BY M. B. VAN KIRK

In replying to your request to state what would come as benefits from the action of the Autumn Council especially on the matters of the tenure of office and the grouping together of small conferences into larger and stronger units, I will say that it has always been the policy to *make* changes in administrative offices at

such time as in the minds of the constituency it seemed best. The evident reason for such a course is that no one man is strong on all lines, and a change of gifts from field to field tends to keep our work on an even balance. No man should stay in any field for such a length of time that his personal mold is placed upon the work to a degree to hinder the general progress of the work.

The action at the Council received the support of the majority of the delegates present, and therefore every leader, to be loyal, should give it his hearty support. Before actions are passed, each one has the privilege of expressing and standing for his opinion; but when the proposition has received the support of the majority of the body, then there is only one course open for a loyal worker in this cause, and that is to give it his sanction, thus submitting his own judgment to that of his brethren. In this the apostle's injunction to be subject one to another will find fulfillment. The benefits of any movement are found only in the co-operation of the supporters of the movement.

As to the uniting of small fields into larger units to bring strength and enlarge financial ability, it would seem that any careful thinker would readily support such a movement. In such uniting, all the factors incident to such a course should be taken into account, and if the advantages overbalance the disadvantages, surely prosperity will attend such a course.

The plans as adopted at the Autumn Council relative to the uniting of unions and suggestions relative to the uniting of local fields certainly should receive the most careful and prayerful study. Where such study would seem to indicate the lessening of overhead administrative costs, and thus release men who are capable of holding evangelistic efforts, surely such a course would seem the part of wisdom and sound judgment, and it might properly be expected that the cause of God would be advantaged thereby.

Every loyal worker and Adventist should support such moves when those to whom the responsibility comes decide in favor of such a course.

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Our Great Commission

BY F. L. PERRY

IN response to your appreciated letter asking for a brief statement regarding two important recommendations adopted at the recent Autumn Council, I am glad to say that, as I understand their intent, I sincerely believe in the beneficent results de-

signed to be obtained through them.

It is not to the advantage of a field that one man or one set of men direct its work for a long time. This principle is also recognized in political and business affairs. No matter how good and efficient a man may be, he is not perfect. He has some deficiencies, and these will be manifest in the mold that he places upon the work. Then, too, the strong features among his talents should be imparted to other fields. The frequent interchange of men, with their varied abilities, tends to create a unity of development throughout the entire field.

Neither is it really to the advantage of a man to remain in one environment for too long a period. New surroundings, new associates, new problems, serve to develop character and ability.

I believe that this recommendation should not be interpreted as absolutely inflexible, as conditions might arise clearly indicating a different course. While there must be a genuine spirit of counsel and co-operation, especially with those occupying positions of leading responsibility, we must also recognize and stress the responsibility and privilege of each voter in the affairs of the church, local conference, and union, freely to express his own convictions, as the basis for the decision of the body.

The reasons for the recommendation regarding the union of various conferences seem obvious. The employment of men and means for administrative work should be limited to the absolute need. Our great commission is to preach the gospel and shepherd the flock. This recommendation, especially the section relating to local conferences, counsels that study be given to the possibility of effecting economies of men and means by reducing the number of organizations. Surely this is good counsel, and should lead to the release of workers and money to be used in definite evangelistic efforts wherever possible.

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A Most Important Decision

BY S. A. RUSKJER

RESPONDING to the kind invitation of the editor to state briefly why I am in favor of certain actions taken at the time of the recent Fall Council, I will state that I believe it is best to place a limitation on the tenure of office of administrative leaders in our General, union, and local conferences, because:

1. When an individual remains too long in a given position dealing with the same committee and the same

field, he is apt to become static. It is quite natural for him to get into a rut, which in itself places great limitations upon the efficiency of his leadership in that field.

2. The same leader remaining too long in the same position in the same field, results in that leader's putting too much of a personal mold upon the work and workers in that field. New men bring different talents, resulting in a different mold being placed upon the field and a fresh inspiration coming to it.

3. Both the leader and the field involved receive new inspiration, opportunity for broader development, and greater usefulness in the hands of God as a result of changes in leadership and the field served.

I believe the action taken at the Fall Council providing for a reduction in the number of union conferences, local conferences, and institutions in the homeland, is an action that the future will prove to be one of the most important decisions reached by this people for some time. We are not in the world to operate machinery, except as we need that machinery in the program of soul winning. We are not in the world to operate institutions, except as we need such institutions in carrying God's final message to men everywhere. We are not in the world to multiply organizations and build and equip institutions, except as such organizations and institutions are essential in taking the third angel's message to the world sitting in darkness.

It is self-evident that we ought not to tie up too much money and too many men in taking care of the organizations and institutions, but that we should release as many men as possible to go out into the highways and byways to compel men to come with us to the kingdom. When fewer men are employed in administrative lines, it means that a larger number can be employed in active evangelism. I believe, personally, that even after we have reduced the number of local and union conferences and institutions, the leaders of these organizations should give a large part of their time to active evangelistic work, bringing in new converts and raising up new churches, and thus by example inspire all our workers to engage in a real aggressive soul-winning evangelism.

Where administrative leaders can so organize their work as to be able to give several weeks each year to active evangelistic efforts, they will keep their own soul warm toward God, and their own heart tender toward the principles of truth that we are in the world to preach. Greatly increasing the church membership in the home-

land, results naturally in greatly increasing the financial resources of this cause.

As a people we have only one program, and that is to win men to Christ and the truth which we hold so dear; and in carrying forward that program, we cannot afford to spend excessive amounts of hard-earned money in supporting a larger number of organizations and institutions than are absolutely necessary to take care adequately of all lines of work and all departmental interests, all of which contribute definitely toward reaching the one objective summarized in Matthew 24:14.

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The Blessings of Hard Times

BY H. A. LUKENS

THE thoughtful yet sympathetic student of our denominational organization has recognized that it has inclined during recent years to become top heavy. It is possible that our very earnest desire to see the message progress had rather led us to a multiplicity of the number of organizations. It was good to see so many local conferences and so many union organizations added to our ranks each quadrennial period; yet this very desire for the extension of our work was about to lead us into serious difficulties. These were not so readily discovered when money was comparatively easy to secure, but with the coming of the depression there was evident to all what our eyes had missed during the more plenteous years.

The organization of union missions of only 200 or 300 members, and the formation of local conferences so limited in extent that their leaders might visit every church without being a single night away from home, now appear to us anomalies.

One of the blessings of harder times has been that we have been forced to a wise decision in reducing the proportion of overseers to evangelists and Bible workers. We are confident that the Spirit of God has led in the decision that was reached at the last Fall Council.

These days of fast transportation make it possible for an executive to cover a far wider field than he could have covered a few years ago. The blessing of the printing press has saved us the laborious copying out by hand of our publications. Why should we not use the blessing of better transportation and better roads in the same way?

It was indeed good to see the willingness to surrender their positions on the part of those who were affected

by this change of organization. Surely the Lord was with us at our recent Fall Council, and He is guiding this movement by His Spirit.

There was a time when I believe our evangelists and pastors were moved too frequently. During the first twelve years of my life our family made about thirty separate moves. Insufficient time was given for the proper binding off of interests that were created. However, it must be remembered that our work grew more rapidly proportionately in those days than it has grown under what has been the opposite swing of the pendulum—the too long retaining of laborers in a single location. Long ago the Spirit of prophecy warned us of

this latter danger. The movement is more important than any one man, and its spirit more vital than any individual.

The molding influence of leadership is a very definite one, and it is well that leaders be changed, that the component parts of the organization may be developed more perfectly. But this blessing extends also to the leadership involved, for with the meeting of new problems men become strong and alert to do better work for the Master.

Under the blessing of God the carrying out of the plans suggested will give a mighty impetus to the spread of this message, build stronger bases, and hasten the coming of the Lord.

A Good Year in the Swedish Department

By H. O. OLSON

IN every enterprise it is customary, at the close of a year, to review the work undertaken during the year. We have reason to believe that this is in harmony with the divine plan, for the Creator Himself reviewed His great undertaking: "God saw everything that He had made, and, behold, it was very good." What a satisfaction it would be if, after a piece of work is finished, we could say it is very good. Too often the work has been marred in our hands. To the degree, however, that God has been permitted to do the work through us, it is always very good.

The financial depression naturally has affected the tithe and mission offerings in many of our Swedish churches, the same as it has in other churches. There are, however, some churches which report as much income as in previous years, and a few report more. In 1930 they reported a tithe income of \$66,512.06 and \$56,875.74 mission offerings, a total of nearly \$125,000. This did not include the tithes and offerings from the isolated brethren. Not all reports for 1931 have been received, so it is too early to make a comparison; but even though financial goals are important and even though to some extent we may gauge our success by our failure or success in reaching these goals, yet it must be admitted that in the Lord's work, money is only a means to a more important end, the salvation of souls. We are, therefore, led to rejoice when we compare the number our Swedish workers have baptized with the number baptized in previous years, for available records show that it has in this respect been one of the best years in our experience. Our workers report 191 bap-

tized and twenty who have united with us on profession of faith, making a total of 211 who have been added to our churches, not counting those who have united by letter.

A Good Year

The subscriptions to our periodicals and the sale of Swedish *Present Truth* and tracts and pamphlets have not shown any decrease, but there has been a falling off in the sale of books. The student enrollment of our nationality at the Broadview College compares well with that of the preceding year. The three young men who a year ago last fall were sent to Sweden for advanced study, are still continuing their work there, but are expected to return next summer to enter our work here.

Our general evangelist, J. A. Swenson, held two successful efforts during the winter and summer, but having accepted a call to Sweden, he and Sister Swenson sailed early in October for Malmö, where he is conducting a large effort at present. V. A. Lidner, of Tacoma, Wash., has been chosen to succeed him. He has already taken up his new work. In addition to his general duties, the writer conducted one evangelistic effort in a Swedish colony in southern Texas during the early months of the year, and is planning to hold one in Ontario next summer.

A spirit of seeking after God is in evidence among both workers and laity. There is a very pronounced feeling that as believers in the soon coming of our Lord we must live in a state of preparedness for that event, and manifest a greater zeal in our work for the unsaved. We must show an undivided loyalty to God and His cause in the earth.



Conducted by Promise Kloss

Character Never Goes to the Junk Heap

By C. LESTER BOND

WHICH will he be, the human mite just opening his eyes on a strange, unfriendly world,—citizen or outlaw, gunman or man of God, worker or drone, philanthropist or derelict?

In this America, the waif from a teeming tenement may graduate to the highest honors of the land. But by the same token, the pampered son of the proudest house may slip to the gutter—or worse. Nobody's boy is marked at birth for a high place in life. Nobody's boy is doomed to the depths. It is the school of life that will decide—the school that builds or the school that tears down; the school of men or the school of misfits; the school of character or the school of crime.

Not your boy, not your neighbor's boy—nobody's boy—is immune to influences outside the home that make or break a man.

Tragedy meets tragedy on the junk heap, burying ground of things that are broken, rusted out, scrapped.

Human life has its junk heap, too, where failure joins hands with failure—the beggar, the sot, the criminal, the harlot who never repents.

But mark you, real character never laid down a shamed and tired head in such company. Character always walks upright. Character looks the world in the eye. Character grows finer under adversity.

The Missionary Volunteer Society is consecrated to the building of character. It is a gigantic force in Seventh-day Adventist life, aligned with the home, the church, and the school, to mold in men the kind of manhood that breeds success and uprightness where failure and uselessness might have been.

The Missionary Volunteer Society is enlisted among the strongest forces in the school of character that turns out men, good citizens here and for the earth made new. It serves alike the boy and the youth, the rich and the poor, the strong and the weak. It serves alike body, mind, and spirit. It provides the true higher education which "is the harmonious development

of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—*Education*, p. 13.

Much Time Spent Outside Home

More than forty per cent of the time of childhood and youth up to eighteen years of age is spent outside the home and school. The principles governing a boy's life in such matters as the choice of companions and his recreations during this surprising amount of leisure time, depend in large measure on the sense of values which he acquired from his parents in his early years. Habits are formed when the child is young. These are easily fixed and hard to change. If in early life he learns to "love those best who love Christ most," and to find genuine pleasure in doing worthwhile things, it will prove a great blessing to him throughout his entire life.



"Careful, Mommie!"

"CAREFUL, Mommie!" says wee Bobby,
Standing by the steering wheel,
Watchful of his mother's guidance,
Keen to vision woe or weal.

Mommie is a skillful driver,
But a little reckless, too.
Bobby is a wise observer
As his mother dashes through.

"Careful, Mommie!" let the warning
Reach all parents as they fly
On the highways of the spirit
Down the stretch of earth and sky.

"Careful, Mommie!" You have freight-
age
Very precious, as you know,—
Children's happiness at issue,
Children's lasting weal or woe.

"Careful, Mommie!" Check the throttle
To the little children's need.
Better is a life of safety
Than a minute's, daring speed.

"Careful, Mommie!" "Careful, Daddy!"
Dearest souls are in your hand.
Breathe a prayer above your auto
As you drive it through the land.

—Amos R. Wells.

In its attempts to augment the efforts of the home, the church, and the school in providing the training so essential to character building, the Missionary Volunteer Society has prepared requirements in four Progressive Classes. These classes are the Friend, Companion, Comrade, and Master Comrade. And in each class are requirements covering physical, mental, and spiritual training.

This work is linked up definitely with the home through the Home Efficiency work required in the Friend class. To meet the Home Efficiency requirement the boy is asked to follow an assigned program of work for a period of at least six months. This work may include some of the outside chores, but a part of it should always be keeping his room in order and his clothes in their proper place.

One mother recently said:

"Before my boy began his work on the Friend requirements, he would come into the house and throw his cap on a chair and his sweater on another or perhaps on the floor. He took little interest in his room or in helping with the work about the house. But now that he has qualified as a Friend, he always hangs his cap in the proper place, and sees to it that his clothing is all kept neat and in order in the wardrobe. And while he enters heartily into the work assigned him, he especially delights in keeping his room in order, and for the past five or six months he has always made his own bed."

Trained to Bear Burdens

This kind of training is in keeping with the instruction given through the Spirit of prophecy, for we are told:

"As early in life as possible they [children] should be trained to share the burdens of the home. From childhood boys and girls should be taught to bear heavier and still heavier burdens, intelligently helping in the work of the family firm."—*Counsels to Teachers*, p. 122.

"Since both men and women have a part in home making, boys as well as girls should gain a knowledge of household duties. To make a bed and put a room in order, to wash dishes, to prepare a meal, to wash and repair his own clothing, is a training that need not make any boy less manly; it will make him happier and more useful. And if girls, in turn, could learn to harness and drive a horse, and to use the saw and the hammer, as well as the rake and the hoe, they would

be better fitted to meet the emergencies of life."—*Education*, pp. 216, 217.

Another important feature of the Progressive Class work is the instruction that is given in all these classes regarding the care of the body and the importance of proper physical development. In the Friend class the Junior is asked to meet a specified list of health habit requirements, and it has been demonstrated that when these habits become a part of the life, they greatly aid the mental and spiritual development. The following quotations from the Spirit of prophecy provide the basis for this feature of training in the Progressive Classes:

"The first study of the young should be to know themselves and how to keep their bodies in health."—*Testimonies*, Vol. III, p. 142.

"To keep the body in a healthy condition to develop its strength, that every part of the living machinery may act harmoniously, should be the first study of our life. To neglect the body is to neglect the mind."—*Id.*, pp. 485, 486.

"Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character. Without health, no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or to his Creator. Therefore the health should be as faithfully guarded as the character. A knowledge of physiology and hygiene should be the basis of all educational effort."—*Education*, p. 195.

"Children should be early taught, in simple, easy lessons, the rudiments of physiology and hygiene. The work should be begun by the mother in the home, and should be faithfully carried forward in the school. As the pupils advance in years, instruction in this line should be continued, until they are qualified to care for the house they live in. They should understand the importance of guarding against disease by preserving the vigor of every organ, and should also be taught how to deal with common diseases and accidents."—*Id.*, p. 196.

Interesting Tasks

Most boys like to use their hands, and it is not only essential that they be given something worth while to do in their early years, but something that will interest them. For that reason we have incorporated in these classes requirements in knot tying, first aid, manual arts, and many other useful lines of endeavor. Christianity is always intensely practical, adapting itself to all the circumstances of actual life; and so through all these specific features of our Progressive Class work we endeavor to lead the Junior into a deeper, more practical Christian experience. As he learns to swim, we endeavor to help him see something more than recreation in this sport, by keeping before him the

fact that through his skill as a swimmer he may be able to save the life of another, or he may use this knowledge in enabling him to reach some far distant village which is without the knowledge of Christ, by swimming a swollen stream while on his journey to bear the message for God.

Another helpful and intensely interesting line of endeavor in these classes is nature study. With just a little encouragement almost any child will become interested in the birds, the trees, the insects, and the constellations and stars; and through their contacts with these things in the great book of nature about them, they may come to appreciate better and love their Maker.

"The most effective way to teach the heathen who know not God, is through His works. In this way, far more readily than by any other method, they can be made to realize the difference between their idols, the works of their own hands, and the true God, the Maker of heaven and earth. . . . There is a simplicity and purity in these lessons direct from nature that makes them of the highest value to others besides the heathen. The children and youth, all classes of students, need the lessons to be derived from this source. In itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God."—*Counsels to Teachers*, p. 186.

Requirements Lead to the Word of God

But above all else the requirements of these classes lead the boys and girls into contact with the word of God through the requirements for Bible memory work and the observance of the Morning Watch. And these requirements again afford an excellent opportunity for the parents to associate with the child in helping him to appreciate the meaning of the texts he commits to memory, and by enabling him, through their instruction, to explain these texts.

"In the minds of children and youth the enemy sows tares, and unless parents keep watchful guard, these will spring up to bear their evil fruit. Unceasing care is needed in cultivating the soil of the mind and sowing it with the precious seed of Bible truth. Children should be taught to reject trashy, exciting tales, and to turn to sensible reading, which will lead the mind to take an interest in Bible story, history, and argument. Reading that will throw light upon the Sacred Volume and quicken the desire to study it, is not dangerous, but beneficial."—*Id.*, pp. 136, 137.

In addition to the regular class requirements, the Missionary Volunteer Department has worked out Vocational Honor requirements covering thirty-five lines of activity, under the general headings of outdoor industries, household arts, mechanics, missionary endeavor, nature study, art, and recreational pursuits. As your child associates with other Christian

(Concluded on page 21)



Bible Children

Two little children grew side by side,
Their father's joy and their mother's
pride;
Yet out of envy of his brother,
When they were grown one slew the
other.

Under a tree in the desert wild,
Dying of thirst lay a homeless child;
God gave him drink and bade him live,
A homeless race to the world to give.

Beloved of his father, this gentle lad
In royal raiment was gayly clad;
But his envious brothers sold him, a
slave,
His father's household at last to save.

Leading his sheep by the waters still,
Playing his harp on Bethlehem's hill;
This ruddy-faced lad, when older grown,
Was called from the sheepfold up to the
throne.

Stolen from home by a robber band,
Carried away to a distant land,
She preached the gospel, although a
slave,
And her master's home she helped to
save.

On the hills of Nazareth, far away,
Hour by hour, day by day,
There grew toward manhood a gentle
Child,
"Holy, harmless, and undefiled."

WHO SAID?

1. "There shall not a man be put to death this day: for today the Lord hath wrought salvation in Israel."

2. "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom."

3. "Behold now, the place where we dwell with thee is too strait for us."

4. "If it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

5. "I know that thou art good in my sight, as an angel of God."

6. "Smite me, I pray thee."

7. "Should such a man as I flee?"

8. "Shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?"

9. "Is it not because there is no God in Israel to inquire of His word?"

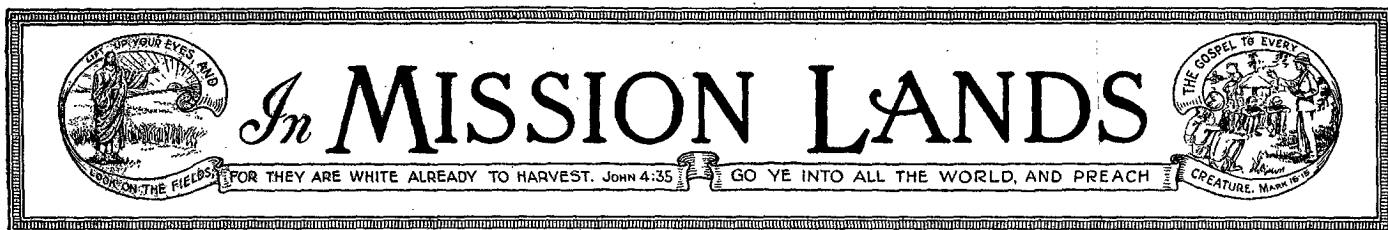
ANSWERS FOR LAST WEEK

Drill in Proper Names

- | | |
|----------------------|--------------------|
| 1. Job 1:1. | 6. 1 Kings 2:26. |
| 2. Gen. 11:31. | 7. John 1:44. |
| 3. Judges 4:4, 5. | 8. 2 Kings 22:14. |
| 4. 1 Kings 17:9, 10. | 9. 2 Sam. 16:5. |
| 5. Gen. 21:21. | 10. Acts 9:32, 33. |

Enigma. Psalms 20:1, first clause.

Riddle. 2 Kings 20:9-11.



In Times of Peril

By C. C. MORRIS

No doubt to many people the great disaster that came to China last summer is merely another unfortunate incident that will soon be forgotten. But it has made a lasting impression upon those who have survived this disaster, and upon those who caught even a glimpse of the havoc that was wrought in that section of China.

The writer visited this flood-stricken area when the waters were just beginning to subside. Words are inadequate to describe the conditions that prevailed along the Yangtze and Yellow River Valleys.

I left Shanghai for the city of Nanking on the night of September 2, 1931. As we were approaching Nanking, just at daybreak, water could be seen for miles on both sides of the railroad. Upon arriving in Nanking, we found the streets near the railroad station covered with two to three feet of water. Many refugees had fled to this city, and all along the streets mat sheds had been erected, which provided some protection from the rain and the scorching sun. It was a pitiful sight. Women were standing waist-deep in the water, cooking on stoves that had been blocked up to keep them just above the water as it rose higher and higher around them. Many appeared to be suffering from grave illnesses. The moans and groans of the aged and the pitiful cries of children added the final touch to the bedlam prevailing everywhere.

Airplane View of the Flood

Terrible as the situation seemed to me at Nanking, it could not compare with what I found on the rest of the trip! From Nanking I took an airplane to Kiukiang. This afforded a wonderful view of the flooded area, and it was then that I began to realize the vastness of the disaster. The Yangtze Valley is a fine farming section. Last April, when I made my first trip up the river, I saw this country at its best. As far as the eye could see were flourishing green rice fields, and here and there scattered villages. But how different it all appeared now! Where once crops were growing, now water was to be seen stretching from one mountain range to another.

This year the mighty Yangtze, which drains one of the greatest watersheds in the world, completely failed in its task. A tremendously heavy rainfall during the spring and early summer poured countless tons of water into the lakes along the river. They in turn poured it into the river, which rose over its banks and swept over the dikes which had been built for flood protection. The Yangtze had lost its identity in Central China. It flowed into an inland sea near Shasi, and did not emerge again until near its mouth. It is estimated that in the Yangtze Valley alone there were ten thousand square miles of fertile farm land covered by water. From below Nanking to Shasi, a distance of 700 miles, the Yangtze had overflowed beyond its normal bounds from five to sixty miles in width. Think of the millions of people left homeless!

Mountain Tops Covered With People

Beneath the waters lay thousands of villages and hundreds of small towns. The flood waters had engulfed everything but the tops of the hills in the Yangtze Valley, and these hilltops looked like small islands, swarming with men, women, and children who had been swept from their homes when the "sea" spread over the land. On some of these "islands" and along the railroad these unfortunate people sat huddled together, nerveless and broken, scarcely raising their heads when an airplane swept past only a few hundred feet above them. In some places clothing or mats were spread on bamboo poles to afford protection from sun or rain.

At Kiukiang I joined three of the brethren of the Central China Union, and together we boarded a boat for Hankow, arriving at that city after dark. Here we were compelled to take a sampan from the wharf to the side entrance of the Ching Shih Tang city chapel. This new building had proved to be a haven of refuge to our Central China workers and believers during this experience. Since telegraphic communications were broken, our arrival was rather unexpected to the brethren temporarily housed in the headquarters building of the

Hupei Mission. In these already crowded quarters arrangements were quickly made for the four unexpected guests. Having noticed the many mosquitoes about Hankow, we were not surprised upon entering the room to find several sticks of mosquito "punk" burning. It was explained to us that these were being burned, not so much to kill the mosquitoes, as to kill the terrible odor caused from decaying bodies and filth in the streets. Needless to say, we were glad to keep these burning throughout the hours of the night.

Wreckage of School

The next morning we made our way to the Wang Gia Dun compound, which is the headquarters of the Central China Union Mission, to ascertain the extent of damage that had been wrought. In order to do this it was necessary to hire a sampan to take us over to the railroad, where we took the mission launch to the compound. For weeks our property had been covered by fourteen feet of water. During this time a heavy wind came up, causing the waves to beat furiously against the houses. The wall around the compound was the first to fall. The boys' and girls' dormitories of the Hupei Intermediate School, the factory, kitchen, and dining hall, the gate house, and two other buildings also fell and are completely destroyed. The chapel was still standing, although damaged beyond repair. The walls were full of large holes, and all the partitions were washed away. Three of the five foreign homes of our workers were completely wrecked.

The full extent of the misery, desolation, disease, suffering, and death as a result of the flood cannot be overestimated. Our hearts go out in sympathy to the thousands of Chinese who have been left homeless as a result of this great catastrophe. Our foreign brethren lost heavily, but I have not heard a word of complaint or discouragement. They are facing the situation bravely. Arrangements have been made whereby these workers will remain within their own union, although they will be somewhat scattered. Teachers whose classrooms have been destroyed are now in evangelistic work, doing their part in carrying the gospel message to those who survived the flood.

We in the China Division greatly appreciate the provision that has been made whereby a special appeal can be placed before our believers through the columns of the REVIEW. We trust that this condition as it exists in China at the present time will appeal greatly to the hearts of our people everywhere, and that through the combined efforts of all an amount of

money may be realized that will bring relief and courage to many of our Chinese brethren and sisters who have lost so heavily. When we are thus called upon to help in instances of such terrible need, we do well to remember the words of our Saviour, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

A Harvest Ingathering Experience

By JOHN OSS

LAST week it was my privilege to assist A. A. Esteb, secretary of the North China Union home missionary department, and Meng Chung Yi, the director of the Shansi Mission, with the Ingathering work at Taiyuan, the capital of Shansi Province.

The province of Shansi, which means "west of the hills," came to the attention of the world in a special way at the time of the Boxer uprising, for in this province alone 139 missionaries were murdered, besides a large number of Chinese Christians.

Our church and mission headquarters are only a few hundred yards west of the old yamen, or official residence, of the Manchu governor who was responsible for the massacre of the missionaries. A memorial tablet is still in the wall near where thirty-four Protestant and twelve Catholic missionaries were brutally murdered in the courtyard in front of the yamen.

We began our work by calling on the governor, who occupies the same buildings where the governor of 1900 lived. As we walked through the courtyard once stained by the blood of those martyrs, we could not help thinking what a great change had come over China, and how the doors of opportunity now stand open for us to enter.

A Conference With the Secretary

As the governor was in conference, he could not see us, but we were cordially received by his secretary. This gentleman was most courteous, and said that he would endeavor if possible to secure an interview for us with the governor on the following day.

On the afternoon of the same day, however, the secretary sent word to us that the governor would be unable to meet us, but that he had delegated the secretary to see us, and that he would be waiting for us the following morning. When we called and told him about our work, he listened attentively, but said that he did not think the governor would be able to do much on account of existing conditions. Crops had been poor, he said,

and the province was overrun with bandits and soldiers. The province was practically bankrupt, he continued, and the provincial money had depreciated to the point where one dollar Mexican would purchase nearly eight dollars of the local currency. He assured us, however, that the governor would do his best to help our work, and that he was interested in seeing it go forward.

As the next day was Sabbath and we were leaving on Sunday, we asked him to endeavor to secure the governor's contribution that day and send it over to us that afternoon. By four o'clock the offering had not been received, and as the Sabbath was drawing on and we wanted to get all our work completed before the setting of the sun, we knelt in prayer and earnestly asked God to move upon the heart of the governor through His Spirit to contribute to our work and to send the offering over that evening.

Money Comes Sabbath Eve

In less than an hour Pastor Meng came into our room, and informed us that a man had come from the governor's office to see us. He handed us the signature book with the governor's signature for \$1,500 Shansi notes, and gave us the money. While this offering was not large compared with many that we have received, still when we consider the conditions under which it was received, we feel grateful to our heavenly Father.

What an encouragement to see that China's doors are open to the last warning message, and that in places where a little over three decades ago missionaries were cruelly murdered, today we step on the same ground and are cordially received, and in response to our appeal and the prayer of faith, we are given money to carry on our work, even though times are depressing almost beyond description.

"SEEK ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33.

The Rapidly Approaching End

BY O. B. KUHN

IN Chinese the word for "fast" is *kwai*, and for "slow," *man*. The term for "speed" is a combination of the two words, *kwai-man*. In ancient times, when the language was being developed and formulated, the fastest means of travel was by horseback, and even in these modern times the term representing something to be accomplished quickly is *ma-shang* (horse on), that is, as fast as a man on horseback.

In closing his talk to an audience in Nanking recently, on the signs of the times, showing the rapidly fulfilling prophecies, the Chinese evangelist said that the end of the world and the coming of Christ were "*ma-shang lai-liao*"—coming as fast as a man on horseback.

Character Never Goes to the Junk Heap

(Concluded from page 19)

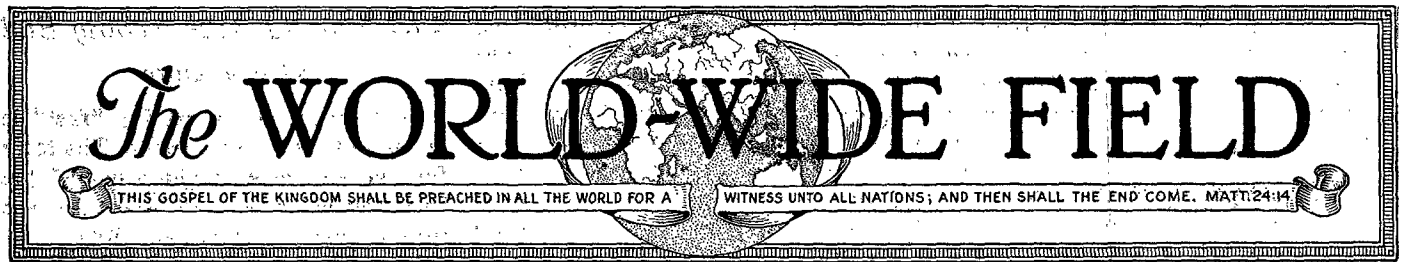
boys and girls in working out these requirements, there will be built into his life those traits of character which will assist him to stand loyally for God in the face of every temptation which may come, and will prepare him to do a much more practical and efficient service for the Master than he otherwise could.

Will you not, then, dear parent, acquaint yourself with the Missionary Volunteer Progressive Class work as outlined in the Junior Handbook, which may be obtained at your Book and Bible House for only 25 cents, and join your child in working out the requirements there outlined? Let us never forget that—

"True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure unto eternal life."—*Christ's Object Lessons*, p. 330.

Character is not formed by chance. It is built into the life little by little through the habits that are formed. Your boy may have inherited great talents, in life he may acquire great wealth; but the only thing he can take with him into the future life is a good character. Let me repeat, real character never chooses bad company. It never goes to the junk heap. It always walks upright. It looks the world in the eye. It grows finer under adversity.

Let the Missionary Volunteer Society, through its society work and especially through its Progressive Classes, help your boy acquire a character that will meet God's approval.



A Second Sunday Bill Before Congress

By C. S. LONGACRE

A SECOND Sunday closing bill, H. R. 8092, was introduced by Congressman Stalker of New York into the House of Representatives on January 20, 1932. This barber Sunday closing bill is worded just like the one Senator Copeland of New York introduced into the Senate, and upon which a hearing was held before the Senate District Committee on January 22. The Senate committee has not yet rendered its decision, but is waiting until the hearings on the bill are printed and submitted to the committee members before rendering its decision on S. 1202.

The House District Committee undoubtedly will hold its hearings on H. R. 8092 in the near future. Our people need to get busy in sending petitions of protest against both these Sunday closing bills as soon as possible. The petition against S. 1202 should be sent to one of the Senators, and the one against H. R. 8092 to the Representative in Congress from the district in which the signatures to the petition are secured. We are facing a real crisis before both houses of Congress, and our people can be of great service to us if they will send in these petitions as they have done in the past.

The *Liberty Extra* dealing with these bills gives a very clear-cut analysis of the issues involved, and contains much valuable information which should be placed in the hands of the general public. The bill itself and a petition blank are on the last page, which can be used by cutting it off and pasting blank sheets at the bottom for extra signatures. We hope our people will give this *Liberty Extra* a wide circulation. Its price is very reasonable,—\$1 per 100 copies, or \$7.50 for 1,000 copies, just half the price that former *Liberty Extras* have cost. Millions of copies of this *Extra* should be circulated as soon as possible, and the public urged to make use of the petition blank on the last page. After the people have read the magazine through, many not of our faith will be glad to circulate these petitions and send them in to their Senators and Congressmen.

Labor Unions Support Bill

The American Federation of Labor and the local labor unions are sending in many petitions and letters from every State in the Union. The religious reform organizations were notified to keep out of the fight, as they would spoil the chances of the labor organizations' getting the bills enacted into law.

It is probable that the Lord's Day Alliance and the National Reform Association are waiting for Congress to enact this bill into law, so it may become a legal precedent for their drastic Sunday observance program. The Spirit of prophecy states that the first attempts to get a Sunday law through Congress will be the introduction of mild and apparently innocent-looking measures. These laws will be followed by more drastic ones in quick succession, until we are bound hand and foot, we are told. We are urged to leave nothing undone to defend liberty of conscience, and to set the principles of religious liberty before the public.

Our faithful people have always given us loyal support in the past, and we are confident that we can count upon them again in this critical issue before Congress. We are hoping that this issue will be presented to all our churches in the United States and its possessions on Religious Liberty Day, February 20, in connection with the program prepared for the George Washington Bicentennial Celebration. Every Seventh-day Adventist will wish to make a liberal contribution on that day for the prosecution of the religious liberty work. Our pastors and local church elders must not fail us on that occasion. Some in the past have failed to carry out the Religious Liberty Day program, but we trust that in this crisis every church will be given an opportunity to aid the cause of religious freedom, and make its glorious principles known. The banner of religious liberty must not be allowed to trail in the dust any longer. These are God-given opportunities presented to us as a people to make the great principles of truth on re-

ligious liberty known to the general public, and to help our statesmen to see the light as God has given it to us and the world.

North American News Notes

EIGHT new believers were baptized recently in Sterling, Colo., as the result of work done in that city while the new church building is in process of erection.

Five were baptized by N. T. Sutton at the Boulder (Colo.) church in a recent service.

Fourteen were baptized by E. L. Pingenot at Campion Academy. These are largely the result of the school Week of Prayer conducted by D. A. Ochs, of the young people's department of the General Conference.

J. F. PIPER.

WASHINGTON (D. C.) SANITARIUM ASSOCIATION

Notice is hereby given that the next legal meeting of the constituency of the Washington Sanitarium Association, of Washington, D. C., will be held in the Sanitarium gymnasium, Takoma Park, Md., Tuesday, February 23, 1932, at 2 p. m., for the purpose of receiving and passing upon the reports to be submitted by its officers, for the consideration of plans for the future prosecution of the work, and for the transaction of such other business as may properly come before this meeting.

This corporation consists of the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the local conferences of Seventh-day Adventists in the Columbia Union Conference, the members of the board of directors of the Washington (D. C.) Sanitarium Association, and the physicians under the employ of the Association.

J. L. Shaw, Pres.
C. C. Pulver, Sec.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

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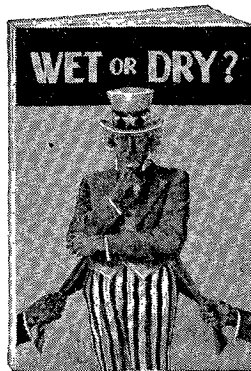
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Wet or Dry?

By F. D. NICHOL

What is the truth about Prohibition?

ARE ALL THE THINGS TRUE that are printed in the wet newspapers and magazines with regard to more liquor being sold than in the saloon days, that Prohibition breeds lawlessness and crime, that Prohibition does not prohibit? Backed by the millions of the wealthy, this propaganda has gone on and on until a small minority have almost led the great majority to believe that Prohibition is a failure and a change is needed in the Eighteenth Amendment.



Here in a little book come the **FACTS—**

NOT COLD ONES but hot, convincingly compelling, by the sheer weight of evidence gathered from unquestioned sources. It is certainly refreshing to read a book that states a fact and then backs it up by indisputable evidence.

IF UNCLE SAM, who looks at you from the beautiful cover, could have read the contents of this little 96-page book, he would not look so perplexed, for he would be able to discern that one of the hands pulling his coat tail is not honest or sincere, but denotes a motive of personal gain.

Note the Chapter Headings:

1. How Good Were the Good Old Days?
2. Was Prohibition "Put Over" by a Minority?
3. Workingman's Friend—Brewery or Prohibition?
4. The Business Man and Prohibition
5. Prohibition and Crime
6. Does Prohibition Prohibit?
7. If not Prohibition—What?
8. Science Indicts Alcohol
9. Rip Van Winkle Runs Afoul of the Law
10. "They Say"
11. Think Over These Facts

And now with a book like this soon ready for delivery from all our Publishing Houses in this country, the duty of every true Seventh-day Adventist, every true American Citizen, is to circulate it far and wide. The dry organizations are interested in its distribution, the country needs to know the truth, there is a limitless field for its distribution. The time to work is now, before the large majority are discouraged, and this is our opportunity. Let the people learn that economically, socially, and morally the country has benefited in a wonderful way from Prohibition. Prove it by facts and figures.

The price is ONLY 25 CENTS, and your commission is generous

WILL YOU HELP US NOW?

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THIS IS ONE OF THE NUMBERS FOR BIG WEEK FOR 1932



WASHINGTON, D. C., FEBRUARY 18, 1932

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This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or to return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

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.

The Spirit of Unity and Co-operation

As is already known, the recent Autumn Council at Omaha, Nebraska, recommended that certain conferences should unite. As pertains to the unions, it was voted that the following unions unite: The Northern and Central, the Southern and Southeastern, the Columbia and Atlantic, the Western Canadian and Eastern Canadian; and that there also be effected the union of certain local conferences.

It is interesting to watch the various steps being taken in the development of this plan. Already, as has been recorded in the Review, the East Michigan and West Michigan Conferences have united. And now word comes that the Northern and Central Unions and the Southern and Southeastern Unions have united, in harmony with the Autumn Council recommendation.

The following telegrams will be read with interest:

Elder O. Montgomery wires the General Conference office as follows regarding the uniting of the Southern and Southeastern Unions:

"United; unanimous vote eleven o'clock yesterday (February 3). Fullest harmony. Committees working.

"MONTGOMERY."

Under date of February 5, Brother Montgomery wires further from the Southern Union:

"Following unanimously elected this afternoon: S. A. Ruskjer, president; C. G. Ortner, treasurer; H. F. Kirk, secretary publishing department; A. W. Peterson, educational, Missionary Volunteer; Vernon Anderson, home missionary. Splendid spirit. Most cordial co-operation."

Addressed to the editor of the REVIEW comes the following telegram from Elders J. L. McElhany and W. H. Branson, under date of February 3:

"Northern and Central Unions met separately ten [o'clock] today and organized. Union presidents asked whether delegations wished to consider plans to unite unions in separate sessions or jointly. Both groups voted unanimously to go immediately into joint session and vote together. After consideration, joint delegation voted unanimously at eleven-forty

to adopt Autumn Council recommendations. Perfect unity reigns, due to clear field leadership.

"MCELHANY, BRANSON."

A further wire from Brother McElhany states that J. F. Piper had been unanimously elected president of the Central Union and S. J. Lashier, treasurer.

Three Sunday Bills Before Congress

A THIRD Sunday observance bill was introduced into Congress on February 2 by Congressman Amlie, of Wisconsin, entitled, "A Bill (H. R. 8759) to Prohibit Commercial Advertising by Means of Radio on Sunday." This bill aims to prevent Sunday from being commercialized and desecrated, and is clearly a religious measure. The religious camel is trying hard to get his nose into the Federal legislative tent, and bring into being a Federal law that will recognize Sunday as a sacred day. If this camel ever succeeds, we know what will follow.

Don't forget Religious Liberty Day, February 20. Remind your pastor, if he forgets. Your contributions to the cause of religious liberty will supply the sinews of war in this stupendous conflict.

C. S. LONGACRE.

Appeal to People Having Means

THE shrinkage of mission income the last few months is far more than estimated when we promised mission fields appropriations at the Autumn Council. At the present rate the amount coming in will not be enough to support the work, notwithstanding heavy reduction of missionaries' salaries, and large reduction in necessary operating expenses. To those having means the Lord's servant has said:

"There are many who urge that they cannot do more for God's cause than they now do; but they do not give according to their ability. The Lord sometimes opens the eyes blinded by selfishness by simply reducing their income to the amount they are willing to give. Horses are found dead in the field or stable, houses or barns are destroyed by fire, or crops fail. In many cases God tests man with blessings, and if unfaithfulness is manifested in rendering to Him tithes and offerings, His blessing is withdrawn. 'He which soweth sparingly shall reap also sparingly.'

"By the mercies of Christ and the riches of His goodness, and for the honor of truth and religion, we beseech you who are followers of Christ to dedicate yourselves and your property anew to God. In view of the love and compassion of Christ, which brought Him from the royal courts to suffer self-denial, humiliation, and death, let each ask himself the question, 'How much do I owe my Lord?' and then let your grateful offerings be in accordance with your appreciation of the great gift of heaven in God's dear Son."—*Testimonies*, Vol. IV, p. 484.

We believe the present need will inspire our people to give as never before. Checks with letters showing deep solicitude for the cause in this hour of special need are coming in. One faithful believer sent \$1,000, another \$500, two sent \$100, another a weekly pay check. One sister writes:

"The \$100 you will find in this letter I have been saving a long time for a certain purpose. But God has shown me that He wants me to give what I have saved to His cause in this depressed time. So use it as is most needed."

Viewing the present situation, the General Conference Committee recently passed the following action as an appeal to those having means:

"Resolved, That we earnestly request our people whom the Lord has blessed with means, to come forward at this time with large special offerings to help save our missions from retrenchment."

Money sent direct to the General Conference will be credited to the conference desired. J. L. SHAW, Treasurer of the General Conference.

Our Workers in China

WE know that all our people are watching with intense interest the development of conditions in China, and are wondering if our missionaries are safe and how the trouble will affect our work. After the breaking out of trouble in Shanghai, we received a cable, on January 29, saying, "Council in session, compounds peaceful." The cable also gave direction concerning the coming of several workers, suggesting that an early return for those on furlough is desirable. "Council" refers to the division council which assembled January 22. Aside from the division workers, the superintendents of the various unions were doubtless present, and some others. W. A. Spicer and H. H. Cobban from the General Conference are in attendance. Both the division compound and the East China Union compound are in the International Settlement, and apparently were unmolested.

Two or three cables have come through from individual workers, which indicate that our workers are safe. The relatives and friends of missionaries can be sure that if anything serious happened to any Americans in China, the newspapers would carry the news. At such a time, "no news is good news."

Let us pray that He who rules the nations will so overrule in the affairs of men that the message of salvation may be quickly carried to the many millions in the Orient. Some time ago C. C. Crisler, secretary of the China Division, wrote that the net gains in membership for the division for nine months were over 1,000, and that successful evangelistic efforts were being held in Nanking, the capital, and many other places. And he added, "China gives promise of becoming one of the most fruitful sections of all Asia, in souls won to the kingdom."

M. E. KERN.

ON Friday, February 5, Mrs. E. Kotz, the wife of Elder Kotz, associate secretary of the General Conference, passed away. We extend to her bereaved family our Christian sympathy. A more extended obituary notice will appear later.

Missionary Sailings

DR. and Mrs. D. D. Coffin and family, returning to China from furlough, sailed from Vancouver on the S. S. "Empress of Canada," January 2.

Elder and Mrs. W. W. R. Lake sailed from New York on the S. S. "Europa," January 6, returning to Singapore from furlough.