

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 51

Sacrificial Service

By M. E. KERN

ONE of our missionaries who has just returned to South America after a second furlough, wrote, on the eve of his departure:

"We have had a wonderful time on this furlough. I did not know it could be so beneficial in every way. What a wonderful reception our brethren have given us! They seemed to vie with one another to make it pleasant and happy for us. There is nothing so dear and precious on this earth as our beloved brethren."

In this case the mother is remaining behind with the children for some months, so that they can get well started in school in the home field. Then she will return, leaving the children behind. This is one of the greatest sacrifices our missionaries with children of academic and college age often have to make. The father goes on to say:

"Just one thing I wish I could blot from my memory—the pained look on my daughters' faces as they stood on the station platform while the train hurried me off into the night. A few days before that one daughter said, 'Mother, ever since I can remember I have seen father leaving for some trip, so I cannot realize that he is going and I shall not see him for years. It seems as if he is coming back again in a few weeks, as usual.'"

But the father added: "Of course, these separations must eventually come, but this was the hardest we have yet experienced. However, it could not be otherwise. When we gave ourselves to the work in South America, twenty years ago, it was for as long a time as we can work or are wanted. It is but carrying out that purpose. Our hope is that our daughters may be prepared to return, if time continues and the Lord wills, and go on with the work that we are now doing."

Heart-to-Heart Talks With Our Readers

By THE EDITOR

"I HAVE NEVER REGRETTED MY DECISION"

THESE were the words spoken to me a few weeks ago by a young woman whom I chanced to meet. I had known something of her life experiences. Shortly after she accepted this message, several years ago, she was made an offer of marriage by a man of the world. He was a young man of excellent character, of high ambitions, who held out to her the promise of an honorable name among men, of a comfortable home, and of the full affections of his heart.

This brought a real test to this Sabbath-keeping girl. For a long time she balanced the question. She sought God in earnest prayer as to the decision she should make. She had associated with this young man for some time and recognized his worth. Her heart affections had gone out to him in response to the love he lavished upon her. Inclination and selfish worldly interest prompted her to give an affirmative answer.

On the other side, to balance these natural, selfish desires, stood the conviction of Christian duty. She knew that the word of God condemned such a union. She realized that for her to unite her life interests with one who knew not God might entail a life of suffering in this world, regardless of all the promises and assurances made her by the one she loved; and then there was the greater consideration involving the life beyond. Could she expect God's blessing when she went contrary to the plain instructions He had given? Her decision was made. She frankly told the young man her inmost convictions, and stated to him that her decision was prompted, not from selfish choice, but from reasons of stern, uncompromising principle.

Several years have elapsed since her decision. She is still unmarried. As I met her recently, I wondered if she had regretted her choice. This was her answer. "I have never regretted my decision. I believe it was right then, and I am more than ever convinced today." And we believe absolutely that her decision was the right one.

I recognize that there are many fine young men and women in the world around us who are not Christians. I doubt not that some of these young men and women are of as fine character as some who are members of the Seventh-day Adventist Church.

Even so, I believe that the youth of our church should not choose such for companions. This would be entirely contrary to the instruction that God has given in His word. To Israel of old the Lord said:

"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following Me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." Deut. 7:3, 4.

And this is the spirit of the instruction given to the Christian church. To the Corinthian believers the apostle Paul gave this instruction:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

I recognize that some who have gone contrary to this instruction and married outside of the church, have been able, under God, to bring about the conversion of their loved ones, but in the case of the very large majority this has not been true. In any event, the risk is too great.

I am impressed with this by letters which I receive from those who have formed such alliances. One came some time ago from a young woman who had married a young man of her acquaintance who knew not the Lord. He was a fine young man, as the world goes, a prosperous farmer, honest, industrious. The inducement of a fine home led this Sabbath-keeping girl to accede to his solicitation and become his wife.

In a short time there came the awakening. She found in the life of the one she married no response to her spiritual aspirations. Family worship such as she had been used to in her father's home was a thing of

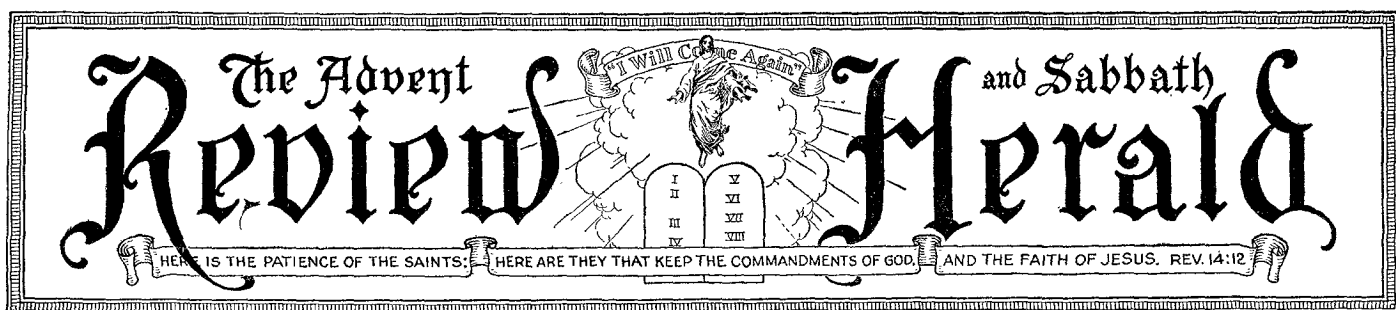
naught. Alone and unaided she must fight the battles of her spiritual life. Her husband became jealous of her church activities. He felt that the poor and needy had a place in her affections which belonged to him.

The awakening in this girl's life found a heart-broken wife, one driven to such discouragement that she was anxious to leave her home and fight her own battles for self-support in the world. She wrote to learn if she could not secure some place in our institutions.

In reply I endeavored to encourage her to hold intact the home relationship. She had taken upon herself vows that she could not lightly break, and it was for her to prove true to those vows in so far as she could do so without the sacrifice of principle. I reminded her of the fact that Christ Himself lived in a divided home, and that the love and sympathy she found lacking in her husband she could find in fellowship with the blessed Lord; and that although she had made a mistake in marrying an unbeliever, the sympathizing Master had not forsaken her. He still stood as her Friend and Counselor. He was willing to help her. She had placed herself voluntarily under bondage, and this could not be changed. She must reap the fruit of her own choice. But the Master was willing to help her, notwithstanding her mistake, if she would turn to Him with all her heart. And perhaps by representing Christ in the home she might be the means under God of bringing her companion to the foot of the cross.

This is one of many similar experiences to which I might refer. Why do I mention them here? As warning signals to others who have not yet taken this fateful step. If we cannot learn from the plain, positive instruction contained in the Bible, then it is our privilege to learn from the sad experiences of others, and avoid the pitfalls by which they have been entrapped.

May God safeguard the youth of our church today, and may He comfort the hearts of those who in years gone by have made decisions that have entailed disappointment and sorrow. God is still gracious. Christ still stands as the Friend of every one of His children; and even though mistakes have been made,—and we all make mistakes in one way or another,—Christ reaches out His hand to sustain and gives His Holy Spirit to comfort. May we press so close to His side and so faithfully seek to represent Him in our lives that we may find such joy in His fellowship that even the bitterness of life will be made sweet by the joy which He imparts.



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Faithfulness in Health Reform*

By MRS. E. G. WHITE

I AM instructed to bear a message to all our people on the subject of health reform; for many have backslidden from their former loyalty to health reform principles.

God's purpose for His children is that they shall grow up to the full stature of men and women in Christ. In order to do this, they must use aright every power of mind, soul, and body. They cannot afford to waste any mental or physical strength.

The question of how to preserve the health is one of primary importance. When we study this question in the fear of God, we shall learn that it is best, for both our physical and our spiritual advancement, to observe simplicity in diet. Let us patiently study this question. We need knowledge and judgment in order to move wisely in this matter. Nature's laws are not to be resisted, but obeyed.

Those who have received instruction regarding the evils of the use of flesh foods, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people.

Personal Responsibility

The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to

be proclaimed with a loud cry. We must have a true, abiding faith that this message will go forth with increasing importance till the close of time.

There are some professed believers who accept certain portions of the Testimonies as the message of God, while they reject those portions that condemn their favorite indulgences. Such persons are working contrary to their own welfare, and the welfare of the church. It is essential that we walk in the light while we have the light. Those who claim to believe in health reform, and yet work counter to its principles in the daily life practice, are hurting their own souls, and are leaving wrong impressions upon the minds of believers and unbelievers.

Strength Through Obedience

A solemn responsibility rests upon those who know the truth, that all their works shall correspond with their faith, and that their lives shall be refined and sanctified, and they be prepared for the work that must rapidly be done in these closing days of the message. They have no time or strength to spend in the indulgence of appetite. The words should come to us now with impelling earnestness, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. There are many among us who are deficient in spirituality, and who, unless they are wholly converted, will certainly be lost. Can you afford to run the risk?

Pride and weakness of faith are depriving many of the rich blessings of God. There are many who, unless they humble their hearts before the Lord, will be surprised and disappointed when the cry is heard, "Behold, the Bridegroom cometh!" Matt.

25:6. They have the theory of the truth, but they have no oil in their vessels with their lamps. Our faith at this time must not stop with an assent to, or belief in, the theory of the third angel's message. We must have the oil of the grace of Christ that will feed the lamp, and cause the light of life to shine forth, showing the way to those who are in darkness.

If we would escape having a sickly experience, we must begin in earnest without delay to work out our own salvation with fear and trembling. There are many who give no decided evidence that they are true to their baptismal vows. Their zeal is chilled by formality, worldly ambition, pride, and love of self. Occasionally their feelings are stirred, but they do not fall on the Rock, Christ Jesus. They do not come to God with hearts that are broken in repentance and confession. Those who experience the work of true conversion in their hearts will reveal the fruits of the Spirit in their lives. O that those who have so little spiritual life would realize that eternal life can be granted only to those who become partakers of the divine nature, and escape the corruption that is in the world through lust!

The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with Him of the new life in the kingdom of heaven. "Except a man be born again," the Saviour has said, "he cannot see the kingdom of God." John 3:3. The religion that comes from God is the only religion that can lead to God. In order to serve Him aright, we must be born of the Divine Spirit. This will lead to watchfulness. It will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all His requirements. This is true worship.

* Manuscript read before the delegates at the General Conference, Washington, D. C., May 31, 1909.

storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them? The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting.

All are now being tested and proved. We have been baptized into Christ, and if we will act our part by separating from everything that would drag us down and make us what we ought not to be, there will be given us strength to grow up into Christ, who is our living head, and we shall see the salvation of God.

Only when we are intelligent in regard to the principles of healthful living, can we be fully aroused to see the

evils resulting from improper diet. Those who, after seeing their mistakes, have courage to change their habits, will find that the reformatory process requires a struggle and much perseverance; but when correct tastes are once formed, they will realize that the use of the food which they formerly regarded as harmless, was slowly but surely laying the foundation for dyspepsia and other diseases.

Fathers and mothers, watch unto prayer. Guard strictly against intemperance in every form. Teach your children the principles of true health reform. Teach them what things to avoid in order to preserve health. Already the wrath of God has begun to be visited upon the children of disobedience. What crimes, what sins, what iniquitous practices, are being revealed on every hand! As a people, we are to exercise great care in guarding our children against depraved associates.—“*Testimonies*,” Vol. IX, pp. 153-161.

(To be concluded)

“He Is Faithful That Promised”

By MRS. ALBERT SUTTON

RECENTLY I had a direct answer to prayer, and thinking it will strengthen the faith and encourage the hearts of those who are cast down or troubled during these trying days, I wish to relate the experience.

Nearly three years ago, my husband, who is a contractor and builder, helped erect two bungalows in a near-by city. Owing to a judgment note and a title that had to be “cleared,” the owner of the properties was unable to settle the indebtedness, so a lien was filed against the bungalows. Time went on, and the owner couldn’t pay, so he agreed to make an assignment to his creditors. Last March this was done, but it seemed impossible to dispose of the property, as everybody is trying to economize these days and not buying real estate. The creditors have waited, hoped, and longed for something favorable to develop, whereby the indebtedness could be met.

My husband has been out of work for months, except for a day or two occasionally, and our situation was becoming grave. Recalling some of the wonderful promises of God, and realizing we were in need of a real friend, one who “sticketh closer than a brother,” I decided to take our case to God in prayer. I knew He was willing and able to grant my request, if it was according to His will. I stated the case to Him, told Him all our troubles, and asked if He would please plan for us, and make it possible for

us to get some of the money that was due my husband for service rendered so long ago. I couldn’t see how it would be done, but I knew the God who was able to “prepare a great fish to swallow Jonah,” was able to prepare a man to buy this property. I promised God we’d pay the tithe, and give Him a thank offering besides, to

show our appreciation of His love and kindness. I asked Him to please send us the money before tax-paying time, as our home was all we had, and to please make it possible for us to keep it. I told Him I would do His will and with His help live nearer to Him.

About a week after I had been praying and asking this special favor of our loving heavenly Father, the answer came. We received a letter from the agent who was looking after the business for the creditors, and a check was inclosed, signed by a lady instead of a man, for more than double the amount I had asked for. He is “able to do exceeding abundantly above all that we ask or think.” I wept for joy to think God had answered my prayer so quickly, when I am so unworthy of the least of His blessings. He is really a “very present help in trouble.”

To those whose faith is weak and wavering, I would say: Take courage. Tell God all about your burdens and cares. He knows all about us, yet He wants us to confide in Him, and He will help us bear the burdens that at times seem almost to overwhelm us. He is so ready and willing to work for us, and will verify His promises if we meet the conditions and give Him an opportunity to do great things for us.

“Prayer is the key in the hand of faith to unlock heaven’s storehouse.” I cannot praise God enough for His loving-kindness to us. I know His promises are sure. Praise His holy name! “Bless the Lord, O my soul, and forget not all His benefits.”

The Testimonies a Telescope

By D. H. KRESS, M. D.

DURING the 90’s Mrs. S. M. I. Henry, who held at that time the position of National Evangelist for the W. C. T. U., embraced the doctrinal views held by Seventh-day Adventists. In the *Gospel of Health* for January, 1898, she told of the experience through which she had passed in accepting the position of the denomination relative to the Spirit of prophecy. During that year she attended a general meeting held in Chicago, and requested her brethren to unite with her in asking God to give her light regarding this subject. Brief reference to her experience at this meeting was made in an article published several months ago. The following paragraphs tell her experience in her own words. The quotation is from her article in the *Gospel of Health*:

“Accordingly, we all bowed in prayer, and I stated my case to God,

with as deep a sense of need as I had ever known in my life. All the great and marvelous blessings of my life were for the time forgotten in this present need, and as must always be true, I was heard.

“The manifestation of the power of the Spirit of God was as clear as sunlight; and in that light I saw the Testimony as simply a lens through which to look at the truth. It at once grew from a lens to a telescope—a perfect, beautiful telescope, subject to all telescopic conditions and limitations—directed toward the field of the heavens,—that field, the Bible.

“Clouds may intervene between it and a heaven full of stars,—clouds of unbelief, of contention; Satan may blow tempests all about it; it may be blurred by the breath of our own selfishness; the dust of superstition may gather upon it; we may meddle with it, and turn it aside from the field;

it may be pointed away toward empty space; it may be turned end for end, so that everything is so diminished that we can recognize nothing. We may change the focus so that everything is distorted out of all harmonious proportions, and made hideous; it may be so shortened that nothing but a great piece of opaque glass shall appear to our gaze.

"If the lens is mistaken for the field, we can receive but a very narrow conception of the most magnificent spectacle with which the heavens ever invited our gaze; but in its proper office as a medium of enlarged and clearer vision,—as a *telescope*,—the Testimony has a wonderfully beautiful and holy office.

"Everything depends upon our relation to it and the use we make of it. In itself it is only a glass through which to look, but in the hand of the divine Director, properly mounted, set at the right angle, and adjusted to the eye of the observer, with a field clear of clouds, it will reveal truth such as will quicken the blood, gladden the heart, and open a wide door of expectation. It will reduce nebulae to constellations; far-away points of light to planets of the first magnitude, and to suns burning with glory.

"The failure has been in understanding what the Testimonies are and how to use them. They are not the heavens, palpitating with countless orbs of truth, but they do lead the eye and give it power to penetrate into the glories of the mysterious living word of God.

"This has been the most beautiful experience which has ever been granted me; it grows on me from day to day. I think I feel very much as Galileo must have felt when with his first telescope before him, he was bringing himself into position to *look*—just to look, at last—beyond the stars which he had seen, into the vast, unexplored field where worlds on worlds were keeping rhythmic time to the throbbing heart of the Infinite One whose steady strokes of power set the pace for every moving thing. The simple possession of it must have given a sense of might, even before one glimpse had been taken through it. He knew that revelations such as eye had never seen nor ear heard were awaiting him as soon as he should humble himself to the instrument, acknowledge its right to control his vision, and fix his eye upon the point of observation.

"I have often tried to imagine how Galileo's heart must have throbbed and his whole soul been filled, even before he obtained one glimpse—and now I think I know. I have not had time or opportunity to use the tele-

scope, but it is there, and I have that sense of power which the possession of such an instrument must give.

"Do you understand me? I realize that my words fall far short of anything which I would like to say; but, O, how much they mean to me! It was a fresh token of my heavenly Father's care, one more beautiful than I have ever received before.

"You think it was wonderful when the Lord took me out of my wheel chair, and so it was; but I would be willing to go back into my wheel chair if by doing so I could get another glimpse of the hitherto unseen, such as this has been to me. I would go through fire if I knew that out of it would come a corresponding revelation of the glory of God and of His love to me.

"This experience has given me confidence in this small body of people, new confidence in the organization. I do not believe that God would ever have given me to see the things that I have seen, and to feel what I have felt, and to see Him as I have seen Him in these circumstances, if there were not life and power in this organization to lift it up out of all shadows and doubts into the glory of His presence, and to carry it safely through.

"This conviction came to me, with all the rest, and has made me rejoice as never before. And I believe that something just as sweet and just as rich is for every one of my brethren and sisters, if they will only come to God for it and accept it in His own way."

Do Church Schools Pay?

By MRS. MARY E. LITTLE

Normal Director, Southwestern Junior College

THE hot rays of the Indian sun beat down relentlessly on the rolling plain of the Santal Pergunos. Mohammed, the small son of the Moslem pressman, gazed idly at shapely mahoa trees and fruitful mangoes. As he looked, an ambition common to boys took shape in his active brain. The heat in no wise deterred the carrying out of his project. In his planning, however, an important item was overlooked. Consequently the results were decidedly unhappy for Mohammed.

"Mohammed's arm broken? Why, how did that happen?"

"You see, mem-sahib, Mohammed climbed the tree to cut off a limb. He sat on the limb and cut between himself and the tree. He fell and broke his arm."

The incident created a great deal of amusement in the masculine element about the mission station at Karmatar.

"Why, anybody, even a youngster, ought to know better than to sit out on a limb and saw between himself and the tree," was the general verdict.

It was an absurd thing to do, it is true. But do we not see its counterpart enacted every day by older folk than Mohammed?

Some Parents Like Little Mohammed

When a parent threatens to remove his child from the church school because of some trifling difference, the story of Mohammed comes back to me with force. A Christian parent willingly cutting himself and his children off from the agency God has

given to aid in their salvation, inevitably faces disappointment.

While the church school is not a perfect institution by any manner of means, it is the best agency God has in the world for the salvation of the children. It is all so obvious that it is almost hackneyed to talk about our changing world, and the thousand temptations that young people meet today to ten their parents faced. While the Christian parent has a tremendous task, he has at hand agencies for his instruction and aid unknown to our ancestors. "Where sin abounded, grace did much more abound." Rom. 5:20.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6.

Seventh-day Adventist parents have at their hand, in the Spirit of prophecy, instruction for the training of children that is unexcelled by any secular authority.

"Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25.

God has placed in the church various agencies for the help of parents. Hundreds of men and women, in answer to the call of God, have dedicated their lives to the work of saving the children. The church school

teacher is one of these. The church school, with its devoted Christian teacher, is the agency God is using to combat the satanic influences abroad in the earth.

The parent who fails to study and heed the instruction which God has given, or who willingly separates himself from the agency which God has established for the salvation of his children, certainly cannot expect God to perform a miracle to save them.

In a survey of the Seventh-day Adventist young people of North America, it was found that the loss of the youth to the church from united homes, who attended church schools, was 19 per cent, while of those from united homes in secular schools the loss was 42 per cent.

The Shortsighted Preacher

"Absurd," you say, "for little brown Mohammed to cut between himself and the tree." It is not only absurd for a Christian parent to rob himself of the help of God-given agencies, but tragic.

Shortsighted thinking is not confined to little brown boys and parents. Sometimes spiritual leaders fail to appreciate the helps that God has placed in the church.

The preacher glanced absently at the circular letter from the conference educational superintendent. Perhaps he was pondering on some brotherly or sisterly difference in the local church, and the remedy. Perhaps not. He was, at least, so preoccupied that he barely grasped the idea that the church ought to make final plans for their church school for the coming year soon to begin. The letter, no doubt, finally focused his thinking on the little church and his difficulties in building up its membership. Then, too, the lives of some of the flock did not measure up to the standards of the church. The school building would need some repair, and that required money. The teacher's salary must be provided for, too. He must keep up the quota to missions. How could it all be done? It was with a feeling of annoyance, which he did not trouble to analyze, that he jotted down in his memorandum book an appointment for the church school meeting to be announced the coming Sabbath.

At the appointed time the parents gathered. The preacher dutifully presented the superintendent's letter. After reviewing the financial situation of the church, it was voted not to have a church school. He wired the superintendent to that effect, and left at once to help in a series of meetings on the outskirts of his district.

The Enthusiastic Teacher

In the meantime, the church school teacher had started for the school ahead of time, at the request of the superintendent. It was discouraging not to be met at the station, but it was worse to find the schoolhouse uncleaned and unrepaired, and to be told that the church had finally decided not to have a school. This teacher was no weakling. She had been sent to teach a school, and teach a school she would! She visited the parents, not to discuss, "Shall we have a church school?" but, "How shall we have a church school?"

Enthusiasm is contagious, and the church caught it. Needless to say, they had a successful school that year, and if the reports are true, they met the bills. So far no complaint has



Myself for Others!

BY MINA E. CARPENTER

"MYSELF for others!" I thank Thee, Lord of hosts,

That Thou hast given a vision e'en to me
Of needs of those about me in distress,
Sick, suffering! Help me patiently
To minister in kindness to their ills,
Striving to do each day what Jesus wills.

And help me, Lord, that as the days go by
I may a deeper vision yet receive
Of sin-sick souls who, perishing for light,
Are waiting for the message I can give.
Help me to give it! Help me not to wait,
Lest I at last shall hear the words, "Too late!"

"Myself for others!" Yes, Lord, this I pray,

And wheresoe'er Thou sendest may I go,
Though it be far or near. If only Thou
be there

I e'en could breast the fiercest winds
that blow.

And in Thy strength I'll freely, gladly
give

"Myself for others" daily while I live.



been registered regarding the falling off of mission offerings.

What the preacher failed to take into consideration was that the church school teacher is truly a gospel worker who labors for small pay, which does not come from the conference treasury. As a gospel worker she is his aide, not of course in holding meetings, or conducting his music, or caring for the sick. Hers is a different work, but equally needful and important. The standards she holds before the children are carried by them into the homes, and thus the church is leavened with spiritual ideals.

Elder and Mrs. G— were greatly distressed by the lax Sabbath observ-

ance of a family in their church membership. Finally this family moved in close proximity to a church school. It was not long after the children began to attend school that a change was noticed in the family habits. In explanation, the mother was frequently heard quoting the children, "Teacher explained that it isn't right to do that."

In the olden days, when members were isolated, the minister frequently lodged in their homes for days. He was thus able to direct his instruction, privately and publicly, to the needs as he saw them in the homes. Today, unfortunately, this close contact between minister and home is lost. The church school teacher is the only agency to bridge the gap.

The membership rises or falls with the church school or its lack. A strong school is a drawing card, for conscientious parents are determined to give their children a Christian education, even if the price is losing a home or a lucrative business. So the first step for a minister ambitious to increase the size of his church, is to establish a church school.

It is a shortsighted minister who does not recognize the value of the church school in raising church standards, in inspiring the church to self-sacrificing efforts for foreign missions, in building up the morale of the Seventh-day Adventist home, and in attracting and holding a membership of earnest Seventh-day Adventists.

So the college teacher or president who passes by the needs of the church school has as poor a perspective as the little Mohammedan boy of India.

Do church schools pay? No survey has been made to check expenditures and receipts. It cannot be done. No money value can be placed on the sacrifice of teachers throughout the years, nor on the work of those whom they have inspired.

In the great reckoning day it will doubtless be found that they pay even in dollars and cents. Be that as it may, even a casual study convinces one that they have a far-reaching influence on every line of the church's endeavor, and that it behooves every Seventh-day Adventist to do his utmost to keep the church schools intact during the trying times through which we are passing.



As in this life we woke into consciousness in the arms of loving friends, so we may venture to hope our next waking will be bosomed by that eternal love which provided this shelter for us here.—F. H. Hedge.

EDITORIAL

“Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.” Isa. 21:11, 12.

Most Encouraging of All

WE have heard stirring reports of truth's progress these many years, but never have we heard such things as have come to us in more recent times. Yet, cheering as may be the things we see and hear, the most encouraging thing of all is the knowledge that, beyond the bounds of the visible work of God on earth, His Spirit is preparing the way in hearts for the finishing of the work. “He will finish the work, and cut it short in righteousness.” Rom. 9:28. What wondrous things must the angels behold, beyond the range of human vision. In “Christ's Object Lessons” is this illuminating paragraph on the work going on beyond our sight:

“In the depth of heathenism, men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to His servants, protecting them at the risk of

their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education. The ‘Light which lighteth every man that cometh into the world,’ is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God.”

We have seen this in our own work. As our missionaries have pushed on into remotest parts, it has become more and more common to hear how the hearts of the heathen have been prepared beforehand for our coming. God forbid that these things should become common to us. It is evident, before our eyes, that God is beginning to pour out His Spirit upon all flesh in the latter rain. He is at work, and His angels innumerable are at work for honest hearts away beyond the bounds of our efforts. W. A. S.

Where Are the Dead?

In Two Parts—Part One

FROM the frequency with which the words “immortal” and “immortality” are used in popular preaching, a person unacquainted with the Scriptures might be led to think that these two terms are very frequently sprinkled throughout the Bible. And particularly would such a person naturally conclude that these words were most commonly found in connection with the word “soul.”

But the facts are all to the contrary. “Immortal” and “immortality” are never coupled with the word “soul” anywhere in the Bible. Indeed, the word “immortality” is used only five times in the Scriptures, and “immortal” only once. This latter term is found in a passage by Paul, where he describes the qualities possessed by God: “Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever.” 1 Tim. 1:17.

Uses of Term “Immortality”

The uses of the word “immortality” are as follows:

1. Romans 2:7, where we are told of the reward that God gives to those who have lived godly lives. “To them who by patient continuance in well

doing seek for glory and honor and immortality, eternal life.”

2. 1 Corinthians 15:53, where Paul declares regarding an event to occur at the last trump: “This corruptible must put on incorruption, and this mortal must put on immortality.”

3. 1 Corinthians 15:54. This third use of the term is a continuation of the passage just quoted, for we read: “So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

4. 2 Timothy 1:10. Paul here is speaking of the blessing given to men “by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.”

5. 1 Timothy 6:16. In this passage Paul makes the emphatic declaration concerning God: “Who *only* hath immortality, dwelling in the light which no man can approach unto.”

From these texts, which give all the references to “immortal” and “immortality,” we learn that immor-

talities is something that was brought to light through the gospel; that poor mortals in the darkness of sin never would have known of the glory of an everlasting life had it not been for Christ's coming to this earth. Further, we learn that Christians do not immediately receive immortality, but that they are to “seek” for it, as they would for other heavenly qualities. Again, we learn that immortality is “put on” “at the last trump.” All these texts would lead to the simple conclusion that man does not inherently possess immortality; it is not among his attributes. This prepares us to see the full force of the final statement in the list, which declares of God that He “only hath immortality.”

These facts take the very foundation from under the immortal-soul doctrine. They leave no room for the idea that the righteous dead go immediately to glory. It requires that there be some other way of their obtaining immortality, and of being transferred from their state of death and decay over to the bliss of heaven, than by means of an elusive spirit departure at the moment of death.

Hope Lies in the Resurrection

And when we look at the Scriptures, we find another way presented; namely, the way of the resurrection. In fact, the Bible explicitly declares that we are to rest our hope of the future life upon the resurrection. Paul declares that, as concerning them which are asleep, we are not to sorrow, “as others which have no hope.” And how is it that we are to have a hope, when the rest of the world is in despair? Is it because we are to believe that Christians go to God immediately at death, by means of a release of an immortal entity, a spirit? No. Instead, the apostle proceeds immediately to explain that our hope is to be found in the fact that “the dead in Christ shall rise,” and that the living righteous, with the resurrected, will then be taken to be with the Lord. When Paul was pleading his case before a group of Pharisees and Sadducees, he cried out, “Of the *hope* and resurrection of the dead I am called in question.” Acts 23:6.

The Bible has no room for the idea that individual souls, departing one at a time as death overtakes them, are immediately with their Lord. In-

stead, the Bible picture is of one great climax in earth's history, when the Lord Himself descends to gather His elect and take them home to glory. He comes for them, and all meet Him together, those living and those who have been raised from the dead, so that all receive their reward together. Declared Christ to His disciples: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

It is in the light of such passages of Scripture, and the clear deduction drawn from them regarding the one time of reward for all, that we see the real force of the statement concerning the great men of God in past ages: "These all, having obtained a good report through faith, received *not* the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

Opposite Terms

It is when we accept the doctrine that death is really death, and not simply a transition to some other abode to live in bliss or torment, that we can see real meaning and sense in the great number of scriptures which discuss this most important subject of the nature of man and of life and death. The Bible speaks of life and death as opposites. To King Hezekiah the Lord declared through Isaiah the prophet: "Set thine house in order: for thou shalt die, and not live." Isa. 38:1. Now, King Hezekiah, according to the Scriptures, was a godly man. Popular theology would have the prophet Isaiah speaking to Hezekiah somewhat on this wise: "Set thine house in order: for thou shalt go to live a larger life of bliss above."

Paul contrasts life and death when he declares that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Creation Record

When we examine the account of the original creation and fall of man, we receive further evidence that immortality does not belong to the race of Adam. We read: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. Man "became" a living soul as a result of the breath of life that God breathed into him. He was not a living soul before that. Reference to the marginal

reading of Genesis 1:30, reveals that the words "living soul" describe the animal creation as well, for we read of the beasts of the earth and the fowls of the air, "wherein there is life" (margin, "a living soul"). In the seventh chapter of Genesis is the account of the flood, and the death of the various beasts and fowl and creepings things and man, "all in whose nostrils was the breath of life" (margin, "the breath of the spirit of life"). Verse 22.

Thus we see that there was breathed into the animals as well as into man the breath of life, and that both were living souls as a result. Man was made from the dust of the earth, as were the animals. This is the record of God's Book. There was breathed into his nostrils the breath of life,

Some Day

"SOME day all doubt and mystery
Will be made clear;
The threatened clouds which now we see
Will disappear.
Some day what seems a punishment,
Or loss, or pain
Will prove to be God's blessing, sent
For every gain.
Some day our weary feet will rest
In sweet content;
And we will know how we are blest
By what was sent;
And looking back, with clearer eyes,
O'er life's short span,
Will see with wondering, glad surprise
God's perfect plan;
And knowing that the way we went
Was God's own way,
Will understand His wise intent
Some day—some day."

even as into the animals. He became a living soul, even as did the animals. There was only one material out of which God made all the creatures,—the dust that composed this sphere. There was only one life that all could receive,—that life which comes from the One who is the source of life, God. The distinction between man and beast is not to be found in the arrangement of the material from which God made him, nor in the life that was breathed into him. These facts are plain from the record of creation.

Story of the Fall

If we turn to the account of the fall of man, we receive still further light. God declared to guilty Adam: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:19. Note the use of the personal pronoun "thou." All will agree that God was speaking to the real Adam, all there was of

him, and not merely to some prison house that inclosed an immortal spirit when He declared: "In the sweat of *thy* face shalt *thou* eat bread." But the very same pronoun is used when the Lord makes the further statement: "Till *thou* return unto the ground; for out of it wast *thou* taken: for dust *thou* art, and unto dust shalt *thou* return." The simple reading of this statement allows only one conclusion, a conclusion absolutely in harmony with the description of the creation of man; namely, that man is made of the dust of the earth, that he belongs to this earth, and that when God's life-giving Spirit is withdrawn, man returns again to the earth, that he does not depart to some place of bliss or punishment.

The Flaming Sword

Surely no man in the days before the flood, while the garden of Eden with its protecting cherubim with flaming sword was visible, could have given much credence to the doctrine that man does not really die, for the flaming sword barred the way to the tree of life, which, if men could reach, they might "eat, and live forever." What possible significance could attach to the protecting cherubim, or what feeling of loss could fallen men sustain at the thought of being deprived of the tree of life, if they believed that they were immortal souls, and would therefore never really die? The whole drama of the cherubim and the flaming sword would lose its significance if the popular doctrine were true that man does live forever anyway. Surely God designed to teach by that vivid sword at Eden's gate that man returns to the dust, that he loses life, and does not simply transfer his place of abode because of disobedience.

Nor is the story of the fall the only place where we read of man's returning to the dust. In the book of Job is found the statement concerning God: "If He set His heart upon man, if He gather unto Himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." Job 34:14, 15. And the psalmist expresses the same thought thus: "Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust." Ps. 104:29. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

The sequel to this returning to the dust is found in the statement by the prophet Daniel: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2.

F. D. N.

Report of the Autumn Council

The Autumn Council of 1933

(Concluded)

By M. E. KERN

It was a busy week, with long hours of work, but we were especially blessed in having good quarters in which to room and pleasant meeting places. While some of the delegates, especially those whose wives accompanied them, roomed in homes, the majority roomed in the Battle Creek Academy. All the Council meetings were held in the Battle Creek Tabernacle, the successor to the historic "Dime Tabernacle," which burned several years ago. The large Committee on Plans met in the Tabernacle auditorium. We also had the use of the rooms below for subcommittee work, and one of the rooms was used for the stenographers. The sanitarium very kindly gave us a large parlor in East Hall for committee work during the whole time. We also had the free use of some large rooms in the sanitarium.

As usual, many people from surrounding churches came to spend the Sabbath at the Council. The Tabernacle not being large enough, the Sabbath meetings were held in the beautiful new W. K. Kellogg Auditorium.

In one of our last meetings the Council passed the following resolutions, expressing our gratitude to the local organizations that did so much to make the Council a success.

Gratitude

"Resolved, That we hereby express to the Battle Creek church and to the Michigan Conference our deep appreciation for the use of the Tabernacle and its facilities for the sessions of the Autumn Council.

"Resolved, That our sincere appreciation for the spirit of hospitality shown the delegates to the Autumn Council be conveyed to the management of the Battle Creek Sanitarium and the Battle Creek College, and to the W. K. Kellogg Auditorium management, in whose buildings we have been so comfortably housed and cordially treated.

"Resolved, That we thank the newspapers of Battle Creek most heartily and sincerely for the splendid reports and the generous space they have given the proceedings and actions of the Autumn Council."

Memories of Former Days

It did seem good to be again in old Battle Creek, which for so many years was the headquarters of our denomination. Just near by the Tabernacle

stands the one remaining building of those former days,—the west building of the Review and Herald Publishing Company, which was not destroyed when the Review office burned.

In Elder W. A. Spicer's stirring message on Friday evening, on "We Have This Treasure in Earthen Vessels," he made reference to his own memories as a boy of Battle Creek and to the pioneers. He said:

"I love those words, and tonight, as I repeat them here in this Tabernacle at Battle Creek, there is a bit of thrill in my heart as I recall that nearly sixty years ago in this place I found this treasure. And thank God, I have it still. I would not lose it, not for anything I have ever seen in all this world.

"The fathers in this message, after the disappointment, gathered to study and to pray to find the light of truth for this time. God led them. You know who they were,—James White, Joseph Bates, Hiram Edson, Father Pierce, J. N. Andrews, and others. They sought by prayer and earnest study to find this treasure of truth for the days that were to come. And God led them into it, guided and cheered them on in their search by the voice of the Spirit of prophecy, and they found this treasure—this advent message that we love today.

"There came, in those years immediately following 1844, the greatest burst of light from Holy Scripture, I suppose, that has ever been known since apostolic days. They found the treasure; they established that platform, the firm platform of truth, which has come to us.

"I used to see the pioneers gather in the old church that stood here before the first Tabernacle was built,—those grave, earnest men and women, who would come into those seats and thank God for the truth, for the blessed hope that was more to them than all the world besides. In childhood memory I can see them now coming in. I remember James White coming in the door at the side, the congregation seated; and as he stepped inside, he would begin to beat time on his Bible. With his silvery

voice he would start the hymn, "When I can read my title clear," and the congregation would take it up, and the words would ring out in the old meeting house:

"Let cares like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my heaven, my all."

"Oh, it was a real thing! They believed this truth; they held the message close. They put themselves and their all into it, and passed this treasure of truth on to us. They laid the foundations in toil and struggle."

In this article I will pass on to our people other actions taken by the Council. Some who are not accustomed to thinking much of administrative matters may say, "Why so many resolutions?" As quoted in the first article, "As we near the close of time . . . order must be observed, and there must be unity in maintaining order, or Satan will take the advantage." It is the decisions in Council that constitute our working policies on which we all unite in promoting our cause.

Sustentation

The Finance Committee gave much study to the plans for sustaining our workers who have become incapacitated. There has been difficulty in accumulating a Sustentation Fund equal to the expenditures; and various changes have been made to help balance this budget. It has been found that some of the changes which were recommended one year ago would work hardship on beneficiaries who have no other means of support; and so some amendments were made in an effort to adjust these matters. Other recommendations dealt with the payments to the Sustentation Fund by publishing houses, sanitariums, and schools. Conference executives and others interested can secure the revised sustentation rules from the Treasurer of the General Conference.

The Mission of the Church to Mankind

The following action was passed:

"In an era of swiftly changing world conditions, with political, racial, and national issues stirring the hearts of men, it seems timely to remind ourselves anew of the mission of the church of Christ in the world, and of our commission from God as gospel ministers and as members of the church.

"The work of the minister and of the lay member is to bring to men the message of God's love for all, and to preach the

gospel of salvation from sin and eternal life through Jesus Christ.

"We are 'ambassadors for Christ,' sent alike to peoples of all races and nations, regardless of forms of government or political alignments. We recognize the right of every worker or member to exercise the franchise granted by his citizenship according to his own judgment and conviction, in the fear of God. The church seeks not to influence its members in these matters. We counsel, however, that the gospel worker needs to keep out of his heart the spirit of the antagonisms and controversies that divide men in political and social and economic affairs, so that he may work without hindrance for the salvation of all.

"The missionary who goes to foreign lands may keep in his heart love of home and earthly country; but he is to remember that he is in a far land to represent the heavenly country and the way of salvation from sin. While teaching the way of eternal life, the missionary must bear in mind also the need of so instructing the people as to inculcate loyalty to the government under which they live, and Christian respect for the authority of governors and administrators. Regardless of forms of government, the gospel recognizes the basic fact that civil governments among men are essential to civil order. 'The powers that be are ordained of God.' Rom. 13:1.

"As followers of Christ we recognize all men as the children of God. 'God is no respecter of persons.' Acts 10:34. He 'hath made of one blood all nations of men.' Acts 17:26. The love of God shed abroad in the heart brings love for all men, of all races and of all religious persuasions alike. While we ask for ourselves the God-given boon of freedom of conscience and the right to worship God according to faith and conviction, we ask the same for others of every religion and race. The voice of Christian faith is lifted up in behalf of the persecuted and oppressed at all times.

"With evidence on many sides of increase of the spirit of national rivalries that lead to friction and disturbance of peaceful relations, we ask our public speakers and the editors of our papers to use care that international affairs shall not be dealt with in such a way as to suggest that our church attitude in one country is critical of the forms of government or political institutions in other countries.

"Our mission is to show mankind in all the world that prophecy is fulfilling, that the coming of Christ is at the door, and to persuade men and women everywhere to accept the gospel of salvation from sin."

Soul-Winning Evangelism

Two years ago at the Autumn Council in Omaha the importance of a forward evangelistic movement was stressed. It is recognized that the emphasis on evangelism at that time has had much to do with the greater fruitage in soul winning since that time. There came to us this year from the Conference Presidents' Council the following resolution on this subject, which was heartily approved:

"As conference presidents of North America, in council assembled, we sincerely thank God for the marked success He has given in the most important work

ever committed to human hands,—that of winning souls for Him. We also express to our fellow workers and to our church officers our sincere appreciation for the whole-hearted co-operation which has made the record of the recent year an outstanding one in soul-winning work. We wish also to sincerely thank our lay members who have so faithfully engaged in laymen's missionary evangelism, which has contributed so largely toward the success of our soul-winning work during recent months.

"In view of the unprecedented soul-winning opportunities facing us today, and in view of the shortness of time in which to finish God's work, and in view of the outpouring of the Spirit of God, manifesting itself in a spirit of inquiry and searching for the truth seen in the lives of thousands around us; be it—

"*Resolved*, That we determine, as leaders in the cause of God, to continue a strong, aggressive, evangelistic endeavor throughout all our conferences, endeavoring by the grace of God to make the year 1934 the most successful year this movement has ever experienced in soul-winning work; and, because of the great inspiration the goal in souls has proved to be to all workers and lay members, we adopt for 1934 the same goal, a 10-per-cent net increase in membership in North America."

The Council also passed actions pertaining to soul-winning work by our laymen.

Self-Supporting Evangelism

"WHEREAS, The call to a greater evangelism has aroused scores of strong laymen to engage in the public presentation of the truth in our churches, halls, schoolhouses, and cottage meetings, resulting in the winning of hundreds of souls; therefore,

"*We recommend*, 1. That all our conferences give sympathetic direction and recognition to such self-supporting workers in their evangelistic efforts.

"2. That wherever possible in each conference laymen of consecration and ability be invited to attend an annual Laymen's Evangelistic Institute to receive practical instruction in methods of simple evangelism.

"3. That the General Conference Committee draft the form of recognition to be granted and the qualifications necessary for such recognition."

Harvest Ingathering Follow-up Work

"WHEREAS, The Harvest Ingathering campaign has been the means in the hand of God of winning many to a knowledge of the truth and of interesting hundreds of people in the message and work of Seventh-day Adventists,

"*We recommend*, That each church board take definite steps, at the conclusion of each campaign, to follow up all interested parties, by the giving of Bible readings, systematic distribution of literature, or subscriptions to our missionary periodicals."

Work for a special class is called to our attention in the following recommendation:

Jewish Work

"WHEREAS, The Spirit of prophecy has declared that 'in the closing proclamation of the gospel, . . . God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth,' and, 'among the Jews are

some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day;' and,

"WHEREAS, The Spirit of prophecy has instructed us that the most effective way to labor for the Jewish people is through our literature; and,

"WHEREAS, The experience of the past years in the circulation of the monthly Yiddish-English periodical, *A World Movement*, has created an increased interest by that people in our truth and in their gifts to our world work; therefore,

"*We recommend*, That the conferences earnestly co-operate with the Jewish Department in the circulation of this monthly periodical among the Jews."

Christian Education

Inasmuch as these depression years have been difficult times for our church-supported schools, the following resolution seemed especially fitting:

"WHEREAS, Reports already received indicate a substantial gain in attendance in our schools of all grades, thus making up some of the losses sustained during the past three years;

"*Resolved*, That we express our gratitude to God for the measure of success which has attended our efforts to gather our children and youth into our own schools; and that we hereby pledge our prayers and our most earnest and united endeavors to the end that the following instruction may be carried out: 'The Lord would have the children gathered out from those schools where worldly influences prevail, and placed in our own schools, where the word of God is made the foundation of education.'"

At this time definite steps were taken to provide facilities for advanced Bible study and also for training in the profession of dentistry.

Seventh-day Adventist Advanced Bible School

"WHEREAS, There exists a recognized need for advanced Bible study, that our younger college and academy Bible teachers, together with prospective ones, may be better prepared for their work; and,

"WHEREAS, For financial reasons it seems inadvisable to attempt at the present time to establish the School of Theology proposed by the Autumn Council of 1932; be it—

"*Resolved*, 1. That we reaffirm our conviction of the need for this school, and pledge our best endeavors toward its establishment.

"2. That as a means of meeting the need until the proposal of the Autumn Council can be made effective, we recommend that successive summer schools of twelve weeks' duration be operated at designated colleges under the auspices of the General Conference, the first session of the same to be opened June 6, 1934, at Pacific Union College.

"3. That scholastic credits for work done be given and recorded by the college conducting the summer school.

"4. That we invite local and union conferences to make it possible for their Bible teachers in the academies, schools of nursing, and colleges to attend.

"5. That the support and transportation of those who are sent be provided by the sending organization.

"6. That a matriculation and library fee of \$5 be charged each student; that the rate of tuition be \$3 for each semester hour of credit; and that tuition be free to those sent by organizations.

"7. That in addition to special lecturers provided by the General Conference, a faculty equivalent to four full-time instructors be employed, two of these to be secured from colleges other than the one conducting the summer school, and to be selected by the Executive Committee of the General Conference.

"8. That institutions invited to provide instructors for the summer school be responsible for one half of the salary of one person, the General Conference being responsible for all additional salaries, together with transportation and other expenses of such instructors.

"9. That the General Conference contribute toward the support of the 1934 summer school faculty not more than \$1,500 in addition to the time and expense of the lecturers which the General Conference may provide from its staff.

"10. That the officers of the General Conference, the secretaries of the General Conference Educational Department, and the president of the college where the school is held, in counsel with the presidents of other senior colleges, make provision for all matters pertaining to the organization and administration of the school."

Training in Dentistry

In harmony with the action of the 1932 Autumn Council, that suitable arrangements be made with one or two Class A dental colleges where Seventh-day Adventist students may enjoy Sabbath privileges during their course of training, the General Conference Committee appointed a subcommittee to investigate the possibilities.

This committee, after careful study of the possibilities in connection with the Atlanta Southern Dental College, at Atlanta, Georgia, submitted the following report, which was adopted:

"We recommend, That arrangements be made with the Atlanta Southern Dental College to receive Seventh-day Adventist dental students on the following plan:

"1. That Seventh-day Adventist students be admitted into the school and retained only on recommendation of the General Conference Department of Education.

"2. That a local committee of counsel be designated to deal with student problems that may arise in connection with the dental school, the same to consist of Dr. J. Russell Mitchell, the president of the Georgia-Cumberland Conference, and the pastor of the Atlanta No. 1 church.

"3. That a central rooming and boarding house be provided, the same to be conducted under house regulations that are strictly enforced.

"4. That we endeavor to make the affiliation effective so that a class of students can be entered for the school year 1934-35.

"5. That the plan recommended by the Medical Foundation for assisting medical practitioners be extended to include dental practitioners."

On the financial side of our school work the following actions were taken:

Safeguarding School Subsidies

"WHEREAS, Our progressively developing plans for greater efficiency in the conduct of our colleges carry with them increasing financial responsibility; and,

"WHEREAS, The depression has greatly accentuated the fiscal problems of these institutions; and,

"WHEREAS, In the accrediting program it is essential that institutions seeking approval shall present a record of stability of church subsidy in lieu of endowment;

"We recommend, That our union conferences take steps to safeguard to the full the \$10,000 subsidy to senior colleges and the \$6,000 subsidy to junior colleges.

"We further recommend, That our senior and junior colleges consider the amounts here stated as maximum allowances for operating subsidies."

Financial Standard for Accrediting Educational Institutions

"WHEREAS, It has been requested by the Board of Regents that a financial standard be set up for their guidance in the accrediting of educational institutions, the Educational Department unanimously recommends the following, based on a total score of 100 points:

"1. Training of faculty and teaching standards, 60 points.

"2. Material plant; that is, buildings, equipment, and grounds, 20 points.

"3. Successful financial operation, 20 points on this general plan:

"a. Institutions operating without loss when their subsidy is applied, 20 points.

"b. Institutions showing loss beyond subsidy equal to their depreciation, but not increasing liabilities, that is, notes payable or other obligations, 10 points. If loss is less or greater than depreciation, rate proportionately. Institutions approaching a zero rating on operations are recommended for a survey.

"It will readily be seen that section 'b' is intended to mean that if an institution shows an operating loss, with accompanying increase in liabilities, aggregating twice its depreciation, its rating is zero on financial operations."

Last in this section on education, but perhaps most important of all, we have an action calling our attention to a much-neglected work:

Parent Education

"WHEREAS, We have been admonished through the Spirit of prophecy to recognize the importance of the work of parents, and that parents should receive a training for their sacred work;

"We recommend, 1. That conference presidents, ministers, and other workers make special efforts to organize and promote the work of parent education, by assisting wherever possible in organizing and promoting Mothers' Societies and Parents' Councils.

"2. That as a means of parent education we endeavor to place in the homes of our people the Christian Home Series of books, and the magazine, *Home and School*."

As a people who have been given a special message regarding health and temperance, we must ever keep fresh in our mind the importance of these principles, and be alert to improve opportunities for teaching them.

Temperance

"Believing as we do that with the repeal of the Eighteenth Amendment to the Federal Constitution, and of an increasing number of the liquor laws of many of the States, there has arisen immediately an unparalleled need of temperance education and an unprecedented opportunity therefor; and in view of the fact that the Spirit of prophecy has repeatedly emphasized that Seventh-day Adventists should be leaders in temperance work, and that such is an integral part of our message and program,

"We recommend, 1. That our workers and people in the United States be aroused more fully to their duty to capitalize the singular opportunity now ours to lead out in a mighty nation-wide crusade along temperance education lines.

"2. That as soon as feasible, each union conference select at least one worker who is fitted by education, personality, and native ability, to devote at least a portion of his time to carrying on temperance lectures in non-Adventist schools, service clubs, women's clubs, Parent-Teacher Association circles, church groups, etc., and that the union committee encourage and direct in this work.

"3. That each local conference, through its educational and Missionary Volunteer departments, and by the conference nurse, if there be one, put on an aggressive and continuous campaign in our own schools, Missionary Volunteer groups, and churches, educating our youth in particular and our membership in general against the use of alcoholic liquors, narcotics, tobacco, and kindred evils.

"4. That in all our temperance educational endeavor, both within our denomination and without, we put primary emphasis on the physical, economic, social, and spiritual advantages of total abstinence from alcoholic beverages, narcotics, tobacco, etc.

"5. That as a vital part of the educational program set forth in the preceding sections, we put on a vigorous campaign to obtain signers to the total abstinence pledge.

"6. That the American Temperance Society of Seventh-day Adventists be charged with the duty of compiling up-to-date material for these temperance workers, and of advising them as to sources of scientific information.

"7. That our periodicals give special attention to this question, and if thought practical, devote at least one issue each year to temperance education.

"8. That our ministers be encouraged to give at least one temperance lecture in each evangelistic series; and that the temperance work be featured at camp meetings.

"9. That the Press Bureau be asked to continue its program of providing temperance material for our people to use in a public way.

"10. That we co-operate wherever feasible with the various temperance organizations, in holding conventions for the purpose of promoting the temperance cause."

Camp Meeting Health Work

"WHEREAS, The camp meeting offers an opportunity of reaching a large number of our people with such instruction as is important to their development in all phases of gospel work and Christian living; and,

"WHEREAS, The principles of Christian temperance, healthful living, and medical missionary service should have their place in camp meeting instruction;

"We recommend, 1. That those responsible for arranging the camp meeting program provide for suitable health instruction through lectures, studies, or demonstrations, as may be possible and advisable.

"2. That the camp meeting itself be made the occasion of demonstrating the value of health, hygiene, and sanitation, by making proper provision for camp sanitation, disposal of garbage and wastes, a safe water supply, necessary screening against flies in the dining tent, and a consistent conduct of the provision and refreshment stands."

Conference Health Work

"WHEREAS, The health of our people is of prime importance, and instruction in healthful living is essential to their best development, their earning capacity, and their well-being in general,

"We recommend, That in conferences where no provision has been made for the definite oversight and fostering care of the health work, careful study be given to provide for such care by—

"a. The appointment of some person to supervise the conference health interests, such as school health inspection, home nursing classes, and neighborhood medical missionary work.

"b. Encouraging self-supporting doctors and nurses to give such help as their qualifications and circumstances will permit.

"c. Encouraging the circulation of our health literature.

"d. Making use of lecture material, slides, and other means offered by the General Conference Medical Department."

Nurses' Councils

"We recommend, That the Medical Department of the General Conference be authorized to arrange for—

a. A Council of Superintendents of Nurses preceding the National Nursing Convention in Washington, D. C., April 22, 1934; also—

"b. A meeting of Seventh-day Adventist nurses who may attend the National Nursing Convention, for a few days following that convention."

Religious Liberty

Likewise we must recognize special opportunities to teach the great principles of religious liberty.

"WHEREAS, Attempts are being made in various communities by local N. R. A. committees to require the observance of Sunday in connection with the enforcement of the N. R. A. codes regulating labor and business; and,

"WHEREAS, The Federal Government has eliminated Sunday closing clauses from all N. R. A. codes thus far approved; therefore be it—

"Resolved, That the General Conference of Seventh-day Adventists in Autumn Council assembled at Battle Creek, Michigan, October 17-25, does hereby express its sincere appreciation of the action taken by the Federal N. R. A. authorities in preserving the rights of conscience in religious matters as guaranteed to each individual under the Constitution of the United States; and be it further—

"Resolved, That we advise our people to point out to the public, where any attempt is made to enforce religious customs through the medium of the National Industrial Recovery Act, that this would discredit the whole plan in the minds of liberty-loving people, and handicap the

President of the United States in his economic recovery program; and we further encourage our people to seek earnestly the aid of their newspapers, recognizing that these exert tremendous influence in molding public opinion."

The "Ministry"

In behalf of our ministry, the following actions were taken:

"WHEREAS, The Ministry, which is about to begin its seventh year of service, is doing constructive work in fostering greater ministerial efficiency by bringing to our workers the counsels of our experienced leadership, presenting the methods of successful evangelists, providing data for sermon and notebook, and discussing ideals, methods, and pitfalls; therefore,

"We recommend, That special effort be made by all conferences and institutions to see that the Ministry is received by every English-reading denominational worker, including the faculties and staffs of our institutions, which groups have heretofore been largely overlooked; and, further,

"We recommend, That definite endeavor be put forth to encourage all ministerial students in training, lay evangelists, part-time, sustenance, and released conference or mission workers who still serve the conference in some capacity of ministry, to subscribe for the Ministry."

The 1934 Ministerial Reading Course

"WHEREAS, The Ministerial Reading Course for 1934, painstakingly selected by competent committees, and duly authorized by vote of the Association Advisory Council, has just been announced to the field; therefore,

"Resolved, That the Autumn Council of 1933 by this action places its moral support behind the 1934 Ministerial Reading Course as named, commending it to all workers in the advent movement, and reaffirming our approval of this united study plan now in its twenty-first year; and, further,

"Resolved, That we herewith invite all conference organizations and institutions to encourage active participation in this new Reading Course by their workers wherever English is read, and to pursue similar courses provided where other languages prevail, so all may share the stimulus of this approved study plan."

Ministerial Internship Apportionment

"In harmony with the action of the Autumn Council of 1932, that there should be an annual apportionment of ministerial internes to the various unions,

"Resolved, 1. That the apportionment of ministerial internes for the year 1934 be as follows:

Atlantic Union	7	Lake Union	6
Canadian Union	3	N. Pacific Union	5
Central Union	5	Pacific Union	10
Columbia Union	7	Southern Union	4
Southwestern Union	3		

"2. That in the event any union does not make application for its share of internes by the time of the Autumn Council, the General Conference Internship Committee be authorized to appoint the uncalled-for internships to other unions."

Sabbath School Secretaries

For the strengthening of our Sabbath school work, the following actions were passed:

"In view of the heavy responsibilities

devolving upon the Sabbath School Department in—

"1. Bringing all Seventh-day Adventists with their children into the Sabbath school, many of whom are not now members;

"2. Encouraging the faithful study of the word of God;

"3. Reaching the goal of 25 cents a week per church member, including \$1 per member on the Thirteenth Sabbath; therefore,

"Resolved, 1. That we endeavor adequately to provide for leadership of the Sabbath school work in all our conferences, by choosing conference Sabbath school secretaries of experience, and limiting as far as possible the number of other lines of work carried by them.

"2. That arrangements be made for these secretaries to visit the churches and encourage them to a more diligent study of the Bible, and to instruct and inspire them in behalf of missions and other Sabbath school ideals."

Our Literature Work

It is a matter of much concern that at a time when there is more of a spirit of inquiry among the people, our literature distribution should be slowed down because of the depression. Several of the publishing house men of North America and a few others had a meeting just preceding the Council, and also some meetings at certain hours during the Council, for the study of our literature problems. Following are the actions on our literature work which were adopted, the first coming from the Conference Presidents' Council:

Colporteur Evangelism

"Recognizing the fact that truth-filled literature will occupy an ever-increasingly important place in the finishing of God's work, and in view of the need of greatly increasing the circulation of our literature, we as conference presidents pledge ourselves to give a still stronger leadership to our colporteur work by—

"1. Seeking to spiritualize our colporteur work, giving to it its rightful place on the same spiritual level as is occupied by any other form of gospel ministry.

"2. Encouraging our ministers and others to aid in seeking out consecrated men and women to become part-time, regular, and resident colporteurs, suggesting to each worker a goal of at least one colporteur.

"3. Engaging in a more active sale of our books, large and small, in connection with our work as evangelists, and in our camp meetings, and in church revival efforts.

"4. Encouraging graduates of our colleges to engage in the colporteur work as their life work.

"5. Associating with the field missionary secretaries and publishing house representatives in promotion efforts for colporteur recruits, through revival and consecration services in our churches and in general meetings, thus endeavoring to cooperate with God's Spirit in glorifying the call of God to our strong, successful laymen, to make the literature ministry their life work.

"6. Frequent, helpful planning with the conference field missionary secretary, recognizing that we as conference presidents carry the responsibility of leadership in

the work of this department as well as in all other lines of conference endeavor.

"7. Urging experienced colporteurs of former days to re-enter this important phase of soul-winning work.

"8. Making our colporteur institutes as practical as possible, allowing time for actual field work as a part of the training given colporteur recruits in such institutes.

"9. Making souls won the real goal in this department, rather than aiming at financial goals only."

Plans for Colporteur Work

"WHEREAS, In North America there are more than fourteen hundred counties without churches, and many of these counties without believers; and,

"WHEREAS, This unworked field comprises more than 50 per cent of the territory embraced by some local conferences; and,

"WHEREAS, Much of this territory has not been entered or worked by colporteurs during the past ten years, and recognizing that the colporteur ministry perhaps will be the only way that the message may be carried to the people residing in these large portions of unworked territory;

"We recommend, 1. That our conference administrations make a very thorough survey of this virgin territory, and plan to recruit colporteurs with the specific object of entering these unworked counties.

"Recognizing the value and success of the plan in operation in some fields of grouping the colporteurs to work the cities and large blocks of country territory,

"We recommend, 2. That our colporteur activities be strengthened in this direction, thus stimulating the morale of the colporteurs, and also enabling the field missionary secretary to give maximum assistance in actual field experience."

Promotion of Magazines

"Whereas, We recognize the need of strengthening and better co-ordinating the field promotion of our missionary magazines in the North American Division;

"We recommend, 1. That the Publishing Department take upon its heart anew the importance of increasing the circulation of our missionary magazines, and that upon this department and the regular workers in each conference rest the chief responsibility of promoting an increased circulation.

"2. That one of the secretaries of the General Conference Publishing Department make the promotion of these magazines his special work.

"3. That when publishing house representatives desire to visit fields outside their own territory for the promotion of their magazines, such visits be upon the invitation of the respective union presidents and arranged for through the General Conference Publishing Department."

"Home and School"

"WHEREAS, The cause of Christian education must have a medium of promotion both for the home and the school; and,

"WHEREAS, The *Home and School* magazine is the medium for this purpose; therefore,

"We recommend, 1. That each conference make the magazine available for the teachers in each of its elementary schools.

"2. That each teacher make it a part of her program to visit each home early in the school year, to become acquainted with the parents of the church, and during this visitation to solicit subscriptions for *Home and School*, and otherwise pro-

mote the cause of Christian education.

"3. That subscriptions be solicited at educational rallies, in the churches, and at camp meetings.

"4. That our Book and Bible Houses give particular promotion to *Home and School* through their publicity channels and contacts with the churches.

"5. That we urge our ministers to encourage *Home and School* circulation among their members."

The "Watchman" Magazine

"WHEREAS, Such marked evidence of God's rich blessing has attended the plan launched at the 1932 Autumn Council calling for a mighty forward movement in the circulation of our monthly missionary periodicals, resulting in the increase of *Watchman* circulation from an average of 15,993 copies a month in 1932 to an average of nearly 52,000 a month during the first ten months of 1933,

"Resolved, That we reaffirm our hearty support of the *Watchman* home missionary endeavor, and recommend to each union and local conference that they put forth every effort consistent to reach their share of the 100,000 goal month by month."

Circulation of Foreign Literature

"WHEREAS, Through the agency of the printed page in a large way the message is going to peoples of many languages in many lands; and,

"WHEREAS, The publication of periodicals and other literature in foreign languages is carried on at great expense to the cause, owing to the cost of production of limited editions;

"Resolved, 1. That as watchmen on the walls, knowing the imminence of Christ's second coming, we undertake as never before to arouse our people in all lands to realize the vast possibilities through the circulation of our foreign periodicals and other small literature in making known the message of the hour to many millions of people preparatory to the coming of our Lord.

"2. That we set apart the second Sabbath in February to set forth in all our churches in North America the great need of, and the possibilities in, circulating foreign periodicals and other small literature in all parts of the world field, and that the offering taken on that day be counted on the Forty-cent-a-week Fund.

"WHEREAS, The endeavor to evangelize the 140,000,000 people in the North American Division includes many millions of judgment-bound people who speak in languages other than English; and,

"WHEREAS, In the present Ingathering campaign more than 500,000 of these foreign-speaking people have received a Harvest Ingathering paper and have contributed to our work; and,

"WHEREAS, This great foreign-speaking population is a mighty challenge to us, and calls us to a sincere effort to give them the truth; therefore, in the light of these facts,

"We recommend, 1. That a systematic follow-up distribution of foreign *Present Truth* and other foreign literature be planned for the churches in each conference.

"2. That the conferences avail themselves of the generous plan that has been evolved, whereby the price of \$7.50 per thousand for foreign *Present Truth* is shared as follows: one third by the publishers, one third by the conference, and one third by the local church.

"3. That this follow-up effort to the

Ingathering campaign for foreign-speaking people be carried on simultaneously with the follow-up of English readers."

Marriage

In these days of lowering standards, it is important that the church stand squarely on the teachings of God's word regarding this primary institution of society,—marriage.

"Requests have come from various parts of the world field for counsel regarding the policy of the church on the question of marriage with those not of our faith. As a means of clarifying our position on this question, we make the following statement:

"1. The position of the church on the question of such marriages has been set forth by the following General Conference action:

"WHEREAS, Our experience has taught us that disregard of the plain counsel of the word of God respecting the marriage of our people with unbelievers or those not of our faith, often leads to sorrow, disappointment, and shipwreck of faith; therefore,

"Resolved, That we urge our workers of experience to give counsel and instruction on the subject of marriage to our young people at appropriate times and places, emphasizing the sacredness of the marriage covenant, and the need of divine guidance in taking any step vitally affecting their future happiness and usefulness, as well as warning against the danger of marriage with unbelievers or those of a different faith; and, further,

"Resolved, That in the marriage ceremony, simplicity be observed, and that some simple form, as that in the "Manual for Ministers," be used; also that we look with disfavor upon the ring ceremony, and upon our ministers' officiating at marriages of believers with unbelievers or those not of our faith."—*Actions of the 1925 General Conference Autumn Council*, pp. 12, 13.

"2. In carrying out the principles stated in the foregoing actions, the church has never adopted the policy, nor does it now advise the adoption of the policy, of disfellowshipping members for entering upon such marriages, but we recommend that such persons be not disfellowshipped.

"3. The church should sustain the same attitude toward those members entering upon such marriages as toward those who for any other reason need the tender help and encouragement of the church. Special efforts should be put forth to win to the truth the non-Adventist companions of such members, thus helping to establish these families in the faith.

"WHEREAS, There is appearing in the church an unwholesome trend toward elaborate and costly weddings, patterned after the extravagance of the world, and often creating a spirit of emulation or rivalry, all of which is decidedly at variance with that simplicity that should characterize the practices of the remnant church and the performance of its rites and ceremonies; and,

"WHEREAS, The ministry of our church has a solemn and inescapable duty in relation to this trend, which should be exercised in public admonition and private counsel; therefore,

"Resolved, That this Council hereby registers its disapproval of elaborate or costly marriage ceremonies in our churches or in the homes of our people, as contrary to the spirit of the gospel,

particularly in these remnant hours of time, and by this action asks our ministers to exert their influence against this unwholesome trend by personal counsel and public admonition; and, further,

"Resolved, That we request the REVIEW and the Ministry and our union papers to print articles for the church and the workers, as an educational measure in harmony with this objective; and that our union conference papers be requested to delete such expressions in their printed reports of weddings as would tend to perpetuate these extravagances."

Administration

The actions passed by the Council pertaining to the welfare of the churches and the management of the work may be grouped under this heading.

Safeguarding Church Membership

"In the interests of safeguarding our church membership, to the end that all members shall be accurately accounted for; and further, that there be no injustice to any member who may be present or absent, whose name may be under consideration;

"We recommend, 1. That the church membership record be reviewed once each quarter, and that efforts be put forth to get into communication with all absent members, and prayerful, earnest efforts be made to reclaim those who may have become wayward or have given up the truth.

"2. That where faithful efforts put forth in harmony with the instruction in Matthew 18 fail to reclaim them, action dropping their names from the church records be deferred for a period of three months, except in aggravated cases.

"3. That in the transfer of church members by letter, our churches adhere strictly to the instruction given in the 'Church Manual,' pages 82 and 83, giving special attention to the following: 'At the end of the quarter and of the year, when church statistical reports are made up, all members to whom letters have been granted, but whose return certificates have not been received, are to be counted in the membership of the church granting the letters. When the return certificate has been received, certifying that the member has been accepted by the receiving church, the name is then to be dropped from the list of the granting church, and deducted from the next quarterly statistical report. The receiving church will place that name on their rolls, and the member will be included in their next quarterly report.'"

Warning

"WHEREAS, God's people have been warned that deception would become so subtle in the last days that it would deceive, if possible, the very elect; and,

"INASMUCH as the very psychology of the times in which we live apparently furnishes a most favorable opportunity for those professing 'new light' to gain a hearing, and through subtle misrepresentations of the Spirit of prophecy, and under the guise of giving Bible studies, to bring in suspicion and disloyalty; and,

"INASMUCH as such persons can do much harm among our people in breaking down confidence in organization, in sowing the seed of suspicion regarding our leaders and ministers, and subtly teaching strange and false doctrines;

"Be it resolved, 1. That the attention of all church elders be called to the policy

outlined in the 'Church Manual,' page 168, that no persons be permitted to speak in our churches who do not carry proper indorsement or authorization from the conference officers.

"2. a. That we warn our people relative to opening their homes for studies or services conducted by persons not properly vouched for by conference officers.

"b. That we further caution our people relative to giving any offerings or paying any tithe to strangers who come into their midst professing to be believers or retired workers."

Exchange of Workers

"In order to maintain a maximum of efficiency in the work, and as a benefit to the whole field,

"We recommend, 1. That there be more frequent interchange of workers between unions and local conferences, between men of approximately equal ability and service, having in view the good of the work as a whole, rather than one section only; and,

"2. That conference committees recognize definite responsibility in working out exchanges for men who have served twelve consecutive years in any local conference."

Tenure of Office Extension

"In view of the wide approbation given the tenure of office plan adopted by the 1931 Autumn Council, and the benefits noted in many instances,

"We recommend, 1. That for the North American Division this plan be extended to include pastors of churches, the term usually not to exceed five years, excepting where foreign-language work indicates otherwise; it being understood that in carrying out this plan, ministers of experience and standing shall not find themselves disconnected from the work at the end of the five-year period.

"2. That, in the interest of bringing into our local conference committee councils an enlarging circle of men, no individual be elected to committee membership for more than six consecutive years, except institutional representatives or conference officers."

Application of Tenure of Office

"Resolved, That in carrying out the Tenure of Office policy, individuals shall not be re-elected to office if the projected term shall carry them beyond the tenure limit more than one half of the term for which they are elected."

Departmental Work

"In order to keep our departmental work strong in these days when it has been necessary to combine departmental responsibilities,

"We recommend, 1. The careful observance by all our workers and church officers of the 'Special Days' set aside by the General Conference.

"2. That all workers take a strong lead in all departments of the work, thus causing all its branches to move forward with increasing success."

Negro Workers' Institutes

The following recommendation, which came from the union conference presidents, was adopted:

"In view of the following action, passed by the Autumn Council of 1930,

"We recommend, That we refer the question of ministerial institutes of the Negro Department to the Minority Committee and the Advisory Committee of the North American Negro Department, ad-

vising them that such institutes be held at such time and place or places as they may decide upon;

"We recommend, That three institutes be held for our colored workers, each of one week's duration, opening on Wednesday night: one in Columbus, Ohio, for the Atlantic, Columbia, and Lake Unions; one at Huntsville, Alabama, for the Southern Union; and one at Dallas, Texas, for the Pacific, Central, and Southwestern Unions; and suggesting the following dates: Huntsville, immediately preceding or following the Oakwood Junior College board meeting; Dallas, January 10-17, 1934; and Columbus, to be arranged later."

Camp Meeting Program Committee

"We recommend, That the action regarding the personnel of the camp meeting program committee be revised to read as follows:

"The pastoral committee shall consist of at least three members, the local conference president, chairman, and a leading representative from the union conference and one from the General Conference."

Sunset Calendar

"Resolved, That we approve the plan suggested by the Pisgah Industrial Institute to provide an accurate sunset calendar for each church in the North American Division; and, further,

"We recommend, That every church provide itself with this very essential schedule of information, showing the accurate time of the setting of the sun at the beginning and ending of every Sabbath throughout the year."

Biennial Council

At the Autumn Council last year it was decided to postpone the next session of the General Conference until 1936. Inasmuch as we have been having a Biennial Council midway between General Conference sessions, when an effort is made to have present a representative from each of the foreign divisions, it was decided that we would have such a representative Council in the middle of the six-year term; therefore it was—

"Resolved, That the 1934 Autumn Council be a Biennial Council."

Postponement of Union Conference Sessions

The postponement of the General Conference session also made necessary the postponement of union conference sessions in North America.

"On recommendation of a special committee consisting of the General Conference officers and North American union conference presidents, the following action was taken:

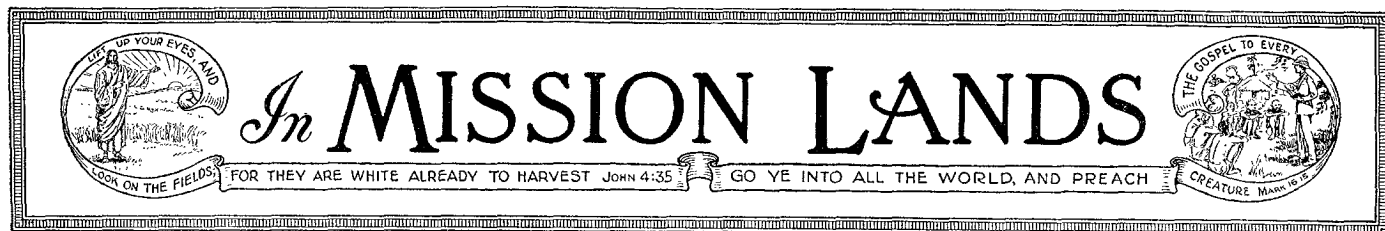
"WHEREAS, The postponement of the General Conference session until 1936 brings the General Conference Session into the same year as the regular time for the union conference sessions in North America, which is the winter of 1935-36;

"Resolved, That the union conference sessions in North America be postponed one year, to the winter of 1936-37."

Counsel Regarding Deferred Furloughs

At the Autumn Council of 1931 it was recommended that, because of the abnormal financial conditions, an ef-

(Concluded on page 22)



Northwest Kenya

By S. G. MAXWELL

THIS mission takes in the Great Rift Valley and the high plateau on the west to the Uganda border and stretching to Abyssinia on the north. The headquarters are in Nakuru, as the union superintendent must look after this work for the present.

The work is dual,—a large European community scattered on farms covering a wide area, and many native tribes living in reserves in different parts. There are ten European church members living near Eldoret, who form a rather scattered company. This area is composed of British and Dutch settlers. We hope it will soon be possible to obtain a self-supporting bilingual colporteur to develop the interests.

In the Nakuru area there are also many European farmers. The distance between their homes makes it quite a financial problem to reach this scattered community. Brother Allen, our field missionary secretary, has already sold many copies of "This Mighty Hour," and we look forward to the development of further interests.

Among the natives, the Nandis are the most accessible tribe. They live between Eldoret and Kisumu. Their area was originally much larger, but on account of an uprising, which caused a punitive expedition to be sent there, their land was much reduced. They are a brave people, and their young men will fight a lion single handed, armed with only a spear and a shield.

Some Swahili books, scattered by a Luo colporteur, fell into the hands of Ezekiel Kimenja, an evangelist of the — Mission. He accepted the Sabbath and was cast out by his church, enduring much persecution. After studying further at our Gendia Mission, he went back to his people. He traveled continuously through the country, and his work was so appreciated that lorry drivers would always give him a free ride.

Not being able to get land for a school, he developed an interest on the farm of David Sparrow near Eldoret. There a Sabbath school of twenty-five Nandi believers has been raised up. A chief on the reserve has now given permission for some of the be-

lievers to build a village in his section. Ezekiel looks forward to many interested ones' taking their stand, now that he can actually live among them.

One believer, who has had some experience in dispensary work, we have sent to our hospital for training, so that he may return qualified to open a dispensary for the sick among the Nandi people.

Another society has closed two mission stations among the Nandis, as results were nil, but we thank God for

the open door He has given us. This opening will lead us to reach the Kakamega and Maragoli tribes, which are related to the Nandis.

To the north of the European areas are many other tribes with whom we are not yet in touch. Practically no mission work is being done among these people. The Suk and Turkana are wandering tribes who traverse large areas of the plains of the northern frontier in search of grazing for their cattle. Others, like the Elgeyo and Baringo, are scattered in reserves. They are all untouched by the gospel, and will need educating as well as evangelizing. Pray that we may find workers to go among them.

"They Shall Speak With New Tongues"

By H. STOCKTON

"So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God." Mark 16:19. The words spoken at that time comprise the great gospel commission, and the signs that were to follow.

In our mission work in the South Seas we see the fulfillment of these signs; for devils are cast out, scores of new tongues are spoken, the sick recover. We have been told of instances where missionaries have unwittingly drunk of dangerously impure water without subsequent ill effect. As for "picking up serpents," the German supplies a beautiful thought: "Drive away [or disperse] serpents;" and huge snakes and alligators are common near many of our mission stations.

However, it is of the "new tongues" that we would speak. "There is no universal language in the Solomon Islands. Over forty dialects are spoken, and it frequently happens that natives living in villages a few miles apart are unable to understand one another." As one of our missionaries recently said, "A new language every ten miles; two miles over the mountain, and there is another language." Many of these tongues are highly organized, with words for numbers up to ten thousand. Reports from our mission workers in this group indicate that at present we are using twenty-four languages and dialects.

As an instance of this diversity of tongues, we would mention that on the small island of Rendova, where we are using three languages, there is a tribe of perhaps two hundred using the Lekuru language; and so far as we know, of our workers, only the native teacher there has acquired the language. From this tribe we have more than fifty Sabbath school members.

Of the population of about a hundred thousand in the British Solomon Islands, three thousand are Sabbath school members.

In the New Hebrides "there is no unification of the native language; each island speaks a different tongue, and there are many different dialects in the same island." "The New Hebrides form an incomplete double chain of about eighty islands." Perhaps a conservative estimate would be at least fifty languages in this group. At present in our mission work we are using twenty-three. After hardly a year's work on Tanna we are using four languages, and have 125 Sabbath school members. Here they count to five; then five and one for six; and so on to ten; and then they open and shut the two hands for as many tens as they wish to indicate. One of the languages in use on the island of Santo, looks like Fijian in print, and sounds like it, too. We are working in five tiny islands along the east coast of Malekula, each with a popu-

lation of about two hundred, and each with its own distinct language. One of these languages has been described rather harshly as "a language of pig grunts." Yet right here we have thirty-five Sabbath school members.

In the days of heathenism, when tribal fights were so common, it meant nothing but disaster if enemies could understand each other when a combat was in progress. In those days, too, no native dared cross a tribal boundary, except at the grave risk of death. Even yet, in some places in the New Hebrides, a native will conduct a missionary to the tribal boundary, and then decline to go any farther: the missionary must go alone if his journey is not yet finished. In such circumstances as these, diversity of speech could not help but arise. And from among such people more than 650 Sabbath keepers have been gathered out. The population of the group is about 30,000.

In Papua (British New Guinea), where the population is about a quarter of a million, we are using five languages so far. The Keiaris, who live inland from Port Moresby, are a superstitious and nomadic people. They count as high as twenty, using their fingers and toes; beyond twenty, it is "like the leaves on the trees." Their word for "ten" means "two of five." From this tribe we have twenty-five believers; and in Papua there are 500 Sabbath school members in all.

A gigantic task faces us in the territory of New Guinea, held by Australia under mandate from the League of Nations. The territory includes scores of islands and a large section of the island of New Guinea. Recent estimates of the population are as high as a million, though previously it was reckoned at about the half million mark. Our mission work here was begun in 1929, and we can point to very heartening results so far; though with six languages in use, and nearly 2,500 Sabbath school members, we have as yet barely touched the fringe of the work in this territory.

In many, many places throughout our island field, the way to indicate

"ten" is to say "two feller five." In Fiji, Tonga, and Samoa, where Christianity was introduced much earlier than elsewhere in the South Seas, the people have the Bible in their own languages; yet in Fiji, for instance, in traveling from our headquarters near Suva to one of our schools in the same island, three different dialects are spoken.

In the Solomons, and also in the New Hebrides, we have adopted one of the native languages as a standard, and teach that and English in our training schools. This has proved of great help in our mission activities.

In this connection we recall a pleasant incident. Three of our Solomon Island young men had attended the government medical school in Fiji for some time, and were returning home. Their passage tickets had been issued as far as Tulagi only, the first port of call in the Solomon Islands. One of the ship's officers, knowing this, approached our boys just before the steamer cast off from the wharf in Sydney, and said, as would be usual to a group of natives, "You catchem feller belong government along Tulagi?" With a charming smile, and

in a pleasant and dignified manner, one of the boys answered, "We will be met by the government representative at Tulagi."

It will be realized that the language problem in the South Seas is a great and perplexing one. How long it has taken in many places to find out the word for "save"! And often, though we dislike very much to use pidgin English, there is no option, until the new language is acquired. And how difficult it is to convey the meaning in such expressions as "a hard matter," "a cunning man." They have no foxes there, and all one missionary could think of for "cunning" was "all'e same like alligator," though that might have conveyed a dozen other meanings to the natives.

Of the languages in use in our world-wide work, about one seventh—nearly seventy—are used in our South Sea missions, where about one thousandth of the world's population are dwelling. Yet the message is gathering them out; for we have nearly 10,000 Sabbath school members scattered throughout the far-flung mission field attached to the Australasian Division.

Apostle Colporteurs

By A. W. ALLEN

So many times we missionaries say, "How much more we can appreciate the Bible for having come to this land!" and it is perfectly true. The more we see of Africa, and the more closely associated we become with the African, so much the more do we feel the very atmosphere of the Bible stories.

Just recently at a colporteur institute each colporteur was given an opportunity to relate his experiences in his work. At first the men were reticent to express themselves, from what was thought to be "modesty," but after one or two had risen to their feet, it seemed as if we were listening to the apostolic stories afresh.

Standing before us were David,

Elijah, Mark, Ishmael, Zephaniah, Judah, and others,—not the Bible characters in person, but certainly their doubles in experience. Their faces lighted up with enthusiasm, and so did ours, as they related their stories.

Here "were unlearned and ignorant men," but they "had been with Jesus," and were speaking in terms which their own people a few months ago had never heard. Truly, "by the hands of the apostles were many signs and wonders wrought among the people." It was inspiring to hear them rejoice in the work which had been given them to do, and to hear them with confidence say, "If it be of God, ye cannot overthrow it."

One man had been beaten "with many stripes," but had not Paul passed through the same waters? Yes, and does it not say that he "rose up, and came unto the city: and the next day he departed with Barnabas to Derbe"? Then what was there to hinder this apostle colporteur from continuing with his work at the next village? "And when they had preached the word in Perga, they went down into Attalia."

Some had been to the market places, and had been surrounded by those who, out of mere curiosity, came to see what "this babblers" would say, but



All nationalities
come to the
Mexico City
Clinic.

with choice words they had been able to dispose of a number of books. Mark was not the only one who said that, on returning to territory he had previously worked, "the brethren received us gladly," for many others had the same experience. They were hailed as "brother," and "the men with good books," and in many instances kindness and hospitality were bestowed upon them. They had preached to the people, and one had "continued his speech until midnight," and still he was requested to preach on.

Are not these apostolic experiences? As we listened, we rejoiced for these few loyal witnesses whom God is using in this vast colony of Kenya. They would have continued recounting their experiences all day, but time was golden, and many times we had to stop them. Their stories of threatened imprisonments, beatings, and drawings "into the market place unto the rulers," were numerous. Here is one story as David himself told it:

"I was working in Kisumu. A few days previous a warning had gone from the police that a dangerous thief was at large, and one mark of his identity was that he was carrying a box. I was carrying a box! And sure enough, I was arrested and taken to the police and accused of being 'the dangerous thief.' Soon after my arrival at the police station I was forced to open my box, and was questioned as to my identity, my authority for carrying such books, and what I was doing with the money. I was so nervous I failed to answer satisfac-

torily, and trembled as I was threatened with a beating.

"Shortly afterward I was taken to the chief of the local native *baraza* (government). My heart sank as I saw the chief's face, but I prayed an earnest prayer to God as my heart beat faster and faster. The chief examined my book, and then his face changed. I knew my prayer was answered! I told the chief who I was, and what I was doing, and he became so interested he gathered all the soldiers and listeners into a circle, and then requested that I preach to the people.

"In some mysterious way I thought of that verse, 'He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.' I tried my best to explain the verse, and showed them how God was sowing bountifully, and that one day He would reap a bountiful harvest. On my appealing to my audience to prepare for that harvest, the chief decided that he must buy a book, his secretary also purchased one, and six people in the audience did likewise."

The colporteur work here in East Africa is progressing favorably, although our force is small. The very nature of the work is absolutely contrary to the people's customs and ideas, and it calls for great sacrifices on their part. Therefore we rejoice that the few faithful men in this work have proved themselves to be, not merely colporteurs, but in the true sense of the term "apostle colporteurs."

little about the printing trade, then teach one or two of the Mongol boys to set the type, and print. Setting Mongolian type is not like setting English type. The letters in a word are connected, and are built upon a straight line up and down. So in casting our own type we have that technical problem of getting the letters cast in line as well as uniting them to fit properly. As it is very hard to get Mongolian type, we thought it best to get a casting machine and the matrices, and cast our own as we need it. It is a hand-cranking machine.

"As I could find nothing here that seemed suitable for the first tract on 'God and Creation and the Plan of Salvation,' I wrote one myself in simple terms, entitling it, 'The Beginning and End of All Things.' We have also printed one on the signs of Matthew 24. We praise the Lord that we now have some tracts, and a means of getting more out from time to time. We will get out a book this winter to sell. To the ends of the earth must go the printed page. When our first edition of two thousand was finished, we had a dedicatory service, asking God's blessing upon each book, that His Spirit might go with every one and convict the reader.

"However, the first thing to come off our new press was a song I had translated, 'Tell It Again.' I tried that as an experiment while the boy was setting up the type for the tract; but as I thought of it later, it seemed quite providential. A new language now being printed, and the first sheet off the press was, 'Tell It Again.'

"How true it is! We must tell it again until every tongue has proclaimed it and every ear heard. This is a difficult tongue and field, but somehow our literature does speak loud and convincingly, as it is beginning to do in Tibet, of which no doubt you have heard. We are praying for God to do a mighty work here through His Spirit, and through us as He sees fit to use us. May this field not be forgotten in your prayers."

The Seventh-day Adventist Missionaries' Special

It is not always that, during war, with rail connections broken, special consideration is given missionaries in getting them back to their field, so their work shall not be interrupted. But this has proved to be true with Otto Christensen, director of the Mongolian Mission. On returning to his field from an enforced visit to Shanghai, China, where he took his wife for medical care, he relates the following experiences:

"As you no doubt know, there has been some political trouble in our portion of the field. When I arrived in Peiping, I learned that railroad service was cut, and trains were not going through to Kalgan. However, A. A. Esteb and I started out for Kalgan, even though we were able to buy tickets only part way.

"When we arrived at the last stop, where the new governor for the province was waiting in his special train, he ordered the train to go on to Kal-

gan with us. But as the train had orders from Peiping to hurry back in order to start again the next day, and the station master offered to entertain us in his home that night, it was decided to send it back to Peiping. The next morning an engine with special coach was sent to Kalgan to take us. When this was arranged and we were leaving, the station master said, 'The Lord take care of you.' And He did, for we came through safely.

"The Lord has also answered our prayers and given us some added help. How we needed some literature to work for these people. Recently we have installed a press, a type-casting machine, and necessary printing equipment to begin work. It has been quite a problem, I can assure you, as I had no knowledge of printing; but we pressed on, and two months ago we put out our first tract. I had to study and learn a

It is related that John Bunyan, being once asked a question concerning heaven which he could not answer, because the Bible had furnished no reply, very wisely advised the querist to follow Christ, and live a holy life, that he might by and by go to heaven and see for himself. "Lord, are there few that be saved?" asked a curious questioner of Christ. "Strive to enter in at the strait gate," was the instant and pertinent reply.



Conducted by Promise Kloss

Close of Day

BY MRS. W. J. HAVERLY

IN the evening's golden splendor
At the closing of the day,
When the sun makes full surrender
To the twilight soft and gray,
Then the children gather round me,
Little feet aweary grown;
They are glad for rest and slumber
In the shelter of the home.

So with good-night kisses given,
When each sleepy prayer is said,
When upon each downy pillow
Rests each little curly head,
Then a robe of peace enfolds me,
Heavy cares fall quite away,
When my lambkins all are gathered
In the fold at close of day.

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The Human Touch

SOMETHING less than twenty years ago, when Kathleen Norris was a writer whose name was just beginning to be one to conjure with on the news-stands, she came into New York to go to work at the dismaying task of picking up the scattered pieces of her life. It had been broken by the death of her two little girls, and now her small son was an only child.

At Bellevue Hospital she learned of an unsanctioned baby which a young mother dared not acknowledge, and agreed to take this baby for her own. This healing start of a new interest in life had been going on for two weeks when, on one of her daily visits to the hospital, she was met by the head nurse with the news that the baby had died.

It was, one may guess, a benumbed Kathleen Norris who stared into the future, only half listening to the head nurse. I suspect she was a profoundly wise woman, that nurse, for she kept on talking. She talked of how, though mere birth and death were all part of the day's work in any hospital, the breaking of bad news was always the hardest part of her job.

For instance, she was faced with the distressing task of telling a shabby little boy in the anteroom that a half-hour before his mother had died, the mother who had been all in all to the eight-year-old youngster. "I don't suppose," she suggested hesitatingly, "that you would go out and tell him for me."

You must picture for yourself how Mrs. Norris dried her eyes and went forth to this new assignment. How she began by drifting casually into the anteroom, took a seat there, and finally scraped an acquaintance with the boy who sat by himself.

My, but she was hungry. She had half a mind to run across the street for a bite to eat, but she did so hate to lunch alone. Would her young friend care to come along?

No, his mother might wake up, and then he would be called—the nurse had promised.

But that could be arranged. They would leave word where they could be found, and then the nurse could telephone, if she should wake who would not wake again.

After this first meal together, during which the two friends got along famously, Mrs. Norris used the same device for persuading him to come to her hotel and see some books which belonged to her own little boy. It was twilight before she told him what had happened, but by then it was a friend who told him, a friend in whose arms he could cry himself asleep.

Well, that is the end of the chapter, although it is not, by a long way, the end of the story. That little boy is Bill Norris today. He is a grown-up now. The last time I had news of him, he was a star reporter on the Pacific Coast, and the very apple of her eye.—*Alexander Woolcott, in Cosmopolitan.*

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No Room for the Children

BY LAURA B. GRAY

"WHERE is Benny?" inquired his father at lunch one day.

"Oh, he has gone to play with the Smiths; he played there all the morning, and he could hardly wait to finish his lunch before going back."

"He seems to be always there. I don't like it; I would like my son to be in his own home sometimes."

"So would I, but I can't keep him at home."

Mrs. Hamilton looked around at her neat, well-kept home; the tastefully furnished sitting room with its polished floor, new rugs, and hand-painted cushions; the attractive dining room; the sewing room; the sun

room for the plants; the dainty kitchen. Benny's toy box was in the kitchen; it was the only thing that did not quite tone in with the color scheme. She thought of the spare bedroom, and daddy's bedroom, and her own room with Benny's pink and white crib in one corner. It was all so well-appointed. "I wonder why Benny does not like to stay at home," she murmured.

"Mother, come and see! Mrs. Smith says you may! Come and see what we have made." Benny had burst into the house, his little face glowing with excitement.

"All right, Benny," answered Mrs. Hamilton, taking the boy's hand and starting out. "But we must ask the little Smiths to come and play at your house tomorrow; you go to play with them so often."

Benny's face dropped. "But, mother, there is nothing to do in our house."

"What do you do at the Smiths' house?"

"We play trains."

"Well, you have lots of trains; your box is full of them."

"Yes, but I have nowhere to play with them."

The Smiths' house was not as large as the Hamiltons', but Benny led his mother into quite a spacious room that had been given up to the children. It was simply the space under the veranda boarded in and made habitable. It had a good, varnished floor and large windows. There on the floor was a wonderful layout of trains, tracks, tunnels, stations, forests, and rivers. A crudely made group of houses and stores represented a town; blue paper made a lake.

"I made these trees," Benny proudly announced. "It took me days to do it."

"I hope that Benny does not bother you by coming so often," apologized Benny's mother to Mrs. Smith.

"Oh, no. Now that we have this room, the children can have their little friends as much as they like without bothering the rest of the family."

In another part of the room two little girls were furnishing a doll's house, and at a strongly built table

at one of the windows sat a bigger boy drawing.

"I like to be with the children, so I keep my sewing machine in this corner," continued Mrs. Smith. "Then, when I have time, I come here and sew while the children play. Since having this room finished off, we have had no trouble in keeping the children at home."

That night Benny's mother did some thinking. "Yes," she admitted, "we have a room for our guests, a room for the plants, a room for my machine, and even a garage for the car; but we have no room at all for our most priceless possession, our son. Tomorrow these plants shall go into the other rooms, and Benny shall help me make this sun room into a playroom for himself and his friends."—*Issued by the National Kindergarten Association.*

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"Like the Storybook Said"

BY MINERVA HUNTER

VERNON'S birthday was coming. Birthdays became the chief topic of conversation. Mother's birthday, father's birthday, baby's birthday, and neighbors' birthdays were discussed frequently and fully. When mother offered to read a story, Vernon repeatedly selected the one that told how a boy named Harry celebrated his birthday. Birthdays with their many possibilities held the center of the stage for Vernon day after day.

The long-expected morning came at last. When he awoke, he found the wagon he had longed for. The postman brought a box from his grandfather. He saw his mother preparing the birthday cake and placing candles on it. Ice cream had been ordered for dinner. Evidently, everything was being done according to the accepted rules for this great occasion, and Vernon moved as in a dream.

Dinner time found the lovely cake in the center of the table. Wax candles flickered their golden flames. Baby in her high chair joined in the gayety with gurgles of delight. All seemed well until suddenly Vernon gave a heartbroken sob of disappointment.

Mother paused at the pantry door, in surprise.

"What is the trouble?" father asked.

"No package at my plate," Vernon managed to say.

"No package," his father repeated.

"Harry had a birthday package by his dinner plate," Vernon explained between sobs. Plans were not working out well. The storybook boy and the real-life boy were not having things alike.

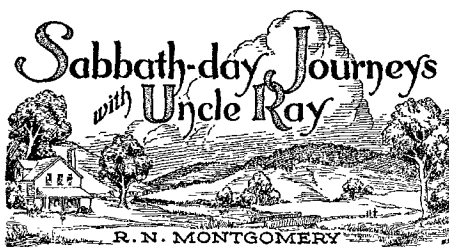
Fortunately, father knew all about this story book boy who had a birthday. He had read it many times to his little son. Mother, at the door, nodded reassuringly to father, who said, "The meal isn't over, Vernon. Perhaps something nice may happen yet. Wait and see."

Mother had made some plain little handkerchiefs for Vernon to use around home. They had not been laundered, but she felt sure he would not notice that. She hurried to the drawer where she kept tissue paper and bits of ribbon. Soon the package was ready.

Another story in the book which contained the story of Harry, told about a prince who received gifts from his subjects. A picture showed the prince receiving a gift, presented on a tray. Mother got her tray, placed the gift upon it, and went into the dining room. "A gift for Prince Vernon," she said, just as was said in the storybook, except that it was Prince Charlie who received the gift in the story.

Vernon quickly remembered this other story. "Mother, O mother!" he beamed as he accepted the gift, "even Harry was not called a prince on his birthday!"

Later, when the children were in bed, mother and father talked of the incident. They agreed that the great joy of a story often lies in the fact that the reader can imagine himself the hero of the tale. Even grown people long for some stories to come true in their lives. It is the blessed privilege of parents to work this magic for the children once in a while, and a birthday is a most fitting season.—N. K. A.



THE night was clear and cool, and the stars sparkled like diamonds against the black, velvetlike sky. Uncle Ray, Alice, and Alvan walked out on the hilltop, away from the lights of the house, in order to see the stars more clearly. The Milky Way could be seen extending across the sky behind Cassiopeia, the Ladies' Chair family, right past Orion and its great nebula. As Uncle Ray mentioned the nebula of Orion, Alice said, "I think you mentioned that name once before. What is a nebula?"

"Nebula means a cloud or mist,"

Uncle Ray answered. "These nebulae are faint, cloudlike masses or forms seen in the sky among the stars. It requires the aid of a telescope to see them in any detailed way. Then they look something similar to the dense or whitest parts of the Milky Way. The best known of these nebulae are Andromeda, Lyra, and Orion. As far as we can tell, these are simply great groups or 'flocks' of stars gathered together in a neighborhood for some purpose. Orion's nebula is the largest of all, and is of special interest to Seventh-day Adventist boys and girls, for Sister White, writing in the book, 'Early Writings,' on page 41, says that the Holy City, New Jerusalem, will come down through the open space in Orion. When looking at this nebula through a telescope, an open space can be seen, and it is down through this that we will hear God's voice speaking during the time of trouble."

"Perhaps that is the reason the stars are gathered together there," Alvan suggested.

"That may be so, but I suppose God alone knows the reason for the great companies of worlds and suns being together, and in the earth made new one of our studies will undoubtedly be about just such things," Uncle Ray explained.

"It seems to me that some of the stars are different in color from others," Alice remarked.

"Yes, that is true. Not only do they vary in color, but there are many double stars, and each of these twins may have a different color. Some even change their color for unknown causes. Thousands of years ago Sirius was a fiery red star; now it is greenish in color. Since you are interested in star colors, I will give you some notes for your nature notebook on the star colors:

"Aldebaran, Antares, Betelgeuse (pronounced Bet-el-guzz), and Arcturus, are fiery red or orange.

"Among the double stars are:

"Andromeda, one orange, one sea green.

"Piscium, one pale green, one blue.

"Gygni, one yellow, one light blue.

"Eta Cassiopeia, one yellow, one purple.

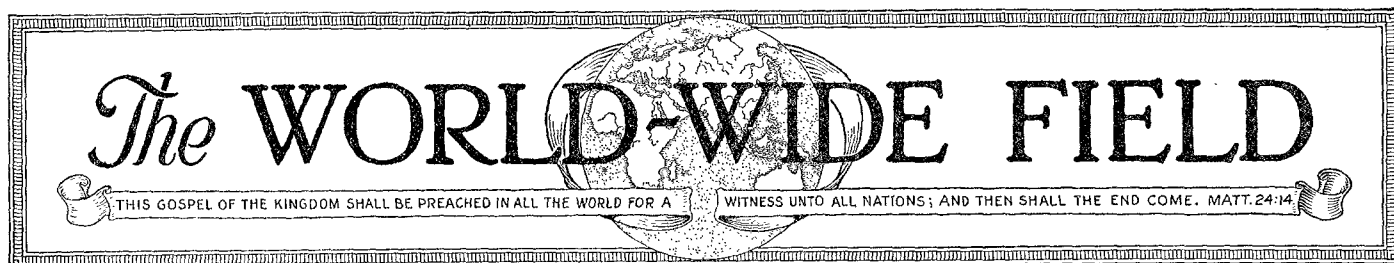
"Sigma Cassiopeia, one green, one bright blue.

"Corona, one white, one light purple.

"Cancri, one orange, one blue.

"Hercules, one orange, one emerald green.

"The first color mentioned is the large star; the second is the small star, for usually twin stars are not of the same size."



Thrilling Experiences of a Colporteur

By NATHANIEL KRUM

THAT "God works in a mysterious way His wonders to perform," is seen in the thrilling experiences of one of Africa's colporteurs, E. S. Jakavula. Brother Jakavula, who is field missionary secretary of the Kafirland Mission field, and an ordained Xosa minister, in reviewing his acceptance of the third angel's message and subsequent experiences, brings to light the following interesting story:

It was the desire of Brother Jakavula's father to send his son to some school to be trained for the ministry. This became Brother Jakavula's ambition as well. But as time passed, no opportunity for a ministerial education seemed to present itself. Finally, in 1915, he became a student in the Maranatha Mission (now Bethel Mission), and while there accepted this truth.

When Brother Jakavula's father heard that his son had become an Adventist, he was greatly disappointed. This disappointment soon grew into threats and open persecution of his son, finally resulting in disinheritance. But let Brother Jakavula continue in his own words:

"From the first there sprang up in my heart a strong desire to help spread this blessed truth. But I did not know how nor what to do. At that time there were no native canvassers, and no books in Xosa, besides 'Steps to Christ.'

"In 1921 I attended an institute at Bethel. As I went to the meetings from day to day, I saw that the canvassing work was the work I should do in order to spread this blessed truth among my people. From that institute I went to my territory, taking with me the book 'Prophecies of Daniel.' I was inexperienced, and leaned upon the promises of God, knowing that He had called me to the colporteur work.

"The Lord blessed my feeble efforts in a marvelous way. Within two weeks I succeeded in selling 175 books. But I worked very hard. I worked eleven hours a day, often without taking time to eat. After this delivery, the book depository in-

formed me that I had sold their entire stock of 'Prophecies of Daniel,' and that I must write Elder Anderson, who was then in Mafeking, for some of his supply of this book. I had to wait two whole months before I could get my books.

"Meanwhile, I had to face a bitter experience. I had no money to pay my rent nor for food. For two days I slept outside. One night I slept in a forest where many robberies and murders had previously taken place. After saying my prayer, I went to sleep. Soon there came a loud voice above my head, saying, 'Wake up, there is a man coming!' It was then 3 A. M. I opened my eyes, and lifting my head saw a man coming straight toward me with a weapon in his hand. For three minutes he stood about one yard from me without saying anything, and then left. An assurance came into my heart that it was God who prevented the man from harming me, and who kept him dumb.

"As my books had not yet arrived, I opened a night school (by request). In this school I had the pupils study from the books they had bought of me, such as 'Prophecies of Daniel,' 'Christ Our Saviour,' and some small Xosa pamphlets.

"Some time later I was canvassing in a certain location where I took many orders. One woman asked if she might pay for her book at the rate of two shillings (50 cents) a week. This I permitted her to do. When I came for her third payment, I saw her husband for the first time. When he learned that I was a canvasser and had sold his wife a book, he became very angry. He began asking me questions. I tried to answer him calmly, but the longer we talked the more angry he became. He asked me to read the book to him, which I did. Suddenly, while I was in the middle of a chapter, he came over and hit me three times with his fist. Then he went to the door and locked it. Following this, he again asked me to read from the book. (I was bleeding by this time.) I said to him, 'No, my friend, you do not want to listen.

If you want me to read to you, why did you strike me these three times?' He answered, 'Jesus Christ, the Son of God whom you serve, was pierced five wounds, but I smote you only three times.' Then he went to his jacket to get his knife, but could not find it. Meanwhile, I prayed earnestly, asking God to spare my life. I then saw that the man was under the influence of liquor. I had not noticed this at first.

"After a long search for his knife, he gave it up and went over to his bed and sat down. I then asked him to let me have some water so I could wash the blood from my face. After doing this, I went out. It was about 11 o'clock when I left this angry man. I climbed up a hill to pray for him. I asked the Lord to give me a true love for souls, so that I could love even those who treated me unkindly. I felt sure that I would have been killed by this man had not the Lord interposed. So I determined to consecrate my life to God every minute. I spent ten days praying for this man.

"On the morning of the tenth day I got up very early and ascended a hill to pray for the last time. From the hill I went down to his house, and having knocked upon the door, was invited to enter. Before saying anything to him about my book, I noticed that there was a wonderful change in his face. After saying a few words of greeting, I mentioned the experience of the past ten days, and how he had treated me. I said this in a kindly way. He then asked me to show him the book. I at once began canvassing him, with a feeling that the Lord had answered my prayer. While I was in the middle of the canvass he stopped me, and with eyes filled with tears he said to his wife, 'Mfazi, I am very sorry for what I did to this man. I did it because I was under the influence of liquor. If there had been a book of this kind in our home, I would not have done this. O! let us buy this book. It is a very good book.'"

* * *

Try to be happy in this very present moment; and put not off being so to a time to come; as though that time should be of another make from this, which is already come, and is ours.—Fuller.

Report of Autumn Council of 1933

(Concluded from page 15)

fort be made to postpone furloughs "for a season." Our missionaries have entered into the plan very heartily, sometimes at great personal sacrifice. In order to unify this emergency policy and be just to all, the following action was taken:

"In order that all divisions shall carry out in a uniform manner the deferring of missionaries' furloughs, which was recommended by the Autumn Council of 1931; and,

"In order to avoid the crippling of the work by the granting of a large number of accumulated furloughs at the same time; and,

"In order to avoid any spirit of restlessness on the part of missionaries because of uncertainty;

"We recommend, To controlling division committees,

"1. That the present terms of service of all missionaries who are entitled to furloughs be lengthened uniformly in each division field, except, of course, where health or other conditions make this impossible.

"2. That the lengthening of the present term of service shall not be understood to shorten the succeeding term."

Reports From the Field

It is always a joy to hear good news of the progress of the message. We had the privilege of hearing reports from Inter-America, by E. E. Andross and W. E. Baxter; from Central Europe, by H. F. Schubert and E. Kotz; from Northern Europe, by L. H. Christian; Southern Europe, by A. V. Olson; Africa, by W. H. Anderson; and an illustrated lecture on Abyssinia by C. K. Meyers. All these brethren told of the remarkable providences of God in guiding and protecting His work, and of the mighty work of grace in lifting up poor, degraded human beings from the pit of sin. We came away from the Council with the firm conviction that, despite all hindering circumstances the work of God will soon be finished and the kingdom come.

"Come, Lord, and wipe away the curse,
the sin, the stain,
And make this blighted world of ours,
Thine own fair world again.
Come, then, Lord Jesus, come."

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An Indian Funeral

BY N. P. NEILSEN

WHILE visiting some of our Indian mission stations in the Lake Titicaca field in July, I had the privilege of spending a short time at the Piata station on the shore of Lake Titicaca. We had some very good meetings with our Indian brethren. Luciano Chambi, who visited the United

States at one time with Elder Stahl, is located at this place. He is assistant director of the mission, and did much of the translating for us into the Indian language.

While we were here, one of our former Indian teachers passed away, after a lingering illness, and was buried on the hillside back of the mission. They had no casket in which to place the body, nor even a rough box, such as is often used in which to place the casket. They had no hearse or wagon in which to carry the body of our brother from his home to the grave; but they placed the body, robed as it used to be, on a blanket, and thus carried it to the little grave that had been dug for it. His wife and mother, as well as others, followed it to the grave.

Then the body, lying on the blanket, was placed by the side of the grave while we gathered around for the last service. We sang a song, after which W. C. Goransson, director of the mission, read some scriptures and spoke words of hope and comfort. The writer followed in prayer for the bereaved and sorrowing one. Then while we again sang, the body was wrapped up in the blanket on which it was lying, and laid in its

last resting place. A New Testament was placed with the body.

How different was this funeral from the manner of burial as used by the Indians who know not God! True, I saw some tears roll down the cheeks, for these people also feel the loss of their loved ones; but their grief was mingled with the blessed hope of the resurrection. I have heard the hopeless wail for the lost by Indians who know not God; but here we heard the songs of hope and trust. Often the Indians return to their homes, after the burial, to feast and drink and carouse, in an attempt to drown their sorrow; but we went from the little grave to the church to seek God and to study His truth.

Surely there is a difference, even among the poor Indians of the highlands of Peru, between those who have found the blessed hope, and those who are without hope and without God in the world! May the Lord help us to bring the blessed gospel to as many as possible, that the "wail of a lost soul" may be changed to the song of hope and praise.

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If He sends His disciples to sea, He means to be with them when they most need His company. The child that is well may be left awhile by the mother, but the sick one she will by no means stir from.—William Gurnall.

❖ ❖ ❖

THANKSGIVING is a good thing; thanksgiving is better. Self-control reaches its highest discipline in the absolute giving away of the whole life to the care and service of God.—Joseph Parker.

❖ ❖ ❖

"SHUTTING the eyes to the danger signals will not clear the track."

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."

VOL. 110 DECEMBER 21, 1933 No. 51

Review and Herald Publishing Association
Takoma Park, Washington, D. C.

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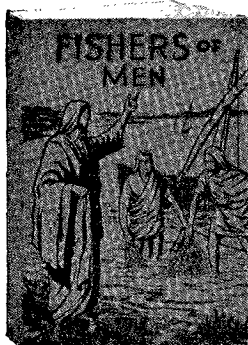
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THUS Christ called His disciples, and they left all and followed Him into the world task of giving the gospel. When He left them to ascend to heaven, the words were still ringing in their ears, "Go ye into all the world, and preach the gospel to every creature." And so today more than ever before, this great message is being sounded around the whole circle of the earth.

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ence that may help some one else to go and do likewise.

It came from a Missionary Volunteer, who had just finished reading the book, "Fishers of Men," and this is what she said regarding it:

"In high school this year, it seemed that I had no opportunity for missionary work, but after I read the little book, I began to pray for opportunities. Since then, I have had almost more opportunities than I could use. I have had several missionary visits and considerable Christian help work, and have given out and lent quite a lot of literature. Right now the chemistry teacher has the book, 'Predicament of Evolution.' It has made me so much happier to be able to do work of this kind. I am quite sure that some of the material my history teacher gave one day was from the magazine, *Liberty*, that I lent to him."

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PUNCTUATION is a matter of hit and miss in many cases. Sometimes a mark is put in and sometimes left out, in the same construction. It is frequently like the little story of the teacher and the boy:

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REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., DECEMBER 21, 1933

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

Writing from Glendale, California, under date of November 23, G. B. Starr says:

"One week from today, November 30, Mrs. Starr and I celebrate our fiftieth wedding anniversary, our golden wedding. To the readers of the *Review* we wish to extend our love and best wishes, and to assure them that age serves to sweeten true married life; and that together with them we hope to enjoy eternal life through our Lord Jesus Christ, as His great gift to us."

CHESTER E. KELLOGG, president of the Southwestern Junior College, writes under date of November 15:

"Our school work is going well. An excellent spirit obtains among both students and teachers, which is making it one of the best years we have had for some time. Really, while times are very uncertain, this uncertain element does much toward keeping both teachers and students clean of life and of good courage in work and study."

Writing under date of October 23, H. M. Sparrow, of the Southeast African Union Mission, speaks as follows of the work in his field:

"We are very much encouraged about our Portuguese East work. Brother Webster writes that he has sent forward our first application to the government, where we hope to open our first mission station in a very short time. We are all ready, just waiting to occupy and go to work. Brother Webster has the Portuguese language pretty well in hand, and is now studying the native language. There is a rich harvest of souls waiting for us as soon as we can get started. The prospects are bright, and we look for results in the near future."

"We have baptized 1,097 this year, with still two more months before the end of the quarter. God has been good to us. More than 1,200 have been added to the Bible classes this season. There are twenty-one evangelistic efforts moving steadily forward. We hope to report the results a little later. Our courage is good, and an excellent spirit prevails among all the workers. Our aim is, 'Let us finish the work and go home.'"

Missionary Sailings

Mr. and Mrs. A. Orville Dunn sailed from New York on the S. S. "Flora," November 10. They were formerly connected with the work in Haiti. Returning from their furlough, they are being assigned to the French West Indian Mission, with headquarters on the island of Martinique.

Elder and Mrs. K. Tilstra and their two sons, returning to the Netherlands East Indies from furlough, sailed on the S. S. "President Pierce," from Los Angeles, November 12.

Elder J. T. Thompson sailed from New Orleans for Buenos Aires, South America, November 18. Elder Thompson is returning from furlough, leaving his family in North America until the end of the present school year.

Mr. and Mrs. H. L. Higgins, returning to Haiti from furlough, sailed from New York on the S. S. "Ancon," November 21.

Dr. and Mrs. Tesla Nicola and their two sons, of California, sailed from New York on the S. S. "Europa," November 26. Dr. Nicola will be associated with Dr. Bergman in operating the hospital in Addis Ababa, the capital of Ethiopia. Dr. Nicola is the ninth doctor from the class of 1924 (a class of fifty-eight members) to enter foreign service. M. E. KERN.

Death of Mrs. Anna L. Hindson

A CABLE from Australia, under date of November 29, brings us the sad word of the death of Mrs. Anna L. Hindson. Sister Hindson first connected with the work in California in 1883, and with possibly a few short interims she has been engaged continuously in the work since that year. More recently she was the Sabbath school secretary of the Australasian Division, and also editor of the *Australasian Record*. She was an earnest, devoted Christian, and her loss will be keenly felt, not alone by her husband, but also by the Australasian Division. We extend to Brother Hindson and other relatives our sincere sympathy.

Our Church Schools

We are glad of the prosperity which is attending our church schools and the increased attendance which this year is showing. According to a statement we have just received from Prof. C. A. Russell, of the General Conference Educational Department, the last three years of the depression have kept approximately one thousand of our children out of our church schools. This year the Lord has turned our captivity, and the figures for the United States are as follows: Eighty more schools than a year ago, 100 more teachers, and 1,194 increase in enrollment.

We rejoice that the tide is again turning and we hope that every effort will be made to bring all the little ones under instruction in our church schools, which have done so much for our children through the years.

Good Words From Elder Montgomery

As many of our readers know, Elder O. Montgomery, one of the vice-presidents of the General Conference, has been seriously ill at the Glendale Sanitarium in Califor-

nia for the last five months. From a personal letter dated November 28, we are glad to quote the following encouraging words:

"I am continuing to improve every day. For the past two weeks I have been driving out almost every afternoon. For some time I hired a young man to drive for me, but gradually I began to take the wheel, a few moments at a time at first, but now I am driving with no assistance, and have been spending about one hour each afternoon in the car. Yesterday the doctor told me he thought it would be a good thing for me to increase the time a little. He also suggested that I increase my daily exercise. My blood pressure is running normal and has been for many weeks. I am able to stand much more in the way of visiting, reading, etc. So you see I am making fine progress."

Steady Progress in Harvest Ingathering

NOTWITHSTANDING the fact that a steadily increasing number of individuals, churches, and conferences are reaching the General Conference Harvest Ingathering per capita goal, the good work continues in an encouraging manner.

At noon on Wednesday, December 6, E. A. Manry notified the General Conference Home Missionary Department that the Columbia Union had reached its goal on the official per capita basis, which means actual money in hand exceeding \$85,000. But Columbia Union believes in giving good measure, pressed down and running over. Last year they did not cease their efforts until the closing hours of the year, reporting a total of \$100,379.50; and they are not stopping now. A great work has already been accomplished in Columbia Union territory during the present campaign, and our expression of gratitude and appreciation is due leaders and people for loyalty, perseverance, courage, and success in the good cause.

The conferences which have reached the General Conference goal at the present time are: East Pennsylvania, West Pennsylvania, New Jersey, Nevada-Utah, Ontario-Quebec, Maritime, Southern New England, and the Hawaii and Bermuda Mission fields. Other conferences and unions are just on the verge of victory, and there must be no slackening of effort until all have reached the mark. The holiday season presents the best time of the year for singing bands, and every conference, whether or not the goal has been reached, should make the most of this opportunity. The total amount of funds received at this time is \$428,875.78, as far as reported up to November 25.

Our courage was never better. The prospects are bright for North America's exceeding the receipts of last year, provided every conference will hold on until victory is won. The record of success or defeat of the 1933 Harvest Ingathering campaign will be completed during the month of December. All who have not done their individual part in this service should make the most of these closing days of the year. "It were well . . . to remember the record kept on high,—that book in which there are no omissions, no mistakes, and out of which they will be judged. There every neglected opportunity to do service for God is recorded; and there, too, every deed of faith and love is held in everlasting remembrance."

We shall very soon stand face to face with the record. J. A. STEVENS.