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No. 1

"Be Strong and of a Good Courage"

"Be Not Afraid, Neither Be Thou Dismayed: for the Lord Thy God Is With Thee Whithersoever Thou Goest"

By THE EDITOR

JOSHUA faced a new and untried world. Great dangers awaited him and the hosts of Israel. It was truly a hazardous undertaking to lead three million men, women, and children into an unknown country, without visible means of support, and engage in conflict with fierce, federated tribes possessing strongly fortified cities and every advantage of fighting on their own territory and near their base of supplies. But Joshua had no other recourse than to go forward. This was the divine command. It required a great and abiding faith to obey. But Israel believed the divine assurance. They went over Jordan trusting God for victory. Their wonderful deliverances fully justified their confidence.

Israel today faces an unknown future. We know not what lies ahead, what trials and tests await us on the morrow, what obstacles threaten our progress. Trial is the lot of the Christian at all times, but in these strange and unusual days we may expect strange and unusual trials. Satan has come down in great wrath, knowing he hath but a short time. Demons and wicked men will combine against God and His people. The powers of hell will seek the destruction of the church. The coming year may bring, in some regions, war and famine, plague and pestilence. There may come

earthquake, flood, and fire. Persecution and even death may be the lot of some who read these words.

To whom may we turn for succor? Whence will come our help? To what source may we go for wisdom? Who will strengthen us in trial, comfort us in affliction, nerve us for the conflict? The mighty God of Israel is our hope. His word to Joshua is His word to us: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

We remember God's wonders of old. He delivered Joseph from Pharaoh's prison house; He led Israel through the Red Sea and the Jordan; He saved Daniel from the lions, and Shadrach, Meshach, and Abednego from the fiery furnace. And He says to us, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the holy one of Israel, thy Saviour."

We need not fear for the future. With hope, confidence, and that trust which insures peace and joy, we may move forward, for the mighty God is our leader, the Captain of our salvation. Then cour-

age, faint heart; peace, troubled soul; comfort, grieving one; Jesus will go with you. His wisdom will guide you, His strength will sustain you. He will not leave you nor forsake you. He is your loving Father, your elder Brother, your faithful Friend; your Rock of refuge, your Shield and Protector.

In the midst of surrounding darkness He will be light in your dwellings as He was light to Israel in Egypt. He will say to your troubled heart, "Peace, be still," even as He quieted the troubled waters of Lake Gennesaret. He will do all this for you, provided you will commit the keeping of your soul unto Him as unto a faithful Creator.

Then give yourself to Jesus with new consecration of heart and life. Place your all upon the altar, for service or for sacrifice as He shall choose. Think purely, speak kindly, act nobly, cultivate unselfishness and generosity; be Christlike in all your character and demeanor. Believe Him, trust Him, love Him, rejoice in His fellowship. Study His word daily, be found often in prayer, labor for others' salvation. In this cooperation with heavenly influences there will be wrought out in your life during the coming year God's great purpose which has for its objective His glory and your own highest good and happiness.

Blessed by Faithfulness

BY C. H. WATSON

BOTH the Old and New Testaments begin with the story of God's purpose to rescue man from sin, and to bring him from death to life. The background against which that story is set in the Old Testament is the eternal purpose of God for him as revealed through His creative acts. In the New Testament the story of that same eternal purpose for man is continued, but to be revealed through His re-creative acts.

The first revelation of the Old Testament concerning man is that the whole purpose of God for man was to be wrought in him through his obedience to God's will. The Bible, as a whole, is the unfolding of that purpose through our Lord and Saviour Jesus Christ. Through His obedience, as man, it has again become possible for sinful man to do the will of God, and through Him, because of His obedience, we pass from death to life.

This great truth is the gospel that is to go to all peoples. When this gospel of the kingdom has been preached in all the world for a witness to all nations, then the work of God for sinners will be finished on this earth, and the end will come. It is significant that both the Old and New Testaments close with the thought of finishing this work.

In the last two chapters of the Old Testament a very clear statement is given us of what is actually needed by the church to finish God's work. The simplicity of the formula there given is very striking. It is just this,—an intensely earnest, truehearted, clean ministry, and a godly, devoted, trustful, honesthearted church membership. In other words, a ministry from whose lives the dross of selfishness and worldliness has been purged, and a church membership that will devotedly return to God His own in tithes and offerings.

One cannot read the third chapter of Malachi without recognizing that the Lord depends upon the faithfulness of His people to finish His work. Strong emphasis is there placed on our returning to Him His own in tithes and offerings. He very evidently foresaw that His people would have urgent need to be careful upon this point in the hours when His work would be closing. More than two thousand years ago, the Lord had already understood the way our hearts would be tempted to reason concerning the support of His work in the last days. Observe His statement relative to this: "Ye have said,

It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Verses 14, 15. Such reasoning concerning God's relationship to us must, from its very nature, sinfully affect our conception of duty toward God.

The prevailing idea in this reasoning is that God is indifferent to us, and because of this it does not pay for us to be faithful in our relationships with Him. This viewpoint is entirely worldly and selfish. The values which are thus envisioned are of this world, and the rewards are of this life. How can it ever be expected that a life controlled by such thought toward God can be a blessed life? Is it any wonder that He appeals to His people at this time, "Return unto Me"?

Of His ministers it is stated that "He shall purify the sons of Levi,

Another Year

BY D. A. R. AUFRANC, M. D.

ANOTHER year lies now in memory,
The sun has crept from out the western sky;
Soon will tomorrow's heralds gild the east,

Proclaiming that another year is nigh.

How swiftly now the years do come and go,

From youth to manhood, then to silvery age;

Our lives are but a shadow and a span,
A feeble print upon life's changing page.

For memory's garner through the years we glean

The blessings and the bounties God may send,—

Sweet faces, and the thoughts of those we love,

And kind words spoken by a passing friend.

And no one liveth to himself alone,

So let us help each other on the way.
Forgetting all the failings of the past,
We'll crowd more love into each unborn day.

Thus on life's winding path we journey on,

Not knowing what awaits us round the bend;

Content in faith, that, though the night be dark,

There's glory dawning at the journey's end.

and purge them as gold and silver." To the people the Lord makes strong appeal to return to Him; and that

there might be no misunderstanding, He has stated that our return to Him will result in our being absolutely honest in the matter of tithes and offerings. He recognizes that we are less blessed than He would have us, and His appeal is, "Bring ye all the tithes into the storehouse, . . . and prove Me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

We are in the closing scenes of the message. We greatly need the fullness of God's blessing in our lives, but let us not deceive ourselves. It is the faithful that God blesses according to His purpose. For them a book of remembrance is being written, "and they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him."

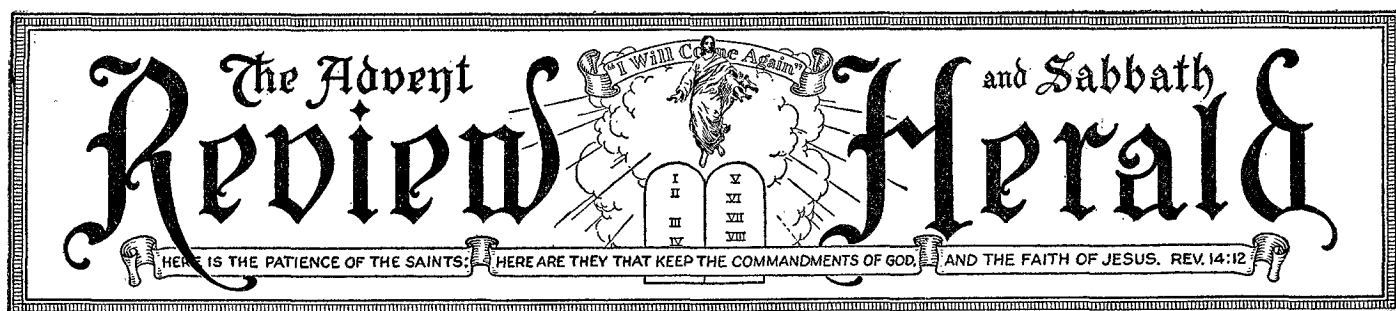
With a ministry that, because of its purity, He can adequately empower, and a church that, because of its devoted honesty, He can fully bless, God has purposed to finish His work. Shall not we each, being born again, yield ourselves unto Him for the removal of all that hinders the working of His grace in and through us, to the end that the fruit of our lives shall be unto holiness, and the reward of our service, life everlasting?

The Power of Trifles

I REMEMBER in the physics classroom in the university where I was trained, we found one day an iron beam hanging from the ceiling, held there perfectly passive. And our teacher, Professor Tate, took little paper pellets and threw them at the iron beam. It seemed like child's work, and at first nothing happened. But he kept on throwing these little paper pellets, these little nothings, at the iron beam until we saw it begin to vibrate, then to thrill, then to move, and at last to swing.

Now what created that movement of the iron beam? Accumulative trifles! Every trifle contributed its little quota and helped to make the movement.

Everything in my life, the little pellet of idle wish, the little pellet of idle thought, the little pellet of discourtesy, everything helps to create the movement, the drift, the swing, the destiny, either toward God or toward the devil.—J. H. Jowett.



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Personal Piety Alone of Value

BY MRS. E. G. WHITE

IN His sermon on the mount, Christ presented to the people the fact that personal piety was their strength. They were to surrender themselves to God, working with Him with unreserved cooperation. High pretensions, forms, and ceremonies, however imposing, do not make the heart good and the character pure. True love for God is an active principle, a purifying agency. The scribes and the Pharisees appeared to be very punctilious in living out the letter of the law; but Christ said to His disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." What a startling declaration was this! It made manifest the insufficiency of legal or natural religion, and showed the need of moral renovation and the necessity of divine enlightenment.

The Jewish nation had occupied the highest position; they had built walls great and high to inclose themselves from association with the heathen world; they had represented themselves as the special, loyal people who were favored of God. But Christ presented their religion as devoid of saving faith. It was a combination of dry, hard doctrines, intermingled with sacrifices and offerings. They were very particular to practice circumcision, but they did not teach the necessity of having a pure heart. They exalted the commandments of God in words, but refused to exalt them in practice; and their religion was only a stumbling-block to men. The old bottles were found unfit to contain the new wine, and new bottles must be provided for the new wine.

Thus it was with priests and rabbis, scribes and Pharisees; they were as old bottles that could not contain the new wine of the kingdom of

Christ. Although they had hitherto held undisputed authority in religious matters, they must now give place to the great Teacher, and to a religion which knew no bounds and made no distinction of caste or position in society, or of race among nations. But the truth taught by Christ was designed for the whole human family; the only true faith is that which works by love and purifies the soul. It is as leaven that transforms human character. The truth brought into the soul temple cleanses it of moral defilement; but where there is no change in the characters of those who profess to believe it, it is evident that it is not taken into the soul temple, and is simply no truth to those who advocate it. Such are under a deception.

The gospel of Christ means practical godliness, a religion which lifts the receiver out of his natural depravity. He who beholds the Lamb of God, knows that He takes away the sins of the world. True religion would result in an entirely different development of life and character than that seen in the lives of the scribes and Pharisees. Jesus presented the true nature of religion in comparing His followers to the "salt of the earth." He said: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men." Salt that has lost its savor well represents the condition of the Pharisees and the effect of their religion upon society.

Again Christ spoke of His people as "the light of the world." He said: "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." While

Christ taught the value of humility, and condemned all the ostentation and self-exaltation which characterized the Jewish religion, he also distinctly set forth the fact that His grace and love cherished in the heart will be revealed in the character. If cherished in the soul, they will be made manifest in outward conduct. Those who believe in Christ as their personal Saviour will love Him, and through His Spirit and grace they will cooperate with Him, giving themselves without reserve to His service. They will submit to Him to be educated and disciplined for His kingdom.

Christ is our living example. He kept His Father's commandments. In His sermon on the mount He stripped human inventions and exactions from the holy precepts of the law, and revealed its true principle, showing that they were holy, just, and good. "The law of the Lord is perfect, converting the soul;" and this law is the foundation of His spiritual kingdom, the transcript of the divine character. If His disciples could reach no higher standard than that which was reached by the scribes and Pharisees, they could not enter into His kingdom. The condition of entrance to His kingdom was imitation of His life by obedience to His commandments. A religion like that of the Pharisees possessed no value and could not be accepted, for it possessed no saving power.

The people of God are to preserve the world from complete corruption by their own moral characteristics; but if they lose their moral qualities, they have no value to restore the world from its state of moral pollution. He who preserves His saving qualities and exercises them in benefiting humanity, is shedding forth the light of truth and cooperating with Christ. But those who lose their spir-

ituality, whose love waxes cold because of the iniquity that abounds, have a sickly piety, and are as salt when it has lost its savor. Their energy and efficiency are gone.

The religion of the Jews had been perverted from its original nature and purpose. The Lord had given them light and knowledge to preserve them from the iniquity abounding on every hand, but they had erected partitioning walls to keep them in exclusion from every other people, and this was not under the direction of God. God does not give light that it may be hidden selfishly, and not penetrate to those who sit in darkness. Human agents are God's appointed channel to the world. Instead of being instructed to hide their light, the Saviour says to men, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The statements which Christ made in reference to practical godliness were misinterpreted by the Pharisees; for Christ did away with all their maxims, injunctions, and precepts, because they made of no effect the commandments of God. They had burdened the law with the rubbish of tradition, and in removing it from the commandments, they claimed that He was doing away with the law of God. But Christ Himself was the foundation of the whole Jewish system of religion. He rolled away from the minds of scribes and Pharisees the supposition that they were making, that He did not teach the law of God. He met their unspoken thoughts, and said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." He was to fulfill every specification of the law, to obey every requirement, to redeem Adam's transgression, and to establish His kingdom upon the commandments of God. He said, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The maxims, doctrines, and traditions of men had served to eclipse the dignity of the law before the world. They had dwelt upon forms, and the carrying out of specific, minute injunctions, and this had influenced men to depreciate the law. Though Christ did away with their multitudinous exactions, he explicitly declared that not one jot or tittle of the law should ever fail. He had come to exalt the law, to magnify the law and make it honorable. He revealed its true character by sweeping away the rubbish that had hidden it from the view of men. He sought to re-

lieve the minds of men of the idea that the exactions of the law were stern and inexorable.

The intolerable burdens which the Pharisees had urged upon the people made them regard the law as anything else than a law of liberty. They quoted the words of former rabbis to uphold their maxims and traditions, and felt bitter hatred toward Christ, whom they termed a meddler and an intruder.

Satan held almost undisputed sway over the earth when Christ came to do the work of redeeming. He was the light of the world, to shine amid the moral darkness; for darkness had covered the earth, and gross darkness the people. Of them it could be said: "Your iniquities have separated between you and your God, and your sins have hid His face from you; . . . for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth

for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. . . . In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

"And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there was no judgment. And He saw that there was no man, and wondered that there was no intercessor; therefore His arm brought salvation unto Him; and His righteousness, it sustained Him. For He put on righteousness as a breastplate, and a helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak."—*Review and Herald*, April 30, 1895.

The Completion of an Arrested Reformation

The Closing Message of the Gospel

BY CARLYLE B. HAYNES

THE Protestant Reformation and the gospel of Christ, of which the Reformation was a revival, both of which have been retarded by apostasy, are about to culminate.

The saving work of God on earth is about to be completed. The closing message of the gospel is even now being carried to all the world. The redeeming work of Christ is entering its closing phase. Human history is about to end. The last generation of man is now here, and the last gospel proclamation is a proclamation of the end. It is an announcement that Christ is finishing His priestly ministry in heaven, preparatory to coming again to reap the gospel harvest. It bids all men to prepare to meet their God.

A Crisis in the Protestant Churches

An appalling crisis has come upon the Protestant churches. The faith of the people in the Bible has been undermined. It is almost entirely destroyed. This has been done by the leaders in the churches, not by enemies outside the church. Modernism, higher criticism, Spiritualism, evolution, and the findings of a false science, have found their way into the Protestant churches. They have led the people of God away from the great fundamental teachings of the Scriptures. They have substituted a

man-made theology for the foundation truths of God.

This is in reality a new apostasy. Sapping the very foundations of its power, poisoning all the springs of its life, these evil forces are wrecking the church, while at the same time professing to be its friends.

Consequently, the call today is a new sounding forth of the ancient truths, a return to the primitive faith of the Bible. The great need of the hour is not only for a Christian faith, but also for a Christian experience founded on the Bible and the Bible alone.

During former ages the truths of the gospel were eclipsed by the darkness and error of false doctrines. These were brought into the church from paganism. Superstition and ignorance reigned supreme in the hearts of men, and crowded out the knowledge of most of the glorious truths of the Bible.

Martin Luther was one of the men called of God to lead the world out of the darkness of the false system of religion into a purer faith. Luther was a striking character. He was devoted, ardent, zealous. No fear but the fear of God was in his heart. He acknowledged no foundation for religious faith but the Holy Scriptures. He was preeminently the man for his time. Through him and his faithful

coworkers, God accomplished a great work for the reformation of the church and the enlightenment of the world.

A Progressive Reformation

God did not, however, disclose all His truth to Luther. It was His purpose that the Reformation should be a progressive development. He desired that His followers should hold their minds constantly open in their search of the Scriptures. They were always to be ready to accept such new light as a developing Providence should send them. But when Luther died, those who had been associated with him did not go on to learn the whole truth of God. His followers gathered together what he had believed, and out of it they made a creed. This creed contained new truths, but did not contain all the truth. The Lutherans, however, settled themselves down upon that creed as if they had advanced as far as it was possible to advance in the knowledge of truth.

God, however, had other truths to reveal to the world. Followers of Luther, by making a creed and forming a denomination based on the limited amount of truth revealed to Luther, made it impossible for God to send more truth to the world through them. For when a body of people declare that they believe only certain principles, and can accept nothing more than is contained in their creed, they thus shut themselves away from any new light which God designs the world to have.

The consequence was that God called other men to advance the work of reform. He called Knox and Calvin, and through them did a great work for the advancement of the principles of the gospel. That work should have continued to develop and enlarge as its adherents studied the Bible and came to know more and more truth. But the same mistake was made as before. Another denomination was formed; it constructed a creed out of the teachings of Knox and Calvin, and settled down as though that were the end of all truth. So God called still other men to advance His cause. It was His purpose to reveal to the world the truth of the gospel in all its glorious fullness. He sought for men through whom this could be done. Reformers arose in England, but while they renounced some of the errors of Rome, they retained many of her forms. Thus while the authority and creed were rejected, yet not a few of her customs and ceremonies became incorporated into the Church of England.

God gave the Pilgrim Fathers more

light and truth. They earnestly desired to return to the simplicity and purity of the apostolic church. They were persecuted and driven out of England. They came to America. But no sooner had they established themselves in the New World than they established an intolerant organization, and began themselves to persecute dissenters. They themselves no longer advanced; neither would they permit any one else to advance beyond their creed.

The Wesleys were called of God and did a mighty work for the gospel. Thus new light was still coming to the world in this gradual way. There was so much truth God desired to reveal to men, however, that when creeds were made, and men thus rejected everything not contained in these creeds, the consequence was that the revelation of the fullness of God's truth was delayed. Wesley's followers made the same mistake as those who had gone before, making a creed and building on this creed a great denominational structure.

The Advent Message

One of the most solemn and yet most glorious truths revealed in the Bible is that of the second coming of Christ to this earth to complete the work of redemption. This teaching is the very keynote of Scripture, for it is the consummation of all the hopes of the Christian church. The time was drawing near when this great truth should be preached to all the world. It was the purpose of God to reveal this great doctrine to, and have it preached by, those who had been called to be leaders in the work of reformation. Their course, however, had shut them away from this great last-day truth. Consequently, when the time came to have the message of Christ's coming preached in all the world, God found it necessary once more to go outside of the established churches, and raise up another movement that would take to the ends of the earth the proclamation of the second coming.

God designed that, connected with the message of His coming, all truth that had been falsified and hidden during the Dark Ages should again be made clear to the human family. Thus before His coming, the fullness of truth was to be revealed to the world.

This great message of the second coming of Christ, therefore, together with the keeping of the commandments of God, combines all former truths of the gospel, and constitutes, not only the final message of the gospel, but also the completion of the Reformation of the sixteenth century,

which has heretofore been retarded by the formation of denominational creeds.

This final message of the gospel is now going to all the world. God has inaugurated a movement which He is leading into every part of the earth. It is a matter of profound gratitude to know that the time has fully come when this message of closing the work of human salvation has actually begun its work and is carrying it forward to completion in the world. The very existence of a message proclaiming the end of all things, is also one of the strongest evidences of the times in which we live and the nearness of the coming of the Lord.

A World-wide Movement

This movement, bearing the final message of the gospel, is now carrying forward the closing work of God everywhere in the earth. Around all the circle of the globe, in the very heart of every continent and all over the seven seas, missionaries, ministers, colporteurs, and gospel workers have found their way, bearing this special message of the coming of Christ. Within a single generation this movement has come into existence and widened out until it embraces the whole world.

This is the marvel of missions. It is the march of God in the completion of His work of salvation. It is the way of the Lord. It is the heralding of the coming King. It is "this gospel of the kingdom" being preached in all the world for a witness unto all nations. It is the finishing of the work of human salvation. It is the last gospel message. And it is the greatest and most certain sign of the soon coming of the Saviour.

Inasmuch as this last church of Christ is the exact opposite of the system that Satan designed to take the place of the gospel, it is not to be wondered at that "the dragon" will make special war against "the remnant" who "keep the commandments of God" and deliver the last message of God to the world. Rev. 12:17.

It should be cause for rejoicing and praise to God that there are many of these devoted people of the second coming scattered throughout the world. On the frozen shores of the arctic regions, on the burning sands of the deserts, in the east and the west, in the north and the south, on Greenland's icy mountains and India's coral strands, in nearly every country and clime, in the quiet village and in the busy town, in the palace and in the cottage, in the mansion and in the garret and cellar, in houses of legislation and in the homes

(Continued on page 22)



Will Adventists Alone Be Saved?

An Inquirer Answered

IN TWO PARTS—PART I

THERE comes to us in a letter the following question:

"Does the Lord Jesus answer the prayers of those who are not Christians? According to your teachings, no one is a Christian who does not believe as you teach; and if we do not believe as you do, we are sinners, equal to any one who breaks all the commandments, and cannot hope to reach the glory-land of heaven. That seems an awful thing to me. Now the most important question is this: What is the fate of all supposed Christians who have died since about the year 600 A. D.? They never heard of our present-day denominations and the many beliefs as preached. If all my family who have died, ignorant of your doctrine, cannot be counted with their names in the book of life, there is absolutely no incentive for me to live; for if they are doomed to eternal death, and I may not be, yet have no hope of meeting them with my Saviour in heaven, it is an awful thing for me to contemplate. My whole family of over a dozen people lived good Christian lives if any people have, and I surely have tried to live a true Christian. My father and mother were Christians if there ever were any. They brought up a family of ten, my sister and myself the last of us, and they taught us to pray as soon as we were able to talk. How well I can remember when mother taught me the child's prayer, 'Now I lay me.' Again, if it is impossible to be a Christian and to be saved if we do not believe as you do and preach, what's the good or the use to try, or to live?"

The context in which this question is found in the letter indicates that the inquirer is not a member of our church, though a devout student of the word and a believer in prayer. He states that he has been reading our literature for years, and receives much help from it "in the study of the Bible."

Two Vital Questions

The question he raises deals with a vital aspect of the plan of salvation; namely, What constitutes acceptance with God? It also presents a second

question: Are we ever justified in passing judgment on others as to their acceptance with God? The two questions can best be considered together. The following thoughts are presented in the setting of the evidence set forth in the editorials on conscience in preceding issues.

The purpose of the plan of salvation is to reconcile men to God, to bring back into the family of heaven, by means of adoption, all the children of men who are willing to turn from their rebellious ways. The condition of those who are lost is thus described by Paul: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph. 2:12, 13.

Christ came not only to die for our sins, and thus open the way to heaven, but also to reveal to us the true character of our loving heavenly Father, that by that revelation of the goodness of God, we might be led to turn our steps toward heaven again. (See John 14:6-11; Rom. 2:4.) Said Christ in His memorable prayer before the crucifixion: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

Some Light to All

Despite all the searing effects of sin, there is some measure of a knowledge of right and wrong in every human heart, so that no matter what be the depths of darkness in which a person may be born, there is some light vouchsafed to him. Christ is the "true Light, which lighteth every man that cometh into the world." John 1:9. Concerning the state of the heathen, who have little light and no knowledge of God's revealed law or instruction, Paul writes:

"As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be

justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:12-16.

In pleading with the people of Lystra to turn "unto the living God," the apostle declared that the Lord "left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:17.

On this point Mrs. E. G. White declares:

"Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God."—"The Desire of Ages," p. 638.

Factors Summed Up

There thus stand out several factors in the plan of salvation. God reveals His true character of love and compassion through material mercies and through the gift of His Son. Christ, in coming to this earth, further revealed the Father and opened a way of cleansing and a path back to heaven. On the heart of man works the Spirit of God, urging him to obedience to the measure of light that he has. Man by the action of his own free will either accepts or rejects the promptings of the Divine Spirit.

It is this response by man that determines his acceptance with God. Every one of us by nature is walking in the path that leads to destruction. As the days pass and we continue to set our will against the promptings of the Divine Spirit, we walk farther toward the evil way and deeper into the darkness. On the contrary, if we set our will to be in harmony with what God has impressed on our hearts, we thereby turn about and begin to walk in the opposite direc-

tion. That is what the word "convert" means,—to turn about. God pleaded with ancient Israel, "Turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33:11.

Not Distance, but Direction

Viewed in terms of this figure of speech, and allowing for the limitations that belong to any figure, we would say that the question of our salvation depends not on how *far* along the path we have come, but on the *direction* we are going. We cannot stand still on this highway whose destination at one end is heaven and at the other, hell. We are either going forward or backward. As brought out in a preceding editorial on the subject of conscience, the person who walks in the way that is right finds that the path becomes brighter; he sees ever more fully how he should live in order to be obedient to the whole will of God.

God holds men to account in terms of opportunities they have had. He takes account of the time and place where they were born, and declares that for some it will be more tolerable in the day of judgment than for others. The justice, mercy, and long-suffering of God stand out in their

clearest light when we study the plan of salvation in relation to the facts and scriptures here presented. The Bible is replete with instances of God's approval and blessing upon different persons who most evidently had only the faintest knowledge of His will, but who revealed a decision to render obedience so far as they understood the divine command. Indeed, it is only as we view the matter in this light that we can ever hope to understand how God should speak so highly of certain Old Testament characters who, by the unbiased record of Scripture, stand out as far from perfect.

Take, for example, Abraham, the father of the faithful, the friend of God. We would hardly consider that his life provided an ideal pattern for us. But Heaven viewed him in terms of the direction in which he was going. God called him out from the darkness of the idolatrous city of Ur, and Abraham came out, not knowing whither he went, but knowing that he should follow the way that God had marked for him. Despite his failings, Abraham was a man with one passion dominant above all others, a desire to know God and to be obedient to His will.

F. D. N.

Studies in the Book of Daniel

Eleventh Chapter—The Time of the End

THE time of the end is that period measured off by prophecy in which the closing events of earth's history will take place, the time during which the last message of salvation will be heralded to the world. It is the time for the unsealing of those thrilling prophecies of the last days, the period of unparalleled world enlightenment, the march of great international movements resulting in the Armageddon of prophecy, the time of the partial resurrection and deliverance of God's people—to such a procession of important events the prophet invites us, to behold in this the time of the end.

"It Is Yet for a Time Appointed"

After tracing the establishment of the Papacy by force of arms and the consequent period of persecution, the prophet Daniel introduces the time of the end, as follows:

"Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Dan. 11:35.

It will be observed that the time of the end is for a very definite time—"for a time appointed." The people

of God were to fall, to be purged and made white through persecution, *until the time of the end*. The period of papal persecution, according to chapter 7:25, ended in 1798. The time here referred to is the "time and times and the dividing of time," or 1260 years, beginning 538 A. D. and extending to 1798. The time of the end, therefore, began in 1798.

This is in harmony with the further explanation of the same period in the twelfth chapter. The angel bade the prophet:

"Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

And in response to Daniel's urgent petition to know more of the time, as conveyed by the question, "How long shall it be to the end of these wonders?" the angel replied:

"It shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Verse 7.

Let us observe three things from these statements of the angel: First,

the book of Daniel was sealed to the time of the end. Conversely, we would understand, from this expression, that at the time of the end the book would be unsealed, so that its prophecies, especially those pertaining to the end, might be understood. Second, when Daniel asked about the end of these things, the angel gave the end as being at the close of the time, times, and a half, or the 1260 years of papal persecution. Third, he states that it will be at the time when he (the Papacy) shall have accomplished to scatter the holy people, or at the end of the papal persecution.

Evidences of the Time of the End

Was the book of Daniel opened to the minds of God's servants following the period of papal persecution ending in 1798? To this question we must answer, Yes. It is a well-known fact that special attention was given to the study of the book of Daniel at that time in various parts of the world. William Miller, of America; Irving, of England; and Wolff, of Europe, as well as others, began the study of prophecy, especially the predictions of Daniel, and remarkable light was shed upon these last-day prophecies. The light upon the prophetic word resulted in that great second advent movement which terminated in 1844.

This advent movement is a matter of prophecy itself, for we read of it in Revelation 10:1, 2:

"I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth."

This angel represented the advent movement. It was a world-wide movement, as indicated by his feet upon both land and sea. The message had its origin in the open book. Emphasis is placed on the fact that the book is *open*. The only sealed book of which we have any record is the book of Daniel. From a comparison of the language of Daniel 12:7 and Revelation 10:6-8, we would conclude that this little book is that of Daniel, which is now open in the time of the end. But note further the language of the prophecy:

"I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Rev. 10:9.

Eating the book is equivalent to comprehending it. The book was to be understood. An understanding of

its prophecies brought a "sweet," joyful experience to those who studied the book of Daniel. This is a vivid picture of the blessed experience of the advent believers prior to 1844. And "it shall make thy belly bitter." There followed the "bitter" experience of the disappointment. Not a misunderstanding of the prophecies brought this bitter experience, but a popular error concerning the sanctuary. This advent message was not to be the final proclamation of truth to the world; for the prophecy continues:

"Thou must prophesy again before many peoples, and nations, and tongues, and kings." Verse 11.

Let us observe from this remarkable prophecy a very fundamental fact concerning the time of the end. The book of Daniel was sealed to the time of the end. Its unsealing would follow the beginning of the time of the end. The angel appears with the little book open. The prophecies of the little book were to be understood, as shown by the book being *open*. The understanding of the book was to bring a sweet experience into the lives of the students of its prophecies. This was to be followed by a disappointment. This bitter disappointment occurred in 1844. The book of Daniel, therefore, was not unsealed in 1844; for it was open in the hand of the angel some time prior to this date. As the book was sealed to the time of the end, and since the book was open prior to 1844, therefore the year 1844 did not begin the period called the time of the end. The beginning of the time of the end was 1798.

Testimony of the Spirit of Prophecy

"The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to *close up* and *seal 'to the time of the end.'* Not till we reach this time could a message concerning the judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.' . . . But *since 1798 the book of Daniel has been unsealed*, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near."—*"The Great Controversy,"* p. 356.

The Spirit of prophecy places the unsealing of the book of Daniel, and thus the beginning of the time of the end, at 1798. Let us next observe a lesson from the typical system.

The Blowing of the Trumpets

We noticed in a former study that the great antitypical Day of Atonement began in 1844. At that time our Lord, as High Priest, entered the holy of holies in the heavenly sanctuary for the purpose of completing His ministration for sinners.

As in the typical Day of Atonement there was an announcement of this solemn work by the blowing of the trumpets for ten days, so in the great antitypical Day of Atonement there must be a corresponding announcement of the event. It will be very evident to any one who gives careful study to type and antitype, that the advent movement prior to 1844 fulfilled this very definite part in the great plan of God in the final work of atonement. And it is perilous for any one to discredit a movement which was so definitely ordained of God. As the hopes of many disciples of Christ died at the crucifixion of our Lord, so there were those who repudiated the light shed upon the book of Daniel at the disappointment of 1844; but as we look back on these events, how clearly we see the workings of providence.

The time of the end came in 1798. The book of Daniel was unsealed. Through the providence of God many were led to study the prophecies pertaining to the judgment. There was the proclamation of the judgment-hour message. Then followed the proclamation of the second and third angels' messages. And today we face the finishing of the work of God in the preaching of the great threefold message. Rev. 14:6-11.

Not alone in the proclamation of the message do we have evidence, but also in the means for its advancement.

"They Shall Not Cleave"

It is instructive to put the words of men alongside the words of God, and see how the divine word holds good through centuries. The prophet Daniel, in the days of Nebuchadnezzar, foretold the division of the Roman Empire. "The kingdom shall be divided," he said; and then he predicted that notwithstanding intermarriage between the ruling houses of those kingdoms of divided Rome, that region of Western Europe would remain divided. "They shall not cleave one to another," he said.

In Ludwig's "Napoleon" there is a report of a conversation Napoleon had, in the height of his power, with Fouché, one of his leaders. Said Napoleon:

"We need a European legal code, a European court of appeal, a unified coin-

The Increase of Knowledge

As the time of the end began in 1798, there sprang into being the modern methods of travel, of transportation, of production. These very means God is using to herald the last message, to every nation, kindred, tongue, and people.

The great Bible societies were formed very soon after the passing of 1798. The British and Foreign and the American Bible Societies have translated the Scriptures into hundreds of tongues, and scattered millions upon millions of copies of the blessed Book, or parts of it, through the countries of the world.

The modern methods of printing have made it possible to multiply books and periodicals teaching the message at a very low cost and within the reach of the poorest.

The railway, the steamship, the automobile, the airplane—all have provided a rapid means of reaching the ends of the earth with the gospel message. The opening to commerce of vast continents, hitherto shrouded with spiritual darkness and ignorance, has made it possible for the missionary to follow with the message.

The awakening of whole tribes and kingdoms to their spiritual need by the work of the Holy Spirit; the urgent appeals for teachers and evangelists and Christian doctors,—all these constitute a mighty appeal to the advent people to arise and give the final warning before the time of trouble sweeps over a sin-smitten world, when the night cometh and no man can work. May God give the church a vision of her solemn, sacred responsibility in these closing days of *the time of the end*. T. M. F.

age, a common system of weights and measures. The same law must run throughout Europe. I shall fuse all the nations into one."—*Page 377*.

The great conqueror thought he could carry out his plan; but over two thousand years before it had been written in Holy Scripture that those kingdoms of Western Europe would not be united into one. Napoleon's plans collapsed, and the word of God stood fast. W. A. S.

SATAN, cunning maniac at large in God's universe, beautiful and gifted, loves and seeks to draw to himself those who are similarly gifted. In the 'Who's Who' of lost souls there will be many a brilliant, many a famous name.—*An ex-atheist*.

Report of the Autumn Council

The Autumn Council for 1934--- No. 4

BY M. E. KERN

Secretary of the General Conference

THE results of the deliberations of the Council were very largely crystallized in recommendations and resolutions. We believe the readers of the REVIEW will be interested in the various plans laid for the advancement of the work. In this concluding article we give the reports and plans from other important departments, and some decisions regarding the general administration of the work.

North American Negro Department

F. L. Peterson, Secretary of the North American Negro Department, in reporting concerning this work, said:

"During the last four years the work among the North American Negroes has advanced very rapidly. In 1930 we had 177 churches and companies, with a membership of 7,933. On December 31, 1933, our church membership was 10,276. We have now over 200 churches and companies. The tithe for these four years amounts to \$592,919.70, and the mission offerings to \$403,848.17. In 1929 we lost a church of 600 members in Harlem, New York, but we now have a church there of 582 members, and a baptismal class of twenty, so that our largest church is still in the city of New York. During 1934 three ministerial institutes were held for our workers. Over a thousand members have been added as the result of the efforts held by our evangelists. In the Southern Union 400 were added, making a total membership in that union of over 4,000. The congress for our colored young people held at Oakwood Junior College last summer we feel was a great help in binding our young people more closely to the message. More than 1,200 were in attendance.

"Connected with our church in Chicago we have a clinic, through which have passed 5,781 patients since its opening in 1932. The weekly income is over \$100. A doctor and a dentist are connected with the clinic, and the church employs a graduate nurse. Dr. L. L. Holness is now connected with our Oakwood Junior College. Thus we are trying to get

something in the way of medical work started for our people.

"We have distributed 30,000 copies of the *Message Magazine*, which was started as an experiment, and which we hope will be made a permanent feature. We have also published a book, 'The Hope of the Race.'

"One of our most urgent needs is the adoption of a program for the advancement of the work of the third angel's message among the Negroes of North America, rather than a discussion of the problem of the Negro. A problem is a puzzle. A program has in it prophecy and hope. It tends to strengthen and build up. It means cooperation. While problems have to do with theories, a program has to do with facts. A larger work has yet to be done for the twelve million Negroes of North America. In order that the best may be accomplished in the shortest possible time, we must have a basis for mutual understanding, for common leadership, and for united action."

Report of Educational Department

Professor W. E. Nelson, reporting for the Educational Department, of which he is the Secretary, spoke of the encouraging gains in the enrollment in our schools in North America this year. While depression and drouth and many adverse conditions have been in the land, the number of students in our schools this year is exceptionally large. In fact, we have nearly twice as many students, per thousand of membership, in our college divisions, he said, as is the general average throughout the country. Our schools are said to be cities of refuge for our tempted and tried youth. If ever there was need of a city of refuge for our young people, it is today, when changing standards are being adopted everywhere. Secular education is said by a large group of educators to be a failure; but we know that Christian education is not a failure.

Professor Nelson called attention to the fact that the financial losses in our schools are principally in the industries, and urged that careful supervision be given to this phase of

our school work, as regards both the starting of industries and their handling. He also urged that board members take their responsibilities more seriously, and that board meetings be held more frequently.

It is reported that we have 95,000 students in our schools, but there are nearly twice that many young people in the denomination. A large per cent of the young people who do not go to our schools are lost to the message, while the majority of those who have the benefit of a Christian education under devoted, God-fearing teachers, remain true and loyal to the message.

Every minister and worker should be a recruiting officer for our schools. We need to support them loyally. We need to give attention to the admonition in Joel 2:17: "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them." Surely the time has come when we should not give our children, our heritage, to the heathen, that they should rule over them; but rather let us, with united effort, bring our children into the fold and keep them there.

At the last Autumn Council authorization was given for arranging with the Atlanta Southern Dental College for the training of our young people who desire to fit themselves as dentists. Affiliation with this school has been brought about, and eight of our young people are now enrolled. A home has been rented in Atlanta, so that they may live under general supervision as in other school homes. Arrangements have been made with the school for these young people to make up the work on other days that they are compelled to miss on the Sabbath.

In reporting on the finances of the schools in North America, our General Conference Auditor said:

"In many respects, the school year 1933-34 has been an encouraging one. Five out of the six Seventh-day Adventist senior colleges in North America, six out of the seven junior colleges, and twenty-seven academies, have shown improvement in their operating results over the previous fiscal period. This leaves only seven out of forty-five schools that have not done so well. Thirteen institutions

have reduced interest-bearing indebtedness, and seventeen others either have no notes payable whatever or have maintained their standing of the former year.

"Resources in our regular educational institutions in North America at the close of the school term in 1934 amounted to \$5,923,493.77; the liabilities stood at \$915,861.34, and the net worth was \$5,007,632.43."

Unfortunately, four of our six senior colleges have increased their indebtedness during the last year. Sixteen schools are still on the "Freedom From Debt" list; but there are sixteen schools that have, at some time since the last campaign for debt eradication began in 1924, been free from all interest-bearing encumbrances, but now find themselves again somewhat involved. Our schools, especially our senior colleges, have been passing through a crisis, but the management of these schools were urged to rally to the "no debt" policy. The educational workers at the Council addressed to the General Conference Committee a memorial, which reads in part as follows:

"We, the members of the educational group assembled at this Council, wish to express to you our deep appreciation of the privilege afforded us in having the opportunity of meeting our fellow laborers in the educational work and of studying with them our common problems. We believe much good will come from this Council, not only in better and more mature plans, but also in a wider and larger appreciation of the world problems facing this denomination.

"We wish to add to this expression of appreciation an assurance of our faith in this message and its leadership, and a pledge of cooperation in every good word and work. You have given evidence of your faith in us by giving into our charge 95,000 children and youth now in our schools. This Autumn Council has deepened our sense of the responsibility thus placed upon us in molding these lives for God. Thousands of them will be in our charge for the full sixteen years of their school life. Many other thousands we shall have the privilege of having with us for twelve years. Other tens of thousands we may have for only a few short years. We wish to be faithful in each phase of this work, not forgetting that there are still other thousands whom we must bring in to share with these the blessings of a Christian education.

"We believe the educators of this movement have a definite contribution to make in counsel and service, and humbly offer ourselves to these ends.

"To the cause we all so dearly love, to the finishing of the work committed to our care, to the hastening of the coming of the Son of man in the clouds of heaven and the glorious consummation of 'that blessed hope,' we, with you, dedicate our lives and our services."

Advanced Bible School

M. E. Kern, who acted as dean of the Advanced Bible School authorized by the Autumn Council a year

ago and conducted during the summer at Pacific Union College, gave a brief report concerning the school, which will appear in the Review later. Recommendations regarding this school were adopted as follows:

WHEREAS, The initial session of the Advanced Bible School held last summer, under provisions made by the 1933 Autumn Council, has proved gratifyingly successful as the first in a designated three-year plan; therefore,

Resolved, 1. That we herewith register our hearty approval of this first year's endeavor, and pledge our active support for its continuance in harmony with the authorizing action. And further,

We recommend, 2. That additional courses in history and education be offered by the Advanced Bible School, suited to the needs of our history teachers, academy and intermediate school principals; and that they also be urged to attend.

3. That editors and ministers who desire additional work in theology, history, and education, be likewise heartily invited to take work in the Advanced Bible School.

Promotion of Christian Education at Camp Meetings

WHEREAS, Our camp meetings or annual convocations furnish a good opportunity for presenting to our people the importance of Christian education,

We recommend, That the principles of Christian education be presented at a suitable hour early in the meeting, and that this be followed later in the week by a general educational rally.

We recommend, That a study of our schools and their needs be taken up at one or more of the workers' meetings.

Promotion of Normal Training

WHEREAS, A recent survey as to teacher training in our elementary schools reveals the fact that a little less than fifty per cent of our teachers are normal graduates; and,

WHEREAS, We recognize normal training as the best possible preparation for church school work;

We recommend, 1. That more of our young people of promise, especially young men, be urged to enter our normal courses to prepare themselves for the work of teaching.

2. That our union conferences endeavor through their summer schools to provide adequate courses to meet the most pressing needs of our teachers.

Tuition Scholarship to Elementary Teachers

We recommend, That the present policy of allowing a tuition scholarship to teachers who have taught successfully for a period of years, and who can complete the normal course in one year, be reaffirmed.

Fare for Elementary Teachers

We recommend, That a teacher's transportation be paid at least one way between the school and the teacher's home, or between such points as may be mutually agreed upon each year.

Certification of Teachers Whose Training Has Been in Secular Schools

Recognizing that the work in our schools should be given a definite denominational mold,

We recommend, That prospective teachers for work in all grades who have taken all their training in other than denominational schools, be required to take one

year of work in our own schools as a prerequisite to denominational certification.

Secondary Teachers' Institutes

We recommend, That our union conferences as a policy hold Secondary Teachers' Institutes biennially.

Educational Superintendents

We recommend, 1. That we reaffirm actions passed by the General Conference Department of Education, emphasizing the importance of adequate supervision of the educational work in the local conference.

2. That in each conference a qualified person be chosen to act as superintendent.

3. That where additional departments are carried by the superintendent, the number be determined by the local conference committee in counsel with the union conference president and the union secretaries whose departments are involved.

General Educational Council

Resolved, That it is the sense of this body that a general Educational Council for the North American Division be held, the arrangements as to time, place, and other details to be referred to the Minority Committee for study.

Bible Teachers in Academies

We recommend, That in planning for their faculties, academy boards look with favor upon having the Bible classes carried by one member of the staff who is especially prepared for teaching Bible.

Church Endeavor Survey Course

WHEREAS, There is need for trained leadership in our churches covering every phase of church activity; and,

WHEREAS, Responsibility for this leadership rests heavily upon the young people coming from our schools;

We recommend, That there be provided a course of two or three semester hours in our junior and senior colleges, medical school, and foreign training schools, to be known as a Church Endeavor Survey Course, or by a similar term. The purpose of this course is to give a comprehensive survey of the organization and activities of the denomination, embracing the church, the local and union conferences, and the General Conference, and the various departments.

Social Studies in College Curriculum

In view of the basic needs of society, and in deference to the instruction which has been given us that the only education worthy of the name is that which "leads young men and women to be Christlike," which fits them to bear life's responsibilities, and "fits them to stand at the head of their families,"

We recommend, The inclusion and development in our college curricula of the necessary elements in social studies which help to fit for marriage and parenthood, a syllabus and textbook to be provided under the supervision of the Department of Education and the Home Commission.

Health Education

Recognizing the great loss to this cause through the premature breakdown of workers, and realizing that the "health should be as sacredly guarded as the character," and that health instruction is an important part of the program in a school system preparing workers and supporters of a world mission program,

We recommend, 1. That the program of health instruction now outlined for the elementary school system be continued, and that greater emphasis be given to the

importance of health education in the preparation of elementary teachers in our normal courses.

2. That our colleges arrange the curriculum for the individual student so that clearly defined courses in applied health principles be required of every student granted a degree, and that definite provision be made so that students who desire may minor or major in the field of health education.

3. That an effective health service be conducted in our colleges, which shall include an inventory of the health status of each student, and a follow-up program with clearly defined objectives.

4. That the director of this service and the instructor of applied health courses be preferably one who in addition to a sound professional education has taken graduate work in the field of health education.

5. That an active health educational program be inaugurated in each academy, such a program to include a health service and a well-planned series of health talks during the school year for the entire student body, and that the secondary school course in physical education, as outlined in the health manual for academies and colleges, be required of every graduate from a secondary school.

6. That the academies endeavor to secure at least one member of the faculty who has special technical preparation to direct this academic health service, and to teach the above-named course, so that the mold of applied health knowledge will become a part of the life of each secondary student.

Home Study Institute

WHEREAS, We recognize the good work the Home Study Institute has done in the past, in that it has brought a large number of courses within the reach of students who otherwise would be unable to obtain them; therefore,

Resolved, That we hereby pledge our cooperation with the Institute by recognizing it as an extension division of our colleges. And, further,

We recommend, That the present intimate relationship between the colleges and the Home Study Institute be strengthened by adding to its board advisory representatives from our colleges.

M. E. Olsen, of the Home Study Institute, spoke of his appreciation of the support being given the Institute by ministers and conference officials in the way of interesting young people to take advantage of the educational opportunities it offers. The school is twenty-five years old this fall, and is a growing institution.

Graduate Study for Teachers

WHEREAS, It has been deemed necessary, because of the educational situation existing, to recommend certain teachers to do advanced work; and,

WHEREAS, In pursuing such advanced studies in the universities, they are often exposed to subtle influences subversive of Christian faith and doctrine;

We recommend, 1. That in harmony with previous actions taken, only persons of outstanding Christian experience who have been successful in Christian work be selected, persons who are thoroughly "rooted and grounded" in the truth, who can discern between the true and the false,

and who can sift the wheat from the chaff; to the end that our colleges may be manned by teachers who have the love of God in their hearts, who are thorough believers in the doctrines held and taught by Seventh-day Adventists, and who have the proper scholastic standing for the conduct of their work.

2. That where graduate work is undertaken, it be done with the consent and upon the recommendation and counsel of responsible boards, and that careful counsel be given both as to schools to be entered and courses to be pursued.

3. That teachers do not pursue graduate work while engaged in teaching, except upon the recommendation and consent of the union conference committee in whose territory they are employed.

4. That each union conference educational secretary furnish the General Conference Department of Education with a report of all graduate study being done by our teachers within his territory.

5. That in hiring teachers, preference be given to those who have faithfully followed the counsel thus given and who have done their work in harmony with the recommendations here approved.

Counsel to Undergraduate Students

WHEREAS, Many of our young people, not teachers, have on their own initiative attended outside schools,

We recommend, That all our workers inform themselves in regard to the present trends in education, and earnestly urge upon our young people that all their undergraduate work be done in our own schools and colleges.

Report of the Sabbath School Department

Mrs. L. F. Plummer, Secretary of the Sabbath School Department, extended cordial greetings to the 31,779 new members added to the Sabbath schools during the last year. This increase is more than the entire Sabbath school membership of the denomination in the year 1889. Beginning with the last quarter of 1929, Sabbath school offerings began to show decreases, but an upturn has come, and the second quarter of 1934 shows an increase of \$19,746.25. Also there was an increase of \$7,858.91 in the Thirteenth Sabbath Offering for the second quarter of 1934. In North America, 53.61 per cent of all offerings to missions is given through the Sabbath schools. The Million Dollar line is increasing. It took twenty-five years to raise the first million dollars for missions through the Sabbath schools. The last million dollars was raised in nine months, and that during the stressful financial days of 1933. Speaking of the Sabbath school reporting system, Mrs. Plummer said:

"Our Sabbath school reporting system is marvelously successful. It is something that is working all the time. It takes many months for envelopes bearing the name and address of the secretary of the General Conference Sabbath School Department to reach Washington, D. C., from the little schools in the middle of vast

countries on the other side of the world. It surely is by the providence of God that mail facilities in very fact now reach to the uttermost parts of the earth. This department profits by these facilities in a very direct way, for many of the envelopes coming to us bearing their strange foreign stamps contain the report blank telling of the growth of the work, the amount of gifts to missions, and other items of interest.

"We are as one family in our gifts; for China gives to Africa, and in return the natives of the Dark Continent sacrifice and save for the work in China and the Philippines. Truly in the Sabbath schools brought into existence by the third angel's message, we have a most beautiful illustration of the fact that God 'hath made of one blood all nations of men.' When the Sabbath day dawns, believers in all lands assemble in Sabbath school, study the Sabbath school lesson, and by saving and sacrifice make their offerings to the cause which they all love. The God of the universe looks down upon the races of men, and blesses all, regardless of their country, their poverty, their riches, their opportunities, their privileges."

Here are recommendations which the Council passed regarding this important department of our work:

Lessons on the Life of Christ

WHEREAS, The Sabbath school lessons beginning in North America with January 1, 1935, and continuing for a year and nine months, will embrace a careful study of the "Life of Christ," the lessons having been prepared to run simultaneously in all divisions of the Sabbath school; and,

WHEREAS, In these days of religious indifference and apostasy it is especially needful that every Seventh-day Adventist shall have a personal acquaintance with and knowledge of our Lord, His life and teachings, that faith in Him and love for Him may be established firmly in our hearts and lives; therefore,

We recommend, That an immediate and earnest effort be put forth by all conference, church, and Sabbath school workers to enroll all members of the church, together with their children, in our Sabbath schools, and that all be urged to join in a united study of this important series of lessons. This occasion also affords suitable opportunity for an invitation to neighbors and friends to take part in the study.

Plays and Pageants

We recommend, 1. That superintendents and leaders of divisions plan their programs and all their work in such a way as to instill into our Sabbath schools everywhere a deeper spirit of reverence for the house of God and His Holy Word.

2. That in programs no attempt be made to present plays or pageants. That representations requiring elaborate costuming, or the dramatizing of the lives of Bible characters or religious incidents, be avoided.

3. That the utmost simplicity distin-

guish the presentation of an exercise or a dialogue, or the taking of character parts in mission incidents or scenes.

Sabbath School Rally Day

WHEREAS, A Sabbath School Rally Day has been appointed by the General Conference Committee to be held on or about June 15, 1935, the first occasion of this nature for several years; and,

WHEREAS, The objective of the Sabbath School Rally Day is to promote greater interest in all that pertains to this important department of our work; therefore,

We recommend, That as early as possible concrete plans be laid in all conferences and churches to make this occasion one in which all Sabbath school interests shall be given special attention. In order to make this occasion as helpful as possible, we recommend that the service hour on Sabbath morning, as well as an hour on Sabbath afternoon, where this latter is possible, be set apart, and the program as provided in the May, 1935, *Sabbath School Worker*, with such local adaptation as may be found necessary, be made the basis for the presentation to be given.

Sabbath School Leadership

We recommend, That endeavor be made, a. To provide adequate leadership for the Sabbath schools in foreign divisions and unions, as may be possible.

b. To select, in the North American Division, conference Sabbath school secretaries of experience, and arrange for them to spend some time in visiting schools and giving personal help to local officers and teachers.

The New Overflow Plan

WHEREAS, The plan for Thirteenth Sabbath Overflow Offerings has been a source of great blessing during the years, in building up the work of God in many sections of the world field, having contributed in overflows more than \$632,000, which has been added to the regular budget appropriation, thus providing for many permanent facilities which could not otherwise have been made available; and,

WHEREAS, Since the plan for the overflow inaugurated at the 1933 Autumn Council, which provided for \$1,000 overflow from the first \$60,000 of the Thirteenth Sabbath Offering and 10 per cent of any additional amount above \$60,000, there has been a substantial overflow each quarter, while preceding that time many quarters passed without an overflow; therefore,

We recommend, That all join in so promoting the ideal of Dollar Day among our church and Sabbath school membership that the advances made may be maintained, and still greater things accomplished in future quarters.

Sabbath School Offerings

WHEREAS, Our Sabbath school offerings are the largest single source of revenue to our mission funds; and,

WHEREAS, In order to maintain our mission forces in all the world, it is essential that we raise our mission offerings fully twenty-five per cent higher than they are at present;

We recommend, 1. That we make an urgent and pressing appeal to all our ministers and church officers to cooperate in all plans adopted for the raising of Sabbath school offerings.

2. That our conferences and mission fields throughout the world lay definite plans for a much stronger promotion of the regular Sabbath school offerings, the birthday offering, the Investment Fund,

and the featuring of the Thirteenth Sabbath as Dollar Day, with the avowed purpose of fully reaching at least the 25 per cent increase.

Branch Sabbath Schools

We recommend, That earnest efforts be made by the leaders in all our conferences and churches to establish branch Sabbath schools, Sunday schools, and home Sabbath schools in many places, as a means of personal service for the enlargement of the church, and that a small leaflet of instruction be prepared under the auspices of the Sabbath School Department to give direction to such a movement.

Our Homes

The standing committee of the General Conference, known as the Home Commission, presented, through the Plans Committee, some important recommendations regarding home ideals and the building of strong Christian homes, which, after all, are the very foundation of the church.

Revival of Home Ideals

In view of the fact that world conditions as related to home life have grown more serious rather than having shown improvement since the General Conference session in 1930, and that there is even a further letting down in home restraint,

We recommend, That strong emphasis be given immediately throughout the world field to the following resolution passed at San Francisco in that year:

"WHEREAS, By that lowering of social and moral standards and that increasing neglect of home life which characterize our age, the welfare of the church and of all society is threatened,

Resolved, That our people be called to prayer, to earnest study, and to intelligent, devoted, and sustained effort to raise the standard of home and social life, and to build in our children, out of Christian ideals and practices, an unshakable bulwark against the evils of the world."

Meetings in the Interests of the Home

WHEREAS, The home life of its members constitutes the unwritten history of the church, and the church prospers or fails according to the spiritual condition of its members; and,

WHEREAS, Most of the problems confronting the church may be solved by a revival of true godliness in the homes of our people,

We recommend, 1. That the questions of the home and child training be given the consideration they rightfully deserve in the ministry of all our workers, and that in addition to fostering parents' societies in the churches, our ministers preach a number of sermons each year on home religion, home influence, and the training of children.

2. That meetings in the interests of the home be held during the time of each camp meeting or annual convocation, at an hour when it is possible for the conference home commission secretary to attend, preferably when the children are occupied with their own meetings and the parents are free.

Home Institutes

WHEREAS, We are told that "never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities,"

We recommend, That the General Conference Home Commission unite with the union and local conference home commission workers in planning, so far as competent help permits, for home institutes in the local churches.

Home Commission Organization

WHEREAS, The counsel of the Lord to the remnant church has instructed us that "our forces must be organized to do a larger work;" therefore,

Resolved, That we reaffirm the following action of the Autumn Council of 1927:

"WHEREAS, The promotion of the work of the Home Commission requires more definite attention in our conferences; therefore,

We recommend, That, without increase of staff or expense, both union and local conferences form a Home Council, consisting of the president of the conference as chairman, and the secretaries of such departments as are represented in the Home Commission, for the purpose of fostering the work of Christian homemaking at the camp meeting or annual convocations, and in the churches."

Report of the Home Missionary Department

The report of activities of the Home Missionary Department, given by J. A. Stevens, the Secretary, showed that during the ten years from 1924 to 1933 inclusive, according to missionary reports received, there was an increase of 400 per cent in Bible readings and cottage meetings held, 300 per cent increase in missionary visits, 600 per cent gain in number of treatments given, and 300 per cent increase in articles of clothing distributed. The increase in number of souls won to the truth through the work of the laity exceeds 200 per cent. During the quadrennial term ending with 1933, 45,685 persons were reported as won to the truth through the efforts of the laity, 14,069 of these during the year 1933.

A "Lay Preacher's Manual" has been published, and is serving to unify and strengthen this phase of evangelism. A Lay Preacher's Certificate has also been printed, and is furnished by conference committees to duly recognized and authorized self-supporting lay preachers. A Church Officers' Reading Course has been begun, for the aid of church officers in developing and strengthening the missionary spirit.

The growth of the Dorcas Society work has been very rapid during the last two years. At the close of 1931 there were 616 Dorcas Societies in the world field, of which 426 were in North America. At the close of the first quarter of 1934 there were 1,381 societies in all the world, with 914 in North America. Statistics reveal that through the welfare work a total of 2,950,140 people were given needed help in 1933, of whom 1,302,329 were in North America. Mission funds received through the Harvest

Ingathering campaign in all the world in 1933 were \$925,348.50, and through the Missions Extension Fund, \$97,095.60.

Resolutions and recommendations pertaining to the organization and work of this department were passed as follows:

Relation of Missionary Leader to Church Board

WHEREAS, The General Conference session of 1930 adopted a recommendation providing that the church board be recognized in its logical sphere as the responsible authority for the general direction of the missionary work of the church, as of all other activities, thus dispensing with the former plan of a "missionary committee;" and,

WHEREAS, At the same General Conference session a recommendation was adopted, providing for a missionary leader in every church, who may or may not be one of the church elders; therefore,

Resolved, That the missionary leader shall sustain the same relation to the church board as does the Sabbath school superintendent or Missionary Volunteer leader, it being provided, however, that the missionary leader be ex-officio chairman of the missionary subcommittee of the church board, where the board appoints such subcommittee in accordance with the General Conference recommendation for missionary planning in large churches.

Relation of Church Missionary Secretary to Church Board

WHEREAS, Under the former arrangement, the church missionary secretary served as the secretary of the missionary committee; and,

WHEREAS, The church board has been made directly responsible for the direction of all the missionary activities of the church; therefore,

We recommend, 1. That the church clerk make a careful record of all the meetings of the church board, including such actions as have to do with the missionary work of the church.

2. That the missionary secretary keep a record of those items of the church board business that have to do with the missionary work of the church.

Home-Foreign Literature Work

Knowing that our truth-filled literature will occupy an important place in the finishing of God's work, and that through the agency of the printed page in a large way the message is going to people of many languages; and having been told by the Spirit of prophecy that "many of these foreigners are here in the providence of God, that they may have opportunity to hear of the truth for this time," and that "those in responsibility must plan wisely to proclaim the third angel's message to hundreds and thousands of foreigners in the cities of America,"

Resolved, That in view of the imminence of Christ's second coming, we undertake as never before to arouse our people to realize the vast possibilities through the circulation of our foreign periodicals and other literature.

We recommend, 1. That the home missionary secretaries in the union and local conferences take the same active interest in promoting the circulation of our foreign periodicals as they do the English papers, especially during Foreign Periodical Week and Home-Foreign Day, by getting the churches to take subscriptions

and clubs of the foreign papers for missionary purposes.

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

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

4. That a systematic distribution of foreign *Present Truth* and other foreign literature be planned for the churches in each conference.

Report of the Religious Liberty Department

C. S. Longacre reported for the Religious Liberty Department. He spoke of the perils through which our work has passed in some countries, and of the victories gained in answer to prayer. There developed in the United States a real peril to liberty when, in nearly all the NRA codes, it was proposed to include the Sunday-closing feature. But through earnest efforts on the part of the Religious Liberty Department the Federal officials of the NRA promised to eliminate the Sunday-closing provisions, which they did. Some of the States, however, in drawing up their own NRA codes, have inserted this provision. In California all were eliminated except the one closing barbershops on Sunday, and that was finally declared unconstitutional by the Supreme Court. Five States in the United States have repealed all their Sunday laws, largely, it is thought, through the influence of the *Liberty* magazine. In connection with the newly enacted liquor laws in many of the States, Sunday-closing laws have again been placed on the statute books.

At the meeting of the Religious Liberty Association the following resolution was passed:

WHEREAS, We are facing grave crises in many countries which threaten the free exercise of religious prerogatives, endangering the blood-bought heritage of liberty, and constituting a challenge to religious freedom; therefore,

Resolved, 1. That we, as members of the International Religious Liberty Association, exercise due diligence in defending this precious heritage of freedom, through an intensive educational campaign, setting forth the benefits and blessings of the neutrality of the civil government in religious matters, and of the supremacy of the conscience of the individual in the sphere of religion; and for this purpose urge all our members to give the *Liberty* magazine and other like periodicals an increased circulation commensurate with the importance of the issues we are facing.

2. That the Religious Liberty Association be asked to prepare a book on religious liberty suited for use in countries other than the United States.

It was also voted to send the following memorial to Congress on religious liberty:

Memorial on Religious Liberty

Your memorialists, representatives of the Seventh-day Adventist denomination in the United States, through its delegates assembled in Biennial Conference in Battle Creek, Michigan, November 6 to 14, 1934, believing, as they do, in the fundamental principles and constitutional guaranties of civil and religious liberty as conceived by the founding fathers of the American Republic, respectfully submit this memorial to the Seventy-fourth Congress.

We are staunch supporters and defenders of our Federal Constitution. We hold that the natural and inalienable rights of man should be respected and held inviolable by the government at all times. We are especially desirous that Congress shall preserve our precious heritage of religious liberty, not committing itself to the dangerous precedent of legislating upon religious questions, or giving legal sanction and support to sectarian institutions, dogmas, customs, and creedal observances or rituals. Congress has consistently refused to give legislative aid to any church or sect, notwithstanding that more than sixscore compulsory Sunday observance bills have been introduced into Congress during the last forty-five years at the behest of religious organizations. We commend Congress for having maintained a position of absolute neutrality upon all religious questions, thus enabling all sects to stand on an equality before the civil law and the bar of justice.

Since we observe the seventh day of the week (Saturday), which was divinely ordained at creation and reaffirmed at Sinai as the Sabbath, naturally we wish that all others should observe the same day. But we are firmly of the conviction that it was far from the divine plan that the observance of this or any other religious institution should ever be enforced by the civil magistrate under the penal codes. Only voluntary service is acceptable to God. Therefore we view with grave concern certain religious movements in this country, whose avowed purpose is to secure the observance of Sunday through an Act of Congress, and thereby punish all dissenters and nonconformists.

The Author of Christianity made the conscience free in the realm of religion, and no government has the right to coerce it. We are grateful that our national government has kept itself free from all church alliances, and has turned a deaf ear to all ecclesiastical appeals for state aid in support of religion.

Your memorialists pray that the Seventy-fourth Congress will, like its predecessors, preserve our historic American principle of complete separation of church and state, so that all men, irrespective of their religious beliefs, may continue to enjoy the exercise of conscience in religious matters.

In support of this principle, we pledge our sincere devotion and loyalty as law-abiding citizens, and tender the full measure of our service for the preservation of our free democratic institutions and ideals, that all the people may enjoy the blessings of liberty, and dwell in peace and happiness to the glory of God and the honor of our Republic.

Calendar Reform

The following on calendar reform was also adopted:

WHEREAS, The reform calendar movement, involving a twelve-month year, with equal quarters and blank days, has received a great impetus through the recent questionnaire submitted to the churches by the Federal Council of Churches and the World Calendar Association, which plan was approved by the church leaders of twelve different religious denominations; and,

WHEREAS, The newspapers and the religious press in the United States are carrying on a vigorous propaganda, and the Universal Christian Council for Life and Work in Europe, at a recent convention held in Denmark, took action favoring a general revision of the Gregorian calendar in harmony with the aforesaid plan, and all the churches throughout the world are being petitioned to urge upon their governments and upon the League of Nations the passage of legislation at its next quadrennial session, recommending the adoption of the aforesaid calendar scheme of blank days, which would destroy the time-honored weekly cycle, divinely ordained at the creation of the world; therefore,

Resolved, That we, the Seventh-day Adventist denomination in Biennial Council assembled, declare ourselves to be unalterably opposed to the proposed calendar reform, and recommend that more space be given in our periodicals and our other literature to the consideration of this momentous question, and that the real issue, with its evil consequences, be placed before the public, and especially before the leaders of the various religious organizations before they unwittingly commit themselves favorably to the proposed calendar scheme of blank days.

Temperance Educational Work

WHEREAS, Our health and temperance principles relative to alcoholic beverages are of universal application; and,

WHEREAS, The evils of the liquor traffic and intoxicating beverages affect the public safety and welfare, the happiness and peace, and the economic burdens of society, and the bulwarks of the home life in all countries; therefore,

We recommend, 1. That Seventh-day Adventists carry on an aggressive temperance educational work in every country, setting forth the blessings and benefits of total abstinence from alcoholic beverages, teaching the public the scientific reasons

against the use of alcohol, so that the people may know the reasons why it is harmful and should never be used as a beverage.

2. That every division, union, and local conference and mission put into operation, as far as feasible, the recommendations on temperance work adopted at the 1933 and 1934 Autumn Councils.

WHEREAS, Statistics show that since the repeal of the Eighteenth Amendment to the Constitution of the United States, and Acts of Congress legalizing 3.2 beer and other drinks, crime and drunkenness in the United States have greatly increased, and accidents by auto traffic caused by intoxicated drivers have greatly multiplied, till life is ever in danger; and,

WHEREAS, Studious efforts are being made to entice the youth, the most precious heritage of our land, to use intoxicating drinks till millions of them are addicted to this body-and-soul-destroying habit in early life; therefore,

Resolved, 1. That Seventh-day Adventists increase their efforts to protect their own children against this evil by—

a. Teaching them the moral evils of using alcoholic beverages.

b. Educating them in the scientific reasons for not using alcohol, so that they may know why it is harmful and should never be used.

c. Encouraging them to sign a pledge never to use this habit-forming narcotic.

2. That every local conference and union conference in the United States put into operation the recommendations adopted at the 1933 Autumn Council, as follows:

"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 in the United States, 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 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 cooperate wherever feasible with the various temperance organizations in holding conventions for the purpose of promoting the temperance cause."—*Actions of the Autumn Council*, 1933, pp. 58, 59.

Temperance Campaign in the United States

WHEREAS, There are nine States and many counties and cities in the United States which will vote during the year 1935 upon wet and dry referendums; therefore,

Resolved, That we encourage our people in local option areas of the United States to carry on a vigorous educational temperance campaign through the distribution of temperance literature and the holding of temperance rallies and lectures, and that they "exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence." And, further,

We recommend, That Elders A. L. Baker, F. D. Nichol, and C. S. Longacre each prepare a temperance lecture to be printed in leaflet form and given to our ministry as guides in preparing temperance lectures, and that additional statistics and scientific facts be inserted in the leaflets for use as needed.

Other actions of a general nature are as follows:

Transfer of Workers Between Divisions

The section in the General Conference Working Policy regarding the transfer of workers between divisions was amended. The essential change is indicated in the following:

Calls for workers from one division to another, who are not employed, shall likewise be made through the General Conference Committee, care being exercised in such cases to secure recommendation concerning the individual from the division in which he resides.

The fact that the General Conference acts as intermediary in effecting calls, in no way affects the question as to whether or not the worker is entitled to outfitting allowance or furlough privileges.

Furloughs

After very careful consideration by the home and foreign officers of the General Conference Committee, they recommended a change in our furlough policy, which was adopted. We all recognize that it is right that our missionaries should have a furlough after a term of service in the field. Naturally, these furloughs are expensive, and we desire to operate our missions on just as economical a basis as possible, and at the same time do justice to the missionaries and to the work.

There has come to be quite a difference in the length of the term of

service required by the different divisions, and also in the length of furloughs allowed. We recognize that differences are proper between married and unmarried missionaries, and on account of climatic conditions in different fields, but it is best that the divisions work on the same general plan.

The furlough policy was therefore amended to provide that "the term of service between furloughs shall be ordinarily from five to ten years, dependent on climatic conditions, the exact length for the different divisions and for the various sections of the divisions to be determined by the respective division committees, with the approval of the General Conference Committee," and also that "ordinarily the furlough shall be from six to ten months, the exact time to be determined for the different divisions, and for various sections of the divisions by the division committee, with the approval of the General Conference Committee."

Inasmuch as the furlough arrangements of the different divisions are to be a matter of counsel between the General Conference Committee and the divisions, the following action was also passed:

WHEREAS, We recognize the great value of furloughs to our missionaries in providing a period of change and rest in the environment of the homeland; and,

WHEREAS, Furloughs are a heavy drain on the mission budget, and often bring perplexity to the fields in providing substitutes for such long periods as twelve to fourteen months;

We recommend, To the division committees that the ordinary term of service be not less than eight years, except where climatic conditions make so long a period unwise.

Simplification of Organization in Southern Asia

The Southern Asia Division had made request that they be permitted to effect a simplification of their present form of organization. This request having been considered by the General Conference officers, the following recommendation was submitted and adopted:

We recommend, That approval be given to the simplification of the organization of the Southern Asia Division, leaving the details to be worked out in the field with a General Conference representative present; the organization to be in harmony with the General Conference organization.

Date and Location of the 1936 General Conference Session

At the spring meeting of the General Conference Committee a committee was appointed to make investigation regarding the location of the General Conference session in 1936. The invitations of several cities were considered, but because very few auditoriums are adapted to our work,

and for other reasons, the committee recommended that the session be again held at San Francisco, California. The report of the committee was adopted on condition that suitable arrangements could be made, the definite date to be arranged by the Minority Committee.

Health Food Corporation

For several months careful study has been given on the Pacific Coast to the proposition of disconnecting

Thy Kingdom Come

BY ARTHUR W. SPALDING

"*LORD, what is the sign of Thy glorious reign,*

And when shall Thy kingdom come?"
Lo, this the disciples' yearning quest,
And this of their longings the sun.
And the Master saith: "The kingdom is I,
Not the pomp of outward show;
I dwell with them of a contrite heart,
And the humble in spirit I know.
The kingdom of heaven shall fill men's souls,

The light that shall banish sin;
And the sign of the glory that is to be
Is the kingdom of heaven within."

"But, Lord, the tasks of the tiring day
Are but feebly and poorly done;
The children plead for our ministering;
And we have no kingdom won."
And the Master saith: "The Father marks
Each stone that your love-task piles;
And the dark of your valley illumined is
By the light of your Father's smiles.
Your heaven is built in your children's hearts,
An image of the divine;
And I come in and sup with you
In the room that I know as Mine."

"Yea, Lord, it is peace when Thou dwellest there;

But is there no future home?
Do we mark but the rest at the end of the day

When we pray, 'Thy kingdom come'?"
And the Master saith: "My Father's house

Holds many a mansion fair;
And to every home that is made for Me
I match a palace there.
For home is heaven, and heaven is home,
And to them that give shall be given;
And shall not My Father welcome them
Who have made of their home a heaven?"

the manufacture of health foods from the medical college and of forming an organization for carrying forward this work. This problem was brought to the General Conference for counsel. The General Conference officers appointed a committee of fifteen to give it further study and to bring in suitable recommendations. The report of the committee was adopted as follows:

Resolved, 1. That the General Conference join the Pacific Union Conference and the conferences and institutions within

the confines of the Pacific Union territory, in creating and establishing a separate organization for the manufacture and distribution of health foods.

2. That the General Conference officers counsel with and advise the above-mentioned organizations in developing and perfecting the new corporation.

Distribution of Labor

The Committee on Distribution of Labor submitted reports, which were adopted, calling several persons to the foreign fields and making some exchanges of laborers in North America. Inasmuch as several of these calls are yet to be worked out, the report is not given at this time.

Report of Nominating Committee

There being several vacancies in the staffs of the General and division conferences, a Nominating Committee was appointed. The report, which was adopted, is as follows:

We recommend, 1. For Vice-President for the Southern Asia Division, N. C. Wilson.

2. For Secretary of the Publishing Department of the South American Division, J. A. P. Green.

3. For Associate Secretary of the Publishing Department of the General Conference, J. J. Strahle.

4. For Home Missionary and Sabbath School Secretary of the South American Division, J. L. Brown.

5. For Associate Secretary of the Home Missionary Department of the General Conference, W. A. Nelson.

6. For Associate Secretary of the Educational Department of the General Conference, J. E. Weaver.

7. For Secretary-Treasurer of the South American Division, Roger Altman.

8. That the appointment of a Publishing Department Secretary for the Northern European Division be referred to the Executive Committee.

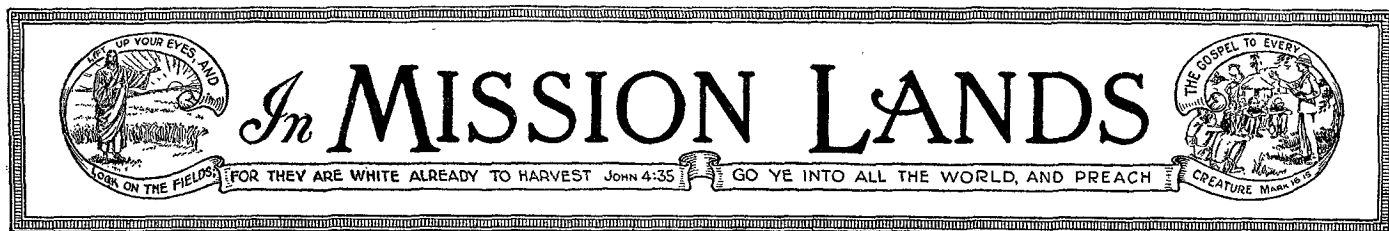
It has since been found impossible to carry into effect appointment No. 5, and we do not have in hand the acceptance of two others.

The business of the Council was finished by noon of the closing day, Wednesday, November 14, and our leaders returned to their work, some to faraway fields, and others planning to reach appointments on the Sabbath.

"Far and near the fields are teeming
With the sheaves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain.

"Lord of harvest, send forth reapers!
Hear us, Lord, to Thee we cry;
Send them now the sheaves to gather,
Ere the harvest time pass by."

As we look up into these glorious culminations, how grand life becomes! To be forever with the Lord, and forever changed into His likeness, and, still more, forever deepening in the companionship of His thought and bliss, "from glory to glory"—could we desire more?—*Bishop R. S. Foster.*



On the Border of Tibet

BY HAROLD E. JAMES, M. D.

MRS. JAMES and I, out here on the border, are still knocking at the gates of the so-called "Forbidden Land." We have been located here just ten months, and in that time we have become intensely interested in the place and the people, and are much absorbed in our medical work. Owing to the fact that the medical work had lain dormant for almost two years prior to our arrival, things were a bit slow at first; but they soon revived, and the work is steadily growing.

We have just returned from a five-week trip into the interior. There is a widespread opinion that Tibet lies many miles to the west of us, but on the contrary a three-hour horseback ride will take us into the Tibetan lands. True, the international boundary is many miles west, but all the land between this point and the boundary is populated almost entirely by Tibetans. An occasional trader, and in the larger towns, small companies of Chinese soldiers, are the only indications of the fact that China controls this corner of Tibet. The scarcity of Chinese is well illustrated by the fact that during our first six days' travel we met only one Chinese, a shopkeeper in a small Tibetan village.

As this was the first trip we had made into this area, we were greatly impressed by the Tibetan people. We had previously met many of them in the dispensary in Tatsienlu, but this was a new experience. Really to appreciate them, to understand and work with them, one must meet them in their own villages and homes. Wherever we stopped we were the center of a crowd. From morning until night our tent was crowded with curious people. Hundreds came for medical attention, others heard we had tracts and came to find out what these strangers believed, while many were simply curious. Demands for medical attention were almost constant. At one place I awoke in the morning about five-thirty to find two patients sitting in the doorway. From that time until dark the people came in a steady stream, and we

scarcely had time to eat our meals.

The Tibetans, especially the older people, seem to be devoted to their religion. At one place where we stopped, a religious festival was in progress. The lamas, or priests, taking part were dressed in elaborate robes, and some wore hideous masks. As they came out of the temple to perform their rites, it was a pitiful sight to see scores of men and women prostrating themselves before these grotesque figures. Frequently, while staying in Tibetan houses, the last thing we heard at night was some man in the corner muttering his prayers. Then, perhaps at three in the morning, we would be awakened by the same low, monotonous praying. So few of the people are educated that ignorance and superstition are the general rule; and the priests, taking advantage of this fact, have gained almost complete control of the people. It is a pitiable state of affairs, and makes missionary work

for the common people rather difficult.

One of our most interesting observations was the influence Doctor Andrews had with these people. At every place visited we met those who remembered him, and many inquired about him. Some of them he had treated in the dispensary, or had ministered to during one of his trips into the country. To others he had given tracts. All were his friends, and all spoke most highly of Doctor Andrews and his work. It was indeed encouraging to know that such a man had gone before and prepared the way in so thorough a manner. I only hope that I shall be able to continue with the same determination and earnest devotion that marked his work.

We ask an interest in the prayers of our people at home. Our work will not, cannot, continue much longer; for we are truly nearing the end of all earthly things. Our daily prayer is that we may not fail in the work that is before us, that when our Master returns He may find at least a few of these poor people among those who have been true and faithful to the end.

In the Island Field

BY L. L. HUTCHINSON

FROM Hawaii, the "Paradise of the Pacific," to Jamaica, the "Pearl of the Caribbean," with a stopover of four years on the Canal Zone, our term of service totals a period of sixteen years. The last four were spent in beautiful Jamaica. Having never reported through the REVIEW concerning our work there, I will briefly say that the Lord richly blessed us in our labor. As pastor of the North Street church and two smaller churches in Kingston, I was able, with the help of the Lord and the excellent cooperation of the church members, to baptize 414 in the four years, while a goodly number were brought into the church on former baptism.

At a recent meeting of the Antillean Union Conference I was called to take the superintendency of the Bahamas Mission, made vacant by the sickness and return to the States of R. J. Sype.

We are now in Nassau, the capital of the Bahamas. While there are about 700 islands in this group, stretching out over a distance of 800 miles, only thirty-six of them are inhabited. Our work is carried on in only eight of the islands. The field is large and the laborers are very few, therefore I am appealing to the members of the REVIEW family to send to our office address as many copies of our denominational papers as they can spare, to be sent to these needy islands, which are so close to your shores and yet are in so much need of help. Our office address is: Bahamas Mission, S. D. A., Box 356, Nassau, N. P., Bahamas.

No man can hinder our private addresses to God; every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar.—*Jeremy Taylor*.

Baptism Among the Eskimos

BY H. L. WOOD

THREE weeks of steady travel by both modern and primitive means, brought us to Pilot Point, at the mouth of the Ugaskik River on Bering Sea. To visit this company of Eskimos, who had been brought to the knowledge of the truth through the faithful work of Samuel Hanson, had been our desire for more than three years. This Sabbath school of Eskimos and a few Aleuts had, three years before, sent in the request that they be visited by a Seventh-day Adventist minister and be baptized into the church of commandment keepers. How happy we were to be there at last, to meet them and see their smiling, sincere faces. We were so happy to be with them that we soon forgot the difficulties of travel—the portage across the Aleutian Range at the foot of Iliamna volcano, the twelve different boats we took going down the river and across the lake, sleeping on a board plank while removing none of our clothes except our shoes, and eating native fare for a week. We wished to learn as much as possible about the people and their needs, and to make the trip with as little expense as possible, so we had to *siwash* (travel like a native).

Upon our arrival we planned for a miniature camp meeting to last for two weeks with meetings afternoon and evening. The roll call was made at each afternoon meeting, and there were only two absent from a meeting during the entire two weeks. None missed the evening meetings, so there was no need of a roll call then.

The faithfulness in attendance, the rapt attention, and the earnest questions asked, gave us a new appreciation of these children of the North—the Eskimo people—who have called so long for a missionary. Brother and Sister Hanson have done faithful work among these people, as far as it is possible for government teachers to do; and while they are not in mission employ, they are truly lay missionaries of the best type. They have gone to a new race of people, brought to them the truth of the third angel's message, and prepared them for baptism, without a cent of cost to the organized work. God will surely reward them for their faithful service, cheerfully rendered under difficulties unheard of in the homeland.

It was indeed a day of rejoicing by all when, on the last Sabbath, we led ten adult Eskimos down into the watery grave of Christian baptism. The baptism was conducted in a little

clear lake near the Eskimo village. On one side was Bering Sea and the little graveyard where sleeps Chief John Spoon, who first heard the Sabbath truth in Nome during the gold-rush days, and waited so many years for the missionary who taught the



Ten Eskimos, first fruits of the third angel's message among this people of the Far North, baptized by H. L. Wood at Pilot Point, Alaska, on the Bering Sea.

true Sabbath. He, with several others, died a year before we arrived. On the other side were the miles of tundra range for reindeer to the foot of the many smoking volcanoes in plain sight, and the "Valley of Ten Thousand Smokes" in the background.

Eleven others requested baptism, whom we asked to study further the Bible truths so that they would be ready when we visit the village next time. Some who were waiting to be baptized were away, and could not return in time to attend the meetings.

The baptism of these Eskimos marks a new advance of the message, which is to go to every tribe and nation. The quality of believers that they will make was demonstrated when, upon their own suggestion, they took up a thank offering to help pay my traveling expenses, and in the plate was found \$58 in cash, and pledges for \$30 more to be paid as soon as they returned from fox trapping.

Brother and Sister Samuel Hanson and the Eskimo children attending the government school at Pilot Point, Alaska.



Three Eskimos paid their first tithe before I left.

As the fleet of salmon packers had left Bering Sea, our only means of travel was by mail plane. On August 20 we flew north to visit other villages where believers have lived for years and where a Seventh-day Adventist minister had never set foot.

Good News From Jamaica

BY A. R. OGDEN

THE last quarterly report from our union office shows that the baptized membership of the Jamaica Conference has now passed 5,000. Five thousand baptized members for a small island field like Jamaica is an evidence of the outpouring of God's Spirit in copious showers. Nearly 400 have already been baptized in Jamaica thus far during the three quarters of this year. The total will undoubtedly well pass 500 baptisms in Jamaica during the year 1934.

The Sabbath school report shows the membership as being 6,555 on September 30. By another year the Sabbath school membership should reach well toward 7,500 in old Jamaica. Think of these thousands attending Seventh-day Adventist Sabbath schools in this field each Sabbath day.

The tithe increase also in Jamaica in 1934 is phenomenal. With the increased membership, naturally increased funds, even from the meager resources of our people in the island work, flow into the treasury for the work of God and its advancement.

Most encouraging reports continue to come from each of our several fields of the Antillian Union Mission. The lead of Jamaica, the oldest and strongest field in the union, is setting a good pace for an advance through our vast and scattered island field.

"MAJORITIES make might, but do they always form a safe gauge of right?"



Conducted by Promise Kloss

Uncle Richard's New Year's Dinner

BY DOROTHY JANE JASTRAM

PRISSY BAKER was in Oscar Miller's store early New Year's morning, buying matches, when her uncle, Richard Baker, came in. He did not look at Prissy, nor did she wish him a Happy New Year; she would not have dared. Uncle Richard had not been on speaking terms with her or her father, his only brother, for eight years.

He was a big, ruddy, prosperous-looking man—an uncle to be proud of, Prissy thought wistfully, if only he were like other people's uncles, or, indeed, like what he used to be himself. He was the only uncle Prissy had, and when she was a little girl, they had been great friends; but that was before the quarrel, in which Prissy had no share, to be sure, although Uncle Richard seemed to include her in his rancor.

Richard Baker, so he informed Mr. Miller, was on his way to Navarre with a load of corn.

"I didn't intend going over until the afternoon," he said, "but Joe Hemming sent word yesterday he wouldn't be buying corn later than twelve today. So I have to tote mine over at once. I don't care about doing business on New Year's morning."

"Should think New Year's would be pretty much the same as any other day to you," said Mr. Miller, for Richard was a bachelor, with only old Mrs. Janeway to keep house for him.

"Well, I always like a good dinner on New Year's," said Richard Baker. "It's about the only way I can celebrate. Mrs. Janeway wanted to spend the day with her son's family over at Oriental, so I was laying out to cook my own dinner. I got everything ready last night. I won't get back before one o'clock, so I reckon I'll have to put up with a cold bite."

After her Uncle Richard had driven away, Prissy walked thoughtfully home. She had planned to spend a nice, lazy holiday with the new book her father had given her at Christmas, and a box of candy. She did not even mean to cook a dinner,

for her father had had to go to town that morning to meet a friend, and would be gone the whole day. There was nobody else to cook dinner for. Prissy's mother had died when Prissy was a baby. She was her father's housekeeper, and they had jolly times together.

But as she walked home she could not help thinking about Uncle Richard. He would certainly have but cold New Year cheer, enough to chill the whole coming year. She felt sorry for him, picturing him returning from Navarre, cold and hun-



New Year Gifts

MAY these be yours—
The gifts that make the dreamers into doers;

The gift to work
Through joy and sorrow, light or murk;
To play, with all your soul and heart,
A manly part.

The gift of discontent, to keep you driving
Forward and up, forever striving
For something better in the days here-
after;

The gift of kindness and the gift of
laughter;
And all the gifts of love, and faith, and
friends,

Of justice and of truth;
And in your heart, until life's journey
ends,

The priceless gift of youth,
Hope that inspires, and courage that en-
dures.

May all these gifts be yours!

—Berton Braley.

gry, to find a fireless house and an uncooked dinner in the pantry.

Suddenly an idea popped into Prissy's head. Dared she? Oh, she never could! But he would never know—there would be plenty of time—she would!

Prissy hurried home, put her matches away, took a regretful peep at her unopened book, then locked the door and started up the road to Uncle Richard's house, half a mile away. She meant to go and cook Uncle Richard's dinner, then slip away before he came home. He would never suspect her of it. Prissy would not have him suspect her for the world; she thought he would be more likely to throw a dinner of her cooking out of doors than eat it.

Eight years before this, when Prissy had been nine years old, Richard and Irving Baker had quarreled over the division of a piece of property. The fault had been mainly on Richard's side, and that very fact made him all the more unrelenting and stubborn, so that he had never spoken to his brother since, and he declared he never would. Prissy and her father felt very sad over it, but Uncle Richard did not seem to feel bad at all.

Prissy had no trouble in getting into Uncle Richard's house, for the woodshed door was unfastened. She tripped into the hostile kitchen with rosy cheeks and mischief sparkling in her eyes. This was an adventure—this was fun! She would tell her father all about it when he came home at night, and what a laugh they would have!

There was still a good fire in the stove, and in the pantry Prissy found the dinner in its raw state—a fine roast, potatoes, cabbage, turnips, and the ingredients of a raisin pudding. She could cook them as well as Mrs. Janeway could, if that was anything to boast of.

In a short time the kitchen was full of bubblings and hissings and appetizing odors. Prissy enjoyed herself hugely, and the raisin pudding, which she rather doubtfully mixed up, behaved itself beautifully.

"Uncle Richard said he'd be home at one," said Prissy to herself, as the

clock struck twelve, "so I'll set the table now, dish up the dinner, and leave it where it will keep warm until he gets here. Then I'll slip away home. I'd like to see his face when he steps in. I suppose he'll think one of the Jenner girls across the street has cooked his dinner."

Prissy soon had the table set, and she was just dishing up the turnips when a gruff voice behind her said:

"Well, well, what does this mean?"

Prissy whirled around as if she had been shot, and there stood Uncle Richard in the woodshed door!

Poor Prissy! She could not have looked or felt more guilty if Uncle Richard had caught her robbing his desk. She did not drop the turnips, for a wonder; but she was too confused to set them down, so she stood there holding them, her face crimson, her heart thumping, and a horrible choking in her throat.

"I—I came up to cook your dinner for you, Uncle Richard," she stammered. "I heard you say—in the store—that Mrs. Janeway had gone home, and that you had nobody to cook your New Year's dinner for you. So I thought I'd come and do it, but I meant to slip away before you came home."

Poor Prissy felt that she would never get to the end of her explanation. Would Uncle Richard be angry? Would he order her from the house?

"It was very kind of you," said Uncle Richard, dryly. "It's a wonder your father let you come."

"Father was not home, but I am sure he would not have prevented me if he had been. Father has no hard feelings against you, Uncle Richard."

"Humph!" said Uncle Richard. "Well, since you've cooked the dinner, you must stop and help me eat it. It smells good, I must say. Mrs. Janeway always burns something when she cooks. Sit down, Prissy. I'm hungry."

They sat down. Prissy felt quite giddy and breathless, and could hardly eat for excitement, but Uncle Richard had evidently brought home a good appetite from Navarre, and he did full justice to his New Year's dinner. He talked to Prissy, too, quite kindly and politely, and when the meal was over he said:

"I'm much obliged to you, Prissy, and I don't mind owning to you that I'm sorry for my share in the quarrel, and have wanted for a long time to be friends with your father again, but I was too ashamed and proud to make the first advance. You can tell him so for me, if you like. And if

he's willing to let bygones be bygones, tell him I'd like him to come up here with you tonight when he gets home, and spend the evening with me."

"Oh, he will come, I know!" cried Prissy, joyfully. "He has felt so bad about not being friendly with you. Uncle Richard, I'm as glad as can be!"

Prissy ran impulsively around the table and kissed Uncle Richard. He looked up at his tall, girlish niece with a smile of pleasure.

"You must promise to come and cook my New Year's dinner for me every New Year we live near enough together," said Uncle Richard.

And Prissy promised.—*Adapted from the Leader.*



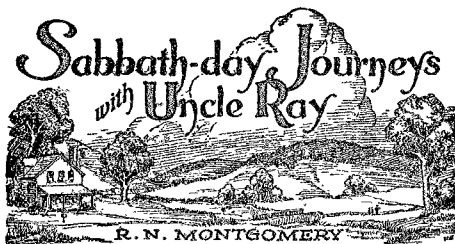
Close of the Sabbath

BY ALTA HILLIARD-CHRISTENSEN

GENTLY now the setting sun
Tells the dying day is done;
Nature, hushed in quiet rest,
Worships on the day God blessed.
Swiftly passed the Sabbath day,—
Morn, then noon, and twilight ray;
Ah, what record does it bring
To the palace of the King?

Did the angels, listening near,
Words of sweet communion hear
With the God of worlds on high,
Who will list to mortals' cry?
Or did common things of earth
Rob the Sabbath of its worth?
God forgive our careless ways,
Victory give in future days.

Long ago, 'neath Eden's bowers,
Man with God spent Sabbath hours;
What a Sabbath was it there
When the world was young and fair!
Man with God e'en yet may meet
Round the sacred mercy seat,
And again, 'neath Eden's bowers,
Spend the holy Sabbath hours.



"How can the ants tell friends from foes, Uncle Ray?" Alice asked. "They look so much alike."

"Well, ants are very patriotic. When they approach another warrior in battle, they look for no battle flag or uniform, but touch the newcomer with delicate antennæ, which are both hands and nose to the ant. Instantly the stranger is identified by its smell. All ants in a particular colony smell alike, therefore a strange smell means a foeman, and they clinch in battle

until one assailant is dead or disabled."

"Would there be a big fight if strange ants were put in a colony?" queried Alvan.

"Yes, the strangers would be quickly killed," was the reply. "Some interesting experiments have been made with ant colonies. In one instance ants were taken from a certain colony and placed in another, but protected from them, until the new colony smell clung to them. When returned home, they were instantly killed by their own brothers and sisters because of the strange odor on them."

"How cruel they are, Uncle Ray, to kill their own brothers!" said Alice. "Are they as selfish as they are cruel?"

"No, they are very unselfish, and really, one can scarcely say they are cruel, for they know no better than to destroy one another. Ants are quite generous, and will share every morsel of food with any ant in the colony. When a worker enters the hive with food, a drop of honey, for instance, any other ant may come to it and stroke the entering ant with its antenna. The full ant readily brings up a bit of his honey and passes it to the hungry one. He in turn must also share it with any others who show a desire for it. In this way a single drop eaten by one ant has been scattered through the entire colony in a very short time. This has been proved by naturalists who have fed ants with honey which they had colored some bright tint. In a few hours practically all the ants in the family of thousands showed a faint tinge of that color in their thin, transparent stomachs."

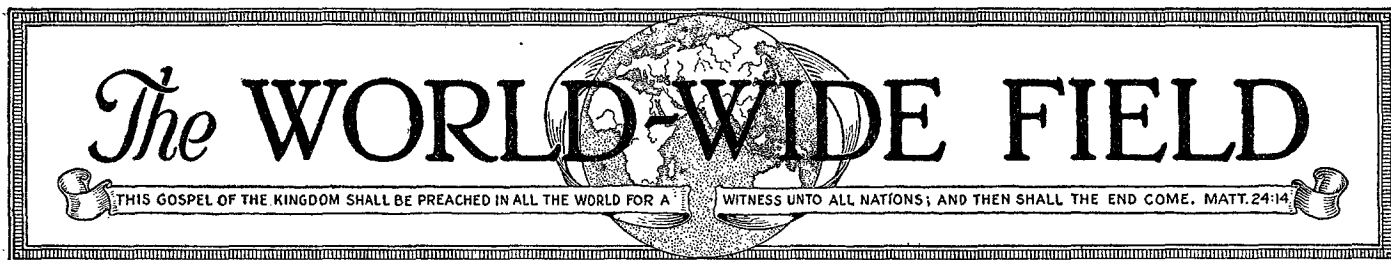
"Do ants live to be very old?" Alvan questioned his uncle.

"Well, Mr. Ant lives a short but busy life, while Mrs. Ant lives a busy life, but a long one. In fact, there are known instances where female ants have lived in health and activity for seventeen years."

"Another question, Uncle Ray; can ants see very well?"

"As far as we can tell they have very short sight, and are guided more by the senses of touch and smell. This is not certainly known, but it seems well established that their vision is very good at close range, but probably poor beyond that. The driver ant, most ferocious of all the ants, is totally blind. This may be the origin of the expression 'a blind fury,' for they will unhesitatingly attack anything, large or small. Perhaps this is because they cannot see the dangers they are running into."

(To be continued)



Educational Work in the Lake Union Conference

BY F. R. ISAAC

SINCE there are frequent inquiries regarding the merging of educational institutions in the Lake Union Conference, and believing that the results will be of interest to our people in general, we wish to give a few items in connection with our educational program.

Although the Lake Union Conference comprises only four local conferences, there were in operation eleven academies and two colleges until the spring of 1933. Broadview College and four academies were located in and near Chicago. Three academies were within ten miles of Broadview, one within sixty miles, and Emmanuel Missionary College is only one hundred miles away.

It had been felt for some time that it would be advantageous to combine the two colleges and carry only academic work at Broadview, and thus make room for additional academy students. As a consequence, Emmanuel Missionary College and Broadview Junior College were merged, and the college work is now conducted at Berrien Springs, Michigan.

The Chicago Academy, Fox River Academy, and Broadview Academy were joined, and all the secondary work is now carried at Broadview. The year following this merger of academies, the academy enrollment at Broadview doubled over the previous year, and at present there are 194 students registered.

We now have two academies less, but the first year after the merger we enrolled 145 more students in all academy grades in the union than during the previous year, and this year we have another increase of eighty-seven.

The Lord is blessing the labors of our consecrated teachers. There is an increased interest in Christian education. Our people appreciate the influence and instruction of godly teachers at a time when many of the youth of our land are flouting morals, and disregarding all rules of social propriety. We have the promise that God will save our children, and it is our endeavor to do our part to see them safe in the fold, by making ample provision for them in our own academies and colleges.

unable to function strongly in its God-given mission.

As is the recent history of the physical heart, so is the history of the spiritual heart, the home. There has been in the last half century, throughout the civilized world, an increasing decadence of the home. It has been weakened by loss of true religion, and it has been assailed by social disorders, until in the majority of cases it is no longer dependable. It is undeniable that this heart weakness has invaded the church; and it is in order for us to inquire into the matter.

What is the state of our homes? A casual observation, reenforced by our desires, will lead us to assume that Seventh-day Adventist homes and family groups are, singly and collectively, superior to homes of "the world." In this belief we may be superficially correct. Certainly we find among our people, families of Christian culture, children being carefully instructed and disciplined in religious and social matters and possessed of considerable moral fiber, which makes them outstanding in their community society. The limits of our acquaintance may hide from us the existence of the large number of households not of our faith who, either from heredity or resolution, are also outstanding examples of uprightness and moral courage. But probably the proportion of such homes in general society is smaller than the proportion of such homes in our church society. That, however, is not true numerically.

A candid, unprejudiced diagnosis, based upon wide acquaintance and careful observation, will reveal in a large proportion of our homes a poverty of knowledge and practice in physical, social, and therefore spiritual (as distinguished from theological) matters. It is a temptation of loyalty to deny this. We are prone to reason that since it is the nature of truth to purify, and since our people have the truth, they must perforce be superior. But it is fallacious to reason that because a thing ought to be so, therefore it is so. The minor premise in this syllogism is wrong: where a fault exists, is there possession of the specific truths that would prevent that fault? From the viewpoint of the world, we may be admirable in temperance and devotion.

Shall the Heart Fail?

An Appeal to Pastors and Church Elders

BY ARTHUR W. SPALDING

Secretary of the Home Commission

THE home is the basis of society. No one will deny that. The home is the heart of the church. Will any one deny that? "The heart of the community, of the church, and of the nation, is the household."—*Ministry of Healing*, p. 349.

Diseases of the heart are increasing. More deaths occur from heart trouble than from any other single cause, more than from the next two greatest causes combined. In thirty years the death rate from heart disease has doubled. Men's hearts are wearing out, due to evil habits of life and transmission of hereditary weaknesses. Heart weaknesses limit and lessen all

the activities of life, and make the body more susceptible to other diseases. When the heart completely fails, life ends.

But saddest of all heart troubles is the weakness and failure of the church's heart, the home. Give us Christian homes, strong, pure, intelligent, consecrated, where the children and youth are being fashioned into the character of Christ, and you will find a church vigorous, strong, sincere, and successful in its mission of finishing the gospel work. But give us homes weak in discipline, uncertain in virtue, lax in teaching, faulty in spirit, and there will be a church

Let others praise us. As for ourselves, let us take heed to the Laodicean message, and repent.

In such matters as home government, diet, recreation, social resources, and social ethics, there is need for great improvement among our people. In a consecrated, controlled life, these elements of living are resources in the maintenance of power; but in a limping, defeated Christian life they are a constant drain upon power. There is a great waste of spiritual energy when it must all be given to battling with personal inclinations, rather than being freed and reenforced for ministry to others. There is no joy in law divorced from love and understanding. When standards of conduct are reduced to arbitrary rules, without the background of reasons and without the vivifying power of love, they become intolerable burdens which youth, at least, will not long endure. In adolescence, authority alone will not suffice to maintain standards. There must be an understanding and appreciation of Christian social philosophy if we are to have intelligent and dynamic action. And let me remind you that social conduct, which embraces the attitudes and actions of individuals toward one another, is the human side of religion.

The home is the prime molder of character. "The work of parents underlies every other." Parents must "receive a training" for their "sacred responsibilities."—*"Education,"* p. 276. If we leave this training to chance, it will, in the vast majority of cases, never be given or received. In that case we shall be leaving to develop in our church the seeds of disintegration and defeat. It is the first duty of the church to see that its children and youth are saved and soundly educated in the ways of Christian life. "The work that lies nearest to our church members is to become interested in our youth, with kindness, patience, and tenderness giving them line upon line, precept upon precept. O, where are the fathers and mothers in Israel? There ought to be a large number who, as stewards of the grace of Christ, would feel not merely a casual interest but a special interest in the young. There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril."—*"Testimonies,"* Vol. VI, p. 196.

Unless there is correct understand-

ing and administration of home government, there will not be discipline and order and cooperation in the church. Unless there is knowledge of how to form right habits of living in the home,—how to gain control and direction of appetites, passions, and will,—there will be no Christian temperance nor dynamic energy in the church. Unless there is understanding of the science of love, and harmony with its divine laws, in the education of children, in the social relations of young people, and in the marriage relation, there will be a fatal crippling of its power in the life and work of the church.

Two things are needed; these two things are vital to the life of the church. First is, that its members shall be recipients of the Holy Spirit for conversion, regeneration, and ministry. Second is, that its members shall be instructed in the laws of life and their administration to their children. These two needs are interrelated; neither can function adequately without the other. If we would have Spirit-filled hearts, we must have truth-filled minds; and if we would have power to do what we learn is right, we must be possessed by the Spirit of God. The well-springs of life in this earth are our homes, and they determine the character of life. What our homes are, what our parents are, that will our children be, that will our church be. And what our church is, determines what earth's history and fate shall be.

For the last thirteen years this church has sought, through the Home Commission, to enlist our parents in study that would give them a training

for their "sacred responsibilities." Great and blessed have been the results in many lives and many homes. But it has not reached the majority. In our two thousand three hundred fifty churches in North America, we have record of but ninety-groups engaged in parent education—less than four per cent. There should be twenty-five times that number. Every church, all parents, should be studying.

The promotion and fostering of this vital work depends very largely upon the local elders and pastors. In the midst of their many and pressing duties, let them not forget the foundation work of church building. "The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life,' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*"Ministry of Healing,"* p. 349.

May we not ask that in every church at the beginning of the year, the leaders take definite action for the formation of parent study groups, that they see to the inclusion in the church library of the Christian Home Series of books, which are the basis of the Home Commission studies, and that throughout the year they foster this work of parent education, remembering that Inspiration tells us that the heart of the church is the household, and that the success of the church depends upon home influences?

Evangelism

BY J. C. KLOSE

THE field is indeed ripe for the harvest. The greatest need of the cause is a trained and consecrated laity to go forth into the harvest field and gather in the ripening grain. If every member were only as active and zealous as some of the new Sabbath keepers here in the vicinity of Orlando, the message would soon be carried. Through literature, by word of mouth, by Bible studies and cottage meetings, the interest has been aroused in many homes. "Many are on the verge of the kingdom, only waiting to be gathered in."

Last July while I was holding a cottage meeting in a home where an interest had been aroused by one of our lay members, a woman from Lockhart, Florida, present at the meeting, urged that we begin meetings in the

Baptist church in Lockhart. I called on some of the members of the Baptist church in Lockhart to see if they would be willing to let us have the church building for a series of meetings. They were willing, provided the minister of the Baptist church in Orlando would give his consent. After seeing him and securing his permission, I obtained the keys to the church. Seeing how the Lord opened the way to hold meetings in Lockhart during the summer, there was nothing else to do but give up my own personal plan for a vacation in August, and go ahead with the meetings, which I gladly did. The church was filled nearly every night. As a result we expect to baptize between fifteen and twenty. We are holding Sabbath services in the church, and have a

Sabbath school of about forty members.

One family, after keeping the Sabbath for about a month, faced a severe test. The husband and father, who had been working, was told one Friday that he would have to come back to work Saturday morning, and that the only excuse for not coming would be sickness. When I saw him that Friday night, I read the promises of Matthew 6 to him, and told him that we would make his case a special subject of prayer, and that we would pray for the employer. The next morning we saw this brother and his whole family in church, smiling and happy. He said that when he went back to tell his employer that he was going to church that day, the employer said, "That's a new one on me, but go ahead, and pray for me, too. Come back to work on Monday instead."

There have been remarkable answers to prayer, not only in behalf of Sabbath keepers, but in the giving up of the tobacco habit. I gave the book, "The Cigarette as a Physician Sees It," to a man one day. He read it through, and the next day quit the use of tobacco and has not used it since.

As one lamp lights another, and does not grow less, new interests are being started by these new Sabbath keepers for follow-up work.



North American News Notes

THERE came to my meetings a man who was a confirmed drunkard. He attended no church. However, when I pitched my tent here last spring, a member urged him to attend. He came more or less regularly for two weeks; and one night, when the Holy Spirit visited our meeting in a special way, he was among the twenty who came up for special prayer. I invited those who wished counsel and help to meet me at the tent the next morning. The drunkard came. I explained to him the steps in conversion, and we knelt in prayer. I prayed; then he prayed a very short, simple, but earnest prayer. God heard, and at that moment his heart was changed; so far as I know he has been a consistent Christian ever since.

Another young man was a drunkard, a cigarette fiend, and a wife beater. One person tells of seeing him so drunk that he was not expected to live through the spell. He was so mean to his wife that she left him. He has attended regularly the meetings I am holding in the church now. One after another he has laid aside his cards, his liquor, and his

cigarettes. Last week he kept his first Sabbath. Now he is a candidate for baptism, and gives evidence of being truly converted.

H. D. SINGLETON.

The Completion of an Arrested Reformation

(Continued from page 5)

of the poor, God has a righteous seed, and He is still gathering them out of the world that lieth in wickedness, by the preaching of "this gospel of the kingdom." He is winning them out of every kindred and tribe and tongue and nation.

These are the men of whom martyrs are made. When the day of great tribulation comes, when dungeons are ready and fires are burning, then those who are weak in the faith stand aside. Then those that "keep the commandments of God and the faith of Jesus," a "little flock" of whom the world is not worthy, and of whom the world is entirely ignorant, and whom, indeed, it cannot know, come up from their secret places, having done all, to stand. To them the prison is as acceptable as the throne; the place of degradation as the place of honor. They eat of the "hidden manna," and have the secret name "which no man knoweth." To them chains and dungeons have no terrors; for they know God, and live by faith, and faith alone.

This last message, containing, as it does, the very fullness of God's truth, will not be preached in a corner to just a few people, but will be taken to the ends of the earth, "preached in all the world, for a witness unto all nations." When it has been taken to all the world, Jesus will come the second time, and the great controversy between Christ and Satan will come to an eternal end.

To be among the people of the closing movement of the gospel, knowing the times in which we live, knowing the commission of God in view of these times, charged with a great mission from heaven, clothed with God's own spirit of power in service, surrendered altogether to do His will, sharing in the work of finishing the gospel on earth, cooperating with God in the work of human salvation, preparing to meet the Saviour Himself, and bringing back the King,—ah, that is the loftiest privilege ever granted to the children of men in any age of the world.



"ENTHUSIASM starts the race, but perseverance wins it."

A Letter From Ceylon

Nov. 11, 1934.

The Editor of "Present Truth,"
Review and Herald Pub. Assn.,
Washington, D. C.

SIR:

I accidentally came across a stray leaf of a publication entitled *Present Truth*; and going through it, I found the matter published therein well worth reading. It is the leaf containing the 3d and 4th pages of *Present Truth* of 1-15-1930. I am fortunate that it gives the full address of the publication's association, hence my being able to write to you thus and inquire whether the *Present Truth* is still in existence.

Judging from the nature of the page I read, I am confident that the copies of it contain interesting reading. Please let me know whether the back numbers could be obtained, and, if so, how much money I should send you for the copies of each year.

I also shall be glad to be informed what other publications are issued from your association.

Thanking you for an early reply, I am, sir,

Yours faithfully,

(Signed) H. P. DE SILVA.

Present Truth finds the honest-hearted wherever English is read. Send it to your friends and relatives. A year's subscription includes 24 numbers for only 25 cents. (Foreign, Canada, and District of Columbia, 50 cents.) Order from your Book and Bible House, or of the

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Takoma Park, Washington, D. C.



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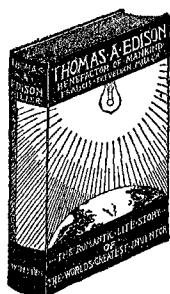
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THOMAS A. EDISON

Benefactor of Mankind



By
Francis Trevelyan
Miller



Henry Ford says of him, "His fame is etched in light and sound in the daily and hourly life of the world." It is given to few men in any age, nation, or calling, to become the benefactors of all humanity. Herbert Hoover says, "His life has been a constant stimulant to those who would enter the open door of opportunity."



THE DRAMATIC LIFE STORY of the world's greatest inventor. In this new book, Francis Miller has prepared an admirable and dramatic life story of this "friend of humanity." Dr. Miller's association with Edison and his colleagues gave him an intimate knowledge of the great inventor's life and achievements. And most significant, as Dr. Miller points out, his inventions not only brought light and recreation to the human race, but created vast industries that employ millions of men at profitable labor.

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will be the map of Palestine, showing the journeys of our Lord. We have these maps in two sizes: 36 x 55 inches, in colors, special price, \$1.50, postpaid; size, 18 x 27 inches, price, 65 cents, postpaid.

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**Review and Herald
Publishing Association**

Takoma Park, Washington, D. C.

OF SPECIAL INTEREST

"THE Lord is blessing us in our efforts to save souls in Sweden and Finland," writes G. A. Lindsay, president of the East Nordic Union Conference. "Our membership is practically double what it was in 1920."

We are frequently receiving letters from parents seeking help in the problems they meet in their homes. We are glad to announce that arrangements have been made to answer some of these questions in the Home Department of the REVIEW. Questions relating to such home problems as social life, deportment and discipline, recreation, Christian experience, Sabbath observance, and others of this character will be given consideration. Questions relating to health will not be considered. Address questions to Editor Home Department, Review and Herald, Takoma Park, D. C.

THE custodian of the General Conference Advent Source Collection of early denominational documents is very desirous of securing a copy of the 1883 reprint of Mrs. E. G. White's first vision, entitled, "To the Remnant Scattered Abroad," and reproduced from the printing in "A Word to the Little Flock," issued in 1847. This was advertised in the REVIEW and HERALD of August 28, 1883, page 560. If any reader of the REVIEW has a copy, or knows of a copy that could be made temporarily accessible, will he kindly communicate at once with the Custodian of the Advent Source Collection, General Conference of S. D. A., Takoma Park, Washington, D. C.?

We appreciate the spirit shown by our missionaries, as voiced in a recent letter from one of them, relating to their willingness to labor anywhere and in any way for the advancement of the Lord's work. We quote from a letter from Ennis V. Moore, under date of October 16:

"I have been transferred to the work here in the Inca Union. After so many years it is a big change. We were so used to the work in the former field that Brazil really had become our home. It is the homeland of our three children, and they disliked to leave it.

"A true missionary has no will of his own, but must be willing and ready to go almost on a moment's notice to any part of the world field. Here we have another language to learn. When I first went to Brazil, I was twenty-six years old; but now, at forty, it has been a bit harder to learn a new language. But the Lord blessed me, as I put forth earnest effort, and I was able to preach my first sermon here in this field in Spanish just five weeks after leaving Brazil. I left Brazil on September 7, and arrived here in Lima on the 6th of October, losing very little time on the way, though having to wait for boats and trains. This is a large country.

"The work in this great and interesting union is progressing, and in spite of the many problems facing us, among them the shortness of men, we find all the missionaries of excellent courage. Pray for our work here in the Inca Union."

SISTER K. TULASZEWSKI, of the West Persian Mission field, writes of the great difficulty under which her husband is carrying forward his work. Both have been sick, and they have been embarrassed in a financial way, but notwithstanding this the Lord has blessed. She writes:

"My husband is again traveling, as he had to conduct a baptismal service at some place. He returned home two weeks ago from a trip, ill with malaria. He was in bed for about a week, then he got up, attended to a few pressing things, and left again, weak and not well. The work is trying here. We need your prayers, that we may keep up.

"So far my husband has been able to baptize twenty-five this summer. Then there are a few yet to be baptized, making about thirty in all, which number is made up of Jews, Armenians, Assyrians, and a Moslem. This is the largest number baptized in the same length of time since we came into this field in 1930. We see the blessing of God in the work, and for this we are deeply thankful. It helps us in days of illness and depression."

"THE work is advancing here in the East Brazil Union," writes H. B. Westcott, under date of November 19. "Of course, with the heavy cut in the budget, it has been a bit serious for us, and we have hardly known what to do in the last three years; but in spite of all those cuts, the same period shows the largest number of baptisms and the largest increase of members of any three-year period during the history of our union.

"One thing that gives courage to some of us who have been here many years, is the fact that we are developing some strong young preachers in Brazil. Of course our number in the East Brazil Union is very limited; for up until recently, the most of the work conducted in this union, or a large part of it, was done out in the country, from which it has been hard to get students to our college who were able to make really strong workers. But in recent years we are doing more in the cities, and I am glad to report that a better class of young people are being sent to our colleges. However, it takes time, as you know, to prepare them and build them up as real preachers and workers; but we are looking forward to a brighter future in the not far distance."

Opposition

OPPOSITION! How we shrink from it! How its withering blight seems to strike to the very marrow of our bones! But when we consider it in the light of the word of God, how necessary it all seems, and how natural that it should come! The controversy which began in heaven and was transferred to earth, is a part of the heritage of humanity; but the final victory was gained by Jesus on the cross, and that victory belongs to those who accept it.

If all the forces of evil were focused upon one true child of God, they could have no ill effect. It is the wavering soul who is in danger.

Go to any bleak, wind-swept place where the storms have for years spent their fury. The trees that have survived the shock may not be as beautiful and symmetrical as those in more favored locations, but their roots have found their way far down into the soil, and they have entwined themselves among the rocks until they are able to stand through every storm.

Opposition, while not coveted, has its place in the development of Christian character. Opposition, to have its intended result, must be met and conquered in the spirit of Christ; otherwise we place ourselves on a level with our opposers. The gospel of Jesus Christ "is the power of God unto salvation." There is sufficient "power" available for every need of the child of God. BURTON CASTLE.

Missionary Sailings

DR. AND MRS. C. F. SCHILLING, returning to India from furlough, sailed from New York on the S. S. "Washington," November 21, 1934.

Brother and Sister W. A. Bergherm and their daughter, returning to the Canal Zone from furlough, sailed from New York for Balboa, on the S. S. "President Taft," November 22, 1934.

Brother and Sister Edward Mejsler, of Takoma Park, sailed from Seattle for Shanghai, China, November 24, 1934, on the S. S. "President Jefferson." They are connecting with the work in the Shanghai Sanitarium. Elder A. L. Ham, returning to China from furlough, sailed also on the "President Jefferson."

Elder and Mrs. J. D. Hardt and Miss Gertrude Hansch sailed from New York on the S. S. "Southern Cross," November 24, 1934. Brother and Sister Hardt are returning to Brazil from furlough, and Miss Hansch to her work in the South American Division office in Buenos Aires.

Elder and Mrs. G. E. Hartman, returning to Brazil from furlough, sailed from New York on the S. S. "Southern Cross," November 24, 1934.

Elder and Mrs. J. H. Meier sailed from San Francisco for Valparaiso, Chile, on the S. S. "Heiyo Maru," November 29, 1934. They have seen service in South America, having spent more than eight years in Argentina. Now they are connecting with the training school in Chile.

Elder and Mrs. N. W. Dunn and family sailed December 4, 1934, for Cristobal, Canal Zone, returning from furlough to their work in the Panama Conference.

Elder W. R. Elliott returned from furlough to his work in the Caribbean Union Conference, sailing from New Orleans for Port of Spain, Trinidad, on the S. S. "Santa Marta," December 8, 1934.

Elder and Mrs. John Oss sailed from Los Angeles on the S. S. "President Taft," December 8, 1934, returning to China from furlough.

Miss Lucy Andrus and Miss Josephine Holmes, returning to China from furlough, sailed from San Francisco for Shanghai, December 13, 1934, on the S. S. "Taiyo Maru."

Brother and Sister Marvin E. Loewen, having accepted a call to evangelistic work in China, sailed from San Francisco, December 14, 1934, on the S. S. "President Taft." Miss Tillie Barr, returning to her work in the China Division office in Shanghai, sailed also on the "President Taft." M. E. KERN.