

The Advent and Sabbath

Review Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 29

The First Day of the Second Week

A Summary of Happenings Tuesday, June 2

By CARLYLE B. HAYNES



C. B. Haynes

As we visit the various meetings of the General Conference today, we are reminded that one week of this great session has gone by. The time has flown very swiftly, pressed full of rapidly moving events, some of them of the deep-

est interest and importance.

The high point of today's meetings was the additional partial report of the Committee on Nominations. Even yet it remains a partial report. The list of officers to serve for the next period is not yet completed.

E. E. Andross, for many years president of the Inter-American Division, was today made a field secretary of the General Conference. E. F. Hackman moves into the position of Home Missionary secretary, with Steen Rasmussen and William Butler as his associates. J. A. Stevens, for many years secretary of the Home Missionary Department, takes Mrs. L. Flora Plummer's place as head of the Sabbath School Department and retains the same two associates of that department, S. A. Wellman and J. C. Thompson.

Dr. H. M. Walton, superintendent of the Loma Linda Sanitarium, was elected secretary of the Medical Department today and retains the associates who have been in the department, L. A. Hansen and Miss Kathryn L. Jensen. No changes were made in the North American Negro Department, the Publishing Department, the Missionary Volunteer Department, the Home Commission, the present personnel of the departments being retained. The Central European Division was left undisturbed.

A change was made in the China Division, Frederick Griggs replacing Dr. H. W. Miller as its president. A change was made in the Inter-American Division, G. A. Roberts, of the Southern Union Conference, replacing E. E. Andross as president. A change was made in the Northern European Division, W. E. Read, president of the British Union, replacing L. H. Christian as president.

N. P. Neilsen remains as head of the South American Division, J. F. Wright remains in South Africa, N. C. Wilson

in Southern Asia, and A. V. Olson in Southern Europe.

The devotional meeting of the morning was as well attended as was the first similar meeting a week ago. There was the same eagerness to partake of the "pure provender" of the word of God as it was presented in a deeply spiritual study by Meade MacGuire, whose address appears elsewhere in these columns.

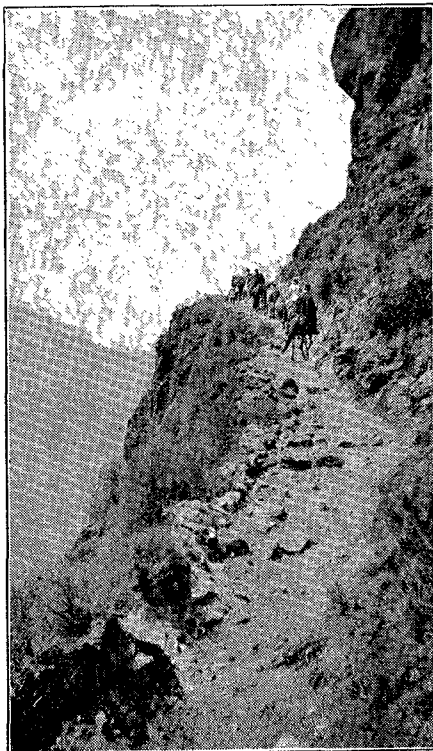
The eight group meetings which followed the devotional service in the

of W. H. Branson. It featured an enthusiastic address by Arthur S. Maxwell, of England, who dramatically told the story of a recent victory gained in the religious liberty work in that country. A bill was introduced into Parliament to close all the shops in Great Britain on Sundays. This bill contained an exemption clause for the Jews. Immediately on learning of the introduction of this legislation, Elder Maxwell prepared a list of amendments to the bill and sent them to the committee which had it in charge. The brethren in Great Britain also printed a special tract, which was supplied to all the members of the committee and to many other members of Parliament. The committee spent three whole days in considering these amendments. While the amendments were pending, many hours were spent in discussing Seventh-day Adventists and the true Sabbath.

Brother Maxwell made plain that our work in Great Britain had never received such publicity in such high places. He quoted the speeches of a number of the members of Parliament favoring exemption for Seventh-day Adventists. Then he told how, when things looked very dark and the claim was made that there were no exemptions for Adventists in the United States in the operation of Sunday bills here, and consequently there should be none in Great Britain, he dispatched a cable to the Religious Liberty Department of the General Conference, asking for the facts. The replying cable turned the tide and gained the victory, so that when the legislation was enacted, Seventh-day Adventists were given exemption.

W. E. Nelson reported developments in connection with the studying of dentistry in the Atlanta Southern Dental College. He explained that laboratory work in practically all dental colleges is conducted six days of the week, and that Sabbath work is especially heavy. A request was made for arrangements at the Atlanta Southern Dental College by which Seventh-day Adventists may be excused one hour before sunset Friday night and not have to begin their school-work again until after the Sabbath. He reported that these arrangements had been agreed to, that the plan is working excellently, and that our students are making splendid records.

The report of the Medical Department of the General Conference was presented



An Ordinary Peruvian Road in the Andes of South America

Arena seemed to me to be even better attended than they were a week ago. Certainly there was a more fervent response to the invitations of the leaders to participate in the social meetings which were held in each group gathering. The ring of the testimonies given by hundreds was a heartening thing to hear. All the days of the Conference are beginning with an earnest seeking after God.

The morning business meeting of the Conference was under the chairmanship

by Dr. A. W. Truman, followed by the associate secretary, Miss Kathryn L. Jensen.

An interesting report of the work of the College of Medical Evangelists was presented by the president, Dr. P. T. Magan. He related the providential developments in connection with the establishment and the history of the medical college. He reported that the college had now graduated 902 medical doctors. Seventeen per cent of these are engaged in our regular work in the United States, and thirteen per cent of them are in our work overseas.

The various departmental groups met in their respective rooms at the 1:30 hour. It is difficult to attend them all. One has to be a specialist at these General Conference sessions and keep to his own line, for several departments meet at the same time in various places. As I made my round from room to room, I found just as full attendance as ever at all the meetings.

In the afternoon business meeting of the Conference the legal meetings of the General Conference Corporation and the General Conference Association were held. The treasurer of the two legal organizations gave his report, which was certified by the auditor. Authority was given to the regular Nominating Committee to bring in nominations for nine trustees for each of these organizations.

The chief item of business in the afternoon meeting was the report of the South American Division. This program was in charge of the secretary-treasurer of the division, Roger Altman. He introduced several speakers from various parts of the great continent to the south of us. The first was Francisco Brouchy, superintendent of the Ecuador Mission, who reported for his field. Dr. Rolando Ramos of Chile and Dr. Marcelo Hammerly of Uruguay spoke of the progress of the work in these two countries. Gustavo Storch, superintendent of the Rio-Minas Geraes Mission of Brazil, related providential openings in that great republic. Luiz Waldvogel, of the Brazilian Publishing House, spoke for the publishing work. Rudolpho

D. Peixoto, instructor in Bible in the Brazilian Training School, also spoke.

A pleasant intermission was enjoyed when a male quartet from South America sang, "Nearer, Still Nearer," singing the first verse in English, the second in Portuguese, and the third in Spanish.

N. P. Neilsen, president of the South American Division, gave a report of the general work in the division, showing on the screen many pictures of new churches which have recently been built in the various countries of South America, as well as pictures of other phases of the work. He reported gains in tithes and mission offerings throughout the field.

The night meeting of the Conference

featured a report of the Northern European Division. The delegates from that division were seated on the platform. W. G. C. Murdoch, principal of the Newbold Missionary College, offered an earnest prayer, which was followed by a duet by Elder and Mrs. C. R. Gibbs, of Boston.

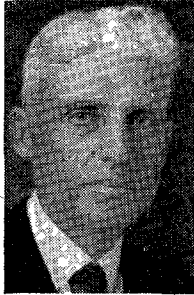
Following this illuminating report of conditions in the fields of the European division, L. H. Christian introduced all his associates on the platform. He took particular pleasure in introducing his successor as president of the division, W. E. Read, until now president of the British Union Conference. Elder Christian's report will be found elsewhere in these columns.

Morning Bible Study

Tuesday, June 2

The Faithfulness of Moses

By MEADE MACGUIRE



Meade MacGuire

I HAVE chosen Hebrews 3:1-5 as the basis of our study this morning. I shall read the fifth verse:

"Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after."

It has always seemed to me that this is a wonderful statement for the great infinite God to make about a mere human being, that he was "faithful in all his house." But when you read the preceding verses, it is far more amazing:

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed Him, as also Moses was faithful in all his house."

It seems to me an amazing thing that God should compare the faithfulness of His own beloved Son to that of His mere human servant. It indicates that faithfulness is something that God has a very high regard for, and also something that appeared in an unusual measure in the life of Moses.

We talk much of faithfulness. We speak about faithfulness in our devotion, faithfulness in Sabbathkeeping, faithfulness in our tithing and offerings. We talk about being faithful to the end. And the scripture says, "Be thou faithful unto death, and I will give thee a crown of life." So it does seem to me that it would be profitable to study quite carefully how this faithfulness was manifest in the life of Moses in such a remarkable degree.

Moses Comes of Years

Turning back to the second chapter of Exodus, we read in the 11th verse:

"It came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens."

There is something significant in that statement. Moses, because of that providence by which he was adopted into the royal family as a babe, had the advantage of the highest position, the finest

education, the greatest culture, and the best training that that great nation could afford. He occupied a position of wide influence in the nation. But because of the principles that evidently were inculcated in his childish mind, he grew up with an intense hatred of injustice and oppression, and with a pretty clear vision, for a young man, of the important fact that so many of our young people today seem to overlook,—that life does not consist in a gratification of selfish desires, but in moral and spiritual achievements.

In the eleventh chapter of Hebrews, verses 24 and 25, we read: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Moses evidently had looked upon life, with all its possibilities and its opportunities, and then going out and looking upon the oppression, the hardship of his people, he decided to cast his lot with the people of God in their slavery, giving his entire life to unselfish devotion to them. And I think that was the first great step in a life of almost unparalleled faithfulness.

It has been said that his life may be divided into three forty-year periods, and at the end of each he made a great mistake. But in each case he made that

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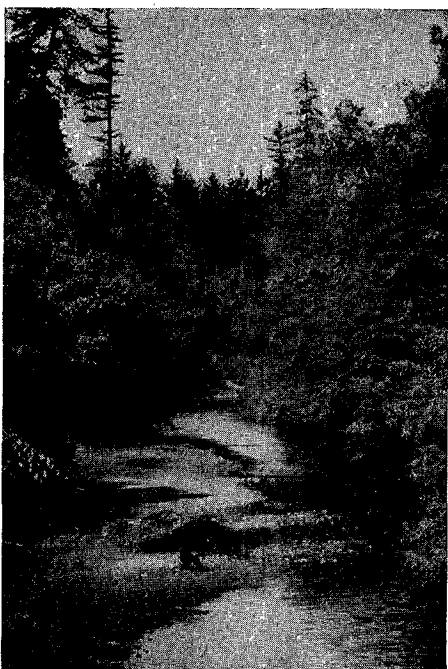
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San Lorenzo River, California

Belz, president of the São Paulo Conference, reported in Portuguese. His remarks were translated by E. M. Davis.

mistake a steppingstone to higher life, to nobler character.

He undertook to liberate the people before God was ready, before He had told him to. He went out into the wilderness and spent forty years in exile and loneliness. Again, at that time when the Lord said to Moses, in Exodus 3:7, "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows," how that must have brought up before the vision of Moses his early life—all the trials, hardships, oppression, and abuse of those poor Hebrew slaves. It stirred in him that same feeling of hatred for that oppression.

To lead this nation just out of slavery, just out of the wilderness, beset by great obstacles as well as hostile tribes, was the greatest undertaking in the world—but the greatest trial came from the people themselves. In dealing with them, Moses developed that wonderful quality which God calls faithfulness. Three days after they left the Red Sea, they came to Marah, where they could not drink the water. Exodus 15:24, 25: "The people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them."

Secret of Faithfulness

That little expression, "cried unto the Lord," is really the key to that wonderful faithfulness shown all through his life. That attitude characterized his whole forty years of leadership of Israel. For we read that expression over and over again. Whenever a crisis came, Moses went to the Lord. "Moses cried unto the Lord." It was that wonderful dependence upon God—that He would save the people, that He would lead the people—which constituted the faithfulness that God commended so highly.

In Exodus 17:3, 4, we read about the journey to Rephidim, where there was no water to drink. The people murmured there against Moses, "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord."

They came to Sinai. The law was given with the greatest manifestation of supernatural power and majesty that human eye had ever looked upon. Moses looked upon the face of God. Exodus 32:7-10: "The Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

These people had seen God's mighty victories over the gods of Egypt. Moses and Aaron had worked and instructed them during those days and weeks, perhaps months, during the distress of the plagues in Egypt, and recounted to them

the history of their ancestors, those illustrious men, the patriarchs, and it must be their hearts thrilled many a time as they saw the marvelous victories of their God over all the gods of Egypt. They had seen it at the Red Sea, but they had been rebellious and unruly all the way. Now they had lapsed into idolatry.

God Offers Greatness to Moses

The provocation was so great that God had declared His purpose to destroy them and make of Moses a great people. His forbearance was gone. He said to Moses, "Thy people, which thou broughtest out of the land of Egypt. . . . Let Me alone." God was ready to destroy them, but He was restrained in some mysterious way by a man. How wonderful that seems. God spoke as though He

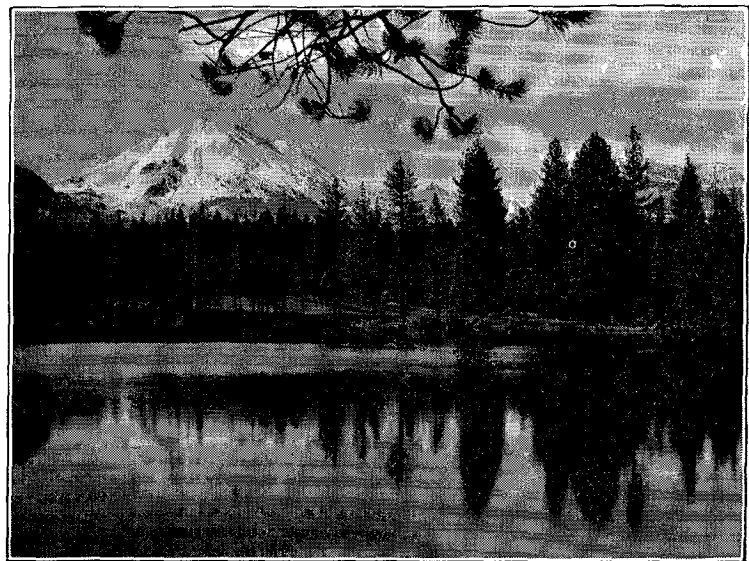
encourage intercession, implying that nothing but the prayers of Moses could save Israel, and that if God were thus entreated, He would spare His people.

That those words of God implied that nothing but the prayers of Moses could save Israel, constitutes a wonderful challenge to you and me.

God Depending on You

I wonder if, to some extent at least, that is not true today, that God is depending on you and me, the leaders of His remnant Israel, to pray them out of their lukewarmness, out of their murmurings, out of their love of worldliness, and selfishness. I wonder if God is not depending on us; I wonder if we are as faithful as we ought to be.

In Exodus 32:14 I read, "The Lord repented of the evil which He thought to



L. W. Clark

Lassen Peak From Reflection Lake

were bound hand and foot. It was as though God said: Moses, I have tolerated these people and their murmurings and complaining all through these weeks and months, and now I purpose to destroy them, but there is one thing in My way, Moses, that heart cry of intercession of yours. Just stop that and let Me alone, and I will destroy them and make of you a great nation. I cannot do anything until you let Me alone.

How marvelous that seems, that the great Infinite One who upholds the whole universe, is restrained from carrying out His purpose by the heart cry of a faithful man.

O brethren, that was the thing God loved about Moses, the fact that he would not give them up; he loved the people of God, the purchase of the sacrifice of the Son of God; he loved them with such wholehearted, complete love that he could not let God destroy them. God did not want to destroy His people; He wanted to save them; but God has taken men into partnership in the plan of salvation, and when God has done all that infinite wisdom and love can do in the face of infinite justice, and then fails, He falls back on the faithfulness of the men whom He has taken into partnership with Himself, and triumphs in a man's victory. Like Jacob, Moses laid hold of the arm of faith. His confidence increased, and he gave back God's words to Him.

The words of God, "Let me alone," Moses understood not to forbid, but to

do unto His people." As the result of this passionate intercession of Moses, God said, All right. Go on and lead them into the land.

Moses then went down to the camp and appealed to the people. Exodus 32:30-32: "It came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—," and at this his voice broke, but he continued, "and if not, blot me, I pray Thee, out of Thy book which Thou hast written." In recounting this experience some years later, he said, "I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke Him to anger. For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also."

Brethren, what a passionate love a man must have for a people who had treated him so unkindly through those years, thus to cry to God on his face forty days and nights, with no food and no drink, refusing to let God go until he had pardon and reconciliation for those people. That is what God calls faithful-

ness. It was the very spirit of Christ, who offered Himself for sinners, and, my friends, that spirit drew Moses very close to the heart of God, and the nearer he came to God the more he wanted to know Him, and so one day he said to God, "I beseech Thee, show me Thy glory," and God granted that request, and God hid him there in the cleft of the rock and passed by and proclaimed His name, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." "And Moses . . . bowed his head toward the earth, and worshiped," and began to make earnest intercession for the people, for his people Israel.

A Challenge to Us

I cannot help but think, brethren and sisters, how many calamities might be averted, how many souls might be saved, how many crises in the church might be safely passed, if the ministers and workers and leaders always manifested that spirit of faithfulness to God and to His people. What a challenge comes to us today as the word of God tells us that we are in the Laodicean condition, saying that we are rich and increased in goods and have need of nothing, and knowing not that we are wretched, and miserable, and poor, and blind, and naked. O, how much God must long to have men who, like Moses, will come up into the mount and make great intercession for His people! What else can save them, brethren and sisters?

Moses' life was one of denial, and intercession for the sinners that he loved. They started out from Sinai. Murmuring and complaining broke out again. They lusted for fish and flesh, cucumbers and onions, melons, leeks, and garlic. They wept and wailed, always blaming Moses for their perplexities. The meekness, gentleness, and patience of Moses under all these trials is certainly most appealing. As one has said, "All through these experiences Moses evinced a courage and patience, a wisdom, a decision, a considerate forbearance, and a power of personal influence, which stamp him as a foremost leader in all the world."

How much this kind of leadership is needed today. It is what God regards as faithfulness. God has said to the Laodiceans, "Because thou art lukewarm, . . . I will spew thee out of My mouth." Why, brethren, is not that very similar to the words of God to Moses, "Let Me alone, that I may destroy them, and I will make of thee a great nation"? Moses said, "No, I cannot let you alone." And he held on until they were pardoned, and Moses triumphed in his faith and his faithfulness.

How mysterious it does seem that after this man had exhausted all his resources in training this people, and bringing them to an understanding of God and what it meant to be His children, he would rather die than see them cast away. He said, "Let me die if you cannot take them on to Canaan. If you cannot forgive them, let me die." A great burden rested upon his heart for God's recreant people, and, brethren, I believe that the same thing constitutes faithfulness in 1936 on the part of the leaders, pastors, evangelists, and all the workers in the cause of God.

The Rebellion at Kadesh Barnea

At Kadesh Barnea, after the report on the unfaithful spies, there was a great rebellion, and again the Lord said, in Numbers 14:11, 12, "How long will this

people provoke Me? and how long will it be ere they believe Me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they."

Again, with mighty intercession, Moses pleaded with God to pardon and spare the people, and in the twentieth verse we read, "I have pardoned according to thy word."

At the rebellion of Korah, Dathan, and Abiram, Moses prayed; when criticized by Aaron and Miriam, he prayed; when the people murmured and were bitten by serpents, Moses besought the Lord in their behalf. Truly it was the prayers of Moses and his faithfulness that saved the people. No pride, no sensitiveness, no outraged feelings because of the ingratitude or injustice of the people, ever

embittered his heart or caused him to lose sight of their eternal interests.

O for that spirit to possess the hearts of all God's leaders and workers today. If we are faithful, as was Moses, the Master is soon going to say, as we read in Matthew 25:21, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." O brethren, don't we want to hear those words from the lips of Jesus? O, may God help us to put all self away and all sin out of our lives, and allow God to lead us on to eternal victory. Will you not join this morning in reconsecration to God that He may teach us how so to seek Him and enter into a life of prayer and supplication and intercession that we shall be at last accounted faithful, as was Moses, His servant of old?

Proceedings of the General Conference

Sixteenth Meeting

JUNE 1, 1936, 7:30 P.M.

I. H. EVANS in the chair.

The congregation sang, "He Hideth My Soul."

E. D. Dick led the Conference in prayer.

A ladies' trio sang, "Just for Today."

I. H. EVANS: We are sure that our friends who are here tonight will be greatly interested in listening to the report of the Central European Division. G. W. Schubert, president of the division, will make the report. We are then going to invite W. Mueller, secretary of the division, to bring on the speakers and make such announcements as have been planned in the program.

G. W. SCHUBERT: Before giving a brief report, I wish to bring you the greetings of 52,000 believers from our Central European Division. These believers are organized in 1,378 churches. At the beginning of this report I wish to tell you that since the last General Conference session we baptized more than 14,000 members, with a net gain of more than 9,000 members. We also wish to express our thanks to our friends, and especially to the brethren of the General Conference, for their sympathy, for their prayers, and for the financial help they have given us so that we have been able to continue our work in our mission territories.

I am glad to have with me on the platform a number of my coworkers from our division staff, all the four union presidents, and also three of our superintendents of mission fields—W. K. Ising, from the Arabic Union, with headquarters in Jerusalem, who will bring greetings to us tonight from these Mohammedan fields; F. F. Oster, from the Iran Mission in Persia, who will say a few words to us tonight; his headquarters being in Teheran, the capital of Persia; and G. A. Ellingworth, from Tanganyika, Africa, with headquarters in Musoma. We have also with us here on the platform, Miss Hulda Jost, the secretary of our organized welfare department, who will have the opportunity to speak to us tonight.

The Central European Division, represented by twenty delegates, comprises Germany, the Netherlands, Austria, Bavaria, Czechoslovakia, Bulgaria, Greece, and Albania—these are countries in Eu-

rope; and in the mission fields outside of the European countries, Turkey, Iran, Egypt, Arabia, Cyprus, Syria, Palestine, Transjordan, and Iraq; the Netherlands East Indies, and Tanganyika in East Africa.

Of the languages in which our message is proclaimed, fifty are spoken in our territory, twenty-two orally and twenty-eight by our literature.

[The report will be found on page 168 of this issue.]

"Were You There When They Crucified My Lord?" was sung by a Negro quartet.

W. MUELLER: We have here tonight quite a number of our leading missionaries. I want to introduce to you the first speaker, W. K. Ising, who is located in Jerusalem. He is president of the Arabic Union Mission.

W. K. ISING: You will appreciate that in a few minutes I cannot say very much, so I shall just mention a few high points. In the first place, our brethren in the Arabic Union Mission, which comprises a number of the Bible lands with which you are all familiar; namely, Palestine, Transjordan, Iraq, Syria, Mesopotamia, Egypt, Cyprus, and Arabia. They have asked me to bring their heartiest greetings to this large assembly. Until now the Arabic field has been a rather barren field spiritually, just as large stretches of the country are void of vegetation; but we hope that a change may be brought about soon. At the present time there are some very definite indications that such a change is taking place. It has been very difficult to bring people into religious meetings outside their own church buildings. For eight months we have been carrying on an effort in Upper Egypt, in a central place, surrounded by twenty-seven other villages. For five days in the week, about two hundred people have been attending these meetings regularly, and quite a number who are heads of families have started to keep the commandments. Just two months ago another effort was started in another place in Upper Egypt, where we see similar indications. It is interesting to note that the villages are much more interested in the word of God than the larger cities.

During the last seven and a half years I have spent in the Arabic Union, we have been trying to consolidate the work. We have been able, with the help that has been given us through the General

Conference and by the loyal support of our brethren throughout the world, to put up a number of substantial buildings that serve as churches and as schools in such territories as Transjordan. In the city of Baghdad in Iraq we are sharing a building with the native Arabic Church, which gives us the right to use the building for fifteen years. We have put up a building in the city of Beyrouth, capital of Lebanon, where we have about one hundred children in a prosperous school.

Then, last but not least, we have been able this spring to finish a good building in the city of Jerusalem. I should say the new Jerusalem, because it is in the new section of the city outside the old city walls. We wish to thank the General Conference in a special manner for making this possible in a time of depression and economic difficulty. It houses our medical work in Jerusalem, which was started in 1900. The last year has been the best year in our history, although we lost two months in transferring from the old building. I am glad to say that the high government officials are among our patrons. Our work in Jerusalem has had honorable mention in the House of Commons.

W. MUELLER: Elder Ising is an old worker in the Arabic Union, and has had long experience there. F. F. Oster will now speak to us. He is superintendent of the work at the Iran Mission in old Persia.

F. F. OSTER: I am delighted tonight to be able to extend to you greetings from the ancient land of Persia, the old home of Daniel, Esther, and Mordecai. If you should place Spain, France, Germany, and Austria together into one country, you would have a country the size of Persia; but instead of having a population of 135,000,000 people, we have only 12,000,000 population. Ninety-nine per cent of these are Mohammedans. The remaining 1 per cent is composed of Armenians, Assyrians, and Jews. I am glad to say that we have churches and groups of believers in almost every city in Persia where there is a colony of non-Mohammedans. And I am glad to say that the work is going forward, and that these believers are rooted and grounded in this blessed message.

W. MUELLER: In the last year I have been out in the heart of Africa. I met there the superintendent of our Tanganyika Mission field, Brother Ellingworth. I am glad tonight to introduce him to you.

G. A. ELLINGWORTH: I am glad I can bring you greetings tonight from our native people in Tanganyika Territory. We have a few landmarks in Tanganyika Territory by which you may know us if you want to look us up on the map of Africa. In America you have the largest fresh water lake in the world. We have the next one to it. That is part of our western border. We have the highest mountain in Africa, Mt. Kilimanjaro, almost 20,000 feet high, close to the equator, and yet with a lovely cap of white snow on top of it.

Our territory covers about 365,000 square miles. And we have language troubles too. We have listed in the government handbook over a hundred different languages. And if we take into consideration the many dialects, there probably would be nearly 200 languages and dialects among less than 5,000,000 people. Scattered as we are over that huge territory, you may know that a great deal of

travel is necessary in order to carry on our work.

We are a very small company, and as I told the Medical Department, we haven't a doctor, we haven't a sanitarium or hospital or even a single full-time medical worker in the field. But yet with meager facilities we believe that God is going to do a great work for us.

This message really started in earnest in our field through the work of laymen. Boys who had been to our schools learned the message, and then for some reason went back to their homes. They have begun to preach the gospel, and they have gone out into those various places, preaching and teaching people, until we have hundreds of people coming in every year. When we first started, we baptized about 68 people a year. Last year we baptized over five hundred people. We believe this is the beginning of the work of God in Tanganyika.

W. MUELLER: I told you that we have nobody here from Turkey, and I must tell you that in Turkey, especially in Asia Minor, our missionary work is forbidden. A year ago our work in Constantinople was forbidden.

Also, no one is here tonight from the Netherlands East Indies. But since I have just been out in the Netherlands East Indies, I want to say a few words and tell you that we took over this field by consent of the brethren in the Far East and the General Conference in 1930. We had a membership of 1,838. This membership has increased to 4,097; more than 117 per cent. Out in Bandoeng, where I was a few weeks ago, the brethren reported that the work is going wonderfully in Sumatra, the Celebes, and elsewhere.

My friends, what you have done for the poor people in the far-flung mission fields will never be forgotten, and the Lord will bless you. I ask your prayers for all these mission fields, and I ask your help. Although some countries, including Russia, are now practically closed, the work of the Lord must go on. May the Lord help us to do it.

Tonight we have the privilege of having among us Sister Hulda Jost. She is the leader of the welfare work in Germany and in the Central European Division. Sister Hulda Jost has been in welfare work for over thirty years, and I think she will have something to tell you that you will enjoy tonight.

HULDA JOST: Before beginning my report with regard to our welfare work, I want to make a personal statement. During the three months I have spent here in the United States I have had many opportunities to speak, and to get acquainted with the organizations of the welfare work here in the States. I have thereby enriched my vision and my understanding, and I would express here-with my gratitude especially to the government officials and to those of the communities, and the organizations of the free welfare work.

I have also had the opportunity of getting acquainted with two universities. I have been visiting some of the prisons. I have attended court sessions. And today in conclusion, I have a special joy; I have been the guest of the general women's association which is doing a wonderful work among the poor here in the city, and I am especially grateful that the chairman is present tonight, with some of the ladies of the com-

mittee. I extend a most hearty welcome to them here among the delegates of the Central European Division. The welfare work in the Central European Division is guided by the law of God. The center of the law of God is love, and the result of obeying this commandment is general welfare work.

Our welfare work does not differentiate between political parties or races. We do not make a change in our general welfare program, because we follow the leadership of the Holy Scriptures.

We do not meddle with politics, but we do take notice of the needs of men. We are placed here by God, here is where God looks for us, and here it is where He should find us. This is in brief the outline of our general welfare work.

The willingness to help has always been found in the midst of our believers, but it is a great difference whether this work is left to the individual or whether it is organized. Development and growth take on very different forms.

I have been acquainted with the welfare work in Germany during the times of the empire, during the government following, and now during what we call the third empire.

In 1928 I was called to Berlin to organize this desire of love and activity among the German members of our church. It is not a very easy thing for a lay organization to begin immediately to cooperate with official organs. In 1928 we were recognized as a general welfare society. We were able to develop our work in a comparatively short time and were able to help many families.

The former government acknowledged our welfare work. When the third empire came, the whole welfare organization in Germany was very strictly scrutinized. The three main societies were dissolved, and examination of our own welfare work went on for some time. After very careful examination, the following statement was made: "The welfare work of Seventh-day Adventists will not be dissolved because it has been doing good work for the whole body of the people." So we were also recognized by the new government, which had the opportunity to acknowledge our development. Under this new government we have remained loyal to our principles. Every human being is our brother or our sister, and we owe help also to the dumb animals. In this way we carry on our work as in the past.

I will say a few words regarding the organization of the general help work. Today there are four principal associations. The welfare work of our society is one standing by itself. It is called the Welfare Work of Adventists. That is, it is outside the four other large associations. Above these four large organizations there is a central organization, which is the main office for the welfare of the nation. This is the government office. Under this wonderful dome we also have found our place and we are well taken care of. Under the protection of the government we are able to continue our growth and development, to work quite independently. We have had very good experiences during the last three years.

We have a society in Germany for maltreated children that are in danger, and the government has assigned this work in a special way to us. We have social and hygienic literature, and so

we may indeed say that we have a welfare work.

With our whole body of believers we are serving the whole people. I should like to give a few figures to show the development in this organization. In 1929 we began with 15,000 families. Today we have increased this number to about 60,000 families. A very large portion of the welfare work is the care of those in the home. When the mother has been taken ill, we take her place. And all this work is done for charity.

In 1929 we began our work with 7,000 and some hundred half-days. In 1935 we had increased this work to over 28,000 half-days. So we have quadrupled this work within seven years.

The hymn: "A Mighty Fortress Is Our God," was sung by the choir.

BENEDICTION: I. H. EVANS.

I. H. EVANS, *Chairman*,
H. T. ELLIOTT, *Secretary*.



Seventeenth Meeting

JUNE 2, 1936, 10 A.M.

W. H. BRANSON, chairman.

SONG: "Onward, Christian Soldiers."

G. A. Williams, of Fairmont, Nebraska, read Isaiah 61.

J. W. MacNeil, of the Potomac Conference, led in prayer.

Robert McLennan, of East Pennsylvania, sang, "O Soul, Without a Saviour."

W. H. BRANSON: We are to hear first this morning from A. S. Maxwell, editor in the publishing house in England. He is also religious liberty secretary of the British Conference. He will speak of the religious liberty work in Great Britain.

A. S. MAXWELL: Mr. Chairman, I thank you for this opportunity to tell of a remarkable development in connection with our religious liberty work in Great Britain. It is a story of victory that I think will thrill all our hearts. In fact, the success achieved will stand as a landmark in the history of our work in the British Empire.

As a people, we have long expected that before the end Sunday laws would be passed. However, we in England have felt that this would apply to the United States, that Sunday laws would come here, but not in England. But one Friday afternoon a few weeks ago two Sunday laws passed the House of Commons, one a bill to close all shops in the British Isles on Sunday.

As soon as this bill came into our hands, we noticed that it contained a provision for granting exemption to Jews. We said, By the grace of God, this exemption shall be extended to Seventh-day Adventists. We have never before been recognized in Britain. Immediately we prepared a list of amendments to the bill and sent them to all members of the standing committee to which the bill was referred. These amendments—and there were several of them—were incorporated in the official amendment sheet of the House of Commons. A tract, "Why Thousands of Earnest Christians Are Now Observing Saturday Instead of Sunday as the Day of Rest," was sent to all members of the standing committee, together with other literature on the Sabbath question.

I had the greatest thrill of my life sitting in that committee—as a visitor, of course—and watching the members of the House of Commons opening the envelopes containing this literature. It was the

first time that any of them, so far as I knew, had ever seen any Adventist literature. Those members of the House of Commons not only read this literature, but crossed the room to discuss it with their friends and also with their enemies.

Three whole sessions of the standing committee of the House of Commons were devoted to a discussion of Seventh-day Adventists and to a consideration of the Sabbath question. I have three of the official reports of that standing committee, containing page after page of references to Seventh-day Adventists.

The first member to speak said: "Already we have discovered another religious body which has considerable claims for exemption on religious grounds. Honorable members have been approached by an organization, of which I admit I had not previously heard, called the Seventh-day Adventists, who appear to me to have an excellent case for exemption if we are going to give any exemptions at all on religious grounds." As he spoke, he held one of the tracts in his hand. The next man made a similar statement, and then another, and another—all holding the tract. This gave me a great thrill, for I had never before seen our literature produce results so quickly.

A lieutenant colonel of Great Britain, a knight of the British Empire, a man that I did not know had ever heard of Seventh-day Adventists, made a wonderful defense of Seventh-day Adventists. He said: "They were founded . . . a little over a century ago, and unlike most religious bodies of that kind they have grown rather than shrunk in strength since the death of their founder. There are few such religious bodies in America which are more numerous now, a century later, than they were when their founder died. They hold that the seventh day is the Sabbath of the Lord, and no one who has studied the calendar can doubt that, on historical grounds, they are . . . probably correct.

"All Seventh-day Adventists regard Saturday as a day to be held completely apart from secular interests or trade. That is not true of one per cent of the Jews in England. Not one per cent of the Jews would be so orthodox as to take up that standard, the standard of the Seventh-day Adventists. . . .

"In Jerusalem they are well established and well known for their works of charity, and are held in deservedly high repute. . . .

"From personal knowledge of them in Jerusalem, I retain a memory of a body which is more influential in relation to its numbers than, perhaps, any other community in Jerusalem."

On the second day, discussing which day is the true Sabbath, one man said, "Gentlemen, it is ridiculous for the House of Commons to put into this Sunday bill any exemption concerning Saturday. Saturday is not the Sabbath; the only true Sabbath is from Friday sunset to Saturday sunset." The same man had the table in front of him piled with books from the House of Commons library, to prove that the true Sabbath is from Friday sunset to Saturday sunset.

Suddenly things took a turn for the worse. Men said it is right to give Seventh-day Adventists the same exemption as the Jews, but not expedient. One said that no such exemption is given in America; therefore we should not give it in England. Silently I prayed that somehow the time to adjourn would come

before the vote should be taken, and it did. This gave me just enough time to send a cable to Brother Longacre, asking whether such exemptions had been granted us in the United States; and Brother Longacre sent a cable back immediately that reached me just before the committee met again. That cable changed the whole course of the debate and brought us victory. That cable is enshrined forever in the archives of the British House of Commons.

Let me tell you, brethren and sisters, that the members of the standing committee voted unanimously, without one dissenting vote, that Seventh-day Adventists should be recognized as worthy of the same privilege that had been promised to the Jews. I look on that as a great providence of the Lord, because word of this exemption will go throughout the British Empire, and wherever laws are introduced in the governments of the dominions or elsewhere the lawmakers will look to the home country, and find in the official record that this privilege has been granted Seventh-day Adventists.

The third reading of this bill has now taken place. In the final speech, recorded in one of the leading newspapers of Great Britain received here yesterday, it is said that a great improvement was made in this Sunday bill by the extension of the privilege of exemption to the Seventh-day Adventists. Let us thank God and take courage.

W. H. BRANSON: That is an encouraging speech, isn't it? Now we are going to ask W. E. Nelson, who has been secretary of the Department of Education, to tell us about the dental school with which we are affiliating in Atlanta, Georgia.

W. E. NELSON: For years many of our young men and women have desired to study dentistry, but this has been practically impossible because, as in the medical schools, laboratory and other work is conducted six days of the week and the program on Sabbath is very heavy. At the time of the Spring Council in 1933 a committee was appointed to study what could be done in order to secure affiliation with some standard dental college where our young men and young women who desire to study dentistry could be excused on Sabbath. At the time of the Autumn Council in 1933 a recommendation was passed that we affiliate with the Atlanta Southern Dental College, a class A school of national repute. This school made arrangements so that Seventh-day Adventist students who desired to attend would be excused one hour before sunset on Friday and would not have to take up their work again until Monday morning.

In the autumn of 1934 several Seventh-day Adventist boys were enrolled. At present we have eleven Adventists in that school. They are well thought of and are making an excellent record.

Three members of the faculty of the Atlanta Southern Dental College are Seventh-day Adventists. The arrangements made have seemed very satisfactory, and the students are very enthusiastic over the school. Let me suggest that those who are interested in the study of dentistry get in touch with the Educational Department of the General Conference, through which arrangements are made for enrollment. This year the requirements for admission are one year above the high school, or academic course, but beginning with 1937 there will be two years of pre-dental work required, which

will be identical with that of standard medical colleges in America.

W. H. BRANSON: Dr. A. W. Truman will present the report of the Medical Department.

[The report will appear in a later issue of the paper.]

Following this report, Miss Kathryn L. Jensen, associate secretary of the Medical Department for the Nursing Division, gave her report.

[The Report on Nursing Education will appear in a later issue of the paper.]

W. H. BRANSON: I am sure we have all greatly enjoyed the excellent report our Medical Department has brought to us. Now two of our brethren will sing for us. C. Lester Bond and Carol W. E. Bond. They sang, "I Have Given My Heart All to Jesus."

W. H. BRANSON: Dr. P. T. Magan will now bring the report of the College of Medical Evangelists.

DR. P. T. MAGAN: It was written long ago by the one who had more to do with the founding of our medical college than any one else, that it pleased God that Loma Linda should come into our hands, and that the College of Medical Evangelists should be founded, at a time when the rivers of difficulty were filled and overflowing their banks. At that time the statement was a remarkably true one, and its words bear a very wonderful relationship to a crisis through which our medical college has been passing in the last few weeks.

At the time when our medical college was founded a decree had gone forth from the medical powers of this land, that there were already too many medical colleges in existence. There were about 150 in the United States alone. The powers that be determined to reduce those schools by one half, and actually brought the number down to just about that figure. These were the conditions prevailing in the medical world at the time that it pleased God to bring into existence the school belonging to the remnant people. Consequently, I think I may say that it pleased God that the medical college should be founded at a time when the rivers of difficulty were filled and their waters were overflowing their banks.

During the past year a resurvey of all the medical colleges in the land has been going on. This plan originated in 1934, and the idea was again promulgated that there were altogether too many medical schools in this country and in Canada, and that the time had come when the weaker ones should be eliminated. Now the reason for this is a dual one. First of all, there are some schools that are not giving the men and women who throng their halls as good an education in the healing art as they should give; and secondly, altogether too many doctors are being graduated in the United States.

Naturally, we felt quite troubled in regard to the matter. We realized that, as far as wealth is concerned, we are financially one of the poorest schools in all the country. We realized also that our plant was very inadequate, that our buildings did not amount to very much. Naturally, our hearts were made very anxious when we learned in the summer of 1934 that there was to be a resurvey. We were greatly cheered, however, when the man, himself a university president and doctor, who has had more to say in this matter than any one else, made the announcement: "We feel that schools which have a mission in the world ought

to live, and that schools which do not have a mission in the world ought to die, and the sooner the better." Then he added, "We have gathered together a committee which we have named the 'blueprint' committee, and we are anxious to preserve *this* school with a 'blueprint' of its own; which it is endeavoring to follow."

Now, my friends, if there is a school in all the world to which the Lord has given a mission, it is our school. If there is one to whom God has given a "blueprint," it is the College of Medical Evangelists. We were troubled when we learned that out of the first forty schools which were resurveyed, twenty-five were disciplined in one way or another. Some were advised to close their doors. Some were placed on probation, and discipline of one kind or another was recommended. Naturally enough, our minds were very anxious in regard to what would be the outcome in our own case.

There had been some criticism that our school was a divided school; that part of our work was done in one place, and part of it in another. Secondly, there was question as to whether this people, poor as we are, were capable of carrying on a medical college at all. These men came to us with the proposition that in view of our extensive foreign mission program and our lack of wealth, we ought not to undertake to carry on a medical school. They made the remark that only a comparatively small number of our graduates went overseas. We replied: You must remember that there are about a half million Seventh-day Adventists in the world, and this is the only school where a young person in this church can receive a medical education without violating his conscience by attending classes on the Sabbath day. Of course, in a few schools exceptions have been made, but not generally speaking. If you blot out this school, gentlemen, you blot out the opportunity of the sons and daughters of a church half a million strong to prepare themselves for medical service. And more than that, you blot out that opportunity for a people who alone in the world hold that medical missionary work is a fundamental part of their faith."

They replied, "We see that. We will drop the question of your closing, and you can go on with your school."

When these men came to Loma Linda, the preclinical division of our school, they were greatly impressed by what they called the spirit of the place. One of them stated, "I only wish that I could drop my work and spend several years with you here in this place, even if I had to work for nothing, garnering to my soul your spirit, and learning more about the work that you are doing."

We went up to lunch in the Loma Linda Sanitarium. We stood reverently round the table while Dr. Risley asked the blessing. When it was over, one of those examiners said to me, "You know, I like that. I want to tell you we have examined almost all of the medical schools in the country now for more than a year and a half, and this is the first time in all our tours among these schools that we have sat down to a meal where grace was said before we ate."

I feel that God was very good to us in sending us a man like that, of deep sympathy with our religious work.

Not only were we troubled when we heard of this survey, but on top of that the old North Laboratory building at Loma Linda was condemned. You will remember that in the book of Job it is written that when all the calamities came on Job, one came and told him thus and so, and while he was yet speaking, another came, and yet another came, and yet another. We felt that our calamities were coming at just about that pace when, to cap the climax, the old North Laboratory was ordered razed to the ground. But God was guiding in it all. If it hadn't been for the earthquake that ruined that building, I don't suppose we would ever have had the new ones. I thank God for those earthquakes. If you go to Loma Linda, you will thank God when you see those two beautiful laboratories. I feel our brethren have been very kind to us in this matter.

Before the examiners left, they told us we need have no fear that we would lose our rating or even be placed on probation. It is wonderful to me that God should so work upon the hearts of these men that they were able to see enough in our school to tell us that they were deeply interested in it, and felt it was capable of remarkable development.

I will give you a few figures: We have graduated 902 medical doctors, a number which, with 92 interns, makes a total of 994 graduates. You may be interested to know that 17 per cent of these have entered our organized work in this country and 13 per cent have gone overseas, making 30 per cent—almost a third of the total—who have enlisted in our work.

The growth of our school is shown in that during the last six years we have graduated 466 students, or one half of the above total. The present enrollment, including the interns, is 483.

You may be interested to know what some of the men are doing. In one conference there are 22 of our young doctors. Of these, 19 are church or Sabbath school officers, 14 being church elders. You will be glad to know that much has been done to help our young men scatter out from Southern California. In the last eighteen months, 33 conferences have made a total of 75 loans to our young graduates to help them start medical practice in their respective conferences. These loans aggregate \$28,500. This year 37 members of the present graduating class are interning in States other than California. This means that these young doctors will probably settle in the States where they are interning, unless they go to foreign fields.

A. W. CORMACK: Brother Chairman, the Committee on Seating of Delegates has a further report. It recommends for regular delegates of the South American Division, Dr. R. O. Ingham, W. C. Goransson.

The report was adopted.

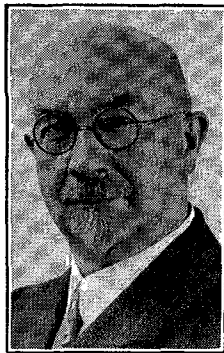
"Where He May Lead Me," was sung in closing, and the benediction was pronounced by F. L. Perry.

W. H. BRANSON, *Chairman*.
A. W. CORMACK, *Secretary*.

MANY of our people consider the Review a very dear member of the family. Sister White spoke of it in these words: "That paper is as dear to me as an only son." Make the Review a member of your family circle. It will bring a message of courage, hope, and confidence to your home every week.

The Central European Division

By G. W. SCHUBERT, President



G. W. Schubert

THE Central European Division comprises Germany, The Netherlands, Austria, Hungary, Czechoslovakia, Bulgaria, Greece, and Albania, in Europe, and the following mission fields in Asia and Africa: Turkey, Iran, Egypt, Arabia, Cyprus, Syria, Palestine, Trans-

Jordan, Iraq, Netherlands East Indies, and Tanganyika.

Central Europe is not only a geographical name or idea. It stands for a variety of nations and political entities, diverse from one another. Thousands of years ago the prophet Daniel well described, in a few words, the relations between the states of Europe after the fall of the Roman Empire, and 1,500 years of history have confirmed the prophecy: "They shall not cleave one to another, even as iron is not mixed with clay." Men use many words in writing history; God's writing of history is short, and He says much with a few words.

We who have the advent hope in our hearts are interested in God's prophecy and its fulfillment. It is very difficult to understand conditions in Central Europe from only a human political viewpoint. Only those who live there know the relations and the counteracting interests of the peoples crowded in restricted territories.

The Effect of Languages

It takes only a few hours on an express train, and a still shorter time by airplane, to reach another language area. Each language develops its own laws of thinking and feeling, has its peculiar mentality, and develops its own culture; and each culture tries to get the supremacy. The highly cultivated people of Europe, with their density of population, need space for living. This explains their desire for expansion, in accordance with the prophecy about the three sons of Noah,—Shem, Ham, and Japheth, the ancestors of the human race. The expansion of the European peoples over the earth is shown in prophecy, and still it is a problem for the whole world.

Religious and Political Problems

In order to understand Europe, especially Central Europe, one must not forget the different state churches and religions. Central Europe is united neither in language nor in politics, and is thus unlike the United States of North America, where the peculiarities of the immigrated people are assimilated by one language, making possible a certain degree of uniformity in thinking and acting. In the United States, religion is neither nationally nor politically dependent; while in Europe, according to tradition, the ruling religion is mostly identified with the politics in the particular country.

Although living in an age of religious

liberty, the large-mindedness which is at the foundation of the American Constitution is known and carried out in but a few states of Western and Central Europe. In America complete equality concerning religion exists before the law, and holding a public position is not dependent on a certain religion or membership in a certain church. Only the ability to do the work assigned is considered. In Europe, sects and denominations are tolerated under the pressure of circumstances as they have developed since the French Revolution; but even this kind of liberty is not very promising in some countries, in spite of peace treaties that guarantee certain rights to minorities. It is difficult for Europe to free itself from the chains of historical development.

Strife About Principles

Since the gospel first penetrated the world, strife between divine and human principles has existed. Papal Rome took the heritage of the Roman Caesars. In pagan Rome there prevailed the doctrine and principle that the state is the highest revelation of the godhead, and religion has to serve the state. For this reason the emperors were worshiped as demigods because they personified this idea of the state, and throughout the country everything had to serve this idea. When Christianity arose, another doctrine became prominent: "Fear God, and keep His commandments: for this is the whole duty of man."

Thus the gospel of God demands liberty of conscience to fulfill the requirements of God. But the Roman state was not willing to let these divine principles grow and prevail. Therefore, even the best of the Roman emperors persecuted the Christians. This persecution was not so much a persecution of men by men, but a conflict of doctrines and principles. The Roman Empire, not knowing liberty of conscience, feared for its existence.

When the Roman Empire became a menace to the divine principles revealed in the gospel, God admitted the invasion

of strange peoples into the empire, and Rome was destroyed. Afterward, when the Papacy arose, the church became the ruling power, and the heathen doctrine was changed to the principle that the church is the highest power on earth, and the state has to serve her. The understanding of these two doctrines is the key to certain conditions in Germany, Austria, Czechoslovakia, Hungary, Bulgaria, and other Central European countries.

Even the average European is often not able to discern between politics and religion—where religion ends and politics begins. Enlightened statesmen of certain nations, including Germany, see plainly the importance and influence of



Workers' Meeting at Jerusalem, 1936. Left to Right: W. K. Ising, G. W. Schubert, W. Muelier, With Arabic Workers

the principles of religious liberty, as they affect the minorities of religious denominations. However, in some countries, which have been for years under the influence of the Papacy, many men in lower position have no understanding of these principles, and therefore they persecute, more or less, those who feel themselves bound by the word and the laws of God, which are still in opposition to certain human laws.

The Germany of the present day has granted religious liberty to our churches, who have the faith of Jesus and keep the commandments of God. Rev. 14:12. For instance, our children are not compelled to attend school on Sabbath, and they may attend Sabbath school and the preaching service with their parents. A decree of the minister of war, Von Blomberg, also permits our young men who have been drafted to military service to attend Sabbath school and preaching service (in the afternoon there is no



Central European Delegates

military service anyway). These special recognitions of Christians who are keeping the unbroken law of God (including the Sabbath) show that religious liberty is no empty or meaningless profession in Germany.

The Recognition of Our Welfare Work

The government recognizes also our welfare work, which existed before the

World-wide distress, or need, is a sign of which the Saviour has spoken, and the Lord places His people in the midst of this need. By ministering to this need in closest connection with the authorities, the people of God, being often misunderstood because of their loyalty to Bible doctrines, are placed in the right light by deeds of love. Years ago the Testimonies referred to this:

vain of the people of God in olden times: "Seek the peace of the city." Paul writes to Titus: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

Germany has shown what a country can do in times of great impoverishment in feeding the hungry and clothing the naked. And this country has recognized our welfare work in its endeavor to serve the people. The need of the people, and the continually growing world need, require the organization of a World Adventist Welfare work. It has been the plan of God that there should be from time to time special connection between His people and the state authorities for the blessing of His children. We think of Joseph at the court of Pharaoh; of Nehemiah, while he was building the city and the temple; of Daniel, the chancellor in Babylon; of Esther, who became queen to be used of God in delivering His people.

So increasing difficulties toward the close of probation make it necessary that the people of God cooperate with state authorities in times of distress. In times like these the people of God are to lift their hands in prayer for the government, and to support all efforts of statesmen to relieve suffering and need.

In these days of great world crisis, affecting very much our division territory, in a time when to the left and the right we are handicapped in sending out money and men to foreign countries, in a time when false brethren are denouncing our work, it is encouraging to see that in a time of sifting the wheat, the Lord is strengthening the work in our organizations and institutions.

To show how we came through the financial and commercial crisis, I give



Headquarters in Hamburg

present government began its social program. While many of our theological opponents attack us because of our keeping the unchanged ten commandments, the new government has not only gladly accepted the social help of our churches, organized in our "German Advent Welfare" work, but also at different times recognized our efforts by documents signed by the hand of the leader and minister of the state department with which our welfare work is connected. Until today we have worked in Germany in closest connection with the government in the social welfare work of the country, and here, as well as in other countries, we have experienced the truthfulness of the word of the apostle: "Do that which is good, and thou shalt have praise of the same." The Lord has here also purified "unto Himself a peculiar people, zealous of good works."

The religion of Jesus is summed up in the keeping of the law of God, the expression of which is love. Love reveals itself in doing good, for love is the fulfilling of the law. "Love worketh no ill to his neighbor."

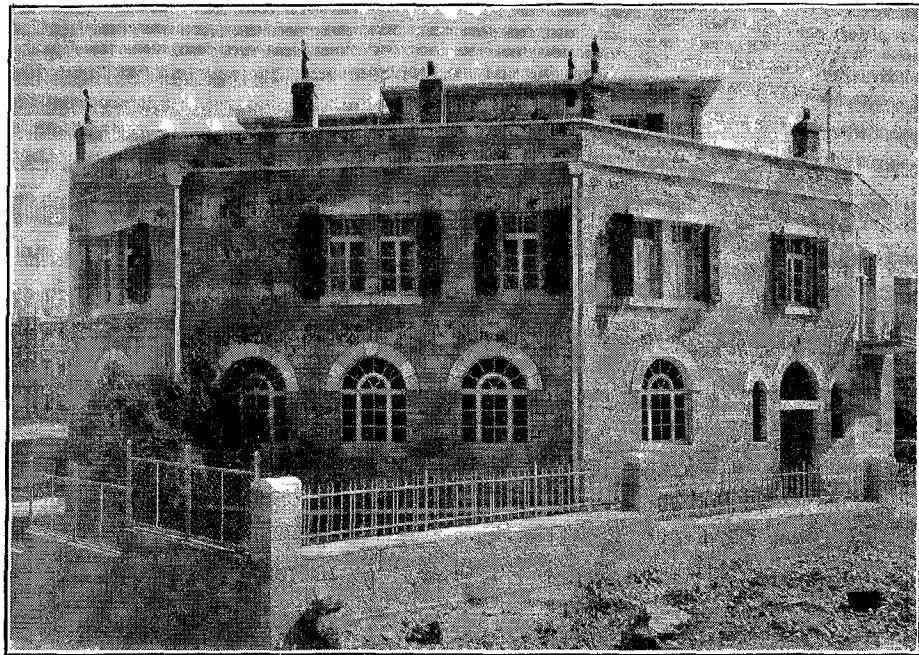
We all know the content of Isaiah 58. The Spirit of prophecy explains the importance of this text as follows:

"I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. We are not left in doubt as to where the message applies, and as to the time of its marked fulfillment. . . . The nearer we approach the end, the more urgent this work becomes."—*Testimonies*, Vol. VI, p. 265.

The welfare work as described in Isaiah 58, is the work ordered by God Himself, and it is to find a marked fulfillment at this time.

"Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies*, Vol. IX, p. 11. "So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience."—*The Great Controversy*, p. 616.

The increasing need compels the



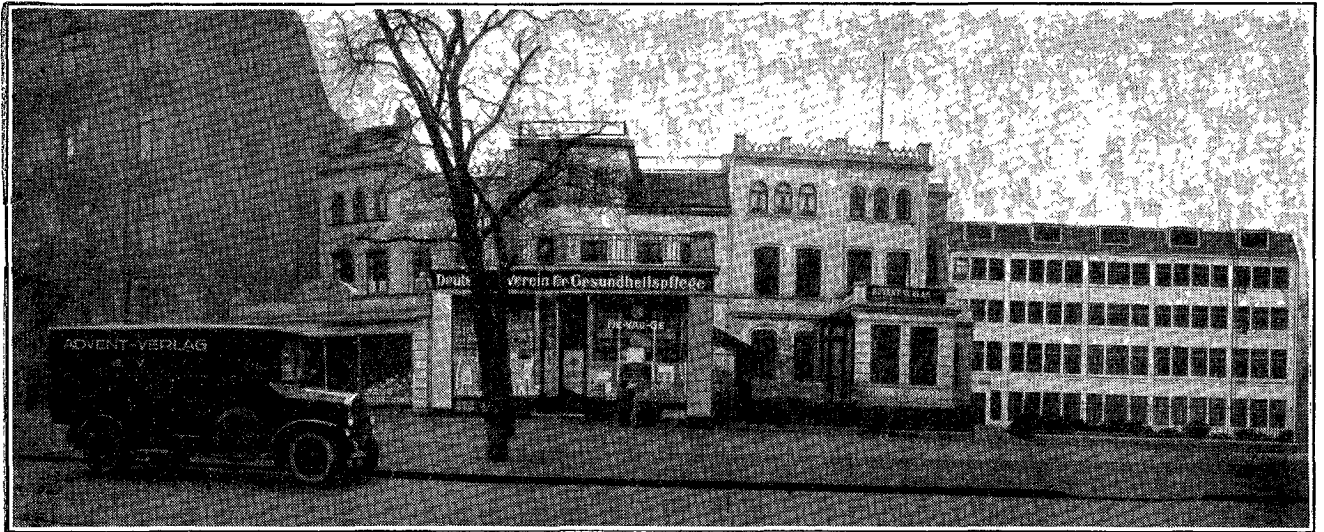
Building in Jerusalem, Providing Church Hall for 125, Medical Treatment Rooms, Union Offices, and Three Flats

governments of various countries to organize the welfare work under state supervision in order to distribute the available means properly to adjust social conditions. Thus our organized welfare work comes in closest connection with the statesmen.

The prophet Jeremiah does not say in

the following encouraging figures for the last six years:

At the beginning of 1930 our membership was 43,168, in 1,141 churches; at the end of 1935 our membership was 51,278, in 1,378 churches. This shows a net increase in six years of 8,110 members and 237 churches.



Hamburg Publishing House, Hamburg, Germany

With the increase of membership and churches the number of our gospel workers has not been reduced, but increased from 1,239 to 1,530. Besides mission and gospel workers, there are in our hospitals, sanitariums, nurses' homes, publishing houses, and food factories, 430 employees.

Our income in tithes and mission offerings was:

	Tithes	Offerings
1930 -----	\$686,534.30	\$285,082.76
1931 -----	648,999.50	291,817.15
1932 -----	552,493.80	249,530.46
1933 -----	494,536.30	220,585.08
1934 -----	536,162.67	221,453.90
1935 -----	630,382.90	227,876.00

The sales by an average of 600 colporteurs within the last six years amounted to \$1,975,337.26, or 704,225 books and 20,047,450 periodicals.

Written in the Rock

IN a faraway part of the Moslem world a missionary doctor started a hospital, but it was a long time before any of the people near by would go into it. They did not trust him. They could not understand that he wanted to help them for their own good. They were afraid that he wanted to use them in some way for his good. If they changed their religion, they knew their people would have no more to do with them, and they felt that they would rather die.

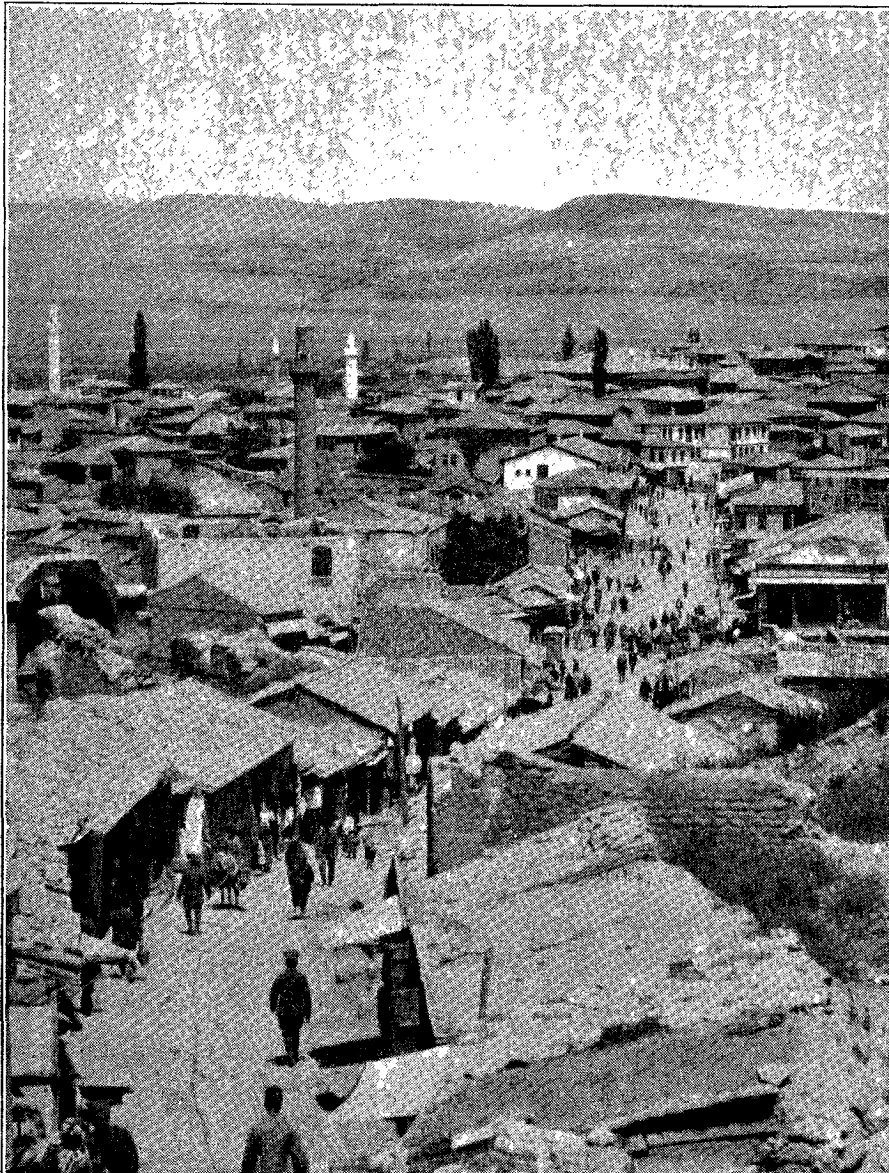
The doctor finally went to visit little villages far from the hospital, teaching the people how to care for their bodies and telling them of his heavenly Father. One day, in the crowd before him he saw a little boy who was pushed and jostled about by others, and who seemed to be very helpless. When he had finished his talk, he looked for that boy. "What is the matter?" he asked. "He is blind," the boy's father told him. "He had a sickness that took away his sight." The doctor examined the child's eyes.

"If you will bring him to me at the hospital, I feel sure that he can be cured," he told the parents.

"But we are poor and cannot pay!" they exclaimed. Then the doctor told them they would not have to pay, and they could not believe him. But afterward, despite all that their friends and neighbors said against it, they decided to test the doctor's word. They had to sell all they had to make the journey and leave enough for the parents to live on, near the hospital, while they waited. All along the way people said, "You are most foolish. The foreigner's words are written in the sand. He has forgotten them by now."

They reached the hospital, the operation was successful, and the boy could see. The father and mother were given work to do in the mission, and there they learned why the doctor and nurses and teachers loved to help them. As they journeyed back to their home village with their boy, they said to all they met, "You told us the foreign doctor's words were written in the sand. We tested them and found them written in the rock." Afterward, they believed that God's promises are written in the rock and in the sky and will last forever and ever.—*World Neighbors.*

KEEP an open mind and profit by criticism.—*George F. Hoffman.*

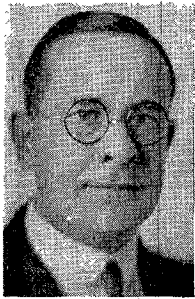


Ewing Galloway, N.Y.

Bird's-Eye View of Angora, the Present Turkish Capital

The Press Bureau

By W. L. BURGAN



W. L. Burgan

DURING the six years that have passed since the last General Conference session, a mighty impetus has been given to the publicity feature of the advent movement, with hundreds of evangelists, pastors, conference officials, and laymen joining in

an aggressive and progressive campaign to acquaint earth's multitudes with the message and with the rapidly growing activities of the denomination.

Anxiety to help bring about the accomplishment of the task we as a people have undertaken, has constantly urged on workers to cultivate the friendship of editors and reporters of newspapers, with the result that thousands upon thousands of reports dealing with different phases of the message, experiences of missionaries in many foreign lands, and the development of the denomination in its different branches, have appeared in print until today Seventh-day Adventists and their principles are better known than ever in the past.

Many of the metropolitan newspapers in different cities of the world have not only printed contributions submitted by workers or laymen, but have requested reports on certain subjects, especially the Biblical significance of military preparedness, disturbances in nature, attempts at curtailment of liberty, signs of the approaching end, the development of the faith in many lands, and beliefs in general. Reporters from different metropolitan newspapers have been sent to interview leaders of the denomination, with whom they have spent hours gathering information that has appeared in large display type with varied illustrations to attract readers to the importance of the subjects under consideration.

Newspaper Feature Article in the World Metropolis

For instance, in London, England, the world's metropolis, a special writer for the *Sunday Dispatch*, a newspaper said to have a circulation of 1,000,000 copies, spent four hours with A. S. Maxwell, editor of the *British Present Truth*, obtaining information concerning our fundamental doctrines, our industries, our health principles, our financial system, our evangelical strength; and a feature article, taking up more than half a page, appeared in print, with striking illustrations on war, famine, earthquakes, pestilences, and the return of Christ in majestic splendor, accompanied by angelic hosts. Surely such publicity awakens an interest in the minds of many.

The force of workers and laymen writing for the press is constantly growing until now our list includes nearly 800 names of men and women who are doing this kind of work. Our ambition is to have every worker a reporter, and a reporter in every church. Column after column has been published, some evangelists securing as much as 2,000 inches, or approximately twelve full pages of a

standard-sized newspaper, free of charge, in a single evangelistic effort. Scores of workers have had from 100 to 500 inches of the precious gospel message printed in a single effort, with editors complimenting them on the skillful manner in which their reports were prepared, and encouraging them with the statement that the clean "copy" they have offered for publication has helped in winning a favorable attitude toward its publication.

Think of newspapers printing intelligent reports on such subjects as the "Origin, Work, and Destiny of Satan," "The Creation of Man," "The Mystery of God Nearing Its Finish," "Civilization Soon to Be Destroyed," "The March of Nations Toward the Final War," "Exposure of False Divine Healers and Prophets," "The Millennium," "The Last Night on Earth Described," "Hell," "Heaven," "Spiritism," "The United States in Prophecy," "The Investigative Judgment Now in Progress," "The New Earth," "The Tithing Question," "The Dance of Death, or Last Day Pleasures," "The Crime Waves Sweeping the World, and Their Significance," "The Moral and Ceremonial Laws," "The Establishment of Sunday Observance," "The True Sabbath," "The Sacred Work of Angels," "The Many Phases of Health," "Temperance," "The Cigarette Evil;" in fact, practically all the subjects considered in an evangelistic effort,—all free of charge.

In scores of cities such publicity is now being secured. Our rapidly growing medical work, with the constantly growing chain of sanitariums, hospitals, and treatment rooms, is also being favorably mentioned. The sending of skillfully trained physicians and nurses to the uttermost parts of the world to bring relief to suffering humanity, always receives a favorable response from editors, who are not only willing to print announcements about them, but also their photographs. Any preconceived notions, editors may have had as to the stability of our aims and purposes, fade away; and through the offering of such news reports, openings have been made for the publication of many articles on other phases of the work.

Schools of health in our churches have been favorably advertised, as are celebrations at our sanitariums, such as field days, national hospital day, and other programs. Audiences totaling several thousand, including dignitaries of State and municipal governments, have attended such programs, where visitors have gone on inspections of these institutions, and have been happily surprised by what they saw. Quick discernment on the part of officials of our medical institutions in connection with such programs has included invitations to the newspapers to send their reporters to such gatherings, with the result that favorable news items have appeared, with attractive photographs, and this publicity has been of much value in helping to spread the influence of these havens for sufferers. Some of our sanitariums now have employees who make it their duty to keep the newspapers informed as to what is going on in them, and bold headlines frequently appear

that keep the institutional name and its work before the minds of the people.

Annual Gatherings Afford Opportunity

Camp meetings still offer an excellent opportunity for the promotion of the message through the press. The pitching of the encampment, the coming of believers from many of the churches in the conference, the arrival and participation of our preachers in the daily programs, the proclamation of the doctrines that set us apart as a peculiar people, with striking interpretations of the scriptures concerning current events,—all add value to news reports and influence editors to print attractive announcements about us, and these in turn are read by multitudes who get their first impressions of the magnitude and saving power of the gospel. The collection of clippings that have been sent to the General Conference office from many localities indicate that officials of conference after conference have appointed some one to supply reports of these meetings to the newspapers, all of which, no doubt, were read by countless numbers in whose hearts the seeds of one truth or another were planted, which may eventually spring up to bear fruit to the glory of God. Who knows how many will be in the kingdom of heaven whose minds were led to give thought to the advent gospel by such reports?

Over in Michigan this past camp meeting season, page after page was published in the city where the camp meeting was held, the editor of the paper granting to our brethren the privilege of filing the special editions that he agreed to publish during the days the session was held. In numerous other places, a liberal amount of space was allotted by editors for the publication of camp meeting reports. Camp meetings will be held in all parts of the United States this summer, with a large number of them getting under way only a comparatively few days after this great convocation adjourns. It is to be hoped that every local conference committee will so sense the importance of the newspaper work in connection with these gatherings that some one, or even a committee, will be appointed to supply regular reports of the daily programs to the newspapers in the localities where the meetings are held, and also to papers in other cities and towns in the conference. The possibilities of keeping the denominational name, activities, and different phases of the message before the readers of newspapers, are limitless, and the more we get into print the greater will be our influence for good.

Our religious liberty work offers many opportunities to secure favorable publicity. When our brethren have appeared before legislative assemblies in different States in defense of civil and religious liberty, or against measures that would curtail the liberties of conscience, newspaper reporters have invariably published the substance of their remarks, and editorial comments have been made on numerous occasions, supporting the views offered by our representatives. Special interviews or write-ups have also been sought, indicating that editors believe our principles are right, and they want to cooperate in helping to keep the torch of liberty burning, and also in educating the people concerning the foundation stones which contribute toward making nations great. Some newspaper editors have

very forcefully stated that Seventh-day Adventists are real champions and defenders of liberty, all of which helps in making favorable impressions on their readers.

Valuable publicity has also been given to our schools, especially the colleges and some academies where the art of journalism is being impressed upon the

sections of the paper. The workers—evangelists, pastors, local conference presidents, school teachers, union conference presidents, departmental secretaries—all are urged to make free use of these "letter columns," for in them may be found unusual opportunities to educate the masses on many points of the message that may never find their

and written complimentary accounts of our educational system, while other editors have asked our own representatives to supply information, from which have come good results. Several pages concerning our educational work have appeared in a single issue of a newspaper. Our activities among the Indians have also furnished a basis for extensive write-ups in magazines, with many pictures to illustrate the work being done for the uplift of these aborigines. Over in China and Manchuria, similar publicity has been given to our educational system, and also to our health work, arousing considerable favorable comment in editorial columns on the practical side of our missionary activities.

In Spain, the Philippine Islands, Japan, Australia, New Zealand, and even some of the islands of the South Pacific, newspaper editors have printed articles favorable to the advent message. Think of Spain, for instance, publishing a full page illustrating our method of baptism by immersion. Workers in these lands, seeing the opportunities, have prepared well-written articles, and have found editors favorably inclined toward them, and also surprised at the vast extent of our missionary activities.

Governmental leaders in Australia, in particular, noting the fearlessness of our missionaries in establishing themselves on savage islands, and patiently working until transformations have come in the lives of the most benighted peoples, have written at great length in commendatory terms concerning this work, thus making valuable contributions in extending the influence of the gospel. Our evangelistic work in the Australasian field has also been given favorable consideration in different newspapers, as has been the case in England and other sections of the British Isles. Some of our evangelists in these lands are making friends with newspaper editors, with good results.

Over in India, some of the leaders, especially editors of our magazines, have



First Fruits in Brava, Cape Verde Islands

students as a requisite in becoming successful evangelists, with the result that our system of education has been publicized in a way to impress readers with the fact that we have something for the benefit of humanity that is worth while. Many students are now graduated from our institutions with a working knowledge of journalism, and with the thought in mind that newspapers are a help in promoting the work of saving souls.

Valuable Service of Lay Members

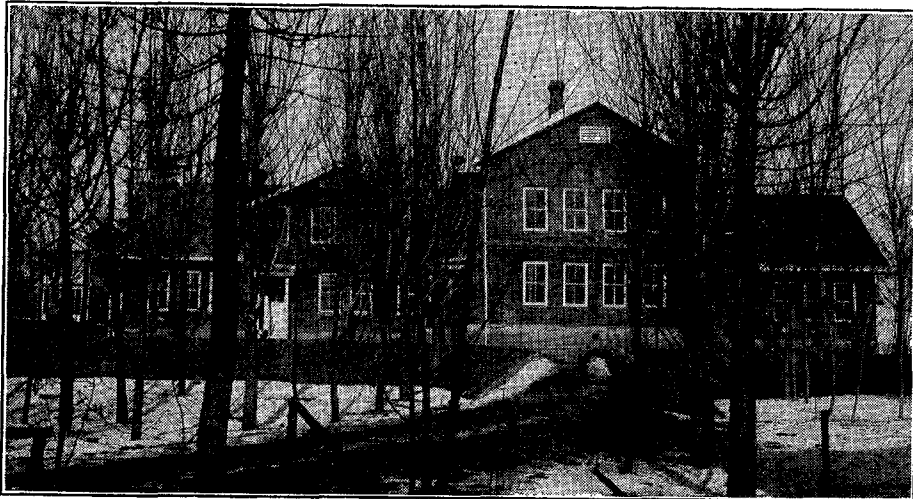
We have been greatly encouraged by the growing number of lay members who write for the newspapers. Many of the churches have their own reporters supplying to the local newspapers reports of the weekly services and evangelistic meetings, thus keeping their communities informed on denominational activities and phases of the message. Let me repeat that our ideal is to see some one in every church within the ranks of the denomination supplying reports to the papers, and thus helping to blaze the name and fame of the denomination to every nation, kindred, tongue, and people. Spirit-filled men and women, writing God's message for the instruction of the multitudes who read the newspapers, can do an incalculable amount of good for the accomplishment of the task we as a people have undertaken.

Men and women above seventy years of age are among these lay members who are doing nobly in writing for the press, and whose contributions are given a liberal amount of space by the editors for whom they write. These lay members feel well repaid for their efforts when interested persons tell them or write to them that they were greatly helped in getting better acquainted with the Scriptures through the reading of such contributions.

These lay members resort to what is generally known as the "letter column" of the newspapers for the presentation of their messages, and find more freedom in expressing the Biblical explanation of current happenings than they do in other

way into print in any other part of the paper.

Some of our brethren and sisters have the privilege of conducting a column under the general heading "Religious Queries," in which they answer questions from readers on Biblical topics. It would pay for workers to ask their editors for the privilege of conducting such a column, and allowing readers to ask questions, not for argumentative purposes, but to instruct many whose hearts are seeking to find the way into the path of life. Very frequently letter writers ask questions that workers should be ready to answer in print.



Chosen Union Training School, Soonan, Chosen

Newspaper Activities Abroad

Not only in the United States and Canada have our newspaper activities been advanced, but workers in a number of foreign lands are seeing the effectiveness of such publicity demonstrated. Down in South America, our educational work in particular has been prominently publicized in different newspapers and magazines. Writers for different publications have visited our educational institutions with governmental leaders,

found time to write articles for newspapers, which have been favorably received. In different islands of the West Indies, leading workers have found editors willing to print as much as a full page in a single edition, including a full report of a sermon on some fundamental doctrine. It is very encouraging when these leaders in foreign lands, all of whom are busy with their regular duties, take the time and expend the energy necessary to prepare reports for the

newspapers; and they feel well repaid when interested persons tell them of the good they received from reading such reports.

Our constancy in this newspaper work, in educating editors at the same time we educate their readers, pays with gratifying results, especially when something happens of unusual interest. This was exemplified when the war in Ethiopia was about to break, and the world was made acquainted overnight, through newspaper publicity, with the fact that Seventh-day Adventists are engaged in progressive medical work in that land. When the emissary of the United States government requested all Americans to leave that country, our mission work was mentioned in cable dispatches that appeared in many parts of the world; and when our missionaries announced that they would stay to continue their ministrations to the people, more cable

to our officials at the General Conference office for photographs of the structure, the doctors, and other Americans and Europeans assisting them; and they also printed interviews from our office concerning our work in general. Great dailies in New York, Boston, Chicago, Washington, and other cities, printed feature articles in which the work Seventh-day Adventists are doing for the benefit of suffering humanity was greatly emphasized.

Not only have we heard from hundreds of cities in America where reports and photographs were published, but from lands across the sea where editors sought our representatives for information. We in the General Conference sought to take advantage of this unusual opportunity by preparing additional information about our work over there, aside from what the cable dispatches contained, and hurrying it out

God's Resources for God's Business

On a stormy night in winter two men came hurrying into a little station on the Highland Railway in Scotland to catch the train for Edinburgh. Both were just in time to see the rear lights of the last car disappear in the gloom. One of them, a near-by farmer, said to the station agent, "Last train tonight, sir?" "Last train tonight," was the curt reply. With a half audible grunt of disgust, he turned up his coat collar and plunged out into the storm to trudge off home. He was only going down to the capital to do a little shopping; no one was inconvenienced but himself and perhaps his wife.

Watch the other man. He was driven, he is a peer of the realm, and a member of His Majesty's Privy Council. "Did I



Pacific Press Publishing Association, Mountain View, California

dispatches appeared in print, and also favorable editorial comment.

This publicity led newspaper editors and representatives of powerful press associations to ask for more definite information as to the extent of our mission activities. Photographs were requested of different groups, and copies of these were sent to many cities, where they were published, some being sent as wire-photos, making it possible for newspapers in many cities to print photographs simultaneously.

World-Wide Publicity

When our hospital at Dessye was bombed in December, cable dispatches were sent to the four corners of the world announcing the fact. Black headlines stretching the full width of the front page proclaimed the bombing to the unnumbered millions, the vast majority of whom were made acquainted for the first time with the fact that Seventh-day Adventists, with American and European doctors and nurses in charge, were operating the institution. Representatives of the press associations and metropolitan newspapers appealed

to hundreds of our workers for publication in their home newspapers. We are glad to report that this effort brought encouraging results, and opened the way for many workers to get better acquainted with editors, which should serve them in the future when they seek to have information published on other phases of our work and message.

This one opportunity alone impressed anew on our minds the profound fact that the task of heralding the advent gospel to all the world in this generation is entirely possible; for in the course of a few hours, the masses everywhere learned of Seventh-day Adventists by the dispatches that were flashed over thousands of miles of cables under the oceans, across mountain ranges and over prairies, and through thousands of cities. Is it not possible that God had these mighty, marvelous agencies—the cables, telegraph wires, and printing presses—in mind as a part of His program when He declared, through the apostle Paul, "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth"? Rom. 9:28.

understand you, sir, that that was the last train tonight?"

"Last train tonight, my lord."

"Have me a special from Aberdeen at once, please. I want to catch the morning express at Edinburgh, in order to be in London tomorrow evening for an important meeting of the Council."

See that man jump to the telegraph instrument, and in fifteen minutes there is a special on its way from Aberdeen to pick up one man so he can catch his train for London, and the British government pays the bill. Why? Because his errand to London is not his own business, but the business of the empire, hence the resources of the empire are at his command.

God gives no promises to a selfish, self-centered life; but if your supreme desire is to serve Him and see His kingdom extended on earth, the resources of His kingdom will be at your command. —Adapted from James A. Francis.

"WHAT time I am afraid, I will trust in Thee." Ps. 56:3.

The Advanced Bible School

By M. E. KERN, Dean

The Establishment of the General Conference Advanced Bible School

ONE of the most important developments of the work of this denomination since the last session of the General Conference, is the establishment of a graduate school for the study of the Bible and religious history. We have long felt that the need for such a school was imperative, and God has signally blessed the beginning that has been made.

The Autumn Council of 1932 passed an action authorizing the establishment of a graduate school of theology to be connected with one of our senior colleges. As the General Conference Committee gave careful study to the matter, it seemed impossible, from the standpoint of finances and other considerations, to launch such an enterprise at that time; so the next Autumn Council decided to make a beginning by the establishment of the General Conference Advanced Bible School to hold successive summer sessions at designated colleges.

Two such summer sessions have been held, and success has crowned the effort. The deepening of the spiritual life of the students who have attended the Advanced Bible School, the broadening of their scholarship, and the consequent strengthening of the Bible and history teaching in their respective schools, have, we believe, set the seal of God's approval on the establishment of this institution.

As we have entered upon this new enterprise, it has become apparent that the very best way to begin this effort to provide our Bible and history teachers and others with the means of advanced study, was to start as a summer school. In this way we are able to secure the attendance of those who are now teaching Bible and history in our schools, without arranging for leave of absence from their work. Thus we have been able to bring immediate help to the Bible and history departments of our schools.

Do any of the delegates to this Conference question the wisdom of your Committee in the establishment of this school? Near the close of the first session of the school in 1934 the students proposed and adopted the following resolution, and asked me to transmit it to the General Conference Committee:

"Resolved, That we as students of the Advanced Bible School hereby express to the General Conference Committee our sincere appreciation for the opportunity we have had this summer of doing advanced study and research in an environment free from the detrimental influences surrounding the schools of the world. Grappling as we are with problems which confront us as ministers and teachers 'at such a time as this,' we feel deeply grateful for the help, the counsel, and the inspiration we have received from teachers of experience who are loyal to the truth.

"We believe that a school like this will greatly assist in the maintenance of unity among us, by giving to the ministers and Bible teachers of the denomination an opportunity for intensive Bible study in a deeply spiritual environment, under the direction of well-qualified and experienced teachers. Nor do we over-

look the blessing and inspiration that such an opportunity affords for intimate personal contact with the leaders from the General Conference, as well as close fellowship with other teachers and workers in the cause.

"It is our firm conviction that if such a school as this can be continued, it will do much toward strengthening the work by providing a means whereby our ministers and teachers may be led to seek true 'higher learning' in an environment best suited to that development of the mental and spiritual faculties which the importance of this message demands."

And every one of the 1935 students would join heartily, I am sure, in this same resolution, and also in the sentiment of one of their number who said: "My work and my contacts here have been a strong stimulus to clearer thinking, broader scholarship, deeper devotion, and fresher, more effective methods."

The Need of Such a School

Do we really need a graduate school for the study of the Bible and religious history? I would answer that the conditions in the world, the special needs of the remnant church, and the accomplishment of the work which God has given us to do, emphasize the great need of just such an institution.

We live in a troubled world. The nations are perplexed. Philosophers have no remedy. Old standards of morality are breaking down, and even Christian leaders are in confusion. To the people of this broken, perplexed, confused, and uncertain world the God of heaven is sending a message of hope and surety. This message is based on His eternal word. In the midst of all the perplexity and confusion we hear the voice of Jesus saying, "Heaven and earth shall pass away, but My word shall not pass away." Matt. 24:35.

As a denomination we stand for the inspiration and authority of the Bible. Yet that inspiration and authority are being vigorously attacked today, not only by the proponents of atheism and materialistic philosophies, but within the Christian church itself. We, the people who bear the message, must know the Book.

In all seriousness I ask, Is there anything quite so important as that the leadership of this movement should know the Bible better?

We pride ourselves on the fact that we stand on the platform of infallible truth. In that very certainty of truth lurks a peril of self-satisfaction. We have been warned over and over against resting satisfied with the light we have received and ceasing to advance in the knowledge of the truth. (See "Testimonies," Vol. V, p. 706.) I read: "Christ would have the searchers of His word sink the shaft deeper into the mines of truth. If the search is properly conducted, jewels of inestimable value will be found."—*Review and Herald*, July 12, 1898.

We pride ourselves on our knowledge of the prophecies, and yet we have been urged in the Spirit of prophecy to search for the deeper truths of Daniel and the Revelation. (See "Testimonies to Minis-

ters," p. 112.) We congratulate ourselves on the breadth of our understanding of the mediatorial work of Christ, yet the Lord has rebuked us for our lack of knowledge of this vital truth. (See "Christ Our Righteousness," p. 139.)

As teachers of God's word and the bearers of His message to a lost world, God has given us a system of Christian education in which the study of the Scriptures is to have first place. (See "Counsels to Teachers," p. 86.) To be successful in their work, the teachers in these schools must be mighty in the Scriptures. The young evangelists being trained in these schools are in far greater need of a thorough intellectual and spiritual grasp of the word of God than of ability for clever advertising or any other accomplishment. We need preachers, teachers, doctors, nurses, colporteurs, and businessmen. But the first qualification of all these is that they should be thorough and devout students of the Bible.

We are a very active people, and rightly so. But there is a real danger that thorough, reverent Biblical scholarship shall be sacrificed on the altars of plans and promotion. We need to focus our attention anew on the searching of the Scriptures for their hidden treasure, that as custodians of God's truth we may sound the depths of His eternal purpose and cause to shine forth in all its beauty the revelation of God to a lost world.

All these considerations lead us to the conclusion that as a people we need to betake ourselves as never before to the study of the Bible. In this age of infidelity, doubt, and perplexity, the heralds of the advent message must more and more be a people of the Book. We need great teachers who can lead us into a more thorough study of the mysteries of God.

It is our aim to make the Advanced Bible School an institution where thorough Biblical scholarship shall be combined with a spirit of evangelistic fervor. It is our great purpose to be used of God in training Bible and history teachers, editors, and evangelists who shall come behind in no gift in their efforts to prepare a people for the coming of the Lord.

Cooperation for Success

We appreciate the loyal support which the Advanced Bible School has had. The enrollment was forty at the first session, and fifty-nine at the second, practically fifty per cent increase. Last summer every union in North America was represented, and seven of our overseas divisions. The prospects are good for a still larger enrollment this summer.

It is no small thing to launch and maintain a graduate school. Perhaps the hardest part is yet to come. If we succeed, we shall have to have the loyal support with active cooperation of all our schoolmen, and also our division, union, and local conference organizations.

❖ ❖ ❖

You have enjoyed reading the General Conference reports. Why not have the Review sent to your home during the coming year? The sermons, Bible studies, and reports of progress in this and other lands have added significance in these closing days of earth's history.

No doubt you would like to own

A Facsimile of the Original 1843 Prophetic Chart

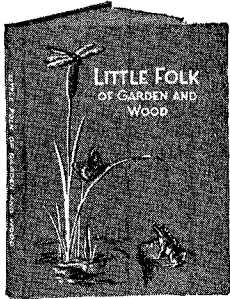
as published by J. V. Himes nearly 100 years ago. The beginnings of this movement are of interest to every Seventh-day Adventist. It will be of particular interest to see the kind of chart used in the early days, together with the original illustrations; also to note that the dates and reckonings of our pioneers have continued down to the present time.

This facsimile of the Original 1843 Chart is really a souvenir of those early days of the advent message.

Printed on paper, size 22 x 28 inches. Price, postpaid, to any address, 20 cents. Send Your Order Today for One of These Facsimile Charts

SPRINGTIME AND THE LITTLE FOLK

Spring is here! We feel like making obeisance, as it were, to Nature when she begins to reveal her wonders after a long hard winter. We are happy to see the buds spring forth as if by magic, and to note the return of the first robin.



"Little Folk of Garden and Wood"

by Inez Brasier

will be a help to both parents and children as they enjoy the fresh out-of-doors after the long winter months. Discover the wonders of nature with the children. Use this charming as well as interesting book as a guide. Be ready for the children when they clamor for the outdoors. 128 pages, bound in cloth. Price, \$1.25 (in Canada, \$1.50).

Spring Is Here! Order Your Copy Today

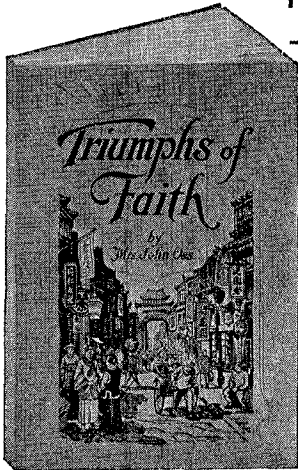


"I REMEMBER"

by D. W. Reavis

Every member of the family will enjoy this book, in which the author tells of his boyhood days some fifty years ago on a Missouri farm. His anecdotes are amusing; his stories are thrilling. There are vivid experiences that contrast the opportunities of the youth of his day with those of present-day youth. Price, 60 cents (in Canada, 70 cents).

A Book That Every Member of the Family Will Enjoy

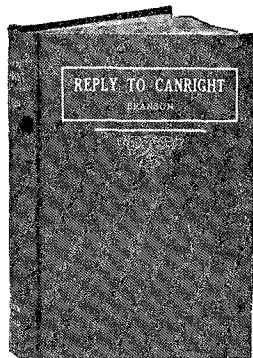


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The recital of the author's fifteen years of service in the Far East makes this one of our most interesting publications. She experienced many hardships and trials, but the satisfaction derived from the realization that she was under the direct guidance of the great Master Leader, gave her confidence and joy. You will appreciate the value of service in the Lord's work after reading this book. 160 pages, paper covers. Price, 60 cents (in Canada, 75 cents).

Increase Your Confidence by Reading "Triumphs of Faith"



"REPLY TO CANRIGHT"

by W. H. Branson

In replying to the objections of D. M. Canright (who was perhaps the most outstanding critic of Seventh-day Adventist teachings), the objections of other critics have also been successfully answered and the standards of the denomination upheld. This is an excellent book, and should be studied by those who may have these objections to meet. Cloth, 319 pages. Price, \$2 (in Canada, \$2.40).

WANTED!

7,561

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North Pacific Union	1,151
Pacific Union	741
Canadian Union	261
Southern Union	1,112
Southwestern Union	676
Total	7,561

The above figures represent the number of subscriptions short on the REVIEW goal.

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TELETYPE NEWS FLASHES

The Latest News From the General Conference

San Francisco, June 4.—“The Gift of Sonship Through Christ” was the theme of F. L. Peterson’s Bible study that opened the day’s program.

We often think of missions in terms of tropic lands, but H. L. Wood, in charge of the work in Alaska, turned our eyes northward, where companies of Eskimos have accepted the advent message. “From Whence Cometh My Help?” was the theme of a spiritual talk by John Ford during the morning session.

The afternoon was largely devoted to considering various recommendations brought in by committees. The need of preaching the creation story in opposition to evolution, the importance of maintaining the historic position of opposition to liquor, the controlling of independent publication of literature on the message,—these and other equally important resolutions were voted. At the close of the afternoon meeting the Nominating Committee presented the following partial report:

“General Field Secretaries (additional member), W. Mueller. Associate Auditors of the General Conference, H. W. Barrows, W. E. Phillips.

“Central European Division: Secretary, W. K. Ising; Treasurer, O. Schildhauer; Field Secretaries, E. Gugel, A. Minck; Home Missionary, Sabbath School, and Missionary Volunteer, M. Busch; Medical, L. E. Conradi, M.D.; Publishing, H. Boex.

“China Division: Secretary, S. L. Frost.

“Far Eastern Division: Secretary, C. L. Torrey; Educational and Missionary Volunteer, W. P. Bradley; Publishing, George Campbell; Medical, H. W. Miller, M.D.; Sabbath School and Home Missionary, V. T. Armstrong.

“Southern European Division: Sabbath School, W. R. Beach; Field Secretary, D. N. Wall; Home Missionary

and Missionary Volunteer, H. F. Brown.

“Additional Elective Members of the General Conference Committee, M. L. Andreasen, F. R. Isaac.

“We further recommend to the Conference that the former action electing the secretary of the Medical Department and his two associates be rescinded, and that the matter be referred to the Executive Committee for special study, with the suggestion that the Executive Committee appoint a commission to study the work and organization of the Medical Department, and also to recommend suitable leadership for it.

“We recommend C. S. Longacre as an associate secretary of the Religious Liberty Department, and recommend that the head of the department and all other associates be referred to the General Conference Committee.”

In explanation of the recommendation on the Medical Department, E. K. Slade said:

“The committee had placed in nomination one to act as medical secretary who was not free to accept. Under the circumstances, one of the associate secretaries that had previously been nominated and elected, desired to withdraw. Inasmuch as the work and organization of the department is to be referred to the Executive Committee for study, it seemed best to make this recommendation in order to have the slate clear, and to give restudy to the whole question of the department.”

Tonight India was transported to the Civic Auditorium, as scores of missionaries from the Southern Asia Division came upon the platform attired in native costume. N. C. Wilson, division president, told one graphic story after another of the triumphs of the gospel in caste-ridden India. In that hardest of mission fields, the church membership has grown in the last score of years from 491 to 4,943.

An Open Door

THE other day I went into a garage whose entrance doors were set back some distance from the street. I wondered whether some one would come out and open them, and just as I was thinking about it, the doors opened automatically. I discovered that I had run over a long, narrow plate on entering. This automatically made an electrical connection which opened the doors.

Life is often like that. We face seemingly impassable barriers, and then discover that the doors are opening. The fact is that our entrance has something

to do with it. The moment we start on a difficult task, ways begin to open for its completion. The old proverb is true, “Well begun is half done.” Trying to accomplish the task is more than half of its solution.

I have sometimes wondered whether the old verse, “Behold, I have set before thee a door, opened,” might not many times read, “Behold, I set before thee a door, opening.” Start in, and the way clears. Move forward, no matter what the difficulty, and a great many trivial and fearsome things will get out of the way.—Ernest Bourner Allen, in *Christian Endeavor World*.

CAMP MEETINGS FOR 1936

Atlantic Union	
New York	July 3-12
S. New England	July 10-19
N. New England	July 16-19
Canadian Union	
British Columbia:	
Vancouver	June 18-21
Okanagan Valley	July 25-28
Alberta	July 2-12
Manitoba-Saskatchewan	July 9-19
Ontario-Quebec	July 23-Aug. 2
Maritime	Aug. 4-9
Newfoundland	Aug. 13-20
Central Union	
South Dakota, Huron	June 19-27
North Dakota, Jamestown	June 19-27
Wyoming, Casper	June 30-July 4
Minnesota, Anoka	July 2-12
Kansas	Aug. 6-16
Nebraska	Aug. 13-17
Nebraska	Aug. 18-23
Missouri, Jefferson City, McClung Park	Aug. 27-Sept. 6
Colored, Kansas City	Aug. 26-30
Iowa, Cedar Falls	Aug. 27-Sept. 6
Colorado, Boulder	Sept. 3-13
Columbia Union	
E. Pennsylvania, Westcoesville,	
Allentown	July 2-12
W. Pennsylvania, Export	July 9-19
New Jersey, Trenton	July 16-26
Chesapeake, Catonsville, Md.	Aug. 6-16
West Virginia, Parkersburg	Aug. 13-23
Ohio, Mount Vernon	Aug. 20-30
Potomac	Aug. 27-Sept. 6
Lake Union	
Illinois, Broadview Academy	June 23-28
Wisconsin, Portage	June 25-July 5
Michigan, Grand Ledge	Aug. 18-30
Iron Mountain	June 22-23
Indiana, Battle Ground	Aug. 20-30
North Pacific Union	
Oregon	July 30-Aug. 9
Washington	July 30-Aug. 9
Pacific Union	
Arizona	July 9-18
Southwestern Union	
Texas	Aug. 28-Sept. 5
Oklahoma, Guthrie	Aug. 20-29
Colored, Guthrie	Aug. 20-29
Texico	Aug. 7-15
Arkansas-Louisiana (district meetings)	
Later part of Oct. and first of Nov.	
Southwest Indian Mission	May 16, 17



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