

The Advent and Sabbath Review Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 113

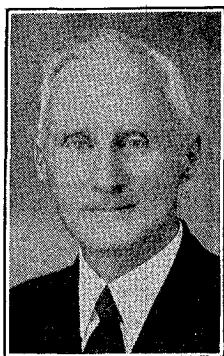
Takoma Park, Washington, D.C., U.S.A., June 18, 1936

No. 35

What God Hath Wrought

A Sermon Preached at the General Conference

By A. H. PIPER



A. H. Piper

IN order to enter into the setting of our study this noontime hour, let us read a few verses from Isaiah 41:

"Keep silence before Me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judge-

ment. Who raised up the righteous man from the east, called him to His foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am He.

"The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved. But thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art My servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:1-10.

Helen Sparrow's translation of the first verse of Isaiah 41 reads: "Listen unto Me, ye distant nations, and let the people recover their strength. Let them advance, then let them speak. Let us enter together into judgment."

Thank God that we are connected with a work that has for its objective the

carrying of the everlasting gospel to every nation, kindred, tongue, and people. God wants us to know, brethren, that if we will but know Him and what He has done, we shall have strength of mind and ability to go to the nations and acquaint them with Him. We shall find new minds, and shall overcome those prejudices by which we have so long been held enslaved.

In this chapter God gives us the argument that we should take to the people in order that they may know that there is a God who would have His way among the nations. After telling them to sit still and listen, He puts some questions to them. These questions he puts to us this morning.

Who raised up the righteous man from the east? Who called Abraham to leave his home and kindred? Who gave him the nations before him and made him ruler over kings? We call to mind the war led by Chedorlaomer and the five kings. You remember that the kings were victorious, and in their sweep through the country of their enemies they captured Lot and his family and took them captive with their property. Then it was that Abraham, hearing of the calamity that had come upon his nephew, took his 318 trained men and followed hard after them, overcame them, and rescued the captives, with Lot and his family, and all their goods.

Now God asks us to think of that. Who did it? The answer is, The Lord did it. It is a wonderful thing, brethren, when we think that what God has done He will continue to do.

Notice in particular the fourth verse: "Who hath wrought and done it, calling the generations from the beginning?" Here God takes into account all generations, from the very beginning, and He identifies Himself as the one who protects His people. "I the Lord, the first, and with the last; I am He." I thank God that just as our God has been with all generations, so today He is with this generation and with this people.

We ask again the question, "Who hath wrought?" all the marvelous things that are being related in this Conference? Who is doing this work? The answer echoes through the ages, and it is just as true today as it was in bygone years, "It is the Lord's doing; it is marvelous in our eyes."

One of our great dangers as a people

is that we shall take unto ourselves credit for doing the work. That would be a great mistake. "Vain is the help of man." "Cease ye from man, whose breath is in his nostrils: for wherein is he to be counted of?" Brethren, if there have been victories wrought—and there have; if we have gained—and we have; if we bring to this great congress of people a wonderful account of victory, we must settle it that our God has wrought for us, we have not done it ourselves. "I the Lord," He tells us, am "the first, and with the last" generation.

God's Care for His Work

God is doing wonderful things in the earth today. Of necessity I must draw from our own little field for my illustration. In the early days of the work in Australasia, when the brethren were but a few, when money was very scarce, the brethren met in council on one occasion, and one of them felt impressed that they should go that very afternoon and draw from the bank the little credit balance that was the property of the conference. Some of the brethren said, "Well, why should we? The bank is all right. Things will not shift."

But the brother said, "I feel impressed that we should draw out our money. We have little enough, and where would we be without it?"

Of course we know God is not dependent upon money, but God does take care of the property of His people, and when it seems good to Him, He works miracles in order to care for His children.

"Well," the brother said, "let us make the check and draw the full amount of our credit in the bank, and let me go and present it. It will not hurt us. We will have the money, and if my fears are wrong, then we will be safe. Just let me go."

One brother said, "It is hopeless now, brother. We have talked so long about it that it is past three o'clock. The bank is closed."

"Well, never mind," he said, "let me go. I feel I must go."

Finally they gave in to his importunity. They wrote the check, and gave it to him. He went to the bank, and the door of the bank was open. He went up to the teller's desk. He presented his check. When the teller saw the paper and the man there before him, he

looked up and grasped his revolver, and asked, "How did you get in?" "Why, I came in through the door," our brother replied. "No, you didn't, for I closed that door a little while ago and locked it. I know I locked that door." "Well, it is open now," was the rejoinder.

When the man presented his check, the cashier had to cash it. He got all the money belonging to the cause out of

ministration." And, brethren, he took Brother Jones and his wife right to Titango's village, and there the work began. Now who was it that led in that plan? Was it Brother Jones's ability that divined the right place and the right tribe in which to begin work? Never, my brethren. The answer is found in this scripture. The Lord did it; and to this very day we thank God that the

stay here." We sailed away, and then that girl began her work.

She went to the men and women of her tribe and said that she wanted to sing for them. She opened her little hymnbook, "Christ in Song," and sang to those heathen men and women the songs of Zion. When she thought she had sung enough, she began to tell them about the great Master "along top," as they put it in their "pidgin" English. She told them about Jesus. She told them that He had a Spirit, that His Spirit was a good Spirit, and that His Spirit would make them very happy, and would clean them up and make them healthy; it would be a great blessing to the tribe.

Well, the old men laughed at her at first. "Ho, you are only a woman. What are you talking to us men for?" And then they got angry with her, and worse than that, they almost laid hands on the girl. Then, in the dignity of her Christian experience, she said, "Listen to me, my fathers; listen to me, my mothers: I owe you respect as your daughter. I know it is the tribal law of this land that I obey you; but I have also another Father who lives in heaven, and I want to tell you that He is your Father too." They ridiculed the girl again. Then she said, "You are not ridiculing me, you are ridiculing the Great Master that lives up in heaven." Those men quieted down, and the women began to take notice. To make a long story short, on that island, the wildest country I was ever in, we now have a church of thirty members.

Who has done it? Did Miriam do it? Never, brethren. The same God that wrought through Abraham wrought through His servant Miriam.

As we conclude, let us read again the precious promise: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." May God bless the preaching of His word.

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We who believe the truth should be very careful to give no occasion for our good to be evil spoken of.—*Early Writings*, p. 70.

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Devoted to the proclamation of "the faith which was once delivered unto the saints."

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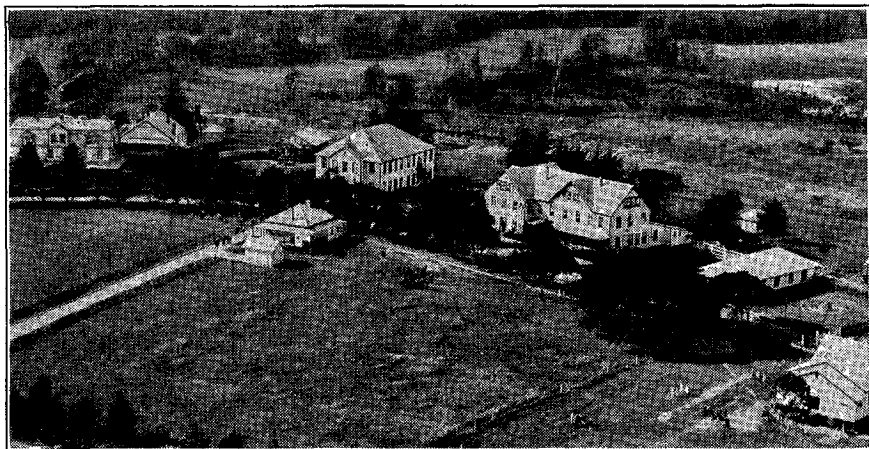
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Airplane View of the Australasian Missionary College

the bank, and the next morning the bank had a notice up, "This bank is closed." It never opened again, brethren. Now I want to know who was behind that man's mighty impulse to get hold of our money. "I the Lord have done it."

Experience of G. F. Jones

A number of years ago G. F. Jones sailed from Sydney in order to begin work in the Solomon Islands. He had no invitation from any of the tribes. He simply asked God to lead him to where He would have him work. Brother Jones is a man of faith, a man of prayer, a man of trust in God, and God can use just that sort of man. Well, he got off the steamer at the capital city of the group. About the first man he met was a trader who said to him,

"What are you doing down here? What have you brought that little ship down here for—the little 'Advent Herald'?"

"I am here to do missionary work, and to sail these seas."

"How are you going to sail the seas without some one who knows the many, many hidden reefs that are found in the Solomons?"

"Well," Captain Jones said, "I do not know about that, but God knows about it."

"Well," said this old trader, "I will tell you what I will do. You can have my boatswain boy, my leading hand, and I will put him on your boat. You can get around the seas with him." That was very remarkable.

Then our brother paid his respects to the government official in charge of that large district. Now that man happened to be no lover of God. He did not practice the principles of Christianity, and yet when that man asked Brother Jones, "Where are you going to begin?" Brother Jones answered, "I am not sure, but I am asking the God of heaven to lead me. I am His servant, and I want to follow His leading."

"Well," said this man. "I will tell you where to go. I think I can lead you to a tribe that will receive your

pioneer to the Solomons was a man whose heart was attuned to God's heart, and who listened for His still small voice. God wonderfully blessed in that matter.

Just a Girl

I want to take another illustration from the island field of the New Hebrides. There was a girl out there who wanted to go to school. Now in the heathen New Hebrides a woman is not of any value, as we understand the worth of womanhood. But that girl wanted to go to school. She begged her father to let her go. The old man said, "No, you are only a woman. What do you want to go to school for? You go out and care for the pigs." The girl urged her request, and finally the father said, "Look. If the chief will let you go, I will let you go." So the girl went to the chief, and the chief looked at her and said, "Why, you are only a woman. And what do you want to go to school for?"

But the girl pressed her petition. Finally the old chief said, "Go away. I am angry with you."

The girl went to school on another island, where she remained three years. It happened to be my happy privilege to be on the little mission ketch that took that girl back to her home, one of the wildest bays in all that section, a bay said to have seen the slaughter of more white men than any other point on the Pacific. Well, that girl landed there. Oh, how different she was! She came away, clothed with a few leaves; she returned clad in a clean white dress. There was a light in her eyes. She held her Bible and hymnbook in her hands. She landed from that little boat. Her friends recognized her.

Results of Heroic Service

In a little while, I had to do what I felt was the hardest thing any true man could do—leave that girl alone in the midst of those heathen men and women. I saw a tear trickle down her cheek. I said, "Miriam, do you want to return?" She said, "No, Missionary. I am going to stay here. God wants me to

Voices From the Ends of the Earth

A Missions Symposium in Two Parts—Part II

SABBATH AFTERNOON, JUNE 6

M. E. KERN: After you have heard these wonderful stories of missions, the Pacific Union College male chorus is going to ask you a question, "Can He Count on You?"

The choir sang.

M. E. KERN: We are now to hear from South America.

ROGER ALTMAN: The voice from South America is a voice from one of the ends of the earth. We come from the ends of the earth today, not to hear the wisdom of Solomon, but to witness to the saving grace of Him who could not enjoy heaven while men and women were lost. Our voice has in it a note of cheer. We rejoice over an increase of more than 8,000 in membership. Our appropriations have decreased 33 per cent since 1930. The number of paid laborers has decreased 44 per cent during the six-year period. Your faithful donations to foreign mission advance have not been in vain. We should like to introduce to you this afternoon our entire membership in the South American Division. Will you look them over with me a moment in your imagination?

There are more than enough to fill this Arena twice over. Picture them coming in, thronging the halls, filling up the aisles, crowding the platform, surging into the adjacent rooms, and overflowing into the street outside, 26,585 of them: Quechua and Aymara Indians from the Lake Titicaca district, former cannibals from that lonely outpost of mission advance from which Elder Stahl sends his greeting to this assembly, Campa tribesmen from the Perene River. There are Peruvians from the coastland and from the highlands, Bolivians from that war-torn and unhappy country where several hundreds of our young men were lost during the Chaco War with Paraguay, and where, in spite of difficulties, the doors are open wide to the good tidings of the soon-coming Lord. There are Chileans from the southern hills, some from as far south as the Strait of Magellan and Tierra del Fuego. There are Argentinians from the broad pampas, Uruguayans from that little buffer state, Paraguayans from the heart of the continent. Here come Brazilians from Rio Grande, from Santa Catharina, São Paulo, Rio de Janeiro, Recife, and from the deep interior where lurk wild beasts, serpents, and yellow fever; from the shores of the mighty Amazon, its dark flood rolling four thousand miles beneath the fiery equatorial sun. They are a large company, yet they are but a fraction of the 73,000,000 who still wait. They are of different habits, language, dress, with varying degrees of education and culture, but members of that great company of blood-washed sinners which constitutes the church of God, "elect in every nation, yet one in all the earth."

F. E. BRESEE (Inca Union): God's servant has written, "I saw jets of light shining from cities and villages, and from the high places and the low places of the earth." This statement has been fulfilled indeed in the territory of the Inca Union Mission, which comprises the countries of Peru, Bolivia, and Ecuador. From altitudes of sixteen and seventeen thousand feet, above the heights of Lake Titicaca, and from the low places of the region of the mighty Amazon, such jets of light are

shining. I bring you greetings from 9,844 church members of the Inca Union, where weekly they assemble in 293 Sabbath schools and the young people hold their meetings in 123 Missionary Volunteer Societies. More than 4,000 pupils are enrolled in the schools of our territory. In this expansive field 253 workers are laboring; the results of their labors may be seen in the baptism of 4,781 souls since the last General Conference session. All the praise we give to our Father in heaven for this splendid record.

It is interesting and encouraging to note the faithfulness and the spirit of liberality in the matter of tithes and offerings on the part of our church members. Last year our people sent into the treasury a total approximating \$30,000 in tithes and offerings. That has not been done without great sacrifice on the part of many of our people, for a large majority of them are very, very poor in this world's goods.

One Indian sister lost all her earthly possessions at the hand of cruel enemies

the Austral Union Conference and from its 200 field and institutional workers. Special greetings come to you from the Seventh-day Adventist church located farthest south in all the world, in Magallanes (formerly Punta Arenas), on the southern tip of our continent.

About forty years ago the advent message began to take definite form in our territory. Forty years ago in November of this year the first Adventist baptismal service was held in Chile. The one remaining charter member of the first church in Chile, Porvenir Santiago, has just completed twoscore years of membership in that same church. In 1898 we had a Sabbath school of 17 members in the city of Buenos Aires. The first Bible worker went to Uruguay four decades ago. In the early nineties, German laymen from North America moved to Argentina, carrying the advent message. From almost all walks of life these people have continued to recognize the gospel light and accept it.

For the support of missions our people have sacrificed and are sacrificing. Crops are dedicated, small amounts from garden vegetables are paid into the treasury, self-sacrifice in personal matters is made—all that the mission program may go



Inca Indian Chiefs From La Paz, Bolivia, Petitioning the Lake Titicaca Mission for a School

when she accepted the truth, and was forced to flee to friends, who in mercy took her in. This dear sister is nearly ninety years old. For the past several years she has lived eighteen miles from a meeting place. She must travel thirty-six miles to attend Sabbath services. There are no trains, no streetcars, no automobiles. She walks this distance. She does this, not once in a while, but weekly, for she has shown to me perfect attendance Sabbath school record cards for a period of more than four years' time. She has no money, but when I was at her church not long ago, two boiled potatoes were placed in the large Sabbath school offering basket. This old sister had given as her offering two boiled potatoes that friends had given her for her Sabbath dinner.

We thank you, dear brethren and sisters, for your past gifts and prayers. We ask you to continue to give and pray for the work in the Inca Union.

W. E. MURRAY (president, Austral Union): This voice brings to you Christian greetings from 8,000 Sabbathkeepers in

forward. Fathers and mothers have been willing to send their children to mission stations. Our best young men and women have willingly gone to mission outposts in South America and other lands. From the graduates of our junior college training school and sanitarium in Argentina, workers of all classes have gone to Uruguay, Bolivia, Brazil, Chile, Ecuador, Peru, Paraguay, Cuba, Panama, and Costa Rica.

The hope of the advent people around the world is our hope. The determination of the advent people to carry the gospel to the ends of the earth is our determination. The spirit of the advent people is our spirit. We sincerely desire to keep step with the opening providences for the onward march of this people in the termination of our God-given task.

E. H. WILCOX (South Brazil): We bring you words of cheer from the South Brazil Union, the great heart of South America. One union lies to the north, and another union to the south. I take you to the city of São Paulo, a city of 1,500,000 inhabitants, where are being built over 500

new houses every month. In that city we have 600 members, with five Sabbath schools. The São Paulo Conference is entirely self-supporting, providing mission funds for other parts of the world and sending missionaries to different corners of our field in South America. The South Brazil Union headquarters are located at São Paulo, Brazil. This is the nearest self-supporting of all the unions in South America. We are carrying on a strong effort in winning souls to our Saviour. We continually have public efforts in progress. Last year we had the pleasure of baptizing 636 new converts as a result of work done by our faithful evangelists. All during the years of crisis we have made good gains in tithes and offerings. During the years of crisis we had the privilege of erecting fifteen new church buildings, nearly all the money for which was raised in our own field.

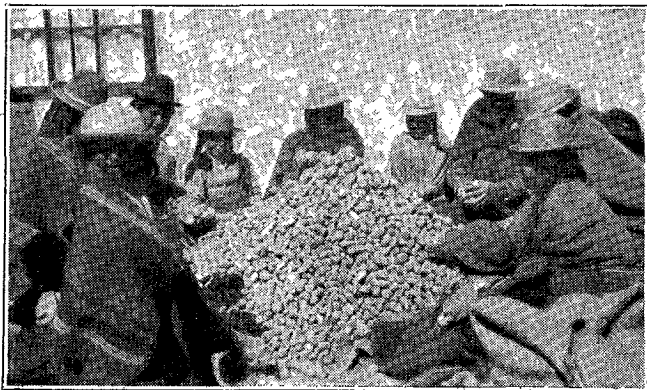
The publishing house for all Brazil is in our union. J. Berger Johnson is manager. We are sending colporteurs to all parts of our field. In the São Paulo Conference we have thirty-five strong, able, well-trained colporteurs who have been working from five to fifteen years. This

gable to ocean-going steamers for 2,300 miles. Together with its tributaries, it affords us 30,000 miles of waterways within our mission territory.

During the past few years, a terrible epidemic of fever has swept over this district. As we have traveled about, we have met many touching experiences. In one home we found three children, the oldest only eight, whose father had died and whose mother had been gone for three days, leaving them nothing to eat. In another home we found an infant six months old lying in a hammock with its dead mother—all the family dead except the child.

While we have not yet been able to get a doctor in our field, nevertheless, with our nurses we have treated about 3,500 sufferers each year during the past four years. The government furnished the medicine free.

Some years ago we were on our way to visit a group, when a native brother pointed out to us the home of a man who had been a bitter enemy of the message and was trying to break up our work. Something seemed to impress me to cross the river. Against the counsel of our brother, we drew up in front of his home.



Tithe Potatoes Brought to the Mauri Mission at Rosario, Bolivia, South America

year we are sending out from our schools thirty to thirty-five students who are earning their scholarships during the summer months. We also have in the South Brazil Union our college for all Brazil, with Ellis R. Maas as director. Our college is overflowing. Last year it had fifteen graduates. These men are doing excellent work in evangelism and other fields.

We have urgent needs before us. One of our greatest needs is that of establishing medical work in this field. Up to the present time we have established no medical institution of any kind. Just before I left São Paulo, without my knowledge of its being circulated, there was placed in my hands a petition signed by over 200 Seventh-day Adventists, loyal to this message, pleading that I ask you to remember this need of theirs, that some kind of small institution be established where young people could be trained to be medical missionaries, and to help carry the gospel in this way. Will you not remember this cry? We thank you for all that you have done for us. With you we want to continue faithful till that glad day when Jesus shall return.

L. B. HALLIWELL (Lower Amazon region): I am here before you today as a representative from the biggest mouth in the world, but in three minutes I fear I shall not be able to do it justice. The Amazon River has the biggest mouth in the world. It holds in its mouth an island as large as England. It is navi-

A woman came running out and said, "Surely the Lord has sent you here. My husband is very sick." As we came into his presence, his face turned pale. For some time he was unable to speak. We treated him, and instructed his wife how to continue the treatment. As we left, we breathed a prayer to God to heal him and touch his heart.

When we returned, we found him greatly improved. He told us he had been ill for a very long time, but just the night before we arrived he had dreamed that a boat had stopped at his port, and he had been treated and healed. Then he exclaimed, "God has sent the Adventists to heal me." Today he is church treasurer and superintendent of a Sabbath school of 124 members. He has adopted five children so that he can better serve as church treasurer. Much of the tithes and offerings brought in consists of perishable fruits and vegetables. As there is no market there for such produce, he consumes them and puts the money in the treasury; so you see why he needed a larger family.

Our hearts greatly rejoice over the triumphs of the message in this field, but our needs are many. We need evangelists, we need a medical man, we need teachers to help us reach, not only our civilized people, but also the sixty-four different Indian tribes within our field. We solicit your prayers for the Lower Amazon Mission.

M. E. KERN: We have one more divi-

sion to hear from, and one man to represent that division. You have all heard of Doctor Marcus and his leper work at Malamulo. We are very glad Doctor Marcus is with us.

DR. E. G. MARCUS: I am thinking now of my last evening at Malamulo. The native people called me to them and gave me some instruction, and among those words were these: "We want you, when you are over in America, to think black and talk black." My message, this afternoon, will be of those people who live in that particular part of Africa called Nyasaland.

I am glad that God is sending a message of love and warning to the whole world, and that that message is broad enough to embody the relief of physical suffering. Physical suffering is especially great in Africa. Out there each year millions and millions live, suffer, and die without help or hope of medical aid. To us this is hard to understand, because whenever we are ill, the doctor comes at once, and if we need an operation, we are rushed immediately to the hospital. Over there every day thousands and thousands endure the most terrible suffering, though medical science could avert it. I wish I could convey to our people this afternoon the burden that lies on my heart, as I think of the suffering those poor people have to endure.

I am not going to tell you about all the diseases they are suffering with, but I want to speak to you this afternoon of one particular disease, that is, leprosy. Just the minute I mention that word "leprosy," I can see some in the audience shuddering. Nyasaland has a population of about 2,000,000 people, and out of this number, 12,000 are afflicted with that most terrible disease. Leprosy is caused by a germ. Today, dear people, we have at our hands means whereby, if we could carry that work properly, we could eradicate that disease within ten or fifteen years. If I were to tell the medical men over here that I had the means whereby within ten or fifteen years we could eradicate the disease of cancer, how many would be willing to give of their means and efforts to eradicate that terrible disease? Yet that is true of leprosy.

Leprosy is one of the most deceitful of all diseases. It is least painful while it is most active, hence not recognized until it is widespread over the entire body. Leprosy today, in spite of the treatment we have for it, is on the increase. I should like to give you this afternoon a little of the history of the work among the lepers in our mission field.

When we first went out there, it was necessary for us to visit the natives in their villages, to encourage them to come for treatment. You must realize that those people had never heard of a cured leper, so our task in persuading them was a difficult one. Finally, however, one of them came and was willing to submit to the treatment. He was our only patient for a long time. At the end of the first year, only three were receiving treatment. After he had been there a year, he made such a remarkable recovery, that we sent him back to his village as an arrested case. Now, what do I mean by "arrested case"? A case that does not longer exhibit the active signs of leprosy. We cannot restore the deformed fingers, or toes, or eyesight of a man. No, but we can stop the progress of the disease.

When this man went to his village and his people saw the improvement, they

sent the news far and near, and within a few months we had more than 85 in the camp, using treatment. They came in a steady stream almost. Some came from as far as six hundred miles away, sometimes walking for weeks. All these came, and none was refused. Some came walking, others were carried in machilas. Those who were blind came also, being led at the end of a stick by a friend or relative.

It would be impossible for me to describe to you the conditions we found among those poor people as they came in search of relief from their suffering, but permit me here to describe only a typical case. I remember the interesting case of one woman. She came there suffering from this disease. When I asked her if she had money to pay for her fee, she said, "No." I asked her if she were married, and she said, "Yes." I asked her if her husband wasn't willing to pay for the fee, and she said, "When he saw I had leprosy, he left me, and I am alone."

I felt sorry and took her in. She made improvement, and was ready to go back home as an arrested case. Just before she went away, her husband heard of what was happening, and he came over to claim his wife. This woman refused to go back with him, for she said, "He left me when I was suffering with this disease, but now that I am well and strong, he wants me to go work for him and raise a garden."

The lepers are helpless, and they are hopeless. Our greatest problem at first is to instill hope into their minds. Why, in the olden days, when a leper died, he was not buried at all because of a superstition that exists among those people.

These men and women, as they come in, are disfigured and deformed. They are suffering with the loss of fingers or toes, and with ulcers on their feet. I remember in particular the case of Jassus. His feet were covered with sores, he could not walk, and because he had to stay in that position, he developed contractures of his limbs, and was no longer able to walk. But I am glad to tell you today that Jassus is able to walk again and to go for his treatment.

The body of the leper is covered with leprosy spots that are insensitive and discolored. The face is thickened or covered with nodules, the lips are ulcerated, and the nose is perhaps destroyed. Possibly he has lost his eyesight and is blind. He loses his voice, due to the destruction of the vocal chords by that disease. He becomes hungry, weak, and tired. He may be a young man, or an old man, or sometimes a child.

In nearly all cases the lepers are heathen. They came in such great numbers at first that we had to ask them to bring their food with them, and to provide their own huts. When we examine them, as they come in, we find that they are suffering from many other diseases, such as malaria, and some of the other tropical diseases. A poor soul who came for treatment at the camp had a tumor which, when removed, weighed 35 pounds.

Each person is assigned a hut and given a blanket. His ulcers are bathed, cleaned, and dressed; clean food is given him, and he is made comfortable generally. He is no longer an outcast. He sees people like himself, and they all greet him with a friendly smile. His reception makes a lasting and favorable impression upon his life, but this impression receives a slight shock—his first

injection. But after going through the ordeal once, he is not afraid, and comes back for the other injections. The patients rarely miss a single one.

I want to describe an injection to you. The doctor comes to the leper camp. He goes around and inspects the huts. After inspection a call is sounded, and the lepers are instructed to come down for their injection. They come from all over the camp,—men, women, and children. And here, perhaps in the front, is an old man, behind him a younger man, and right behind them, a child. I can see this child, with a determined look on his face, braving the terrible ordeal of that injection.

Now the man begins to improve. Perhaps he is able to sleep the whole night through, for the first time since his affliction began. He is able to feel again with his fingers. His face becomes more nearly normal. His voice improves, and he can make himself heard. He feels better generally. He now begins to believe that there is still hope for him.

A leper will stay with us for about two years, and by that time he is ready to be discharged as an arrested case, and go back home. What is the percentage of cures? About 90 per cent of these people show definite improvement, and about 25 per cent of them are sent back as arrested cases. Last year, it was my privilege to see 25 of these people return to their village, and take up their duties as useful citizens once again.

Now, these people, while they are at the camp receiving physical help, also are receiving instruction in the church. Their physical help is a guaranty of the reality of the spiritual blessing offered. As the story of Jesus is heard, in a short time the poor heathen turns from his heathenism to Christ, is baptized, and becomes a member of the church. It is a joy to see these pitiable beings, deformed and full of sores, going down into the water to be baptized, looking forward to that land and kingdom where there will be no leprosy and where they will have strong and wholesome bodies.

I want to tell you the story of one of them. A number of years ago a man by the name of Whiskers came to us. After some time in the camp, this man lost his sight and became blind. When we are trying to encourage them to learn their memory verses, we try to offer them some added incentive, and at that time I offered a Bible to every one who was able to repeat the memory verses for the entire year. At the end of the first year four of these lepers were able to repeat their memory verses for the entire year, and among those four was this poor blind Whiskers. I came to him and said: "Whiskers, you cannot see to read. What do you want that I should give you? Maybe I can give you a jacket or a pair of trousers to wear." He said, "All right." The next year I made the same proposition, and at the end of that second year, there were sixteen Bibles to be given out, and among the sixteen persons was this poor blind Whiskers.

In the meantime Whiskers had been baptized and was an active member of the church. When I came to him the second year with my question, he answered that he would like a Bible, though I expected that he would say he wanted a pair of trousers. I said: "Whiskers, what are you going to do with a Bible? You cannot see to read.

I am not going to give you a Bible to take back to your village."

He looked up at me with that pitiful expression on his face, and said: "You know, Bwana, that I have no people at home. All my people have left me. I have no relatives and no friends. I cannot give this Bible away. I want this Bible myself." I said, "What are you going to do with it?" "Well," he said, "it is just like this: Since I have been baptized, I have taken an interest in the church, and besides learning those memory verses, I have learned many other scriptures in the Bible. I have learned some whole chapters by heart, and I have gone around among the people of the camp, trying to tell them the great story that I have heard here. But the other day I came across a Mohammedan, and he said to me, 'You cannot prove these texts that you are repeating.' Of course, since I didn't have a Bible and he didn't have a Bible, I couldn't prove it to him. But now, if I could have a Bible, as I repeat these memory verses to that man or woman with whom I talk, if he can read, I will give him my Bible, and then there will be no question about it."

So when he argued that way with me, I could not deny him his request, and I gave him a Bible. Brethren and sisters, at the end of that year Whiskers had brought eight persons into the church as a result of his work.

I have given you a description of how they come to the camp. I should like also to give you an idea of how they leave the camp. They come to us, heathen, ragged and sore, but they go back as clean men and women, with strong bodies,—many of them do not leave the camp,—and what is best of all, is the fact that they go out as Christians.

In closing, I want to repeat that verse that is found in Isaiah 9:2: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." I thank God for this gospel.

Y. Y. Wang, of the China Training Institute, sang a song in Chinese about Jesus' sending out His disciples to preach.

ISAAC XIBA: Last week, when I was asked to come here and speak some few words, I brought word of greeting from our ministers in Rhodesia and the Southern African Division, and also from our students at home. And this afternoon I might just tell you another little message which I received when I was on the way. I was a little nervous, not used to speaking to white people, but to my own black faces, and on the way I was quite perplexed to know what to say here. One night while asleep I had a beautiful dream. In this dream I saw a man coming to me, pointing out to me Romans 9:28, saying, "As you go to America, tell my people there that the Lord is cutting short His work and finishing it in righteousness in Africa." And surely, good people who have been sending money and missionaries and doctors and nurses to help Africa, the Lord is cutting His work short in righteousness in Africa.

Now it is time that what should be done in Africa should be done quickly.

SIMON CONDE: Mexico sends brotherly greetings to you. The Mexican republic has received in these last years the precious message of salvation, thanks to

the great power of God and the sacrifice of our foreign brethren who have entered that land, sacrificing their possessions and even their very lives. You understand that in Mexico, in these last few years, we have had many revolutions, during which it has been almost impossible to carry forward the message with freedom; but the Lord, who is always fulfilling His promises, has been caring for His messengers in all quarters of the Mexican republic, and giving them great blessings.

On a certain occasion I was carried before a governor as a prisoner. He asked me, "What are you doing?" I told him, "Taking the fanaticism from the people by the method of the Sacred Scriptures, and bringing them to a knowledge of the truth, for the person that studies the Bible will become a good son, a good father, and a person obeying the laws of the government."

Then he gave me liberty and said, "Go ahead, preach this message, build temples, and fulfill the law of Mexico," for our grief and suffering is because there is an insufficient number of churches in Mexico. We have only three church buildings, and we hope you will pray for us and help us to build more churches in which to preach this message, and win Mexico for Christ.

EUGENIO PLATA: A certain gentleman was on his way to a church, with his pocket full of money to pay a pledge. One of our Adventist brethren met him

and talked to him about the message; so he did not go to the — church, but returned to his home and talked to his family. The result is that today there are a hundred baptized members, thirteen organized churches, and various other groups.

In another city the market building was burned, and a book was found by the name of "The Golden Age." All the furniture around this book was burned, and the book itself was the only thing not burned in this fire. The result is that many persons are interested.

One of the Seventh-day Adventist pastors was stoned, and the hotel in which he was staying was also stoned. A certain man heard the message from the lips of this particular pastor, and the result is that we have two groups, two churches, and more than one hundred baptized members. One book that was taken to the mountain district was read carefully, and thirty were baptized.

Colombia is a country of promise for this mission. We need a training school for the education of our young people.

M. E. KERN: Now, while these workers remain standing in silent appeal to you, I am going to ask the quartet which sang to you in the beginning—the Harmony Quartet—to sing, "Who'll Go, Who'll Go to Save the Lost?"

The quartet sang.

M. E. KERN: Y. H. Sze, the editor of the *Signs of the Times* in Shanghai, will pronounce the benediction.

The Closing Day of the Conference

Summary of Happenings, Monday, June 8

By CARLYLE B. HAYNES

THE great Conference is ended. It completed its work tonight and adjourned. The forty-third session of the General Conference has passed into history. The delegates have turned their faces homeward and are hurrying back to their fields everywhere.

They will carry the spirit of a really unusual and inspiring gathering around all the circle of the globe. What has been done here will influence churches, institutions, organizations, and believers in all continents.

Our people everywhere have prayed for the success of this meeting. Their prayers have been abundantly answered.

From the very first to the closing meeting tonight, when C. H. Watson, our beloved retiring president, addressed us for the last time before leaving for Australia, uttering impressive words containing his farewell counsel, and was replied to by our new president, J. L. McElhany, we have all been conscious of the abiding presence of the Holy Spirit in the activities of this Conference.

The end of the Conference came suddenly and unexpectedly, three days before its scheduled close.

An element of uncertainty had been introduced into the Conference on Friday regarding the time of its close, and this has worked to unsettle many things. It scarcely seemed to be the same Conference as it opened its work today. There were five thousand people here last night; there were not five hundred here at this morning's Bible study.

Down every street leading from the Auditorium, in front of every apartment house and hotel, those who have been in

attendance could be seen loading their cars for the long journey home, as one took his way to the early morning Bible study today.

The official time of the Conference closing was fixed for June 11. The business of the Conference progressed so smoothly and speedily that it was announced last Friday that four days could be saved, and that the Conference could and would close on Sunday night, June 7.

As many believers from near-by churches and conferences came in for the week end and expressed keen disappointment at the early close announced, it was decided to lengthen it out two of the four which had been canceled, and close on Tuesday night, the 9th.

Apparently many of those who planned on the first announcement to leave San Francisco on Monday did not change their plans when the later closing was announced. The homeward trek began this morning. Consequently the officers recommended at the business session this morning that tonight's meeting mark the close of the Conference. This was unanimously agreed to.

Notwithstanding the lowered attendance today, there remained much business to transact, and this has gone forward quickly and pleasantly, so that the afternoon session ran out of business before its regular time of closing.

The Morning Bible Study

M. L. Andreassen, president of Union College, gave the Bible Study at the morning hour. He spoke on the message for this day as it is related to the sanctuary question. You will read his study with interest and profit.

Following the Bible study the eight usual groups separated to their rooms. Under other circumstances these would have seemed large meetings, but they looked exceedingly small in comparison with group meetings of the previous days. The small attendance, however, made no difference in the earnestness and fervency of these meetings. Indeed, I was impressed that those who had remained over to be present at the close of this great Conference were more deeply in earnest than ever.

At the business session at ten o'clock, with Elder McElhany in the chair, the ranks of the delegations were obviously thinned out. The first item of business was a recommendation from the General Conference Committee electing V. T. Armstrong to the presidency of the Far Eastern Division.

The recommendations of the Committee on Plans were then taken up and discussed and acted on. The appointment of a committee to study the advisability of preparing a new denominational hymnal was voted. A positive program, rather than a negative one, to bring our youth into a deeper Christian experience through genuine heart conversion, was favored.

Actions looking to strengthening and stabilizing plans for a remuneration to church school teachers were passed.

Music in Our Churches and Homes

The music to be used in our churches and listened to over the radio was discussed, and a resolution was passed encouraging all Seventh-day Adventists to cultivate a taste for only the best in music.

Choral training, especially for our youth, was encouraged and recommended.

Music used in Missionary Volunteer Society meetings received the attention of the delegates, and special care was recommended for the selection of all music in these youth's gatherings.

Our youth were also encouraged by resolution to use our denominational songbooks in their meetings, rather than books from outside; and especial attention was directed to the value of using the old and tried advent hymns.

A recommendation taking a strong stand against the dance was passed, and a call was made to our young people to refuse to participate in this evil thing under any circumstances.

The importance of individual study of and obedience to the light contained in the writings of the Spirit of prophecy was urged upon all our people. These recommendations drew forth much discussion from prominent men and were passed with unanimity.

Social Ethics

A word of warning against lax standards in social ethics and marriage was sounded, and a recommendation was adopted, cautioning against marriage with unbelievers, and encouraging our youth to elevated standards and ideals of courtship and marriage.

The Progressive Class work of the Missionary Volunteer Department was recommended to the world field, with adaptations to the respective countries.

Greater care was urged that this work be maintained on the highest possible standard, and that investiture services be conducted only under the approval and supervision of the Mission-

ary Volunteer secretaries of the conferences.

A group of Sabbath school recommendations was passed, urging greater efforts toward the reaching of Sabbath school goals and standards, greater care in the selecting of Sabbath school teachers and officers, greater endeavor to gather all church members into the Sabbath school, and special care to be taken in safeguarding the honor-card system.

In order to provide a more systematic and definite promotion of our Sabbath school goals and objectives, it was recommended that either annual or semi-annual Sabbath school secretary councils be held in each union conference in America, and that local Sabbath school conventions be held in each conference and mission each year.

The establishment of branch Sabbath schools was encouraged by a special recommendation.

Distribution of Labor

Following these recommendations there was a report of the Distribution of Labor Committee, the chief items of which recommended the transfer of W. A. Nelson, president of the New Jersey Conference, to the presidency of the Greater New York Conference; Lee Marsh of California to the presidency of Atlantic Union College; W. R. French, of the Bible Department of Washington Missionary College, to head the same department in Pacific Union College; and H. L. Shoup, of the Potomac Conference, to labor in Michigan.

In closing the morning session, Elder McElhany presented the recommendation of the officers that this forty-third session of the General Conference close with tonight's meeting, and this was unanimously voted.

After lunch the American Temperance Society held its final meeting in the Polk Street Hall, and was addressed by Alonzo L. Baker and Dr. D. H. Kress.

At the same hour the Missionary Volunteer Department held its final meeting on the fourth floor.

The first item of the afternoon session was the report of the Committee on Credentials and Licenses, all of which was approved.

The remaining recommendations of the Plans Committee were then discussed. A resolution setting forth our denominational stand on temperance was passed.

The Sabbath School Lessons for 1936

Beginning with the fourth quarter of 1936, the Sabbath school lessons for the denomination for seven consecutive quarters are to cover the essential doctrines of this message. It was recommended that our people everywhere be encouraged to use these lessons as a basis for conducting Bible readings and cottage meetings in the homes of neighbors and friends, and that Bible training classes be organized in every church for this purpose.

Stronger promotion of the various activities of our young people's work was urged. A call was sounded for an intelligent and sustained effort to develop leadership among our youth.

A recommendation was passed, calling for strong, unified efforts on the part of all churches and workers to save our unconverted and drifting youth.

General publicity for our books and magazines by means of advertisements

in certain classes of magazines, was recommended.

It was here, at the close of this series of recommendations, that no further business was found to be in readiness, and an early adjournment of the afternoon session was had.

Ministerial Association

At the closing Ministerial Association meeting this afternoon there was as large an attendance, if not a little larger, than at any meeting in the Association series. This was due to the fact that the two main speakers were the retiring and the incoming presidents of the General Conference.

Elder McElhany spoke on the subject of "Holding Our Converts." Elder Watson spoke on "Pitfalls of the Advent Ministry."

Elder Watson, it was apparent, had a very heavy burden on his heart. In this closing address to the ministry with reference to the maintenance of our denominational standards, there were two matters which he emphasized most strongly; one was guarding our old-time standards of Sabbath observance.

He emphasized the fact that there is scarcely any use in admonishing our people to be careful about their Sabbath-keeping unless the leaders of our people set them an example of carefulness.

He asked with pointed significance whether any one would advocate the setting up of a bookstand, with our books and publications on it, outside the church, for the sale of our literature on the Sabbath day. He then inquired, if that was wrong, whether it could possibly be right to set up the same bookstand inside the church and sell books upon the Sabbath day. He said with ringing emphasis, "I tell you, my brethren, it is sinful to take any of the hour of worship, or the fifteen minutes between Sabbath school and church, to commercialize any of God's holy time by selling books."

He also admonished our preachers to stick to preaching the truth, and be guarded in the realm of unfulfilled prophecies. He pointed out the harmfulness of any attempt on our part to say what was going to happen in Europe, in Asia, or elsewhere, tomorrow, next month, or next year; and closed his address by an earnest appeal to "preach the word."

Elder McElhany followed with a strong endorsement of the positions which Elder Watson had taken, and an appeal for the ministry to put themselves on record as approving these standards. This was done in a rising vote, with a request that what Elder Watson had said be reported in both the *Review* and the *Ministry* for the benefit of all our workers and people.

A Missionary Conference

The closing meeting of the Conference brought visitors into the delegates' sections, and thus massed all present on the main floor of the Arena. It was a surprisingly large crowd after the departures of the day; there must have been 3,500 in the Arena.

President J. L. McElhany pointed out that this Conference had been preeminently a missionary Conference, and would no doubt mark an era of advance in our missionary enterprise. He called on J. F. Wright, of South Africa, to introduce an additional missionary feature by showing three reels of motion pictures presenting some missionary enterprises in South Africa.

Then C. H. Watson, our retiring president, soon to take his journey to Australia, spoke frankly of the things which were upon his heart. It was a quiet and impressive moment as we listened intently to his farewell words.

He discussed just what the General Conference administration aims to do in its leadership of this people. Past leaders have laid foundations which do not need to be moved, and which he had been delighted to build upon during his leadership.

One of the great objectives today should be to keep the church in line with the old, established standards and principles.

Importance of Evangelism

The first objective of the leadership of this movement should be evangelism. That must be kept first. Other denominations have become enfeebled as they have lost that purpose. It must never be lost among us.

Right ideas of truth and right ideas of the teaching of truth must be maintained. Successful leadership must be concerned with the maintenance of the old moral standards of the Bible. These must not merely be taught to the people about us, but be found in our own lives. All of this must be taken into consideration when leaders of conferences or churches are selected for these places of responsibility.

The leadership must continue to provide a system of education which is based upon the revealed instruction given us from heaven through the Spirit of prophecy. That will require us to be separate and remain separate from the world. That must be preserved in this denomination.

Elder McElhany responded, and pledged himself and his leadership to be true to the standards and principles upon which this movement has been built. A strong emphasis must be placed upon evangelism, upon soul-winning endeavor. Every home base must be strengthened by successful evangelism. He appealed to all to unite in a great soul-winning advance.

He pledged a strong emphasis upon foreign mission advance, and appealed for a faithful support, by prayers and influence and means, of the great world mission program being carried forward by Seventh-day Adventists.

He declared that the purpose of the leadership is to stand firm and true for the fundamental teachings of this message, and called upon all to stand with the leadership in this position.

He pledged the leadership to stand against the encroachments of the world and for the old standards of righteousness and holiness which will lead to a complete separation from the world. He declared a revival of "true godliness" to be our greatest need.

The responsibility of leadership in these directions, he said, could not rest upon one man. He called upon every leader in division, union, and local conferences and in all our churches to stand with him in maintaining these fundamental positions.

With these impressive statements and a request for prayer in behalf of the General Conference leadership, together with the singing by the congregation of "God Be With You Till We Meet Again," and a fervent benediction by I. H. Evans, the great Conference was brought to a close.

Proceedings of the General Conference

Thirty-second Meeting

JUNE 8, 1936, 10 A.M.

J. L. McELHANY in the chair.

"He Leadeth Me" was sung as the opening hymn.

F. M. Wilcox offered prayer.

Don Spillman sang, "I Have Been Born Again."

J. L. McELHANY: You will recall that in the final report of the Nominating Committee no provision was made for filling the office of vice-president for the Far Eastern Division. That item with others was referred to the Executive Committee. The Executive Committee has met, and recommends that V. T. Armstrong be elected to that position.

The recommendation was adopted.

We will now call for a further report from the Committee on Plans. We will ask the Secretary to introduce the items that we are to consider.

A. W. CORMACK: I move, Brother Chairman, that we adopt this further report of the Plans Committee.

The recommendations were read and the report adopted as follows:

Committee on a New Church Hymnal

WHEREAS, Our church hymnal, "Hymns and Tunes," which was published in 1886, has generally fallen into disuse; and,

WHEREAS, We desire to encourage the use of the best worship music in all our services,

We recommend, That the General Conference Committee be authorized to appoint a committee to study the need and the advisability of publishing a new church hymnal, and that this committee present its recommendations to the next Autumn Council.

Positive Instruction to Youth

Sensing the grave dangers confronting Seventh-day Adventist youth of being drawn away from Christ and engulfed by a pleasure-mad world through its amusements in general and the theater and movies in particular; and,

Being conscious of the fact that a solely negative program of proscription and prohibition is impotent and inefficacious to abolish the innate desire in the heart of the normal, unconverted youth to follow after the world, to seek its pleasures and indulge in its amusements, including the adventure and the nerve-exciting thrills provided by and found in the theater; and,

Realizing that the only power known among men which can hold and save our youth is the power of God unto salvation through the gospel of Jesus Christ our Lord; therefore,

Resolved, That we dedicate ourselves more fully to a positive, constructive, educational and character-building program calculated to bring our youth into a deeper Christian experience through genuine heart conversion, which will root out the love for the things of the world, and implant in its stead a desire for the things of God, a passion for the souls of men, and combined with the benefits of character education, will develop in our youth a conscience to which and through which the Holy Spirit may indicate those fine lines of demarcation between holy, legitimate pleasure and recreation, and worldly, sensual pleasure and amusement.

Study of Plans for Church School Teachers' Support

WHEREAS, We recognize that the church school is one of the essential foundations of our whole program of Christian education; and,

WHEREAS, Because of inadequate financial backing, our church school teachers are seriously underpaid; and,

WHEREAS, Under the present plan, not only is the salary inadequate, but also the tenure of employment is uncertain; therefore,

We recommend, 1. That a plan be devised giving permanency to the financing of the church school work.

2. a. That the regular term of employment of the teacher be for the school year, or thirty-eight weeks.

b. That as far as possible teachers be employed during the summer vacation as may be arranged by the conference committee.

3. That the wage scale of church school teachers be comparable with that of other workers requiring similar preparation and effort.

4. That this entire question be referred to the General Conference Executive Committee to work out plans whereby these resolutions may be realized.

[J. L. McELHANY: You will recognize, of course, that these recommendations apply particularly to North America. Do you favor this method of dealing with the question? The recommendation is that it be referred to the Executive Committee to work out plans.]

Music and Radio

WHEREAS, Music, when not abused, is a great blessing, but when put to a wrong use is a terrible curse; and,

WHEREAS, Melody, both vocal and instrumental, is for elevating men's hearts and deepening the affections toward God;

We recommend, 1. That earnest effort be made in all our churches and families to help our young people cultivate a taste for the best in both instrumental and vocal music.

2. That by precept and example the youth be encouraged to exercise Christian discretion in the selection and use of music, whether it is produced by themselves or by others.

3. That in the use of the radio the same care be exercised, and that only such broadcasts be listened to as will better fit the mind for usefulness and qualify the life for spiritual exercise.

Training in Choruses

WHEREAS, "God is glorified by songs of praise from a pure heart filled with love and devotion to Him" ("Testimonies," Vol. I, p. 509); and,

WHEREAS, "The ability to sing is a talent of influence, which God desires all to cultivate and use to His name's glory" ("Gospel Workers," p. 359);

We recommend, That wherever possible the youth of our churches be organized into choruses or other musical groups for the purpose of cultivating their musical talent, enabling them through the exercise of this gift to be a greater blessing to their fellow men and the cause of God.

Music in Missionary Volunteer Societies

WHEREAS, Music is one of the most effective means of impressing the heart with spiritual truth, and the selection, the announcement, the reading, and the

singing of gospel hymns and songs, have much to do with the spiritual uplift of the church; and,

WHEREAS, "As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer" ("Education," p. 167);

We recommend, That in all our Missionary Volunteer Societies the utmost care be exercised in the selection and rendition of all musical numbers, congregational as well as special; and that in every case music be chosen that will deepen the spirit of devotion and elevate the spiritual tone of public worship.

Use of Denominational Songbooks

WHEREAS, The young people who are to finish the work of the gospel need the inspiration and encouragement that come through the use of the majestic old advent hymns that meant so much to the pioneers of this cause;

We recommend, That our denominational songbooks be used by our schools and our young people's societies, and that Missionary Volunteer Society leaders and music directors be urged to use those songs which express so vividly and beautifully the spirit of the last gospel message.

[C. L. BOND: There seems to have come in during the last few years a tendency to let down somewhat the standards in the use of gospel music. In many of our churches much of the music used is of an inferior quality. If this resolution is approved and carried out, it will help, we believe, to remedy this situation, especially if our music directors and leaders in churches and societies will select the majestic old songs, especially those which breathe the spirit of the advent movement.]

Stand Against the Dance

Recognizing that the dance has always been a questionable pleasure, and that the modern dance is a real menace to morals and society; therefore,

Resolved, That we reaffirm our positive stand against the dance, no matter where conducted, and that we refuse to participate under any circumstances.

"Testimonies for the Church"

WHEREAS, The church is today facing the perils of the last days, days especially marked by the deceptions and delusions of the enemy of souls; and,

WHEREAS, The Lord has, through the Spirit of prophecy, sent to the remnant church messages that clearly reveal the snares and delusions that endanger spiritual life; and,

WHEREAS, These messages uphold the high standard of Christian living in these days of apostasy and prevailing iniquity, and magnify the importance of Bible study, prayer, Christian service, and faith in Christ, thus tending to fortify the soul against specious temptation and delusion; and,

WHEREAS, With the passing of the years, the death of the pioneer workers, and the accession of thousands of new believers, there is danger that, like Israel of old, we shall forget the providential way in which the Lord has led and instructed us; therefore,

We recommend, That all workers in every branch of denominational activity give special emphasis to the importance of individual study of, and obedience to, the instruction in the writings of the Spirit of prophecy, as a vital factor in the preparation of heart for the impending crisis before the world and the church,

for more efficient preparation for soul-saving service, and for a preparation for the coming of our Lord. We further,

Recommend, That while encouraging the circulation of the E. G. White books generally, every possible effort be put forth to make available to our people who do not already have them in their homes, the counsels and admonitions especially addressed to church members:

1. By urging the securing and faithful study of the instruction to workers and church members in the nine-volume set of "Testimonies for the Church."

2. By calling special attention of our church members to the recently published "Selections From the Testimonies," issued in three books, to bring within the easy reach of all in inexpensive form those portions of the "Testimonies" most essential to each church member in fitting him for daily living and Christian service.

3. By calling the special attention of our non-English-reading church members to the books of the Spirit of prophecy to be obtained in the various languages.

J. L. McELHANY: We feel that this series of recommendations is very important indeed, and that we should not pass them by without a word of explanation. You will notice that in recommendation No. 2, reference is made to the recently published "Selections From the Testimonies." So we are asking Arthur White to say a word concerning this.

ARTHUR L. WHITE: Mr. Chairman, we have been asked since the appearance of the "Selections From the Testimonies," "What are the selections? What do they contain? Why have they been published?" As you know, the "Testimonies for the Church" were published from time to time from the year 1855 on through to the year 1909. Many of these "Testimonies" were addressed directly to the church members, and contain messages of counsel, caution, warning, and encouragement which are vital to each church member in connection with his preparation to meet the Lord.

Now we must recognize regretfully that there are a number of Seventh-day Adventist homes that do not have the "Testimonies." This problem was considered three years ago, and it was decided to make those articles in the "Testimonies" which are most needed by each individual church member in his preparation to meet the Lord, available in inexpensive form by publishing what is called "Selections From the Testimonies," in three volumes of 600 pages each.

J. L. McELHANY: Some of the brethren here on the platform desire to speak to these resolutions.

F. M. WILCOX: I feel that there is one book above all others which should be found in the home of every Seventh-day Adventist, and that is the word of God—the Bible. That gives the record of God's dealings with His people through all the ages.

I feel that next to the Bible the special instruction that the Lord has been pleased to send to the remnant church through the Spirit of prophecy should be found in every Seventh-day Adventist home.

I have gained a much deeper knowledge of the Scriptures of truth by the comments made by Sister White in what are known as the Controversy Series. The "Testimonies" contain much practical instruction on such subjects as Sabbathkeeping, tithing, and many kindred questions. I believe that this instruction should be found in every home.

The reading of the writings of the Spirit of prophecy brings to me the greatest proof of their divine origin. I have never judged the "Testimonies" by some technicality or some turn of phrase, but I have judged them by the spirit that accompanies their reading. They change my life as I contemplate them, and I believe they will do that for every Seventh-day Adventist.

I wish that all of Sister White's writings could be found in every Seventh-day Adventist home, and I believe that as ministers we ought to make that one of our objectives. If our people are unable to obtain the full set of the "Testimonies," then I feel that they should by all means obtain these volumes containing "Selections From the Testimonies." I do hope, brethren and sisters, that we will accept seriously the burden of pressing home upon the hearts of our people the value of the special instruction that has been given to this church through the Spirit of prophecy.

J. L. McELHANY: Brother Evans will speak to these recommendations.

I. H. EVANS: I have always believed in the Spirit of prophecy since I became an Adventist. I have never found in any other books that I have read, aside from the Holy Scriptures, such spiritual help, such inspiration to faith and to the final triumphs of the gospel, as are found in the writings of Sister White. In fact, I cannot understand how any one who will read her writings carefully can ever backslide from a deep personal experience in spiritual things.

The writings of Sister White touch on almost every duty of Christian life. They deal with family relationships. They tell the father and the husband how to treat the children and the wife. They teach the wife how to live and how to train the children. In fact, the Spirit of prophecy is given to the church to help to prepare it for translation.

If you are discouraged, you will find comfort in the writings of Sister White. If you are tempted, you will find help in the writings of Sister White that will fortify your mind, and strengthen your determination to continue in the way of truth.

I believe that every Seventh-day Adventist family ought to have access to these good books, that they may study them, that they may select and mark choice passages, and apply them in their daily experiences. We cannot neglect prayer, we cannot neglect Sabbath school and attendance at church services or family worship, or any of the things that pertain to godly living, if we read the writings of Sister White.

I am glad for these recommendations, and I hope that we as workers and delegates will do what we can to encourage our people to make a daily study of the wonderful instruction that God has given us to prepare us for the second coming of Christ.

C. H. WATSON: I believe that this is a very important set of recommendations, and should be accepted as such by this Conference. The report, first of all, draws our attention to the fact that the church is facing the perils of the last days, which are especially marked by the deceptions and delusions of the enemy. During the last six years of General Conference administration, this church encountered many crises, for the meeting of which instruction had already been given through the Spirit of prophecy.

We are living in days, dear friends, when we as a people ought to know the value of this gift of God to the church. It is utterly impossible for leaders to move forward safely unless they receive continually the instruction that God has provided for their guidance.

We ought, dear friends, so to acquaint ourselves with the sayings of God, through Sister White to this people, that we shall know what we ought to do in times of crisis, when delusions and snares beset the church. We have never given to this gift the value that God has given it. We have never fully recognized the place in the church that God would have it occupy. It is one thing, dear friends, for us to receive these messages and apply them to individuals all about us; it is quite another thing for us to recognize their value to the movement itself in these days of peril.

I want to tell you, my friends, I have never found it necessary to go outside the Bible and the "Testimonies for the Church" for direction in the leadership of this movement. More and more I find in my heart the longing to understand more clearly what God has said to our hearts by these messages, and to know what God would have us to do.

Oh, the small and limited ways in which we often use these messages, sometimes merely to point out something somebody near us is doing as a habit of life, when all the time God would have us recognize this gift as a great light to guide this people in the way that He has marked out for them.

May God bless not merely in the adoption of this report, but in the application to the life of the church of the wonderful instruction contained in the Spirit of prophecy.

F. C. GILBERT: Brother Chairman, I am very glad for this series of recommendations, for I believe they are very timely. We should bear in mind the fact that a new generation has grown up since the servant of the Lord passed away. More than twenty years have elapsed since we heard the audible voice of the servant of the Lord speaking to the church, and as a result large numbers of the present generation know but very little of what the servant of the Lord said through the years to this people.

I believe that the instruction which has come to us through the servant of God for these last days is as vital to us now as was the instruction given through Christ and the apostles to the early church nineteen centuries ago, and I hope we will go back to our churches and fields and impress upon our people the need of their securing these volumes.

J. A. BURDEN: I simply want to add my testimony to that of those who have spoken. I have had a fairly thorough knowledge of the teaching of the Spirit of prophecy since 1872. This message came to me through the Spirit of prophecy more than through anything else. I commend it to every church member today. The mind that will without prejudice follow the Spirit of prophecy will understand the way of truth.

E. E. ANDROSS: Brother Chairman, it seems to me that we have not had any recommendations before this delegation that are more vital to the prosperity of this movement than these now before us. For many years I have endeavored to familiarize myself with the writings of the Spirit of prophecy, and I have found great benefit as the result. We all recognize that we are nearing the end. In this

Conference this thought has been emphasized repeatedly. If we are nearing the end, as we all believe, then the importance of familiarizing ourselves with the counsel given through this agency cannot be overemphasized. Instead of reading a great number of volumes from other writers, it seems to me we ought to give our first thought, aside from the Scriptures, to the study of these inspired volumes. Why should we turn from the pure, clear waters flowing from the mountaintops to the murky streams of the valley?

It seems to me that today, ministers above all others ought to study these volumes. If they do this, I think there will be no question whatever but that our people will be inspired to follow their example. If the minister uses them freely in his public addresses, the people will soon catch the inspiration and will go to the same source for help. How can we expect to pass through the time of trouble that is soon to break upon us, unless we live up to the instruction that is given in them?

DR. O. S. PARRETT: I feel I should not let this opportunity pass without voicing my approval from a medical standpoint. I have been amazed at the foreknowledge manifested through the Spirit of prophecy in relation to the great question of health. Reviewing a period of seventy-five years of medical science, I can see it has simply followed in the train of the writings of Mrs. E. G. White on the question of health. Many things which were pointed out by the Spirit of prophecy in the early days of this movement, have now been accepted by medical science. I believe that no greater impetus could be given to our movement than for our people to accept the Spirit of prophecy as a blueprint in all our work—educational, evangelistic, and medical.

J. L. McELHANY: Will all those, both delegates and visitors, who favor these resolutions and believe they should be carried out, please indicate it by standing. The whole congregation stood.

THE SECRETARY (reading):

Social Ethics and Marriage

Recognizing that in our times there is increasing laxity in social and moral ideals and conduct; that the sacred institution of marriage is jeopardized by the common lack of preparation for its sacred responsibilities and by the frequency of divorce; and that in the midst of the prevailing iniquity our own youth are liable to fail in true vision, thereby imperiling their future; therefore,

We recommend, 1. That our parents, teachers, ministers, and other workers seek diligently to instruct our youth in the true principles of social relationships, and of marriage and parenthood, using to this end personal example and teaching, public addresses, and appropriate literature. We recommend as basic literature in this study, "The Ministry of Healing," "Messages to Young People," "Makers of the Home," and "Love, Courtship, and Marriage."

2. That because marriage between believers and unbelievers, between Adventists and non-Adventists, makes impossible deep soul union of husband and wife, and is commonly productive of discord and misery, and of deep injury to children resulting from the union, we strongly counsel against all such marriages, and urge that on every appropriate occasion instruction upon this point be given from the Bible and the

Spirit of prophecy; and that all our ministers adhere to the instruction contained in the "Church Manual," page 174, advising our ministers not to officiate at any such marriage.

3. That parents and leaders seek to provide for our youth such environments and associations and such home training as will elevate in their minds the ideals of courtship and marriage, and fit them to found Christian homes.

Progressive Classes

Recognizing that the Missionary Volunteer program of Progressive Classes has proved an effective avenue for the teaching of our health principles to the children and youth of the advent hope,

We recommend, 1. That the leaders by precept and example continue to place strong emphasis on this phase of instruction.

2. That an effort be made to introduce the Junior Missionary Volunteer work, including the health principles found in the Progressive Classes, to the world field, and that the health requirements be adapted to meet developing needs as found in the respective countries of each division.

WHEREAS, The purpose of the Progressive Classes is to aid in the development of character and preparation for service,

We recommend, a. That in every case the greatest care be exercised in conducting these classes, and that thorough work be required on the part of all candidates.

b. That in order to maintain the highest possible standard, investiture services be conducted only under the approval and supervision of the conference Missionary Volunteer secretary.

WHEREAS, Persons who are invested as Master Comrades are always members of the church, and are in honor bound to uphold the standards of the church as long as they retain their Master Comrade standing,

We recommend, That in case a person is disfellowshipped from the church for any cause, he be asked to surrender his insignia to the conference that awarded it to him.

C. LESTER BOND: We are very anxious that our Progressive Class work shall mean all that it ought to mean in character building in the lives of our Juniors and young people who enter upon class study. We have felt that in some places there has been a tendency to be rather lenient in this matter, and that boys and girls have been invested as members of one of the several classes without having been thoroughly prepared. It is for this reason that we are bringing in this series of resolutions here, hoping that the work may be kept on the highest possible plane.

Sabbath School

WHEREAS, The present General Conference plans for the granting of perfect record awards are reasonable and generally satisfactory where strictly followed, yet are often open to criticism due to certain exceptions which have been allowed locally; therefore,

We recommend, That beginning with October 1, 1936, the following standards be adhered to with respect to the issuance of Perfect Record Cards of Honor and bookmarks:

1. The study of the Sabbath school lesson for at least ten minutes daily.

2. Being present and on time at one's

own Sabbath school every week without fail, except in the cases of—

a. Home division members who carry out the Sabbath school program suggested for this division, and report quarterly to the secretary.

b. Traveling workers who are at times necessarily absent from their home schools, but who have their private Sabbath school, keep an adequate record, and report quarterly to the conference or mission Sabbath school secretary.

c. Visitors who attend Sabbath school while away from home, and who bring back to their own school a Visitor's Card, or written statement, dated and signed by an officer or teacher of the school visited.

d. On Duty workers, connected with a medical institution or in private practice, who, due to their responsibilities, find it impossible to be in regular attendance, but who hold their own Sabbath school when absent from the home school, mark the record provided, and turn in this report with their offerings to the Sabbath school secretary of the home school at the close of the quarter.

We further recommend, 1. That the Perfect Record Cards of Honor be not issued to Cradle Roll pupils (infants four years old and under), but that a suitable award for regular and punctual attendance be given them.

2. That where the Perfect Record Card is issued to kindergarten children, a thorough knowledge of the lesson and the repeating of the memory verse shall be required as evidence of daily study; or where this is lacking, the record must be verified by the parent.

WHEREAS, We are instructed that the object of the Sabbath school should be the ingathering of souls, and that if the children are not drawn to Christ, the school is a failure; therefore,

We recommend, That greater care be taken in the selection of Sabbath school teachers and leaders, choosing those who are earnest and spiritual, and willing to labor for the achievement of the highest standards, and burdened for the salvation of souls.

WHEREAS, In many churches not all church members regularly enjoy the blessing of Sabbath school membership,

We recommend, To all Sabbath school and church officers, pastors, other conference workers, and committees, that they study the local conditions responsible for the nonattendance of these "missing members," and that earnest efforts be continued to make the Sabbath school a vital factor in the spiritual life of all church members, using every possible means of winning these members to active, regular Sabbath school membership.

Honor Awards

WHEREAS, The system of giving Honor Awards in our Sabbath schools is spreading rapidly to all parts of the world field, and is sometimes entered into with great enthusiasm by converts from heathenism who may not always realize the necessity for safeguarding the principles involved;

We recommend, That in every conference and mission field where the General Conference Sabbath School Department awards are now given, or where the plan shall in the future be put into operation, special care be exercised to safeguard the Honor Card system; and,

We further recommend, That in mission fields where it is impossible to de-

(Continued on page 293)

Religious Liberty Association

By C. S. LONGACRE, Secretary



C. S. Longacre

THE Religious Liberty Association, during the forty-nine years of its activities, never faced so many stirring and perplexing issues and world problems as it has in the past six-year period. With the psalmist we can confidently say: "If it had

not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick. . . . Blessed be the Lord, who hath not given us as a prey to their teeth. . . . The Lord hath done great things for us; whereof we are glad." Ps. 124:2, 3, 6; 126:3. God still gives evidence that the government rests upon His shoulders and that He rules in the kingdom of men. He still holds the winds of strife in check.

There were times when the gathering clouds and the threatening storm struck fear and terror into our hearts, and it appeared that the precious heritage of religious liberty was doomed in the earth. But the four angels in the four quarters of the earth again held the winds, and the great day of trouble and calamity was deferred in answer to the prayers and efforts of God's people. We give God the honor and the praise and the glory for holding the threatened storm in abeyance.

This little time of peace is a God-given opportunity to finish His work in the earth, else we must do so under the most distressing circumstances. To this end let us reconsecrate our lives at this General Conference, which may be the last peace-time conference we shall hold this side of the city of God, and let us dedicate all we have for the speedy finishing of the work.

The Calendar Issue

At the last session of the General Conference we had just emerged from a victorious conflict in preventing the adoption of a resolution by the Congress of the United States favorably recommending the adoption of the thirteen-month, blank-day calendar. But that defeat of the thirteen-month, blank-day calendar advocates did not in the least dampen the ardor of calendar advocates. Shortly afterward Mr. Eastman made a gift of \$20,000 to the League of Nations to meet the expenses of having the reform calendar issue considered at the quadrennial session of the International Conference of the League of Nations.

In the spring of 1931, a preliminary meeting of the Committee of Inquiry was held, at which L. H. Christian and A. S. Maxwell appeared and presented protests against the adoption of the blank-day scheme of calendar reform. However, the Committee of Inquiry decided to place both the thirteen and the twelve month, blank-day plans of calendar reform upon the agenda to be considered and acted upon at the International Conference to be held in the fall of 1931.

When it became evident that the League of Nations would consider the reform calendar issue, the Religious Lib-

erty Association took immediate steps to defeat the blank-day plan. An extra issue of *Liberty* was printed, dealing with the reform calendar proposals, and 275,000 copies were circulated. There were 300,000 copies of Elder Nichol's book, "The Story of a Lost Day," circulated, and 830,000 copies of the *Present Truth* Special, entitled "The Skip-A-Day Calendar." Our people secured about 220,000 signatures on petitions in the United States and 236,000 signatures from other countries, all of which were presented to the League of Nations in 1931 at the time of the hearings. We also attended the national convention of the Disciples of Christ in the spring of 1931, and received authority to present the protest of 3,500,000 members of that denomination to the League of Nations.

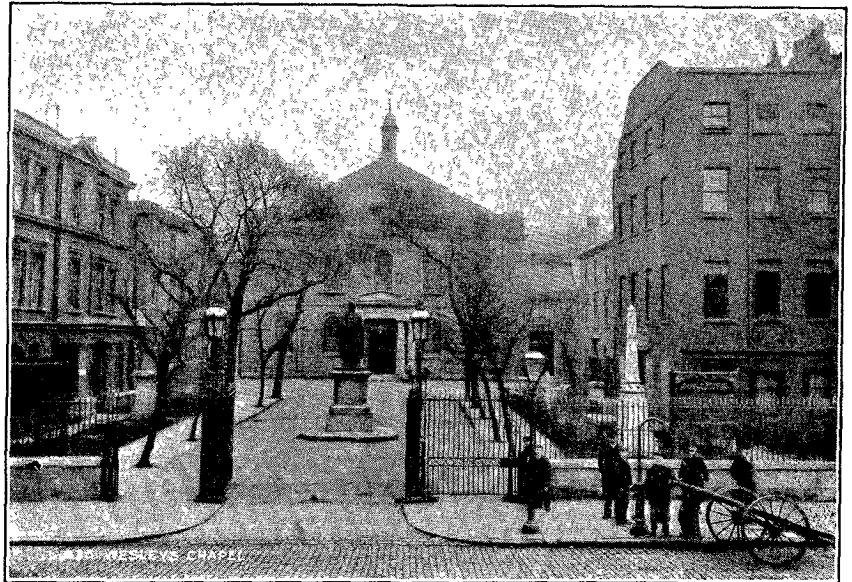
As a result of the presentation of the calendar issue to a congress of rabbis in Washington in 1931, representing the three branches of Judaism, Dr. Hyamson, Dean of the Jewish Seminary in New York City, and I were delegated to call upon the then President Hoover and request him to use his good offices to prevent the United States Government from endorsing the blank-day calendar scheme.

After an interview of twenty minutes, Mr. Hoover phoned his Secretary of State, Mr. Stimson, and made an appointment for us. We found Mr. Stimson very considerate. As a result of this meeting and later interviews, Mr. Stimson, as Secretary of State, gave us a letter to present to the League of Nations officials, stating that the United States Government had taken no official

and the delegates representing Mr. Eastman's contingent for a conference. The consul cabled the Secretary of State. His reply confirmed our letter. This forced the delegates of the National Calendar Committee to admit that they had no warrant for their claims to be representatives of the United States. Since the United States Government had no official delegate at the League to deal with the calendar issue, this government had no vote on the question. We have felt that God in His providence had made it possible for us to secure the letter from the Secretary of State that frustrated the false claims of the representatives of the National Calendar Committee.

Our golden opportunity came when four of our eleven delegates were allowed to speak before the conference, giving the opening and closing arguments. A. S. Maxwell, of London, represented the Seventh-day Adventist denomination in the opening speech of the opposition, and Dr. J. Nussbaum, of Paris, climaxed the entire proceeding with the closing speech on the last day of the discussion of the calendar question. Roy Anderson spoke for Australia, and the writer was the spokesman for the International Religious Liberty Association. Never before in the history of our denomination were its representatives given an opportunity as on this occasion to defend the principles of religious liberty and present the Sabbath truth before such an august, world-wide assembly of statesmen, diplomats, and leading representatives of all religious persuasions.

The personal contacts made and interviews with the leading statesmen of different nations before the International Conference was convened, were



John Wesley's Chapel, London

action concerning calendar reform, and that the National Calendar Committee of the United States had no official connection with the government of this nation.

This communication proved to be a vital aid, for delegates of the National Calendar Committee had registered as official delegates of the United States Government. We challenged their claims, producing Mr. Stimson's letter. The general secretary of the League summoned the American consul in Geneva

invaluable, and enabled us to win the support of some of the influential delegates. The conferences which we held with the chief rabbis of the different countries of Europe have established ties of lasting friendship with this ancient people. They opened formerly closed doors for us to speak in scores of their synagogues in the large cities and to present the calendar issue and the Sabbath truth. God granted a signal victory for His cause and for truth at this international gathering in this first skirmish over the

calendar issue. He answered the prayers of His people, and has given us another opportunity to finish His work in times of peace. This deliverance is a mighty challenge to us to finish His work speedily, lest a worse calamity befall us.

Present Status of the Calendar Issue

The reform calendar issue has taken on new life and is accumulating tremendous support in favor of the twelve-month, equal-quarter, blank-day scheme, and the thirteen-month, blank-day plan is being pushed into the background. Briefly stated, the twelve-month, blank-day plan has already received the indorsement of the Federal Council of Protestant Churches in America, also of the International Federated Protestant Churches of Europe and of all South American countries. It has received the endorsement of the Greek Catholic Orthodox churches in Europe and America. All the Protestant and Greek Catholic churches have formed a "Mission of Inquiry," which has framed a memorial and presented it to the Vatican, requesting that the Pope of Rome consider the twelve-month, blank-day plan, and endorse and recommend the same for adoption. The Pope, it is reported, is looking with favor upon the twelve-month, blank-day calendar, and has expressed a willingness to call an ecumenical council for the purpose of approving the plan.

With this tremendous church backing, of both Protestants and Catholics, and the support of business organizations, the twelve-month, blank-day calendar question will be a subject for serious consideration when it comes before the International Conference of the League of Nations. Fortunately, the Italo-Ethiopian War in Africa and the threat of war in Europe have caused the League of Nations to postpone the time of the International Conference.

The League of Nations requires the endorsement of two leading governments to each calendar scheme before it will place it on the agenda for consideration. The reform calendar advocates attempted to secure the indorsement by the United States Government of the twelve-month, blank-day calendar at the opening session of the present Congress; but we succeeded, with the aid of Hon. Sol Bloom, in nipping their resolution in the bud. They made a similar attempt to secure the endorsement of their plan by the British Parliament recently, and were defeated. This was a great disappointment to them in their plans for a speedy consideration of the calendar issue. A divine Providence has wonderfully blessed our efforts as we have made contacts with the leading statesmen and government officials in opposing the blank-day calendar scheme. All the ridicule of Seventh-day Adventists by the reform calendar advocates has been turned in our favor and to their discomfort. We must be ever vigilant concerning this calendar problem, for it is one of the gravest dangers we face at this time, and will continue to be so in the future.

Sunday Law Issues

During the last six years we scored some of the greatest victories over Sunday law issues in all our history. In the State of California a referendum was held in the November election of 1930. Sunday law advocates again at-

tempted to put a Sunday law on the statute books of this State which had so long been free from that relic of the Dark Ages. Our people, under the leadership of W. M. Adams, religious liberty secretary of the Pacific Union, accepted the challenge as a providential opportunity to set forth again the fundamental principles of religious liberty. The lecture platform, the press, and the radio were used extensively. Millions of pages of religious liberty literature were scattered, some being placed in every home in the State. The result was that the Sunday law was defeated by a majority of 333,393 votes, a victory of more than four to one. This is an illustration of what can be done under God's blessing.

Congressional Sunday Bills

During the year 1931, four compulsory Sunday observance bills were of-



The Eiffel Tower, Paris

ferred in Congress. One of these was lying on the desk of Mr. Longworth, then Speaker of the House of Representatives, to be passed before Congress adjourned *sine die*. A kind Providence placed this bill at the bottom of the pile on the Speaker's table, and it was left, with a few others, when his gavel fell as the clock struck twelve. As far as we know, that was the nearest a Sunday bill ever came to passing both Houses of Congress.

Religious Persecution

During the six-year period, persecution has broken out in many places. One of our brethren living within two miles of the nation's capital, was arrested and imprisoned for doing a little work inside his own house on Sunday. In Virginia a crippled sister did some washing on Sunday, and a brother in the same church hauled some wood to the church for a Sunday night meeting. Both were arrested and imprisoned. Our efforts in their behalf led to their release and the dropping of the cases.

In the Old World our people have suf-

fered persecution such as we have not met here. Colporteurs have been flogged and imprisoned. Churches have been closed and whole companies arrested. Our literature has been confiscated and destroyed. In one country our editor was convicted in a lower court, and his conviction was confirmed by every other court up to the highest, because he had referred to the Pope as antichrist. He was sentenced to serve a term in prison, but the sentence was suspended and has never been executed.

Harvest Ingathering Difficulties

During the fall of 1932, difficulties were experienced in many places with respect to our soliciting Harvest Ingathering funds. City councils enacted ordinances prohibiting the solicitation of funds from the public for any charitable purposes without first obtaining a permit from the city officials, and in many cases the permits were denied. Also State laws and ordinances were enacted, prohibiting the sale of books and magazines unless the agents paid a heavy tax, making the sale of literature almost prohibitive. In most of these cases we succeeded in getting the authorities either to repeal their laws and ordinances, or to grant us permits to go ahead with our work in spite of the legal prohibitions. Our liberties along all lines are being more and more restricted.

State Sunday Laws Repealed

During this six-year period the Religious Liberty Association has witnessed some of the fruitage of its seed sowing. Wyoming and Wisconsin repealed all their Sunday laws. Aside from the District of Columbia, there are five States which have repealed all such laws. The Lord's Day Alliance and the National Reform Association credit the Religious Liberty Association with the repeal of these laws. That we had a part in it we do not deny. Wisconsin held a State-wide referendum on April 5, 1932. For three weeks before the election the ministers of the Wisconsin Conference gave their entire time to campaign work throughout the State.

Besides speaking from twelve different radio stations in twelve of the largest cities in Wisconsin, the secretary of the Religious Liberty Association spoke to more than 65,000 people at public gatherings within a period of two weeks. Religious liberty literature was scattered all over the State.

The election returns revealed that a majority of 124,650 voters favored the repeal of all the Sunday laws. Accordingly, the State legislature at its next session repealed them all. During this State-wide campaign and at the hearings before the State legislature, we were given an unparalleled opportunity to witness to the fundamental principles of religious liberty, and the Lord honored His truth.

Local Option Laws

One of the most remarkable opportunities which have come to us to present the principles of religious liberty to the public has arisen because, with the exception of six States, every State in the Union has enacted local option laws, giving the people the privilege of repealing their Sunday laws if they so desire. For years we have championed such measures before the State legislatures, and the ministers of other de-

nominations have opposed them. The latest victories of this nature that we have gained were in Maryland and Pennsylvania. The Lord's Day Alliance and the National Reform Association endeavored to persuade the lawmakers that public sentiment was predominantly on their side. Yet they bitterly fought popular referendums on the question of Sunday laws.

Our people in Pennsylvania have been sending the *Liberty* magazine to the clergymen in the State. As a result, many of these have accepted our principles of religious liberty, and are now opposed to Sunday laws. Some volunteered their services to help us in the hearings before the State legislature. A year ago at a hearing before the House of Representatives, when more than 2,500 people were present, eight of these ministers responded and came at their own expense. They made remarkable speeches in favor of the repeal of the Sunday laws of that State. At the second hearing before the Senate, and a packed house, twelve ministers, not of our faith, responded and argued earnestly in favor of the repeal of Sunday laws.

Heretofore we had fought the battle for religious liberty alone. But now the opposition found men of the cloth of their own faiths fighting side by side with us,—men whom they did not dare to hiss or shout down, men who wielded the sword of the Spirit effectively. The result was a complete rout of the Sunday law forces, and an overwhelming victory in both houses of the legislature in favor of a popular referendum. At the last election the people of the State of Pennsylvania liberalized Sunday laws in three fourths of the State. In nearly every State where these local referendums are held, the liberal forces have won.

NRA Sunday Observance Provision

As an illustration of the way in which danger can come from an unexpected source, we may refer to an experience we had with the officials of the NRA. These gentlemen had definitely committed themselves to the Lord's Day Alliance and Labor Union's proposal to

place a Sunday closing provision in every one of the eight hundred different codes which were promulgated to govern almost all of life's activities. As soon as our Religious Liberty Association learned of this drastic scheme to incorporate a provision to prohibit all business and labor on Sunday under the NRA codes, we presented a remonstrance, pointing out its religious aspects and that we would be compelled to wage nation-wide opposition to the plan.

Our protest did not go unheeded. Every one of the Sunday closing provisions was eliminated by high government officials before the national codes became effective. If this had not been done, it would not only have brought great hardships upon our people, but have resulted in the setting of a dangerous precedent; namely, the enactment of a national Sunday law by the executive branch of the Federal government. Heretofore we had supposed that our danger lay only in the enactment of law by the legislative branch, and had never suspected that an executive order might bring about what thus far had been impossible of accomplishment through the Congress.

Parochial School Issue

In the State of Ohio, for the last three years, the Catholics have endeavored to secure an appropriation of millions of dollars from the public tax funds for the support of their schools. At their first attempt, they came within one vote of getting such a bill enacted by the State legislature. In the second and third attempts, we succeeded in securing the cooperation of 4,300 Protestant churches in Ohio, and by our united efforts we defeated their second attempt by a majority vote in the House of Representatives of thirty-seven votes, and the last attempt by a majority vote of forty-six.

This year a similar bill is pending before the New York State Legislature. It will mean earnest effort and hard-fought battles to prevent religious organizations from making raids upon the tax funds of the various States. Even the Federal government proposed re-

cently to appropriate millions of dollars to the Catholic, Protestant, and Jewish church organizations to carry on their social, educational, and welfare work. These are but the beginnings of such innovations into the American system of government, and are fraught with dire dangers.

Sabbath Difficulties

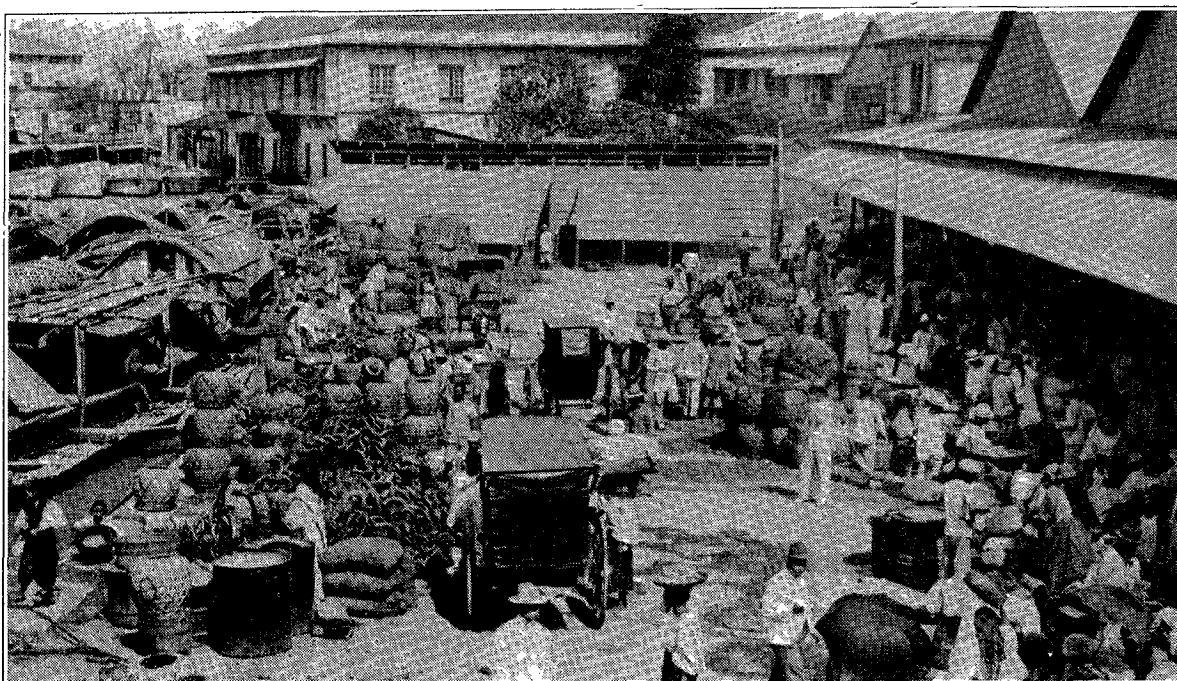
The Federal and State governments of the United States employ a large number of Seventh-day Adventists in the various branches. We have always had more or less trouble over Sabbath privileges in the past, but on account of the greatly increased number of our members finding employment under the various agencies of the government, these Sabbath difficulties have increased tremendously during the last few years. Considerable tact and effort are required by H. H. Votaw and myself in calling upon the various government officials in straightening out these difficulties. Quite a number of our boys who enlist in the Navy get into trouble over Sabbath observance, and appeal to us for help. The chief chaplain of the Navy has been a prince in bringing relief to our boys whenever we have brought a genuine case to him where the boy suffered because of deep religious convictions.

Legal Work of the Denomination

All the legal work of the General Conference, and much of the legal work of the union and local conferences, relative to the settlement of wills and legacies, has been handled by M. C. Taft. The legal work of the denomination, in the formation of legal corporations, for various lines of denominational endeavor, has taken nearly all of Brother Taft's time, so that the Religious Liberty Department has not enjoyed the benefits of his labors except at short intervals when our people were prosecuted before the courts for laboring or doing business on Sundays.

Development of Work Abroad

The religious liberty work has made long strides in countries outside the United States. Religious Liberty Associations have been definitely organized

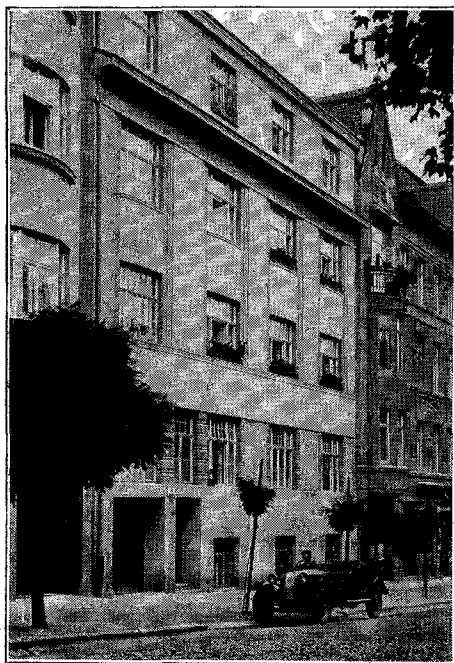


Publishers Photo Service, N.Y.

A Market Scene in Manila, Philippine Islands

in the Northern, Central, and Southern European Division Conferences. The British Union Religious Liberty Association, with A. S. Maxwell as secretary, has done valuable work in meeting Sunday law issues before Parliament and in various cities of England. It publishes a British *Liberty* magazine as its official organ, with excellent results.

South Africa organized a Religious Liberty Association with J. I. Robison as secretary. This association has done valuable work in meeting Sunday law and other religious issues in Africa.



The Czechoslovakian Publishing House,
Brno, Czechoslovakia

The Canadian Religious Liberty Association, with M. N. Campbell as secretary, has been meeting Sunday law issues before the various provincial parliaments. The Australian Religious Liberty Association, under the leadership of A. W. Anderson, has done valiant work in defending the cause of religious liberty. The Religious Liberty Association of the Philippine Islands, under the leadership of F. A. Pratt, is fighting some hard battles in defense of religious liberty right now over the question of teaching religion in the public schools.

Dr. J. Nussbaum, our Religious Liberty secretary of the Southern European Religious Liberty Association, has done a marvelous work with high government officials who granted Sabbath privileges to the children of Seventh-day Adventists, not compelling them to attend public school on the Sabbath in various countries. A refusal to comply with this law meant a heavy fine or imprisonment of the parents. Dr. Nussbaum was successful, through personal contacts with government officials, in getting some of these governments to exempt our people from sending their children to the public schools on the Sabbath, and also in securing the release from prison of a number of our people who were suffering persecution for their faith. Earnest work of this kind needs to be done in many of the European countries by those who know how to make personal contacts with government officials. Persecution often comes needlessly because of a lack of vigilance to secure, protect, and defend our rights.

Unique Mission of "Liberty" Magazine

The *Liberty* magazine, the official organ of the Religious Liberty Association, has been the most effective means of defeating Sunday legislation and of enlightening statesmen and public officials concerning the principles of religious liberty. It has been responsible for the repeal of many Sunday laws. It finds its way into the libraries of monarchs, presidents, governors, lawmakers, judges, lawyers, editors, ministers, and professional men of every class. It is regarded as the outstanding champion of religious liberty, the defender of the rights of all men, and a reliable authority in its peculiar field of endeavor. During the last six years a total of 2,112,262 copies have been circulated, or an average of 352,043 copies annually. Twenty-three years ago, when I first became its editor, it had an annual circulation of only 52,000 copies.

Appreciation Expressed

First of all we would be most ungrateful to God if we did not give Him the glory and the honor for the defeat of every Sunday bill introduced into Congress. More than twoscore Sunday observance bills were introduced during the last twenty-three years, aside from the hundreds of Sunday bills defeated before the State legislatures and city councils.

We are grateful for the excellent cooperation and sympathetic interest of the president of the General Conference, also the division, union, and local conference presidents, and of the union and local religious liberty secretaries in all lands, and our ministers and lay members everywhere. Your prayers and sacrifices have been most effective, and have made it possible to place many millions of pages of free religious liberty literature in the hands of the general public and government officials.

Facing a Crisis

In the present crisis it behooves us as a people to defend our precious heritage of freedom. The religious and political elements are combining their forces for a great social, economic, and religious reconstruction of society. Individual freedom is to be sacrificed for the benefit of the collective group. Our constitutional liberties are being fiercely assailed, and unless a strenuous effort is made to arouse the people to the dangers we are facing, there will soon be no asylum left in this world to which the oppressed people of earth can flee for safety. We must call a halt to the terrific backsliding and apostasy from fundamental principles of government as to human rights and religious liberty which are taking place in every nation, or our heritage of freedom to preach and practice the gospel will be doomed. We must give the trumpet a certain sound and lift up the standard of truth without compromise. Eternal vigilance, now as never before, is the price of liberty.



THE Saviour has not promised His followers the luxuries of the world; their lot may be shut in by poverty; but His word is pledged that their need shall be supplied, and He has promised that which is better than earthly good,—the abiding comfort of His own presence.—*"Ministry of Healing," pp. 47, 48.*

God-Given Light Put to the BEST USE

Thousands of statesmen, public officials, and professional men are constant readers of the *Liberty* magazine as a result of the gifts our people contribute on Religious Liberty Day.

Never before in the history of America, nor of other nations, have constitutional liberties been in greater peril than they are today. The *Liberty* magazine deals with stirring issues which threaten the overthrow of our heritage of civil and religious freedom.



Mrs. E. G.

White says:

Our religious liberty magazine "is like a trumpet giving a certain sound; and all our people should read it carefully,

and then send it to some relative or friend, thus putting to the best use the light that God has given them."—*"Testimonies," Vol. V, p. 718.*

LIBERTY

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Book & Bible House

The Bureau of Home Missions

By W. H. BRANSON

"THEN shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:34-40.

Let me emphasize two thoughts: "I was a stranger, and ye took Me in. . . . Lord, . . . when saw we Thee a stranger, and took Thee in?" "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The Bureau of Home Missions, which is a department of the General Conference, is organized to assist our conferences and unions in this country in work for the many foreigners in this land. It is stated that there are some thirty-eight millions of people in the United States who are either foreign born or whose parents were foreign born, and in most cases the mother tongue of these people is not English. Throughout the North American Division there are, in all, hundreds of thousands of foreigners who do not speak the English language, and many more thousands—several millions of them—who cannot read it intelligently. If they are ever reached with the message, the gospel must be brought to them in their own tongues.

You, no doubt, are acquainted with many groups of foreigners in your respective communities. Those of you who live in the large cities of America know of the great sections in your cities that are almost entirely foreign. San Francisco has its Chinatown, other cities have their large districts that have been taken over almost entirely by foreigners, and in those districts you have a miniature representation of the social life of nations represented by these various peoples.

The Bureau of Home Missions is given an appropriation each year from the General Conference, of from \$75,000 to \$100,000, for the purpose of assisting the conferences in this country in reaching the foreigners. The organization is under the direction of the General Conference Committee. There is a general secretary of the bureau. There are five associate secretaries who have charge of the foreigners in groups.

We have in addition to these associate secretaries, who spend their entire time in the field in the interests of the foreign work, a group of General Conference Bureau evangelists, who are employed full time by the General Conference and who give their entire time to evangelism in the large cities in the respective languages which they represent. These

men go from city to city and conference to conference to hold efforts, to train the local workers who are working in the various foreign languages, and to be of general help and encouragement and uplift to our foreign work in those fields.

Besides these, the bureau subsidizes a large number of ministers and Bible workers who are employed by the conferences, to work under local conference direction for the various language groups of their field. We have at the present time 283 distinctive foreign churches and a great many churches whose membership is made up partly of foreigners. We have 150 paid workers, who are employed by the local conferences, many of whom are subsidized to some extent by the Bureau of Home Missions.

There were baptized during the past six-year period 7,224 foreign people by the representatives of the bureau. There are, of course, many others that have been brought into our churches through the labors of our English evangelists who are not numbered with this group. We have here on the platform this afternoon representatives of 23 or 24 languages, who come from our churches in North America where work has been done in their mother tongue and churches have been raised up in these various nationalities.

About 1,200 Spanish-speaking people have been baptized during this six-year period. These people are to be found all the way from California to New York. In the Northeast the Swedish and miscellaneous group have added 2,147 to their churches during this period. We have more than 20 churches in the metropolitan area of New York and New Jersey, consisting of foreigners of various nationalities.

In New England we have one Italian colporteur, who reports having sold about 20,000 copies of "Our Day" to his people. We have a large work for the Portuguese in the old city of New Bedford, Joseph Bate's home. We have a large Portuguese church there, which is twice as large as our English church.

About 900 Swedish people have united with our churches. That number includes a few miscellaneous groups under Brother Olson's charge. We have in this country 107 German churches, 5,634 believers. This may give you an idea of the number we have in each language. We have a large work developing among the Ukrainian-speaking people in Canada. We have 19 Russian-Ukrainian churches at the present time. Work among the Japanese is carried forward on the Pacific Coast. A large number of Japanese people have recently embraced the truth. Many have united with the English churches, and we do not have a special account of them. Through the miscellaneous-language work in the West, many believers have been added to our churches during the past six years.

Down in the Southwestern Union we have the Lake Grove Indian Mission at Thoreau, New Mexico. Our foreign believers in the strictly foreign churches have paid in \$1,240,692.03 in tithe during the period since the previous General Conference session. In addition to the tithe, there has come in from these for-

eigners, \$969,393.70. Surely this has been a great blessing to our people both at home and abroad, and I am sure that what these believers have done has been greatly appreciated.

It is a wonderful thing to see the gospel of Jesus Christ gather out of all these nationalities a people who are willing to sacrifice all for the sake of this message, and unite themselves in a great effort to give this gospel to the world in this generation, their hearts united together, to see them love one another, to see them oftentimes meeting together in church fellowship, and to see them joining together in giving of their means even to the extent of millions of dollars for the spread of the message, not only in the homeland but to lands beyond the seas.

"I was a stranger," said Jesus, "and ye took Me in. You made Me a member of the family, treated Me as though I were one of your own. And inasmuch as ye have done that unto one of the least of these, My brethren, ye have done it unto Me." I understand that to mean that in the great reckoning day God will count every act of kindness, every effort we put forth to help even the strangers within our gates to know Him and to prepare themselves for a home in His kingdom, as if that act were done personally and individually for Him.

So, brethren and sisters of the English churches in North America, I appeal to you this afternoon, that you very earnestly and seriously consider the strangers about you,—those of your city who do not speak your language; those of the countryside where you may reside who are not considered full-fledged Americans, perhaps, and who if they speak English, do so brokenly. Let us recall the fact that only a comparatively few years ago our fathers and mothers too came from some foreign land, that we all are really strangers here today. In God's sight all men are equal, all men have a right to the gospel and to the grace of God. And He holds us as His representatives accountable for seeing to it that the gospel is brought into reach of every man, woman, and child in our communities.

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Miscellaneous Languages East and Swedish Department

BY H. O. OLSON



H. O. Olson

It is with deep gratitude to God that we record items of progress in the Miscellaneous Languages, Eastern Division, and the Swedish Section of the North American Division.

There are twenty-seven miscellaneous language workers and fourteen Swedish workers engaged in active service, besides colporteurs and institutional employees. During 1930-35 the former baptized 1,141 and added 1,244 to the churches, and the latter baptized 829 and added 903 to the churches; or a total of 2,147. Since many Swedish believers identified themselves with this

movement in the '50's and '60's, and several churches were raised up in the '70's, the death rate has been heavy in recent years. There are now about 3,600 Swedish members, besides many of Swedish extraction in the third and fourth generations. Nearly all the miscellaneous language believers have been won for this message during the last twenty-five years. In the Eastern division there are about 2,100 miscellaneous language members. There are over twenty foreign churches in the Greater New York metropolitan area, nearly half of these being on the New Jersey side of the Hudson River.

During the years 1930-35 the miscellaneous language churches gave approximately \$209,562 in tithe, and \$152,400 in offerings, or a total of \$361,962. A few of the members are in English churches, so these figures do not represent the entire amount received from these believers. A large number of the Swedish members belong to English churches, so the financial reports show the tithe and offerings received from about 2,000 members. During the years 1930-35 these gave \$298,857.15 in tithe and \$271,183.79 in offerings, or a total of \$570,040.94. During the last ten years they gave a total of about \$1,000,000, or about the same that the entire denomination gave during the first twenty years after the General Conference was organized in 1863.

In some sections of our country there are large numbers of some nationalities among whom we never have done any ministerial work. There are more than 600,000 Italians in the Southern New England Conference. One Italian colporteur, S. Lombard, has sold nearly 20,000 copies of the book "Our Day" among them, and the field is ripe for evangelistic efforts. The work among the Italians is fruitful wherever we have laborers. There are already 500 Italian believers in the Eastern section. We believe that an Italian minister in Southern New England could duplicate what the Portuguese laborer has accomplished in that conference.

In the last three years there has been a net increase of one hundred in the membership of the New Bedford (Mass.) Portuguese church, so that in the city of Joseph Bates, where the Sabbath truth was first preached by the Adventist people, the Portuguese church is twice as large as the English. During the last year J. F. Knipschild broadcast each week in Portuguese, and by this means created a wide interest. No wonder that one of the leading ministers of New Bedford said that he would have to admit that the Seventh-day Adventists are carrying on a very successful work in the city, whereas the other Protestant churches are failing.

Our Swedish general evangelist, V. A. Lidner, has held a number of successful efforts. He began on the Pacific Coast and has just reached the Atlantic Coast.

In my travels among the churches, I find that the foreign believers distribute literature among their English-speaking neighbors as well as their own nationals. We appeal to our English churches to reciprocate by obtaining foreign literature and distributing among the foreign population of their neighborhoods.

In Detroit the English, Czechoslovakian, and colored churches set a worthy example in a united effort to reach the quarter of a million Poles of that city,

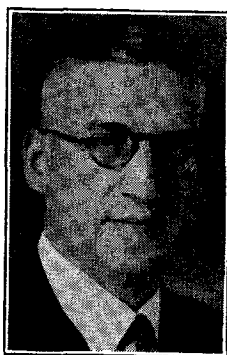
among whom we have no worker. They ordered 80,000 copies of the Polish *Present Truth* at one time. The Michigan Conference and the bureau rendered them some financial assistance. The Illinois Conference placed one order recently for 125,000 copies of the foreign *Present Truth*, with the probability that they will soon duplicate this. We hope other Conferences will follow their example.

The East Canadian French field presents one of the most difficult problems facing this denomination. We rejoice in the success of our colporteurs during the last two years, and believe there are brighter days ahead for the workers among this nationality. We solicit the prayers of our people in behalf of the foreign work in the homeland.



The German Department

BY R. RUHLING



R. Ruhling

THE third angel's message took a firm hold among the German-speaking population of North America in the year 1880, fifty-six years ago. The work was then centered in South Dakota, Nebraska, and Kansas. Since that time the Lord has greatly blessed

His cause among the German-speaking people in this country. Not only here has its far-reaching influence been felt, but in the most remote mission fields. Many hundreds of thousands of dollars have come into the treasury of God from the German churches, so that the gospel of the soon coming of our Lord and Saviour might be preached to every nation and kindred and tongue. Our German churches lead out in their respective conferences in such missionary endeavors as Big Week and Harvest Ingathering. From the German churches, consecrated leaders and capable missionaries have been added to the ranks of our workers.

At the present time we have in North America 107 German churches, with a membership of 5,634. Many former members of German churches are now members of English churches; therefore they cannot be included in these figures. Could these be added, we would surely have more than 10,000 members. Many of the young people who learn English in school, later join English churches.

During the last six years 1,703 have been baptized. The tithe for these six years amounted to \$580,834.88. The total offerings for missions (Sabbath school, Harvest Ingathering, etc.) reached the substantial sum of \$455,120.18.

Even though immigration to America has almost ceased, there are many millions of Germans in the United States and Canada who must hear our message by mouth or by means of printed matter. To labor untiringly for these millions is the task set for our German churches and German workers.



"TAKE life as you find it, but don't leave it so."

The Danish-Norwegian and Miscellaneous West Departments

BY LOUIS HALSWICK



Louis Halswick

WE are happy to inform this delegation that the six-year period from 1930 to 1935 was one of the most prosperous in soul winning since the organization of the Danish-Norwegian and Miscellaneous West Departments of the Bureau of Home Missions.

During that period, 1,169 members were added to our churches by the sixteen workers of the Danish-Norwegian Department and 1,002 were won by the seventeen workers of the Miscellaneous West Department, making a total of 2,171.

During this same period, financial reports from our foreign churches, as furnished us by the local conference secretaries, show that approximately a half million dollars was given to the cause in tithe, foreign mission offerings, and other funds.

This good ingathering of souls certainly proves the truthfulness of the statement in the Spirit of prophecy, that "many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time."—*"Christian Service,"* p. 200.

It was in the spring of 1855 that O. A. Olsen's parents began to keep the Sabbath at Oakland, Wisconsin. This family became the first Sabbathkeepers among the Scandinavians in America. In 1863 J. G. Matteson, a Danish Baptist minister, accepted the truth near Poy Sippi, Wisconsin, and he became the pioneer worker. From a small beginning, the work has steadily grown until today there are about 3,000 Danish-Norwegian Sabbathkeepers in this country and probably another 3,000 or more of Danish-Norwegian parentage.

We are at present publishing two periodicals, sixteen books, thirty-one tracts, and numbers of the *Present Truth* in the Danish-Norwegian language. This literature is doing much to disseminate the truth, and we bespeak for it a still wider circulation.

For several years Danish and Norwegian classes have been taught at the Maplewood Academy, Hutchinson, Minnesota, and our young people are thus given a chance to learn this language and prepare to use it in the work of God.

Early Beginning Among Russians

Something over twenty years ago E. W. Farnsworth paid a visit to his brothers who lived in the vicinity of Beaver Creek, Saskatchewan, Canada. He urged upon them the importance of doing some missionary work in the large Russian settlement near by, and on his return to California, took up a collection in his church, amounting to \$16.50. This amount he invested in Russian tracts and papers, which he

sent up to his brothers to distribute. They did so, with the result that quite a number of Russians began keeping the Sabbath. Later T. T. Babienko, a Russian worker, was called to develop the interest.

S. G. Burley and others worked successfully among the Russians in the State of North Dakota, where we now have seven Russian churches. Still later the work spread among the Ukrainians in Western Canada, so that at the present time we have nineteen Russian and Ukrainian churches, with something over 1,000 members and nine workers.

We are printing a Ukrainian monthly magazine in Lacombe, Alberta, Canada; and at Brookfield, Illinois, five books, eight tracts, and the *Present Truth* in the Russian, and seven books and ten tracts in the Ukrainian language.

We also operate a Ukrainian language department in connection with the Canadian Junior College, and a Russian department at the Sheyenne River Academy, North Dakota.

We are pleased to report a good work started among the Japanese on the Pacific Coast. Three Japanese ministers are working in the cities of Vancouver, Seattle, San Francisco, and Los Angeles, where churches and groups of believers have been raised up. We are thankful to God for these workers and members, and believe that by careful planning and faithful work, hundreds can be gathered into the truth from this nationality.

Our three Italian ministers have a good work started in California and also in New Orleans. In California two Italian churches have lately been organized, and two buildings purchased and renovated for church homes. Many Italian fields are anxiously calling for help, and a much larger work could be done if we had at least one more experienced worker.

A Good Supply of Literature

The publishing house at Brookfield, Illinois, has a good supply of foreign literature, and we appeal to our English-speaking brethren, especially our home missionary secretaries in the various conferences in this country, to remember the strangers within our gates, and try to bring the truth to them through our message-filled literature.

In Manitoba, Canada, we are printing an Icelandic monthly magazine and carrying on a good work among the Icelandic people.

We have several Rumanian churches in our field, but are in great need of a Rumanian worker. We also have a group of Serbian believers, and a good work is started among the Armenians, also a Greek worker with several groups of Greek believers.

Numerous calls have come to us for work among the American Indians. We have several small companies of Indian believers, but need some one to take charge of this needy work.

We sincerely appreciate the hearty cooperation and support enjoyed from our local and union conferences and from the General Conference.

Several years ago the messenger of the Lord wrote: "God would be pleased to see far more accomplished by His people in the presentation of the truth for this time to the foreigners in America."—*Christian Service*, p. 201. That this may be done, we again rededicate our lives to God and His serv-

ice, and ask an interest in your prayers, that the Lord may endue us with a larger measure of His Holy Spirit, so that we may be able to carry on, and with you finish the work.

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The Jewish Department

BY F. C. GILBERT



F. C. Gilbert

THE admonition of Moses to the Israelites at the close of their forty years' wandering in the wilderness, not to forget the way the Lord had led them, is very applicable today, as we review the Lord's leading by His Spirit during the past four decades and more, in connection with the efforts put forth to bring God's present-day message to the lost sheep of the house of Israel.

Each year the Jewish people receive us and our message in a more friendly spirit. The many tens of thousands of magazines distributed annually among them, the notices we receive in the Jewish press from time to time in regard to our world-wide work, the opportunities which come to us to speak in their synagogues and temples, the favorable comments made by Jewish speakers in regard to the piety and purity of the Adventist religion,—these and other favorable agencies are being used by the Lord to attract the attention of that people to the last message of mercy.

Editors appeal to their readers to learn of the Adventists' belief, and it is no unusual occurrence for a rabbi to accompany a worker in visiting his members to explain to them the nature of our work, and to encourage his constituency to render us assistance for the carrying on of our world task.

During the last few years, as our workers have labored side by side with Jewish rabbis on the subject of calendar reform, these leaders have expressed their appreciation for the unselfish efforts we have put forth in behalf of reli-

gious freedom for their people as well as for all nationalities.

We have been privileged to interview prominent rabbis and leaders during the last few years, and to bring to them the light of this message. One rabbi said:

"The work that you are doing is the work of the Spirit of God."

They are pleased to know that God still has witnesses to His truth, and they are anxious to receive further information in regard to this message.

During the seed-sowing period of our message in past years, these children of Abraham have come to recognize that the Christian religion, as accepted and followed by Seventh-day Adventists, is different from what they have been taught during the centuries. Since they are familiarizing themselves with the New Testament, they are learning that true Christianity as taught in the New Testament, is practiced by this people. This they greatly appreciate, as may be observed from the following rabbinical correspondence:

"It is encouraging to know that the Seventh-day Adventist denomination, regardless of the weakening of other Christian sects, is holding fast to the teachings of Jesus."

"Please be assured of my appreciation, as one rabbi in Israel, of the fine views and of the courageous and splendid insistence of your denomination upon equal rights for all the children of God."

"I shall make the matter known to my people. Have you a branch of the Seventh-day Adventists in —?" asks one rabbi.

Another rabbi writes:

"More even than the great pleasure of reading, was the realization that certain Christian groups were recognizing the important fact that religious prejudice . . . is something more than a Jewish problem."

Still another rabbi says:

"Let us hope that you will meet with great success in spreading your doctrines, which appear to me to be more humanitarian than other preachings of the gospel."

Not long since, a leader from whose communion a young man has accepted this message and is at the present time studying medicine in our medical college, made the astounding statement:

"The best Jews today are Christians—the Seventh-day Adventists—who keep the Sabbath."



Main Building of the Colegio Adventista del Plata, Argentina

While the number of believers from that people are not as numerous as we would wish, we are happy to inform you that these children of Abraham are found in our churches in the East and in the West, in the North and in the South. Each year shows an increasing number of new believers. All that the servant of the Lord has said in regard to large numbers of this people accepting this truth, will surely come to pass. It is written:

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day."—"The Acts of the Apostles," p. 381.

For this we thank God and take courage. Let us pray that that day may soon come.

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The Spanish Department

BY F. L. PERRY



F. L. Perry

THE Spanish-speaking population of the United States presents a unique and interesting mission field for the proclamation of the message of the Lord's soon coming. Among the nearly three million people in this country who use the beautiful Castilian tongue

may be found representatives of numerous nations,—Spaniards of high birth and fine culture, and nationals from all the South American republics, the West Indies, Central America, the Philippines, the Canaries, and Mexico.

But by far the larger part of this important element in our population consists of native-born Americans. In fact, next to the aboriginal Indians, the Mexican people have lived longer in what is now United States territory than any other race. The oldest cities in this land were founded by the Spanish, the oldest European civilization on American soil was theirs, the first missionary work done here in the name of Jesus was done by the Spanish. The influence exerted by these early pioneers in this country was marked. It is seen in the customs, the laws, the architecture, the history, and the religion of a vast section of the land.

That which should interest us most is the fact that in the providence of God these multitudes of people have been brought into possible intimate contact with those who are charged with giving the everlasting gospel. Here is a large mission territory, in many respects having all the conditions of a foreign mission field, right in our own land. A foreign language is spoken; hundreds of thousands, even among those who have lived all their lives here, cannot speak the English tongue. They have to a large extent inherited a foreign civilization. Many of them live in quite a different atmosphere. In a land of Bibles and other religious literature, many have never read the Scriptures, and

would not know how to find a text in the Bible. Very few have been brought into contact with Protestant church services or would know how to conduct church services after the Protestant forms.

I have often been impressed with the thought that perhaps the Lord has permitted the existence of such a needy and receptive people, forming a missionary field right around many of our American churches, and forming so large a part of the population of some of our conferences, as a test of our real missionary spirit. It is easier to talk about the needs of mission fields in strange, far-away lands across the sea, to feel an emotional desire to go abroad to preach the gospel, and to toll in sacrifice for its advancement, than it is to enter the same kind of mission field at our very doors, and patiently labor and sacrifice to help needy people right here to understand the spirit of the gospel. Sometimes I wonder if our church leaders and conference officers and committees in places where these conditions exist, should not consider more seriously their responsibility, their duty, and their high privilege to carry on a much more aggressive effort on behalf of these needy and interesting people with whom God by His providence has brought us in contact.

For many years, now, work has been carried on among the Spanish-speaking people in this country. Owing to the conditions mentioned, progress has not been as rapid as we should like. Of those embracing the faith, some return to their native land, others join English churches, and some are unfaithful. Still the work has grown. During the last six years our department workers have baptized and added to the church an average of 200 each year. The churches are scattered all the way from New York to California. These people love the message just as ardently as any in the world. They long to see the Saviour come to establish His kingdom. They earnestly desire to carry to their friends and loved ones the knowledge of the blessed truth.

During the last six years our Spanish churches have given out of their poverty and through willing sacrifice over \$61,000 in tithes and over \$43,000 in mission offerings, a total of about \$105,000, besides caring for their own local church expenses and their missionary activities. Considering the conditions in which most of these people live, this is indeed a commendable showing.

Our Spanish churches are interested in all phases of the work. The members have distributed many thousands of books, tracts, and papers bearing the message. About 400,000 copies of the Spanish Hope of the World series have been given away during the past year and a half. We have at present twelve church schools, where about 350 children are being taught. Several of our youth are in attendance at English academies and colleges. We greatly need a secondary school for our Spanish youth, where they can be trained in a way to make them missionaries to their own people, for our youth have a strong desire to prepare to finish the gospel work among the Spanish people.

We earnestly solicit the helpful co-operation of every church and of every conference within whose boundaries our Spanish-speaking fellow men are found.

Winning Souls With PRESENT TRUTH

The following letter addressed to PRESENT TRUTH illustrates the power of the message in the printed page:

BRAZIL, IND.,
February 11, 1936.

Review and Herald,
Takoma Park, D.C.

DEAR SIR:

I have been handed an old copy of your paper, the *Present Truth*, Vol. VII, No. 81. Will you please advise if you still publish this paper and the yearly subscription price? Would also like to have lists of any other papers or books you have for sale.

There is no date on copy of paper handed to me, so am unable to know if it is an old one or of recent date. Will appreciate any information from you.

(Signed) MRS. L. R.

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The Medical Department

By A. W. TRUMAN, M.D.

"BLESS the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

God's last message to the children of men contains a healing balm, not only for troubled, discouraged, and sin-sick hearts, but also for enfeebled, distressed, and pain-racked bodies. It is a message of hope, of healing, and of restoration for the whole being—body, mind, and soul.

Evidently the Lord intended His remnant church to be a great medical

sentinal to the building of positive and vigorous health.

Our medical work has been the means of allaying much prejudice. It has made a host of friends for the truth, and has given us favor and standing in the world.

Our Sanitarium Work

Today our sanitariums number three-score and ten, and represent an investment of \$8,459,000. We have trained a thousand Seventh-day Adventist physicians and surgeons, many of whom have



The Porter Sanitarium and Hospital, Denver, Colorado

missionary people, well informed in the laws of hygiene, physiology, and physical peace, having knowledge of the nature and true causes of disease, skilled in the science of disease prevention and in the art of the successful treatment of the sick.

Our health work dates back almost to the beginning of the movement. It was only about twelve days after the organization of the General Conference in 1863 that Mrs. E. G. White was given the memorable vision of the great fundamentals of health and healing which constitute the very taproot of sanitary science, disease prevention, and health restoration.

About two and one-half years later, on December 25, 1865, she was given a second vision, in which she saw that our people should establish a health institution. It is interesting to observe that before we had a school, a college, or a publishing house, we had a sanitarium, a haven of rest for the sick.

As a result of these early visions and the wealth of instruction which came in later years, there has grown up among Seventh-day Adventists, the world around, a truly wonderful health reform and medical missionary movement, including a great system of sanitariums, hospitals, dispensaries, a medical college, and other health enterprises.

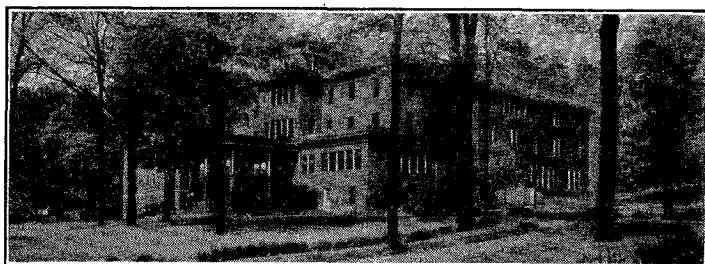
It was made plain that our health work is distinctive in character, and that our medical institutions are to do a distinctive type of work. They are to stand as memorials for God and His truth, as faithful sentinels of reform. They are to do a great work in the field of health education, emphasizing that the fundamental cause of ill health is the transgression of natural law. They are to demonstrate the superior value of a natural diet in promoting health, and of rational methods for the relief of physical suffering and, by the kindly, sympathetic ministry of Christian physicians and nurses, to awaken a spirit of inquiry after truth; they are to disseminate light as to the true causes of disease, and to advance those reforms in faulty habits of living which are es-

found their places in our medical institutions or in service in the mission fields. These institutions also employ 5,000 nurses and other helpers.

During the lean years of financial strain, our sanitariums have made their way financially. Nearly all have made substantial reductions in indebtedness. The Washington and Portland Sanitariums, at the close of 1935, were able to sing their jubilee of freedom from debt.

The potentialities of our health institutions for influencing many in favor of the truth may be better understood when it is realized that during the six years since the last General Conference, 125,467 resident patients and 832,752 outpatients have received professional medical service in our North American conference-operated sanitariums. In addition, 25,516 resident patients and 76,455 outpatients have been cared for in privately operated Seventh-day Adventist sanitariums.

One medical director writes, "Our pastor reports that during the past year we have had twelve patients start keep-



The Wabash Valley Sanitarium, La Fayette, Indiana

ing the Sabbath, and nine baptisms." A chaplain says, "Of those whom we know to have joined our churches here and elsewhere as a direct outcome of their stay here, we can report at least sixty since the last General Conference session."

Medical Institutions Outside the United States

This double ministry of faithful, consecrated physicians, nurses, and other helpers in medical institutions outside

the United States, is also being signally blessed of God.

We have reports from the following sanitariums and hospitals covering the six-year period from 1930 to 1935:

	Resident Patients	Outpatients
Krankenhaus Waldfriede, Berlin	10,306	15,250
Skodsborg Sanitarium, Denmark	10,421	1,201
Resthaven Sanitarium, Canada	3,081	8,274
La Lignière Sanitarium, Switzerland	2,247	700
Sydney Sanitarium, Australia	5,836	662
Sanatorio Adventista del Plata, South America	3,088	no record
Gifford Mission Hospital, South India	2,304	70,000
Northwest China Sanitarium, Kansu, China (Operating 6 months)	217	1,295
Nanning Hospital, China	4,063	25,809
Shanghai Sanitarium and Clinic, China	9,420	113,386
Yencheng Sanitarium and Hospital, China	5,008	70,400

The total number of resident patients cared for during the six-year period in these is 55,941; the number of outpatients is 236,976. These institutions regularly employ 54 physicians and surgeons, 700 nurses, and 982 other helpers and assistants.

For many years a strong medical missionary work has been carried forward in the East and West Nordic Union Conferences. In this field 10 sanitariums and treatments rooms are being operated by the denomination, in addition to 55 treatment rooms under private management. These institutions require a force of 12 physicians, 348 nurses, and 487 other employees. During the six-year period since the last General Conference session, these medical institutions had a gross earned income of \$3,650,109.

We rejoice in the steady and substantial progress which has been made by our medical work in such needy fields as China, India, and Africa. During the year 1935 there were operated in the Southern African Division 21 hospitals and dispensaries, employing 7 physicians, 21 nurses, 9 other European workers, and 53 native assistants. These rendered professional care to 393,528 patients, besides operating three leper colonies, which took care of 690 men and women suffering from the dreaded leprosy.

Health Education in Our Churches

Health, that priceless boon of mortals, is largely a problem of education and conviction. Health is not a gift, but an

achievement. Disease prevention is the watchword of health education. Prevention is rapidly shifting from bacteria to food; from bottles and microbes to hygiene and a rational diet. This involves the urgent necessity of a broad and deep and world-wide health educational program. As we follow the divine blueprint, thorough health education becomes a specific part of the work of every evangelist, of every teacher, and of every gospel worker.

We recognize that through the years and by various agencies a good work along health educational lines has been accomplished for our churches and also for many not of our faith. Every year approximately one thousand church members and others complete the course in home hygiene sponsored by the Medical Department.

To date, 13,793 persons have merited and received the Home Hygiene Certificates issued by the department. This course of instruction has been completed by 1,263 classes. Surely it would be difficult to measure the influence of the higher standards of living that have been reached as the result of the conscientious, faithful work of hundreds of our nurses who have given their services freely as instructors of these classes in home hygiene and health preservation in our churches.

Health Education in Our Schools and Colleges

For a number of years health education, to a greater or less degree, has been a part of the educational program in our elementary schools, academies, and colleges.

A comparative analysis of statistical data, obtained in health surveys based upon the physical examination of 13,000 students in our elementary and secondary schools in 1929 and of approximately 12,000 students in a health survey made in 1934, reveals some encouraging and at the same time some very disquieting trends.

It is evident that the concerted effort of the Medical Department, the Educational Department, and the Missionary Volunteer Department to promote a program of applied health education among our boys and girls in our church schools, is proving effective, but, says Prof. W. E. Nelson, formerly of the Educational Department, "very little if anything is being done in a positive, constructive way to make the academic group health-conscious, and this neglect in the adolescent group is reflected in the startling conditions revealed by the college statistics."

Although these surveys of the physical and health status of the children in our elementary schools show a decrease in certain major defects (for example, 8 per cent less decayed teeth in 1934 than in 1929, 6 per cent less diseased throats, and a reduction of from 1 to 2 per cent in disease of lungs and heart), in the academic group we note an increase in the defects of heart, lungs, and posture of from 1 to 5 per cent.

In the college group, however, there has been a notable increase of important major physical defects, which constitutes a real challenge to a people who claim to have a message of healthful living for the world.

An increase in heart and lung affections amounting to 2 and 3 per cent respectively, is shown. In the 1934 survey for the group, general nutrition is scored 12 per cent lower than in 1929. Diseases of the throat have increased from 16 per cent to 22 per cent. In the 1929 survey, 13 per cent of our college group had decayed teeth; today, 35 per cent are thus affected.

Should we not speedily put into operation a more effective educational and remedial program for our academic and college students, and thus curtail the serious economic waste and loss of efficiency in our world-wide mission program?

Our Health Literature Ministry

Any report of our medical missionary activities which fails to note the excellent work being accomplished by our health journals at home and abroad, is seriously deficient. During 1935 the total circulation for *Life and Health* was 1,085,785 copies, or an average of 90,482 per month. The magazine *Health*, although only two years old, has reached a circulation of 40,000 copies a month, or a total for 1935 of 473,872. Numerous letters from doctors, judges educators, nurse-executives, physical directors, editors, and librarians could be cited to show not only that physical benefits have been derived, but also that not a few have been led to investigate the truth because of the good impressions made by these health journals.

The British *Good Health* has a circulation of 18,500 copies per month, and exerts a strong influence for good in that field. The total circulation for 1935 was 227,707 copies, and for the past six years, 1,437,787 copies. A Children's League of Health organized in Great Britain in 1932, now has an enrollment approximating 3,000 members. We have reports from the *Oriental Watchman and Herald of Health* showing a circulation for 1935 of 96,350 copies, and for the six-year period, of 386,000 copies. A report from the Czechoslovakian magazine, *Pramen Zivota* (Fountain of Life), shows a total circulation for 1935 of 12,000, and for the six-year period, of 144,400 copies. The Danish paper, *Sundhedsbladet*, shows a circulation of 6,600 for 1935, and for the six-year period, of 32,300 copies. The Yugoslavia-Croatian magazine, *Zivot i Zdravlje*, reports 48,000 copies circulated since 1930. Still another report comes from the Rumanian paper *Sfetnicul Vietii* with 30,000 circulation in 1935 and 390,000 circulation during the last six years.

We thank God for His prospering hand which has been over all these medical missionary agencies for good. We trust and pray that the coming quadrennium may register much greater medical missionary accomplishments upon every front.



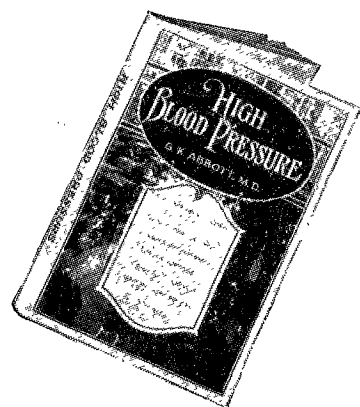
Report on Nursing Education

BY KATHRYN L. JENSEN, R.N.

IN 1884, just fifty-two years ago, our first school of nursing was established in Battle Creek, Michigan, under the able direction and leadership of Kate Lindsay, pioneer nurse, physician, and missionary in this denomination.

The latest school of nursing was established in Addis Ababa, Ethiopia, since we last met here in San Francisco in General Conference session. In 1922 we reported 23 schools of nursing, and today we can report 34 such schools for the training of medical missionary nurses in the world field. The increase of schools has been largely in the mission lands during the past decade. This is as it should be. Today we have enrolled in these schools nearly 1,000 selected students of nursing. These schools are all a part of the system of Christian education designed to train our youth for service in this cause.

One of our nursing leaders in China writes under date of April 17, 1936: "Our general aim is to prepare missionary nurses for this great needy field of



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Former Medical Director of the
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China; and each year that aim has been met, by sending out graduates that are able to carry on dispensary work in outstations. A number of nurses who have graduated from this hospital are now conducting private dispensary work, and are giving out tracts and giving religious talks, and preaching sermons on Sabbath."

These objectives can be paraphrased and applied to nursing schools in every land. The spirit of evangelism is gripping the hearts of our students in North America under the labors of Spirit-filled Bible teachers. Bible readings to the number of 3,564, given by nurses in our institutions in North America, have been reported the last five years by students alone.

Continuing, our nurse in China adds: "We try to stress the three principles—mental, physical, and spiritual. The students are taught to think in a scientific way, and to know the actual cause of disease and the way to treat it. This is very important here in this country where so much superstition exists. If our students are not thoroughly grounded in the principles of health and the scientific basis for the treatment of disease, they are liable to go back to some of their superstitious customs." This principle in nursing education also applies to the nursing schools in every land.

The school in Australia provides recruits for the mission islands of the sea. Since we last met, this school has received legal status, so that its students may practice nursing in any part of the British Empire without restriction. This legal status also exists for our schools in the United States and for our schools in Germany. In India and in Ethiopia we have our pioneering schools, and the women of these countries are through this means being lifted out of a state of degradation, and are taught a service which is peculiarly satisfying to women. In all of the mission schools there is a large place for the male nurse, and this is becoming increasingly true in America. We must do more to magnify this phase of nursing education as the trials of the last days deepen about us.

There is still much to be done in the education of nurses both in mission lands and in the home bases. More schools of nursing must be established for the training of our youth in the science and art of nursing, in Africa, Inter-America, South America, India, and other dark places in the world field. The schools in North America, Europe, and Australia need materially to strengthen their work and organization, not only that they may satisfy the laws of their respective countries, but that their graduates in the future may, even more than in the past, meet the demands of the present hour for nurses who can serve effectively a world sick in body, mind, and soul.

In order to strengthen the educational work in all our schools, training centers for the preparation of leaders in nursing have been established in two colleges in North America—Washington Missionary College and Pacific Union College. This summer the Medical Department of the General Conference, in cooperation with Pacific Union College, will offer courses in Administration and Teaching Methods in Nursing Education. This school will open June 15, and run concurrently with the regular summer session.

Each year approximately 250 new recruits join the army of medical missionary nurses belting the globe. We are endeavoring to organize all nurses in the world field into a great International Health and Nursing Service. It would take too long to tell of the heroic deeds in all lands of this army of our youth who are devoting their lives to this ministry of love and mercy.

The home bases in the world field have become recruiting grounds for the best of these graduates to serve as leaders and workers in China, Korea, Japan, India, Africa, South America, and the islands of the sea. Ninety-eight graduate nurses, or more than one nurse each month during the past six years, have been sent from their respective home bases to distinctly mission lands. Approximately 300 graduate nurses are today laboring in these hard places of the world field.

Some of these have made the supreme sacrifice of their lives for the message we all love. It is with sadness we report the death, during the past six years, of one who for many years was our pioneer missionary nurse to Africa, Miss Ida Thomason. Another nurse who represents the devoted service of the home-keeper in mission lands, Mrs. Vera Mosebar White, was murdered in interior China. Mrs. Minnie Toppenberg, who had spent many years in Africa, died of a tropical disease at the Skodsborg Sanitarium. The tragic deaths during the past few months of our beloved Esther Bergman and Mrs. Elfrieda Stadin in Ethiopia, and Mrs. Esther Miller Boyd, en route with her husband to the Gold Coast of Africa, causes us as nurses at this Conference to pledge ourselves anew to the task of carrying on to completion the work for which they gave their lives.

(Continued from page 282)

termine whether the General Conference standard can actually be reached, we leave it to the division concerned to give in their own name such recognition as is suitable to their own local conditions, and calculated to raise the standard gradually to meet the General Conference requirements.

Considering the vital importance of the Sabbath school work,

We recommend, That in all local conferences outside of North America, and as quickly as possible in the local mission fields, a Sabbath school secretary be appointed.

Sabbath School Field Promotion

WHEREAS, The need of field promotion of a systematic and definite kind for our Sabbath schools is felt in all parts of the world field—division, union, local conferences, and local churches;

We recommend, That to meet this need the following means of promotion be provided as rapidly and fully as possible:

1. That regular annual or biannual secretaries' councils be held in each union conference of North America. In connection with each council a central Sabbath school convention is recommended for the superintendents and secretaries of the Sabbath schools in the local conference in which it is held.

2. That the first councils above mentioned be held either preceding or following the coming union conference sessions, and that the General Conference

Sabbath School Department be asked to provide help for each of these councils.

3. That district or local Sabbath school conventions in each conference or mission be held each year, circumstances and financial conditions permitting.

4. That as conference and mission finances will permit, Sabbath school secretaries make frequent contacts with the local schools in their field.

5. That a regular quarterly bulletin be issued by the General Conference Sabbath School Department for the help and instruction of division, union, and local secretaries; and that, wherever possible, local fields issue similar bulletins for their local Sabbath school officers.

Soul Winning in the Sabbath School

The Branch School

WHEREAS, The Sabbath school is designed to be a great soul-winning agency, as well as a means of retaining and strengthening those already in the church and in attendance at the Sabbath school; and,

WHEREAS, It has been demonstrated that the branch Sabbath school is a potent factor in bringing to those who do not know the truth a knowledge of the gospel as presented in the third angel's message, and of bringing them eventually into the Sabbath school and the church as regular members; therefore,

Resolved, 1. That we encourage the officers and teachers in our Sabbath schools to plan definitely for this line of endeavor as a part of their regular activities, organizing groups for the study of our Sabbath school lessons on Sabbath afternoon, so that persons thus interested may be led to unite with the regular Sabbath school of the church.

2. That in localities where the group of members is small they be encouraged to invite neighbors and friends to unite with them in the study of our Sabbath school lessons, so that by God's blessing such groups may be organized into regular Sabbath schools on the usual basis, with officers and teachers who are church members in good standing.

3. That these branch schools be included in the report of the parent Sabbath school until separately organized.

4. That we keep before our members the plan of organizing Sunday schools for the study of our Sabbath school lessons, with a view to influencing our neighbors and their children to unite with us in our regular Sabbath school membership.

5. That members of the home division be encouraged to invite their neighbors to join them in study and to seek to develop the home group into a branch Sabbath school.

J. L. McELHANY: We will call for a further report from the Committee on Distribution of Labor.

W. H. BRANSON: Your Committee on Distribution of Labor would respectfully submit the following report:

North America

We recommend, 1. That the Pacific Union and Southeastern California Conferences be asked to release E. W. Dunbar to connect with the Southern Union as Missionary Volunteer and educational secretary.

2. That the Columbia Union and New Jersey Conferences be asked to release W. A. Nelson to take the presidency of the Greater New York Conference.

3. That we ask the Pacific Union and

Southern California Conferences to release Lee Marsh to take the presidency of Atlantic Union College.

4. That the Southern Union and Southern Publishing Association be asked to release C. L. Powers to connect with Union Springs Academy as printer.

5. That the Central Union and Minnesota Conferences be requested to release L. E. Niermeyer to connect with the North Pacific Union for work in the Oregon Conference; and that the North Pacific Union and Oregon Conferences be asked to release D. R. Schierman to connect with the Central Union for work in the Minnesota Conference.

6. That the Columbia Union and Washington Missionary College be requested to release W. R. French to connect with the Pacific Union as head of the Bible Department of Pacific Union College.

7. That the Columbia Union and Potomac Conferences be asked to release A. E. Webb to connect with the Central Union as Secretary of the Negro Department, and for work in the Missouri Conference.

8. That the Atlantic Union and Northern New England Conferences be asked to release C. M. Bunker for service in the Central Union for pastoral and evangelistic work in the South Dakota Conference.

9. That we request the Central Union and Kansas Conferences to release A. C. Griffin to connect with the Southern Union for work in the Kentucky-Tennessee Conference.

10. That we ask the Columbia Union and Potomac Conferences to release H. L. Shoup for service in the Lake Union in connection with the Michigan Conference.

Overseas

11. That the Southern European Division and the Rumanian Union be asked to release Iordan Mihallov to connect with the Central European Division for work in Bulgaria.

12. That the North Pacific Union and Upper Columbia Conferences be asked to release J. M. Nerness to connect with the Far Eastern Division for work in the Malayan Union and Sarawak Mission.

13. That the Southern Union and Kentucky-Tennessee Conferences be requested to release Alton Bringle to connect with the Southern African Division for work in the Bongo Mission Training School in the Angola Union.

The report was adopted.

The meeting was adjourned to 3 P.M. Benediction by I. H. EVANS.

J. L. McELHANY, *Chairman*.

A. W. CORMACK, *Secretary*.

☞ ☞ ☞

Thirty-third Meeting

JUNE 8, 1936, 3 P.M.

I. H. EVANS in the chair.

The meeting was opened with the congregational song, "Faith of Our Fathers."

K. Nozaki, a Japanese worker in California, led in prayer.

I. H. EVANS: The Committee on Credentials and Licenses will now submit its report.

The report was presented and adopted as follows:

For Ministerial Credentials.—M. L. Andreassen, E. E. Andross, V. T. Armstrong, Wm. H. Bergherm, C. L. Bond, Wm. A. Butler, W. H. Branson, M. N.

Campbell, L. H. Christian, A. W. Cormack, E. D. Dick, H. T. Elliott, W. P. Elliott, I. H. Evans, E. E. Franklin, L. E. Froom, F. C. Gilbert, Frederick Griggs, L. Halswick, W. E. Howell, F. R. Isaac, M. E. Kern, C. S. Longacre, J. L. McElhany, Meade MacGuire, P. T. Magan, M.D., H. A. Morrison, W. Mueller, N. P. Neilsen, W. E. Nelson, D. A. Ochs, A. V. Olson, H. O. Olson, F. L. Perry, G. E. Peters, F. L. Peterson, A. W. Peterson, Steen Rasmussen, W. E. Read, G. A. Roberts, W. A. Ruble, M.D., R. Rühling, J. L. Shaw, G. W. Schubert, A. W. Spalding, W. A. Spicer, J. J. Strahle, Geo. Thomason, M.D., J. C. Thompson, W. G. Turner, C. H. Watson, C. E. Weeks, J. E. Weaver, S. A. Wellman, G. W. Wells, W. C. White, F. M. Wilcox, N. C. Wilson, I. J. Woodman, J. F. Wright.

For Ministerial License.—H. H. Cobban, G. A. Huse, W. H. Teesdale, W. H. Williams.

For Missionary Credentials.—J. H. Cochran, Claude Conard, J. J. Ireland, H. E. Rogers.

For Honorary Ministerial Credentials.—H. W. Cottrell, R. F. Cottrell, W. W. Eastman, D. H. Kress, M.D., O. Montgomery, W. W. Prescott, A. T. Robinson, N. Z. Town, F. H. Westphal, J. W. Westphal.

For Honorary Missionary Credentials.—Mrs. L. Flora Plummer.

We recommend, That all other names be referred to the General Conference Executive Committee.

I. H. EVANS: Now we will proceed with the final report of the Committee on Plans.

H. T. Elliott read the following report:

Missionary Use of Sabbath School Lessons on Bible Doctrines

WHEREAS, We are told that "our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world;" and,

WHEREAS, Beginning with the fourth quarter of 1936, the Sabbath school lessons for seven quarters will cover the essential doctrines of our faith; therefore,

We recommend, 1. That in connection with the study of this important series of lessons, our people throughout the world be encouraged to use these lessons as a basis for conducting Bible readings and cottage meetings in the homes of their neighbors and friends.

2. That in preparation for this advance step, Bible training classes be organized in all our churches, as outlined by the General Conference Home Missionary Department.

3. That our publishing houses be requested to provide suitable loose-leaf folders for the use of those who desire to keep on file the series of Sabbath school lessons on Bible doctrines.

G. A. ROBERTS: This is a very important resolution. It holds possibilities that are unparalleled by anything we have done, as far as the advancement of the work by our people is concerned. I read a statement from the Spirit of prophecy:

"The great work of opening the Bible from house to house in Bible readings gives an added importance to the Sabbath school work, and makes it evident that the teachers in the schools should be consecrated men and women, who understand the Scriptures, and can rightly divide the word of truth. The

idea of holding Bible readings is a heaven-born idea, and opens the way to put hundreds of young men and women into the field to do an important work, which otherwise could not have been done."—*Testimonies on Sabbath School Work*, p. 29.

A further statement reads: "The Lord desires that those who are engaged in the Sabbath school work should be missionaries, able to go forth to the towns and villages that surround the church, and give the light of life to those who sit in darkness."—*Id.*, p. 74.

We have about 500,000 Sabbath school scholars in the world, talking many of the languages of earth; and I suppose we have also about 100,000 teachers and officers of the Sabbath school who are all trained in teaching the Bible, and who practice teaching the Bible every week, but only to Seventh-day Adventists. It has seemed to me that this army of 100,000 Sabbath school teachers and officers should be encouraged to go out into the neighborhood where they live, and organize for themselves a number at least equal to the number of those to whom they teach the lesson each week, and teach this same lesson to those who do not know the truth.

If the Sabbath school scholars are encouraged to use the lessons as Bible readings, and if each one of half our present Sabbath school membership gives the lesson once a week to one person only, we will have added to our present program 250,000 Bible readings a week in all the languages of earth, and it will not cost us anything.

The carrying into practice of this recommendation will turn our Sabbath school classes into baptismal classes, because if we gather our neighbors and friends into the Sabbath school classes, when a minister comes to examine them for baptism, all he will need to do is to take the Lesson Quarterly and the Sabbath School Record Book and compare the attendance with the Sabbath School Quarterly, and he will know immediately what lessons these persons have had.

W. H. BERGHERM: In the Home Missionary Department we have tried to make every church a training center. We realize that there is much yet to be done, but with these Sabbath school lessons taking up the fundamental doctrines quarter after quarter, it does seem that the day is coming when every church will become a training center for sending forth Bible workers and for conducting Bible readings in the homes of its neighbors.

H. T. Elliott read further from the report:

Promotion of Young People's Work

WHEREAS, There is a serious need for a stronger promotion of the various activities of the young people's work in the churches; and,

WHEREAS, This need cannot be successfully met through the medium of correspondence and the occasional visit of the Missionary Volunteer secretary;

We recommend, 1. That annual Missionary Volunteer officers' institutes be held in all our conferences early in the year.

2. That wherever possible annual Missionary Volunteer sectional rallies be held in each conference so as to make contact with the young people from all the churches.

3. That we solicit the earnest cooperation of parents, pastors, and district

leaders, in the promotion of the various lines of Missionary Volunteer endeavor.

4. That the conference secretary, at the time of his visit to the church, meet with the church board for prayer and study of the needs of the young people, thus enlisting the efforts of each church officer in reaching Missionary Volunteer objectives.

5. That the conference secretary, at the time of his visit to the society, meet with the executive committee for study and council, so as to assist in strengthening the work of the society and inspiring its officers to higher and better service.

Developing Leadership Among Our Youth

With a view to providing a stronger leadership for our youth,

We recommend, 1. That the Missionary Volunteer Department give early consideration to the carrying out of the former recommendation relative to the preparation and publication of the two Senior manuals authorized at the Battle Creek Autumn Council, suggesting that the first chapters of said manual dealing with officers and their duties, and the various phases of Missionary Volunteer work, be made available in leaflet form.

2. The introduction of courses in denominational endeavor in higher and secondary schools in cooperation with the other departments, and that a syllabus be prepared for such a course, each department preparing its own section.

3. That the unions give study and consideration to the holding of union Senior leaders' institutes, or camps, for the purpose of inspiring and training the local church Missionary Volunteer leaders in:

a. Evangelism. b. Organization. c. Youth's Problems. d. Programs. e. Cultural Features. f. Leadership.

5. That the Missionary Volunteer Department give consideration to the holding of a North American Missionary Volunteer council of union and local conference secretaries.

Efforts for Youth

WHEREAS, "We are living in an unfortunate age for the youth," and a time of great peril; therefore,

We recommend, 1. That union and local conference committees be asked to give careful study to the strengthening of their young people's departmental work, in order that more effective work may be done for the youth in their conferences.

2. That strong, unified efforts be put forth to save unconverted and drifting youth—

a. By holding frequent revival efforts in churches, institutions, and schools.

b. By making the most of the opportunities offered by the Missionary Volunteer Week of Prayer.

c. By careful planning and preparation in every church for this special week.

d. By holding conventions, institutes, and rallies in all sections of the conference.

e. By making thorough preparation and earnest efforts at camp meetings.

3. That this evangelism for our own youth be considered and understood as fully meeting the requirements for active evangelism.

4. That every effort be made by our older church members to clear away every hindrance to the spiritual growth of the young, by living lives of devotion, by maintaining the family altar, by being at peace with all men, by being an example

to the young in tithe paying, Sabbath observance, and other Christian duties.

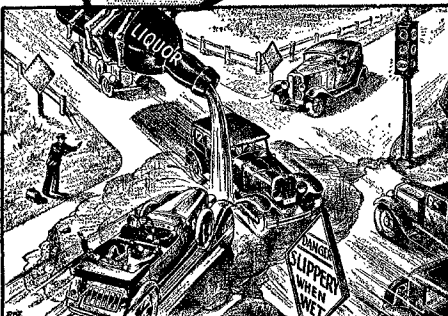
Temperance

WHEREAS, "The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made to arouse the people to the evil of intemperance" ("Ministry of Healing," p. 346); and,

WHEREAS, The manufacturers of tobacco and liquor are sparing no money or effort to enslave the youth;

We recommend, 1. The launching of a strong program in our societies against the use of tobacco and liquor in any form.

2. The signing of temperance pledge cards in connection with these programs.



YOU (or some member of your family)

May Be Killed by

A DRUNKEN DRIVER

For your own sake, and the sake of others, circulate the new tract

WOUNDS WITHOUT CAUSE

By Eleanor Baer, R.N.

A Nurse's Story of a Heartrending Saturday-night Accident

This new tract contains eight pages, and can be read in a few moments, but it carries a message that should appeal to every automobile driver to abstain from alcoholic beverages.

Join in giving this tract the wide circulation it deserves. to

STOP DRUNKEN DRIVERS

Price, 90 cents per 100, postpaid.
(Higher in Canada)

Order of Your

Book and Bible House

or Review and Herald Publishing Assn.
Takoma Park, Washington, D.C.

3. The outlining of at least one program a year in the *Gazette* on the harm of the use of liquor and tobacco.

4. The conducting of temperance rallies by the young people in their churches and neighborhoods.

Publicity for Books and Periodicals

WHEREAS, There are many educated people who are accustomed to buying books which they see advertised in the higher-class magazines, but who are seldom if ever reached by our colporteurs or other workers; and,

WHEREAS, We have been told that new methods ought to be devised for reaching these neglected classes;

We recommend, 1. That plans be laid to keep small, inexpensive advertisements of some of our books running in some of the higher-class magazines of wide circulation.

2. That these advertisements be specifically adapted to certain classes of magazines, such books as "The Ministry of Healing" being listed in medical and nursing journals; the book "Education" being listed in educational journals; "Patriarchs and Prophets," "The Desire of Ages," "The Great Controversy," and others of our message-filled books in theological journals; as well as some of our books on geology and evolution.

3. That such periodicals as our health journals, *Watchman*, *Signs of the Times*, *Liberty*, etc., be likewise advertised.

4. That these advertisements be presented continuously or at regular intervals.

5. That press copies of our message-filled books and pamphlets be regularly supplied to leading journals and newspapers which publish high-class book reviews.

6. That the cost of this advertising be shared proportionately among our publishing houses, each of the houses that contribute being mentioned in these advertisements.

The above final report of the Plans Committee having been considered item by item, it was amended as it appears above, and adopted.

H. T. ELLIOTT: The other day we had before us a series of recommendations from the Plans Committee, rendering thanks to various organizations and individuals who have assisted in the success of this meeting, and immediately after that meeting another resolution was suggested which I will offer from the floor at this time. I move, Brother Chairman, that we adopt the following resolution:

"Resolved, That through our Secretary we extend to the management of the William Taylor Hotel and Temple church our great appreciation of their generosity in granting rooms for sub-committee work, and for the use of the church for overflow meetings; and also to the management of the San Francisco Medical Center for the use of their fine assembly room for overflow meetings."

The motion was carried.

C. B. Haynes, Donald Haynes, and S. R. Haynes sang the closing hymn.

The meeting adjourned until 7:15 P.M.

The benediction was pronounced by G. W. Wells.

I. H. EVANS, *Chairman*.

H. T. ELLIOTT, *Secretary*.

THERE is something better than making a living—making a life.—*Abraham Lincoln*.

Thirty-fourth Meeting

JUNE 8, 1936, 7:30 P.M.

CHAIRMAN: J. M. McElhany.

The service was opened by the use of the hymn, "We Know Not the Hour."

M. E. KERN (praying): Our Father who art in heaven, we thank Thee for all the blessings Thou hast showered upon us during these days we have been together, and as we have assembled here together for our last public meeting of this great Conference, we ask that in a special manner Thy Holy Spirit may hover over this congregation. O Lord, we pray that Thou wilt speak to our hearts, that Thou wilt send us away from this meeting with a great impression of God and what Thou art doing in the world. Lord, we thank Thee again for the good reports that have come of Thy blessed work in all parts of this great world, and again we dedicate our lives to Thy service in any place and in any way Thou canst use us.

We thank Thee, O Lord, for all these blessings Thou hast given us. We bow our heads in sorrow over the calamity that has come to us in these recent hours, but, O Lord, we pray that Thou wilt bless our dear Sister Clark, who lies on a bed of pain, having lost her husband. O Father, bless others who were injured, and let Thy comfort and Thy blessing and Thy peace be upon them. We do not understand why this should have come to us, but Thou dost understand and we thank Thee, dear Lord, that when we walk with Jesus beside the river of life Thou wilt tell us many things which our minds could not comprehend here in this world.

Dear Lord, again we thank Thee for the blessings, for all the helpful things that have come to us, and we ask Thy special blessing upon each delegate, upon each visitor, and upon all Thy people as they go forth from this great meeting back to their homes and their home fields.

In a special manner, let Thy blessing rest upon the General Conference Committee and those who have been chosen to lead. O Lord, we have come into troublous times; there are many perplexities, there are many difficulties, but we thank Thee for the courage and the faith we have, and the knowledge that we have that Thou art keeping Thy work in all the earth. O Lord, hasten the day when the work shall be finished, when Thy kingdom shall come. We ask it in Jesus' name.

Paul Campbell and Don Spillman sang, "O My Soul, Bless Thou Jehovah."

J. L. McELHANY: An action was taken by the delegation this afternoon to adjourn this General Conference session with this meeting tonight. We all feel that this has been a very precious occasion indeed because the blessing of God has rested upon us. I think one outstanding feature of this Conference has been its missionary character. From day to day we have had on this platform men and women who have come in from all parts of the earth. We have heard them recite the story of the redeeming grace of the Lord in changing the hearts and the lives of men in all parts of the world. I feel very grateful indeed that this has been so characteristically a missionary Conference. I believe that it marks a new day in our missionary enterprises throughout the earth. But as we come here tonight we are still mindful of the fact that this is a missionary

gathering, and so we wish to bring to you still another missionary feature. This will be presented to us by J. F. Wright, Vice-President of the General Conference for the Southern African Division. He will introduce this feature, and bring it to us in the form of pictures illustrating the work that is being carried on in that great field.

J. F. WRIGHT: Those of you who were here the other afternoon will recall that I showed two films which gave you a little idea of our large camp meetings in the division from which I come. It has been suggested that I show you tonight some other features of our work.

[Pictures were thrown on the screen showing the opening of a mission station by M. M. Webster in Portuguese East Africa, also itinerating in Central Africa, Victoria Falls, work among the natives in various parts of Africa, under the supervision of the Southern African Division; and a few animal pictures.]

J. L. McELHANY: You will all feel, I am sure, that it is very appropriate in this, the closing meeting of our Conference session, to hear from our beloved Brother Watson, so we are going to ask Brother Watson now to address you and talk to you about the things that are upon his heart. Brother Watson will now speak to us.

C. H. WATSON: Brother Chairman, there are many things on my heart that at your invitation I would like to express, yet it will be well to use the time allotted to me to answer the questions that have been asked me during the last few days referring to the aims of the General Conference administration in its work of leadership of this people. I cannot, of course, presume to tell you what the present administration ought to aim to do, but it will be perfectly proper for me to make a statement concerning the aims of the past administration.

First, let me state that I am under very deep conviction that leadership of the denomination now or in the future will find, as I have found during the last six years, that the foundations laid by the strong men of the past do not require moving or changing. I am delighted to tell you that during the six years of the administration that I have led, we discovered no reason whatsoever for change of those foundations. Our great task was to seek always to keep the church in line with those principles upon which past leadership has moved. Our constant effort was to build strongly on the foundations others have laid.

Notwithstanding the depression and other difficulties, we have been engaged in an expanding work. I believe that future administrations will face a situation similar in many ways. The boundaries of the work at the time of this General Conference session are not those which the next General Conference session will have to consider. The newly elected administration will be under necessity to report at that time upon a very much enlarged work, a work, I believe, that will have been developed along all lines. That belief is very comforting to my heart. Whoever may be chosen at any given time to the leadership of this people may be well assured that the work under his leadership will not be brought to its peak. Large things may engage his attention, but the largest things of the movement must yet be done.

Leadership of this denomination during the last six years has had to concern itself, not with the invention of new ways or new policies, but with the preservation of two vital things. The first of these is the purpose of this movement to evangelize. That purpose must always be preserved. Other denominations have perished because of the loss of that purpose from the hearts of their people. This denomination must never allow its evangelical purpose to weaken or to shrink. The preservation of that purpose involves a continuation of our work upon right ideas and right principles in ministry, not merely in the work that shall be done by ordained ministers, but by that performed by all workers in every line of endeavor. While we may put the emphasis on this line or that, and it is always right that the chief emphasis should be upon the preaching of the word, leadership of this denomination must be such that every line of effort is kept equal. By that I mean that the measure of emphasis due upon each line shall be provided.

The preservation of the evangelical purpose also involves the exercise of proper principles of finance. At this late date in our work we do not have to search for these. They are already well known by us and have long been practiced by our leaders. We do not need to discover now some new financial architect who is to lead us to build financially upon new plans. We have rather to do with the preservation and encouragement of the spirit and sacrifice in the hearts of this people. We must continue to operate the financial doings of the movement upon the lines so long laid down by the wise men who have preceded us.

During the last six years we have passed through the most serious crisis that the denomination has ever met. So far as I know, not one single change was needed in the plans for financing the movement, and so far as I can recall at the moment, we were not required to bring into operation a single new financial policy. We simply carried out the plans that were so wisely laid by those who preceded us. In doing this, it really has been wonderful to observe the moving of the Spirit of God and to experience the control of the Spirit in our efforts to avoid confusion in our financial work.

It will be recalled that in this country at one time every bank was closed by Presidential decree. Had I the time tonight to tell you the marvelous and providential ways in which we were led it would thrill your hearts, but let me say simply, without giving you the details, that entirely without any human wisdom or sacrifice and merely upon the impressions that were made upon our hearts by the Spirit of the Lord, the General Conference, when that moment of crisis and bank closure was reached, was financially prepared for it. We were led in that preparation definitely by the Spirit of God. It is my belief as I speak to you here that if we surrender our hearts to the doings of God's will, we shall always find in the hour of crisis that He has made preparation for that hour far beyond anything within our understanding.

There are involved in the preservation of our evangelical purpose, right ideas of truth and the application and the exercise of right principles and the teaching of truth. If we ever permit

ourselves as a people to be removed from the conviction that as a people we have been brought into being expressly to preach the truth for this time, and thus to herald the second coming of Christ, we will have failed in the purpose that God has for us. That purpose must at all times be preserved. Right principles in teaching truth must indeed be involved in the preservation of that purpose. If the leadership of this denomination is to succeed, it must, I feel, concern itself with provision for a church life that measures up to the standards of the gospel of Jesus Christ.

We are living in a time of new and changed standards—lowered standards. The world has been cast adrift from the old moorings of the gospel, and more than in any previous time we as people must find ourselves continually and safely moored to those standards of moral living which the gospel provides. Just as we teach the gospel to the people, it must indeed be found in our own lives.

Now that, I believe, involves the preservation of a church leadership that is always in harmony with the truths of the gospel. I am without confidence in the idea which prevails that this man or that can, though unqualified, give leadership to the church of God. I do not believe that this delegation would select a man to be President of the General Conference unless it were assured that the man they would choose had the qualifications in his life that would fit him to give satisfactory leadership to the movement. If, however, you expect that General Conference to be as fully successful as you desire, you must provide also a qualified conference and local church leadership through which the General Conference leadership shall be expressed. The same relationship to truth should be found in the leadership of the church from the President of the General Conference down to the deacon of the local congregation. This surely is the teaching of Paul in his epistles.

I believe, too, that if we are to provide leadership for the church in every place, that is entirely in harmony with the truths of the gospel, we must continue a system of education that will offer to our children and youth a teaching of those principles which are upheld by what we have been pleased to classify as true education. Every word of instruction that we have had on this matter has been based on the necessity of this people's being different from the world about us. This requirement is based essentially upon the call of God in the Scriptures to come out and be separate. We announce to the world that God expects us to be a peculiar people because of this difference, but our peculiarities cannot be maintained unless in the education of our children and youth that difference is upheld. Therefore every effort must continue to be made by the denomination to continue to provide teachers who love the principles of truth and righteousness.

Success is assured every future administration as long as it continues to function in harmony with the principles and policies that have been so evidently given us of God and that have guided the leadership of this people in the past.

I sincerely trust that God will richly bless Elder McElhany and those associated with him. Among all who will pray for him and his associates none will be more earnest than I. And among

all those who will work to make his leadership a success none will undertake it more willingly than I. I know the pressure that will be upon him. I know something of the weight of the burden that you have elected him to carry. I clearly recognize that neither he nor any other living man can give the leadership required or bear the burden that is his, unaided by the Spirit of God. But I can assure him and his associates that the Lord will be very near to him, upholding him and sustaining him and helping him in all that he shall be called upon to undertake.

J. L. McELHANY: We all greatly appreciate these earnest words from Brother Watson. The time has come to adjourn this session, but before calling for a motion to adjourn, I wish to raise, for just a moment, a question for your serious thought and consideration. What of the future? What will be the purpose and aims of your leaders for the coming four years? We have had just now from the lips of Brother Watson a summing up, as it were, of the purposes that have actuated the administration that is now closing. As I analyze the work of this administration, I see as one of its chief endeavors a strong emphasis upon evangelism, upon soul-winning endeavor. And I wish to say tonight that so far as I am concerned there will continue to be placed on this great feature of our work a continual and strong emphasis, for I believe, my dear fellow workers, that this is one of the great outstanding needs for which we should all strive and aim. In every home base throughout the world I believe we must build strongly. The longer our cords become, the deeper and stronger our stakes must be; consequently, every home base must be strengthened and established so that as we expand our work out into the uttermost parts of the world it will be firmly established upon a base that will be able to care for it and support it.

We cannot stand still; we must advance. Only a growing church can fulfill its divine commission. It is unthinkable, my friends, that we should ever permit ourselves to reach a state of stagnation or of retrogression, but I believe we should steadily move forward with a progressive spirit at all times. This can be accomplished only by carrying on a strong soul-winning effort in all parts of the world. There is no substitute for soul-winning. This is the fundamental work of the church, and I believe that every line of service must contribute to this end.

We want to take this opportunity to appeal to every leader the world around to lead out strongly and call into action all the forces of the church for soul-winning endeavor.

It will be the plan and the purpose of this administration to continue the policy of a strong, vigorous foreign mission program. We must never forget our divine call to preach the gospel message to all the world, and to accomplish this we must pledge ourselves to maintain, as in the past, a continual effort to gather funds and train men and women that we may carry forward this work of foreign mission expansion. I believe, my dear fellow workers, that it is just as important to win souls in Africa, in India, in China, and in the uttermost parts of the earth, as it is in any of our homelands, and we should never allow our efforts to become locally centered to the exclusion of work

in behalf of the lost in all parts of the world. And so we call upon our membership throughout the world to support faithfully our foreign mission work—to support it by their prayers, by their influence, and by their means; and we call upon our leaders and workers everywhere to cultivate and foster the work of missions, remembering that this is the very spirit of the gospel itself.

And another thing, my friends, I wish to state is that it will be the purpose of the leadership of this cause to stand unflinchingly and firmly for the great fundamental truths of this advent message, giving no place, no encouragement, to those who seek to break down the pillars of this message. To this end I call upon our whole leadership to rally. I agree with what Brother Watson has said to us regarding those who have gone before. They have built upon a sure foundation, and, my friends, we, their successors in the work, must continue to build on that foundation and to give no place to those who would lead us from that foundation or would seek to subvert the truths of this message.

We also pledge ourselves to stand firmly against the encroachments of the world upon the church. There must ever be a defensive attitude against these encroachments, seeking to shut out all those influences that would lead us to lowered standards. May God put it into our hearts, my friends, to stand for the great fundamental principles of righteousness and holiness. We must be a converted people, a spiritual people, led by the Holy Spirit. I believe that every one of us should work constantly and earnestly and continually to bring to every one in all our conferences and churches a revival of true godliness, forsaking the world and the ways of the world, and ever turning to God and to His call for higher standards of living.

Now, my dear friends, I realize full well that the responsibilities of leadership today in connection with this cause cannot successfully be left upon the shoulders of one man. Those responsibilities must be divided. They must be pressed back upon the hearts and shoulders of men and women everywhere. In division conferences; in union conferences, in local conferences, and in our churches, men and women must take upon their shoulders the responsibilities of leadership, the responsibility of fostering and guiding and leading and directing in all the activities that pertain to the cause of God. And, my friends, let us ever remember that great outstanding fact, that the coming of the Son of man Himself is an event that we may confidently look forward to in the not-distant future.

As we look about us, we see everywhere the signs fulfilling that tell us that the coming of Jesus is near. O let us pray that the advent hope may continually abound in our hearts and lives. Yes, my friends, let us "lift up the trumpet, and loud let it ring," for Jesus is coming again.

I call your attention to those words of the apostle found in 1 Corinthians 15:58: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

May God help us all tonight to take this admonition to heart and to be strong, steadfast, unmovable, and as we go forth from this place, to abound in the work

of the Lord. May God bless you all to this end is my prayer. And on my part, I ask that you too may pray that God will help us in our part.

A motion to adjourn this Conference session *sine die* will be in order.

C. B. HAYNES: I so move, Mr. Chairman.

The motion was seconded.

J. L. McELHANY: It is moved and seconded that this Conference now adjourn *sine die*. All who are in favor of the motion manifest it by saying "Aye." We stand adjourned, but not dismissed.

H. T. ELLIOTT: In concluding this service, let us sing that song that so often warms the hearts of Seventh-day Adventists when they come to part, "God Be With You Till We Meet Again."

The delegation and congregation rose to sing.

I. H. EVANS (praying): Our heavenly Father, we look to Thee for Thy parting blessing. In the days that we have been here, many times our hearts have been deeply moved by the influence of Thy Holy Spirit, and we have purposed in our hearts to walk more humbly before Thee, to be more true to Thee in the days to come. We pray that Thou wilt give to each one of us the Holy Spirit, that we may have a Helper to gain victory over every weakness of the flesh. Increase our

faith, that we may believe in Thee more fully. Make our Saviour more and more precious to us, who died to save us from the penalty of our sins. And, O Lord, we pray Thee to lay upon Thine only-begotten Son the sin of each one of us, that we may become Thy sons and daughters in deed and in truth; and guide us in the way of life everlasting. We pray that Thou wilt guide this dear people and each of these delegates to their respective homes or fields of labor. May the angels of Thy presence guard them on the way and bring them in health and faith and hope to where they shall give their lives in service for Thee.

Now, Lord, we commit all to Thee, praying Thy blessing upon the influence of this Conference throughout the world, as our brethren everywhere read of this great meeting. May the Holy Spirit speak to their hearts and give them a rich blessing. Overrule all our mistakes, dear Lord, and what we may have done in our zeal or lack of good judgment, let it not do harm, but, O Lord, supply the lack, and make perfect the work that we have wrought here. We ask these mercies and blessings in the name of Jesus, who died for us and in whom we hope for salvation. Amen.

J. L. McELHANY, Chairman.

H. T. ELLIOTT, Secretary.

Morning Bible Study

The Keeping Power of God-

BY M. L. ANDREASEN

MONDAY, JUNE 8.



M. L. Andreasen

I WISH to speak this morning on the message for this time, especially as related to the sanctuary question. The first picture we have of God, after man had sinned, is that of His walking in the garden in the cool of the day, looking for Adam. And the

first recorded words are, "Where art thou?" I like that picture of God looking for man. The man has sinned. He is hiding. He is running away from God, but God is looking for him. This is the same picture that we have in the parable of the prodigal son. The father is looking for the son; and when he is yet a long way off, the father runs to meet him. Adam had sinned, but he, doubtless, did not fully understand the nature of that sin, or just what it meant. He was taught the lesson, however, and very impressively, that sin meant death.

You know how God took skins and clothed Adam and Eve. We may suppose, and rightly, that some animals were killed, and that God made them coats of skins from those animals. We are told, definitely, that Adam, of course, had not seen death before, and when he saw the first slain lamb, it must have come to him with fuller significance than in any other way that sin means death. God took those skins and clothed Adam. His garments were a continual reminder

to him of his sin. But more than that, they were a continual reminder to him also of salvation from sin, of the Lamb of God to die for him. But the principal lesson, that sin means death, was impressed upon him by the death of the lamb, signifying the One slain from the foundation of the world.

You remember that first promise in the Bible, "I will put enmity between thee and the woman, and between thy seed and her seed." Gen. 3:15. "I will put enmity." If I were to paraphrase or interpret that text, I would accept it not merely as a statement but as a promise. I would interpret it this way, "I will put hatred into your heart for sin." You remember how it is spoken of Christ, as recorded in the first chapter of Hebrews, ninth verse, "Because Thou hast loved righteousness and hated iniquity." It is just as important to learn to hate sin as it is to learn to love righteousness. "Thou hast loved righteousness, and hated iniquity." That hatred I conceive to be part of the plan of God; for as long as there is still a hankering after sin, or a love for sin in the heart, we are not on safe ground. It is only when we learn to hate the sin that kills and destroys and pollutes—only then are we on safe ground. Hence that first promise, "I will put hatred in your heart toward sin." That I take to be more than a statement. To me it is a promise. This hatred toward sin I consider fundamental to Christianity.

In the record given in the first chapters of Genesis, the whole gospel is summed up. God is looking for man. God provides him an object lesson, showing that sin means death. God does more; He puts in his heart—in the sinner's heart who desires to turn from sin—a hatred of sin.

God wanted to teach man from the very beginning that it was not necessary to be overcome by sin. God had provided a way of escape.

As I think of those days, I believe the lesson is doubly impressed that sin meant death, but that there was a power to overcome sin. "Do thou rule over it." It is the same lesson that God sought to teach Israel later on in the sacrificial system, when the priests stood there day by day, ministering in and with blood. God wanted them to receive through that ministration an abhorrence for sin. By no stretch of the imagination can one ever believe that it is pleasant work to minister with blood, to dip the hand into it, to work with it all the day long. God wanted not only to teach Israel that, under sin, death ensues, but also to teach His ministers, and people, all of them, abhorrence for sin, so that they would go and sin no more.

I wish to emphasize that. The sacrificial service, wonderful as it was, was not intended to be permanent. It was a lesson to teach man that sin means death, and to teach him abhorrence for sin—really, in the words of Christ, "Go, and sin no more."

However, that beautiful service, for it was beautiful, was perverted. The priests should have been teaching the people, admonishing them to go and sin no more, saying in effect to them: "You have sinned. I do not want you to come back here again, ever; go home and sin no more." However, there were altogether too many priests who did not have that vision. Oh, there were faithful priests, priests who were prophets of God, true ministers; but there were also many who had a perverted view of what God intended, and after a while many of the people received the idea that sin could be paid for with an offering. "True, I have sinned; but here is the payment for it." It is that same doctrine that finds its climax in the teaching of the Roman Catholic Church.

There were reasons why some of the priests felt the way they did. Of every sin offering, the priest received the hide, also the right shoulder and the breast. These were a source of large income to them. There were times when there were hundreds of thousands of Jews in Jerusalem. They were told not to come there empty-handed; and their offerings were a source of great income to the priests.

While in the beginning the high priest was selected by God and there was a succession arranged for, later on, as you remember, that office became a political one. The government selected the high priest, and we have records of where the high priest not only bought the office, but where the office itself was auctioned off to the highest bidder—a complete perversion of all that God had in mind.

Now the question comes: Was there any remedy, any way by which God could rectify matters? And the answer is, Yes. God sent the prophets with a message to His people, and especially to His priests. That message you will find all the way through the Old Testament. It begins with Samuel. And you will remember the statement in 1 Samuel 15:22, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." That was the prophetic message all the way through the Old Testament, "Behold, to obey is better than sacrifice."

The priests were perfectly willing that the people should come and bring their sin offerings, the more the better. But

the prophet said, "To obey is better than sacrifice," or in the words of Christ, "Go, and sin no more."

Let me read Isaiah 1:11: "To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats." That is the prophetic message. What is the purpose? "Go, and sin no more."

The prophets did not become very popular at the temple when they gave these messages. When the priests invited them to come, and the prophets said, "Bring no more vain oblations; incense is an abomination. . . . I cannot away with,"—I repeat, they did not become very popular as a result of giving that message.

I read in Micah 6:6: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" "Yes," the priest would say, "the Lord is pleased with that." "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Isa. 6:7, 8.

I trust you will not misunderstand this. The prophets stood for the temple service. They were in favor of it. But many of the priests had perverted it, and God wanted to bring it back as He originally intended it to be. Many considered the sin offering a payment for their sin. If they sinned, they could bring their offering, and all would be well; and if they sinned again, bring another offering; and if they sinned a third time, bring another offering, for would not God forgive?

There is no more beautiful doctrine in the Bible than that of forgiveness of sins. Yet that doctrine is as capable of perversion as was the sacrificial system. For however interesting or otherwise this history may be, unless it has a present application, unless it is present truth, it will not avail much. Let me repeat: There is no more beautiful doctrine than forgiveness of sins. If I sin, however dark that sin may be, I can be forgiven. There is cleansing in the blood of the Lamb. If I sin once, twice, seven times, seventy times seven, God will forgive. But the moment I begin to trust to the forgiving power of God apart from that greater power, the keeping power of God, I am on the wrong track. Let me repeat that: Wonderful as is the power of God to forgive, and much as I ought to and must rejoice in it, when I begin to trust that power to the exclusion of the higher power, that of abstinence from sin, or being kept from sin, I am going in the wrong direction.

Let me illustrate this thought: Today I am speaking here. Suppose tomorrow you should find me here in San Francisco, drunk. You would say, "Well, now, Brother Andreasen, that is terrible. How can you preach one day and do this the next?" "Well," I say, "I am sorry; I was overcome. Is there no hope for me?" "Oh, yes," you say, "there is hope for you. God can forgive you if you will repent, and go and sin no more." And so I receive the forgiving power of

God, and rejoice that God can take a man who is down in the mire, and lift him up. Praise the Lord for the forgiveness of sins.

But next week the same thing happens; and you find me and you ask, "What is this?" "Well," I say, "I am sorry, but I was overcome again." You say, "But, brother, that won't do. God, who can forgive, can also keep you." "Well, yes, but didn't you tell me that God could forgive, and doesn't the Bible say that we are to forgive as He forgives? He asks us to forgive not only seven times, but seventy times seven. I thank God for His forgiving power. I can get drunk every week, and God will forgive me." You immediately say, "That is perverting the doctrine," and that is what it is. The moment I trust to the forgiving power of God apart from the keeping power of God, I am going in the wrong direction.

Now many of the priests of old did not have the vision that the prophets had. The message of the prophets all through the Bible is: "Go, and sin no more," "To obey is better than sacrifice." The priest ministered, and the people received forgiveness of sin. The blood was brought into the first apartment of the sanctuary, and therefore forgiveness was secured. On the Day of Atonement the ministry changed to the second apartment, where sin was blotted out. The first stands for forgiveness, the second for blotting out. Through His flesh we are to enter.

May I read to you some paragraphs from "Early Writings," that have been perverted and misunderstood, but in the right setting have a beautiful significance. In this standard edition it is pages 54-56, "End of the 2300 Days":

"I saw a throne, and on it sat the Father and the Son. . . . Before the throne I saw the advent people,—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son, and from the Son to the praying company."

This is a picture of what goes on in the first apartment of the sanctuary. There on the throne sat the Father and the Son. A company was bowed before the throne, another company stood by uninterested. Now comes the end of the 2300 days, or 1844:

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him."

In the first apartment they were bowed before the throne as the Father went into the most holy, and as Jesus came in; most of those that were bowed before the throne arose with Him.

"I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. . . . Then a cloudy chariot . . . came to where Jesus was. He stepped into the chariot, and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. . . . Those who rose up with Jesus would send up their faith to Him in the holiest, and pray 'Father, give us Thy Spirit.'"

Do you get this picture of the change at the end of the 2300 days? First, in the first apartment they were bowed before the throne worshipping. Then the service changed to the most holy. The Father went there, the Son went there, and most of those who were bowed went with Him into the most holy, and those who rose up with Jesus sent up their faith to Him in the holiest, and prayed, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath there was light, power, and much love, joy, and peace."

Now the picture: "I turned to look at the company who were still bowed before the throne [in the first apartment]; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne [they are praying now in the first apartment], and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace."

This chapter has been much misunderstood and used by our enemies, and I am afraid that because of that we have neglected to read it as we should; but, friends, there are wonderful lessons here. God wants us to pass from the first to the second apartment, the first standing for forgiveness, the second for the blotting out of sins. Wonderful as is the doctrine of forgiveness, there is a still higher power, that of keeping from sinning.

Christ wants us by faith to enter in with Him where He is now ministering, and there is a people that will do that. They will send up their faith to Him in the holiest of all. They will receive light and power and much joy and sweet peace and love. There are others who will receive light and power, but not that love which God alone can shed abroad in the hearts of His people by the Holy Spirit.

Are we ready to take that step that God wants us to take? Are we ready to follow the direction given here to go with Him into the most holy, where sins are blotted out, where there is an end of sin, where transgression is finished, where reconciliation for iniquity—that means making right, restoring, clearing up the King's highway, and then bringing in everlasting righteousness—is made?

Are we willing to accept the forgiving power of God? We need that, friends, but we also need the keeping power of God. We need righteousness by faith, but also, friends, we need the right kind of sanctification. Of that we must never lose sight. That, I understand, is to be the message of today. That is the message of the sanctuary. That is the message of the prophets of old and of the prophet of today. O that we might by faith enter with Him into that experience, and gain not only forgiveness, but that keeping power of God that will enable us, as Christ says, to go and sin no more. That is the prophetic message. That is God's message today. We must take an advanced step, or we shall be left behind in darkness in the first apartment.

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Love is the greatest thing that God can give us, and it is the greatest thing we can give God.—*Jeremy Taylor.*

What God Has Done in the Solomon Islands

A Talk Given at the Conference by Kata Ragoso

I BRING you greetings from my people. I am going to open the sacred Word and read to you from it some of the precious promises therein contained. From Isaiah 11:11, I shall read first:

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

God promises here to stretch forth His hand the second time to gather from the uttermost parts of the world those who are His children. I am indeed grateful because God did not forget to mention the "islands of the sea," for in them He has included me.

Some people have said, "Why worry about those islanders over there? Leave them to their own. They understand their conditions. They know their own customs. Leave them as they are." But I am thankful that God has included all lands, and He has included my island home.

It cheers my heart when I think of this great message that is going to the ends of the world, gathering in those who are honest in heart from all places of the world, including the islands of the sea.

When Jesus walked upon this earth, He gathered His disciples together one day and gave them a command. "Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

It brings great joy to my heart to know that Jesus said, "Go ye into all the world, and preach the gospel." This great promise is what brings joy to my heart: "All power is given unto Me, . . . go ye therefore." I know that that great power is for you and for me. I cannot express the great joy that is in my heart when I think of the wonderful promise that is here. Jesus was thinking of all the continents of the world, and the peoples of the world when he gave this great commission. "Go ye, go ye," He said.

It was not so many years ago that in my land we knew not of this great commission. We knew not of the great God of the universe. We did not worship Him, we did not know Him. We lived in darkness, in paganism. We worshiped those things that are made by the hands of men. Our life was wrapped up in the developing of this pagan worship, making great images and doing all things that pertain to these pagan rites. We knew not of the great God who created all things.

Now I wish to read to you again from the word of God. In these words you will find a description of our condition. You will understand just what we did when we lived in paganism. In Psalms 115 you will find the words that I wish to read at this time:

"Their idols are silver and gold, the work of men's hands. They have

mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them."

These are just the things that you would find in our country. These are the things to which we bowed and which we worshiped in the days gone by. We trusted in the works of our hands. We did not know that there was a God in heaven, who loved us and who was calling us to worship Him.

I have here with me something to which we bowed, and which we worshiped in the days when we lived in our paganism (holding up a small wooden idol). You see this that I have in my hand here. This is only a piece of wood, but it was something divine to us. We worshiped it. To it we bowed. To it we looked for all our help and our strength. You can see in the words that I have read to you just what this is, and just what it can do. It has eyes, but it cannot see. I stand it here, and it cannot see one of you who are sitting here this morning. It has a mouth, just as the scripture said that these images have, but it cannot speak one word to you this morning. You can see it has ears, but it cannot hear one word that is spoken here this morning. It has hands, but it cannot do anything with those hands. It cannot come to you and shake hands with you as you and I do. It has legs, but it cannot take one step. It has to remain stationary.

I am indeed happy this morning because you have sent to us in the Solomon Islands the word of God, from which we learned that the gods to which we bowed and which we worshiped in the days gone by are false. We lived in a state of unrest because we knew not the God who loved us. We worshiped this piece of wood which has not any vision in it. It has eyes that cannot see and ears that cannot hear. It cannot express any hope to us.

I wish now to tell you how we learned about the falsity of this worship. Our fathers, our forefathers, had their worship. They died and we buried them in the ground, but as we buried them in the ground we believed that the spirit left them and entered into their images, and these images were guided by the priests, and to those priests we would have to go to receive the message that we desired.

I hold in my hand here this morning this that is named "lingomo," and from this the priests would receive their messages and in turn give them to us. Inside this are the bones of some who have been slain by my forefathers. The priests would receive a message from the idol, and from this fetish, and then they would bring it to us and give it to us as truth.

"At this time I want you to construct a house." If that was the message of the spirit, then we would go forth to construct a house. "The house is now constructed, it is my desire that you build some large canoes." If that was the message from the spirits, then we

would go forth to construct these canoes. If the house was completed and the canoes completed, and then the call came, "Assemble yourselves together here; I have a message for you," we would all assemble. The warriors would assemble, then the message would be given from the spirits, "It is my desire now that you go forth in these canoes to some island, where you will find some who are there living in their villages. If you find them, then take their heads." The warriors would receive the message. They would get their spears, their shields, and their large clubs, and away they would go. [Ragoso held up his spear and shield.]

With these weapons they would go forth. They did not have love in their heart. They went forth with a murderous thought in their mind. As they proceeded, the great chief would stand in the front of the large canoe, and with this [the "lingomo"] in his hand, he would guide those hundreds of warriors who would go forward. On arrival at the shore of the island to which they went, that great warrior would stand on the shore, and then again with these in his hand he would be guided by the spirits as to whether his warriors should land, or go on to the next island.

They would go forth to the villages, and if they saw the houses, they would wait. They must first of all be guided by the spirits, through this charm that I hold in my hand. With these weapons in their hands, they would go forth intent upon murder. They would assemble in the houses and there they would wait,—wait for the message from these spirits. As soon as they received this message, with these weapons they would rush forward, and the chief would say, "Here, here, here they are." The warriors would rush forward and kill all with whom they came in contact.

As soon as they had slain these men, they would cut off their heads and rush with them back again to their canoes and be off again to their homes. Sometimes they would get 30, 40, or 50, up to 100 heads, but they first of all would have to wait for the message from their warrior priests so as to know when to stop their slaying. Among those who lived in the villages they would find at times some children. One or two of these children they would take alive, put them in their canoes, and away they would go.

As they returned to their villages, they had with them these large conch shells, and by this means, as they drew near their home, the people who waited for their return knew just what had taken place. As those people living around the lagoon and in the mountains heard the sound of this conch shell, they would assemble and they would dedicate these images and their canoes.

I am going to give you just a little sample of what this sounds like. They have different sounds for different purposes: [He then blew the conch.] If the whole mountainside and those living in the villages along the shores heard the sound from this shell, they would assemble by the thousands to where these warriors were. And on the day when they would kill these little children that they had taken, they would put them into their stone ovens, and divide the bodies among the warriors. Not all the men, women, and children would partake of the slain, but only these warriors who had gone forth in search of skulls. O, I

wish I could impress upon you just what it meant to us as a people in those days.

In that day we were a degraded people. We knew not the love of God. We lived in filth and degradation. We lived in fear, not knowing what was going to take place at any moment. The men, women, and children lived in fear of mankind. They did not know when anybody would come in and raid the villages. I cannot tell you what it has meant to me to express to you just the condition that we lived in in those days. I have just described to you a little of the condition under which we lived before we knew the gospel.

Listen! After years there came to us some one who had left his home, and who came to us to tell us of the great God. But there came to us, first of all, people from the white man's land. They had no good intention in their minds. These men came to us, before the first missionary that I spoke of. They would come to our villages, and they would gather all the people they could into the holds of their boats. As they went down into the boat they would show them pretty beads and all kinds of things to entice them. And when they got them down into the hold of the boat, they would close the hatches. And then they would go away with these people of ours. They would take them away from their homes, and you can be assured that that did not make love and happiness in the hearts of our people. There is many a white man who has been killed because of this.

These are two of the conditions. The first condition was our condition then, and the next condition was brought about by this. Now comes the third picture. There came to us a small man, carrying with him this word of God which I hold in my hand this morning. He came to us and he told us of the great love of God. He told us of Jesus who is again to come. I wish I could express to you my thoughts and appreciation for this great gift that has been brought to us by the people of God.

I am indeed thankful for this privilege that has been mine this morning of telling you this message. Again I wish to express my great appreciation to you General Conference brethren for what you have done in sending to my country this word of God that has meant so much to us.

I now wish to express a few words of appreciation to the Governor of California, who is here with us this morning. Governor Merriam, this morning I wish to express to you my heartfelt thanks for the privilege that has been granted me of spending this little time here in this wonderful land of yours. The wonderful things that you have here in this land, here in this city of San Francisco, we have not in our land. We have not the train, we have not the motorcar, we have none of these things that you use for your speedy transportation. But I am indeed happy that I have had this privilege of coming here and meeting you and seeing these wonderful things that you have here in your land.

When I return again to my land I will tell the people what I have seen. I will express to them in the best words that I can what I have seen and what I have heard here in this wonderful land.

I wish again to express to you my thanks for this privilege that is mine of coming here, and I express to the British Solomon Island Government the thanks

that are in my heart for granting me this privilege of coming here.

GOVERNOR MERRIAM: May I just add that we are exceedingly glad to have him here. I have enjoyed greatly his message, as I know you have, and we want him to go back, when he does go back from California, with our best wishes, our desire for his success, our interest in his people, and the hope that they may prosper and continue to improve under the great missionary effort of his associates and those who have brought the message to this benighted land and country, and benighted people.



Educational Council Meetings

By W. H. TEESDALE

THE educational council opened with the presentation of the objective chosen for consideration: To preserve the integrity of our schools. The secretary of the department, W. E. Nelson, read a valuable paper on how this might be done. It contained a review of the founding of our first schools, and the principles and objectives guiding the founders. Although conforming closely to the pattern, our schools now face graver dangers than ever before. Among the most serious threats are those related to the demand to meet certain accrediting standards. Clear warnings against the dangers were long ago voiced through the Spirit of prophecy. They must be heeded today if the integrity of our schools is to be preserved.

Among the methods suggested for holding our schools true to the original purpose were the following: Make them truly cities of refuge for our own young people; let boards and faculties study again and together "the plan," select more carefully books for library and classroom use; and obtain teachers with qualities like those possessed by the teachers in the schools of the prophets. With deep spiritual life and steadfast allegiance, the teachers may hope to fit a large army of youth to carry the message of a crucified, risen, and soon-coming Saviour to all the world in this generation.

From the field viewpoint I. H. Evans defined the aim of our schools; namely, to place our youth under Christian influences, so that when they come to maturity, they will believe the Bible, and be candidates for eternal life. Our denominational leaders have faithfully tried to shape our schools according to the divine pattern. Their work has been a development. In the college at Battle Creek there was at first no Bible department, not even any recitations in the subject. The students were not required to attend the Bible lectures given weekly by Uriah Smith. Today the minimum requirement for graduation from college is sixteen

hours in Bible. These Bible courses are equal in difficulty to any other work in the school.

The main emphasis in "the plan" is character. "No education can be called higher education unless it bears the similitude of heaven, unless it leads young men and women to be Christlike." Character is also placed before intellectual attainments when mission fields call for workers.

Elder Evans stated that "a large part of our foreign church growth and spiritual power is the indirect product of our schools. Because of their world-wide, controlling influence, our schools are the arbiters of our spirituality as a people, as well as of our growth." Our teachers must be sincere, believing the denominational doctrines in their entirety. Our schools are not to imitate those of the world, nor be fashioned by the world, but are to be superior to them.

What the world field expects of the product of our schools was stated by L. H. Christian of Northern Europe, N. C. Wilson of Southern Asia, and W. P. Bradley of the Far East. The call is for extraordinary men whose qualities are fitted to meet the new demands and greater needs of the future. Among the most necessary qualities presented were a pleasing personality, broad sympathy and deep love without hypercriticism, hearts full of confidence in mankind, keen judgment of men and workers, independence, steadiness and caution of thought, unselfishness, enthusiasm, consecration, cheerfulness, and not too high specialization.

The council approached the problems before it with a seriousness and an earnestness that were in keeping with the work before it. A striking objectivity was apparent in the papers and studies presented before the council. One determined purpose actuated all; that is, to preserve the integrity of our schools, with no compromise of principle. The essentials of our program must be maintained without loss. At the same time, every effort must be made to improve the quality of teaching and to keep proper educational standards before every school and worker. The workers stand united in a determination to accept no ideal but the highest, no purpose but the noblest, no devotion but the purest.



HUMAN effort will be efficient in the work of God just according to the consecrated devotion of the worker,—by revealing the power of the grace of Christ to transform the life. We are to be distinguished from the world because God has placed His seal upon us, because He manifests in us His own character of love. Our Redeemer covers us with His righteousness.—"Ministry of Healing," p. 37.

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ages. We are provided a glorious opportunity to show why we are opposed to this calendar-revision plan in terms of the significance of the Sabbath in relation to creation—the reason why God gave the Sabbath, why we believe the seventh day is the Sabbath, and why we do not want to break the weekly cycle. This calendar question has helped us tremendously in dealing with one of the most subtle arguments that has been brought against the Sabbath, that is, the argument as to whether it is *one seventh* or *the seventh*."

Elder Nichol was followed by Dr. J. Nussbaum, who urged that we make contact with the men who have to decide the question of calendar reform—the members of the League of Nations. He said that it affords a wonderful opportunity for us to present our great truths to others, even men in authority.



Devoted to the proclamation of "the faith which was once delivered unto the saints."

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Religious Liberty Departmental Meetings

THE first meeting of the Religious Liberty Association was held in Polk Hall on May 27, 1936, at 1:30 p.m. C. S. Longacre led in the discussion of the topic, "The Present Status of the Reform Calendar Issue; the Present Attitude of Protestant and Catholic Bodies Toward Calendar Reform; The Final Crisis." He said that six years ago the thirteen-month, blank-day calendar plan was agitated, and the question was discussed before the League of Nations, at which time the plan was defeated.

The twelve-month, equal-quarter, blank-day plan is the one now being pushed to the front. The issue is real, and we as a denomination face a crisis.

Elder Longacre pointed out that we have been handed down a priceless heritage of truth and freedom. To betray the cause of God in this struggle would brand us as unworthy of the sacrifices made by our ancestors in treasure and in blood for our benefit and for the sake of the cause of God. We must be true to principle and truth, no matter what the consequences. If God is on our side, we are bound to win. Every martyr in the past could have saved his life if he had been willing to compromise between right and wrong, truth and error. Our danger lies in the surrender of fundamental principles.

The enemy always approaches us where we have the weakest defense. He uses strategy. His most effective weapon is compromise. The Christian church of medieval days was wrecked upon the treacherous rock of compromise. The Protestant churches of today are being wrecked on the same rock through Modernism. The enemy of truth today is making a fierce attack upon God's remnant church, seeking to wreck them on the same rock of compromise. Our only safety is a strict adherence to fundamental principles and an acknowledgment of the word of God as supreme.

One of the most deceptive schemes, one of the most arrogant assaults against divine authority, is this calendar-reform plan, which aims to change the weekly cycle once every year and twice during leap years, thus nullifying the Sabbath of Jehovah, which was ordered in the beginning and commanded to be observed throughout all generations.

Already the twelve-month, blank-day plan has received the support of the Federal Council of Churches in America. Already it has received the support of the International Protestant Federated Churches of all the countries of Europe, of Central America and South America; in fact, the whole Protestant world has gone officially on record in favor of the twelve-month, blank-day plan. In addition to the Protestant churches, the Greek Catholic Churches of Europe and America have given their approval. These Protestant churches recently presented a memorial to the Vatican, asking the Pope of Rome to give his approval to this twelve-month, equal-quarter plan, and we are told that the Pope looks with favor upon the adoption of this calendar.

The angels of God are holding the four winds of strife. It is fortunate for us that the war situation in Africa and Europe has prevented the League of Nations from considering this question at this time.

G. Dalrymple, in discussing this sub-

ject, said there is a grave danger that our Seventh-day Adventist brethren will not recognize the imminence of the calendar-reform movement. We may feel there is no danger of its actually becoming a law of the land. "Of course no one knows," he said, "but I should like to say that unless the most extraordinary things happen, I think the calendar reform will pass. It is spreading rapidly. Unless there is some development such as has not appeared yet, the time will surely come when the calendar movement will pass the League of Nations and will succeed in being enacted into law. This calendar-reform movement is going right on, and just because we do not read about it in the first pages of the newspapers, do not think that the issue is dying, for it is not.

"The only way we can oppose this is by carrying on an active and ceaseless propaganda against the calendar movement. Don't wait until you read in your newspaper some morning that it has been passed by the League of Nations. Then it will be too late to do anything about it. The time to fight calendar reform is now.

"I believe that the Seventh-day Adventist Church needs a season of preparation. There is a spiritual side to this question. I know about the difficulties of keeping the Sabbath in a world keeping Sunday. These difficulties will be immeasurably magnified in a world using a reformed calendar. Our ministry must do something to build up our people spiritually.

"When the issue comes squarely before us, and the people are in conflict with the educational authorities and labor authorities and all constituted authority, what will happen to some of our churches and the people in them? I am afraid we will notice a shrinkage.

"I wish to appeal to the ministers of the gospel to interest themselves in this vital question, and while opposing the calendar reform on one hand, to seek to lift our people up to higher ground spiritually, so that their belief in this truth will be more than a form, and that when the storm breaks, they will be so rooted and grounded in Jesus Christ that they will go through to the end."

H. H. Votaw, in discussing the question, said: "There was a time when I had an idea in my mind that if the country at large would adopt a five-day week it would be easier for Seventh-day Adventists to obtain exemption from duty on Saturday. I have changed my mind completely. Constant appeals are being made in behalf of our people for Sabbath exemption. It used to be that we could easily arrange for such exemption, as many men would rather have Sunday and would gladly shift, but since there are two days, every man wants Saturday off as well as Sunday, and it is twice as hard as before.

"I am convinced there will be no easy way for Seventh-day Adventists to meet the conflict before us. We might as well understand it, and decide to do the thing because it is right, because God demands it, because it is necessary for our souls, and we want to go into the kingdom of God. If and when the calendar reform is put into law in this country, we shall find that our people will have a much harder time arranging for Sabbath exemption than ever before. May God help us to be loyal."

The subject, "How Shall We Proceed to Meet the Calendar Issue Next Time Before the League of Nations? What Bearing Has the Blank-Day Scheme Upon the Third Angel's Message and Our Work?" was first discussed by A. S. Maxwell, who stated that the adoption of a perpetual calendar would be to us as a people and as a world movement nothing short of a colossal disaster. He said the proposed world calendar is the most subtle scheme the great archenemy of Christ has ever aimed against the people of God, to get them muddled up over the Sabbath question; that if such a plan is inaugurated, there will be hundreds and thousands of our believers here and there who will become altogether confused as to which day they really should observe.

Elder Maxwell appealed to our people not to think that because this question has not been placed upon the agenda of the League of Nations, we need not be active in opposing it. He urged that we definitely lay our plans, expecting that it will be placed on the agenda for the forthcoming session of the League. He offered the following suggestions as to how to meet the issue if and when it is again considered at Geneva:

"First of all, the General Conference should pass a resolution of protest against the whole idea of the perpetual blank-day calendar. There should go from this whole body to the League of Nations and every government represented in it, a strong resolution setting forth the reasons why we as a people are opposed to this plan of altering the cycle; that the division and union conference men, when they go back to their fields around the world, should see that their constituencies pass similar resolutions; that into all the governments of the world, and into the League of Nations itself, there should pour a flood of resolutions from this people against the world calendar.

"Secondly, I think we should begin to plan to send a delegation from our people to the League of Nations, a delegation fully representative of our whole world organization. I think we should begin to settle on the men who should go from every division to represent our whole world people before that world organization at Geneva. I think we should begin to plan, not only on the whole delegation, but on the personnel of those who shall speak to the League."

Elder Maxwell urged the extensive circulation of literature that is right up to the moment on the calendar question. He also urged cooperation with the Jews and Sundaykeepers opposed to the perpetual-calendar scheme, and cooperation with scientists and astronomers, and with men who stand high in the opinion of the world, who will cast in their lots with us.

Elder Maxwell was followed by F. D. Nichol, who presented a very interesting side of the calendar-reform issue. He stated that we are here to preach a message, and when the Lord allows some condition to arise, it is for us to discover in what way it provides a better setting forth of the distinctive features for us to proclaim to the world. He further stated: "I have felt that this calendar plan provides a glorious opportunity to show that no time has been lost, and that the unbroken cycle of the week has come down through all the

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