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The Autumn Council

Battle Creek, Michigan, U.S.A., October 18-27, 1938

BY E. D. DICK, *Secretary*

WITHOUT doubt the 1938 Autumn Council will be recorded in the memory of those who attended as one of the best ever held. The sweet spirit of unity and fellowship, of courage, and confidence in God's leadership in the movement, and individual consecration and collective devotion, make this meeting one long to be remembered.

The Council was held in Battle Creek from October 18 to 27. The Battle Creek Sanitarium served as headquarters of the Council. The Sanitarium made available gratuitously liberal space for secretarial offices and committee rooms. Most of those in attendance took their meals at the Sanitarium cafeteria, and enjoyed its good service.

The public meetings, except the Sabbath services, were held in the Battle Creek Tabernacle. The Sabbath meetings were held in the Kellogg Auditorium. This beautiful and commodious hall was taxed to capacity over the week end.

This being a biennial Council, a wider representation of the world field was in attendance. The overseas divisions were represented by one or more of their officers, as well as a number of missionaries on furlough. Besides the General Conference workers of the headquarters staff, the union and local conference presidents, union Negro secretaries, union conference treasurers and auditors, presidents of junior and senior colleges, and editors of the leading papers of North America were in attendance.

A spirit of seriousness pervaded the Council. All felt that the lifting of the dark, threatening war clouds which had hung so heavily over Europe, and the little time of peace which we now enjoy, bring new challenges to an increased devotion and activity in the finishing of the work. Some representatives from one of our European divisions were late in arriving because of cancellations of boat sailings, due to threatenings of war. All realized that the fate of civilization had tottered on the brink, and but for an overruling providence the nations of Europe and the peace of the whole world would have been plunged into a war which would have drenched the earth with blood. Often in the Council were we reminded of the fulfillment of the prophecy of Revelation 7:1-3.

A deep spiritual tone prevailed from the first hour when Elder McElhany, in his opening address, after extending greetings and welcome to the Council, and after reading Revelation 14:6-12, and 2 Peter 3:10-12, reminded all of the seriousness of the times, and of the demands which these conditions make upon advent

believers the world around, and expressed the hope that this Council would mark the turning point in the spiritual life of the advent movement. The burden of this message was for a spirit of oneness, of unity of the advent believers; for an enlarged vision of the world's need and of our great obligation to meet that need in the carrying of the gospel to every kindred, nation, tongue, and people; and for a clearer vision of and advance in the fundamentals of this message. In concluding his earnest appeal, he read a letter prepared by the officers, addressed "To Our Fellow Workers Throughout the World Field," which has already appeared in an earlier issue of the REVIEW. Responding to this appeal, the entire audience joined in renewed consecration.

The devotional meetings led by Elders W. A. Spicer, F. M. Wilcox, H. W. Lowe, L. H. Christian, E. B. Rudge, A. W. Peterson, W. A. Nelson, and J. E. Fulton, in turn, were a strong factor in bringing to the Council morning by morning earnest appeals which contributed much toward the excellent spiritual tone of the meetings. Every evening the Council was addressed by the leaders of our overseas divisions, who told of the progress of the work in each division. We should like to share these with the readers of the REVIEW, but space forbids. Doubtless, parts of these good reports will appear in later issues, and in others of our church papers.

The Statistical Secretary, in presenting a summary of our world work to the close of 1937, gave the following interesting facts:

This work is now conducted in 385 countries, islands, and island groups, by 28,029 evangelistic and institutional laborers, who are using in their work 714 languages and tongues. This is an increase of 65 languages during 1937, or practically one language added every five days during the year. The increase since 1929 has been 320 languages, or one new language added on an average of every nine days during the last eight years. In addition, our missionaries reporting on languages for this report, gave information concerning about 250 other language areas which they could enter if they had the facilities with which to carry on the work. These languages were in use in the countries in which they were already working.

The membership of the 8,388 churches throughout the world at the close of 1937 was 452,758, a net increase during the year of 14,619. The increase in membership since 1929 has been 153,203, and is equivalent to the entire membership of the denomination as it

stood in 1917, seventy-four years after this movement began.

There are now 69 union conferences, 145 local conferences, 333 missions, and 498 institutions, with which are connected a total of 28,029 evangelistic and institutional laborers. Of this number, there are in North America, 10,167, and outside this country, 17,862, the percentage relation standing 36.27 for North America as against 63.73 outside this country. The total laborers for 1937 equals one laborer for every 16.15 church members. In addition, there are hundreds of lay workers who are doing efficient work in extending this cause.

The total of tithes received was \$7,032,921.31, an increase of \$603,127.85 over the receipts for 1936, a per capita of \$15.53, and an increase of 9.38 per cent over the receipts for 1936. The amount received as tithes during 1937 was the largest ever received during any year except for 1920.

The offerings contributed to foreign missions for 1937 amounted to \$3,603,504.70, an average for each member throughout the world of \$7.96, a gain of 6.14 per cent. The amount contributed has been exceeded only six times during the last sixteen years.

The total home mission offerings were \$1,976,753.61, a per capita of \$4.37, an increase of \$191,461.62 for the year, and a gain of 10.72 per cent.

Denominational literature is now being prepared and circulated in 194 languages, the same as reported for 1936. In addition to the languages in which literature is printed, work is carried on orally in 520 other languages, so that the grand total of languages and tongues in which the work is conducted now stands at 714.

The report indicates a total investment for these 980 organizations and 4,124 church buildings and 2,526 church school buildings and their equipment, a total of 7,630 units—of \$64,271,475.01, an increase during the year of \$4,245,408.78. This is the highest amount ever recorded; and is a gain of 7.07 per cent for 1937.

While all were grateful for the progress of the work as shown in the offerings, it was felt that one of the great needs of the church at this hour is a mighty advance move in the proclaiming of the third angel's message. An appeal, "Call to Greater Evangelism," which was prepared by the officers, and adopted early in the Council, grew out of this deep conviction.

The second great need of our work is made evident by the heavy losses of membership through apostasies. Considerable study was given to this very real problem, which resulted in an appeal on "Shepherding the Flock," which was adopted by rising vote. These appeals, being complementary in the great forward work of soulsaving endeavor, were adopted together. We feel sure that all our membership will join in helping to make these calls effective. They are as follows:

A Call to Greater Evangelism

Believing that the winds of strife, which recently seemed about to blow in all their fury, have once again been held in check by the angels of God for the definite purpose of giving opportunity to the church to complete her heaven-appointed task; and,

Believing that in the little time of comparative peace now vouchsafed to us we should witness the outpouring of God's Spirit without measure upon the church, and the swelling of the message to a loud cry in all the world;

We, members of the General Conference Committee assembled in Autumn Council at Battle Creek, Michigan, in October, 1938, including at this biennial session leaders and

representatives from all the great world divisions, do hereby solemnly call upon our entire ministerial staff, including field leaders, throughout the world, to arise in the strength of God and proclaim with renewed vigor the advent message everywhere.

We believe that the time left us in which to finish our work is exceedingly short. Surely the consummation of all things is just at hand. The world is about to meet God over His broken law. Millions who are about to perish are still unwarned, and yet we are told that "we hold in our hands the bread of life for a famishing world."

Years ago the word of the Lord came to us through His messenger, saying:

"A great work is to be accomplished; broader plans must be laid; a voice must go forth to arouse the nations."—*"Testimonies," Vol. V, p. 187.*

"We have no time for dwelling on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world."—*Id., Vol. VIII, p. 36.*

"As the rays of the sun penetrate to the remotest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon the earth. If the church of Christ were fulfilling the purpose of our Lord, light would be shed upon all that sit in darkness and in the region and shadow of death."—*"Mount of Blessing," p. 69.*

"May God help His people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet Him. Now is the time for us to give the warning message."—*"Testimonies," Vol. VIII, p. 37.*

We believe that it is high time the church of Christ arose and responded fully to these clarion calls from the Lord. The time is at hand for a mighty advance in soul winning. Responsible committees in each field should see that a larger proportion of the available funds are used in the carrying on of aggressive evangelism, and at the same time should give due attention to the fostering of the work already established.

In certain sections the spirit of evangelism needs to be revived. Great cities and large areas are still unwarned. The supreme purpose for which God has raised up this people is to preach the everlasting gospel in the setting of the third angel's message to the entire world, and we cannot neglect this task without denying our Lord. We therefore earnestly appeal that the work of public evangelism be strengthened in every land.

Conference and mission field committees should plan immediately to organize their forces for aggressive evangelistic advance in each field. They should make every effort to include evangelistic, administrative, departmental, and pastoral workers in an endeavor to enlist all in a supreme effort to raise the cry of the advent message in all the world.

In many instances public efforts should be of several weeks' or even months' duration, meetings being conducted five or six nights a week, and intensive house-to-house work being done by those connected with the respective efforts. Where, however, a live interest has been awakened in a community by the activity of a local church, it is to be remembered that often shorter efforts of from ten days to two weeks may be conducted, new members being added thereby and the church being encouraged to go forward in soul-winning endeavor.

We urge that in mission lands special efforts be put forth to train quickly a large army of native evangelists to work for their own people.

We also appeal for a deeper consecration and a more thorough organization and training of our church members, including the youth, to engage in soul-winning work, so that our entire membership may be aroused and pressed into this mighty effort to finish the work while the day of opportunity lasts, for soon, very soon, "the night cometh, when no man can work."

We urge that in countries where ordinary public evangelism is not practicable, our workers and people follow the example of the early church in going from house to house and there opening the word of God to the people, thus fulfilling the prophecy: "Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given."—*"The Great Controversy," p. 612.*

Because of the seriousness of these times and the lateness of the hour, we believe that this call to evangelism is one of

extreme urgency. We must not hesitate longer to press all ministers and lay forces into this all-important line of service. "The night is far spent, the day is at hand;" and it is high time we awoke out of sleep and went forth under the power of the Spirit of God to finish quickly our world task.

Shepherding the Flock—An Appeal

We, as members of the General Conference Committee assembled in Autumn Council at Battle Creek, Michigan, most earnestly appeal to our ministers and workers everywhere to arise in the power of God and lead our dear people into a deeper spiritual experience, stabilizing them in the faith and uniting every one with us in a great soul-winning endeavor, quickly to finish the work of the gospel in the earth.

We should ever remember the commands of our blessed Master, "Feed My sheep," "Feed My lambs," in His counsel to the apostle Peter. We find the same apostle, in later years, exhorting the elders to "feed the flock of God."

"The church, enfeebled and defective, needing to be re-proved, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."—*Testimonies to Ministers*, p. 49. The members of the church are to be nourished and fed with spiritual food. To feed the flock is the solemn duty of every faithful shepherd; the Lord will hold him responsible for the way he fulfills this duty. He is to do his work, "not by constraint, but willingly; not for filthy lucre, but of a ready mind." The promise to elders and leaders who thus feed the flock of God is that "when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Said the apostle Paul to Titus, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

God's earnest appeal through Ezekiel to the shepherds of Israel, who fed themselves, but not the flock, clothed themselves with wool, but had not cared for the sheep, is a direct message to the elders and leaders of the church of Christ in this day. We have fallen upon perilous times, when men are lovers of their own selves and covetous. Seldom has the church of Christ been in greater danger than that in which we see it today. While it is our duty to give the last message of warning to the world, it is also our duty spiritually to feed, nourish, and in every way care for, those who accept the truth. It is a grievous thing to see souls leaving the ranks of the people of God, and especially at a time when so many new believers are being won to the truth. Under no circumstances must we lessen our evangelistic efforts for new converts; rather should we greatly multiply them, yet at the same time see to it that we properly feed and nourish the flock. To this end—

We earnestly recommend, 1. That when a new church is organized, special attention be given to the selection and training of local leadership, in order that the new church may be strongly established.

2. That proper instruction be given to each member, in order that he may understand and appreciate his personal relation to the church of God as a world organization. God deals not only with His church as a whole, but directly with each member individually. The instruction of the apostle Paul concerning church organization should be so deeply impressed upon each member, that he will at all times feel his own personal responsibility for the welfare and work of the church, and will draw spiritual food for himself from the word of God as given in the Bible and the Spirit of prophecy.

3. That local conferences and missions arrange for a two to four day convention every year, if possible, to instruct, inspire, and qualify the church officers for their sacred work. It is suggested that among other things, the following essentials should be taught:

- a. The principles and methods of church organization.
- b. The relation of the church to the conference.
- c. The responsibilities of elders, church leaders, and Sabbath school, Missionary Volunteer, and home missionary officers and leaders.
- d. The necessity of personal contact with and interest in each member of the church.
4. That each member of the church be trained in active soul-winning service, with the definite objective of winning

at least one soul to Christ each year. To accomplish this, we suggest that the church be organized into working groups.

- a. For house-to-house Bible studies.
- b. For the circulation of literature.
- c. For evangelistic work, enlisting particularly the young people, to hold evangelistic efforts.
- d. For visiting the sick and needy.
- e. For pastoral work to cooperate with the elder or pastor in visiting the home of every church member, several times a year, to visit those who absent themselves from the services of the church, encouraging them to faithful attendance, and to visit those who have drifted out of the church, endeavoring to win them back to the fold.

5. That we urge each member of the church to be a member of the Sabbath school and to be faithful in the daily study of the Sabbath school lessons and in attendance at Sabbath school; and that we encourage our Sabbath school teachers regularly to visit the members of their classes.

6. That every pastor connected with our churches be encouraged to hold or connect with at least one evangelistic effort a year, at the same time enlisting the active cooperation of all the members of the church in giving Bible studies, distributing literature, aiding in singing, etc.

7. That we urge our institutions—publishing houses, schools, and sanitariums—to arrange for evangelistic efforts to be carried on in their neighborhoods by workers in these institutions.

8. That we encourage the maintenance of the family altar in every home, also the faithful payment of tithes and regular and systematic offerings to the church and to foreign missions.

9. That a welcoming committee be appointed in each church—

a. To greet all strangers coming to Sabbath school and church services.

b. To see that such persons are invited into a Sabbath school class and introduced to the teacher and members.

c. To ascertain whether they are members of a sister Seventh-day Adventist church, and whether they plan to change their place of residence; if so, to solicit their transfer of membership.

d. To urge them to become regular attendants while in the vicinity of the church.

e. To take special interest in members of other Seventh-day Adventist churches who happen to be in attendance on the occasion of the celebration of the ordinances of the Lord's house, and to see that they are invited to participate.

f. To call immediately upon those who have been received into the church, whether by letter or on profession of faith, welcoming them into church fellowship and encouraging them to unite in one of the groups of church activity.

10. That special consideration be given to encouraging a larger attendance at the weekly prayer meeting of the church, but that where distances are so great as to make it difficult, in large centers, for members to assemble in this way each week, we counsel that group meetings be held where the believers can have the benefits of these weekly seasons of prayer, it being suggested that under such circumstances a united prayer meeting of the church members be held once a month.

11. That special interest be taken in our youth, to guard them from being swept away by the pleasure-loving spirit of the perilous times in which we live, and that with this in view, we encourage our people everywhere to see that their children and young people are, as far as possible, placed in our own denominational schools, that they may become firmly grounded in the truth and receive a training that will prepare them for usefulness in the cause of God.

12. That, as may be arranged by conferences or mission organizations, revival services for a week or ten days be held in the churches, during which a special appeal be made to those of the community whom the members have interested in the truth, to the children of Adventist parents, to backsliders in the church, and to all, for a deeper consecration of heart to the work of God.

13. That the REVIEW AND HERALD and our other church papers be recognized as an important means of feeding the flock of God, and that we encourage our members to subscribe for them; that in cases in which church members cannot read, the leader of the church see that the information

and spiritual help contained in the church papers shall be brought to the unlearned by those who can read.

14. That all our believers be encouraged to purchase and read the writings of the Spirit of prophecy, and that our mission organizations endeavor to furnish our church members with as many of these writings as possible in their own language.

Finally, brethren, we most earnestly plead that in our endeavor to carry out the above-mentioned plans, we ever bear in mind that our dependence upon the Lord is absolute. Only as we maintain a living connection with God through faith in the Lord Jesus Christ, can we employ these plans, or any others, effectively for the upbuilding of His cause in the earth. If our work is to be spiritual and truly successful, the Holy Spirit must be the impelling power in our lives and service, to the end that we may be Spirit-filled men and women, fitted for the Master's use. We ask you to join with us in renewed consecration of heart and life to God, that as ministers and workers we may be of help and blessing to our dear people in the sacred work to which the Lord has graciously called us.

During the Council, mention was made of a need of a review of our denominational standards as relates to certain trends involving laxness in dress and decorum. It was felt that it would be well if the actions taken at the 1935 Autumn Council on this point were reiterated and brought to the attention of our workers and laity. The following action was voted by the Council:

Standards of Conduct

As workers gathered in Autumn Council, realizing deeply the seriousness of the hour and being conscious of God's call to renewed consecration and holy living, we would earnestly bring to the attention of our fellow workers in our conferences, mission fields, and institutions the world over, the recorded actions of the Autumn Council of 1935, wherein standards in daily living are emphasized. We are of the conviction that greater care needs to be observed in maintaining the principles clearly laid down in the Bible and in the Spirit of prophecy, and brought to our attention at the aforesaid Council. The lack of uniformity in practice with reference to established denominational standards on the part of the workers in our institutions, offices, and churches calls us to action, so that delinquencies and abuses may not arise in one field which may exert an influence to lower standards in other fields; therefore,

We recommend, That the General Conference reprint in leaflet form the resolutions on standards passed at the 1935 (Louisville, Kentucky) Autumn Council, and send a copy of the leaflet to each conference worker with a covering letter appealing to our ministry to give these resolutions renewed study and more faithful application.

The Adventist movement is the only Protestant body carrying on a world-wide evangelical endeavor from one leadership. We believe, however, that this is in the order of Heaven. The carrying forward of a world-wide work in the midst of the rising tides of racialism and nationalism makes necessary our pressing together now as at no time hitherto. There is danger that, disregarding the need of unity in our work, we divide up into national segments. Nothing could be more disastrous. As helpful to the maintenance of our oneness of objectives and work the world around, the following statement on the unity of the advent movement was adopted:

The Unity of the Advent Movement

As God "hath made of one blood all nations of men for to dwell on all the face of the earth," and as the Scriptures admonish the people of God to "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace," for there is "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all," that through Christ we all "have access by one Spirit unto the Father," and "are no more strangers and foreigners, but fellow citizens with the saints, and of the household of

God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone;" and,

Remembering the words of the Lord Jesus as He prayed to His Father on behalf of His followers, that "they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me;" and,

Being conscious that the days in which we live are solemn and portentous, and that as Satan sees the end approaching he is working with increasing wrath in an attempt to confuse the people of God, it behooves the advent leaders and church members the world around—united in the blessed hope of the third angel's message—so to press together in cooperative planning and unselfish service as to present to the world an unbroken front.

As representatives of the advent movement in Autumn Council, assembled in Battle Creek, Michigan, we therefore consecrate our lives afresh in God's service and unanimously and earnestly join hands and hearts in a spirit of unity with our faithful workers and church members throughout the world. At no time in the history of humanity has there been so great a need of harmony and cooperation among God's professed people, as in this closing momentous hour. To this end,

We recommend, 1. That a suitable statement on maintaining the unity of the advent movement be addressed by the President of the General Conference to the advent believers in all the world.

2. That from time to time special articles dealing with the world-wide aspects of the advent message be prepared by workers of the General, division, union, and local conferences, for publication in our church papers throughout the world field.

3. That the editors of the various church papers be given opportunity of attending editors' councils, as may be arranged, where consideration shall be given to more effective education of church members through the medium of our publications in maintaining the unity of our world-wide work.

4. That the controlling committees of conferences and institutions send promising workers, as they may be able to arrange, to the Theological Seminary for one or more terms of study.

5. That the importance of unity and the great principles which underlie it be emphasized by our union and local conference and mission representatives as they visit churches and attend district meetings from time to time.

6. That our missionaries and workers who labor in or visit countries other than their homelands endeavor by all means to lead our believers to a fuller understanding of the world-wide scope and unity of the advent movement, and that with this in view, such workers exercise particular care in making reference to their homelands, so as to avoid comparisons which might in any way harm the true spirit of fellowship and brotherhood.

As a practical suggestion in begetting and maintaining this spirit of unity throughout our world work, a plan for the interchange of workers between divisions was adopted, as follows:

Interchange of Workers Between Divisions

WHEREAS, It is of great help and benefit to our workers in all lands ever to keep in view the world-wide nature and unity of our work in all the earth; and,

WHEREAS, Opportunities for contacts and labor in different sections of the world field tend to enlargement of vision and greater efficiency on the part of workers thus employed, as well as to the imparting of new inspiration and the strengthening of a closer spirit of unity between these fields; therefore,

Resolved, 1. That division committees be encouraged to arrange through the General Conference for the exchange of some workers between divisions where language, customs, and immigration laws make this possible, the plan to be applicable to institutional and departmental workers as well as to administrative workers and ministers; and, further,

2. That where it is found that because of certain conditions, permanent exchanges between workers are impossible, study be given to the possibility of arranging for the temporary transfer of certain workers into other fields, where such transfers can be of benefit in experience to the workers and helpfulness to the fields concerned.

Another item which demanded serious study by the Council was the mounting denominational indebtedness. Despite the instructions received in times past on the dangers of indebtedness and the reiteration of policies on debt reduction adopted in past Councils, our denominational indebtedness has continued to mount higher and higher. Since some apprehension had arisen over our present trend, the union presidents and others were called in before the opening date of the Council for a two days' study of this problem. As the result of their study the following policies on debt control and debt liquidation were adopted:

Debt Control

The word of God declares, "The silver is Mine, and the gold is Mine, saith the Lord of hosts" (Haggai 2:8); and again, "Every beast of the forest is Mine, and the cattle upon a thousand hills." Ps. 50:10. While the world is His and the fullness thereof, God has laid upon His people the responsibility of supporting His work in the earth. He endows men and women with ability to earn money and to gain wealth, not for the gratification of self or that they may live lavishly, but that they may have means whereby they may support the activities of the cause with which He has graciously associated them. The Lord desires His work in the earth to advance free from every hindering influence.

The admonition of the word to "owe no man anything" is a principle which applies to organizations and institutions of the advent movement, as well as to individuals. Much embarrassment has come to this cause through the years because of indebtedness which has been incurred unwisely. Again and again our loyal people have rallied to the relief of the work in the reduction of these obligations. By so doing, they have shown their loyalty and devotion to the cause, and God has blessed them for their faithfulness.

We have now come to a time when, as never before, the work should be operated on a "no-debt" basis. To this end we are admonished by the Lord through the Spirit of prophecy in the following quotations: "God does not want His work to be continually embarrassed with debt."—*Testimonies*, Vol. VII, p. 206. "God designs that we shall learn lessons from the failures of the past. It is not pleasing to Him to have debts rest upon His institutions."—*Id.*, Vol. IX, p. 71. "More and more shall we be obliged to plan, and devise, and economize. We cannot manage as if we had a bank on which to draw in case of emergency; therefore we must not get into straitened places. As individuals and as managers of the Lord's institutions, we shall necessarily have to cut away everything intended for display, and bring our expenses within the narrow compass of our income."—*Id.*, Vol. VI, p. 209.

Debt will destroy as does a canker, and we are warned against it in the following impressive statement: "We should shun debt as we would shun the leprosy."—*Id.*, p. 217. Concerning those who are in danger of carelessness in this matter, the counsel is given: "Let them guard themselves as with a fence of barbed wire against the inclination to go into debt."—*Id.*, Vol. VII, p. 236.

This instruction places upon the church of Christ a solemn responsibility. No man liveth unto himself, and no institution or organization exists to itself alone. Each is a part of the great cause to which it belongs, and when, through failure to meet its obligations, one member suffers, all parts of the body are caused to share this suffering.

In the light, therefore, of the explicit and positive instruction given us concerning this matter and of the vital and fundamental principles involved, we feel that we should forthwith cease incurring further debts and without delay take steps to liquidate the indebtedness which already rests upon the cause. This is a solemn duty enjoined upon us by Heaven. Leaders in our work are responsible both to God and to their brethren to be faithful to their stewardship in these important matters.

In view of the seriousness of the situation, we—as leaders in the work of God—do earnestly covenant before God and with one another to exert every effort to reduce our denominational indebtedness, and to this end faithfully and consistently to apply the policies hereinafter outlined:

We recommend, That the actions regarding debt control taken at the Autumn Council session October 20-27, 1937, be reaffirmed and amended as follows:

WHEREAS, The incurring of indebtedness by any organization, whether conference, mission, institution, or church, affects very definitely, though sometimes indirectly, the entire denominational organization;

Resolved, 1. That we reaffirm the principles set forth in resolutions and actions formerly voted by the General Conference, looking toward the operation of our work on a "no-debt" basis, all work being carried on strictly on a cash budget plan.

2. That in all our denominational organizations throughout the world, including the General Conference, divisions, union and local conferences, and missions, all operations be conducted on available funds, and that no further debts be incurred except in emergency situations as provided for in this series of resolutions; that in all our institutions, including publishing houses, schools, and sanitariums, the work be carried on with available funds, so that there shall be no increase of indebtedness.

3. That when the controlling board of an institution or organization desires to enlarge or improve its properties and increase the facilities for carrying on its work, this shall be done without incurring indebtedness.

4. That in self-supporting union conferences in North America, building or other projects costing more than \$250 but not exceeding \$5,000 shall be approved by the union conference committee concerned, except for items of general repair or improvement the cost not exceeding \$500 for which cash is available, so that no indebtedness is incurred.

5. That in self-supporting union conferences in other divisions, projects costing more than \$250 and not exceeding from \$1,000 to \$2,500 (as may be determined by the division concerned) shall be approved by the union conference committee concerned; for projects above that sum, but not exceeding \$5,000, approval shall be given by the division committee concerned. In union and local missions, approval shall be given by the division for all proposed expenditures, except that the union mission committee may authorize the erection of small, inexpensive chapels which are financed by local constituencies without debt.

6. That for projects exceeding \$5,000 in any part of the world field, the division committee, or in the case of North America, the union conference committee concerned, shall secure the approval of the General Conference Committee before construction is begun or before financial commitments are entered into.

7. That no conference, mission, or institution shall borrow money for reinvestment, or to lend to individuals.

8. That no conference, mission, or institution shall make loans from its own funds to employees or others. This provision, however, shall not preclude the operation of specific loan funds such as student-aid funds; or the granting of loans to doctors, as provided in the policy adopted by the Autumn Council of 1933.

9. That no conference, mission, or institution shall borrow money to relocate to churches, and no church shall borrow money for church building purposes or church expense except as hereinafter provided.

10. That churches contemplating either the purchase or the erection of church buildings be cautioned against undertaking financial obligations which would be likely to embarrass the membership; and that concerning such undertakings, local and union committees give careful counsel in each case, taking into consideration the size of the congregation, its financial strength, and the location of the building.

11. That in the purchase or building of church properties, in no case shall commitments be made or building operations begun until 75 per cent of the entire cost of the building, including initial furnishings, is in hand in cash, and provision satisfactory to the responsible authorizing committee for securing the remaining 25 per cent, is made, and that in the case of construction, the work proceed and obligations be incurred only as funds are available. In special cases in home bases where in the judgment of authorizing boards and committees it is deemed advisable, a church may be authorized to borrow up to 15 per cent of the cost of its building project in order to complete it, provided a definite program for the liquidation of the loan has been approved by the authorizing committees. In cases where it is practicable to occupy church buildings before the contemplated project is entirely completed, authorization may be given for the work of construction to proceed as funds become available.

12. That in institutional and conference equipment, im-

provement, and building projects, the full amount of the funds needed shall be in hand before commitments are entered into, except that in cases of extreme necessity in home-base territories, the provisions of the foregoing section concerning church buildings shall be extended to institutional and conference projects; that is to say, building operations may be started when 75 per cent of the entire cost of the building is in hand in cash, and provision satisfactory to the responsible authorizing committee for securing the remaining 25 per cent is made, and that in the case of construction, the work proceed and obligations be incurred only as funds are available.

13. That any project involving the expenditure of \$25,000 or more be regarded as an enterprise requiring wider counsel with local, union, division, and General Conference committees as to the percentage of funds above 75 per cent that must be in hand before obligations are incurred or building operations begun.

14. That only reliable estimates from experienced builders and contractors be submitted by the local conference committees for the approval of union, division, or General Conference Committee concerning contemplated building and improvement projects.

15. That any plans for institutional expansion include provision for the payment of any existing indebtedness within a reasonable period of time, as well as for the financing of the proposed expansion.

16. That any institution or field organization closing a financial year in which an operating indebtedness has been incurred, shall make full provision for such deficit in the preparation of the budget for the ensuing year.

17. That in order that executive committees, managing boards, and other responsible officers may be kept fully informed concerning the work under their control, monthly financial and operating statements shall be furnished to the members of the responsible boards and committees and to the president, treasurer, and auditor of the union and division fields involved. Financial statements of institutions shall be furnished also to the secretaries of union, division, and General Conference departments concerned. Monthly statements of union and division organizations shall be sent to the president, the treasurer, and the auditor of the General Conference.

18. That when the financial statements of a conference, mission, or institution reveal that the organization is not operating within its income, but is becoming more and more involved in debt, it be strongly advised that a meeting of the committee or board concerned be called without delay to study and adjust the matter.

19. That when any conference or mission shows in its monthly or yearly statements that it is not operating within its income, it is the responsibility of the committee or board which directs such conference or mission to take immediate steps for the correction of the situation. When such conditions exist, the higher organizations shall give counsel and guidance in finding a way out of the difficulty.

20. That when an institution finds it is not operating within its regular income, the same plan be followed as outlined in Section 19, and that should it be found impossible for such institution to operate on a paying basis, study be given to its liquidation.

21. That while we recognize that the chief responsibility for operating trends rests upon officers of institutions and of institutional boards, we stress also the responsibility of all board members, pointing out that they, as well as the officers, represent the constituency concerned and are equally answerable for the welfare of the institution.

22. That when under unforeseen emergency conditions it may seem imperative that some funds be borrowed in order to preserve or protect existing properties and interests, such loans be secured only after approval, as follows:

a. A union conference may borrow, in any one calendar year, or authorize the borrowing of, amounts not exceeding \$1,000, or its equivalent in local currency. Amounts exceeding \$1,000 must have the approval of the division or General Conference Committee.

b. A union mission may not borrow or authorize the borrowing of money without the approval of the division.

c. An institution in a local conference not coming directly under the supervision of a union conference or union mission may borrow, in any one calendar year, or authorize the borrowing of, amounts not exceeding \$1,000, or its equivalent in local currency, upon approval of the board of trustees of the institution. Amounts exceeding \$1,000 must have

the approval of the division or General Conference Committee.

d. It is understood that overseas divisions may neither borrow nor authorize the borrowing of amounts exceeding \$5,000 in the aggregate for all of their organizations in any one calendar year without the approval of the General Conference Committee.

23. That upon the completion of a building project, or at the end of each year during which it is under construction, a report of the financial standing of the project shall be made to the treasurer of the division concerned; and the division treasurer shall file with the treasurer of the General Conference copies of reports concerning all projects which have required General Conference approval or which have received aid from the Church Extension Fund or other special funds.

24. That leaders who show inability to operate the work in harmony with our established financial policies be not continued in executive leadership.

Debt Liquidation

WHEREAS, For many years it has been the denominational policy to conduct all foreign mission work on a strictly cash basis; and,

WHEREAS, The incurring of debt in the mission field not only hinders the development of the work in that field, but also imperils the future of our world mission program; therefore,

Resolved, 1. That mission fields having incurred indebtedness be required to adopt a definite policy of debt liquidation.

2. That not less than 10 per cent of the entire indebtedness as of January 1, 1938, of each division and its subsidiary organizations be liquidated annually. That for the purpose of computing the amount of debt reduction, indebtedness shall be understood to consist of Notes Payable, Mortgages, and Accounts Payable.

3. That as far as possible, funds be raised within the respective divisions with which to liquidate their indebtedness; but in cases where such funds are not sufficient, the remainder of the indebtedness shall be made up from the regular budget receipts other than tithe. Where the indebtedness is exceptionally large, it is advised that the question be made a matter for special consideration by the division committee in counsel with the General Conference.

WHEREAS, The foregoing principles apply also to other than mission territories;

Resolved, 4. That in fields other than mission territories, where indebtedness has been incurred by conferences or institutions, not less than 10 per cent of such indebtedness shall be liquidated each year. Where the indebtedness is exceptionally large, it is advised that the question be made a matter for special consideration by the division committee in counsel with the General Conference.

5. That in fields where debt-paying comeback funds are received, these moneys be carefully safeguarded for the specific purpose for which they have been provided, and applied in harmony with the debt-reduction policy; and further, that the union treasurer concerned furnish to the treasurer of the General Conference at the close of each year a statement of the use of the comeback funds received.

6. That at each Autumn Council of the General Conference Committee, overseas division officers and presidents of union and local conferences in North America shall submit reports regarding plans for the reduction of indebtedness in their fields, methods adopted to this end, and progress made. Furthermore, that in overseas divisions, union conference and union mission officers make similar reports of progress of debt reduction at the annual division councils.

For a number of years it has been felt that the provisions relating to the handling of the funds in the local churches, as outlined in the "Church Manual," should be so revised that the local church treasurer would be the custodian of all the church funds. Accordingly, the following policies affecting the work of the church treasurer were adopted:

The Work of the Church Treasurer

We recommend, 1. That the section of the "Church Manual" entitled, "The Church Treasurer," now appearing on pages 38-41, be revised to read as follows:

The Church Treasurer

"God has made the proclamation of the gospel dependent upon the labors and the gifts of His people. Voluntary offerings and the tithe constitute the revenue of the Lord's work. Of the means entrusted to man, God claims a certain portion,—the tenth. He leaves all free to say whether or not they will give more than this."—*"Acts of the Apostles,"* p. 74.

A Sacred Work.—The treasurer is elected to a very sacred task. He is the custodian of sacred money, such as tithe, foreign mission offerings, and other church funds. His books at the close of each year should show the total amount of all funds raised by the church. The tithe and the various funds for missions or other general work, should be remitted each month to the conference treasurer. No part of these funds should be held over from one month to another, but all should be promptly sent on to the conference office, to provide the necessary means for carrying forward the Lord's work in local, union, and General Conferences. Nor should he, or the church board, under any circumstances, borrow funds from any account held in trust, to pay any church expense; or divert any local church fund from the objective for which it was given, except as may be authorized by the church in regular business meeting and with the consent of the subsidiary organization.

Church Treasurer the Custodian of All Church Funds

The church treasurer is the custodian of all tithe, and of all other funds of the church and its auxiliary organizations, as well as all funds designated for foreign missions, and all conference funds as may be raised for institutional work, camp meeting purposes, etc. All funds belonging to the church, including donations to general church expense, building and repair funds, offerings for the poor, income from rentals and other sources, and bequests to the local church, are kept in custody by the church treasurer in a bank account in the name of the church, and, except as provided below, are subject to disbursement only by vote of the church board at a regularly called meeting, with at least a quorum present. The church treasurer shall pay from the church-expense funds all bills for local church expense authorized by the church board, such as water, light, fuel, insurance, paving assessments, rentals, janitor, etc. The funds of the Sabbath school, Missionary Volunteer Societies, Dorcas Society, funds of the church school, and all funds handled by the church missionary secretary, while held in the custody of the church treasurer in the church's bank account, are to be disbursed according to the following regulations:

Sabbath School Funds.—All Sabbath school offerings for missions are to be turned over to the church treasurer, weekly, by the Sabbath school secretary-treasurer, who shall keep a careful record of such offerings. Such mission funds are transmitted to the conference office as outlined in the "Church Manual," page 49, 1934 edition. Sabbath school expense funds are to be turned over to the church treasurer, to be held in trust, subject to the orders of the Sabbath school council committee, to meet the routine expenses of the Sabbath school.

Missionary Volunteer Society Funds.—Missionary Volunteer Society funds have to do with both Senior and Junior Societies, and the funds of each society shall be kept separately on the church treasurer's books. Society offerings to missions and general church work, or to conference enterprises, shall be turned over to the church treasurer, to be passed on to the conference treasurer. All funds contributed to society expense shall be turned over to the church treasurer, to be held in trust for the society. The expense funds of the Senior Missionary Volunteer Society shall be disbursed by the church treasurer on the order of the society executive committee. Expense funds of the Junior Society shall be disbursed on the order of the Junior Society superintendent.

Funds Handled by the Church Missionary Secretary.—All funds received by the church missionary secretary, whether offerings for local church missionary work or money received in payment for various kinds of literature supplies ordered by the Sabbath school, the Missionary Volunteer Society, the church school, or other auxiliary organizations, or for magazine and periodical subscriptions or for any other literature, books, pamphlets, etc., ordered for individuals or for the church as a whole, are to be turned over to the church

treasurer, to be held in trust for disbursement on order of the church missionary secretary, who acts as the business agent of the church in its dealings with the Book and Bible House. Offerings for local church missionary work shall be held in trust by the church treasurer until such time as disbursement is authorized by vote of the church board at a regularly called meeting, with at least a quorum present, and then only for recognized missionary work.

Dorcas Society Funds.—The funds of the Dorcas Society are to be turned over to the church treasurer, to be held in trust only, and shall be disbursed on order of the Dorcas Society leader, according to the policy outlined for Dorcas Societies by action of the General Conference Committee, as follows: "The funds should be disbursed only on action of the society in regular sessions."—*General Conference Committee, May 9, 1935.*

Church School Funds.—The generally accepted plan is for the church treasurer to handle all church school funds. He receives these and disburses them on the order of the church school board.

Auxiliary Organization Not Named.—The funds of any other auxiliary organization of the church shall be handled according to the principles outlined above.

Proper Method for Payment of Money by Members.—The treasurer should insist that all money paid in by church members other than church collections be placed in the regular tithe envelopes, and that each member list the various items and amounts on the envelope as indicated, and make sure that the money enclosed equals the total shown. The member should sign his name and give his address, and place the envelope on the offering plate or hand it to the treasurer. Envelopes should be preserved for a time to serve as vouchers when the treasurer's accounts are checked by the conference auditor.

Proper Method of Remitting Funds.—In sending remittances to the conference treasurer, all checks, bank drafts, or money orders should be made payable to the conference; for example, "— Conference of Seventh-day Adventists," and should not be made in favor of any individual by name. The duplicate sheet from the church treasurer's book should be enclosed with remittance. Remittance blanks are furnished by the conference.

The members of the church should be instructed to make checks payable to "Treasurer of — S.D.A. Church." This avoids much difficulty in case of sickness, death, or transfer of the treasurer. Wherever possible, a bank account should be opened in the name of the church. Treasurers should not keep the church funds in connection with their personal funds or bank accounts, but an entirely separate account for the church should be kept. All general offerings not in envelopes should be counted by the treasurer in the presence of another church officer, and receipt given to such officer. A receipt should be issued promptly for all moneys received, no matter how small the amount, and a strict account of all receipts and payments should be kept by the church treasurer.

Preserving Vouchers.—Vouchers should be secured for all moneys disbursed, and a good way of preserving such vouchers is to paste them on the back of the other sheets in the treasurer's book. There will usually be ample space for these vouchers if they are lapped one over another. This method is safer and more convenient for the auditor than that of keeping them on a spike file, in a pigeonhole in a desk, or even in an envelope properly marked.

Books Should Be Audited.—The conference treasurer or some other individual appointed by the conference committee audits the church treasurer's books once each year. The books and other records relating to the work of the treasurer may be called for and inspected at any time by the elder, the district leader, or by any others authorized by the church board.

Reports of all funds received and disbursed shall be presented at the regular business meetings of the church. A copy of these reports should be given also to the church officers, and, upon request, to the conference office.

In reporting the number of tithepayers in the church, the wife and the minor children who are members of the church, should be counted as tithepayers, in addition to the head of the family, when it is known that he is faithful with respect to tithe paying.

The treasurer can greatly encourage faithfulness in the payment of tithe, and deepen the spirit of liberality on the part of church members. A word of counsel, given in the spirit of the Master, will help the brother or sister to render

faithfully to God His own in tithes and offerings, even in a time of financial stringency.

Relations With Members Confidential.—The treasurer should always remember that his relations with individual church members are strictly confidential. He should be careful never to comment on the tithe paid by any member or upon his income or anything concerning it, except to those who share the responsibility of the work with him.

We recommend, 2. That paragraph 1, page 57, of the "Church Manual," be revised to read as follows:

The secretary-treasurer shall keep an accurate record of the receipts and disbursements of all funds raised by the society. All moneys for foreign missions and for the church shall be turned over to the church treasurer as soon as possible after it is collected. Local society expense funds shall also be turned over to the church treasurer, to be held in trust until such time as its disbursement is ordered by the executive committee of the society. The financial records of the society shall be reviewed by the executive committee at least once each quarter, and audited once each year by the church treasurer.

We recommend, 3. That a committee be appointed by the Minority Committee to make recommendations as to any revisions or changes made necessary by the adoption of the foregoing plan for the handling of all church funds through one church bank account.

In meetings held prior to the opening of the Council, a desire was expressed that the tenure-of-office policy be reviewed. After considerable study was given to this policy, revisions were incorporated, making it now read as follows:

Tenure-of-Office Policy

We recommend, That the tenure-of-office policy be amended to read as follows:

WHEREAS, A principle of conference management is clearly stated in the Spirit of prophecy, in these words:

"I have been shown that ministers should not be retained in the same district year after year, nor should the same man long preside over a conference. A change of gifts is for the good of our conferences and churches" ("Gospel Workers," p. 420); and,

WHEREAS, Our experience has proved that very long tenure of office in the same position is not for the best interests of the work and does not tend to development of the greatest strength in the workers;

We recommend, 1. That the tenure of office for General Conference executive officers, and heads of departments, including the Auditing Department (including divisions), shall not exceed twelve consecutive years in any one position.

2. That the tenure of office of union executive officers, auditors, and department secretaries shall not exceed eight consecutive years in any one position, in the same union.

3. That the tenure of office of local conference or mission executive officers and department secretaries shall not exceed six consecutive years in any one position, in the same conference or mission.

4. That for the North American Division this plan be extended to include pastors of churches, the term usually not to exceed five years, excepting where foreign-language work indicates a longer term.

5. That for the North American Division the term of service of a worker in any one conference should not ordinarily exceed twelve years.

6. That while the provisions of the policy do not apply in detail to our institutions, we recognize that even in our institutions changes in leadership are at times desirable; and that the spirit of the policy should therefore apply as the respective boards in counsel with the next higher organization shall be able to arrange.

7. That with a view to bringing into our local conference committee councils an enlarging circle of men, no individual be elected to committee membership for more than six consecutive years, except institutional representatives or conference officers.

8. That it be understood that in the application of this policy, workers of experience and standing shall not find themselves disconnected from the work as a result of the operation of the policy.

9. That in local or union fields where language or national differences or any other unusual circumstances make a variation from this rule desirable, the exception shall be made

only in counsel with General Conference or division representatives present at the election.

10. That in cases where fields combine, or, because of the development of the work, organizations divide, workers affected by this policy who have occupied positions in these fields for the allotted time shall not be eligible to hold office in the united field, or in either of the organizations, in case the field is divided.

11. That this policy shall not be understood as entitling any worker to the full period of the tenure of office in either the General, division, union, or local organizations. Election to office is determined by the vote of the respective constituencies.

12. That the reasons for the differences in the tenure of office periods proposed for General, union, and local conferences, respectively, be recognized as arising from the fact that those who work in more restricted areas and come in closer touch with the churches, put their personal mold on the work sooner than those farther removed in administrative work.

13. That General Conference and division committees give very careful study to the question of the location and transfer of men as between unions, and make definite recommendations to the union regarding the leadership of their work, and that likewise the union committees carefully study the location and transfer of men as between the local conferences, and make definite recommendations to the conferences concerning the leadership of their work.

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

Recognizing, in adopting this policy, that its success in operation will depend in a large measure upon the cooperation of all the fields and organizations involved, in order to safeguard the plan so that the benefits derived from an exchange of workers may be secured to the field generally without bringing injustice or hardship to any worker because of its application,

We recommend, 15. That controlling committees or boards which, in applying the plan, find it impracticable to make changes within their own fields in order to place a worker who comes to the termination of his tenure period, take early counsel with the General Conference or division committee concerned, with a view to placing such worker in some other field.

A statement relating to the question of tenure of office was also adopted:

Administrative Work and the Ministry

WHEREAS, The gospel ministry is the most important work ever entrusted to mortals;

We recommend, 1. That those who are ordained to the ministry beware of the spirit of office seeking; ever regarding the preaching of the word in soul-winning service as their chief responsibility and highest honor.

2. That it be ever recognized that while ordination to the ministry is for life, the call to administrative service is temporary; therefore those chosen for administrative responsibility from time to time, should ever hold themselves in readiness cheerfully to engage in full-time ministerial service when called again to do so.

Since this was a biennial Council, and representatives from our overseas divisions were in attendance, a number of general policies affecting the work of these fields were given study. Actions were taken as hereunder listed:

Organization of Conferences and Missions

WHEREAS, There is at present no provision in our working policy covering the organization of conferences and missions;

We recommend, That the working policy be amended to include the following provision: Before a new local conference or local mission is organized, the union conference or union mission shall obtain approval from the division; and before a new union conference or union mission is organized, the division shall obtain approval from the General Conference.

Ex-Officio Membership on Committees

Responding to question as to whether the executive officers of a higher organization should be regarded as ex-officio

members of the executive committee of the next lower organization;

We recommend, That it be understood that while a spirit of close cooperation should always be maintained between lower and higher organizations, the officers of the lower organization seeking counsel from the officers of the higher in all major matters, and concerning policies affecting the work of their respective fields, yet it should be recognized throughout our world work that the officers of a higher organization are not members ex-officio of the executive committees of lower organizations except in the case of the division committee, which committee, being a section of the General Conference Committee, is comprised of all available General Conference Committee members.

Teacher-Evangelist's License

We recommend to our mission divisions the inclusion in the statistical report of a column for teacher-evangelists, and that the license issued this class of workers be a teacher-evangelist's license.

Adoption of Children

We recommend, That Section 2 of the present child-allowance policy be revised to read as follows:
Missionary families without children of their own may adopt two children, and those with one child may adopt one other child to whom transportation to the field, furlough privileges, child allowance, and transportation within the field shall apply. Children adopted in excess of this shall not be entitled to any of the foregoing privileges.

Amendments to Furlough Policy

We recommend, That the General Conference furlough policy, adopted May 21, 1936, be revised according to the following:

- 1. When a male worker entitled to furlough marries a national or colonial, inasmuch as his status as a worker is not changed or his relationship to the work altered, his wife and their children share his furlough privileges. In the case of a woman worker entitled to furlough marrying a national or colonial worker, inasmuch as her status as a worker is thereby affected and her relation to the work she was sent out to do altered by her assumption of domestic duties, her furlough privileges are retained and extended to her children, but only until they reach their fifteenth birthday. These privileges are not extended to the husband.
- 2. That where the term of service for missionary families is five, six, and seven years, the period of service between furloughs for single women workers be four, four and one-half, and five years, respectively.
- 3. That the period of service in the Caribbean Union, Curacao, and Barranquilla be five years with a seven-month furlough.
- 4. That in the Inca Union the term of service be five years with a twelve-month furlough.
- 5. That the term of service and length of furlough for the African Missions of the Northern European Division be as follows:

	TERM OF SERVICE	FURLOUGH
<i>Kenya Union</i>		
Highlands, Kenya	6 years	9 months
Kisii	6 "	9 "
Kamagambo	5 "	9 "
Gendia, Kanyadoto	4 "	9 "
Coast Mission	4 "	9 "
<i>Upper Nile Union</i>		
Nchwanga	5 "	9 "
Mbale	4 "	9 "
Kampala	4 "	9 "
<i>Nigerian Union</i>		
Northern field	3 "	6 "
Awtun	3 "	6 "
Other sections	3 "	6 "
<i>Gold Coast</i>		
Sierra Leone	3 "	6 "
Liberia	3 "	6 "
Cameroons	3 "	6 "

- 6. That the furlough policy for missionaries in Ethiopia be arranged by the Southern European Division committee in counsel with the General Conference.
- 7. That, in applying the furlough policy, one half of the time required by physicians in qualifying, outside of the country to which they are appointed, be applied on the period of service in the mission field.
- 8. That the Secretarial Office of the General Conference prepare a blank for use by the divisions for the purpose of obtaining from missionaries proceeding on furlough a state-

ment of their intention to return to the mission field or, if circumstances so require, to remain in the homeland, with any other information desired.

9. Missionaries from our North American base who have completed more than one half the period of service in the mission field and who are permanently returned for reasons other than those involving dismissal, shall be granted a rehabilitation allowance equal to the outfitting allowance for the worker concerned. Those who return from the field before one half of the service period has expired, or for reasons involving dismissal are not entitled to the rehabilitation allowance, may be given help in reestablishing their homes, the amount to be determined by the division committee concerned, in counsel with the General Conference. Division committees are authorized to make provision for missionaries returned to other home bases, in harmony with the above schedule.

Terminology in Listing Languages and Sections of the World Field, and Method of Listing Workers in the Year Book

In listing forms of speech in which we are printing and preaching the message,

- We recommend,* 1. a. That the expression "languages and tongues" be used in our statistical records in listing forms of speech in which we are preaching the message.
- b. That only dialects of a given language differing to such an extent that those speaking one dialect need an interpreter to understand another, be designated as "tongues."
- c. That in listing languages and tongues in which the message is being printed, mimeographed publications shall not be included.
- d. That it be considered that we are preaching in a given language or tongue only when a worker uses that particular language or tongue in preaching—either directly or through an interpreter—or when there is a group of believers, connected in an organized way with the denomination, worshipping in such language or tongue.

In listing sections of the world field in which we are working,

- We recommend,* 2. a. That the expression "countries, islands, and island groups" be used to designate the sections of the world field in which we are working.
- b. That an island or an island group be listed separately only when the language spoken on that island differs from the forms of speech used on other islands of the group.
- In listing the names of denominational workers in the Year Book,
- We recommend,* 3. a. That all workers holding ministerial credentials or ministerial licenses be listed in the Ministerial Directory of the Year Book.
- b. That the names of workers holding ministerial credentials, ministerial licenses, and missionary credentials, and of church school teachers, together with those of members of the various conference or mission committees, and members of institutional boards, be included in the lists of workers as they appear for the separate fields.

Self-Support and Segregation of Budgets

WHEREAS, We find that the policy adopted in 1936 for the segregation of budgets in various sections of mission divisions is proving helpful in the upbuilding of the cause; and,

WHEREAS, The great commission given us by the Master to preach the message in all the world places upon every section of the world field a responsibility for sending the message to every nation, kindred, tongue, and people; and,

WHEREAS, Reports from our mission divisions indicate that even in some mission divisions, fields long receiving support from the general treasury are, in the providence of God, developing in strength and financial ability to the place where they themselves are becoming bases for the supply of men and means for the extension of the message into regions yet unentered; and,

WHEREAS, The time has come when our believers in all divisions should be encouraged to share in larger measure in the financing of the work of God by assuming increasing responsibility for the maintenance of the work in their respective fields and at the same time doing their part in raising funds for general mission advance in all the earth;

We recommend, 1. That division committees apply and adapt the plan for the segregation of budgets, as conditions and circumstances in their respective fields may indicate,

outlining before our believers in mission territories the unity of the church in all the world, and the value of the denominational plan which from the inception of the movement has been in operation, whereby members in all parts of the world participate in the maintenance and extension of our world work.

2. That in sections of division fields where it is considered advisable to apply the plan, the general budget statements be prepared in two sections, numbered respectively, 1 and 2, Section 1 to include all national or indigenous workers, and Section 2 to include missionaries from North America, Europe, and other home bases, and that the salary and expense of foreign workers be paid from Section 2 of the budget.

3. That frequent appeals be made to our believers by division and union leaders, mission directors, church pastors and elders, and others on whom responsibility is placed, in an endeavor to bring in sufficient tithes from the churches to cover the budget requirements of the various fields and to help in sustaining the church activities in other lands, and that in all the world it be recognized that mission offerings given by our people belong to the General Conference for use in promoting the world-wide mission work, and should not be included in local budgets as estimated income.

4. That it be the goal of every managing board in mission fields to place our publishing houses, sanitariums, and hospitals on a self-supporting basis, including all salaries, and all operating expense, in order that more funds may be released from the budget for the extension of the message into unentered fields, so that an increasing proportion of what is appropriated by the General Conference may be used for opening up new work.

5. That division committees endeavor to arrange for an increased percentage of tithe for appropriation to other fields from conferences or missions within their territory that are able to meet their regular operating cost from their tithe less tithe of tithe and sustentation per cent, and that they also encourage other sections of their fields to work to this goal.

6. That monthly statements be issued from each mission and institution to each member of the controlling field committee or institutional board, and that from time to time national workers, pastors, and church elders be supplied statements of tithe receipts and mission offerings for their respective sections, revealing goals and results attained.

Allowance for Postgraduate Work for Missionary Educational Workers

WHEREAS, In some mission fields, governments now require that educational workers meet certain standards, and this in some cases necessitates the securing of advanced degrees;

We recommend, That division committees give consideration to the need for higher educational qualifications for educational workers, and that where such workers are recommended by their respective division committees for postgraduate work while on furlough requiring attendance at other than denominational schools, some financial assistance may be granted them if necessary.

Uniform Wage Scale of Workers on Furlough

We recommend, 1. That the salaries of all workers on furlough be set as nearly as possible at the same rate as that for the corresponding class of workers in the home field, and that Section 10 of the furlough policy, adopted May 21, 1936, be amended accordingly.

2. *a.* That in divisions in which the supplementary rates to physicians as provided by the General Conference wage scale are not now operative, committees of such divisions give consideration to applying these rates as living conditions may demand and as funds can be provided.

b. That each division committee pass on to the General Conference Treasury its authorization for the payment of salaries of furloughing physicians in harmony with the General Conference wage scale.

Uniform Allowance for Qualifications and Postgraduate Work for Doctors

In order that there may be a more nearly uniform practice on the part of our overseas divisions in expenses allowed to doctors while securing qualification to practice in certain countries, and also in the assistance given to doctors taking postgraduate work;

We recommend, 1. That overseas divisions pay doctors seeking qualification for practice in their respective territories at their regular mission rate of salary, and meet the cost of their tuition and such textbooks as are required for the courses taken; that they give consideration also to the expense of local transportation in these cases; and that where special courses are pursued, each division be left free to arrange for the expense involved as the individual cases may warrant.

2. That doctors from the home bases in the employ of mission divisions be permitted to take from three to six months' postgraduate work during the time of their regular overseas furlough, and that an allowance of up to \$500 be granted for such work, the exact amount in each case depending upon the length of the course and the place where it is taken, it being understood that this allowance shall be granted only to doctors who return at the close of their furloughs to their respective divisions for another full term of service, and that in each case the division and union committee concerned shall have given their approval as to the course pursued and the expense involved. In case a doctor for any reason does not return to his division after furlough for a further term of service, he shall refund to the employing organization 50 per cent of the amount allowed him for postgraduate work.

3. That each overseas division committee work out an equitable arrangement for postgraduate work for doctors resident within its territory who are not entitled to furlough and hence do not come within the provisions outlined above, it being understood that such plan or arrangement will be in keeping with the foregoing recommendations.

Spirit of Prophecy Writings

WHEREAS, The writings of the Spirit of prophecy have been given to this people for a special purpose, and are of inestimable value in fortifying the minds of our people against the inroads of skepticism and doubt so abundant in these perilous times and in deepening their faith in the word of God and their confidence in the message;

We recommend, 1. That each division of the world field give consideration during a suitable period in 1939 to stressing the importance to our people of a faithful study of the writings of the Spirit of prophecy and also to enlarging their circulation and use.

2. That our pastors, other workers, and church elders devote at least one Sabbath in 1939 to emphasizing in the church service the value of the Spirit of prophecy to the church at large and to its individual members.

3. That our publishing houses and their distributing agencies through the world field unite in this special effort to extend the circulation of the writings of the Spirit of prophecy, and that where possible, special price discounts be offered with this in view.

4. That our overseas divisions give earnest consideration to the formulation of definite plans for increasing the publication of the writings of the Spirit of prophecy in the various languages of their respective territories.

Medical Education in China

WHEREAS, Our large medical interests in China, and the constant need of enlarging the scope of our medical work there, demands an ever-increasing force of trained medical leaders, and it is evidently inadvisable to secure all of such needed physicians from abroad; and,

WHEREAS, It is manifestly impossible, because of the financial outlay involved, to establish and maintain a medical school of our own in China for the education of our Chinese youth for medical service there; and,

WHEREAS, A temporary affiliation was effected in 1937 with the St. John's Medical School, which in turn is affiliated with the University of Pennsylvania, with the understanding that a more permanent plan for the medical education of our Chinese medical students should be formulated by the General Conference; therefore;

We recommend, That we hereby approve the plan of the China Division for an affiliation with the St. John's Medical School or some other good medical school in China, as the situation may require, upon such terms and conditions as the Minority Committee of the General Conference in counsel with the China Division Committee may decide.

Policy for Financing the Work in Alaska

WHEREAS, The Autumn Council of 1933 adopted a policy for financing the work in the Alaska Mission field, which did not make any provision for the payment of a percentage of its tithe or any sustentation to the General Conference, thus leaving the Alaska Mission out of harmony with other missions attached to the North American field;

We recommend, That the Alaska Mission pay to the General Conference a percentage of its tithe and its sustentation percentage of tithe, in harmony with our general policy for the North American field.

Because of new relationships growing out of the incidents of war, the following territorial adjustments were approved:

Territorial Readjustments

We recommend, 1. That the territorial lines between Section I and Section II of the Central European Division be adjusted so as to harmonize with the new frontiers resulting from the negotiations between Germany and Czechoslovakia, and that such adjustments of workers' salaries and expenses be made as from October 1, 1938.

2. That the General Conference Committee give consideration to the financial situation of the Czechoslovakian Union resulting from the transfer of churches and workers, suggesting that the base appropriation to Central European Division, Section II, be adjusted by the Minority Committee so as to provide adequate support for this field after its losses have been ascertained.

3. That the Teschen area ceded by Czechoslovakia to Poland be recognized as a part of the Northern European Division as from October 1, 1938; and that the General Conference be requested to make whatever financial adjustments in the budgets of the two divisions involved may be deemed necessary because of this change.

4. That Holland be transferred from Central European Division, Section II, to Central European Division, Section I.

5. That on account of political changes we recognize the territory formerly known as Austria as being a part of Central European Division, Section I, instead of Section II.

In addition to the action taken at the Autumn Council of 1937, when Ethiopia was transferred from the Northern European Division to the Southern European Division, at which time no mention was made of other territories which had been a part of the Ethiopian Union Mission;

We recommend, 6. That Eritrea, and French and Italian Somaliland be transferred from the Northern European Division to the Southern European Division.

Referring to an action taken by the General Conference Committee concerning the transfer of the Northern Cameroons from the Northern European Division to the Southern European Division, which matter was to be finalized at the present Autumn Council, and after further consideration of a number of the factors involved in this suggested change;

We recommend, 7. That the Northern Cameroons territory be retained by the Northern European Division.

We recommend, 8. That the Cape Verde Islands be recognized as the territory of the Southern European Division.

9. That the Island of Guam and the Portuguese section of Timor, at present not connected with any of our divisions, be assigned to the Far Eastern Division.

10. That the islands of Corisco, Elobey, St. Thomas, Fernando Po, and Annobon, in the Gulf of Guinea, West Africa, be transferred from the Northern European to the Southern European Division.

WHEREAS, Because of language difference, the work of the Chientao (Kando) Mission, composed of Korean believers, can be more effectively cared for by the Chosen Union Mission and the Far Eastern Division than by the Manchurian Union and the China Division; and,

WHEREAS, The territory of this mission composed of three counties in the eastern part of Kirin Province, adjoins the territory of the Chosen Union Mission; and,

WHEREAS, The proposal to transfer this mission territory, together with its workers, members, budget, and church properties, is agreeable to the divisions concerned; therefore,

We recommend, 11. That the Chientao (Kando) Mission be transferred from the Manchurian Union and the China Division, to the Chosen Union and the Far Eastern Division.

Resolutions affecting the work of the home fields were adopted as follows:

Sustentation Policy

We recommend, 1. That paragraph 13 of the "Regulations Governing the Sustentation Fund" be amended to read as follows:

Publishing houses shall pay to the fund an amount equivalent to 11 per cent of their entire pay rolls, including wages paid to students or other part-time workers.

2. That there be included in the regulations the following provision on funeral allowances:

An allowance not to exceed \$125 toward funeral expense for a beneficiary may be granted when he has not made provision for such expense during his lifetime, or has not left an estate out of which it can be met, or when his children or other relatives are not financially able to care for it.

3. That the regulation relating to the employment of workers over thirty-five years of age, be amended to read as follows:

Special care should be used in bringing individuals into the service who have already reached the age of thirty-five years. However, in exceptional cases when a candidate for service has special qualifications that in the opinion of the employing organization warrant his employment, such worker shall be regarded as eligible for assistance from the Sustentation Fund only if in addition to the minimum requirement of fifteen years of service he has rendered one year of service for each year of his age above thirty-four when first employed.

4. That the wording of other regulations relating to service required for eligibility to assistance from the Sustentation Fund be brought into harmony with the above amendments.

Calls for Teachers

WHEREAS, Calls for teachers in the late summer bring great embarrassment to institutions or conferences called upon to release such workers;

We recommend, That after July 1 of each year an organization, before placing with the General Conference a call for a teacher who is already employed, shall first obtain the consent of the present employing organization.

Oakwood Junior College Fund

WHEREAS, At the Autumn Council of 1937 an action was passed asking our colored constituency of North America to raise \$10,000 as its share of a \$30,000 fund for the new administration building at Oakwood Junior College; and,

WHEREAS, Only about \$6,500 has yet been raised, mainly because of the fact that plans have not been put into operation by conference organizations; therefore,

We recommend, 1. That union and local conference presidents be asked to promote plans for the raising of their quotas in the colored churches before or during the month of January, 1939. And with this in view,

We further recommend, 2. That union conferences be requested to release their colored secretaries during the month of January, 1939, to help the colored churches of their respective fields raise the remainder of the money needed for this worthy enterprise.

Insurance of Denominational Property

WHEREAS, Our churches, institutions, and other denominational properties are continually exposed to fire hazards;

We recommend, 1. That adequate insurance be carried on all our denominational properties, it being suggested that the coverage be at least 75 per cent of the actual value of the buildings and their contents.

2. That each local and union conference survey the various buildings in their respective territories, including the contents of such buildings, as a basis for ascertaining the amount of insurance that should be carried on such properties.

3. That the secretary-treasurers of local and union conferences and the treasurers of the various institutions be designated as those responsible for holding the insurance policies covering the properties in their respective fields or institutions.

4. a. That a full record of all our denominational properties be kept by the aforesaid secretary-treasurers and institutional treasurers, giving in each case the name of the property, the amount of insurance carried, the name of the company with which it is insured, the expiration date of the insurance policy, etc.

b. That, with a view to making sure that proper insurance coverage does not lapse, these officers notify the committee or board concerned at least sixty days before the date of expiration of any insurance policy, as to the date of expiration, and cooperate in arranging for the renewal of the policy.

5. That all denominational properties be insured with companies of sound financial standing and working policies, and with A-grade ratings.

Safeguarding Denominational Funds

We recommend, 1. That in caring for trust and reserve funds, the following forms of investment be recognized in the order given: (a) Savings banks, (b) Federal and State bonds.

2. That denominational funds be deposited only in banks approved by controlling boards and committees.

3. That securities be bought and sold only upon the approval of—

a. The responsible board or committee concerned, or

b. A committee duly appointed by such controlling board or committee, whose records of these transactions shall be available at all times to the controlling board or committee.

4. That complete records be kept of the investment of all funds and of the purchase and sale of securities.

The following resolutions having to do with the promotional features of our work were adopted:

Editorial Councils

Your Committee on Editorial Councils respectfully submit the following report:

We recommend, 1. a. That a general Editorial Council be held in Washington, D.C., September 1-12, 1939.

b. That J. L. McElhany be Chairman of the Council.

c. That editors attend from North America as may be arranged by the General Conference Committee and the North American publishing houses.

d. That one or more editors be sent from each overseas division as may be arranged by division committees.

e. That an invitation be extended to the North American colleges to arrange for their teachers of journalism to attend the Editorial Council.

f. That the overseas divisions arrange for the editors that are chosen to attend the Editorial Council also to attend the summer quarter of the Theological Seminary, June 1 to August 30.

g. That we urge the North American publishing houses and the General Conference Committee to arrange for as many of their editors as possible to attend the seminary summer quarter.

We recommend, 2. a. That the General Conference Committee arrange for two regional editorial councils as soon as possible after the general editorial council, one for the Northern, Central, and Southern European Divisions, and the other for the Southern Asia, Far Eastern, and China Divisions.

b. That consideration be given to having some representatives from the seminary faculty attend these regional councils with a view to giving a series of Bible studies.

Increased Circulation of the "Review and Herald"

WHEREAS, Records show that although during the last five years more than 50,000 new members have been added to our churches, the circulation of the REVIEW AND HERALD has remained practically stationary during that period; and,

WHEREAS, In North America alone there are many thousands of Adventist homes which the REVIEW does not enter;

We recommend, 1. That our North American conferences give careful attention to increasing the circulation of the REVIEW AND HERALD, and that an earnest effort be put forth during the time of the annual REVIEW campaign to place the REVIEW in every Seventh-day Adventist home.

2. That overseas divisions make a special effort to place the REVIEW in the homes of all their English-speaking members.

3. That union and local conference goals for the 1939 REVIEW campaign in North America be referred for study and adoption to the Home Missionary Department in counsel with representatives of the Review and Herald Publishing Association.

4. That the Minority Committee be asked to appoint a committee to give further consideration to this important

matter, with a view to formulating a definite plan for increasing the circulation of the REVIEW AND HERALD.

Lay Preaching Work

WHEREAS, There are yet millions of villages, towns, and cities in which no organized church is established and in which the truth has never been preached; and,

WHEREAS, We are told that "many fields ripe for the harvest have not been entered because of our lack of self-sacrificing helpers;" therefore,

We recommend, 1. That many more of our laymen who give evidence of ability in public evangelism be encouraged to respond to this call for self-sacrificing helpers, by conducting evangelistic efforts.

2. That for the North American Division we adopt as our goal a thousand lay evangelistic efforts in 1939, and that our overseas divisions adopt suitable goals for the strengthening of lay preaching work within their territories.

Seventh-day Adventist Theological Seminary

Arrangements for Overseas Students

WHEREAS, Great blessings in deeper unity of faith, spirit, and mission objectives have come to the advent movement in the world field through the attendance of workers at the Theological Seminary;

We recommend, 1. That our overseas divisions make provision for selected workers other than those on furlough to attend the seminary, necessary traveling expenses of such workers to be borne in equal proportion by the General Conference, the division, and the union in which the worker is employed.

WHEREAS, There is need also of a more nearly uniform plan for the attendance of furlough workers at the seminary;

We recommend, 2. That just as far as practicable, provision be made by overseas divisions to give missionaries who are furloughing in North America, and who are qualified for entrance, opportunity to spend one or two quarters at the seminary, with the following provisions:

a. That when the family on furlough resides in Washington, and when consistent, the worker's wife be encouraged to take studies at the seminary.

b. That when the furlough worker's family is settled elsewhere in America than at Washington, D.C., transportation of the worker to and from the seminary be allowed.

c. That when a worker leaves his family elsewhere in America to come to the seminary, an allowance of \$15 a month be made the worker for extra living expenses.

d. That when, by arrangement with the division committee concerned, the missionary family comes to Washington, especially to attend the seminary, an extra allowance of from \$8 to \$15 a month, according to the size of the family, be made for extra living expenses.

e. That the employing organizations sending workers to the seminary pay the matriculation and library fees for such workers.

Attendance of Missionary Appointees

WHEREAS, Missionary appointees would in many cases be greatly benefited by further study before going to the mission field;

We recommend, 3. That division committees give favorable consideration to arrangements whereby newly appointed missionary recruits from the North American base may spend from six to twelve weeks in the Theological Seminary before leaving for the mission field, as time and circumstances relating to the call make practicable; and that overseas division committees apply the plan in the cases of missionary appointees from other home bases as they may deem advisable.

Attendance of Ministers

WHEREAS, Our ministers whose duty it is constantly to instruct the churches and to preach the message to a needy and critical world, are as truly in need of advanced study as teachers and physicians;

We recommend, 4. That conference committees in North America, in arranging their work, plan definitely to give certain of their ministers short leaves of absence to attend the seminary.

Promotion of Temperance Literature

WHEREAS, Practically every State in the Union requires that in the State schools, courses be given in physiology,

health, and temperance, including instruction concerning the evil effects of alcohol and narcotics upon the human system; and,

WHEREAS, School officials are always desirous of securing material of this kind for supplementary reading for their students and as a basis for scientific lecture courses upon health and temperance; and,

WHEREAS, Special scientific literature on health and temperance, and dealing with the evil effects of alcohol and narcotics, has been prepared by writers of authority in such publications as "Science Speaks to Young Men on Liquor, Tobacco, Narcotics, and Marijuana," "Plain Facts for Girls and Young Women on Tobacco, Liquor, and Narcotics," "The Cigarette as a Physician Sees It," "The Cup That Cheers," "The Shadow of the Bottle," and the magazines, *Health and Life and Health*; and,

WHEREAS, All of the above temperance and health literature has been accepted as supplementary reading material for public schools and high schools by educational authorities in certain States and counties; and,

WHEREAS, It has been found that employers of industrial workers are interested in having their employees receive this instruction concerning the effects of alcohol and narcotics; therefore,

We recommend, 1. That an effort be made by each local conference, in cooperation with its union, to select suitable workers to place this health and temperance literature in the State schools and among industrial groups; and that suitable workers be encouraged to deliver scientific health and temperance lectures to students in primary and secondary State schools, and to Parent-Teacher Associations, and to the industrial groups aforementioned, throughout the country.

2. That for the purpose of introducing our health and temperance literature to the youth throughout the country, the Missionary Volunteer Department of each conference encourage suitable young people to give health and temperance lectures to juniors in our own schools, and in the public schools, and to the Youth Temperance Councils which are being organized by the W.C.T.U., utilizing for this purpose the lectures which have been prepared for use with film projectors.

The Home Study Program

WHEREAS, A considerable number of Adventist young people are unable to attend our denominational colleges or academies; and,

WHEREAS, The Home Study Institute offers to our young people valuable opportunities for further study;

We recommend, 1. That our Educational and Missionary Volunteer secretaries unite with conference and church officers in an active campaign to encourage such young people to avail themselves of the special facilities afforded them by the Home Study Institute for the continuance of their education.

2. That we invite our workers who are not at present able to attend our other schools, to take one or more of the advanced courses offered by the Home Study Institute; such as, Missions and Mission Problems, New Testament Greek I and II, Hebrew, Christian Evidences, or the new course, Europe Since 1918.

WHEREAS, In these days of shortened working hours, many of our people, in common with others, have more leisure time to devote to study; and,

WHEREAS, The systematic training of the rank and file of our lay members is of real value to all phases of missionary endeavor; and,

WHEREAS, The Home Study Institute not only offers many courses that may be taken by individual students by correspondence, but also provides for group study at a very nominal cost per student, courses in Lay Evangelism; and,

WHEREAS, These courses in Lay Evangelism have been prepared with the cooperation of pastors, teachers, Bible workers, and departmental secretaries, and are so arranged as to be taken in a certain order, beginning with the simple, elementary truths of the gospel and leading the student step by step to a deeper understanding of the Scriptures; and,

WHEREAS, This study program also includes a new course in the principles of Christian Leadership and Church Organization; therefore,

We recommend, 3. That we invite our conferences through their educational, home missionary, and Missionary Volunteer departments to cooperate strongly with the Home Study Institute in its efforts to encourage our people to avail themselves of this carefully prepared plan of graded and syste-

matic instruction in Lay Evangelism and Christian Leadership.

Bible School of Evangelism

WHEREAS, A great reformatory movement is due to take place in these closing days, in which hundreds and thousands will be seen visiting families and opening before them the word of God; and,

WHEREAS, The time has now come when definite plans for a greater Bible evangelism should be adopted and carried forward everywhere; therefore,

We recommend, 1. That Bible schools of evangelism be organized in churches where strong leadership is available, such as conference workers, or others who may be selected.

2. That in the pursuit of this plan, a systematic, preparatory distribution of literature be undertaken, to be followed by personal Bible work and community Bible schools in which the special doctrinal lessons and teaching outlines already being successfully used by the Southern Union field school of evangelism, be employed.

3. That instructional material be made available to workers leading out in this plan of Bible evangelism, and that a thorough study of the entire plan be urged before entering upon such training-school work.

4. That conference leaders present this plan to their workers, supplying each with a sample set of the afore-mentioned materials; and that, wherever possible, workers' meetings be called that the plan may be carefully presented.

5. That the lay workers' Bible training school plan, fostered by the Home Missionary Department—by which many of our church members have already been trained in the art of giving Bible readings, and encouraged to visit their neighbors and friends in earnest soul-winning endeavor—continue to be earnestly promoted, as heretofore.

Bible Study League Plan

WHEREAS, In some of our conferences, a Conference Bible Study League plan, providing for a continuous supply and the systematic distribution of missionary literature, has been developed during recent years whereby from funds created in the conference for this purpose, literature is sent free to our churches and to people in certain unentered sections; and,

WHEREAS, This plan, with its provision for systematic follow-up work by our laity, resident colporteurs, and conference workers, has, wherever adopted, materially increased the circulation of our literature and resulted in the winning of many precious souls;

We recommend, That our conferences give favorable consideration to this special Bible Study League plan, and that an outline of the plan be prepared by the Home Missionary Department for the guidance of conferences desiring to operate it.

Sabbath School Goals

WHEREAS, The enlistment of all the church members as members of the Sabbath school for Bible study is essential to the spiritual life and welfare of all the church; and,

WHEREAS, A large number of our church membership in North America are as yet not enrolled as regular members of the Sabbath school;

We recommend, 1. That an earnest endeavor be made in all the conferences of the North American Division between now and the 1940 General Conference session to complete the enlistment of all the church members in the Sabbath school.

2. That to make this possible, the use of a card-index check of all the members of the church and Sabbath school be adopted in our churches wherever practicable, and that consistent, spiritual follow-up work be done for all who may be listed as nonattendant at the Sabbath school.

3. That a Sabbath school membership goal of 200,000 be set for attainment by the time of the General Conference session in 1940, and that to achieve this goal the following means be employed as fully as possible in every conference:

a. The check of church and Sabbath school membership indicated in the previous recommendations.

b. The widest possible extension of the branch Sabbath school plan.

c. A larger ingathering into our Sabbath schools of neighbors and friends with their children.

4. That all overseas divisions adopt suitable goals for their divisions, setting in operation such plans as will greatly enlarge the Sabbath school membership in all the earth, and

thereby hasten the preparation of a people for the coming of the Lord.

Publishing and Home Missionary Department Conventions

WHEREAS, It has now been four years since the field leadership of the Publishing and Home Missionary Departments of the North American Division have met conjointly in regional council meetings; and,

WHEREAS, Such councils held this coming winter would greatly strengthen the work of these departments in the North American Division and enable them more fully to act their part in the great forward movement in aggressive evangelism;

We recommend, That short regional conventions for the Publishing and Home Missionary Departments be held early in 1939, preferably in connection with the annual constituency meetings of our three major publishing houses in the United States.

Theological Seminary Offering

Resolved, That an offering be taken in the North American Division on May 13, 1939, toward the finishing and equipping of the Seventh-day Adventist Theological Seminary, and that the promotion of this offering be carried by the Minority Committee of the General Conference in counsel with the union conference presidents.

Harvest Ingathering Goals for 1939

We recommend, That the Harvest Ingathering goals for 1939 be the same as those set for 1938.

Report of Nominating Committee

Upon the recommendation of the Committee on Nominations, the following actions were taken:

WHEREAS, It has been found inadvisable for F. Brennwald to be released from the work in the Southern European Division;

We recommend, 1. That F. Brennwald be released from the call to the secretary-treasurership of the South American Division.

We recommend, 2. That H. O. Olson, of the Bureau of Home Missions, be appointed secretary of the South American Division.

3. That the Southwestern Union be asked to release F. L. Harrison, and that Brother Harrison be appointed treasurer of the South American Division.

WHEREAS, M. Busch has tendered his resignation as secretary of the Central European Division, Section I, in order that he may give his full time to his departmental responsibilities;

We recommend, 4. That the resignation of M. Busch be accepted, and that O. Schildhauer be appointed secretary of the Central European Division, Section I.

WHEREAS, In the light of the medical report in the case of Mrs. Griggs, Frederick Griggs has tendered his resignation as vice-president of the General Conference for the China Division;

We recommend, 5. That the resignation of Frederick Griggs be accepted, and that he be appointed a field secretary of the General Conference; and, further, that we invite him to respond to the call of the College of Medical Evangelists to be the chairman of their board.

We recommend, 6. That Dr. E. H. Risley and W. I. Smith be appointed to fill vacancies on the Board of Regents for a three-year term.

WHEREAS, W. H. Branson has tendered his resignation as president of the Central European Division, Section II;

We recommend, 7. That the resignation of W. H. Branson be accepted, and that H. L. Rudy be appointed vice-president of the General Conference for the Central European Division, Section II, and president of that division section.

At this point, J. L. McElhany explained that W. H. Branson had tendered his resignation as president of the Central European Division, Section II, because the officers were recommending that as one of the general vice-presidents of the General Conference, he labor in China until the time of the General Conference session; and since the General Conference Com-

mittee has the responsibility of directing the work of the general vice-presidents, he therefore called an executive meeting of the General Conference Committee to deal with this item.

Quite a full representation of the General Conference Committee being present, an executive session was declared, and the following action was taken:

VOTED, That W. H. Branson, as one of the general vice-presidents of the General Conference, be asked to make China his special field of labor until the time of the forthcoming General Conference session, serving as acting president of the China Division during that time.

WHEREAS, W. H. Williams has tendered his resignation as treasurer of the Central European Division, Section II;

We recommend, 8. That the resignation of W. H. Williams be accepted.

9. That we request the Southern Asia Division to release T. J. Michael, and that Elder Michael be appointed secretary-treasurer of the Central European Division, Section II.

Report of Committee on Distribution of Labor

The Committee on Distribution of Labor made recommendations which were approved, as follows:

We recommend, 1. That the Pacific Union and the Loma Linda Sanitarium be requested to release Miss Ruth Stickle to connect with the Canadian Union for labor in the Resthaven Sanitarium.

2. That the Canadian Union and the Alberta Conference be requested to release J. D. Neufeld to connect with the Northern Union for labor in the North Dakota Conference; and that the Northern Union and North Dakota Conference be requested to release G. F. Theiss for labor in the Alberta Conference.

3. That the Northern Union and the South Dakota Conference be requested to release Raymond Bresee to connect with the North Pacific Union for labor in the Upper Columbia Conference.

4. That the Southern Union and the Kentucky-Tennessee Conference be requested to release Wayne W. White to connect with the North Pacific Union for labor in the Washington Conference.

5. That the Northern Union and the South Dakota Conference be requested to release J. H. Roth to take the presidency of the Kansas Conference.

6. That the Pacific Union and the Southern California Conference be requested to release L. A. Wilcox to connect with the Canadian Union for labor in the British-Columbia Conference.

7. That the Lake Union and the Michigan Conference be requested to release A. R. Sherman to connect with the Inter-American Division and Colombia-Venezuela Union Mission as superintendent of the Venezuela Mission.

8. That the Southern Union and the Kentucky-Tennessee Conference be requested to release R. M. Whitsett to connect with the Central European Division, Section II, for evangelistic work in the Egyptian Mission.

9. That the Far Eastern Division and the Malayan Union be requested to release W. W. R. Lake to connect with the Pacific Union for labor in the Hawaiian Mission; that the Pacific Union and the Southern California Conference be requested to release A. Munson to connect with the Far Eastern Division for labor in the Malayan Union Mission, it being understood that the Pacific Union plans to arrange transfer of L. D. Weber from the Hawaiian Mission to the Southern California Conference to take the place of A. Munson thus released.

1939 Budget

One of the major items of business of each Autumn Council is to make financial provision for the operation of the work for the following year. This is accomplished largely by the Budget Committee. Responsible leaders of overseas divisions and leaders of other organizations desiring special appropriations, are given opportunity to explain to the Budget Committee their special needs. These requests are then given careful consideration, and appropriations are made in the light of these needs and as the prospects for future

income seem to justify. We are glad to report that we were able to vote a substantial increase for the 1939 budget over last year's budget. The totals were as follows:

For regular appropriations	\$3,041,018.55
For special appropriations	
Overseas fields	107,150.00
Home fields	48,500.00
From Church Extension Funds	
Overseas fields	59,500.00
Home fields	39,000.00
For regular, special, and Church Extension Fund appropriations	\$3,295,168.55
Revertible—this being the amount of funds returned to the fields in which they are raised, in accordance with established policies, and thus not requiring special action	
Overseas	860,686.29
North America	487,630.09
Grand total 1939 regular, special, and Church Extension Fund appropriations, including reversions	\$4,544,984.93

This is a magnificent sum. One might wonder how it is all consumed; yet when it is divided among our twelve divisions, and in turn passed on to the scores of organizations for the maintenance of our work in the 980 organizations, as a matter of fact our missionaries are often tempted to wonder why they might not have received more. But it truly is wonderful how, with a small constituency comparatively, most of whom are poor in this world's goods, such a substantial sum can be provided. It is only by the blessing of God resting upon a united and loyal people. For this the leaders in Council were deeply grateful, and expressed their feelings in a brief statement, "Good News From the Mission Fields," which has already appeared in the columns of the REVIEW.

The Council is now over. Leaders from the home fields have now returned to their places of labor. Those from afar are on their way. The work of another year is now being bound off, and, the Lord willing, a new year will soon open before us. While grateful to God for all past blessings, let us with renewed determination lay hold of the unfinished task yet before us, that with renewed courage through His blessing the work may be quickly finished.

A Great and Needy Field

At the 1937 Autumn Council in Battle Creek, Michigan, the mission fields which were a part of the Central European Division, with headquarters in Berlin, had to be grouped together and placed under a special administration of the General Conference. The Czechoslovakian and Hungarian Unions, the Arabic Union Mission, Greece, Bulgaria, Turkey, Albania, Iran (Persia), and the Tanganyika Mission were placed under this new administration, known as Section II of the Central European Division. This arrangement is the result of some of the new political and social changes that are taking place in Central Europe and other parts of the world. The great changes which are taking place in the world at this time are seriously affecting the work of God in many different ways.

Those who have heard of the recent reverses which Christianity has suffered in Europe will realize that some very decided steps which will result in the legal establishment of our work, must be taken in certain countries, or we shall have to see it closed step by step in such lands. We have labored diligently with the view to securing the necessary recognition of our work in such lands where it

has not heretofore enjoyed such favor. God has graciously opened the way for us in a number of our fields, so that we are very hopeful in our anticipation. But these hopes are built upon faith. We know that if we are able to secure proper, and representative, units for our work, the matter of obtaining the necessary recognition by earthly governments will be largely solved. For instance, we need to come up to certain legal regulations governing the nature of assembly halls in which our people may worship. Meetings are not permitted in halls that are not suitable for such purposes. And if it happens, as it very often does, that our churches in large cities must meet in small rented quarters, the local officials rate the entire denomination according to the type of representation it receives. To ask a state to register us as a denomination with constitution and bylaws, when we do not own a single place of worship that is regarded suitable for such a purpose, is only making bad matters worse.

In several fields of this division, our work is already partially closed because we do not have suitable places of worship. Our churches are meeting in little private rooms, many of which cannot be found by those not of our faith. In one of our most promising missions we have had a church for nearly thirty years, but all that we have by which that church can be found is the post box in the post office. Our first and most crying need, therefore, is that of suitable places of worship, homes for our groups of believers, in which they can meet and carry forward the work of God. Unless this need is supplied in some such centers as Cairo, Korce, Damascus, and elsewhere, we shall suffer irreparable losses very soon.

In addition to the need of suitable places of worship and headquarters for our work, we are faced with a tremendous educational problem. In one country after another, enlightened governments are issuing decrees looking forward to a nationally educated ministry. Decrees calling for a purely native gospel ministry are multiplying on every hand. They require that those who are permitted to enter the ministry must have received their theological training in their own country and in their mother tongue. That means that properly manned training schools must be established in such countries, in which the young people can receive the required education. In other countries, in which ecclesiastical requirements have not yet reached this stage, we find that financial restrictions prohibit sending our youth to school elsewhere for a training. Here, too, we are compelled to establish native schools for the training of workers. When we take into account that we do not have a single training school in any of the countries of this division, in which a well-trained ministry can be educated, we can gather somewhat of an idea of the great need facing us in this respect.

We have a host of fine young people in Czechoslovakia, Hungary, Bulgaria, and in the Near East, but no training schools for them. Our brethren in Czechoslovakia once had a training school, but were compelled to close it, because of lack of funds. They plan to begin in a very humble way again this autumn, but unless they receive special financial help, they will soon meet the bitter experience again of seeing their school closed, perhaps forever. Our youth in the Arabic fields have pleaded for a training school for decades, and, the Lord willing, the brethren hope to begin one this coming year, expecting, of course, that the churches in the homeland will not disappoint them in the thirteenth Sabbath overflow of the fourth quarter of this year.

There are other crying needs in this division. Space will not permit naming them all in detail. The medical work must be started in the Mohammedan lands still waiting for their first knowledge of this truth. Albania has closed its doors to every type of missionary work, except the medical. We have only four believers in that country of 1,250,000 inhabitants. Greece, especially Athens, is waiting for the entering wedge of the third angel's message. Tanganyika is pleading for schools where the young men and girls can be trained for the duties and blessings of the advent message. Will you not, dear reader, think most seriously of these great needs, and pray that God may direct you to bring a special offering on the thirteenth Sabbath of this quarter, so that the hopes and expectations of our fellow believers in Europe, who are facing such great issues, will not be disappointed?

H. L. RUDY, President,
Central European Division, Section II.



The Art of Homemaking

BY MRS. H. F. HALENZ

IN order to study homemaking, it is helpful to review the meaning of the word "home." Home is not merely a shelter, an abiding place of the affections, one's dwelling place, but it is the place where growth and development are first recognized in plastic young lives.

As clay is molded in the hands of the potter, so are all children and young people molded unconsciously by the refining influence of a Christian home. On the contrary, they may grow rough and careless when their lives are lived among the uncouth and they are surrounded by ugly furniture and untidy rooms.

In "Fundamentals of Christian Education" page 124, definite counsel is given in regard to the power of environment over the life: "A most solemn responsibility rests upon parents in choosing a place of residence. As far as possible they are to place their families in the channel of light, where their affections will be kept pure, and their love to God and to one another active."

The next important consideration, after the selection of the proper location for a home, is the correct size and type of house for each family.

"Poor housing may cause family strife through crowding, little privacy, noise, and lack of play space. Overcrowding is an important factor in the emotional life of the family."

In the opinion of Doctor Chapin, "Noise produces disturbance of the blood vessel apparatus and increases the blood pressure in the brain. It excites the nervous system and causes irritation."—*Forecast Magazine*, December, 1937.

The physical, mental, and spiritual life are all influenced by the size, number, and arrangement of rooms. Adequate provision should be made for play, rest, and relaxation. There should also be a quiet room for study.

Next in importance is the selection and arrangement of those items which make each room livable. Consider wall coverings. The question is not, "What is the latest and most popular type of wallpaper this season?" but rather, "What paper will give charm, dignity, and refinement, and serve as an inconspicuous background for a room?" Realistic pictures of birds, flowers, or landscapes, which attract attention to themselves, cannot make a good background.

Even though a pattern is thoroughly conventionalized, it will not serve as a good background if it is too striking in contrast of light and dark. Pictures hanging against such wallpaper would be lost because of the surrounding pattern. On the contrary, can you not sense the restfulness of a background which is simple in pattern and neutral in color, so that it does not attract attention to itself?

Plain-colored walls can make perfect backgrounds if the color harmonizes with the furnishings. They should be a little darker than the ceiling, and yet lighter than the floor. Such a plain wall should not be too brilliant in tone.

When considering the background of a room, do not overlook the woodwork. It will be most pleasing if it harmonizes with the other furnishings, and is especially good when made a part of the background. In a room in which the walls and woodwork are an ivory color, the cupboards might be painted a slightly darker tone of the same color. When windows and doors are too wide for their height, they will be less conspicuous when painted in light color.

Paint which does not reflect the light, a lusterless paint, is the best selection for all walls and woodwork, except in the bathroom and kitchen, where it must be washed often.

Definite character is given to a room by the type of curtains selected for it. Curtains are used to obtain privacy, and to soften the glare of light. Sometimes we wish to secure a restful atmosphere by blending the curtains with the woodwork and background of the room. On the other hand we may need a bright spot in a room, and plan to make a window the center of interest. In that case, draperies in strong contrast and rich in color will decorate and brighten a room.

Draperies hanging in simple, dignified panels have a restful effect, and are in better taste than those which are pulled back and tied at an angle across the window. It is not necessary to have elaborate or expensive materials to make the windows neat and attractive, but the homemaker should strive to produce an atmosphere of quietness and repose.

How can one enter into such a spirit if the floor is cluttered with too much furniture, the walls look heavy with many pictures, the furniture is laden with photographs, souvenirs, lamps, books, and vases? Such a room becomes more of a museum than a place for quiet reflection, one in which one may enjoy the companionship of those of one's own household, and the inspiration of friends.

Bareness which results from the absence of so many decorative accessories is preferable to the confusion of too many. If one has many beautiful pictures and pieces of pottery, it is not necessary to use them all at one time. Dead pictures are those which have hung on the walls for so long that they have no message, no freshness, and no appeal. These should be displaced occasionally.

Floor lamps and table lamps conveniently arranged add much to the artistic and livable qualities of a room. In lamps, one must be careful to select only those which are appropriate in design. Lamps made

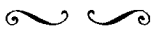
from a piece of statuary, such as an old-fashioned lady, are entirely inappropriate. The lady appears to have a long and weary task. Thus it detracts from the effect of restfulness.

Good arrangement of furniture adds much to the attractiveness and enjoyment of a room. The same number of pieces may suggest spaciousness or overcrowding. How can furniture be arranged? In general, one should keep all large pieces of furniture parallel with the walls of the room. Rugs should be placed parallel with the lines of the walls. Hang curtains in straight lines if you wish to increase the apparent size of the room. Remove some of the pictures from the wall, especially the many small ones dotted around. Keep all tables out of the center of the floor, if you wish to make the room look larger.

Proper grouping of furniture is important. A large chair may be the center of a reading group which includes a reading light and an end table, with a few well-chosen books and magazines. For convenience in conversation two chairs grouped with a small table and a floor light make it possible to talk with a friend without raising the voice. If there is a fireplace, chairs are usually grouped at either side of the fireplace or in a semicircle in front of it. The fireplace then becomes the center of interest.

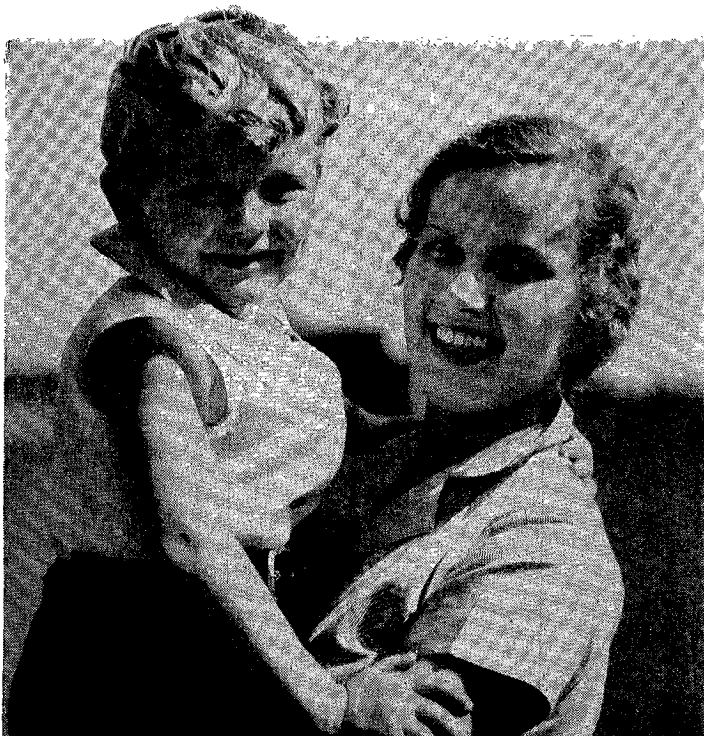
Attractive homes are not those which are elaborately furnished, but rather those which are thoughtfully and neatly arranged, which show good taste. As parents, we owe it to our young people to make our homes so attractive that they will be happy to bring their young friends in to enjoy their homes with them.

In a world of restlessness and excitement, we need a place where we may come apart from the world and rest a while. The Creator has designed that our homes should fill that need.



God might have used His sunset gold so sparingly,
He might have doled His blossoms out quite grudgingly,
He might have put but one wee star in all the sky:—
But since He gave so lavishly, why should not I?

—A. C. H., in the Sentinel.



H. A. ROBERTS

"Mother-love Is Every Child's Heritage"

He's Looking for You

"HELLO, little fellow! What's the matter?"

The rough-looking wagoner softened his voice in speaking, for the tiny lad looked very forlorn as he sat by the roadside crying.

"I'm lost! I can't find my father!" And he sobbed aloud.

"Is father a big man with a long beard?"

"Y-es!"—and he looked up through his tears,—
"that's my father!"

"It's all right, then," the stranger smiled kindly, "because he's looking for you. Keep right along this street, and if you don't find him, he'll find you."

The woeful little face cleared as if by magic, and the weary little feet hurried along once more, for wasn't father looking for him? They could not fail to find each other.

It's just the same with our heavenly Father. Sometimes, as we go along in this busy workaday world, we find that we have lost sight of Him; and when we try to find Him, the way seems long and dark and steep and difficult. But while we are looking for Him, He is looking for us. We are sure to meet Him in the way, and hear His gracious voice saying, "Come unto Me, . . . and I will give you rest."—*Author Unknown.*



"What You Want Me to Be"

It is not always easy to live up to that line of the song. Probably most people singing it think of being some one great in some high place. But maybe God desires, rather, that we be a lowly servant in some quiet place. That requires grace, too.

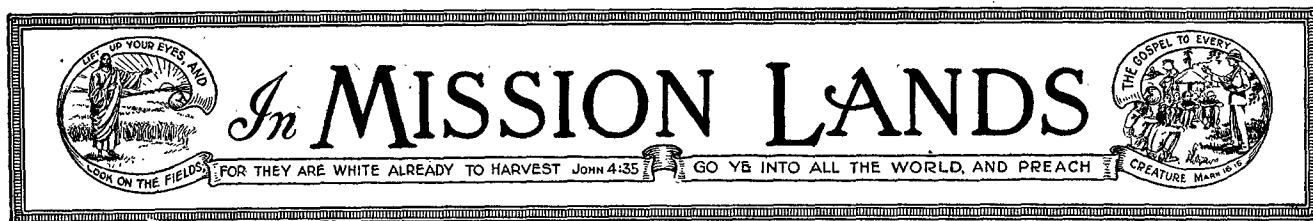
A beautiful story was found in a daily reading at the family altar the other morning. A king went into his garden and found to his amazement a wilted and dying tree and shrubs and flowers on every hand. When he asked the oak the cause of its withering away, he was told that it was dying because it could not be tall like the pine. Turning to the pine, he found it drooping because it was unable to bear grapes like the vine. And the vine was dying because it could not blossom like the rose. To his surprise, he found the heartsease blooming and as fresh as ever. Upon inquiry as to why it was not dying like the other things around it, he received this reply: "I took it for granted that when you planted me you wanted heartsease. If you had desired an oak or a vine or a rose, you would have planted such. So I thought that since you had put me here, I should do the best I can to be what you want. I can be nothing but what I am, but I am trying to be that to the best of my ability." The story goes that the king was greatly pleased.

Heartsease is only a species of the modest violet, but it had found the secret of life and service. How many people, even in the Lord's garden, are trying to be something else than what He evidently intended! No wonder they are unhappy and drooping when they should be happy and serving.—*Presbyterian Advance.*



Watch Your Words

"KEEP a watch on your words, my darlings,
For words are wonderful things;
They are sweet like the bee's fresh honey,
Like the bees they have terrible stings."



Our Work in Iran

BY E. D. DICK

To many, Iran, formerly known as Persia, is little more than a pale pink or hazy blue space on the map between Palestine and India. To one who has had the privilege of visiting this little-known land, impressions are very different and very real.

In area, Iran is as large as Washington, Oregon, California, Arizona, and New Mexico—or Germany, France, Italy, and the British Isles. Roughly speaking, it is an arid plateau which lies at an altitude of 4,000 to 8,000 feet. There are many peaks from 9,000 to 10,000 feet high. Between snow-capped mountain ranges are wide, sweeping valleys which evidence some degree of fertility and productiveness where sufficient moisture is available. Great stretches of the country are little more than desert wastes.

Tucked along the rims of these valleys are small, dirty, mud-walled villages in which live the poverty-stricken populace who eke out a meager living from the herds of sheep and goats which roam these barren plains. The chief occupation of these people is the weaving of rugs, which, because of their unique designs, are world famed. These poor peasants reap but little benefit from their unrivaled craft, for the prices received for their labor are pitifully meager. The entire family—father, mother, and all the children—may work from early morning until late at night in a cold, damp loom room, with the air laden with wool dust, and receive less than twenty-five cents for the entire family's efforts. Their beautiful works of art beget new appreciation when one sees the deplorable conditions in which the people work, and the unmeasured effort required to produce the beautiful tapestries and rugs.

Winding over these wide plains and high mountains are poorly surfaced roads, which connect the principal cities of the country. It is planned that one railroad shall run from the Caspian Sea on the north to the Persian Gulf on the south. A part of this is now completed.

Teheran, the capital, is in part a modern city. Wide, paved streets and many well-constructed buildings make a wide contrast between this and the other cities of the country, which are little more than overgrown mud-walled villages. The newer parts of Teheran, on the other hand, have much the appearance of a European city. In other sections of the city, the houses are crowded together in typical Oriental fashion. Streets are narrow and are crowded with camels, donkeys, or an occasional ox. Children without number run in and out and play in these streets—their only playground.

The glory of this country lies in the remote past. Cyrus, Darius, and Artaxerxes held sway over this land

in the days of their pomp and glory. Many evidences of their glorious reign are yet to be seen. At Hamadan are to be seen the tombs of Esther and Mordecai. At Persepolis are the elaborate ruins of ancient temples and palaces of Artaxerxes. Near Kermanshah is the great Behistun rock, famous for the ancient writings which led to an understanding of the ancient languages of the East.

Rich though this country is in historic interest, it is poor, very poor, in the treasures of the gospel of Christ. Of its fifteen million people, ninety-eight per cent are Mohammedans. Many obstacles are raised to prevent the extension of the gospel of Christ. Meetings, except in public halls, are forbidden. Advertising of public services is not permitted. The publication and circulation of Christian literature is greatly hindered. Those who show an interest in the truth are often harshly dealt with and sometimes even persecuted for such interest.

Labor in the midst of such religious jealousies and prejudices has of necessity been difficult and the results small. The earnest band of workers have toiled faithfully for the extension of the third angel's message. Elder and Mrs. F. F. Oster, our pioneer workers in this field, have diligently led a small working force against great odds.

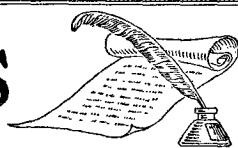
In spite of these barriers, the work has gone forward, and a good beginning has been made. For many years a school for workers was conducted at Tabriz, the former capital. Medical work has been carried on at Sultanabad. For many years, Drs. H. E. Hargreaves and A. Arzoo have carried on medical work in that city. A modest church building has been erected, and a good group of faithful believers has been raised up. A church school is operated at Hamadan. While the work has gone slowly in each of the principal cities of the north and central sections of the country, still small groups of believers are to be found. These have come largely from the Armenian, Assyrian, and Russian communities. These constitute a loyal membership who

(Continued on page 22)



Pioneering in Persia

GENERAL ARTICLES



Spiritual Fitness for the Crisis Hour

BY LOUIS K. DICKSON

WE have reached the crisis hour of human history. The advent people are about to pass through their supreme test, the outcome of which will fix their eternal destiny. The agencies of heaven, with all power, are at the disposal of those who have a supreme desire to flee from the wrath to come and to be saved from all that is sinful, and are willing to show this desire by holy living.

Likewise, the agencies of evil are gathering and consolidating all about us, seeking in every way that can be devised by the evil one to ensnare and destroy those who would seek salvation. The final crisis of the conflict between Christ and Satan is about to be seen. God and His people are about to triumph and demonstrate for all time and eternity the efficacy of the gospel as "the power of God unto salvation."

None but the spiritually fit will go through the crisis. None but those who decisively and completely abandon everything which reason, conscience, experience, the Bible, or the Spirit of prophecy reveals to be harmful or even questionable, will be "able to stand" the test of these final days. There is no hope whatever that one will arrive at a clear understanding of Christ, or experience His marvelous power, or successfully meet the trials of these last days, if he knowingly tolerates in his life sin in any form.

Forsaking Known Sin

We must now forsake utterly every known sin, whether it be some gross and blighting sin or some so-called little or hidden sin. We should resolve to forsake every habit or practice which has tended to weaken character or obscure spiritual vision. We should now give up heroically every indulgence which weakens the will or sears the conscience. We should steadfastly stay away from any place the frequenting of which would make our battle with temptation more difficult or the process of emerging from our doubts more uncertain. We should turn a deaf ear to sounds or conversations which awaken unholy memories, and which cause the mind to wander into shameful imaginations.

All literature and pictures which tend to fill the mind with impurity and so to hinder us from realizing our high ideals and hopes should be forsaken forever. It is now necessary that we break away from the companionships and associations which have held us back in the past and which would make it difficult if not impossible for us to persevere in the new path.

In a word, we must make an open and conclusive break with the old life. The more decisive and thoroughgoing we are at this vital point, the more surely and rapidly will we advance along the path of complete liberty, victory, spiritual knowledge, and power. The experience of thousands of young men and women belonging to many races and many lands conclusively proves that it is far easier to make a com-

plete surrender of one's life to Christ than to make a half surrender.

Christ does not reveal Himself and release His power to the young man or young woman who compromises. He insisted that "no man can serve two masters." Therefore let us at whatever cost burn the bridges behind us, let us be done forever with the unsatisfactory things of this world, with all their disappointments, failure, and loss. Having cut away from the past, let us forget it, and press on into the land of true freedom and power.

The true secret of a victorious life and full assurance of continual salvation is in remaining under the spell of Christ. Keeping our gaze upon Christ rather than upon the destructive things of this world will bring us at last to a full knowledge of Christ, which is the objective of every Christian life.

Such a life with Paul be "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5. To do this our minds and hearts must be stayed upon God through His word, and communion and meditation in prayer.

A Positive Christian Experience

The religion of Christ does not result in spinelessness and compromise. He did not call us to a weak, effeminate religious experience, costing nothing. He called us rather to a life of crucifixion, of sacrifice, of utter abandonment of that which is worldly. He who is truly converted does not rise, wipe the tears from his eyes, and ask: "If I become a Christian, will I have to give up this, that, and the other indulgence?" A Christian is Christ's freed man; and he is too free to be in bondage to many things which the children of the world lust for. He who has sat at the King's table need not stoop to the husks. In keeping God's commandments there is great delight; at his right hand are pleasures forevermore.

It is true that many times, in the weakness of the flesh, we must close our ears to temptation and bind ourselves with rules; but he is wiser who remembers that Christ robs temptation of its charms, and that when we come close to Him, we will be under the spell of a greater charm than that which the world can give. This is not mere fancy or theory, but a tried and proved fact of experience by thousands who now testify to its truthfulness.

Paul understood this experience when he said: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. I am become a fool in glorying. . . .

And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." Paul counted it no hardship to accept loss for Christ. He had so completely fallen under the spell of Christ that an all-consuming longing dominated his life, a longing to know Christ and the power of His resurrection. That was all he lived for. Worldliness had completely flown from his mind and heart. He was not counting those things he gladly gave up, but he spent his time in striving to fathom the things which were to be gained through Christ.

There is that about the Christian life and experience which envelops a man with a shield, which saves him from the world and worldliness, not by his withdrawing from the world, but by protection from the evil. The deliverance is effected, not by the removal of the body, but by the reinforcement of the spirit. Christ made this very clear in that wonderful prayer found in John 17:15. Our redemption is to be accomplished, not by changing our locality, but by changing the conditions of the heart. The perfection of holiness is to be brought about by our becoming proof against all disease, in the endowment of invincible health.

The ideal of aspiration in discipleship is not to be found merely in an environment destitute of temptation, but in holiness, despite the menacing advances of spiritual infection and disease.

What Is Worldliness?

Now, what is this world, this ever-present worldliness, so perilous, so pervading, surging like an infected atmosphere round about the believer's life? It cannot be discovered by merely dwelling in the realms of external conduct, and classifying acts in the two categories of white and black, unworldly and worldly, pious and depraved. All of this serves a useful purpose, but it is not all-inclusive in the understanding of what worldliness is.

Worldliness is never to be understood merely by the careful memorizing of a catalogue of things to be avoided, and things to be esteemed. Conduct is not safely and fruitfully guided by mere attention to labels, no matter by whom they are attached. We must know

why this act has been labeled worldly, the other unworldly, and what were the conditions which prevailed when the classification was made. A label may prove grandly effective in checking my steps, in arresting my thought, in sending me to the Court of Appeals to stand before the tribunal of God's word, the life of Christ, or the Spirit of prophecy, in causing me to review my conduct by these illuminating principles.

Mere classifications vary with the varying days, and it is not by the most scrupulous observance of the most minute classifications merely that we escape the infection and contagion of the world. It is possible to avoid all the things labeled "worldly," and yet remain incorrigibly worldly, to be steeped through and through with the spirit of this "present evil world."

When the apostle John wrote, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15-17), what did he mean?

The love of the world here spoken of is a spirit, a temperament, an attitude of soul. It is a life without high callings, a life devoid of lofty ideals. It is a gaze always horizontal, never vertical. Its motto is "Forward," never "Upward." Its goal is success, not holiness. It is destitute of inward reverence. It never bows in rapt and silent wonder in the secret place. It experiences no awe-inspiring perceptions of a mysterious presence. Its life is bounded and made up of the superficial. It has lusts, but no supplications. It has ambition, but no aspiration. God is not denied; He is forgotten and ignored.

The Christian centuries have been beautified and glorified by Christian disciples who have lived lives devoid of worldliness. In their lives victory was realized, not by flight, but by fight, not by indolent retirement from the field, but by the health of a strong, resolute, aggressive yet surrendered spirit. Their defense against the contagion of evil was exuberant spiritual fitness. If you weaken spiritually, you will become the victim of the pestilence of worldliness.

Laborers Together With God

BY C. W. DEGERING

"We are laborers together with God: ye are God's husbandry, ye are God's building." 1 Cor. 3:9.

A number of years ago some of the popular churches started a movement known as "The Lord's Acre." The idea is to set aside an acre of land, plant it to some crop, care for it, and then when the crop is harvested, turn in the proceeds to the Lord's treasury. The idea, of course, is not a new one to us. For years we have had what is known as the Investment plan, sponsored by the Sabbath School Department. The program unites us with the Lord in a material project. At the same time it has brought tens of thousands of dollars into the finishing of the work of God.

But as I have thought of these plans and of the blessings that have come to our people, even from the limited way the plans have been adopted and carried out, the question has arisen in my mind, Why limit the plan to one acre, to the work of one day or one week, to one setting of eggs, one calf, one row of

potatoes, or a small portion of anything else? If we belong to the Lord, if we are really His, then why should we not consider everything we have His, and everything we do of interest and of concern to Him? It seems to me we are contenting ourselves with "crumbs" when we might be sitting down to a great feast.

While I am in sympathy with these plans, or any other plan that will bring the Lord into partnership with us in our daily toil, it does seem to me that our plans should be enlarged to include *everything*. To be contented with *one* acre for the Lord, while we have one hundred fifty-nine, or three hundred nineteen, or six hundred thirty-nine for ourselves, just doesn't seem right. If the Lord is willing to bless—as He has in a very remarkable way in many cases—these small portions we have "set aside for Him," I believe He would be just as pleased to bless everything we have if He were taken into partnership.

Our text tells us that we "are God's husbandry," "God's building." Surely, then, that which we possess—all of it—must in a very definite sense belong to Him; and that which we plan and do must certainly be of interest and concern to the Lord. What I wish to do is to press home upon our hearts a consciousness of the reality of this, and then to bring us into the full experience of the fact. I want somehow or other to see our farming brethren go to the fields with a very definite knowledge that they are doing it in partnership with the Lord. We need to get away from the idea that one day we work for the Lord and twenty-nine days or so we work for ourselves. If we are partners with the Lord, then every day we work, and every acre we plant, is just as much for the Lord as for ourselves.

Working to the Glory of God

When we preach the Sabbath truth, we say it is found in "the very heart of the law." And so it is. But along with the physical and spiritual rest of the Sabbath there is another great truth taught,—*"Six days shalt thou labor, and do all thy work."* This, too, is in the very heart of the law. It is a part of the spiritual truth of the Sabbath commandment. To me, it means that a real Seventh-day Adventist should not only rest to the glory and honor of the Lord on the Sabbath, but should also work during the week to the glory and honor of the Lord. True Sabbath-keeping involves not alone the experience of the Sabbath day, but also that of the six days leading up to the Sabbath. But those six days are days of toil, according to the plan.

It is a wonderful thing even to think that Christ might be interested in the daily toil of our hands,—in our labors about the house, in the field, or in the shop,—but, wonderful as it may seem, it is true nevertheless. "In our labor we are to be workers together with God. He gives us the earth and its treasures; but we must adapt them to our use and comfort. He causes the trees to grow; but we prepare timber and build the house. He has hidden in the earth the gold and silver, the iron and coal; but it is only through toil that we can obtain them."—*"Education,"* p. 214.

I hear people talk about "getting into the work of the Lord." Why, my brethren and sisters, you need not give up your housework, your farms, your shops, or any other legitimate physical occupation, to be in the Lord's work. If this statement from the servant of the Lord means anything at all, it means a housekeeper can clean and scrub for God, the farmer can plow for God, and the shopkeeper can ply his trade for God, just as truly as the preacher can preach for God—and he can do it all with the consciousness of the Lord's presence with him and the blessing of the Lord upon him.

The material things of life are in some respects like the spiritual. The Lord has placed the precious gems of spiritual truth deep in His word. He might easily have placed them upon the tables of our minds, on the ends of our tongues; but in His wisdom He saw otherwise. He buried them deep in His word, where we must dig for them. And in the searching we must do for these spiritual jewels, there is a double blessing,—the joy and thrill of searching for the hidden truths, and the satisfaction of finding them by our own efforts under the guidance of the Holy Spirit.

So it is in the material world,—in our housework or in our plowing or seeding or logging, or whatever

it may be. God might have provided the blessings we secure from these efforts without any toil on our part. He might have placed the clothes we wear on our backs, the bread on our tables, the wheat in our granaries. He might have done all this and much more. But in His wisdom He has seen fit to have us toil with our hands for these benefits, that, in so doing, greater blessings might come to us. He has hidden a great spiritual purpose in toil. And only as we understand and appreciate and experience the divine purpose back of it all, can we get from the work of the six days a true background for the Sabbath's blessing.

If, from all our planning and working, we reap but food and clothes and the material satisfactions of life, our life is little better than that of the creatures of the field. They reap the same. There must be something more and better in labor.

The Blessing of Labor

"The life of toil and care which was henceforth to be man's lot was appointed in love."—*"Patriarchs and Prophets,"* p. 60. Labor, then, is not a penalty visited by an offended and angry God upon man for his transgression. It is a blessing bestowed upon him "in love," and is a part of God's great plan for man's recovery from the ruin and degradation of sin. Surely such a setting for the toil of the six working days gives to our appointed labor a divinely appointed glory and dignity which we have been very slow to appreciate. And because we have failed to see this divine purpose in it, we have failed miserably in getting from our work in the kitchen, field, shop, office, or wherever we have been called to toil, the spiritual happiness, satisfaction, and development we should have obtained.

The gospel of toil bears not only the impress of Eden, but also that of the life of the Saviour Himself. "Jesus lived in a peasant's home, and faithfully and cheerfully acted His part in bearing the burdens of the household. . . . By His own example He taught that it is our duty to be industrious, that our work should be performed with exactness and thoroughness, and that such labor is honorable. . . . God appointed work as a blessing, and only the diligent worker finds the true glory and joy of life."—*"The Desire of Ages,"* p. 72.

"Jesus is our example. . . . He lived to please, honor, and glorify His Father in the common things of life. His work began in consecrating the lowly trade of the craftsmen who toil for their daily bread. He was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude."—*Id.*, p. 74.

"The path of toil appointed to the dwellers on earth may be hard and wearisome, but it is honored by the footprints of the Redeemer, and he is safe who follows in this sacred way. By precept and example Christ has dignified useful labor. From His earliest years He lived the life of toil. . . . In the garb of a common laborer the Lord of life trod the streets of the little town in which He lived, going to and returning from His humble toil; and ministering angels attended Him as He walked side by side with peasants and laborers, unrecognized and unhonored. . . . He lived in a peasant's home; He was clothed with coarse garments; He mingled with the lowly; He toiled daily with patient hands. His example shows us that it is man's duty to be industrious, and that labor is honorable."—*"Counsels to Teachers,"* pp. 276, 277.

While we may marvel at the beauty of Christ's sermons, the earnestness of His prayers, and the unselfishness of His labors for others, it seems to me this beautiful picture of Him as a master workman should be of particular help and encouragement to those of us called to labor with our hands. Near thirty long years He labored on, but we hear nothing of material reward for it, no houses or land or savings account. So poor was He that He was buried in a borrowed tomb. And yet His life was rich in experience, beauty, strength, firmness, purity, and unselfishness. And these, after all, are the true wealth. They all came to Him from a prayerful study of the word of God, from the lives of the men and women with whom He lived and labored, from God's great out-of-doors, and from the experiences of daily toil with His hands. The same sources of spiritual life are open to those who toil today. I wonder if we are reaping this spiritual reward.

Working for Eternity

I know some of us have felt that our spiritual life and development depended on the papers we were able to subscribe for, the books we read, our attendance at services, our fellowship with others in church membership, and the hearing of sermons by conference workers. All of these are good, and a great blessing comes from them. But I want you to know that God has not limited the spiritual possibilities of your life to these, however good they may be. Had He done so, thousands of our poor people would have cause for great discouragement. But there is no cause for discouragement. In the humble, devoted performance of our daily duties about the home, in the field or shop, a loving God has planted opportunities for spiritual life and growth.

A realization of this great truth will, I believe, put quality into our work. Knowing that the Lord Jesus is walking by our side as we follow the plow, will make for straight furrows. Conscious of His presence with us as we handle the stock about the farm, will make us, I am sure, a bit kinder to and more thoughtful of these creatures of His creation. A knowledge of His partnership with us will put integrity and unselfishness and honor into our business dealings. It will forever do away with these close, questionable deals we are sometimes tricked into by the devil. Feeling His presence with us in the kitchen will take away much of the drudgery with which our duties are sometimes performed. Somehow or other I wish we might grasp the blessedness of the plan and find a new experience through every day of the week and in every duty to which we might be called.

I believe, too, that such a realization will forever solve our tithe-and-offering problem. It will make us conscious of the fact that we are not working for a living alone, for the accumulation of dollars and cents and houses and lands, but that we are working for eternity, for character, for the loveliness and beauty of the Christ life. We shall then feel that our farms and shops are not our's but God's; that they are laboratories in which He purposes and desires to work out an experiment of grace in our hearts and lives. "The thought of God will run like a thread of gold through all our homely cares and occupations."—*"Christ's Object Lessons,"* p. 27. While the title of the farm or shop may be held in our names for the time being, we shall nevertheless feel that in all our planning and planting and reaping and marketing, we have a Partner who is very near to us and very much

concerned about the success and outcome of it all, spiritually as well as materially. Figuring God's share will then become a pleasure.

"For we are laborers together with God: ye are God's husbandry, ye are God's building." 1 Cor. 3:9.

Our Work in Iran

(Continued from page 18)

are faithful in holding up the torch of truth in their benighted land.

As I met with groups of our people at Hamadan, Sultanabad, and Teheran, my heart was deeply stirred. These have seen hardships and persecutions beyond the understanding of our people in free lands of the West. Well-nigh every family has suffered some terrible tragedy. Some, in fleeing from their homes because of threatened persecution, have been separated from their families and loved ones, and have had to seek refuge among those who are unfriendly and even hostile to their Christian outlook and viewpoint. Others who have fled from their homes to other countries in search of religious freedom have found themselves in equally unfriendly conditions in their new environment. When once they have found a home and made contacts by which they may earn a meager livelihood, they are often given notice to move on within a few days. Surely such people must await with anxious hearts the coming of a better day, when such anxieties and privations will be no more.

Despite these difficulties, we have a loyal band of workers and a faithful constituency. As I bade farewell to our groups of believers, I was led to rededicate my life anew for more faithful service in hastening the coming of our Lord, at which time the faithful of these lands will be delivered from the poverty and persecutions which they have so long endured. Let us not forget to pray for our workers and believers in Iran. Please remember that Persia will benefit from the Thirteenth Sabbath Offering overflow, to be taken on December 31. Your help will be appreciated.



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

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The seventy-fifth anniversary of the organization of the General Conference of Seventh-day Adventists will be marked by a special seventy-two page issue of the church paper under date of December 29. Articles and pictures covering the major lines of our work will be replete with human interest, and invaluable as reference material. In this compact form you will have with many other items:

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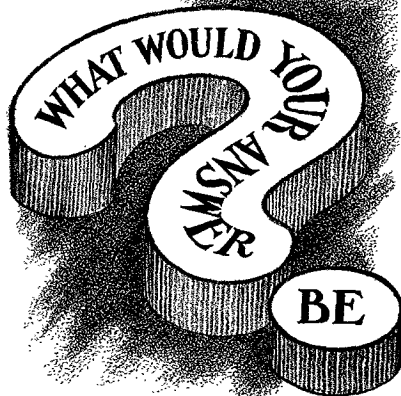
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OF SPECIAL INTEREST

Ingathering Victory in North America

WE are happy to pass on to the readers of the REVIEW and to the field generally the latest report of Harvest Ingathering.

Many have faced floods, drouths, low prices of crops, strikes, and other hindrances, and yet have met these bravely and have pushed ahead and done their part successfully. Nearly 40,000 persons have raised the minute-man goal, or more.

We feel that all will enjoy uniting with us in the shout of Ingathering victory, for the General Conference goal of \$761,000 has been reached and passed by more than \$12,000, and many conferences and churches are now working for a good "overflow."

Most cheering words come from other divisions. Success in the Harvest Ingathering in every instance is indicated in the reports that have been received. The following radiogram was recently received from Elder Read, president of the Central European Division:

"Division Ingathering goal reached, two thousand dollars overflow. Every union reached quota. Nineteen out of twenty-two conferences over the goal."

The various unions have raised the amounts indicated below, making the total of \$773,227.81.

Atlantic	\$100,147.84
Canadian	38,121.07
Central	48,764.00
Columbia	119,013.58
Lake	78,164.45
Northern	42,730.00
North Pacific	66,853.28
Pacific	170,376.00
Southern	74,817.30
Southwestern	34,240.29

WILLIAM A. BUTLER.

God's Measure of a Year

THIS present year is so different and outstanding when compared with other years that it will not be soon forgotten. Indeed, no year since the World War has been so full of startling and far-reaching events. Were this old world, now so near its end, to continue, historians a thousand years hence would single out and enlarge on the happenings and consequences of 1938. To the advent movement this present year has been bright in blessings and yet dark with distress. Hundreds of our fellow believers have lost their freedom—and conditions have been yet worse with their children. Scores of faithful members are even now in prison.

How shall we measure and how shall we close this present year? Shall we grumble and lose courage, or shall we turn to God with gratitude of heart for His mercies? Many people speak of years as "good" or "bad." Good years are years with abundant crops, health, work, et cetera. Bad years are years of trial and loss. And many speak of the bad years long after the good are forgotten.

In most lands this past year has been full of good things. God's kindness to each one of us, personally, can never be fully told. Thousands of others have been hurt in accidents or have died. Our lives have been spared. For His own people the Lord has done much this past year. We noticed the other day in one of our papers from Hamburg an expression of deep gratitude that in the days of war dread and tension this autumn, God had preserved peace among the nations. We hear similar expressions from other lands. Out of Spain comes the word that our believers there have received the food sent them, and that they are well. Our believers in China report that they have already baptized more converts this year than in any previous twelve-month period. How tenderly God does watch over this advent church and work.

Most people throw an old year away like an old shoe and think no more about it. We are to remember God's blessings and show our gratitude. For over half a century Adventists have closed each year with a thank offering to missions. This annual token of appreciation for God's love and care comes the last day of the Week of Prayer, this

year on Sabbath, December 10. How many years remain, no one knows, but how fitting it is that at the end of each year, in this annual gift, we bring the Lord a true expression of our gratitude. The open doors of mission needs today call for a larger offering. We measure years by what we get. God measures them by what we give. Shall we not this year give a large Annual Offering on December 10.

L. H. CHRISTIAN.

Some of our believers in Germany have had to endure hardships in order to keep the Sabbath. However, they have stood firm, and their faith has been wonderfully rewarded. One of our brothers, in the government service, who for ten years has secured his Sabbaths free only by foregoing his yearly leave, has recently been able to arrange to make up his time on Sunday, and has thus become eligible again for his vacation. He also received a silver medal for twenty-five years of faithful service. Another brother, in the government railway service, in response to his request, was likewise allowed to work on Sunday instead of Sabbath.

Special Refugee Relief Fund

Previously reported	\$1,104.23
Mrs. Carrie D. Grandy	5.00
Mrs. Jerome Summer	5.00
Mr. and Mrs. C. H. Blake	5.00
Mrs. Dorothy Christensen	2.00
Ed. Kirk	1.00
A friend in California	5.00
Mr. and Mrs. H. J. Wagner	5.00
Just Gillis	1.00
Mrs. H. R. Carter	10.00
Mrs. Geo. H. Scott	1.00
Mr. and Mrs. D. H. Hanson	5.00
Mrs. Lucia Chapman	2.00
Miss Lillian Porter	2.00
Mr. and Mrs. L. H. Roscoe	5.00
A sister	2.00
Mrs. P. S. Kellogg	50.00
Miss Lulu M. Anderson	2.00
Mrs. Clara Crawford	25.00
Addie L. Hall	2.00
Mr. and Mrs. B. Berglund	5.00
Mary E. Barnes	1.00
Charles Plague	5.00
Mrs. Miriam Morgan	3.00
Mrs. Leuella Smith	1.00
Mrs. J. Flanders	5.00
Mr. Stanley Cushing	10.00
Mr. and Mrs. W. M. Cagwin	10.00
Mrs. Mary Devereaux	5.00
Mr. and Mrs. Walter Owen	2.00
A friend	5.00
Dr. and Mrs. Lyle Shepard	25.00
Elsie M. Moyer	10.00
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Miss Susie E. Cass	10.00
A. H. Fessler	10.00
A friend	5.00
Mrs. A. V. Bentz	35.00
Sterling S.D.A. church	8.00
Mr. and Mrs. E. D. Dick	5.00
Andrew D. Irwine	5.00
I. J. Hankins	25.00
Total to date	\$1,461.23

REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

NOTICE is hereby given that the thirty-fifth annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D.C., will be held in the Seventh-day Adventist church, Takoma Park, Maryland, at 10 A.M., January 17, 1939, for the election of eight trustees for a period of two years to take the place of eight whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation shall consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

F. M. WILCOX, President.
L. W. GRAHAM, Secretary.