

THE ADVENT SABBATH REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS
DEDICATED TO THE PROCLAMATION OF THE EVERLASTING GOSPEL

Maintaining Our Identity*

By J. L. McELHANY
President, General Conference

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9.

WE are assembled at the present time for our annual Autumn Council session of the General Conference Committee. As we come together in this Council and confront our many problems, we are reminded that these are days of peril and stress. It is safe to say that the church has never faced—at least in modern times—a more serious and perilous time than the present. We need much divine wisdom and special guidance in our endeavors to find a way to solve all these difficulties and problems.

But apart from all these circumstances that affect us, the difficulties that beset us, all the problems that we must endeavor to solve, there is one matter of concern which, in my judgment, outweighs all these. That one concern may be expressed in this way: Maintaining our peculiar characteristics as a religious body.

From the very beginning of this movement, Seventh-day Adventists as a church body have been a peculiar, a unique people. We are not patterned after any other religious body or organization in the world. It is perfectly true that we are a peculiar people, not peculiar in the sense of being queer or odd, but peculiar in the sense of being distinctive, and quite apart from all other church organizations that exist in the world. Our position before the world has been unlike that of any other religious body. I hope and pray and trust that under God we shall continue to be just as distinctive, to be unique. The message we bear, the truths we proclaim to the world, set us entirely apart from others. The circumstances and conditions under which this message came into being are so clear, definite, and decisive that I do not need to attempt to describe them.

Danger of Forgetting the Past

You are all familiar with this statement from the Spirit of prophecy writings: "We have nothing to fear for the future, except as we shall

forget the way the Lord has led us, and His teaching in our past history." That statement appears on page 196 of "Life Sketches." I think it will bear rereading: "We have nothing to fear for the future, *except as we shall forget the way the Lord has led us, and His teaching in our past history.*" I wish with all my heart that I could properly emphasize the importance of this statement. Do you think it is important? It is one of the most comprehensive and important statements that I know of.

"Nothing to fear for the future." Would it not be a wonderful thing if our fears could be dissipated and all the difficulties solved? "We have nothing to fear for the future, except as we shall forget the way the Lord has led us." May I pause just here to say parenthetically that I believe that in all our schools our young people should be taught a great deal more about the way the Lord has led this movement than is now the custom. I think that is a very vital point, and if we are to maintain the characteristics that have made this movement what it is, in my opinion that must be done. Our young people must be helped to understand the providential manifestations and leadership of God in the development of this movement.

Time is a factor that we cannot ignore. It brings many changes. These changes are not always good ones. We see that worked out in the history of nations, kingdoms, and empires. Yes, changes come in with the passing of time. We see this worked out very strikingly and graphically in the history of God's people anciently. In our Sabbath school lesson today appeared a text to which I call your attention, Judges 2:10: "And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel."

In this one verse is epitomized the spiritual history of Israel. Oh, what pathos! what tragedy! It would be impossible for any writer, inspired or otherwise, to pen a more graphic statement than that. The generation who had been through all those experiences in which the people had seen the mighty miracle-working power of the Lord in

* Sermon at Autumn Council, October 30, 1943.

the leadership of Israel, had passed off the stage, and a new generation now appeared, a generation that knew not the Lord, that was unacquainted with His mighty providences, with His ways and His works for Israel. This new generation forgot the way the Lord had led His people. They forgot His teachings in the past history of that movement. Despite all the signs and wonders, the mighty miracles that entered into their past history, they forgot.

We marvel at their forgetfulness. But what lessons may we learn from their experience? The apostle tells us in Corinthians that all these things were written for what purpose?—"For our admonition, upon whom the ends of the world are come." What lessons may we learn in making application of this scripture to our own time, our own experience, our own movement? Are we in danger of forgetting? [VOICES: Yes.] "We have nothing to fear for the future, except as we shall do what?"—"forget." They forgot. They forgot the way the Lord had led His people. They forgot all the evidences He gave them of His direct, personal leadership. They forgot it all and fell away into the world and into apostasy and rebellion. What a sad, sad history!

The Coming of Christ

I wish we might think somewhat of the beginnings of this movement, and let our minds dwell for just a few moments upon some of the great, outstanding characteristics that were manifest in the beginning of this movement. It sprang directly from and was based on the great truth of the coming of the Lord. The message of Christ's coming was built on the solid foundation of fulfilling prophecy, which provided an incontestable background of evidence and proof. It was that belief and hope that gave rise to this movement, and if the hour should ever come when we forget that, we have lost one of the great mainsprings of this movement, that is, the coming of the Lord.

The founding fathers of this message believed in the coming of the Lord. They preached it with earnestness and power; they preached it with fervor and conviction. Shall we today change the whole objective and outlook of this movement? Are we in danger of forgetting? Dear brother minister, have you forgotten? Are you preaching the coming of the Lord Jesus? I wish I could say today that every Seventh-day Adventist minister in this movement is preaching the coming of the Lord. Jesus declared, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

In the face of all the multiplied evidences of God's leadership, Israel forgot. Some today, in the face of all the multiplied evidences of God's leadership in this movement, are forgetting. I believe the time has come when there ought to be a great revival, not only in the conviction of the Lord's coming, but in proclaiming it to the world, and to our own churches as well. Beware lest any of you forget the past and lead Israel to forget the Lord.

It would be well if each one of us would think seriously of whether the pioneers would recognize

us if they should appear or could appear on the scene and listen to our preaching. I wonder whether they would really recognize us as their successors in the movement. This movement was started under God for the divinely expressed purpose of proclaiming in all the world the coming of the Lord Jesus; and it is going to be finished in that same manner, with that same conviction, and with that same type of preaching.

Do you detect in the church today a spirit of worldliness and a lack of fervor, ardor, or piety? Then I say, To remedy that, let us preach the coming of the Lord Jesus. I do not believe there is any revival that has come or will come or can come to the church based upon any appeal that so mightily stirs the hearts of men as that which is based upon the coming of the Lord Jesus. Here are some statements from the Spirit of prophecy writings on that point. The servant of the Lord quotes this text, "Be ye also ready: for in such an hour as ye think not the Son of man cometh," and then comments:

"Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand."—"Special Testimony on Education," p. 108.

What subject is to be kept before the people?—The fact that "in such an hour as ye think not the Son of man cometh." Do Seventh-day Adventists need that doctrine preached to them? [VOICES: Yes.] I believe they do. If this means anything, it means that even to Seventh-day Adventists the coming of the Lord will be sudden and unexpected. Let us preach it to them and appeal to them to live godly lives in the expectation of such an event. Instead of spending so much time developing our private interpretations concerning what must happen or how this matter or that matter will work out, let us keep before our people this great and solemn fact that the Lord will come suddenly and unexpectedly.

Some preachers portray the rosy, golden days that are just ahead. They tell us that after the war is over there is going to be a period of great prosperity and culture, that inventions and science are going to make life worth while. They urge us to train our young people to take part in that kind of postwar program. I would rather urge our young people to get ready for the coming of the Lord Jesus, and to prepare for a part in His work. For the Lord holds out no other picture before us than that this work will close amid scenes of trouble and distress and perplexity in this world. I read of nothing else in the word of God. Let us help our young people to get ready for that time. [VOICES: Amen.]

"This blessed hope of the second appearing of Christ needs to be presented often to the people, with its solemn realities; looking for the soon appearing of our Lord Jesus to come in His glory, will lead to the regarding of earthly things as emptiness and nothingness. All worldly honor or distinction is of no value,

for the true believer lives above the world; his steps are advancing heavenward. He is a pilgrim and stranger. His citizenship is above. He is gathering the sunbeams of the righteousness of Christ into his soul."—*Ellen G. White, Melbourne, Australia, Feb. 18, 1892 ("Special Testimony for Our Ministers," No. 1, p. 40.)*

Fundamental Doctrines

These statements illustrate what I wish to present to you this afternoon. There is no substitute in this movement for the preaching of the coming of the Lord Jesus. [VOICES: Amen.] I believe with all my soul that the time has come when there should be a revival of the preaching of the great fundamental doctrines that called this movement into existence. [VOICES: Amen.] There are no substitutes for them. I wish I could say that to every minister in this work. It is not enough merely to leave it to our evangelists to preach this message to the world in their evangelistic efforts as a mere doctrine. The time has come when it ought to be presented to the church with such living power and fervor and zeal that it will become the very life of the church. We should be living for the second coming of Christ, living in expectation of seeing Jesus, of looking into His face, and of being with Him in His kingdom.

What I say regarding this comprehensive truth of the coming of the Lord, I would like to say in connection with all the other great outstanding principles upon which this movement is founded, such as the Sabbath truth, the sanctuary question, the judgment, the Spirit of prophecy, healthful living, etc. All these great principles of truth that have made this church what it is need to be kept within the framework of our teaching today with just as much emphasis as was placed upon them by the pioneers.

There is another phase of this problem of which I want to speak this afternoon, for I believe it is one that needs to be emphasized. It is set forth by Jesus in the fourth chapter of John. You remember the occasion on which Jesus stood by the well talking to the Samaritan woman. You remember that the disciples returned to Jesus, bringing the food they had purchased in the village. In the thirty-fifth verse He said to them, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

A World Vision

This movement came into existence based on the preaching of God's message to every nation, kindred, tongue, and people. The threefold message of Revelation 14 gives us that view of it. The pioneers, as they started out on their mission, labored earnestly for a number of years, and then there opened up to them a view of the great world in which the message must be preached. They had hoped, in the very beginning, that perhaps there would be enough representatives of these different nations here in the United States who would embrace the truth and go back and give it to their homelands.

I just ran across some notes written by Elder S. N. Haskell, taken from *The True Missionary* under date of October, 1874. I am not going to read all the matter to you, but I will tell you about it in a word. It is one of the most interesting notes on the development of the work up to that time that I have ever read. He sketches the developments up to that period, and then I find here in his statement this word: "Finally we have been able to send one missionary to Switzerland." Thank God, this movement has been built up on the great fact that God, in giving this message to His church, intended that it should be preached in all the world, to every nation, kindred, tongue, and people. My plea this afternoon is that we shall never forget, never lose consciousness of the fact that the message belongs to all the world.

It is not good for us to be worldly-minded, but it is good for us to have a vision of the whole world and its needs. [VOICES: Amen.] I think so often of a Chinese minister whom I met in the city of Hankow. He sat and listened to a talk I gave one day, then came to me afterward and said, "Well, brother, I used to think only of my own province, but after I entered the work I felt that I must look at all of China. But now, from what you say, I see that I must look at the whole world." May God help us all to be like that Chinese minister. We need to look at the whole world. In all our planning, our thinking, our praying, our giving, we need to be like that man.

I was in Kuala Lumpur, where we were dedicating a chapel built by the Telegu believers in those regions. They told me of a little heathen boy who had been attending our Sabbath school. One day—I think it was a Friday—he said to his mother, "You must give me five cents."

"What do you want five cents for?" she asked.

"Oh," he said, "I must send the gospel to Africa."

Somehow that little boy had caught the idea.

I believe that today we as a people need to have our world vision renewed. [VOICES: Amen.] I believe that in all our thinking, in all our planning and praying and giving, we need to maintain that world vision. It is too easy to think within the narrow limits of our own special domain.

Our people have been a liberal people through the years. They have given and they have sacrificed. That leads me to consider another characteristic that I feel needs to be nurtured and cultivated and maintained in the framework of this church body, and that is the principle of sacrifice. I would not refer to this here if it were not for a condition that I see developing. When I speak about this matter of sacrifice I am not talking merely about the willingness of our people to give for the support of God's cause. It seems much easier for some people to give of their money than to give themselves. I observe a tendency on the part of some to make their connection with the cause of God rest entirely upon the remuneration they receive. I believe that the laborer is worthy of his hire, and that it is the responsibility of the ones who lead out in the conferences or institutions to see that there is no oppression of the workers.

The Spirit of Sacrifice

I spent a few days in one of our institutions recently. My breakfast tray was brought to me by the treasurer of the institution. I said to him, "Why, do you have to deliver the breakfast trays?"

"Yes," he said, "the manager and I are delivering the trays to the patients this morning, in order that they may have their breakfast."

I asked, "How does that happen?"

He said, "We cannot secure help."

In one of our institutions a whole ward was closed up. Despite the fact that there was a demand for those beds, the manager of the institution told us they were unable to employ enough help to keep that ward open. Commercial concerns were offering higher wages, and the workers were leaving. I sat in a board meeting when a group of workers came in before the board and asked for a greatly increased remuneration. It would be a sad day for this cause if the spirit of sacrifice died out. It is not merely a question of the money involved, but it is the underlying principle that causes me my greatest concern.

I came into the service of this cause when it was a cardinal principle that service in the cause of God rested upon the conviction of a definite call, and not at all on what we were to receive for our services. We did not know at times whether we were going to receive anything or not. But in some sections today it seems entirely different. I do not like to use my own experience as an example, but if you will pardon me I shall tell you of a little experience that came to me when I was a young worker.

I had gone out with my wife to a foreign mission field. We were five thousand miles from the nearest office from which we were to receive support. In those days we had no outfitting allowances, no freight allowances, no rent subsidies, or anything of that kind. Sometimes the boat would come in, and there would be no money for us. In those days there was no consistent or dependable means of support for our workers such as we have today. If it had not been that God put it into the heart of a friendly old Chinese to furnish us with rice, there would have been times when we would have had nothing to eat. I believe God used the Chinese merchant just as He used the raven. So we did not starve.

My wife was ill in the hospital, and just then the general secretary of the Y. M. C. A. came to me in that time of stress and offered me employment as a Y. M. C. A. secretary, and urged me to take it. By some means he had found out what I was receiving.

"Why, Mr. McElhany, we will pay you much more than that. It is absurd for you to work for that amount when we can take you into the Y. M. C. A. service and give you much more."

I replied, "You haven't money enough in your organization to induce me to give up my work and take up work in your organization." It was not that I could not have used the money, for I could

have. But I had something in my soul, a heart conviction that the Lord had called me to His service, and that that call did not depend on what I might receive in the way of support or remuneration.

That has been the experience also of many men who sit in this room today. Their connection with this work has been upon the basis of a feeling in their souls that God called them to His work, and that they must leave every other thing behind, that they must leave the world with all its high wages and its inducements and its temptations behind and give themselves unreservedly to the cause and work of God. May God help us to maintain that spirit of consecration in the church today. [VOICES: Amen.]

I believe that is one of the objectives we must all work toward and try to maintain—the spirit of sacrifice. I know that in these days of high costs of living every family has its problems. But when I see so many people leaving our institutions and going out to work for the world at high wages, I cannot but think of a little time in the future when the great depression will come. Do you know where these people will be then? They will be out of employment. They will be the first to be dropped from the commercial pay rolls, because their Sabbathkeeping will stand in the way of their continued employment. They will be coming back, begging for an opportunity to work in some of our institutions. The managers will be kind and considerate and helpful. But I wish that somehow there could be breathed into us again that great spirit of sacrifice that actuated the pioneers of this movement when they went forth, and often received no remuneration, and at times labored with their own hands in order to support themselves. Thus they laid the foundations for this cause. May the Lord keep us from departing from that foundation principle.

This message is going to be finished. Thank God for that! I can say that with the greatest certainty, for I read of the triumph of this message in the first verses of the fifteenth chapter of Revelation. In the fourteenth chapter we have the prophetic history of the progress of this message in the world, and in the fifteenth chapter we have the prophecy of the triumph of this message. Yes, the prophet looked and saw the redeemed, the victorious ones, standing there on the sea of glass. If there is anything in this world that I desire, it is that I may triumph with the message and stand there with the saints of God who are victorious.

But if you and I are among the triumphant ones in that day, it will be because the characteristics, the principles for which this movement has always stood, have been maintained in our lives and in our experience. My plea today is that we all earnestly strive to maintain those divine characteristics and principles.

Lessons From the Past

In this connection I believe it is our responsibility as leaders to do all we can to see that a new

generation shall not so forget all these heaven-born principles and that they shall not disappear from the church. I think of my own acquaintance with the leadership of this movement. Many times as a boy I sat in a pew and saw upon the platform Sister White, Elder Loughborough, Elder Haskell, Elder Butler, and many more of that group of workers. Many, many times I have heard them preach. Some of them have been guests in our home. How I was thrilled as a boy to listen to them! They are all gone. They have passed off the stage of action, and a new generation has come on the scene. Are we the same people today that we were then? Are we as zealous and earnest and fervent in maintaining the same characteristics in the church today that we have seen in the lives of those men? We must valiantly stand for principle. We must withstand worldly trends of every kind or nature.

As Israel of old stood on the borders of the Promised Land, the Lord exhorted them. These exhortations have been recorded for our admonition. I want to read you the counsel that the Lord gave to that people as they stood there on the borders of the Promised Land, as recorded in the fourth chapter of Deuteronomy, beginning with the first verse. As I read, you just change the phraseology a bit, and apply it to our situation today, and see how thoroughly it applies:

"Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

"Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons."

Do you not think, dear brethren and sisters, fellow workers, that this is good counsel for the remnant church today? The Lord knew that Israel was in danger of forgetting, and so He exhorted them not to forget. May God keep the remnant church today, and this new generation which has come upon the scene, from forgetting the way the Lord has led in the past history of this movement. Dear friends, we today stand on the borders of the heavenly Canaan. This is no time to turn to the world in compromise. Let us be true to every principle the Lord has given to the church, and thus maintain her integrity and character and all those great principles and teachings that God in His divine mercy has bidden us to teach to the world.

May the Lord help us all lest we forget. God bless you and help you all is my prayer today.

The Power of Habit

By ANDREW NELSON

SINCE the whole character may be said to be comprehended in the term "habits," it is not far from being true that "man is a bundle of habits." Habits are easily formed, especially bad ones, and what may seem today to be of small account may soon become fixed and hold one with the strength of a cable of steel.

Habits of some kind will be formed by everyone, either good or bad, and will soon become a part of one's own personality. We are daily sowing the seeds of acts which will produce habits. The channels of thought and action are worn deep and broad by repetition, and the longer one pursues a given course of conduct, the greater is the probability that he will continue that course all through life. Evil habits become chains to hold one to a wrong course. Then how carefully should our habits be formed in safe lines of conduct. We are now in life's school, to be trained and educated not only for the life that now is, but also for the life that measures with the life of God.

Paul by inspiration says, "Whatsoever a man soweth, that shall he also reap." We are now in the sowing time, and also the reaping time. The wise man says, "As he thinketh in his heart, so

is he." Our actions are the expression of our thoughts, and as our thoughts run along any given channel, so our actions will be formed in harmony with that upon which the mind dwells. Our habits will be formed accordingly and will crystallize into character, for there is not a virtue or a vice, not an act of body or of mind to which we may not be chained down by the force of habit.

"Will you not now do some serious thinking? Right thinking lies at the foundation of right action."—*Mrs. E. G. White in the Review and Herald, Jan. 23, 1894.* This being true, then wrong thinking and evil thinking lie at the foundation of wrong and evil actions.

We read:

"Actions make habits, and habits, character, and if we do not guard our habits, we shall not be qualified to unite with heavenly agencies in the work of salvation, nor be prepared to enter the heavenly mansions that Jesus has gone to prepare; for no one will be there except those who have surrendered their will and way to God's will and way. He whose character is proved, who has stood the test of trial, who is a partaker of the divine nature, will be among those whom Christ pronounces blessed."—*Mrs. E. G. White in Review and Herald, Dec. 8, 1891.*

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Proceedings of the Autumn Council

By ROGER ALTMAN

Office Secretary of the General Conference

THE 1943 Autumn Council of the General Conference Committee was held in Takoma Park, Washington, D. C., October 28 to November 4. The sessions convened in the chapel of the Theological Seminary. Had conditions in the world been normal, this would have been the time for the regular biennial session of the General Conference Committee, and representatives would doubtless have been present from all the overseas divisions. Instead, owing to travel conditions and other emergency situations resulting from war, the attendance was limited almost exclusively to the members of the General Conference Committee in North America, with a few institutional representatives and members of certain committees that had been called to meet at this time. The following brethren from the Inter-American Division were present: Glenn Calkins, C. L. Torrey, W. E. Murray, W. E. Read, H. F. House, and R. M. Whitsett. R. L. Kimble and T. Ketola were also with us, having recently arrived from India and Liberia respectively.

Cabled messages of greeting were received from E. L. Longway and G. J. Appel, of the China Division; A. L. Ham, of the Southern Asia Division; C. W. Bozarth and M. Robison, of the Southern African Division, and G. A. Lindsay, of Sweden. Appropriate replies were returned and greetings also sent to C. H. Watson, of the Australasian Division; R. R. Figuhr, of the South American Division; A. V. Olson, of the Southern European Division; G. A. Grigorieff, of Russia; H. W. Lowe, of the British Union; W. M. McClements, of West African Missions; E. L. Branson, of the Middle East Union; and A. D. Gomes, of Portugal.

There were others to whom we should like to have sent greetings, but there was no possible way of communicating with them. We were reminded, however, that spiritual contact is still possible by prayer to the throne of grace, where "friend holds fellowship with friend," and that—

"Though sundered far, by faith we meet
Around one common mercy seat."

The limited attendance naturally affected the scope of this year's Autumn Council. No new policies of a major nature were adopted. Study of the budget, always one of the main features, occupied considerable attention.

In his opening address to the Council, Elder J. L. McElhany urged that earnest and careful study be given to our financial situation. His impressive address, calling upon the leadership to count the cost of an advancing work and provide for rehabilitation and expansion throughout the world at the proper time, has already appeared in the REVIEW. The devotional studies given at the morning hour are also appearing in our publications. An earnest spirit was manifested in all the work of the Council. The Theological Seminary building was well adapted to the needs of

the session, classrooms being made available for subcommittee work, and the chapel accommodating the general assembly. Workers from the Review and Herald and the General Conference, as well as Seminary students and other interested friends, were welcomed to the meetings.

RESOLUTION OF GRATITUDE

Among the first resolutions offered was the following, which was unanimously adopted by standing vote, upon recommendation from the Plans Committee:

WHEREAS, In this time when human society is more turbulent and broken up than heretofore, when human institutions are being shaken to their foundations, when accepted standards and established procedures are giving way to radical theories and extreme methods of controlling human conduct, and when all things are in a state of transition, we have become increasingly aware of the impregnable might and unshaken foundation of God's cause and God's truth in the earth, and are deeply impressed by the daily evidences of the Lord's safeguarding providences over His work, His workmen, and His people throughout the world; therefore,

Resolved, That we hereby record our heartfelt gratitude to God for His continuing guidance, His never-failing care, and His gracious protection, and call upon our people everywhere to join us in an increased devotion to God and an enlarged activity for the completion of the sacred mission committed to us—the finishing of the gospel of the Son of God on earth.

STATISTICAL REPORT

The statistical report for 1942 was rendered by Claude Conard, the statistical secretary.

At the close of 1942 the 9,212 Seventh-day Adventist church organizations in the world field reported a membership of 535,134, of which 197,215 were in North America and 337,919 were in other divisions. There were 13,207 laborers engaged in evangelistic and colporteur activities in 1942, and 15,672 more workers employed in sanitariums, publishing houses, schools, and other institutions. Of these 28,879 workers, 10,794 were in the North American field, and 18,085 in divisions outside North America.

The world investment in Seventh-day Adventist colleges and secondary schools, publishing houses, sanitariums, hospitals, and food centers at the beginning of 1942 was \$25,739,748.45; and the entire asset valuation of all denominational properties, including churches, was \$66,776,612.19. Of this investment, \$41,344,530.53 was in North America, and \$25,432,081.66 outside that field.

Contributions to church and mission work in 1942 of \$20,109,148.56 reached the largest annual sum of tithes and offerings received in the history of the denomination. This amount was \$3,903,760.37, or 24.1 per cent, more than in 1941. Of the total raised, \$12,137,513.79—56 per cent—was tithe; \$5,029,589.97, or 28.8 per cent, mission offerings; and \$2,942,044.80—15.2 per cent—contributions for home work. Each church member throughout the world field gave in tithes and mission and home offerings an average of \$37.57. In fields outside North America the annual contribution for each member was \$14.49, and in the North American territory alone, \$77.14.

At the close of 1942, 14,436 Sabbath schools were operating around the world, with 641,559 members. The Sabbath school offerings were \$2,327,770.07. This

was \$396,043.81—20.5 per cent—more than in 1941. In the North American field the Sabbath school donations of \$1,875,005.02 were \$8,246.15 more than all other contributions to missions. Since 1920 over half a million dollars more has been given to missions through the Sabbath schools than from all other donation sources combined.

Missionary Volunteer Societies in the world numbered 7,153, or 379 societies more than one year previously. The Missionary Volunteer Society membership of 176,253 was 22,927 more than in 1941. Contributions for home and local society work amounted to \$32,542.93. Young people join the regular church efforts in raising Sabbath school, Ingathering, and other general mission funds, which are not reported separately.

There were 2,932 elementary church and mission schools in the world field in 1942, with 3,973 teachers and an enrollment of 103,838 pupils. In North America in 1920 there were 183 elementary school pupils for every 1,000 church members. In 1942, 96 pupils to every 1,000 members were reported. Students above the elementary grades numbered 20,514, of whom 15,302 were in colleges and secondary schools in North America, and 5,212 in other divisions.

In our printing establishments, 1,293 workers were employed in the publishing of Seventh-day Adventist literature; and 3,240 colporteurs were engaged in literature distribution, of whom 939 were in North America, and 2,301 in other divisions. Book and periodical sales totaled \$5,467,664.99, which was \$1,191,811.31, or 27.9 per cent more than in 1941.

The records showed 167 sanitariums, hospitals, dispensaries, and treatment rooms in operation, caring for 764,582 patients. Connected with these institutions were 2,045 doctors and nurses, together with 3,758 other employees and 882 student nurses in training. In addition to the regular pay patients, charity work amounting to \$366,647.64 was reported.

OUR FINANCIAL POSITION

Much progress has been made in debt reduction. During the evening session of November 1, encouraging reports were given by union presidents. Two unions reported their note indebtedness entirely liquidated, and a number of others were reported to be so nearly so that they expect to be free of debt in another year. E. A. Moon stated that the Southern Publishing House expects to close its year without a dollar of indebtedness.

Schools

Every senior college but one, half of the junior colleges, and nearly half of the academies, registered operating gains during the school year 1942-43 without any outside assistance whatever. A major achievement was accomplished during that period in the reduction of interest-bearing obligations by almost one half. Ten schools, including three junior colleges, have paid off their entire note indebtedness, and eight others have made substantial reductions. This is the second successive year that the schools as a whole group have recorded an operating profit without any subsidy.

Sanitariums and Hospitals

The fourteen sanitariums and hospitals that submitted regular monthly reports had a total income in 1942 of \$7,325,607.15, which was 18.3 per cent more than in 1941. The institutions owed less than fifteen cents on every dollar of assets. In 1925, when the present debt-liquida-

tion campaign was vigorously launched, our medical institutions in North America owed on notes payable \$2,267,916.95. In August, 1943, recorded note obligations of these institutions totaled \$271,162.20, a reduction in seventeen years and eight months of \$1,996,754.35. In one more year these obligations should be entirely wiped out. The Glendale Sanitarium, which at one time had debts of nearly a million dollars, is now entirely debt free.

Book and Bible Houses

In a concise report, supplemented by complete data in printed form, H. M. Blunden presented a clear financial picture of the Book and Bible Houses. Taken as a whole, these institutions are in a more favorable position than has been their lot for many years. Their 1942 sales of close to two million dollars represented an increase of 38.58 per cent over 1941, when all previous sales records were surpassed.

NOMINATING COMMITTEES

To care for necessary appointments and to fill vacancies, a nominating committee was selected. Its report, which was accepted, provided the following:

1. For field secretary of the General Conference, M. E. Kern.
2. For assistant treasurer of the General Conference, J. F. Cummins.
3. For home missionary and Sabbath school secretary of the South American Division, Santiago Schmidt (of East Brazil).
4. As members of the Board of Regents: K. A. Wright, three years; L. G. Sevrens, three years; E. E. Cossentine, one year; Dr. W. E. Macpherson, one year; A. C. Nelson, two years.
5. As members of the North American Radio Commission: W. G. Turner, W. H. Branson, W. P. Bradley, H. M. S. Richards, F. W. Detamore, J. L. McElhany, W. E. Nelson, W. H. Williams, J. F. Wright, H. T. Elliott, R. A. Anderson, H. H. Votaw, E. D. Dick, A. E. Lickey, R. G. Strickland, Owen Troy, M. L. Rice, N. C. Wilson, F. H. Robbins, J. J. Nethery, M. V. Campbell, V. G. Anderson, L. K. Dickson, E. F. Hackman, J. W. Turner.

The Resolutions

The resolutions of the Council, dealing with the various branches of the work, reveal an earnest purpose to build strongly and to develop every resource to its full efficiency. Further, it is recognized that this is a time of crisis and of opportunity which presents a great challenge to our people everywhere to labor faithfully while the day lasts. The outstanding recommendations of general interest are given herewith:

EVANGELISM

A Call to Universal Evangelistic Advance

WHEREAS, Time is waxing late, and we are years behind the divine schedule for the finishing of the gospel commission; and,

WHEREAS, Both the Scriptures and the Spirit of prophecy writings reveal that our great evangelistic mission will be consummated amid the abnormal conditions of international upheaval, war, famine, pestilence, and perplexity, as well as restrictive developments in the political, social, and religious worlds; and,

WHEREAS, These very conditions and prospects have

awakened unprecedented anxiety, and a desire on the part of many in all parts of the world to know the meaning of these strange times, and to find the peace and comfort of God and His present message to mankind; and,

WHEREAS, This is a time of unprecedented increase of conference funds, and of potential worker power in the number of ministerial and Bible instructor students in training for service at the home base and overseas; therefore,

We recommend, That a universal call be sounded from this Washington Autumn Council of 1943, summoning our workers and people to arise and finish the work committed into our hands—that of giving the threefold message of Revelation 14; recasting our plans and readjusting our emphasis, so as to make every effort bend to the one supreme purpose of completing our specific witness to mankind. To this end we solemnly call upon every group, and summon every resource of the advent movement to engage in this all-out, continuous evangelistic advance. To implement this great objective, we urge the following comprehensive program:

1. That we call upon our workers and people to join us in humbling ourselves before God, seeking forgiveness for our indifference and tardiness in finishing the work committed to us; acknowledging our meagerness of spiritual power and fervor, and pleading for that endowment of the Holy Spirit which has been promised—the outpouring of the latter rain which will ripen earth's final harvest.

2. That we capitalize upon the impressive opportunity afforded by the one hundredth anniversary of the beginning of God's great judgment hour, making the centennial year 1944 a time for special review and emphasis of the fundamentals of the advent message both among our churches and in evangelistic efforts for those not of our faith.

3. That we summon all evangelistic workers to a continuous evangelistic crusade which will compass the world field with increasing power until our commissioned task of evangelism is finished.

4. That we urge our union and local conference and mission committees to lay ever-broadening plans to compass their respective territories with evangelistic efforts in tent, hall, tabernacle, church, and open air, as well as through the radio, remembering especially the still-unentered rural sections and towns, while placing strong emphasis upon the cities and metropolitan areas, putting all possible funds and personnel into direct evangelism.

5. That we call upon all departmental workers to stress particularly the soul-winning aspect of their work, simplifying all other activities and interests that consume undue time and scatter their efforts.

6. That our Sabbath school leadership strongly encourage the recruiting of new members, the organization of branch Sabbath schools and Sunday schools, earnest personal work, and other distinctively soul-winning features, in order that the Sabbath school may be definitely evangelistic in all its service.

7. That we urge our youth in training for the ministry, Bible instructor work, and singing evangelism, to set as their goal, evangelism in its varied phases, in home base and mission land.

8. That we ask our conferences to adhere strictly to the stipulations of the Ministerial Internship plan, that call for our interns and younger workers to be held to direct evangelism in these early years of their ministerial service.

9. That we summon our young people to a great youth-for-youth crusade to win those not of our faith, giving emphasis to this endeavor in our evangelistic efforts.

10. That we call upon our colleges and training schools throughout the world to focus their instruction upon those lines that will inspire and equip an ever-increasing army of youth for all phases of soul-winning endeavor.

11. That we summon our doctors, nurses, dentists, and medical technicians to join in a great medical missionary advance, with the winning of souls through the

health approach as their supreme goal, and that these endeavors be closely integrated with our evangelistic efforts.

12. That we encourage our laymen to make active missionary work—lay preaching, literature distribution, colporteur work, and home Bible studies—the great purpose of life and activity.

13. That we call upon our publishing houses to provide evangelistic literature, even more winsome in its appeal, in tract as well as in book and periodical form, so as to cover the earth with our literature like the leaves of autumn, and that we closely co-ordinate the work of the colporteur with that of the evangelist.

14. That we urge upon our workers such thoroughness of instruction, and such soundness of conversion, that their converts will be fully integrated into the throbbing heart of the advent movement, and thus losses will be reduced and gains conserved.

15. That we call upon our pastors and district leaders so to arrange their church activities as to carry forward a continuous evangelistic program through radio, press, and local efforts, co-ordinating their efforts closely with special efforts conducted by visiting evangelists and with the national radio hookup, thus gleanings the maximum fruitage of souls from all sources.

16. That we call upon our Theological Seminary to give increasing prominence to evangelistic preaching, evangelistic methods, advanced Bible instructor technique, personal and pastoral methods, and denominational history and Spirit of prophecy backgrounds, along with the standard basic courses in the graduate field.

17. That we plan for a strong evangelistic council to precede the next General Conference, where this program may be emphasized and perfected, thus giving further impetus to this full-rounded evangelistic advance.

EDUCATION

Revised Plan for Bible Instruction

WHEREAS, We believe there is need of deepening and strengthening the Bible instruction in our schools through adapting the contents of the courses to the maturity and spiritual needs of the pupils; and,

WHEREAS, We recognize the need for a revision of our Bible textbooks and methods of instruction in the elementary, secondary, and nurses' training schools, therefore,

We recommend, 1. That the General Conference Committee appoint a committee to be nominated by and work under the leadership of the general Department of Education. The personnel of this committee shall include the following:

a. Secretaries of the General Conference' Department of Education.

b. Two secondary Bible teachers.

c. Two teachers of the lower elementary grades.

d. Two teachers of the upper elementary grades.

e. Two academy principals.

f. Two directors of teacher training.

g. Two union conference educational secretaries.

h. Two conference educational superintendents.

i. One college Bible teacher.

j. One representative of the Seminary faculty.

k. One person informed and practiced in the technique of textbook writing.

l. One person well informed in the fields of child and adolescent psychology.

m. One representative from a nurses' training school.

2. That this committee's terms of reference be as follows, in addition to any other duties assigned by the Department of Education:

a. To revise the curriculum in Bible instruction for Seventh-day Adventist elementary and secondary schools. This will involve the setting up of objectives, a determination of method and selection of content, and the suggestion of authors for textbooks.

b. To report to the General Conference Committee.

3. That this committee be appointed as soon as feasible, and that it be asked to do its work at the time of year best suited to the convenience of the individuals concerned, as well as to that of their employing bodies.

4. That as soon as practicable a new series of elementary and secondary Bible textbooks be prepared in harmony with the new curriculum.

Emphasizing Denominational History in Our Schools

WHEREAS, We have been assured that the church of God "has nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history" ("Life Sketches," p. 196); and,

WHEREAS, The record of how the Lord has led His people not only has historic worth, but is especially rich in inspiration and holding power for our children and youth; and,

WHEREAS, It is vital that the active confidence of our youth of academy and college years in God's leadership of the church be sustained and strengthened;

We first commend the schools that are offering courses in denominational history and the Spirit of prophecy, and,

We recommend, That all academies make available in appropriate courses the story of the church and its work, and acquaint the youth with subject matter from the writings of Ellen G. White that will be of practical service in solving their problems, in establishing their confidence in the message and the world task, and in accustoming them to find answers to their questions in these writings.

We further recommend, That the colleges offer advanced courses that will not only teach the history of the church and build confidence in divine guidance as manifest in the Spirit of prophecy, but will also prepare the student to strengthen the confidence of others, and to meet successfully any false teachings concerning the place and work of Ellen G. White in the church.

Meetings for Church School Board Chairmen

WHEREAS, Our church school work would be greatly strengthened if the chairmen of church school boards in each local conference could occasionally meet and discuss their problems; therefore,

We recommend, That plans be made in connection with the meetings of church officers of local conferences, to bring in the chairmen of elementary and intermediate school boards, and that meetings for them be held under the leadership of the union educational secretary and the conference educational superintendent, for the discussion of church school work.

Recruiting Educational Personnel

WHEREAS, There is a great shortage of trained persons available for appointment as educational superintendents in local conferences and teacher-training supervisors in our colleges; therefore,

We recommend, That our conference and educational leaders be asked to call attention to the need of and the opportunity for well-trained teachers in our work, that they be especially requested to urge many of our talented young people to qualify in this field so that our schools may be efficiently manned and so that we may have a well-prepared and experienced group of teachers from which educational superintendents and teacher-training supervisors may be chosen.

Status of Teacher-Training Supervisors

We recommend, That the teacher-training supervisors in our colleges be recognized as regular members of the college teaching staff and that they be given the same consideration as is shown to full-time college teachers.

Field Work for Teacher-Training Supervisors

WHEREAS, The field and our teacher-training schools should work closely together, each being conversant with the problems of the other; therefore,

We recommend, 1. That the director of teacher training and/or her supervisors follow the plan of spending a week or two during each school year in visiting church schools, under the direction of the union educational secretary and/or the conference educational superintendent.

2. That in order to care for the expense involved, the conference in which the visiting is done be responsible for the transportation and travel allowance, and the college continue to pay the salary.

Course in Supervision for Educational Superintendents

WHEREAS, Our educational superintendents need special training for certain technicalities connected with their work; therefore,

We recommend, That the North American Division be divided into three areas for the purpose of offering in Pacific Union College, Union College, and Washington Missionary College during the 1944-45 school year a four-semester-hour course in supervision for educational superintendents during the four-week period. In order that the facilities of the several training schools may be used, this offering should be made at a desirable time during the school year. The syllabus for the course shall include the following: general supervision in two subject fields, observation and classroom supervision of extracurricular activities, testing, and round-table, or seminar, work. These courses shall be given under the direction of the General Conference Educational Department, the union educational secretaries, and the colleges concerned.

Name of the Association of Seventh-day Adventist Schools

In order to make the name "Association of Seventh-day Adventist Colleges and Secondary Schools" fit more accurately the membership,

We recommend, That the name be changed to "The Association of Seventh-day Adventist Institutions of Higher Education and Secondary Schools."

Credentials to Church School Teachers

We recommend, That special credentials be prepared by the General Conference Committee and the Educational Department for issuance by the conference or mission committees to their regular church school teachers.

The Army Specialized Training and Navy V-12 Program Tests

We recommend, That our college and academy administrators, if and when approached by governmental agencies and invited to give the qualifying examinations in our schools for either the Army Specialized Training Program or the Navy V-12 Program, be encouraged to reply to such invitations with a carefully worded explanation that our schools are denominational institutions, giving courses of training for the purpose of preparing workers in religious vocations; that the student body is made up almost altogether of members of the Seventh-day Adventist faith, whose religious training and belief leads them to take the non-combatant position and attitude of this denomination; that as noncombatants these students are already receiving in our schools a specialized course of training in Medical Cadet lines which has been prepared in collaboration with the office of the Surgeon General of the Army, and are thus preparing for skilled service in case they are called through Selective Service; that these denominational schools are not offering courses in the scientific and specialized fields essential to war production; and consequently are requesting to be excused from participation in either the Army Specialized Training Program or the Navy V-12 Program.

Committee on Provision for Church School Support

We recommend, That the committee provided for by the 1942 Autumn Council for the study of church school support, continue to function until the 1944 Autumn Council.

YOUNG PEOPLE

Sponsor for the Senior Missionary Volunteer Society

WHEREAS, There is a great need throughout the field to strengthen the work of the Senior Missionary Volunteer Society, that "department through which the church works for and by its youth;" and,

WHEREAS, the frequent change of leadership in the Senior Missionary Volunteer Society in the local church is a factor which breaks the continuity of the work for the youth and tends to destroy the effectiveness of the young people's organization; therefore,

We recommend, 1. That an elder or other qualified person on the church board, who understands the true objectives of the Senior Missionary Volunteer Society, be elected by the church to act and be known as the young people's sponsor.

2. That he serve as guide and counselor to the leader and other officers of the young people's society.

3. That he, because of his sympathetic understanding of the youth and their problems, be one to whom the young people of the church can look for special guidance and counsel.

4. That he and the society leader keep the conference Missionary Volunteer secretary informed regarding any changes in officer personnel and other matters relating to the young people's society.

5. That he serve as a member of the society executive committee as well as of the church board, joining with the society leader in bringing information to the board from time to time regarding the needs, the interests, and the progress of the young people's work.

We further recommend, That the conferences throughout the North American Division instruct their churches to fulfill the provisions of the above recommendations this year.

PUBLISHING

We recommend, That the Publishing Department hold a North American Division convention in the spring of 1944, immediately preceding the spring meeting of the General Conference Committee, and at the same place.

North American Colporteur Big Week

We recommend, That April 22-29, 1944, be designated Colporteur Big Week for North America.

"Review and Herald" Subscription Campaign

WHEREAS, Our church paper, the REVIEW AND HERALD, is the only denominational publication surveying our work in all the earth and affording a channel for conveying to all our English-reading constituency the counsel of our denominational leadership and plans for the furtherance of the work; and,

WHEREAS, A larger circulation of the REVIEW is desirable because of the times in which we live, and necessary, because of increased membership, for a coverage that will include every family of believers; and,

WHEREAS, The month of November has been designated by the General Conference Committee for promotion of the annual REVIEW subscription campaign; therefore,

Resolved, That every necessary effort be put forth during the 1943 subscription campaign to renew the 25,000 subscriptions, which will expire within the next few weeks, and to secure 4,000 new subscriptions added to the goal because of increased membership.

Missions Extension Goal for 1944

We recommend, That the Missions Extension goal for 1944 be set at \$150,000.

HOME MISSIONARY

We recommend, That the Home Missionary Department and the Radio Commission secretaries hold a North American Division convention in Omaha, Nebraska, December 2-8, inviting as many union and local conference presidents as can attend.

Bible Study and Personal Evangelism

WHEREAS, Every church member needs an increasing knowledge of essential Bible truths, of church organization, and of the best methods of working for others; and,

WHEREAS, A deeper experience is to be sought by all who stand today as God's witnesses of the third angel's message; and,

WHEREAS, Many new members are coming into the church through reading or by private study of the doctrines in the Bible correspondence schools conducted by conferences or radio evangelists; and,

WHEREAS, These new members, as well as many of the older ones, will grow into a strong spiritual experience and into places of usefulness and leadership in the church only as they continue to study the fundamental truths of this message and become acquainted with the many avenues of useful service within the church; therefore,

We recommend, 1. That believers everywhere be encouraged to qualify themselves to render a faithful missionary service to their friends and neighbors.

2. That in order to do this work more effectively, they avail themselves of the many helpful courses offered through the Home Study Institute, the Home Missionary and Missionary Volunteer Departments, and our academies and colleges in their respective conferences. Such courses as Spirit of Prophecy, Lay Evangelism, Missionary Volunteer Crusader Series, Spiritual Leadership and Organization, Personal Evangelism and Lay Preaching, and the regular Bible courses in our school curricula are suggested.

Ingathering Goal for 1944

WHEREAS, The Lord has so signally blessed the Ingathering effort during 1943 in North America, and we feel confident that we shall experience the same guiding Providence in meeting the needs of the world field through this means next year; therefore,

We recommend, That the Ingathering goal for the North American Division be set at \$1,250,000 for 1944.

RELIGIOUS LIBERTY

More Efficient Distribution of "Liberty" Magazine

WHEREAS, Restricted supplies of material make it doubly desirable to distribute *Liberty* magazine in the most effective and economical manner possible; therefore,

We recommend, That in order to avoid supplying duplicate copies and to eliminate waste, we ask the Home Missionary Department to secure from its local conference organization up-to-date and regularly revised lists of ministers, attorneys, editors, and school-teachers to serve as a basis for the *Liberty* mailing list.

Distribution of "American State Papers"

WHEREAS, Valuable and timely material regarding the principles of religious liberty is now available in the current edition of the book "American State Papers;" and,

WHEREAS, It is our manifest duty and high privilege to enlighten the general public on this subject by every practicable means; and,

WHEREAS, The shortage of paper for periodicals will restrict for some time the circulation of *Liberty* magazine to its present figure of approximately 185,000 copies, so that the normal expansion of the religious liberty work cannot be cared for by this means; therefore,

We recommend, That 6,000 copies of the book "American State Papers" be secured by the Religious Liberty Department for distribution to representative newspaper editors throughout the United States, arrangements being made by the department with our local churches for personal delivery of the books, the cost to be met from regular funds contributed to religious liberty work.

MEDICAL

Medical Education in the Orient

WHEREAS, There has been developed through the years an extensive medical work in our three Oriental divisions, the China, the Far Eastern, and the Southern Asia, a work which has been held in high esteem in official circles and has given prestige to our denomination and opened opportunities for other phases of endeavor; and,

WHEREAS, There are large problems in connection with the adequate staffing of the medical institutions already established, and it is imperative that a considerable number of capable nationals of these divisions, trained in the environment of the Orient, be qualified as physicians; and,

WHEREAS, The affiliation with St. John's University in Shanghai for training students in medicine has been terminated, and earnest endeavors to secure a similar affiliation with established medical schools, whereby Seventh-day Adventist medical students may be enabled to pursue their course with provision for Sabbath observance, have been unavailing; and,

WHEREAS, The China Division committee, in view of the above-mentioned needs and obstacles, has submitted to the General Conference Committee a memorial requesting authorization to begin a program of medical evangelistic training in China; therefore,

We recommend, 1. That authorization be hereby given for the establishment of a medical evangelistic college for the Orient, and that it be planned so as to comply with minimal standards for recognized medical education in those lands.

2. That a beginning be made in Chungking in the present hospital quarters, on a temporary basis, under the leadership of the China Division committee.

3. That the choice of a permanent location and the appointment of a permanent board of managers be determined by the General Conference Committee in counsel with the China, Far Eastern, and Southern Asia Division committees at such time as changed circumstances will allow.

4. That the Medical Department of the General Conference, in collaboration with the faculty of the College of Medical Evangelists, give counsel regarding the curriculum and plans of organization and administration, and provide such other guidance as may be helpful to the controlling committee and faculty.

5. That the College of Medical Evangelists Board be requested to approve the name "College of Medical Evangelists in the Orient" for this proposed school for medical training, and that the College of Medical Evangelists be invited to sponsor the development of this new medical institution.

6. That in the opening up of this work we concur in the request of the China Division regarding leadership, inviting Dr. S. H. Phang to serve as director, and endeavoring to secure the services of Dr. Charles Dale and Dr. Philip Chen in this educational effort.

Extension of Health Evangelism Course

WHEREAS, The hour has manifestly come for a re-emphasis of the public-ministry methods of the Master, for making the teaching of the principles of healthful living a vital part of our appointed evangelistic mes-

sage, thus giving the "right arm" its rightful place in our body of public teaching, and employing it to open hearts to the presentation of other Bible truths; and,

WHEREAS, It is highly desirable that a well-balanced health education course be offered more widely to all gospel workers, which will afford a comprehensive understanding of basic health principles, avoid extremes and fads, make available authentic scientific materials which the worker can use in his health teachings, and set forth its effective co-ordination with the gospel message; therefore,

We recommend, 1. That the special Health Evangelism Course for gospel workers, recently begun at Loma Linda, hereafter be conducted in two sections, under the joint auspices of the Medical and Educational Departments of the General Conference and the Ministerial Association, with the co-operation of the College of Medical Evangelists and the Theological Seminary; the Western section being offered at Loma Linda and the Eastern section at the Seminary.

2. That essentially the same curriculum be offered in the two sections, adapted to the special conditions and needs of East and West.

3. That a committee, composed of two representatives of the Seminary faculty, two from the medical college, and the secretaries of the General Conference Medical and Educational Departments, and of the Ministerial Association, and Dr. H. W. Vollmer, who has been fostering this project, work out the details of the curriculum, select and co-ordinate instructors for the various classes in the two sections, and determine the time for the course to be offered at the Seminary and at Loma Linda. The Medical Department secretary shall be the chairman of this committee, and the boards of the medical college and the Seminary shall appoint their respective representatives.

4. That provision for a budget, together with final approval and authorization for these plans, shall be vested in the General Conference Committee.

Calling of Nursing-School Teachers

We recommend, That in placing calls for teachers in sanitarium schools of nursing, the regular policy governing the transfer of all teachers apply; namely: "In the North American Division an organization placing a call with the General Conference for a teacher, after July 1 of each year, shall first obtain the consent of the organization employing such teacher." (*Working Policy*, p. 81.)

GENERAL

Voice of Prophecy Special Day and Offering

We recommend, That on Sabbath, September 16, 1944, in all our churches in the United States, a special program be presented and an offering taken for the Voice of Prophecy.

Basis of Computing Per Capita Goals

WHEREAS, Statistics on which the Fifty-cents-a-week-per-member goal is computed serve for general goal promotion; and,

WHEREAS, The efficient promotion of the varied activities of the church requires up-to-date statistics for the accurate computation of membership, goals, and per capitas; therefore,

We recommend, That in harmony with the plan now being followed by the Sabbath School Department, all per capita goals in the North American Division, beginning with 1944, be computed on the average church membership of the four consecutive quarters ending on September 30 of the preceding year.

Fire Prevention and Spring Clean-up Weeks

We recommend, That each of our institutions and conferences take an active part in promoting Fire Prevention and Spring Clean-up Weeks.

We further recommend, That both these weeks be

those designated by the National Fire Protection Association for the State in which the institution or conference is located, and that the Treasury Department of the General Conference be charged with the responsibility of promoting the activities of these weeks, urging that adequate and exacting inspections be made and proper fire-preventive measures taken.

Tithe Paying in Relation to Income Tax

WHEREAS, The Lord says that His people are to bring all the tithe into the storehouse and receive from Him a blessing; and,

WHEREAS, Throughout our history the visible blessing of the Lord has rested upon this people as a result of their faithfulness in recognizing God's ownership by the payment of the tithe; and,

WHEREAS, It is our understanding that Government taxes on earnings or salary whether withheld at the source or otherwise, should not in any way diminish that portion of the income which we recognize as being the Lord's; therefore,

We advise all our believers that according to our best knowledge we should adhere to the principle under which this denomination has carried forward its work from the early days, and not permit income tax or any other expense from the salary to affect that portion reserved by God for Himself. This would mean paying tithe on the full salary and earnings before any deduction and payment has been made by way of income taxes.

Extension of Emergency Internship Plan

We recommend, That the emergency Ministerial Internship plan adopted April 19, 1943, which provides for two years' employment of theological graduates from senior colleges, be extended to apply to theological graduates of the year 1944; and further,

That the plan apply to Oakwood College theological graduates of both 1943 and 1944.

Allotment of 1944 Ministerial Internships

We recommend, That provision be made during 1944 for 96 ministerial internships, the allotment to be made as follows:

1. That 74 interns be assigned to the several unions as follows:

Atlantic	7.	Northern	6
Canadian	6	North Pacific ..	7
Central	6	Pacific	13
Columbia	10	Southern	6
Lake	8	Southwestern ..	5

2. That 11 internships for colored workers be distributed by the General Conference Committee in counsel with the various union conferences.

3. That 11 internships be assigned to the Bureau of Home Missions for distribution by the Minority Committee in counsel with the several union conferences.

Contributions to Bible Societies

We recommend, 1. That besides the amount included in the Miscellaneous and Fixed Appropriations for the Bible Societies for the year 1944, an additional sum of \$5,000 be raised from the union conferences in North America by assessment based on their 1943 tithe income.

2. That the \$5,000 fund be distributed between the Bible Societies by the Minority Committee.

Distribution of Labor

We recommend, 1. That the Atlantic Union and the Greater New York Conference be requested to release A. E. Lickey to connect with the Southern Union for pastoral work in the Georgia-Cumberland Conference.

2. That the Columbia Union and the Ohio Conference be requested to release R. G. Burchfield to connect with the Southwestern Union to serve as Book and Bible House secretary of the Texas Conference.

3. That the Lake Union and the Indiana Conference be requested to release Frances Vaughan to connect

with the Southwestern Union for church school teaching in the Oklahoma Conference.

4. That the Pacific Press Publishing Association be requested to release Jack Sherman to connect with the bindery of the Pacific Union College Press.

5. That the Southwestern Union and the Oklahoma Conference be requested to release Arthur Kiesz to connect with the Pacific Union for pastoral work in the Central California Conference.

6. That upon the recommendation of the General Conference War Service Commission, O. U. Giddings, of the Carolina Conference, be invited to serve as a camp pastor under the direction of the Southern Union Conference.

7. That the Southern Union and the Georgia-Cumberland Conference be requested to release C. R. Gibbs to connect with the Columbia Union for pastoral work in the East Pennsylvania Conference.

8. That the Columbia Union and the West Pennsylvania Conference be requested to release S. A. Reile to connect with the Central Union for evangelistic work in the Kansas Conference.

9. That the Central Union and the Kansas Conference be requested to release R. R. Cronk, and that he be placed under appointment for service in the South American Division as departmental secretary of the North Brazil Mission.

10. That the Southwestern Union and the Texico Conference be requested to release C. C. Sandefur, and that he be placed under appointment for service in the Inter-American Division as superintendent of the Guatemala Mission.

11. That Miss Mildred Sibley be invited to connect with the Southern African Division to serve as a nurse at the Bongo Mission, Angola.

12. That Miss Elizabeth Carnahan be invited to connect with the Southern African Division to serve as a nurse at the Songa Mission, Belgian Congo.

THE BUDGET

The budget voted at this Autumn Council was close to nine million dollars, the largest in the history of the denomination. A detailed analysis of the appropriations does not come within the scope of this report, but a summary will be of general interest. Funds provided for 1944 fall into four general classes, as follows:

1. *Regular Appropriations*, providing for salaries, travel, and current administrative expense.

2. *Special Appropriations*, providing for rehabilitation, advanced evangelism, added equipment and facilities.

3. *Appropriations for Church Extension*, to aid in the erection of church buildings.

4. *Appropriations of Revertible Funds*, that is, certain funds which are gathered in the field, reported to the General Conference, and automatically reappropriated for use in the field of their origin.

Funds from each of these four classes were provided to both the North American and the General work, and to the overseas divisions, as will be seen from the following tabulation:

Appropriations to Overseas Fields

Regular	\$3,286,800.00
Special	1,495,153.24
Church Extension	120,090.00
Revertible	714,123.65
Total appropriations to overseas fields	\$5,616,166.89

General and North American Appropriations

Regular	\$1,597,820.58
Special	506,578.93

Church Extension	75,600.00
Reversible	921,714.77
Total appropriations, North America and General	\$3,101,714.28
Total appropriations, world field	\$8,717,881.17

To provide such a sum of money in one year with a constituency as small as ours is a large task. Our people are not wealthy. Definite self-denial, deep consecration, wholehearted devotion, a firm conviction that time is short and the work great—all this must be added to honest toil and patient industry if the needs of God's cause are to be met. The day of opportunity is by no means past. The privilege of liberal giving is yet ours. The 1944 budget presents an inspiring challenge to each Seventh-day Adventist to give thanks for the blessing of stewardship and to dedicate his entire substance to the interests of God's cause.

Soon the last Autumn Council will have met, the last budget will have been voted, the last resolution passed. We look for a rapidly increasing tempo in the progress of our work in all the earth during the short time that remains. In the devotional study on November 4, Elder W. H. Branson solemnly admonished us to be obedient to the heavenly vision, soon to be fulfilled in the mighty power and final climax of a finishing work. Those in attendance pledged themselves to renewed zeal and earnestness in fulfilling the divine commission. We are sure that the spirit of the Autumn Council will be felt throughout the field, making 1944 a year of marked advancement in all lines.

The Power of Habit

(Continued from page 5)

"Let the youth bear in mind that a repetition of acts, forms habit, and habit, character."—*Mrs. E. G. White in Youth's Instructor, Sept. 7, 1893.* Another thing that we need to remember is that "the chains of habit, like ropes of steel, are not easily broken. Then how careful should we be to cherish only those traits which we would have to form the texture of character."—*Mrs. E. G. White in Signs of the Times, Aug. 18, 1881.*

Again we read:

"One neglect, often repeated, forms habit. One wrong act prepares the way for another. That act, repeated, forms habit. Bad habits are more easily formed than good ones, and are given up with more difficulty. It takes far less time and pains to spoil the disposition of a child than it does to imprint upon the tablets of the soul principles and habits of righteousness. It is only by constantly watching and counterworking the wrong that we can hope to make the disposition right."—*Mrs. E. G. White in Review and Herald, Dec. 5, 1899.*

"Remember that you are daily weaving for yourself a web of habits. If these habits are according to the Bible rule, you are going every day in steps heavenward, growing in grace and the knowledge of the truth."—*Mrs. E. G. White in Youth's Instructor, Aug. 25, 1886.*

"Let us remember that character is not the result of accident, but day by day it is forming for good or for evil. Great importance attaches to this work of character building; for it is far reaching in its results. We

are builders for time and for eternity. Few realize the power of habit. Inspiration asks, 'Can the Ethiopian change his skin, or the leopard his spots?' and adds, 'Then may ye also do good, that are accustomed to do evil.' This is a solemn assertion, and may well make us thoughtful. But there is comfort and courage in the reflection that if evil habits acquire such force that it seems almost impossible to turn in the right direction, the power of good habits is equally strong. The results of each day's work, whether the tendency be to elevate us in the scale of moral worth or to push us downward toward perdition, are influenced by the days that have preceded it. Defeat today prepares the way for still greater defeat tomorrow; victory today ensures an easier victory tomorrow. Then how careful we should be to see that the habits and characters we are forming are correct and virtuous, fashioned after the Divine Model."—*Mrs. E. G. White in Signs of the Times, Jan. 1, 1885.*

"Every time we yield to temptation it becomes easier to yield the next time. The conscience becomes more and more hardened by our indulgence in evil and our association with it, until we become powerless, and evil practices become habitual. Wrong habits are not formed by occasional indulgence in evil, but they are the result of repeated actions, and become more and more fixed and difficult to overcome. How necessary it is that every soul bring the solid timbers of righteousness into his character building, so there will be a fixed determination to do right because it is right. We should be in that condition of mind and heart that, should an accident occur, and death result in a moment, our destiny would be decided for heaven, and not for perdition. The great and all-important question to every soul should be, Am I right with God?"—*Mrs. E. G. White in Review and Herald, March 12, 1889.*

O Lord, Will I Stand in That Great Day?

BY ESTHER KALDAHL GUYOT

O Lord, will I stand in that great day?
Trembling, I kneel before Thy throne,
Helpless and weak and all alone.
Lord, will I stand, or fall away?

O Lord, will I in the great day stand?
When to its brim earth's cup shall fill,
Shall I be covered with Thy will,
Thy perfect will, Thine each command?

O how shall my earthly record close?
Shall I from sin be far removed,
My character perfected, proved?
Only the Silent Watcher knows!

O Lord, will I stand when many fall?
I'm so unworthy and so weak!
I hope in Thee; Thy grace I seek
Ere earth must drain its dregs of gall.

O Lord, will I stand in that great day,
Or will I be consumed with sin?
Spotless I'd be, and pure within,
The dross forever purged away.

O Lord, will I stand in that great day?
Was Christ's blood spilt in vain for me,
Or will His ransom make me free?
Lord, help me stand in that great day!

IN MISSION LANDS

They Will Stand Through Physical Sickness to Spiritual Health

By GEORGE A. CAMPBELL

IT was while down in southern Sumatra that I first met Aron (pronounced Ah-roon) Hasiboean, one of our native workers employed by the South Sumatra Mission. Aron was a very pleasant, sincere young man, who had charge of a district of three churches.

"How," I inquired, "did you become a Seventh-day Adventist?" It is always an inspiration to listen to these dear people relate their experience in coming into the church, and Aron's is another of the thousands of individual experiences of conversion that give us unmistakable evidence that our dear native people not only will stand in these serious times, when they are without foreign leadership and financial help, but will continue to preach the gospel.

Aron was born in Sumatra, that large island that straddles the equator, just south of the Malay Peninsula, and which is equivalent in area to the combined States of New York, Ohio, Pennsylvania, and Virginia. Now, for you better to appreciate Aron's experience, I must tell you something of the background of his people, the Battaks, who inhabit the upper lands around beautiful Lake Tobah. These Battak tribes were fierce cannibals, and as late as fifty years ago some were still eating human flesh. The old customs of these people were so frightful and repulsive that I hesitate even to mention them, but to illustrate to what depths of demon debasement these humans had fallen, I will mention but a few.

When one of their own community died, there would be a call to the cannibal feast, and in this instance the villagers would cut strips off the body and eat them raw. Very few, however, died a

natural death, for there were continual tribal wars, village against village, and all who fell or were taken captive were eaten. Sometimes the captives would not be killed, but were made slaves, and their existence was worse than death, for their status would be that of a dog or cat, and in no instance were they to talk to their masters. When hungry they would have to make their desires for food known by either barking exactly like a dog or mewling like a cat. They existed under the constant fear of death, for at any time they could be the subject for a cannibal feast. When parents were too old to care for themselves their own children would kill them and eat their flesh. It is hardly conceivable that such frightful practices ever existed, but they only demonstrate into what depths of sin and degradation Satan will bring those over whom he has absolute dominion.

Early Work Among Battaks

It was about one hundred years ago that efforts were first made to teach these terrible cannibal tribes of Christ, but the two American Methodist missionaries who first boldly ventured among them were killed and eaten. Several years elapsed before the European Rhenish Missionary Society began work among them. This second venture, however, proved successful, but only after some very remarkable escapes from death. It was bravery of the highest type to venture among these fierce cannibals to carry the story of Christ; and, indeed, these brave and intrepid pioneer missionaries lived constantly in the shadow of death. But they persevered, and today Battakland is as safe a place as the most civilized country in the world.

Protestant Christianity has truly brought about a remarkable change among these people, for they not only have become civilized but will sacrifice to obtain an education for their children, and today these grandsons of cannibals are filling responsible positions all over the East Indies as teachers, office workers, preachers, and missionaries to the yet uncivilized tribes in Borneo and other places. Surely it was a



Kataboemia Church, South Sumatra.
Brother Hasiboean at Extreme Right,
Standing

miracle of divine grace and the power of God that changed the hearts and succeeded in "the opening of the prison to them that are bound."

Our pioneer Seventh-day Adventist missionaries to the Battaks, D. S. Kime and W. P. Barto, began work there about twenty-six years ago, and today there are some thirty churches and forty Sabbath schools scattered over this interesting land of the once-fierce cannibal tribes. And during these years some fifty of these dear young people have been trained in our schools and employed by the various missions of the Malayan and Netherlands East Indies Unions.

After completing his education at the Rhenish Mission Society school, Aron was employed by that mission as a schoolteacher and assistant to the pastor of the church. Aron as a teacher gave promise of strong leadership in the mission organization that employed him; but as was true of Saul of old, the Lord had other plans for him, for shortly after assuming his responsibilities, he was taken seriously ill and brought to the hospital in a critical, unconscious condition. In time Aron began to recover, but discovered he was so weak that he could not raise himself up in bed. From this point I will let Aron relate his experience exactly as he told it to me, translated from the Malay.

Interested Through a Book

"I tried to get up and sit down by myself, but in vain, because my body was still too weak. As I raised my hands up above my head I discovered a small board shelf on top of my bed. Then I tried to raise myself by taking hold of this shelf. Wonderful! I felt a book on that shelf, which I quickly took. I didn't try to get up any more, but lay down and began to read.

"I noticed the title, '*Kelepasan Doenia*' [Salvation of the World, Malay] accompanied by a picture of a man trying to free himself from an entanglement of barbed wire. At that time there was a native movement fighting for political independence. I was interested in the movement, and thinking the book was written by them, I did not hesitate to read it. Thank God that when I read the introduction it pointed out the purpose of the book, which was deliverance from sin. The book did not concern this physical earth. When I knew the purpose of that book I eagerly read it, over and over again. After recovering from my sickness I went home, but took the book with me. Why that Adventist book was left there, and by whom, I do not know. Only God knows.

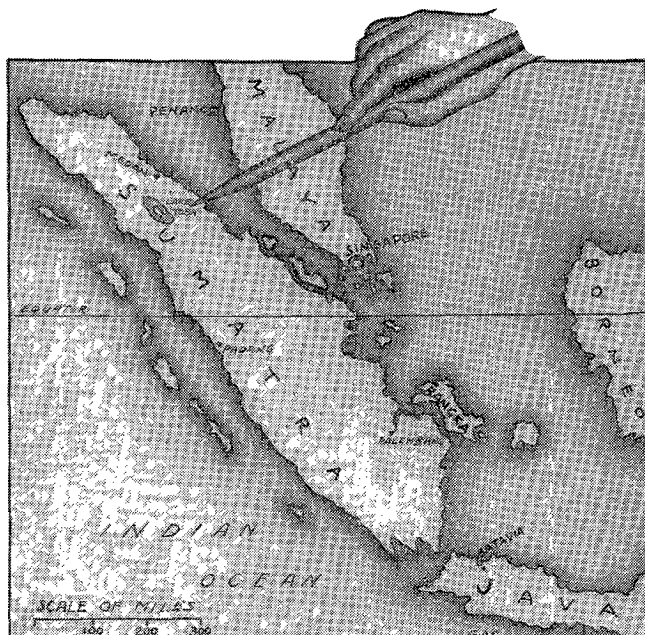
"When I came home I kept the book in my trunk. The knowledge I gained was just like a fire that was kindled. But because there was no one to fan it, it seemed to die out. Gradually I forgot the contents of that book. A year after this I entered an eating house, intending to get a hot drink. It so happened that at that moment a colporteur was there, canvassing and explaining the book he was selling. I was so surprised to see his nice, clean, white, shining teeth, which contrasted with the black dirty teeth of us who used tobacco. He then canvassed me and succeeded in getting me to subscribe for the *Pertan-*

daan Zaman (our Malay magazine) for one year.

"As I read the magazine, I decided I would stop using tobacco. The first month's experience without my tobacco was just as bitter as if I were to lose my wife, but I got the victory. The truth concerning the Sabbath and its change I could no longer deny, so decided the Adventists are right. Then, while I was still teaching in one of the village schools, I met an Adventist by the name of Siregar, and when he learned about my experience he invited me to go with him to see Pastor D. S. Kime, who lived at Sipogoe, about twelve miles away.

Attends Sabbath School

"Here for the first time I came to know about Sabbath school. How different it was from the worship in my church. I saw children, young people, grownups study the Bible, and each one had a Bible. I had only a New Testament with me, because I thought the Old Testament was done



Battakland—Aron's Home

away with, as I was taught in my church. But seeing that the answers to questions from the Sabbath school pamphlet were found in both the Old and New Testaments, I made inquiry as to where I could get an Old Testament. Pastor Kime went to his room, and after a little while he came back with one and handed it to me. I took it and offered to pay him, but to my surprise he did not want to accept the money. He said, 'We do not sell on Sabbath.' That was different from my church. On Sunday we bought and sold as we liked. My visit with Elder Kime was very profitable, for I received good answers to every one of my questions. When I returned from Sipogoe, my father was very angry with me, for he thought I had gone astray. With patience I explained everything to him, the best I could.

"I continued to read the magazine, and was more and more convinced about the Sabbath. Then there was a big conference of all the Rhenish Mission churches, and I attended. Gifts of all kinds

(Continued on page 17)

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

Music in the Home

By LUCIA MAXWELL McQUEARY

"For the common things of every day
God gave men speech, in the common way.
And He gave to the poet words to reveal
The deeper things men think and feel.
But for heights and depths, no word can reach,
God gave men music—the soul's own speech."

A GAIN and again in the Psalms we are admonished: "Make a joyful noise unto God, all ye lands: sing forth the honor of His name: make His praise glorious." Ps. 66:1, 2. "Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." Ps. 81:1-3.

The Holy Scriptures tell us that the foundations of man's first home, the foundations of this earth, were laid in music. "The morning stars sang together, and all the sons of God shouted for joy." Job 38:7.

We are told in the "Testimonies" that it was the custom of our Saviour to lift His voice in songs of praise to His heavenly Father.

The earliest song from the lips of men recorded in the Bible is that glorious outburst of thanksgiving by Moses and the children of Israel at the Red Sea. In Revelation 14 we read of the com-

pany of 144,000 playing on harps and singing a new song before the Father's throne.

How fitting that this gift of God—music—should be found in our earthly homes! One of our conference workers once told me of her early recollection of her father's waking his household on Christmas morning by singing that beautiful old hymn of the nativity, "Silent Night, Holy Night," in his native German tongue. What a sweet memory of her home she has carried with her through the years!

You need not be a trained musician to cultivate music and music appreciation in the home. Singing is a natural gift with most children, and few indeed are the ones who cannot be taught to carry a simple, sweet tune. We learn by hearing and doing. You are fortunate if you have a musical instrument in the home; but this is not necessary, as the finest instrument ever given to man is the human voice. I have heard very sweet harmony made by a family gathered together singing hymns with no accompaniment. The younger children sang the melody, and mother, father, and the older children supplied the alto, tenor, and bass.

You may overcome the lack of an instrument by organizing a family orchestra. Let the children share in this, or if your family is small, gather in the children's friends to help. Youngsters can make music with very simple gadgets. One may play a harmonica. The smallest may have a comb covered with tissue paper, humming against it with open mouth. A bell, a triangle, or a tinkling glass may add diversion. The children will love to play in such an orchestra, and you will be repaid a hundredfold for your trouble, for there is no better agency in building morale than music.

Music appreciation is easily developed in the home. If you feel that you are not capable of fostering this

Family Music Making Brings Both Fun and Benefit Into Any Home. If You Do Not Have the Instruments for Such a Home Orchestra as This, Try the Suggestion Made by Mrs. McQueary in the Article on This Page



J. C. ALLEN

love of music and music training unaided, there is a wealth of material available in our libraries. The public library has a whole section devoted to music, with a trained librarian to help and advise you. Here you may find readable books on whatever phase of music may interest you—whether oratorios, hymns, symphonies or other secular music. There are also obtainable at the music stores phonograph records of masterpieces.

Did you ever stop to think that tunes, as well as words, have meaning? Go with me in imagination to a children's class in music appreciation. The teacher has several musical recordings. She tells the children that the music in the recordings will speak to them. Some music will say "March." Some will say "Springtime," or "Sleep," or "Church and Worship." Each child is given paper and pencil. Then a record is played. The child writes down what the music of the record says to him. The first may be one of Sousa's marches. The child writes, "March." The next may be Mendelssohn's "Spring Song." The child writes, "Spring," "Birds singing," or "Brooks babbling," or any words that convey a picture of nature and springtime. Next comes Brahms' "Lullaby." The child writes, "Sleep." When Handel's "Largo" is played, immediately every child writes, "Church." Why? Because that is typically ecclesiastical music.

The child is quick to learn the suitability of different types of music to different occasions. You might play a dance record and say, "Is this suitable for church and worship?" The youngest kindergarten child can be trained to recognize its unsuitability and reply promptly, "No!"

Strange and sad indeed that we who have the responsibility of guiding others have become confused on this point. Unfortunately, putting sacred words to popular tunes has become a habit with some in order to meet the mass appeal. But if children are taught worth-while music and suitability of tune to words and occasion, they will not like such songs, and will choose the finer type every time. We have a wealth of ecclesiastical music from which to choose.

I can think of nothing finer on Sabbath morning than for the children to be awakened with a song of praise. The little ones might be encouraged to speed in their dressing by such songs as:

"I love to go to Sabbath school, I would not stay away,
For I am sure that Jesus will be there on time today."

During a quiet hour following dinner on Sabbath afternoon, when the smaller children, and perhaps the mother, lie down for a rest, selections from oratorios or other religious music might be played softly.

After a nature walk or a Bible-study period the family might gather together for hymn singing, whistling a bit for variety. Each Sabbath a volunteer might be asked to prepare a story of his favorite hymn, to be told on the following Sabbath.

For these music periods provide a sufficient number of songbooks so that each person may have access to one. Do not forget the smaller

members of the group. Visit their Sabbath school divisions and see what songbook is being used, and make it a point to secure one. Occasionally have a solo or a duet. Even the tiny tots may be taught some special selection to present.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

They Will Stand

(Continued from page 15)

were brought to the conference, and after the service they were auctioned off out in the churchyard. On entering the yard, I saw a man standing in front of the gate. He had beautiful white teeth, and immediately I took him to be an Adventist. I had not yet taken my stand, although I was more on the side of Adventism. I approached him, and, sure enough, found that he was an Adventist. He invited me to go to the home of one of his relatives, whom he was visiting. He had a Dutch book, 'In the Shadow of the Cross,' and out of this book he explained to me about the sacrifices which point to our Saviour. There and then I understood that I could not keep God's law by my own power. Only through the grace of God and the surrender of my life to Him would I be enabled to keep His law. Now I understood the spirit of Sabbath-keeping. Having found this truth, I praised God, and on Sabbath, June 28, 1930, I was buried with Christ in baptism, by Pastor D. S. Kime at Sipogoe.

"My wife wanted to divorce me after hearing of my baptism. She did not want to become an Adventist. She persecuted me, and threatened one Sabbath morning that she was going to lock the house when I went to church and return to her parents. With heavy steps I went to church, praying that God would intervene. From the church window I could see my house, which was about one-half mile away. I offered a silent prayer to God, and somehow He heard my prayer. When I came back I found the house open, and my wife was still there.

"From that time onward my wife always stayed at home on Sabbath. She did not do any work, but never would she go to Sabbath school or church with me. On Sunday she went to her church. One Sabbath, in spite of her conscience, she forced herself to work. She was taken ill. Pastor Kime came to visit her, and she confessed that God loved her and caused her to be sick, in order to make her repent. I thank God and praise Him, for Sabbath, December 20, six months after I was baptized, she was baptized also. So both of us found the truth through sickness. All things can work out for the good of the children of God."

Sister Hasiboean has proved to be a real help to her husband in his ministry, and together they are doing a very good work for the natives in South Sumatra. Surely they will stand!

WORLD-WIDE FIELD

We solicit and welcome reports for this Department from our workers throughout the world field. But our space is limited; so please be brief, concise in what you write.

A Pastoral Letter

DEAR BRETHREN AND SISTERS:

Your spiritual interests are upon my heart, and because of the fact that at the time of church services not all the members are present, either because of illness or for other reasons, I have decided to write to you all for the purpose of calling your attention to some of our needs as we try to be witnesses for the Master in these closing days of the world's history.

We are certainly living in the time just before the end, when Jesus shall come in the clouds of heaven. As the apostle Paul writes, our salvation is nearer now than when we believed. (Rom. 13:11.) There are signs in the world today which are fulfilling prophecy. The great work of the judgment is proceeding in the heavenly courts, and just how soon the decree, "He that is unjust, let him be unjust still: . . . and he that is holy, let him be holy still," will go forth, we do not know. I am certain that the time is not far distant, and the admonition of the Lord Jesus for this time in which we are living is, "Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 42-44.

As Christians awaiting the soon coming of our Lord, we should be found more often in prayer. Our prayer life should be strengthened, and more time should be spent in the study of the Guidebook. I am certain that for the lack of prayer and Bible study, many will not be ready to meet Jesus in peace when He comes. How is it with you? Do you spend enough time in prayer and Bible study to maintain that confidence in God and His truth that is so necessary to the Christian life? I feel that this is an urgent need among us, and that we should not let the "cares of this life" occupy us so completely that we have no time for prayer and Bible study.

It seems that Satan, our great adversary, is making his attacks on as many "fronts" as he possibly can. There is talk in the world of second and third "fronts," but I am sure "second" and "third" are small numbers in comparison with the many "fronts" on which Satan is making his attacks on Seventh-day Adventist Christians.

I believe the first great "front" is the Sabbath and its observance. We are told that "the Sabbath will be the great test of loyalty."—"The Great Controversy," p. 605. Do we

truly "remember the Sabbath day, to keep it holy"? Simply refraining from work on Saturday from sunset Friday night to sunset Saturday night is not necessarily keeping the Sabbath. The Sabbath is given to us as a day of worship, and when the spirit of true worship of the Creator is in our hearts, we shall not be occupied with secular work, and it will be difficult to keep us away from the house of God when and where others of like precious faith are assembling together in worship.

"Far more sacredness is attached to the Sabbath than is given it by many professed Sabbathkeepers. The Lord has been greatly dishonored by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath."—"Testimonies," Vol. VI, p. 353.

"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time."—*Id.*, p. 356. "Let not the precious hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early. If they rise late, there is confusion and bustle in preparing for breakfast and Sabbath school. There is hurrying, jostling, and impatience. Thus unholy feelings come into the home."—*Id.*, p. 357. "It is displeasing to God for Sabbathkeepers to sleep during much of the Sabbath. They dishonor their Creator in so doing, and, by their example, say that the six days are too precious for them to spend in resting. They must make money, although it be by robbing themselves of needed sleep, which they make up by sleeping away holy time. They then excuse themselves by saying, 'The Sabbath was given for a day of rest. I will not deprive myself of rest to attend meeting; for I need rest.' Such make a wrong use of the sanctified day."—*Id.*, Vol. II, p. 704.

"If we desire the blessing promised to the obedient, we must observe the Sabbath more strictly. I fear that we often travel on this day when it might be avoided."—*Id.*, Vol. VI, pp. 359, 360. Traveling to and from secular work during Sabbath hours should always be avoided, for it is not in harmony with true Sabbathkeeping. One is in the company of those whose minds are on anything and everything but holy thoughts. Traveling of this nature is as much a part of the work as the work itself, and

no faithful Seventh-day Adventist will travel between work and home or home and work during the Sabbath hours, except under very unusual circumstances, such as accident or other conditions beyond his control.

"It means eternal salvation to keep the Sabbath holy unto the Lord."—*Id.*, p. 356.

Along with Sabbathkeeping comes God's requirement for us to return to Him one tenth of our increase. The true Christian will watch carefully to make sure that he is not withholding anything that belongs to the Lord, whether it be time or material things. Selfishness lies at the root of all sin, and is manifested in the hearts of many in the matter of withholding the tithe and in not bringing to the Lord freewill offerings in accordance with the manner in which He has prospered us. Let us be careful not to rob God by being unfaithful in tithes and offerings.

To some, especially the younger members, Satan's battle front is pleasure and amusements. Even the radio in the home can bring to us the fiction, the frivolous and worldly entertainments, the fast and jazzy music, that will lead us away from God. Many would not be found reading a yellow-backed novel, but will permit others to read the same class of stories to them over the radio. Many would not be found in a questionable place of amusement, but will purposely set their dials on the radio so as to listen to that kind of entertainment and frivolity in which Satan delights. There is a vast difference in music. Music can be used to elevate and ennoble the thoughts of man, or it can be degrading in the extreme. Secular music should never be played or listened to on the Sabbath; and on other days of the week the true Christian will choose well his music, that the cheap and trashy will have no part in his life.

I would remind some that the standards of dress and ornamentation among Seventh-day Adventists are a point they should study. Our clothing, both for men and women, should be simple and plain, but nonetheless clean and attractive. I quote a few lines from "Testimonies for the Church," Volume III. "Self-denial in dress is a part of our Christian duty. To dress plainly, and abstain from display of jewelry and ornaments of every kind is in keeping with our faith."—Page 366. "You will resist the temptations of Satan to indulge in vanity and in trimmings and ornaments for display."—Page 370. "A

disposition in you to dress according to fashion, and to wear lace, and gold, and artificials for display, will not recommend to others your religion or the truth that you profess."—Page 376. There may be those whose example ought to be different, but let each one remember that each soul must stand alone before God in the judgment day.

Let us, dear friends, come up on these points of faith and practice. Let us not forsake "the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25. Let us "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

"The end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Peter 4:7.

May the Lord bless you and keep you faithful as you endeavor to witness for Him day by day is the prayer of your pastor.

With Christian love, I am,

Faithfully yours,

M. D. HOWARD.

How God Works in Mission Lands

I was down in old Mexico that we met Señora Bravo and her husband and heard the story of one of God's remarkable providences.

The Bravo family lived in Durango, where Mr. Bravo worked as a railway locomotive engineer. This man became very ill with a disease that baffled the best doctors of medicine who could be provided by the railroad company. Gradually he wasted away in body until it seemed there was nothing but skin and bone left. The doctors said it was a question of just a few weeks until he would pass away; nothing

that medical science could do was of any avail.

The wife was dismayed at the prospect of losing her husband, and decided to seek help from God. She had been receiving occasional Bible studies from a Seventh-day Adventist minister, but did not accept the teachings in full. Now she turned to God; alone in her room she prayed earnestly for the life of her companion. God heard those prayers, uttered in sincerity and simplicity of faith. Gradually the man began to recover, and soon was able to leave his bed and walk about. The people in that vicinity came to Mrs. Bravo and said, "Tell us, to what saint did you pray?"

Her answer was, "I prayed to the Saint of saints."

"No, but you must have a special saint who has been able to perform so great a miracle as that of bringing your husband back from the grave. Tell us, which saint is it?"

And again she patiently said, "I prayed to God Himself, He who is the great Saint of all the saints."

The people kept coming to this home. It was almost as though they were about to turn it into a shrine. "You must teach us about the Saint of saints," they said.

"But I cannot teach you except what is in the Sacred Scriptures," was her reply.

To her husband she said, "What can I do? For I know not how to teach these people."

"You must teach them what you know," said he.

And so commenced the Bible studies. She taught this group of people the things of God as far as she could carry on the studies. They were eager to know more, and pressed her to tell them all she could. The time came when she could go no further. Thus far she had not accepted the Sabbath truth herself. Now she was faced with the problem of what to do with these many people who were com-

ing to her for help and guidance.

And so it was that she called our ministers and said, "Here are these people (about forty-three persons) who desire to study the Bible. Will you teach them?" Gladly the minister accepted the responsibility of teaching them the fullness of the truth. Today the members of this group are baptized members of the remnant church. Señora Bravo and her husband have not yet been baptized. They believe the message; she observes the Sabbath and attends church regularly. He is still a railroad engineer and is hoping to make the change necessary so that he, too, may observe the Sabbath. She awaits that time. "I want to be baptized with my husband," she says.

So it is that God works to bring His blessed truth to the honest in heart. He uses ways and means that are out of the ordinary, and brings health and healing to the sick in order that He may secure glory for His name. Yes, we, too, need to be more earnest in our devotion to Him, more believing when we pray. WESLEY AMUNDSEN.

With Our Armed Forces Overseas

FOR the last three months it has been my privilege to travel the high seas with thousands of our American youth who today are facing the enemy for the defense of our American way of life. As transport chaplain I have had an opportunity of studying these men and learning something of the mental processes and spiritual changes they are experiencing out there. Naturally, I have drawn some conclusions. One is that although he may not say much about it, the average American soldier facing combat abroad is reaching out for something beyond, something that will hold fast, and that something is God. As one soldier put it, "Chaplain, I have made a discovery. I never knew before that I was a religious man, but somehow, the nearer we come to the battlefield, the more I find I am needing a Big Brother up there." As he spoke, he pointed skyward with an emphasis that left not the shadow of a doubt what he meant. Like many of his fellows, he was trying to tell me he wanted to know more about God.

One afternoon, in a distant port, by force of circumstances during a boat drill, I was thrown into the same boat with forty other men. After perhaps two hours of drifting, I asked those men, "Fellows, how many of you have your Bibles or prayer books with you?" Im-



Part of a Group of Forty-three Persons Brought into the Message Through the Efforts of the Woman Seated in the Center, Wearing Light Suit—Mrs. Bravo

mediately, with but two exceptions, every man pulled a Testament from his life jacket. The Testament had become a part of their life-saving equipment.

Aboard ship it is often the custom to hold frequent religious meetings, and the place of meeting or the conveniences therefor are of little importance. Men do not ask for padded pews, but are glad to sit on an ammunition box or squat on the leeward side of the deck. I remember one evening we announced over the loud-speaker that there would be a general religious service on the port deck in ten minutes. Soon an assistant came with the folding organ and another followed with armfuls of song-books. I recall passing the remark that their faith was greater than mine if they expected that all those books would be used that evening. But they knew their men. They knew that on the battlefields many had made vows to God, and would want to fulfill them that evening. They did, too. Every available standing place was taken as those men pressed about me to hear the word of God.

I spoke to the men that evening from Proverbs 4:23, dwelling upon the need of a pure heart and clean hands and a Master in life upon whom we should always put our eyes. A number asked for prayers, and some, both officers and men, wept for joy in having found that which most certainly satisfied the longings of their yearning hearts. A sergeant, passing me that evening, said, "Chaplain, we need more of those meetings. They do us good."

On — Island, shortly after its occupation by our troops, I met Chaplain Curtis. He was doing a wonderful work among the men located there. I met him in mid-afternoon returning from a revival, and he told me it had been his fifth that day. Each service had been considerably removed from the other so that some hiking was involved, as well as the services of his good jeep, in reaching these men alongside their foxholes or wherever they were quartered. As he had two more meetings yet to come, I volunteered my assistance. I shall never forget how those men seemed to spring up from nowhere as the word spread that the chaplain had arrived. Yet they were there, and filled up the tents wherever we stopped and sang a hymn. As I looked into their expectant faces, I could see an earnestness there, a certain hunger of soul, as though they were saying to me, "Chaplain, we are far from home and don't know whether we shall ever see it again. Tell us something that will help us to live out here and to die, if need be, as brave men ought." If ever I was thankful for a book that meets every challenge placed upon it, I was thankful for my Bible that Sunday afternoon, as I quietly unfolded to them

again that old, old story of Jesus and His love. Then we all joined in singing those grand old Christian songs that never grow old. I believe "Sweet Hour of Prayer" and "He Leadeth Me" were their favorites, for in both meetings they called for them among the first.

We on the battle fronts sincerely thank God for the privilege of ministering to the brave men you are sending to distant shores. We are grateful, too, for the thousands upon thousands of pages of Christian literature that we are permitted to distribute, for the hundreds of Testaments we have placed in their hands, for the personal contacts. Men learn there is always one man among them who loves them and to whom they can go when in distress, and that man is the chaplain. How often in those faraway lands men come to us and tell us they have not a single friend left in all the world who cares for them! They wonder why they should desire to live! It is then that we can open to them the comfort of the Scriptures and upon bended knee lead them to the fountain of grace.

I am writing these words from Modesto, California, where I was assigned upon my return to be chaplain for the 47th General Hospital. We solicit your prayers as we set forth for overseas service, that this hospital, so unselfishly conceived, may, under God, fulfill its mission and faithfully represent its country and its great Alma Mater.

W. H. BERGHERM.

"Review and Herald" Campaign

ALL our readers know that an earnest subscription campaign in behalf of our church paper was begun on November 1. Most encouraging reports are coming from every field. Our conference and church leaders are putting forth earnest efforts to materially increase the circulation of the paper in their respective conferences. We present herewith a record of REVIEW subscriptions for the week ending November 19. We believe that we shall receive thousands of additions to our regular list before the end of December.

	New Subscriptions	Expirations
Atlantic Union		
Bermuda	17	15
Greater New York	43	23
New York	33	28
N. New England	16	13
S. New England		
Total	109	79
Columbia Union		
Chesapeake	3	1
East Pennsylvania	45	45
New Jersey	9	3
Ohio	37	10
Potomac	4	27
West Pennsylvania	6	3
West Virginia		4
Total	104	93
Lake Union		
Illinois	17	18
Indiana	19	10
Michigan	12	8
Wisconsin	9	7
Total	57	43
Northern Union		
Iowa	7	7
Minnesota	13	10
North Dakota	5	4
South Dakota	7	4
Total	32	25
Central Union		
Colorado	23	22
Kansas	13	10
Missouri	17	12
Nebraska	15	12
Wyoming	5	5
Total	73	61

North Pacific Union		
Alaska	1	1
Idaho	10	7
Montana	10	5
Oregon	37	28
Upper Columbia	58	38
Washington	6	4
Total	122	83
Pacific Union		
Arizona	2	4
Central California	35	29
Hawaii	1	1
Nevada-Utah	1	3
Northern California	46	37
Southeastern California	44	33
Southern California	27	15
Total	156	122
Canadian Union		
Alberta	8	5
British Columbia	15	15
Manitoba-Saskatchewan	8	5
Maritime
Newfoundland
Ontario-Quebec	3	2
Total	34	27
Southern Union		
Alabama-Mississippi	6	3
Carolina	9	9
Florida	20	11
Georgia-Cumberland	15	14
Kentucky-Tennessee	15	8
Total	65	45
Southwestern Union		
Arkansas-Louisiana	5	3
Oklahoma	8	9
Texas	23	19
Texico	7	3
Total	43	34
TOTALS	795	612
Previously reported	1,071	537
GRAND TOTALS	1,866	1,149
Net gain	717	

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Your HOME and HEALTH

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Feeding the Family
A Balanced Diet
Clothes for the Family

Enemies of Health

Stimulants and Narcotics
Liquor and Modern Life
Intemperance Can Be Cured

Care of the Sick

Simple Remedies
Home Nursing
The Mental Outlook
Benefits of Outdoor Life
The Power of Prayer

The Divine Teacher and Physician The Higher Life

Everyday Religion
Living With Others
The Highest Experience

SPECIALLY arranged and somewhat abbreviated, the former subscription book, "The Ministry of Healing," now appears in modern, strikingly beautiful form. The original text has not been altered except for new chapter titles and the omission of some special instruction to medical workers. The new book had been edited and approved by the Ellen G. White Publications trustees.

We, as publishers, are gratified that this wealth of practical counsel and help for home and health problems is again available for the benefit of all.

The book contains 380 pages. New, beautiful illustrations add meaning to the text and greatly increase the reader interest. The instruction in healthful living, ideal home relationships, and the principles conducive to happiness and health are essential to vital Christian living today.

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Waiting for the Gospel

OUR work is beginning to take shape after the reorganization in this field. It has meant a good deal of moving of various workers to fit into positions created by the new organization. Our problem is not so much the need of dollars and cents as it is the need of consecrated men and women to fill the places. We pray for missionaries who have the work at heart and who will give their lives for the people. Yes, we need men and women who will make a covenant with God by sacrifice. Just now we are trying to get eleven couples to fill the places which are vacant in the field. Because of war conditions, we cannot get them from overseas; so we must look to Southern Africa as our present base of supply.

Our evangelistic work is taking new strides. Just lately I have been out on itinerary with some of our workers, and it is most gratifying to see the number of Christian villages the inhabitants of which are Seventh-day Adventists, who have lately accepted the truth. They have withdrawn from their old homes and surroundings and built new houses and laid out their villages in a most attractive way.

Here in East Africa there are whole localities waiting for us to come in and hold some meetings. But they need care, and we must have more workers if we are to be able to shepherd the flock after the evangelistic efforts have been held. We are afraid to launch out too widely for fear we shall not be able to cope with the growing work. Our daily prayer is, Lord of harvest, send forth reapers!

H. M. SPARROW, *Superintendent, East African Union Mission.*

Interested Through the Medical Work

WHILE detained in Corumbá, Brazil, on my way to Bolivia, I learned of the following experience:

Señora Sebastina de Barros went from the western part of Brazil to the city of Rio de Janeiro to receive medical help. The specialist whom she consulted told her it would be necessary to have an operation for appendicitis; so she decided to go to the city of São Paulo, where her daughter lived. The daughter knew of the Casa Saude, our medical clinic of that conference, and advised her mother to go there, as she would receive the best of care and attention. Señora Barros followed the suggestion of her daughter and had her operation at the Casa Saude. She was well pleased with the care given her and was also impressed with the songs she heard while at the clinic. She returned to

Corumbá, and because of certain circumstances, she lived near our chapel in that city. When she heard the songs being sung in the chapel, she recognized them as being the same as she had heard at the Casa Saude. Her daughter reminded her that these people were Protestants. A week passed and she heard the songs again and was deeply impressed.

Soon Brother A. Barboza held his first effort in the city of Corumbá, and Señora Barros attended the meetings. She and two daughters accepted the message. One daughter has been baptized, and the mother and the other daughter are preparing for baptism. At the present time another effort is being held by the superintendent of the mission, Pastor José dos Passos, and Brother Barboza.

This is the first fruit of the medical work. Señora Sebastina de Barros lives in the western part of Brazil in the Mato Grosso Mission. The trip from her home to São Paulo requires three days and two nights by train and one day by boat to the train at Porto Esparanca. It is interesting, and we believe providential, the way the message finds its way to interested people searching for help. F. L. HARRISON.

Ingathering in Ruanda-Urundi

I CAN hardly remember a time when Ingathering has not been a part of the church program. I remember how, when I was a lad in church school in a little Michigan village, each year we visited the homes of people to leave the Ingathering annual and to receive their donations. But here it is different. In this field we do Ingathering in three languages. Last week, A. Siepman, of the Gitwe Mission, and I started off on his motorcycle to do our Ingathering for 1943. The first place to be worked was Kigali, a small village about seventy miles from Gitwe. Inasmuch as I speak no French, we agreed before beginning that if the person approached spoke only French, Mr. Siepman was to solicit him; if he spoke English, I was to give the canvass; but if he spoke neither French nor English, but only Kiswahili, we were to take turns. Naturally one of the first questions Mr. Siepman would ask was "Parlez-vous Anglais?" If the prospect admitted a knowledge of English, it was my turn.

We began by visiting an Indian merchant who spoke English. He headed our list with a contribution of 125 francs, which is just over three dollars. We then visited a mining-company office, where French was the language. Their liberality brought a contribution of 2,000 francs. From the stores of

the Europeans we proceeded to work with the Indians, who are quite numerous, and who responded liberally when they saw the report of the work of our denomination in their native India. These men generally speak English.

When the Indian shops had been completed we began with the Arabs. These men speak no English, but speak Kiswahili, which is the lingua franca for a large part of East and Central Africa. With these folks we took turns, first one then the other telling them of our missions here and in the Congo and then a little of our efforts in behalf of their people in the north.

The work went on until we had visited every shop in town—there are twenty-three of them—and had received an offering from everyone approached, without exception. From Kigali our work took us to three other small places, where we encountered the same nationalities—Europeans, Indians, Arabs. To date we have visited ninety shops and have received donations from eighty-eight and assurances from the other two that near the end of the year they will give offerings as they always have in past years.

The total offerings received to date amount to 10,495 francs, or about \$240, an average contribution of about \$2.70 for each person approached. Many of the contributors depend entirely upon native trade, which has suffered sharply during the past year because of drought and high prices. However, we feel that the Lord has gone before us, preparing the hearts of the people to make them liberal. Surely, it has been an unusual experience for me to be able to report 100 per cent response to our Ingathering appeal for 1943.

We who are in the mission fields have firsthand opportunity to know of the great needs, and I know that if those in America who sometimes find the work difficult could see the need and the results of their work in the Ingathering, that phase of our work would at once receive an impetus which would be a happy surprise to all. It is our earnest prayer that the Lord's rich blessing may rest on all who join together in this world-wide effort to build up the work of God through increased revenue from the Ingathering.

K. F. AMBS, *Principal.*

FAITHFUL work is more acceptable to God than the most zealous and thought-to-be holiest worship. It is working together with Christ that is true worship.—"Testimonies," Vol. II, p. 24.

THE only way to grow in grace is to be disinterestedly doing the very work which Christ has enjoined upon us,—to engage, to the extent of our ability, in helping and blessing those who need the help we can give them.—"Steps to Christ," p. 85.

OF SPECIAL INTEREST

A Call From Our Mission Board

OUR Mission Board receives frequent demand for information concerning our work, its history, growth, etc. A very good outline of this was found in the seventy-fifth anniversary number of the REVIEW, printed December 29, 1938. If any of our Book and Bible Houses, or for that matter any of our readers, have copies of this number which they would be willing to furnish to these inquirers, it would be greatly appreciated. These papers should be sent to E. D. Dick, Secretary of the General Conference, Takoma Park, Washington 12, D. C.

Our Busy Missionaries

OUR missionaries lead very busy lives. This is well illustrated in a letter recently received from W. H. Anderson, our pioneer missionary in South Africa. He says this regarding his work:

"December 6 of last year I left home for the constituency meeting of the Zambesi Union at Bulawayo. From there I went to the Bethel Training College, in the eastern province of Cape Colony, and attended an institute for the African teachers in that part of the South Bantu Mission Field. On January 8 I arrived home, and the next day I went to a workers' meeting and camp meeting of the Cape Conference at Helderberg College. When that was over I returned home for four days.

"On January 24, I left for Fort Victoria, in the Southern Rhodesia Mission Field, and there conducted a combined institute and evangelistic effort. I was there with the workers for five weeks, and the Lord gave us 126 in the hearers' class.

"From Fort Victoria I went to the Belingwe district, one hundred and twenty-five miles southeast of Bulawayo, and there during the next five weeks I had another institute and effort, and gathered sixty-one into the hearers' class.

"From these meetings I went home and was there for four days, and then went with Mrs. Anderson to Hermanus for two weeks of rest. A week after returning from the holiday, I was on the way north again, and held the next institute and evangelistic effort in Northern Rhodesia. There the Lord gave us 112 in the hearers' class.

"From there I came on to South-

ern Congo, and held another institute and effort, and the Lord gave us 122 in that place as a result of one month of effort.

"The next appointment was here at Kongolo, in the Belgian Congo. We have been here now for two weeks, and shall remain until the end of this month. We are daily teaching the message to about four thousand people in their homes.

"The month of September will be spent in another effort in the region of the Songa Mission, and then we shall go back to Elisabethville for a series of meetings in October, and one beginning the twelfth of November. I expect to get back home again to attend the division committee meeting that convenes on November 14.

"When we came here to Kongolo, it was planned for us to go fifty miles farther north, and we sent all the African workers on foot ahead, to be there by the time I arrived. However, the chief stopped them at this place and said, 'Why go on farther when you have not taught me and my people?' He held them up and was at the side of the road with them, waiting to see us, when we came in the car. So we stopped, and here we are."

Let us remember in prayer the men and women who have left home and friends, and gone out into these far reaches of the earth to proclaim the gospel message. They are meeting with many obstacles, many perplexities. They are exposed in many instances to unfavorable climates. They need our prayers that the Lord will guide and keep them.

The Rio Clinic

DURING recent months our attention has been centered very definitely upon our new medical unit, The Clinica de Repouso White, in Rio de Janeiro, the capital city of Brazil. Our last Thirteenth Sabbath Offering goes toward the upbuilding of this institution. It has been indeed gratifying to learn from time to time how the Lord has blessed the work being carried on there. Another cheering letter has just been received from Dr. C. C. Schneider, the medical director. He writes:

"Our clinic is becoming well known throughout this great city, and has enjoyed the patronage of the very best class of people. Just last week we had a woman patient who is a university graduate, and has held the highest position ever held by a woman in the government educational department. Her husband, a Brazilian, received his

Ph. D. from the Catholic University, in Washington, D. C. He is teaching in the university here in Rio. His wife was the patient of a woman physician who has studied and traveled in the United States. At the present we have a patient who is a poet, the wife of a high-ranking general. Her son is a consul in one of the South American countries, and she has a son-in-law who is an important military man. Then we had a gentleman patient recently who is the author of several educational books, including a textbook in higher mathematics. He is a colonel in the Brazilian army and professor in a college here in Rio.

We have another patient at present who has a son who is a statesman, a son-in-law who is a vice-consul, and another son-in-law who is a very important doctor and surgeon. We also have a very fine gentleman from London who is a medical doctor on a British ship. He is enjoying a much-needed rest and having medical attention. Last, but not least, just during this week a high government official called on us, or rather, had his right-hand man call, to make arrangements for a long stay at our clinic. He told us how much he enjoyed and appreciated a Christian atmosphere, and said that he was looking for such a place. Before leaving he was quite sure he had found the place he was looking for. . . .

"We always have worship—joint meeting on Friday evening—for the patients and workers. Last Friday evening we decided to have a prayer meeting for the clinic family, since it was Week of Prayer. But our patients, being informed of the plan, did not agree, and urgently pleaded that we would have our meeting as usual, to which we gladly consented. The result was a meeting greatly blessed of God, and O how much those dear patients enjoyed the reading, prayer, and song service!"

We feel that God has very definitely set His smile of approval upon this new undertaking. Soon the brethren are to secure some property on which to locate permanently, and thus carry forward the work of a modest sanitarium, which will also serve as a training school for nurses. Let us earnestly pray the Lord to guide in this matter, that the same may prove a real blessing to our work in Brazil.

J. F. WRIGHT.

WE believe this number of the REVIEW will be of special interest to our readers. It contains the very appealing sermon by Elder J. L. McElhany, and the proceedings of the Autumn Council. The perusal of these proceedings will give every reader a better idea of the plans adopted for the future prosecution of our work.