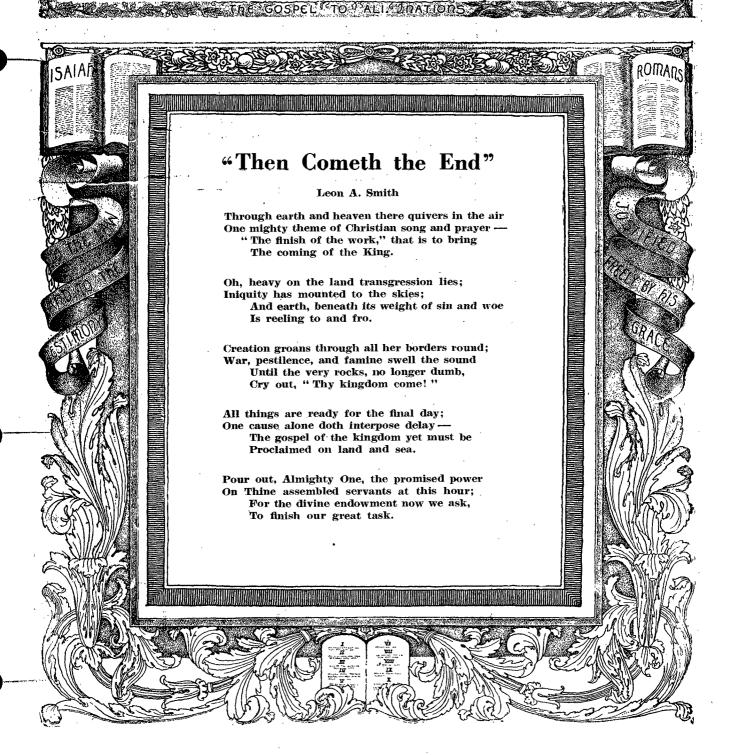
# The Advent

Takoma Park, Washington, D. C., June 5, 1922-Extra



### Election, New Constitution, Distribution of Labor, Inter-American Division

The Story of the Conference, Wednesday to Sunday, May 24-28, 1922

ONE hundred thirty-two thousand dollars, the largest offering ever contributed for foreign missions in one day in the history of this denomination, was given by our people assembled at the General Conference, in the Civic Auditorium, San Francisco, on Sabbath,

MRS. L. FLORA PLUMMER
Secretary Sabbath School Department
(Reselected)

May 27. The audience present at the morning service was the largest gathering of our people ever assembled at one place at one time, the great company exceeding in size the congregation of the week before. The offering they gave will probably be swelled to a far greater sum when local and union conferences add to it their gifts from surplus funds, as was done four years ago.

Wednesday, Thursday, and Friday, May 24 to 26, were days of tremendous activity and hard work; but when Friday evening came, the committees had adjourned, and delegates and visitors welcomed the holy Sabbath. There was a breath of sadness in the air as they realized that the end of the Conference was near, and that in a few days the thousands of believers, gathered to the meeting from the ends of the earth, would separate, never all of them to meet again on a similar occasion. This has been, truly, a wonderful Conference. It is the largest ever held by this denomination, and in many ways the greatest.

During Wednesday, Thursday, and Friday, additional officers were elected, including a Board of Trustees of the General Conference Corporation and the General Conference Association. In submitting these officers to the Conference, the Nominating Committee made its final report.

### New Constitution

A completely new Constitution with By-Laws was adopted. While not changing the present organization, these instruments provide for practical autonomy of the great divisional fields. This tends to relieve the general officers of a great amount of administrative detail. The burden is now distributed among the fields, rather than being centered at head-quarters. Under this arrangement it is designed that the relation of the fields to headquarters shall be cooperative in a fuller degree than was possible under the former plan. The need for this change has come about through the expansion of the work, and especially by the strength which some of the divisions have acquired in late years. This has brought some

of the fields to a condition of self-support, and has made it possible for them to launch out on strong missionary programs of their own.

### Reduction of Bonus

In addition to taking these important steps, the Conference received a partial report of the Committee on the Distribution of Labor, and further reports from the Committee on Plans. On recommendation of the latter committee, a reduction of the bonus on salaries and Sustentation allowances was voted, effective July 1, reducing the bonus to 20 per cent of the basic wage, from the former rate of 25 per cent, which has been effective since June 1, 1919.

### Inter-American Division

A new division of the General Conference, to be known as the Inter-American Division, consisting of Colombia, Costa Rica, Cuba, Guatemala, the Guianas, Haiti, Santo Domingo, Honduras, Jamaica, Mexico, Panama, Nicaragua, St. Andrew Island, Old Providence Island, Corn Islands, Porto Rico, Salvador, Trinidad, Barbados, Windward and Leeward Islands, Tobago, and Venezuela, was organized.

Resolutions were passed creating a Ministerial Commission, the secretary of which is to be a General Conference Field Secretary, working under direction of the General Conference Committee.

The Conference passed two memorials against Sunday laws and in favor of religious liberty, one to President Harding and the other to the Congress of the United States.

Resolutions were passed for strengthening the Sabbath School, Religious Liberty, Educational, Missionary Volunteer, Medical, and Bureau of Home Missions, work. Among these were provisions for the holding of institutes, for the internationalizing of our Yiddish literature, and for a medical extension plan. Resolutions were passed increasing the effectiveness of the North American Negro Department.

### Votes of Sympathy

Wednesday afternoon, May 24, the Conference received word of the assassination of Brother Rafael Lopez, one of our young colporteurs in Venezuela, whose death was reported in the last number of the Review. The announcement to the Conference was made by Elder W. E. Baxter, superintendent of the Venezuelan Mission. The delegates voted that a message of sympathy be sent to the wife of Brother Lopez.

Friday, a message was read to the Conference telling of the death of Sister Mildred Anderson, wife of J. E. Anderson, of the Cuban Mission. Her death was due to burns. A message of sympathy to Brother Anderson and other relatives was voted by the Conference.

### General Officers

The following further officers of the General Conference were elected:

General Vice-President, C. H. Watson, formerly president of the Australasian Union Conference. This is a new office, the duties of which are described as general field work throughout the world.

Associate Secretary, C. K. Meyers.

Treasurer, J. L. Shaw, formerly associate secretary of the General Conference.

(Continued on page 29)

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

Vol. 99

TAKOMA PARK, WASHINGTON, D. C., JUNE 5, 1922

No. 25

# A Working Policy: Consecration, Co-operation, Autonomy

Given in Morning Session of General Conference After Adoption of New Constitution
Civic Auditorium, Wednesday, May 24, 1922

WILLIAM A. SPICER

THE Constitution that we have adopted, I like. It is really more than a Constitution, it is a working policy. That is what we have needed, so that instead of having to decide things by committee action, we have

the great principles laid down in the Constitution itself. It marks a development in our work when autonomy is given to the great sections of the field.

There has been a bit of cramping, a bit of question as to authority and relationship between the General Conference Committee and These great divisions the field. may function as complete in themselves, all united together in one central committee, each division standing on its own responsibility; and we will push forward together with all our hearts and souls. I am glad of that, for I feel that your selection of myself as President of the General Conference means that we have reached a time when our



J. L. SHAW, Treasurer (Formerly Associate Secretary)



C. H. WATSON

General Vice-President
(Formerly President Australasian Union)

work is so big that we do not need big administrators necessarily at the center. We must have just a committee at the center, easily cooperating with every union and division, cheering every one on, forming the connecting link between all, ready if possible to inspire by giving counsel and sending the word of cheer to keep us all moving together.

I believe it is really a good thing to get our eyes off from men sometimes. God chooses the weak things of this world, that men may understand that all the power in this work is dependent upon our relations to the living God, whose the work is.

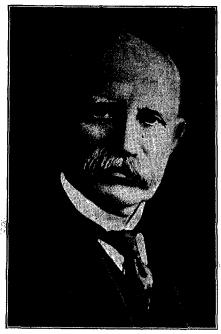
I have no nervousness as I am called to this position, not because I have the slightest confidence in myself, but because I know that if the thing is done, God must do it; and if it is for me to illustrate that by His

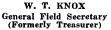
grace, I am willing.

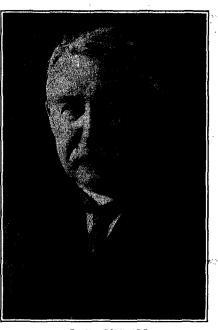
You remember that man of God. George Müller, of Bristol, England. who through faith sustained those orphanages for many years. He wrote that on one occasion he derived great courage from the difficulties of the task, because the task was so great that God Himself must do it. And so as one of you, just the same brother as I was the other day, I do derive courage from the thought that I have no uncommon or strong gifts that I can dedicate to God, and for that very reason God must help us; God must keep us working together to send this message to the ends of the earth. I dedicate to God my sinful heart and any strength He gives me.



C. K. MEYERS, Associate Secretary (Formerly Assistant Secretary)







L. R. CONRADI

General Field Secretary
(Formerly Vice-President European Division)



CHARLES THOMPSON
Field Secretary for North America
(Formerly Assistant Treasurer)

You may well understand that I have had to review my life, and as I have done so, I have wished that I had carried more responsibility before it came to me, for it is so easy for us at the lead to feel that it does not matter so much whether we get under the burden, that some one else will do the work; and we weaken ourselves.

O brethren, it does not matter where we are,—department workers, church workers,—we are under bonds to God to give Him all that we have all the time, that He may strengthen every gift of ours for service. So this morning I want to tell you this: I do dedicate my heart and my life anew to Him in faith, not for myself alone, but for you all who bear responsibility. Surely it is not sufficient that we lead our people in activities and plans; we must lead our people in development, in consecration, in prayer, in self-sacrifice and self-denial. We must lead our people in humility to walk with God. The biggest thing in all the world is for God to make us Christians, just simple Christians. May God do that for us.

And, dear brethren and sisters, with me will you this morning consecrate your life to God? If I knew of a brother in the Conference, or of a person in the world, that had any feelings or grudge against me, I would ask for forgiveness; but I do not know of one, and I am sure there is no one in the world against whom I carry any ill feeling. I do love my brethren. I want to work with them, and pray with them, and suffer with them, and with them be associated in the splendid work God has given us to do.

Somehow, you know, it does not matter what we do, just so we are in the Lord's work, and giving to God all there is in our hearts for the winning of souls. The biggest work any of us can do is to win a soul. The highest joy any officer in all our ranks can have is the joy of knowing that his own sins are forgiven, and then saving some other sinner. All the rest is but wear and tear and trouble. May God make us winners of souls.

We will do our best, every one of us. We have not much to do with, but, thank God, He does not need



G. B. THOMPSON
Field Secretary for North America
(Re-elected)

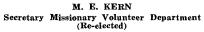


R. D. QUINN Field Secretary for North America (Re-elected)



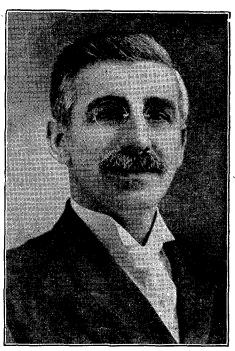
F. C. GILBERT
Field Secretary for North America
(Formerly Superintendent Jewish Work)







P. E. BRODERSEN Secretary Bureau of Home Missions



C. S. LONGACRE
Secretary Religious Liberty Department
(Re-elected)

very much to do with. If we will give Him just what we have, He will help us.

I like the lesson of the story of the weavers set at the task of weaving beautiful patterns. One weaver found that the thread given him had faded. He did his best, but it did not come up to his ideal. His associates said, "You'd better give it up; you have not the proper thread." But he said, "The master set the task, and surely the master knows," and he worked on.

Then when the master came in and looked over all their rugs, he put his hand on the head of the man who felt he had failed, and he said to them all, "Well done, my weavers, and rich shall your guerdons be. But of all the beautiful patterns, this one best pleases me; for the red of courage and the gold of faith are woven whenever a man looks into the face of failure and does the best he can."

Thank God, that is all He requires of us. Let us dedicate our hearts and lives this morning to do the best we can. And so, brethren and sisters, as you have called me for this period, I do before you all confess every sin of my life. I take you all to my heart. You are all equally my brethren. I will stand by in God's service.

### Heard in Group Meetings at the Morning Hour

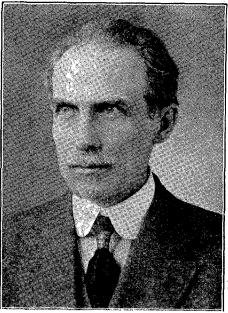
GEORGE B. THOMPSON, Associate Editor

THERE are no meetings of the Conference that are more enjoyed and that perhaps do more to give the body of delegates and the visitors a stronger spiritual uplift, than the group meetings held following the

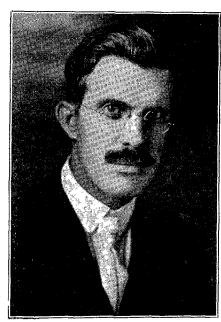
morning Bible studies in the auditorium. Here seasons of the most earnest prayer are held. Testimonies are borne by workers and others concerning personal victories, and voicing their determination to lay



N. Z. TOWN
Secretary Publishing Department
(Re-elected)



W. E. HOWELL
Secretary Educational Department
(Re-elected)



J. A. STEVENS
Secretary Home Missionary Department (Re-elected)

hold upon a deeper experience in spiritual matters. "Surrender" was the topic of one meeting. This is the keynote of a victorious experience.

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan."—"The Desire of Ages," pp. 323, 324.

Blessed experience this! May we all know it more fully.

In another group meeting Elder Charles Thompson emphasized the lesson of the fifteenth psalm.

In this brief portion of Scripture we have presented the most important question concerning man, and also the direct answer,—the question, "Who shall abide in Thy tabernacle?" is very definitely answered. "There are no two ways about it," declared the speaker. "Only the man 'that walketh uprightly, and worketh righteousness, and speaketh the truth in

### Elder Spicer's Study

The study by Elder Spicer Thursday morning was a strong appeal to the ministers to seek for higher and holier living, for unity of action, and to lift together in this great message which God has given us to carry to the world. The keynote of the study was expressed in the following statement from the spirit of prophecy:

"In the court, beside the door of the tabernacle, stood a brazen laver, wherein the priests washed their hands and their feet before entering the tabernacle, that all impurity might be removed. All who officiated in the sanctuary were required of God to make special preparation before entering the place where His glory was revealed."—"Testimonies," Vol. IV, p. 159.

### A Fount of Cleansing

Elder Spicer said in part: "Though the tabernacle today, our sanctuary, is in heaven above, thank God, between us and our ministry there is a fount where we preachers may wash and be cleansed. Let us determine before God that never will we stand before sinners whom we must face in the day of judgment, and deliver a message with unforgiven sin in the



W. W. FLETCHER
Vice-President, Southern Asia Division
(Re-elected)



O. MONTGOMERY
Vice-President South American Division (Re-elected)



W. H. BRANSON
Vice-President African Division
(Re-elected)

his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor,' etc., can enter that holy place."

Elder Thompson laid special emphasis on the preparation needed for this future life. Evil must be condemned, but we should do it with a tender regard for the transgressor, and with a view to leading him to repentance. In closing he read the following counsel from the servant of the Lord:

"The success of the meeting depends on the presence and power of the Holy Spirit. For the outpouring of the Spirit every lover of the cause of truth should pray. And as far as lies in our power, we are to remove every hindrance to His working. The Spirit can never be poured out while variance and bitterness toward one another are cherished by the members of the church. Envy, jealousy, evil-surmising, and evil-speaking are of Satan, and they effectually bar the way against the Holy Spirit's working. Nothing else in this world is st dear to God as His church. Nothing is guarded by Him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing His service. He will call to account all who aid Satan in his work of criticizing and discouraging."—"Testimonics," Vol. VI, p. 42.

An earnest social service followed. The meeting was characterized by the deep movings of the Spirit.

heart or an unsurrendered or unclean life. We are the keepers of the vineyard. God forbid that any one of us at the finish shall have to say, 'They made me the keeper of the vineyards; but mine own vineyard have I not kept.' We preachers have hearts as full of evil by nature as any of the brethren and sisters. Only Jesus can save us. I never like to think of myself as a preacher, when I am preaching. I like to think that I am a sinner whom Jesus has found and saved in His mercy, and that I have an opportunity to tell other sinners the way of salvation."

The speaker called attention to Job 4:3-5 as a good text for preachers to take to themselves, and then continued: "It is easy to bear other people's trials, but quite another thing to keep calm by the peace of God when the trial is our own. There is not a thing in the world that need agitate any man, so long as he knows his sins are forgiven. Where he is, who he is, does not amount to anything."

Elder Spicer emphasized the need of prayer in preserving the calmness, the unity and love, referred to in John 17:21. In closing he said: "Pentecost does

(Continued on page 31)

### The European Field

W. K. ISING, Special Correspondent

When dealing with the European Division, we must think in terms of continents if we would get a full grasp of the extent of its territory. From Sierra Leone, in Western Africa, on the shores of the Atlantic, it includes all the northern portion of the Dark Continent and sweeps through Europe into the heart of Asia to the Amur Province, not far from the Pacific Ocean. From our northernmost church at Hammerfest, near North Cape, Scandinavia, it reaches down to our mission stations lining Lake Tanganyika in the region of Mt. Kilimanjaro, well beyond the equatorial line in Southern Africa.

Commensurate with this wide stretch of territory, possessed of various geographic and climatic peculiarities, is its mass of over 400,000,000 population,—

tempest of the war, and now bids fair to grow into proportions we have never dreamed of.

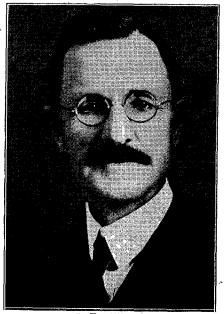
We are thankful to say that our reporting system did not fail us, in spite of the heavy strain during the general confusion that reigned in the political world. No sooner were war restrictions removed than returns poured in from all parts of the field, so the threads could again be taken up. While it took half a year to gather the statistics for 1920, every succeeding quarter broke the record of the previous one, so the reports for the fourth quarter, and the year 1921 for the whole division, could be compiled before the end of March, and are now available in print at this Conference. The figures have been checked and are up to date, except a few gaps for Russia.



I. H. EVANS Vice-President Far Eastern Division (Re-elected)



L. H. CHRISTIAN
Vice-President European Division
(Formerly Associate)



J. E. FULTON
Vice-President North American Division
(Formerly President Pacific Union)

one fourth of the inhabitants of the globe,—a heterogeneous composition of peoples and nationalistic groups with a corresponding number of political frontiers and different governments, varied customs and social standards.

Here we have before us a tremendous mission field, entirely out of proportion to our abilities and denominational resources, looking upon the problem from a human viewpoint. But we are not dismayed. We take courage from the conviction that a great work has been committed to us in this generation; and we believe that, by the help of God, we shall be equal to the task if we lay hold of His promise, "He giveth power to the faint; and to them that have no might He increaseth strength." Isa. 40:29.

### A Joy and an Inspiration

It is with great joy that we have come to this World Conference to share the inspiration such a gathering of God's people from all corners of the globe will bring to us, after the solitude of recent years, with all their trials and anguish, when we were cut off from sweet communion with our brethren in this worldwide work and thrown upon our own resources. Most marvelously did our heavenly Father watch over His people in that troubled time, so the cause, committed to weak human instruments, gloriously withstood the

### Wonderful Growth

According to the statistical report, we now have in the European Division 1,662 churches, organized into eleven union conferences (reckoning Russia as only three), four union missions, fifty-five conferences, and thirty-seven missions, which represent fifty nations, including those of Europe. Many tribes in Africa and Asia are also included, as are also our native representatives in Egypt, Palestine, Mt. Lebanon, and Mesopotamia, reaching to the very limits of the territory indicated above.

In view of the incomplete returns published since the beginning of the war, it may be well in this connection to give a few figures showing the growth of our membership during the past eight years:

Year 1914	Membership	Net Gain
1914	35.146	3.374
1915	37,422	2,276
1916	38,748	1,326
1917	40,007	1.259
1918		3,381
1919	46,208	2,820
1920	52,712	6,504
1921	58.635	6 147

The membership, it will be seen, reached 58,635 at the end of 1921, and would probably be very nearly 60,000 if we had complete data from Russia, the report for which has not yet been completed. About one third of our believers in the world are, according to these figures, contained in the European Division,

and equal the membership for the whole denomination in 1898. The membership of the European Division is 66.6 per cent of that outside the United States, and equals 61.2 per cent of the membership in North America.

### Net Increase

During the quadrennial period from 1918 to 1921 there was a net increase of 18,628, which is nearly the equivalent of the whole membership for the division in 1909. From 1914, the year the Great War began, to 1921, we gained 26,836 souls, equaling the thirty-eight years of work from 1874, when Elder J. N. Andrews was sent to Europe as the first missionary, to 1912. During the past decade our membership has more than doubled.

The figures suddenly leaped up in 1920, so the last two years brought us an addition of 12,651 members.

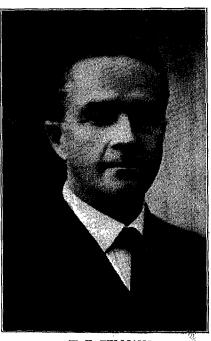
When deducting the Baltic States and Poland, which have been attached to other fields, we find that the membership of Russia has fully doubled during the last ten years.

### Persecution in Rumania

The Lord is most wonderfully blessing the work in regions where the difficulties and adversities are greatest. In the Rumanian Union, our brethren have had to struggle under fierce persecution, but notwithstanding these conditions, 1,100 new members were received into the churches during 1921. It is our experience that through all these afflictions and sufferings the Lord is preparing the hearts of the people for His message of comfort that we are commissioned to give them in their present distress. The truth of this text is being proved in our days, "Lord, in trouble have they visited Thee, they poured out a



W. K. ISING Secretary European Division (Re-elected)



W. H. WILLIAMS
Treasurer South American Division
(Re-elected)



C. PÉDERSEN
Treasurer European Division
(Re-elected)

This was largely due to the return of our workers from the fields of battle and internment camps, as the majority of them were drafted into the armies. The figures therefore represent the result of renewed evangelistic efforts.

### Evangelistic Force

Our evangelistic forces number 2,023, including 1,031 canvassers, which is about 600 less than those in America, while we have only one half the number of ministerial workers. Considering the proportion of our population, if we would be equally manned, we should, taking the same scale, have over five times our present number, or more than 10,000 workers.

In the large Russian field, with nearly 150,000,000 inhabitants, we now have only seventy-eight workers, or one for every thirty-five available in the United States. We have in Russia not even one canvasser. In view of this dearth of laborers, together with wars, revolutions, and famine, as in other lands, it is certainly remarkable what the Lord has wrought for Russia. Although many of the workers in Russia were called to military service, while our ordained brethren were deported into distant regions, more than 3,000 souls were added to our ranks there during the last two years. The total membership reported has now risen to 8,185, and the entire number is believed to be about 10,000, as no reports have been received from the Siberian and South Russian unions.

prayer when Thy chastening was upon them." Isa. 26:16.

### Monetary Standards

While the field is ripe unto harvest and our growth in membership is very encouraging, the embarrassingly weak point in our work in Europe is the deplorable state of finances experienced everywhere as a result of the war. Former money standards have been demolished, and replaced by daily fluctuating values which render it impossible to represent our finances accurately for statistical purposes, unless we hold to the purchasing power of the money rather than to the rates of exchange.

This situation affects our reporting system in the division, where we can no longer adopt the dollar as the general unit, as was possible in pre-war days, when local currencies could easily be converted at normal rates. A few illustrations may serve to demonstrate this fundamental change of the situation:

Reckoned at the present rates, our tithe receipts of \$430,146.42 for 1921 about equal the receipts of tithes and offerings for the whole division in 1914, whereas the tithe of only one of the three German unions aggregates nearly 5,000,000 marks, which, at the normal rate of former times, would alone make over \$1,000,000, or about two and one-half times the amount credited to the whole division last year.

(Continued on page 14)

## Beginning of the Work in Hungary and the Balkan States

J. F. HUENERGARDT

The cause of God in Hungary has an interesting history. In order to begin, we must go back to the sixteenth century. At that time pupils of Luther, Melanchthon, and John Calvin found their way into Hungary and Transylvania. Near the close of the sixteenth century the Reformation in Transylvania received a new impetus through the order of the liberal prince regent, Sigismund, who, having become a Protestant, supported the Protestant cause, and freed the country from Catholic persecution. Many of the noble families accepted Protestantism.

有连续 网络木木 不得。 经外收收益 化二溴酚二唑 化氯化镍

Sigismund married a Polish princess. With her came her court physician, Blandatra, who was a Uni-

The severe persecution checked their progress, but in the seventeenth century, when the Turkish rule was established in Transylvania, that government gave them more liberty. After the Turkish rule passed away, they were again severely persecuted. In 1860 there were only a few families left, and these lived principally in the little village of Bözöd Uj-Falu.

When the Jewish confession of faith was accepted among the recognized religions of Hungary, these Sabbath keepers, in order to gain religious freedom, professed the Jewish faith. There were, however, a few in Bözöd Uj-Falu who never did leave the faith of their fathers, found during the early years of the Ref-



C. C. CRISLER
Secretary Far Eastern Division
(Re-elected)



Treasurer Far Eastern Division (Re-elected)



W. B. COMMIN
Secretary and Treasurer Affican Division
(Re-elected)

tarian. A young Catholic court clergyman, by the name of Francis David, became a Lutheran, and then a Calvinistic minister. In coming under the influence of the physician of the princess, he finally became a Unitarian. He influenced many, both of the nobility and the common people, to accept the Unitarian faith.

### Early Sabbath Keepers

One of these, Andrew Ossi, a Hungarian nobleman, began to read the Bible during a time of long and severe sickness, and in this way found the Bible Sabbath. After regaining his health, he began to proclaim what he had found, and as a result many of his Hungarian friends accepted the Sabbath truth, and left the fold of the Unitarian Church. Francis David for a while was undecided whether he should accept the Sabbath or not; some historians claim that he was a Sabbath keeper, at least for a time.

Andrew Ossi had an adopted son, Simeon Pecsi, whom he educated in the best schools of Europe. This young man became the chief chancellor of Transylvania. Near the close of the sixteenth century, as a consequence of their united efforts, there were about seventy-five towns and villages among the Szekler Magyars in Transylvania whose people observed the Sabbath. These, however, were persecuted by both Protestants and Catholics, many of them losing their property and even their lives.

ormation. With these it was my privilege to meet early in the history of our work in Hungary.

### The Hidden Meeting Place

When I entered the home of Mr. Sallos, the leader of the few Sabbath keepers yet left, and introduced myself to him, he grasped my hand very warmly. When I told him that I was a Sabbath keeper and that there were also hundreds of Sabbath keepers in both Transylvania and Hungary, his dim eyes brightened, and with an earnest, grave voice he said, "Now I am willing to die, because I know my work is done and the Sabbath truth which my fathers proclaimed so long ago will advance to final victory."

In the course of our conversation he related the history of their sufferings, and pointing to the forest near by and the caverns, he said that there in the thicket, among the rocks still exists their place of meeting. He also related how he enjoyed the visit of Elder L. R. Conradi eighteen years before. He died in the year 1915, and with him, so far as I know, died the last Sabbath keeper of that movement which began at the time of the Reformation in Transylvania.

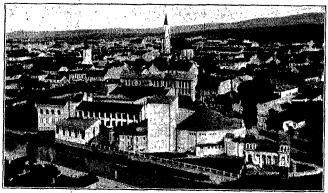
### Entrance of Our Own Work

Years ago Elder Conradi, then the European secretary of the General Conference, learned of the Transylvanian Sabbatarians, and on a missionary trip to Constantinople in 1890-91 he paid a visit to those dis-

tricts in which they had lived, to see whether any still remained. His inquiries brought him in touch with an earnest family of German-Hungarians who became our first converts in that region. In 1898 it was my privilege to begin permanent work in Hungary, first with the study of the Hungarian language. On my arrival there I found this family firm in the faith, together with one Seventh-day Adventist sister in the eapital city of Budapest, and a few Sabbath keepers in the southwestern part of Transylvania. This was the extent of our constituency at that time.

After acquiring the Hungarian language we soon had a good start among this nationality, in the first year baptizing fifty. Soon after, a Rumanian accepted the truth, then several Slovaks. These little beginnings have developed into large churches in the community.

The first Rumanian to accept the truth was an old Protestant brother who was not able to read. He came to me one day, and introducing himself, said that he was observing the Sabbath. I was surprised to hear this, because I knew every Seventh-day Adventist in the country, and I knew of no one among the Rumanian people. He told me he had asked his minister to read him something about Sunday out of the Bible.



Kolozsvár, the Capital of Transylvania, Where Brother and Sister J. Rothmeyer, the First Seventh-day Adventists in that Country, Lived.

To this the minister replied, "My brother, I cannot read you anything about Sunday out of the Bible. The Bible always talks about the Sabbath." This brother answered, "Then after this I will keep only the day that can be read out of the Bible." He became a very enthusiastic missionary. Many among the Hungarian Rumanians accepted the truth through his influence.

One day a very earnest Christian came to me from among the Slovaks. He had heard we were observing the Sabbath, and told me he was very sorry I was the victim of such a great error. He confessed he had come to help me out of it. A Bible study with him, however, resulted in his being convinced of the truth, and he proved to be very earnest in his convictions. He soon returned home, and in a short time we had a fine company among the Slovaks. From that church, workers have already gone out. This is one of the largest churches in Hungary today.

### The Sabbath Truth Carried by Newspapers

Away down in southern Hungary, now Jugo-Slavia, near Belgrade, the capital city of Serbia, a Serbian read in a paper that a baker in Germany had started a peculiar religion, observing Saturday instead of Sunday, not baking bread on that day for his customers. The incident created such a sensation that papers copied it in different languages of Europe. When this man read the report, he said to himself,

"This baker is right, according to the Bible, in observing the seventh day. The Scriptures nowhere speak of Sunday observance. I must become more closely acquainted with this man."

Some one informed him that there were other people keeping the Sabbath in the city of Hamburg, but he could not obtain a full address, so he wrote and addressed a letter to "The Sabbath Keepers in Hamburg." The city of Hamburg has over a million inhabitants, but angels of God knew where those people who kept the Sabbath lived, and the letter reached our brethren. They sent the letter to me, and I was soon on my way to meet this Serbian. He with others, readily accepted the message, and that gave us a start among the Serbians. I soou had the privilege of visiting the cities of Belgrade and Novi-Sad, and a substantial work was developed. Not long ago the Jugo-Slavian Mission was organized under the leadership of Elder R. Schillinger, and the work is rapidly progressing.

### Growth and Organization

In 1904 we began the work in Budapest, the capital city of Hungary. Just after the close of the war we had in that city three churches, with a membership of almost two hundred fifty. Our publishing house was established in Budapest in 1910, and has since grown to respectable dimensions. Our literature is printed in all the languages of the country at present, and dozens of colporteurs are out in the field today.

In 1909 I had the privilege of beginning the work in northern Hungary, which is now a part of Czecho-Slovakia. Elder F. Kessel, who is the superintendent of that field and lives at Kaschau, is reporting many encouraging instances of the progress of their work among the Slovaks and Ruthenians. In the town of Floncza (Ilnice) we have over a hundred Ruthenian believers, and a nice little meeting house has been built.

In 1912 the Danube Union was organized, with the following fields: the Hungarian, Transylvanian, and Rumanian conferences, and the North and West Hungarian, Adriatic, Serbian, and Bulgarian mission fields, with a membership of more than 3,000, and a corps of about sixty workers. These fields, in spite of the war, developed to such an extent that soon after the armistice, on account of the political situation the Danube Union was divided. From its territory were formed the Rumanian Union Conference, under the leadership of P. P. Paulini; the Jugo-Slavian Union, with R. Schillinger as superintendent; and the Czecho-Slovakian Union Mission, under the leadership of E. E. Frauchiger.

### Beginnings in Rumania, Bulgaria, and Bosnia

Back in the eighties of the nineteenth century Elder D. T. Bourdeau visited Rumania, laboring through a translator in Bukharest and other cities of that country. A number of Rumanians accepted the truth. Elder Bourdeau was called to other fields of labor, so that the number of these believers soon dwindled to a few, some leaving the country, others apostatizing. Several churches, however, were established in the Dobrudscha, one in the city of Constantza on the Black Sea by German brethren who moved from Bessarabia, Russia, to Rumania. These churches were occasionally visited by Elders Conradi and H. P. Holser, from Switzerland. Elder G. Wagner, a German worker, also faithfully labored among them, but no Rumanians were added until the work was started in the city of Bukharest.

In 1900 it was my privilege to visit that city for the first time, but I found no trace of the work Elder Bourdeau had done. The American consul advised me to be very careful with regard to religious work, because the Greek Oriental Church is unfriendly toward Protestant propaganda. I found several families who took a live interest in the truth. These were supplied with what literature we had.

Not long after this we sent Brother Adomeit and his wife to Bukharest. These laborers found a good interest and were soon joined by Elder Gerhard Perk, one of the pioneer workers of Russia, who had labored with Elder Conradi in Russia, serving a short sentence of imprisonment in 1886. Through Elder Perk's labors several influential Rumanians soon accepted the truth. After he left the field, Elder Günther Soon a strong church was organtook his place. ized. Several young Rumanian students from the university became interested, accepted the truth, and were sent to our missionary training school at Friedensau, Germany. One of these was Brother P. P. Paulini, who, after leaving school, joined us in our work among the Rumanians in Hungary. A few years before the war he was sent to Rumania, where he became first president of the Rumanian Conference, and at the time of the organization of the Rumanian Union he became president of that union.

The work in Bulgaria was established about the same time as that in Rumania. Brother J. Seeifried probably was our first laborer sent there. I met him in Rustchuk in 1900, a short time after he had begun his work. Several Bulgarians had accepted the truth. A number of years later Elder Euseleit was sent to the same field. He was succeeded by Elder Otto Schwenecke, and he in turn by Elder C. A. Motzer, who after learning the language, labored with good success. Some of our literature was translated and published during his labors. The war called him away, and until recently the work was discontinued. However, the prospects for Bulgaria are again brightening.

The work in Bosnia, which is now a part of Jugo-Slavia, was established in 1910, Elder H. F. Schuberth first visiting the city of Sarajevo. A thriving company of believers was soon gathered through the labors of Elders W. Schäfer and A. Minck.

### Religious Liberty Brought by the War

While we had much liberty in Hungary, we suffered more or less persecution both in Rumania and in Serbia. One of the practical results of the Great War was more religious liberty for the various countries. In Jugo-Slavia they actually enjoy religious liberty since the war, and the promise of it by the Rumanian government, which however, is not wholly fulfilled up to this time.

Although the work is progressing under unfavorable circumstances, many souls are being brought to the knowledge of the truth. We must nevertheless state that the work in these countries is in its infancy. Much is yet to be done. Our educational work has scarcely more than begun, and the publishing work is just at its beginning. Our hearts were made glad to see the steps taken by the General Conference in turning its attention to these various fields, in every way as interesting as any of our mission fields in heathen lands. May the eyes of God's people be turned in that direction for a time, and with uplifted hearts may they ask the Lord of the harvest to send many able laborers to these needy fields, in order that the work may soon be done and the harvest gathered in.

### North American Union Conference Reports

CARLYLE B. HAYNES, Special Correspondent
North Pacific Union

ELDER H. W. COTTRELL, president of the North Pacific Union Conference, reported for his field on Wednesday evening, May 17. His report revealed an encouraging growth in the States of Montana, Idaho, Washington, Oregon, and the Territory of Alaska. The territory embraces 987,595 square miles, with a population of about 3,000,000.

During the last four years in this field, 2,602 people have been baptized into the faith. The total tithe for the same period amounted to \$1,384,653, which was more than double the amount received during the preceding four years. Mission offerings increased 144 per cent. The total offerings for the four years were \$2,223,616.39.

The attendance at the college and academies of the union is now almost twice as large as four years ago. Twenty-three new Missionary Volunteer societies have been organized, with 733 new members.

Book sales have amounted during the four years to \$373,363.45. One million tracts were circulated.

The college enrolment has increased from 335 to 449, and 123 young men and women have completed senior and junior college courses, nearly all of whom are actively engaged in our own work at home and abroad.

Five members of the union conference committee have recently visited Alaska, and gathered information which will help in strengthening the work in that Territory.

### Atlantic Union Conference

This union includes the States of Maine, Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, and New York, and the islands of the Bermuda group. The report was given by Elder E. K. Slade, the president. The field takes in 109,650 square miles, having a population of 18,000,000. There are 186 organized churches in this territory.

Here the threefold message had its beginning, it being the scene of the labors of William Miller, Joseph Bates, and Elder and Mrs. James White.

During the four-year period, 3,068 have been baptized. The tithe, which in 1918 was \$246,390.47, increased yearly until in 1921 it amounted to \$353,089.72—an increase over 1918 of \$106,699.25, or 47 per cent. The mission funds increased from \$113,481.28 in 1918 to \$231,218.49—a gain of \$117,738.21, or 104 per cent. The book sales grew from \$150,376.29 in 1918 to \$225,084.47 in 1921—a gain of \$74,708.18, or 50 per cent. The total funds grew from \$467,908.25 in 1918 to \$722,724.21 in 1921—a gain of \$254,815.96, or 55 per cent.

Churches are organized among nine nationalities, and strong campaigns are in progress nearly all the time in such cities as New York, Boston, Buffalo, Albany, Rochester, Syracuse, Springfield, Worcester, New Haven, Bridgeport, Hartford, Providence, Portland, and Manchester.

Lancaster Junior College has been enlarged to a sixteen-grade institution, and is now the Atlantic Union College. There are also four new academies in this field,—Temple Academy and Harlem Academy, in New York City; Union Springs Academy, near Auburn, N. Y.; and Pine Tree Academy, at Auburn, Maine.

### DEPARTMENT MEETINGS

### Publishing Department

THE Publishing Department is holding one and two meetings each day. The great question of how to bring a knowledge of present truth, through the means of our literature, to the inhabitants of all lands, is being seriously considered.

Representatives are present from all sections of the world — Europe, the Far East, Southern Asia, Australia, Africa, South America, and North America.

The meetings of the Department are well attended, not only by those who are leading out in the publishing work, but by many who are less directly interested in it. A spirit of consecration and earnestness prevails.

The reports rendered by the representatives from various fields are very encouraging. Many of them are graphically illustrated by designs and charts.

### Appreciation of Publishing Fund

In the first meeting held, our brethren from the uttermost parts of the earth brought greetings to the representatives in America, and expressed appreciation for the help which had been rendered them in building up the publishing work, and especially for the Mission Press Extension Fund, which has been developed in recent years through the percentage of profit given by the publishing houses in America and elsewhere, and the results of the Big Week.

As we have considered the meager facilities in many of these lands, and the great assistance which has come to them from the Big Week enterprise, it has made us all feel like devoting our energies more fully than ever to the assistance of our brethren in developing the publishing work in many fields.

### Difficulties of Language

Elder I. H. Evans, vice-president for the Far East, told us that in that division there are many languages very difficult to learn, because they are not written phonetically, but in character. Very few foreigners who go to these countries after they have reached adult age, ever learn the languages so that they can read correctly. Even with this great handicap, our publishing work is making rapid progress.

Japan has 60,000,000 people who are intelligent, progressive, and great readers. In Japan, education is compulsory to about the sixth grade, so it is an exception now to find a young person who is not able to read

In Korea, with 20,000,000 people, there are but few who can read. In that country, however, the language is syllabic, which makes it easier to publish than either Japanese or Chinese.

Manchuria, while governed by China, is unlike China in many respects. It is an agricultural country, and the people, instead of living in villages as they do in China, live on their farms.

### Illiteracy

China contains more than 400,000,000 people. Not more than ten per cent can read, and it is said that not one woman in 40,000 can read. In the large coast cities education is quite general, because many are living there who have been trained not only in the Chinese schools, but in schools of other nations. Back

from the coast, however, conditions are more difficult. The people are mostly illiterate, slow, dull, and listless. It is a great question how to reach these untrained and uneducated people. In some provinces it takes an entire month to go from one end to the other, yet we are constantly being surprised by information that our magazines, which find their way into these remote districts, have created an interest, and people are asking us to send some one to teach them the truth.

Tibet is a country of 6,000,000 people. They are uneducated and untrained, and as yet we have done nothing in that country, although at the present time Dr. J. N. Andrews, who is located near the Tibetan border, has issued some small literature in that language.

Indo-China contains 30,000,000 people, all intelligent, but as yet nothing has been done for them.

Siam contains 8,000,000 people. In that country there are three different languages. We have begun work in the southern part, and some colporteurs in that field have met with excellent success.

A little has been done in the Federated Malay States, but we have hardly touched the work with the tips of our fingers.

Java contains 36,000,000 people. This is a fine, beautiful country, with excellent roads; but the people are uneducated and seemingly stupid, and the government does not seem to care to have the natives learn to read.

### The Filipinos a Reading People

In the Philippines there is an entirely different situation. These people are a reading people. About twenty years ago the United States Government began conducting schools there, with the result that now nearly all the young people can read.

Brother C. E. Weaks reported the progress of literature sales in that field. In 1910 the sales for the Far Eastern Division were \$6,000. They had risen year by year until in 1920 the sales reached the sum of \$139,851.

In the division there are five publishing houses,—one in China, one in Korea, one in Shanghai, one in Singapore, and one in the Philippines. The largest is the Shanghai office, employing about sixty people. Excellent work is being done by these publishing houses, but considering the vastness of the field, it can readily be seen that it will be necessary to add to their equipment and facilities in order to do a greater work.

### Canvassing at Long Range

Elder W. W. Fletcher reported the work in Southern Asia. One of the great difficulties which confront our colporteur work is the easte system. If our colporteur happens to be a low-caste man, and is canvassing a high-caste person, he must lay down his book and withdraw a respectful distance before his prospect will condescend to come and examine the book. Then if the high-caste man desires to purchase the book, he leaves the money; if not, he leaves the book.

In addition to the easte system, there is great illiteracy, so that our colporteurs must hunt for the people who read.

Literature for these countries must be prepared differently than for Christian lands. It must be prepared with the thought in mind that even the most meager information concerning the fundamentals of the gospel is lacking. There is a committee which is

constantly studying how to bring out the kind of literature which will influence the people favorably for the gospel.

The publishing work in India is carried on in sixteen languages. Each one of these languages is spoken exclusively by many millions of people, so that books must be brought out in each of these tongues. Recently our colporteurs have been given the privilege of selling our literature on the railroad platforms. This has helped greatly, because through the congestion of railroad traffic caste is practically unrecognized. Then, too, the people who travel are mostly those who can read to a certain extent.

#### Working the Field Over and Over

The president of the Australasian Union Conference, Elder C. H. Watson, stated that because of the small population, their field must be canvassed over and over again for the same book. There are few homes in that union in which there is not at least one Seventh-day Adventist book.

The work in the island fields, such as Fiji, Tonga, and the Society Islands, is being developed. Abridged editions of "Bible Readings," "The Great Controversy," and "Daniel and the Revelation," have been brought out for these native people. The circulation of literature among them is producing good results.

L. W. GRAHAM.

### \* \* \*

The Medical Department

Never was a keener interest shown in the study of our medical missionary work, its needs, and its methods, than is at the meetings of the Medical Department during the General Conference. There is a large attendance of medical workers from all parts of the country. In addition, many others attend the meetings, so that it has become necessary to move into a larger hall than was first assigned to the Department, and even this has proved inadequate.

The first three days were spent in considering the openings in the foreign field, together with the progress of medical work. China, Korea, Australia, India, Europe, South America, Africa, and the Philippines were represented by leaders from these countries. Every address was a call to unlimited service in the field presented, and a challenge to the entire force of medical workers to put forth their best efforts to help meet these needs. In some instances the address amounted to a stinging indictment for what we have failed to do. These world-wide appeals placed before the body of workers the fact that there is room for the service of every one.

In this connection the Department committee on plans presented a series of recommendations looking to the creation of a Medical Extension Fund. This was adopted, and passed to the General Conference Committee on Plans for its consideration.

Other topics covered various phases of sanitarium and field health work. The importance of holding a high standard was emphasized. The need of making our health work truly evangelistic was also covered. Gospel-medical methods were presented, and were received with much interest. Every subject served to impress the fact that the field for medical service is not only a large one, but covers many phases.

The Home Nursing Course was presented all too briefly, but strongly enough to create further interest on the part of many. Material was exhibited showing what is used, and also illustrating in a measure what has been accomplished.

The meetings are carried on under some difficulty, owing to the fact that the program covers so many topics that the time is altogether too limited for any of them. It seems hard to limit the presentation of important papers to the few minutes allowed, and to cut off the discussion so abruptly as we are obliged to. The close of the first week leaves considerable yet to be done, but with much ground already covered.

L. A. HANSEN.

### 恭 恭 张

### The Bureau of Home Missions

In giving the report of our German work in a meeting of the Bureau of Home Missions, Elder J. T. Boettcher said that the work for Germans in America was begun thirty-eight years ago. A map was displayed showing the location of the 150 German churches in North America, which have a combined membership of 5,614. The tithes of German churches during the last four-year period very nearly reached three quarters of a million dollars. The total of offerings for missions in the four-year period was \$281,132. The number of souls baptized and added to German churches during the same period is 1,224.

Elder August Anderson, superintendent of the Swedish Department, said that there are one and one-half million Swedes in North America, and at the close of 1921 we had a church membership of 3,051 among them. Work for this people is carried on by sixteen ordained ministers, four licensed ministers, and ten Bible workers. These workers were instrumental in bringing in 659 new members in these four years. The total amount of tithes and offerings for the year 1921 was \$227,909.70, with an average of \$74.70 per member.

The first foreigners known to have accepted the third angel's message were of the Scandinavian race, according to Elder N. P. Neilsen, of the Danish-Norwegian Department. Twenty-nine workers are laboring in this department, and there is a total membership of 3,000 in our Danish-Norwegian churches, while it is estimated that as many more belong to English-speaking churches. In the four-year period just closed, eleven new churches have been organized, and there have been 560 baptisms. The first publication in this language was printed in 1872; now we have eighteen books, twenty-eight tracts and pamphlets, and two periodicals. A service flag of the Danish-Norwegian Seminary displayed in the departmental meeting contained twenty-five stars representing that number of students who have responded to the call of the mission fields beyond.

Elder F. C. Gilbert, in speaking of the Jewish Department, maintained that he represents the only real foreigner the world knows. Every other man has a country to which he belongs, but the Jew has no place he can call his own. Within the few years since it has been possible to give literature to a Jew, our literature in the Yiddish has become well known, and a real demand for it has become manifest. year more than 10,000 copies of our Yiddish magazine were circulated. The department is in touch with about one hundred Jewish Seventh-day Adventists, but it is hard to say how many more there are. Jewish brethren do not have separate churches, but are united with the English-speaking churches in many places.

Elder H. D. Casebeer, superintendent of our work among the Spanish-speaking peoples of North America, said that the beginnings of this work are of comparatively recent date, but already there are twenty laborers in this language, and 439 members are reported. During the last four years the membership has been increased by about one third.

### Foreigners in America

In twelve States of the Union, more than 50 per cent are foreigners.

In thirteen other States, 35 to 50 per cent are foreigners.

In five other States, 15 to 25 per cent are foreigners. The foreign population in the cities of New York, Chicago, Boston, Cleveland, Buffalo, Detroit, and Pittsburgh is more than 70 per cent of the whole.

In nineteen States, the foreign-born are more numerous than the home-born. In the Atlantic Union Conference, more than every other person is a foreigner. In the Central States, every fifth person is a foreigner. In the Columbia Union, every third person is a foreigner. In the Lake Union, every third person is a foreigner. In the Northern Union, two out of every five persons are foreigners. In the North Pacific Union, every third person is a foreigner. In the Pacific Union, the ratio is about three to seven. The Southern Union has one foreigner in every eighteen of the population. In the Southeastern Union, there is one foreigner to every twenty-six home-born. In the Southwestern Union, one out of every seven is a foreigner.

We owe it to these foreigners to give them the truth. It matters not whether the work is easy or hard, God bids us go to these strangers with His message for this time. Converting the foreigner in this country serves a double purpose. Not only is he himself saved, but he immediately thinks of his kinsfolk in his native country, and he becomes a foreign missionary through his correspondence and the literature that he sends across the water. Many of these foreigners will receive a training in our schools, and be ready to go to their native country to work for those with whose language they are already conversant. A great many of the European workers embraced the message in this country. Among them we might name such men as Elder J. G. Matteson, L. R. Conradi, O. A. Olsen, L. Johnson, J. C. Raft, L. H. Christian, A. V. Olson, G. E. Nord, Steen Rasmussen, J. F. Simon.

### How to Reach the Foreigners

How shall we reach the foreigners who have come to our shores?

"If religious work is to be done for hundreds of thousands of souls now in the United States, and more who are coming, a foreign tongue must be employed. They do not understand English; and as adults, they never will acquire it sufficiently to be reached through it. Moreover, settling, as they frequently do, in large and compact communities, the native language of the parents will be handed down through a generation or more in those localities, as has been the case with the Germans."

What are we now doing for them? We are publishing literature in this country in thirty languages other than the English. Two hundred twenty-eight evangelistic workers are engaged in labor for foreign-language-speaking people in the United States and Canada. During the quadrennial period just closing, these workers have won 4,457 new members, and seventy-five new churches have been organized.

Today we have eighty-two workers in the various languages, besides 146 workers in the German, Danish-Norwegian, and Swedish departments. We have nearly six hundred young people in our seminaries and in the foreign-language departments in our other schools.

### The European Field

(Continued from page 8)

In Russia, partial reports for three quarters give the enormous figures in tithes of more than 146,000.000 rubles. Reduced to dollars, this gives only \$585.70, and would dwindle down to an insignificant sum if the rate of exchange now quoted were applied. And yet the funds received in Russia, amounting in all to some 166,000,000 rubles, or \$663, have served to support the cause in that field during the last year.

This shows that the foreign unit, such as the dollar, does not represent the actual worth of the money in the home countries, when transposed at the current rates of exchange.

In view of this situation we are now following the plan in the division of reporting the finances of the various fields in their own currencies, which number about twenty-nine different kinds of money. This seemed the only fair and feasible method, and gives each field its proper showing.

In order, however, to arrive at the amount of receipts for the whole field, these currencies are adjusted at the usual rates in the unit adopted for the sum total of each respective union, the money used at its headquarters being chosen for convenience, so that the grand total for the German unions, for instance, will be in marks; for Scandinavia, in Danish kroner: and for the Latin Union, in Swiss francs. In the grand recapitulation for the division these totals by unions are transposed into dollars at the current But it should be repeated that this is only a makeshift invented for the present emergency, for it would be misleading to base any calculations on these figures. It is hoped that, when incorporating the reports for Europe into the general tables of the denomination, the ingenuity of the statistical secretary will hit upon some workable scheme which will do justice to the very abnormal situation prevailing in this field.

### Open Doors

Many indeed are the problems that await solution in the European Division; and while the outlook appears very gloomy when seen from the political, economical, or social viewpoint, yet conditions will ultimately, under the providence of God, work together for good, because "the counsel of the Lord standeth Ps. 33:11. Never before have the magnitude of the work and its possibilities loomed up before us as now, when the barriers of autocracy and religious intolerance are giving way to democratic governments and more liberal ideas. Now is the time for a strong and united forward movement in Europe, to supply these different nations with the means needed to place the work among them on vantage ground by the establishment of publishing plants and educational centers that will train strong, Spirit-filled native workers. These can preach the third angel's message with a power that will gain many souls for the kingdom of God, and thus the glorious consummation can be hastened.

\* \* \*

THE word "mission" in Czecho-Slovakia means something different from what it does in this country, usually being associated in the minds of the people with Catholic activities. For this reason our workers have to be careful in their use of the term when soliciting Harvest Ingathering funds.

### Four Years of Growth in the South American Division

OLIVER MONTGOMERY, Vice-President

South America today is not what it was previous to the World War. This is true from many different viewpoints. Influences were set in motion during that Titanic struggle which have had a profound effect upon the South American republics. One of these effects is the awakening that has come to the Latin-American people. Many in the different walks of life are reaching out for that which is higher and better, for whatever will be of benefit to themselves or their communities. Through this open door, forces, both good and evil, are pressing in for advantage. There is a flocking in of Europeans. Especially is this true in Argentina and Brazil. This inflow will, no doubt, have a marked influence upon our work in the future, as the people of Central and Northern Europe add strength and stability to our churches whenever they accept the truth. It was from among this class that the first nucleus of our work was formed in South

### Sunday Law Movements

Sunday enforcement movements are on, especially in Argentina and Uruguay. Temperance movements are getting under headway, and a work of education on this subject is being carried forward. Generally, however, this work is combined with the Sunday enforcement movement.

Spiritism is sweeping into South America like a tidal wave. Christian Science is widespread, and is finding a very fertile soil.

While these things are seen, yet it is clear that the Lord is pouring out His Spirit upon His people, and He is also sending that same Spirit to many who are in darkness, planting in their hearts a longing after God, thus leading them to Himself.

In these Catholic countries where ceremony, pomp, and show make up the religious life of the people, it is very necessary to safeguard against formalism and legalism in religion, those who accept the truth.

### Workers and Membership

During the last six years, seventy-two recruits have come to the South American Division field. During the same period, seventeen have returned to the United States, leaving a total staff of workers in the field of 476. Of this number, 143 are foreign workers, including only heads of families and unmarried workers, and 333 are native workers. This includes all classes of workers,—colporteurs, church school teachers, native Indian workers, as well as institutional, office, and field workers.

At the beginning of the quadrennial period we had a membership of 5,876. Our present membership is 10,169, showing a gain of 4,293 for the period. During the first twenty-four years of our efforts in South America, 4,903 members were gained, while during the last six years there were added 5,266. Therefore, 363 more members have been gained in the last six years than for the efforts of the previous twenty-four years. The largest increase in membership in the history of our work in South America is shown in 1921, with a total of 1,482. The percentage of gains by unions for the biennial term is as follows: Inca Union, 229 per cent; East Brazil, 89 per cent; South Brazil, 42 per cent; and Austral, 13 per cent. For the entire division it stands a little over 73 per cent.

### Tithes and Offerings

The tithe income for the quadrennial period was \$354,683.02, showing a gain of \$181,618.58 over the previous four years. The year 1920 shows the highest tithe receipts for the period.

The mission offerings in South America have shown a marked increase during recent years. For the first year of the organization of the division, the mission offerings were 4.9 cents a week per member. For 1921 they were 20.5 cents, not including the Indian membership. The mission offerings of the Indian membership have increased, during the same period, 525 per cent per capita. The total offerings for the term are \$172,255.52, a gain of 292 per cent over the previous period.

Early in the quadrennial term, the Treasury Department suggested that South America endeavor to increase its gifts to missions, so that their relation to the tithe would be equal to the percentage relation of the offerings in North America to its tithe.

In 1918 the offerings in North America were 62 cents for every dollar of tithe, while South America stood 23.2 cents to the dollar. In 1920, while North America was 58.9 cents to the dollar, South America stood 58.8 cents. Thus we lacked only one mill to the dollar of being even. But for 1921 we hold the lead, showing 69.4 cents to the dollar, while North America shows 66.3 cents.

### Persecution Among the Inca Indians

While we cannot mention all the striking features of our work, there is one that deserves special mention. The work among the Inca Indians of Peru, Bolivia, and Ecuador stands out as one of the marvels of modern missions. With 917 baptisms in the lake field last year, it brings the total membership up to 3,120. Add to this the 155 baptized Indians in Bolivia, and we have a total Indian membership of 3,275.

This work for the Indians has attracted the attention of the missionary boards of the world. Bishop Oldham, of the Methodist Church, in the Missionary Review of the World, states that the work of the Adventists there, is the most remarkable that he has seen in South America.

This work for the Indians has also won the favorable and sympathetic notice of the leading men of the republic of Peru, among whom we have many friends. But it has also stirred the very seat of the beast. Word just in from Elder E. H. Wilcox, the superintendent of the field, says:

"A special delégate from the Pope is here in Puno now. He has been sent with the express purpose of informing himself on the doings of the evangelists here in the department of Puno. They are making great feasts for him, and everybody must kiss his hand. I came all the way from Lima with him. They ran a special train from Mollendo to Arequipa for him. He assures all that the plans he is to put into operation will run the evangelists out of here. We are earnestly praying that all his doings may be turned to failure. He is working for a con-Yet it is possible that as a result we shall see quered foe. greater persecution this year. Just recently two more Indians of the district where we are trying to establish a school close to Taraco, have been unmercifully slaughtered. It is reported that they were killed because of helping to get the evangelist school located in that part. Surely Satan is at work. ask an interest in your prayers."

A letter just received from Brother A. A. Cone, of our division office, who is now visiting this field, says:

"Two days before I arrived in Mollendo, a papal nuncio from Rome passed through there on his way up to the lake field and to La Paz. He visited the soldiers in the army, and forced the boys to confess to him. All our boys confessed with the exception of four, who stood out and refused to do it. They were put in jail and treated shamefully, but, according to latest reports, are still firm. Just about an hour ago Elder J. D. Replogle arrived. He says that this red-capped nuncio is already making his tour of all our mission stations, and that trouble seems to be brewing on all sides now. Of course, we do not know yet just what the outcome of the nuncio's visit will be, but it is quite clear that he has come for the special purpose of seeing what can be done to overthrow our work up there."

In Bolivia, where our work has a firm start and many interests are springing up among the Indians, the enemy is putting forth every effort to destroy and hinder our work. From the same letter we have the following statement concerning the opposition in La Paz:

"They have burned the houses of our Indians, and dragged the inmates out and beaten them terribly. One man and his wife were thought to be dead, but afterward returned, although in a terrible condition. The little girl of one family of believers died from the wounds and bruises she had received. One night Chambi came running to the home of Brother Oswald, and told him that they were after him (Chambi). Not finding him, they took his wife and dragged her off to jail. Brethren Beans and Oswald finally succeeded in getting her out. They are after Chambi, however, and I fear they will yet get their hands on him and kill him. The devil sees that if this literature work gets started among the Indians, he will lose his hold on them completely, and he is making a desperate fight."

Brother Cone also says in his letter:

"There is, however, a new development that our brethren fear will close every school we have up there. I do not have all the details of the proposed law, but am told that it is sure to pass. In fact, a North American in La Paz, whom they say is in a position to know, says that there is no question now but that the law will pass. It is to the effect that the Catholics shall have a school in every locality where they have a church or chapel. Clearly, it is an organized plan to strike a telling blow at our work in those sections."

Thus the enemy is working strongly to hinder and destroy our work among these Indians. Our workers are facing most serious and difficult situations. Many of our Indian brethren are in peril. They all need our most earnest prayers.

### Pioneering with the Printed Page

Our literature stands in the very forefront of our work in South America as a mighty pioneering agency. From the experience of the colored colporteur in the northern part of Brazil, who left groups of thirty-six, twenty-two, sixteen, and twelve believers in the towns and villages along his trail as he blazed the way on his pioneer trip into the interior of Rio Grande do Norte, swinging on strongly around the entire field, to the last stirring report just in from Bolivia, where a young Indian colporteur was instrumental in raising up companies of seventy, forty, and two hundred in three different places, God is blessing in a wonderful manner the printed page.

Plans are laid for enlarging and more fully equipping our two publishing houses, which, when they are realized, will mean untold blessing to our publishing work in that field. This has been made possible through the Publishing Extension Fund, and we desire to express our deep appreciation to the Southern Publishing house, with is corps of workers, as well as to those throughout the field who have aided in the raising of this fund.

### Need of City Workers

One of the crying needs of South America is trained men for evangelistic work in our cities. Such centers as Rio de Janeiro, Brazil; Santiago, Chile; and Buenos Aires, Argentina; as well as many other cities of importance, practically untouched by evangelistic effort, constitute a mighty appeal. Buenos Aires, the fourth, if not the third, city in the Western Hemisphere, has not a single evangelist. The same is true of the other cities mentioned. Not only should we have strong, capable city evangelists for these populous centers, who can use successfully the languages of the countries, but there is an excellent opening in the city of Buenos Aires for a good evangelistic work for the English-speaking people, of whom there are approximately sixty thousand.

### Unentered Territory

The Great Saucer of South America, taking in the entire Amazon basin, extending from the summit of the Andean range clear through to the Atlantic, and from the coast line of Venezuela and the Guianas, south to the mountain ranges of southern Paraguay,—a wast region, surrounded by mountain ranges on every side,—is a territory untouched by the third angel's message. Vast stretches of this region have never been entered by any Protestant missionary. There are large tribes, whole nations, that have never heard the name of Jesus.

Following our trip through this region, definite plans were laid for the starting of what should be known as the Amazon Mission, with headquarters at Para, at the mouth of the Amazon; and another mission field to be known as the Cera Mission, taking in those states that lie along the northeast coast of Brazil.

Already two of our pioneer colporteurs have worked their way around the coast, and are selling the printed page in the coast cities and towns of this last-named field. Word comes to us of about fifty who are already keeping the Sabbath in the different places where the boys have worked. But because of the cut in our appropriations, it was necessary for us to postpone the plan for sending workers into these fields.

Touching this Saucer on the western edge, Brother Stahl, our pioneer apostle to the Inca Indians of the Lake Titicaca region, has plunged down into the jungles of eastern Peru, and is giving his life to the Chuncho tribes of the lower Chanchamayo valley and Piches Trail country. These Indians are only semicivilized, but the Lord is blessing the work and giving him the hearts of this people, among whom he is accepted as a "Great Chief." Thus this vast region has been touched, but only touched, on both of its extreme borders.

We have in our South American Division, five local fields which are self-supporting, and other fields which we believe, with a little help, could be self-supporting in the near future. The increase in tithes and mission offerings of the field, lead us to believe that the day is not far distant when South America will take its place as a strong supporting section of our world work, providing men as well as means for other fields; thus turning back in blessing, at least in part, some of the many benefits which we have enjoyed. To this end we are laboring and praying.

One of the brethren in Jugo-Slavia was asked by a chief of police how many members we have in that country. When told that our membership was 400, he looked at our brother incredulously. "I thought you had many thousands," he said. "Everywhere we go we find your people and your work. From way down in the mountains of Macedonia up to the borders of Rumania and Hungary, we find you everywhere. Is it possible that only 400 people can carry on such a propaganda?"

# Present Conditions and Future Prospects in Europe

Louis H. Christian

WE are living in a changed and changing Europe. On every hand there is suspicion, dissatisfaction, unrest, uncertainty. So many new forces have been let loose through the war, that men find themselves unable to determine the final outcome of the present flood tide of hatred, revenge, militarism, and lawlessness. All are agreed that something far more disastrous than mere bankruptcy has happened. We see certain parts of Europe in chaos, with all powers of law and order breaking. Men speak freely of the coming world revolution, and many prophesy the final downfall of civilization and the dying out of the human species. Pessimism and hopelessness are growing, as it is felt that "the outlook before mankind is a continuance of disorder, decadence, and misery toward extinction." As stated by the spirit of prophecy, "The moral atmosphere is poisoned with horrible doings. The spirit of strife is spreading and abounds in every place."

In the midst of all these troubles, God's people are secure. We have met them in every country in Europe, hopeful and happy and courageous in the Lord, even in the midst of famine, revolution, and the plague. The sentiment of their hearts is: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed." Ps. 46:1, 2. They know that the "Majesty of heaven has the destiny of nations as well as the concerns of His church in His own hands; "and that, "when the Lord comes forth as an avenger, He will also come as a protector" of His faithful children.

The territory of this division of the General Conference is very different from the Europe of 1914. The exact population of the European Division today is not known, nor are the boundaries fully determined.

### Crime Rampant; Atheism Rife

But political alterations are far from being the greatest or most vital changes that are seen in Europe. The very minds of men seem different. New moral standards have come, or rather old ones have been lost. In large sections of Europe, strong atheistic forces have met and decided by vote that there is no God. On the front of the city hall in Moscow is a large sign with the words: "Religion is opium for the people." Pre-war society has broken down at a thousand different points. It is fast losing its old instincts of honor, honesty, prudence, and sobriety. The increase of crime is appalling. Even the neutral countries that had prided themselves on their comparative freedom from criminality and were not directly affected by the war, stand aghast at the unparalleled growth of crime and depravity. Murders, robberies, and forgeries multiply, while a spirit of wild speculation and a craze of amusements is found on every hand.

### Hungry for the Words of Life

But while the passions and forces of evil are growing apace, deadening the finer instincts of men and women, and while the popular religion seems to be losing its hold on the multitudes, with very many there is a deepening conviction that the only real light and help for Europe must be spiritual, and a keen disappointment is felt because the churches seem unable to lead the way. There is a deep longing for God in

every land. In every country people flock to our meetings, hungry for the words of life.

The large increase of members in the European Division—we are now near the 60,000 mark as reported by our secretary—shows how ready people are to receive the truth. In some conferences today our ministers have no time to lecture in new places; they are kept busy instructing and baptizing the new converts brought in by the lay members of the churches. In one Russian field we have twenty-four new groups of Adventists; in another twenty-three, who have never yet been visited by a minister. Nor is it in mere numbers that our cause is growing. We have never met Adventist members more humble, spiritual, and zealous than our brethren in the European Division.

### A Power in This Message

There is a power in this message which few of us understand. Neither war nor revolution nor famine nor plague can stay its onward march. The advance of the truth is seen even where there is a serious lack of workers or institutional facilities. When we visited Russia in March, H. J. Löbsack, the president of our work in that field, and others, said:

"During these years of trouble we had no schools, no publishing houses, no literature, no sanitariums, almost no conferences or conference funds. Many of the workers have been sick, and most of them have been in prison. It has been difficult to visit our local churches. And yet the work of God has gone forward. In Soviet Russia there were 5,500 Adventists when the war began, and today we are nearly 9,000. We have had no apostasy, and the children of God stand united in faith and hope and spirit."

### Departments

There is a great opportunity and an urgent need in the European Division for more departmental activities. Thus far we have had just one brother, J. F. Simon, for the Missionary Volunteer work. The success he has had during his year of service in Europe is a good indication of what we may expect from other departments. The following summary gives an idea of what the young people's work in Europe may become:

### Missionary Volunteer Department — Europe

No. societies	510
No. members	8,912
Estimate of young people in Europe	20,000
Letters written	11.960
Letters received	5,805
Missionary visits	46,248
Bible readings and cottage meetings	41,474
Subscriptions taken for periodicals	42,759
Papers and magazines sold	597.078
Books lent and given away	61,461
Tracts sold	
Tracts mailed, lent, or given	
Hours Christian help work	11 254

### Education

Since the war the Friedensau school has been reopened, and the following new schools have been started: The Latin Union Training school, near Geneva; the West German Union school at Neandertal; the Central European Union school at Kirchheim; and a training school in Norway, for which new institutions good buildings and other facilities have been purchased at a very favorable price.

### Publishing

The publishing work in Europe needs more facilities. Before the war our large international publishing plant in Hamburg got out literature in twenty-four languages. There were also printing centers in

London, Christiania, Gland, Stockholm, and Helsingfors. Printing was also done in Riga, Constantinople, Florence, and Barcelona.

Since the war we have had to start publishing work in a number of places, such as France, Jugo-Slavia, Bulgaria, Rumania, Czecho-Slovakia, Poland, and Esthonia. We have begun to print for Russia. We have had to enlarge and furnish better equipment for several printing plants.

### **Medical Missions**

A new sanitarium was started in Berlin two years The institution is rapidly growing. We have begun medical missionary work in Bukharest. During 1920 and 1921 the Skodsborg Sanitarium gave 10 per cent of its net earnings to medical missionary work in Europe. At the recent annual board meeting the institution voted to give 200,000 Danish kroner for medical missionary work in Europe during the next three years. The Watford Sanitarium in England has a new addition almost finished. The Gland Sanitarium has done well. We wish, however, to emphasize the great opportunities for medical mission endeavor at this time in Europe. Medical supplies are almost in as great demand as food, even in the famine districts. Hundreds of doctors and nurses have perished.

### Wages

The question of wages has been a most perplexing one in Europe. There is no uniformity of prices nor of the buying value of money. We have endeavored to adhere to the General Conference wage scale as a basic rate. This scale has been invaluable to us, though we have had to readjust and change the rates to meet the unusual conditions. We give a few instances to show our perplexity:

Last May we set the wage for our workers in Bulgaria at about 600 leva a week. This last March, conditions there had so changed that the committee was obliged to pay the workers 900 leva a week. In Poland and Austria money values have decreased to such an extent that it has been almost impossible to fix the wages two months in advance. In Poland the last year we have had to raise the workers' wage 600 per cent.

It may interest our brethren to learn what wages we pay to our laborers in Soviet Russia. At our recent meeting in Moscow the following wage scale was decided upon: Forty pounds of flour, twenty pounds of other grains, and twenty pounds of potatoes a month for each adult member of the family, a child of eleven years of age being reckoned as an adult member. Further, the president of our work in Russia received 2,000,000 rubles a week; presidents of various fields, 1,800,000; ordained ministers, 1,600,000; and Bible workers, 1,000,000.

The following prices give an idea of what money in Russia is worth: The rent of one room is 500,000 rubles a month; butter, 400,000 rubles a pound; beans, 100,000; bread, 90,000; a pair of men's plain shoes, 4,500,000; a pair of ladies' shoes, 13,000,000; a small meal at a restaurant, 1,000,000. These were the prices in Moscow and Saratov in March, 1922. One American dollar bought 2,100,000 rubles.

Aside from the wages paid, money is provided for fuel, clothing, and such rent as exceeds 20 per cent of the wage. In the British, Latin, and Scandinavian Unions the standard of living and money values have been fairly staple, and the wage question has not been difficult. In the German unions and other Central European territory it has been necessary to increase

greatly the wages of our workers. Under these conditions it is difficult to pay our laborers what they ought to have. Some of our workers in Europe are destitute. As a rule, we should say that there is a real need in Europe of higher wages, and we have endeavored to secure an increase, partly for present needs and partly to make up for losses during the war.

#### Tithe in Kind

We must call attention to another experience in our work in Europe. During the war many of our laborers had to work for months without any wages at all, and for years without sufficient wages to care properly for their families. This was unavoidable. There was no tithe in the treasury. In some countries our brethren paid tithe in products, such as rye, potatoes, beans, wood, etc. We found our workers and their families in certain countries not only weak from insufficient nourishment, but destitute of clothing, furniture, and other necessities to a degree that few in other lands can understand. We have had to deal with scores of such cases. To do justice to them all has required much money, and I must add that we really have not done justice. To make up to them what they lost has indeed been impossible, but we have given them small sums of money to help them get some clothing and simple articles of furniture.

To settle the above-mentioned claims, to reorganize the work and start new institutions in various parts of the field, has required not a little means. Our work in Europe during the war was self-supporting, and with one or two exceptions few debts were made in any field. Our conferences in certain neutral countries came through with money on hand, and in our division office in Hamburg quite a working capital had accumulated. When the General Conference took over the former European Division treasury, there were in the division office in Hamburg assets amounting to 5,453,816 German marks. Deducting all real liabilities, there was still in our treasury in Europe not less than 3,500,000 German marks. In pre-war times that money had a value of over \$800,000. Nearly all this money had come from our German unions, and could not be sent out of the country during the When this money was turned over to the General Conference, and later invested in property, it had depreciated to one tenth of its former value. Thus the funds we had on hand in Europe, due to the great fall in exchange following the armistice, have decreased in value from an almost staggering blow to our European finances. This denomination has never at any other time or place in its history met such an enormous loss.

### Our People Loyal

But our brethren have not lost heart nor ceased to give because of trouble, industrial depression, or even famine. We attended a number of meetings in Moscow and Saratov, and at every service a collection was taken with good results. We noticed that people gave from 250 to 5,000 rubles (the latter is one fifth of a cent). While the money in Europe in many places is not worth much in dollars, it is good for the people to give, and even that cheap money has its worth and is not to be despised. We are supporting hundreds of workers in Europe with this almost worthless paper money.

In 1920 the East German Union paid a tithe to the division of 295,227 marks, which sum in that year amounted to \$7,026. In 1921 the same union paid 486,122 marks, but owing to the decrease in exchange, while the number of marks was nearly twice that

of 1920, in American dollars they were worth only \$5.369

During many years Europe had been more than self-supporting, having given largely for foreign missions in Africa and elsewhere. But now we were foreed to ask the General Conference for help. Generous and large-hearted, too, was the response. In 1921, \$289,000; and in 1922, \$296,000, were appropriated to us from America for the work of reconstruction. Of this money given us by the General Conference, \$191,400 was sent to foreign missions in Africa, while the remainder has been used in encouraging and beginning new enterprises in Europe. Nearly \$125,000 has been used to enlarge the publishing work. We desire to express our gratitude for the large donations given by the Review and Herald to Great Britain, Czecho-Slovakia, and Jugo-Slavia, and by the Southern Publishing house to the Latin Union.

#### Help from America

During the years of the war and immediately after, our training schools in Europe were not able to prepare many laborers. This made it necessary for us to secure help from America. In this period we have received from abroad two union presidents, two local conference presidents, two publishing house managers, four union department secretaries, six school principals, and fifteen other workers.

### Prosperity Despite Trials

As we look upon the prosperity which has come to the work in Europe, in spite of the trying years of test through which it has just passed, our hearts are filled with gratitude to God for His watchcare over His own cause. This denomination owes a debt of gratitude to Elder Conradi and our other faithful leaders and workers in Europe during these difficult and strenuous times.

Our work in Europe is not yet fully organized as a division. It has been voted to locate its headquarters in Switzerland, and we hope to be settled there this autumn. To secure homes and office buildings, and permission to locate in a European country at this time, is indeed difficult.

The division workers are quite a cosmopolitan group. We are made up of six Germans, two Americans, two Danes, and one Swiss. We receive funds in twenty-six kinds of currency, and we baptized last year in more than fifty-two languages. But our brethren of the various races and languages stand together in true unity.

### Anti-Christian Sentiment

Just a little in regard to another phase of the Russian situation, and that is the anti-Christian attitude of the whole movement. On the city hall at Moscow, a large, stately, beautiful edifice, you will see in artistic letters, this large motto: "Religion is opium for the people." And that really expresses the sentiment of these atheistic Jews and Letts and others who are at the head of things. They have set out to crush the Christian religion, to eradicate, as one said to me, from the very consciences of men and women, the very idea of God or morality. Large libraries of religious, scientific, and historical works, during the early months of the revolution, were carted off to the paper factories and made into pulp for paper. To one or two universities they returned about thirty railway cars full of these books; they had not destroyed them all. Every Bible, every hymn book, every religious book of any kind and description, on which they could lay their hands, was destroyed.

The Baptists, however, were fortunate in securing permission to preserve a few thousand copies of the Bible, the last consignment that was to be ground into pulp, and they kindly shared with the Adventists and others who wanted Bibles.

One thing that makes these forces so opposed to the Christian religion is, aside from the intolerance of the old church, aside from the help the church gave to the old government, that nearly every counterrevolutionary movement has been religious; for instance, when the seamen's party near Petrograd, a year ago, started the revolution that they hoped would destroy the government, some of these leaders got out a pamphlet with a picture of the red dragon of Revelation 14, and applied it to the red forces; and they used the prophecy from Daniel 12:1,-"At that time shall Michael stand up," - and they said that Michael was the prince, the brother of the former czar. That false interpretation of prophecy and of the Bible, that tendency to dabble with politics, on the part of the church leaders, has gotten the church into trouble. One reason why the government is so favorable - and it has been very favorable to our work, and to other denominations - is because we stand for the principle of the separation of church and state. It has saved us in Russia.

### Russian Famine Bread

I have some of this Russian famine bread. Here is some bread that is made out of clay and rye and straw. Here is the clay that they grind into flour and mix into bread with bark and barley and rye and whatever they may happen to have. Really, friends, the fact is, if we want to save all our brethren in Russia from starvation,—while the General Conference has contributed about \$125,000 in relief (we will give a full report of that later in writing), and we are very grateful, and our brethren over there time and again have voted in committee meetings, and asked us personally to thank the brethren over here for the large help they have given us,—yet, if we want to rescue and save all our brethren from starvation, we shall need something like eighteen or twenty thousand dollars more. It is not enough that we try to save them this summer.

### A New Day

Never, as long as I live, shall I forget the season of prayer I had with our people there just before we went to the train and they went to their places of abode. O friends, it is a great comfort to know that in all these troubles God cares for His own. God's work goes on to triumph, and through these difficulties we are led to know God, to have faith in God, to cut loose from the things of this life and prepare for the coming of our blessed Master.

I said to those brethren, "How does the Bible seem to you?" They said, "Brother Christian, we never before knew what it meant when one of the four and twenty elders said to John the revelator concerning the hundred and forty and four thousand, 'These are they which came out of great tribulation. . . . They shall hunger no more,' — you should have heard them say it, friends,—'neither thirst any more.'"

I need not ask you to pray for them. I hope I do not need to apologize for speaking so long. But, my beloved brethren, my fellow workers, we have come into a new day, a day of suffering, a day of sacrifice, a day when we must cut loose from sin, when we must have the closest connection with Heaven, the source of our power and our help.

### Yielding Our Best and Our Worst to God

Sermon at the Conference, Sabbath, May 13, 10: 45 A. M.

ARTHUR G. DANIELLS

AT the opening of the service, Elder C. B. Haynes sang a solo beginning with the words:

"There is a land of pure delight,
Where bliss eternal reigns;
Infinite day excludes the night,
And pleasures banish pain.
We're traveling through Emmanuel's land,
We soon shall hear the trumpet sound,
And soon we shall with Jesus reign,
And never, never part again."

I am sure that this blessed assurance, sung to us this morning, touches a sympathetic chord in many hearts. I am sure the men and women here whose heads have turned white with years, who have passed through many sorrowing experiences, and have had many sad partings on the journey, must thank God with all the heart, that the day is near when we shall never part again. May the gracious God hasten that day!

Now, dear friends, I want to ask for your earnest prayers this morning in this service; not especially for me, though I feel the need of it, but for the cause of God, for every one of us personally, and for that great company of people whose eyes are turned to this building today. I want you to remember that there are tens of thousands of consecrated people who are joining us in this service this morning. They are longing for some special blessing, for something very great to come to this Conference, that may be carried to them throughout the length and breadth of the world. We must not disappoint these loyal people of God. So let us pray for a Pentecostal blessing this morning; for we need it, we need it very much.

Just a few days ago I received a letter by airplane, posted at Mosul, Mesopotamia, written by a lone believer in this message, a man whom I have never seen, and had never heard of before. He tells me that he is a Seventh-day Adventist; that he heard this message through Brother Ising, who is with us here today; and that he has given his heart to God and to His message. Hearing that this Conference was to come, he wanted to send a message to us; and fearing that the boats and trains might be too slow, he put three aerial stamps upon it, put it on an airplane, and sent it along, and it was dropped down to me from somewhere. And this man is praying for this meeting.

It would be nothing less than a crime for us who are privileged to meet here, to be indifferent, too indifferent to wrestle with God for the outpouring of His Spirit, and for His blessing. And when I speak of His blessing, I do not mean merely a happy flight of feeling. O, may God give us the blessing of very deep conviction of sin; for that is the kind we ought to have,—something that will clear the King's highway, and allow Him to come in and work among us, and save us from our sins.

I shall take for my text this morning a statement made by Joshua to Israel, when the hour had come for them to cross over the line. He said, "Sanctify yourselves: for tomorrow the Lord will do wonders among you." Joshua 3:5.

### Sanctified for a Crisis

This command was given to the people when they were facing a great crisis, when something special and important was to take place. God's people have passed through crises all along the journey. This was one of them. The important thought in this is the com-

mand to the people to sanctify themselves; for they were facing a crisis that God must take them through, or they could not get through. God had promised centuries before, promised His friend Abraham, the father of the faithful, that He would give that land to him and his seed forever; and that, although they would leave the land, He would bring them back, and plant them there. And now He was keeping His promise, for He is a God who speaks with His mouth, and fulfils with His hand, as Solomon said to the people. The hour had come to pass over, to go out of the wilderness into the Land of Promise. And now the people were exhorted to prepare themselves for the great transition.

"Sanctify yourselves." My dear friends, they did it, and God wrought wonders among them, and they passed over the line, and entered the Land of Promise. There is another statement in Joshua's exhortation to them, as given in the tenth verse: "Joshua said, Hereby ye shall know that the living God is among you."

A very important thing for them to know! And then in the twenty-fourth verse of the next chapter, all of which is one story: "That all the people of the earth may know the hand of Jehovah, that it is mighty; that ye may fear Jehovah your God forever."

### Why Crises Come

Ah, friends, that is one reason why God allows His people to come into crises, why He permits things to come that tax them and perplex them, and that are beyond their control,—that He may reveal Himself, and give them blessed assurance that the living God is among them; and not only give them that assurance, but in that revelation of Himself, reveal to all the peoples of the earth that He is with His people, and that His hand is mighty.

That whole exodus experience of the children of Israel was a type of the experience of the remnant of Israel; and their crossing over the line from Egypt and the wilderness into the Land of Promise was a type of the passing of the remnant of Israel from this land of darkness and chaos and death and sorrow into the land of blessed promise. Now, whenever difficulties arise, whenever crises come, whenever we come to an experience that is deeply perplexing and too hard for us, what are we to do? We are to cast ourselves at God's feet, and sanctify ourselves by His grace, that He may lift us up and do wonders among us, and thus make us know that the living God is with us, and let the people of the world — all the peoples of the world - know that the hand of God is mighty, and so lead them to fear Him forever. Brethren, that is the experience God's people need today.

We are facing the greatest crisis of all the ages; and if ever God's people in the world needed to know that God was among them, it is now. If ever there was needed a revelation of the living God to the people of the world, it is now. O, then, let us sanctify ourselves in the presence of God this morning!

There was another important event in the history of God's people. This was when they were about to enter the Land of Promise after their time of bondage. Later on difficulties, perplexities, and a great crisis came upon them which resulted finally in the establishment of a kingdom among them, established

them as the kingdom of God, with the Lord as their great leader. You know the experience. First came Saul, and you know the great trials the people passed through. Then came David, and the promise of God that He would build for David a house, or kingdom. In the latter years of his kingdom, David took up the matter of building a house for the Lord; and after reciting to the people the providences of God, he asked them, "Who, then, is willing to consecrate his service this day unto the Lord?"

Joshua commanded the people to make this consecration, directed them to do it. David practically did it, for he appealed to them: Who of you, blessed as you have been, and cared for as you have been, and established against all the enemies that have come against you, established by the Lord as His people,—who of you is willing to consecrate himself this day unto God? My brethren, it seems to me that that searching question has just as great force and meaning here this morning as it had with Israel back there.

### Holding Back Nothing from God

Now let us proceed, with our minds centered upon this thought of the consecration of ourselves to God this morning - of the sanctification of ourselves to the living God, beginning here this morning. I call upon you who claim to represent the living God in the earth; I call upon you who have reached out your hands and taken from that kind, merciful Benefactor the blessings He has poured upon you; I call upon you to consider this question seriously, Who here is willing to consecrate himself unto the Lord? Are you willing? Are you willing to make a full consecration to Him? Are you willing to surrender your bodies for Him to take anywhere on the face of the earth that seems good to Him? How is it? Are you willing to go where God may call you to go for service? Are you willing to surrender your minds to Him, your intellects, your powers of thought? willing to surrender them that God may cleanse the mind from all that is wrong, all that is offensive to Him? Are you willing to do that, and let Him plant His own righteousness in your minds?

Are you willing to consecrate to God your service, your labor, your toil, day in and day out, forever? O my brothers, are you ready now freely and fully to consecrate to Him the means God has put within your reach, for Him to call for as He in His wisdom sees best, and then surrender it day by day as He makes it clear to you that He should have it?

Dear friends, I cannot see why the great blessing of God should not come upon a man who says, in the sincerity of his heart, Lord, here is my body; Lord, here is my heart, my intellect; Lord, here is my time; Lord, here is the means Thou hast given me. I offer them all to Thee this morning, unreservedly, to use as Thou seest best.

### What Consecration Means

That does not mean that I shall go forth and commit suicide tomorrow to give up my body. It does not mean that I shall go forth and sit up all night and work all day, day after day, until my mind is wrecked and I am ruined intellectually, mentally. It does not mean that I shall take every dollar I have in this world this morning, or during this Conference, and put it into the cause of God. He will want some next year.

But it does mean that this body of mine is to be given up to Him, to be used to the fullest extent possible, and the strength conserved for continued service. It does mean that this mind of mine shall be devoted to the things of the kingdom of God, day in and day

out; and it means that this mind shall not entertain nor harbor that which prostitutes it, that injures it in any way. It means that I shall guard the portals of my mind, that I shall not permit my thoughts to rest upon that which debases. It means purity of thought. It means that I shall not lend my ear, the gateway of my mind, to that which would vitiate my mind and corrupt it.

It means that I shall not listen to the man who goes up and down the earth as a talebearer, to destroy my confidence in my fellow men. It means that I shall stop my ear to that sort of thing, and give my mind up to that which is holy and noble, that which will encourage my confidence in God, in His cause, in His people, and in His men. It means that I shall offer to God that which He has given me,—my body, my heart, my service, my time,—wholly to Him, to be used steadily and continuously according to His command.

I shall take the means that He has given me and put it into His cause in His order. If He requires a tithe of it, it goes as He requires it—and He does require that of every man. If He requires more than that,—if it means a tenth of my principal,—then that tenth shall go, just when He requires it; and another tenth, and so on, until at last, when His work is done, my body is spent, my mind has done its work, my time is ended, and my means have gone into His cause, and all is for God.

Now that is what I understand to be the consecration of ourselves. Is it right or wrong? [Voices: It is right.] If it is right, my friends, let us make it. Why delay? Why wait?

### Pharaoh's Unbelief and Dallying

At one time, Pharaoh was in great need of relief. He had defied the living God, and the judgment of God had fallen upon Him. He called for a man who knew God and had influence with Him, who could approach His throne and get answers to petitions. He called for Moses and said, "Moses, pray for me, that God will take this judgment from me." Moses said, "When shall I pray?" And Pharaoh said, "Tomorrow." Why did he not say, "Right now"? Why wait until tomorrow? The plague was serious, and no one could remove it. This would be done by the prayer of the man of God. It could have been done that minute just as well as the next day.

There are many of us who are saying, like foolish Pharaoh, "tomorrow." O brethren, today is the time, and we can make it today. We can make it here, sitting on these seats. You can look over your situation, your heart, your surroundings, your needs, your perplexities, and say right here, "O Lord, take me. O Lord, help me now. Lord, I give up all to Thee now." I know we can say that right here this minute.

Of course, it is easier when we have been approaching some great problem seriously. There are men in this audience this morning who for some time have been on their faces before God, dealing with this problem of full surrender. They have been counting the cost. They have been looking things in the face. They have been looking down into their hearts, and they have discovered weaknesses. They have discovered sins. They have discovered tendencies that will lead them to hell unless they get rid of them, and they have been saying, "Lord, help me to surrender the last sin; help me to surrender the last cherished thing that I have been holding, and help me to surrender that which is a joy to me."

My friends, it is not only our duty to surrender sin, but we must surrender every good thing God has given to us.

### Surrendering Our Blessings

It is a fine thing to have a good strong body, entirely free from sickness and disease, capable of great endurance; and it is a glorious thing to give that body to God for service. It is a great blessing to have a strong mind. God gives the mind; He gives the intellect. As I travel about, I see men highly blessed with mental power. It is a wonderful gift. One of the best gifts that God bestows upon mankind is a fine, great, strong, comprehensive mind. And it is a glorious thing to consecrate that mind to God. Dear friends, riches are not wicked. Money itself is not wicked. God gave to man wonderful gifts. He gave Abraham great blessings and gifts, and David also. The glory in the lives of those men was in that they surrendered to God the riches He bestowed upon

I remember four years ago a brother came and sat down beside me, after our first Sabbath meeting, and said something like this: "I understand, Brother Daniells, from the talk here and the sermons, it is time for us who have abundance to begin to cut down and share with the cause of God. Is that the meaning?" I said, "Yes, brother, that is it."

He said, "I think I will begin," and he handed me

I looked at it and it said \$20,000. I had never had such a thing as that given me, and I looked at it and thought he had made a mistake and put one naught too many. So I said, "Is that right?"
He said, "That is right."

I don't know when I ever saw the glory in the con-"secration of wealth to God as I saw it there at that time. So, dear friends, God wants the best as well as the worst. He wants the worst there is of us, glory be to His name.

### Yielding the Best and the Worst

My friends, I am glad God wants the worst, the blackest, the deepest-dyed sin. He wants it that He may cast it into the bottom of the sea, and set us forever free. And God wants the very best there is in us, not to be east into the depths of the sea nor behind His back, but that He may use it for His glory and for the eternal joy of mankind. Can we not make such a consecration as that to God today?

Who would withhold the bad, the blackest, the deepest-dyed wrong,- who wants to withhold that from the bottom of the sea and carry it with him in his heart? Who is so foolish as that? If we want Him to take the worst, we want Him to take all there is that is bad. And who wants to withhold from God what the Lord has given to him? We have nothing that is good that God has not given us. Then, brethren, let us say in our hearts to God, "Take it all this morning!" [Amens.]

That involves one very important thing, and that is repentance for sin, rejection of sin, repudiation of sin. That is what that means, and that is what our blessed Master did. When He came, the Father said of Him: "Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." man who today will take the longest step in hatred of sin, and embracing the righteousness of God, will receive the greatest anointing from God. He will deal with us as He dealt with His Son.

### Two Forms of Sin

Sin has two phases that I wish to mention this morning,—two kinds that we are all dealing with. One is called the sin of omission, of neglect, of failure to do what we ought to do; the other is the sin of commission, sin that we do, that we enter into, that we form a covenant with. Surrender, consecration, sanctification, mean repentance, genuine heart repentance for both kinds of sin, of omission and commission; they mean that we shall be righted up and set straight before God in both lines.

### Neglecting to Form Contact with God

Permit me to call attention to this matter of omission, or neglect. Take the very simplest form of it, neglect to establish contact with God, union, fellowship. How does that neglect come? What form does it take? It is sin to fail to form a point of contact with God that will lift us up to Himself. It is wrong, and thousands of people will never get through to the kingdom for that reason. They have simply neglected to come into contact with God, so that there would be union and fellowship between God and themselves.

How is contact formed, and how is failure manifested? For one thing, contact is formed with God through His word, the Bible. There is the medium, the channel. God has put His word into the world to make a contact between humanity and divinity. There is something about that book that is mighty to draw men to God, to get them into contact and fellowship with Him. But in order for that medium to do its work, there must be contact between us and the word. We must come to the word, we must feed upon the word. We may fail, and lose tremendously by neglecting the word of God in our daily lives. Do you believe that? [Voices: Yes! Yes!] Do you understand that, dear friends? [Amens.] Why does this word tell us that it is quick and powerful, and sharper than a two-edged sword to do its work in the It tells us that through this word men are born again, and Jesus says, "Except a man be born again, he cannot see the kingdom of God." told by this word that it abides and lives forever, and transforms the life of a man; and it does it!

You who have been out in the dark places in the world, among the heathen, know the power of the word to transform human hearts and lives. You have gone out to those places with nothing else at your hand but this word. There was heathenism and darkness before you, and you had nothing but the word with which to meet it. Clubs would not solve that problem; nor would guns; governmental authority would not do it. You went to them just holding this book of God in your hands, and you read that book to them. Lo and behold, those degraded heathen caught the sound, their hearts responded, and in the course of time you saw degraded heathen lifted up to sit with Jesus Christ, didn't you? [Voices: Amen!] Yes. you have seen it. It does that work, and that is our strength. It is the sword of the Spirit.

If it is that to save a heathen, my friends, it is that to save white professed Christians who are living half-consecrated lives. There are thousands of people languishing spiritually today because of failure to keep in close touch with the word of God.

Another thing that I want to put with that before drawing the full conclusion, is prayer. Prayer is another means of contact with God, a wonderful channel of communication between the lips of a human being and the ear of the Infinite One. Who does not know, that has ever tried it, the power of prayer upon

the life and upon the mind? Haven't you gone to God with depression, despondency, discouragement, defeat, in your heart? You felt as if you would just simply have to give up; but before doing it, you have gone alone, and in intercession and supplication you have talked with God. Lo and behold, light has come into your darkened minds, and hope into your desponding hearts, and strength into your weak bodies, and you have come forth from the secret place of prayer renewed, strengthened, and empowered to meet the difficulties of life. O what a change one short hour often makes in the life of an individual! What a great privilege and blessing it is to talk with God!

### A Personal Experience in Prayer

May I be permitted to relate a personal incident? It seems very small, but it meant a world to me. When a letter came from Elder G. I. Butler, then president of the General Conference, telling me that he and Brother Haskell here had selected me to go to New Zealand, and asking me if I would go, I was staggered. I was young. I had not read much about the South Sea Islands; I did not know the difference between New Zealand and Fiji; and I did not know much about either of them; but I had read in the geography when I was a little boy, about the cannibals. And really this request staggered me.

I had been trained to loyalty and obedience, as I understood it, to men whom God had chosen to lead out and press this work to the ends of the earth. So I wrote a letter to Brother Butler saying, "I do not know New Zealand; I do not know anything about what I am to do or can do; I have no burden to go; but I have a heart willing to go at your direction, leaving the responsibility with you."

I posted the letter. When it was gone, I kept thinking, Well, that is a bit cowardly, to tell them I am willing to go if they will take all the responsibility. And I said, Why should I not take some of the responsibility? I studied it over, and I felt that I should take half. If they would take half on their part in venturing to select me, I would take the other half in endeavoring to be a man and a missionary.

I went up into the haymow at the place where I was stopping, and threw myself down there in the hay and talked with God. I prayed about it, and said, "Lord, I have never gone this way before. I do not know whether I should go or not." I prayed and I wept, and there came sweeping into my soul the fullest assurance, "Go to New Zealand;" and it filled my heart with joy and with an uplift. I got down from the haymow and went to my room, and I wrote a short letter to Brother Butler, saying, "I will take part of the responsibility. You take your share in asking me, and I will take my share in doing my best when I get there." Prayer solved the whole problem with me as to whether I should go or not.

### **Broken Contacts**

Who knows what prayer has done for mankind! and yet, dear friends, how much this great privilege is neglected by the church, by individuals, by families! Look over the past year. What has your Bible reading been — your contact with the book of the living God, the One who rules the universe, the word from Him to you,— what has been your dealing with it, your contact with it? Are you satisfied? Do you feel quite satisfied?

What about the place of prayer? Have you been a constant attendant? Are you satisfied? What about the family altar, the gathering of the family about

you? Are you satisfied? I doubt whether there are very many fully satisfied here this morning. And I want to tell you, my friends, right here, I confess openly and with sorrow of heart, as I have done to my Lord in a little room in this building time and again, I am sorry that my contact with the word has been so slender and so awfully broken. And I am sorry, oh, so sorry, for the neglect of the secret place of intercession! I have lost more than I can ever understand. I know it; I know it. And I resolve, and a glad resolve it is, that, God helping me, I will not show that neglect this year to come.

My friends, have you allowed the family altar to fall down? How about it? You fathers, how about it? Have you gathered those children about you morning by morning and read to them this word, and kneeled down and prayed for them as your fathers did? How is it?

In my home there could be no family altar. The head of the house was not a Christian, and was fiercely opposed to my mother's religion. But I remember with a sweet memory, greater than I can tell, the time after time that sainted woman took me by the hand, took me through the bedroom door, and had me kneel down with her by her bed, and consecrated me to God. Those hours have had a quieting effect upon my whole life. I cannot forget those earnest prayers.

### Prayer That Prevailed

Especially do I remember one night. I suppose I had been a bit troublesome, as all boys will. I had gone to my rest, to my bed, and after a while I heard some one coming up the stairs, then crossing the floor. I wondered who it was. I peeked out, and could see it was my mother. I wondered what she was going to do. She kneeled down by my bed, and put her soft hand upon my forehead, and then she prayed to God for me.

I could hardly sleep the whole night, and when the morning came, I could see her sweet face long before I went downstairs. I wanted to do something to help her. Her face had never looked so sweet to me before as it did that morning. I said, "Ma, do you want some water? Do you want some wood?" "Yes." Oh, how glad I was to go and get it! That prayer of a burden-hearted mother went into my soul. She said nothing; she did not scold me, she did not reprove me. She kneeled down, weary as she was that night, and consecrated me to God.

O my friends, we want more of that kind of prayer in our homes today. The allurements, the temptations, the perils of the world, through its fashions and its corruptions that are all about us, are overmastering; and, brethren, you cannot scold your children away from them. You cannot club them away into a place of safety and refuge. If you ever get them there, you will have to pray them there and love them there. Thus you will draw them into the refuge that you have found.

What have your prayers been at the family altar this past year? Have you neglected the family altar? And has great harm come to those growing boys and girls through that neglect? Think of it. My brother, if you have been careless, if this is a sin of omission on your part, repent of it before God this minute. What are you going to do? Are you going on another year?

I wish Brother Longacre could tell you of an experience he had with a rich business man in Washington when he solicited a Harvest Ingathering offering. I can only tell the brief outline.

The man, who had been making annual offerings, this time said to Brother Longacre, "You come in. You give me something now; I have been giving to you."

"What can I give you?" was the reply.

"Tell me how a business man can live a good Christian life in this age. Can he do it?"

Brother Longacre said, "He can!" That is the way to tell people, too. He can!

"Well, tell me how."

And in telling him how, Brother Longacre said, "Well, one thing, you must be in contact with God's book, and you must pray, and you must have family worship."

The man said, "Mr. Longacre, do you have family

worship in your home?"

"Yes, sir, my wife and my family gather every morning to read God's word and pray."

"Oh," the man said, "that makes me think of my sainted father, who has gone long ago. I remember when he always called us children in to pray for us. I would give this establishment if my feet were planted in the footsteps of my sainted father, but they are not. I got away from home; I got into the world, I plunged into business, I forgot prayer, and I have never had the family altar in my home. My boys are gone, my children do not care for God, and I have no strength or power."

That was the remark he made.

### Workers Must Pray

My dear friends, who can tell the harm that has come to us personally, and to our children, through neglect of prayer during this past year? I feel unworthy to say it, because it is a sin that has been written against me. Preachers cannot safely neglect it. Conference officials cannot live without prayer and communion with God. None of us can. But this is an evil, busy world. We are hard pressed; and although thousands of us do not want to neglect it, we do somehow allow this strenuous pressure of life to deprive us of our time for prayer. We must not do it, brethren! I have come to a very serious conclusion that I cannot do this and hold my ground. Can you? [Voices: No.]

Well, what has been the record of the year, and are you prepared, sitting right here, to say from your hearts, "Lord, forgive me this omission. Forgive me this neglect. Lord, help me, help me; give me resolution, give me strength, and I will be more faithful in this thing"? I wonder how many here feel like that this morning. May I see your hands? How is it? I raise my hand to God in this thing. You will forgive me for spending so much time upon it, but it is vital. It lies at the very foundation of Christian life and experience. Don't I know it? Don't you? Can't you remember when some difficulty, some perplexity, has straitened you, and you have fled to the Lord, and for weeks, perhaps, have gone at an early hour, to lie down on the floor with your face in the dust, and have pleaded with God to forgive all sin, and to send into your heart the vital sparks of life and a clear revelation of duty? Oh, haven't you found after those days a wonderful clearing up of your mind, and wonderful help to your poor heart, and wonderful power? I have. You have. Well, brethren, if we would keep on with that, if 365 days recorded this constant communion with God, what would a man be at the end of the year? Why, if we should serve God with half the devotion and energy

we spend on our vocations, God would lift us to the table-land of victory and triumph.

### Spiritual Death from Withholding God's Portion

Here is another thing: God requires of us a tithe of that which He gives us. He calls for it. Have we surrendered it to Him? Have we turned it over, or have we neglected to do this? We will go on the ground of omission, not intentional withholding. There may be plenty of that here this morning, but, my brother, I want to ask you how you expect a Pentecostal blessing to come upon you while you are refusing to pass over to God His own?

God pours our income in on us because we need it. We must live today and tomorrow, and next week. He gives it to us, and we take it, and forget the Giver, and just neglect to give Him His share. How can we expect God to put the seal of His approval and His Pentecostal blessing upon us when we neglect to remember Him? Have you done that this past year? You business men, you people with earning power, you young people, have you been thinking of God?

### Helped by Another's Faithfulness

I remember our dear old church elder, who was a great help to me when I was a lad. He had two compartments in his pocketbook, and one was the Lord's compartment. It was for the tithe. It was his rule, always, when he got a dollar, to put ten cents in the Lord's side, faithfully. When I saw the old man, gray with years, working hard in the harvest field,—I used to bind wheat with him,— and when I saw him get his pay, and just take it and divide it, and put the tithe in the other side, it created confidence in my heart, and it had an influence upon me.

I will tell you, friends, the kind of influence it had. There came an hour in my experience - there come to boys such times - when I was awfully discouraged. I felt self-condemned, for I was not praying. I was not trying very hard. So when it came to bearing testimony in the meeting, as we used to do, I refrained, because I felt guilty. But I did say, "I will do better this week, and then I can testify next week, with a good conscience, with some feeling of decency." But I forgot through the week; and when the next Sabbath came, it looked to me as if I had done worse than ever. I said, "I will have to give it another trial." But the next week I did still worse; and when that Sabbath came, I sank down and said, "I am not made to live a Christian. I am not the type of boy for a Christian. I will give it up."

When the meeting closed, I shot out of the place so no one could speak to me. I was going straight home, but there was my mother, with whom I must walk home always. So I went around the corner of the church and stood there, downcast, waiting for her.

Then the old white-haired elder of the church came around, and he said to me, "Arthur, I was looking for you. I want to see you." Very kindly he said, "I am interested in you, Arthur. I have noticed that you have not been speaking in meetings now for three services."

I said, "No."

He said, "I want to know what is the trouble. I would like to help you."

I said, "I do not think there is any help for me." He said, "Why?"

I said, "I am not the kind of boy to be a Christian. I cannot do it. I have tried and failed. I have given it up."

He said, "You will not give it up, will you?"

"O yes," I said, "I have."

But he said, "You must not. Now will you not join me in prayer this week that you will try?"

I had great confidence in that man's prayers, and I thought that if he would pray for me, I would try, and so I looked up to him, and said, "If you will pray for me, I will try."

The old man put his arms around me, and he got down close to me and said, "I will pray for you every day. You pray, and I know the Lord will help you."

When I came to meeting the next Sabbath, I had a new song in my mouth. God visited me that week, and that old man whom I had seen faithfully putting his tithe in its place—he did not know I paid any attention to it, for he had his eye on God's eye, and was doing what God was looking at, what God wanted him, to do—that old man lifted me from the depths of the darkest place into which I have ever sunk since I started to be a Christian. From that time I have never reached the place where I said, "I will not try." In all the trials and difficulties and discouragements that have come, I have always said, "I will try again; I will stand with my face toward Zion."

### Power in Right-Doing

My brethren, there is great power in right-doing, great power in obedience to God. We may not see where it is being exerted. Men do not. Moses did not see the shining of his face. Hundreds of good men and women and children have exerted an uplifting and saving influence, who never knew the influence that was going out from them like the light from the sun.

But, brethren, here are these things: Our contact with the Book; our prayer, family and secret; our tithes and means in the cause of God; and then our earnest service for Him. These are things that, if neglected, will bring leanness upon us, and will leave our souls barren. Faithfulness is not earning our way; but surely, when God comes down and saves us from our sins, then it is only proper that we should return the service of our lives to Him.

Now, brethren, if we want a Pentecost, we shall have to get ready for it. I am going to read something that made a very profound impression upon me when it was read by our dear Sister White. I see in the audience sitting here at my left, Elder A. T. Robinson, who was with me at Hamilton, New Castle, New South Wales, many years ago, and he will remember vividly this message that came to us one morning on the camp-ground:

### The Challenge of the Divine Sentinel

"During the night of the first Sabbath of the New Castle meeting, I seemed to be in meeting presenting the necessity and importance of our receiving the Holy Spirit."

I would that that voice might be speaking here to you this morning, instead of mine. But I can give you the message that was read to us that morning by herself.

"This was the burden of my labor,—the opening of our hearts to the Holy Spirit."

And that is the burden of my talk this morning. I tell you we shall not have to plead with God long for showers of the latter rain when we square up with Him — when we take our place.

"On one occasion, Christ told His disciples, 'I have yet many things to say unto you, but ye cannot bear them now.' Their limited comprehension put a restraint on Him. He could not open to them the truths He longed to unfold; for while their hearts were closed to them, His unfolding of these

truths would be labor lost. They must receive the Spirit before they could fully understand Christ's lessons. . . .

"In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, 'Have you received the Holy Spirit?'"

Suppose a sentinel had stood at the door this morning, a heavenly sentinel, as you came in, and put that question to you. What would you have said? You know many of you would have said, "Yes, I have opened my heart." But perhaps many here would fear to face that sentinel.

"A measuring line was in his hand, and only few, very few, were admitted into the building. He said, 'Your size as a human being is nothing, but if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you. You may be tall and well proportioned in self, but you cannot enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticisms, temper, self-dignity, you cannot be admitted; for you would spoil the feast.

""All who go in through this door have on a wedding garment, woven in the loom of heaven. Those who educate themselves to pick flaws in the characters of others, reveal a deformity that makes families unhappy, that turns souls from the truth to choose fables. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance.

".' Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another. You cannot join the heavenly family in the heavenly courts, for I have wiped away all tears from their eyes. You can never see the King in His beauty, if you are not yourself a representative of His character.

"'When you give up your own will, your own wisdom, and learn of Christ, you will find admittance into the kingdom of God. He requires entire, unreserved, surrender. Give up your life for Him to order, mold, and fashion. Take upon your neck His yoke. Submit to be led and taught by Him. Learn that unless you become as a little child, you can never enter the kingdom of heaven."

### A Message for Today

Brethren, that is a tremendously solemn message, and it means just as much here today as it did on the New Castle camp-ground. I was there and heard it, and Brother Robinson heard it. When she finished reading that message, we all got down on our faces and confessed our sins, and we prayed God to cleanse our hearts and to give us His Spirit, that we might enter in. It was a very solemn hour.

O, how I wish that servant of God could be here and see this great audience and speak this important message to you herself! She is not, but I give it to you as from the Lord. Will you heed it this morning? Will you take in its details and search your hearts? Shall I, shall we all, do this, and come up to every requirement laid down there? If we do, we have the assurance that the Holy Spirit will be bestowed upon us.

How many of you feel a burning in your hearts to come into touch with God, to comply with these conditions, and place yourselves where God can visit this congregation, this Conference, and send us home with light and life and power to help our brethren and sisters?

We ought to be able here to send forth to the mission fields these men charged with responsibilities in all lines—to send them forth endued with light and life and power to win mighty conquests over there in far lands. There ought to be a great offering of men, a great volunteering of consecrated men here, to go out wherever God can use them. O my brethren, in this land of farms and wealth there ought to be, during

the coming year, the greatest surrender of means this denomination has ever seen. It can be done, brethren, all can be done that God requires. Shall we do it? All of you who say in your hearts, "We will do it by His grace," will you stand? [Congregation stands.]

### A Sincere Dedication

Well, my friends, I believe in your sincerity in this thing, as I feel to be sincere myself. I believe in it. I stand here because I want to do this. Whatever shortcomings God has marked against me, whatever failures,—and somehow when we look back over life, it just seems a great big failure, doesn't it? you can hardly point to anything that you would like to have mentioned to God,—notwithstanding all that, there is something wooing me and drawing me. I hear a still small voice saying, "Do better, do better," and I say, "I will." You hear that voice.

Now look, look at all this audience, these people of God, these representatives of the kingdom. O brethren, let us do a sincere, thorough work here! Let us be surcharged with that power. Let us be prepared to go home to win the boys that have wandered away, and to win those who seem unable to control themselves. I do not charge the wandering of boys to the parents altogether. No, no. I know of mothers who have wept and prayed and sacrificed and done everything that devout mothers could do, and the boys would go astray, and the girls, too. I know that. But if there is anything in heaven that can come to us to hold these dear boys and girls and to bring back the prodigals, we surely want it in this meeting.

We can't bear to see this drifting away, brethren. We cannot. It is breaking our hearts. O, how many mothers come to me in my travels and at camp-meetings, with their wet handkerchiefs, their eyes red, and their hearts bursting! It appeals to me, and I cry to God for something to come that will help these fathers and mothers.

May the baptism of the Holy Ghost be upon us here this morning, brethren. Let us do what the disciples did—clear everything away. What do you say? What do you see in the past year that is wrong? Tell it to God this minute. It is a great consolation to be able to come into the presence of the holy God, and tell Him what one would not tell a man standing by his side, or the wife of his bosom. But you can look up to God, and tell it to Him. Oh, won't you tell it to Him now? Won't you do it? Shall we mock Him? No, that is not our purpose; but let us not sin the sin of neglect or omission here this morning. Let us do it with all our hearts.

If we were in a little room, I would say, Let us all get down together and pray for one another, and put our arms around one another, and pour out everything to God in its fulness. We cannot do that, but we can here make this dedication. And we can pray to God about it. Brother Spicer, will you come up here and lead us in prayer?

### Elder Spicer Speaks

W. A. SPICER: Just a word before we pray. This dedication surely means that hearts shall be bound together in closest unity. Every shadow of alienation or bitterness or grudge will be laid aside. Hearts will be knit together as one in the love of Jesus. Before we pray, let us lay down everything, in homes, in conferences, in unions, in general association. What business have we in the work of God with any shadow of bitterness or alienation in our hearts?

I believe Lloyd George of England said a true thing the other day in appealing to the statesmen in the countries of Europe, when he urged them to drop all suspicion of one another. He said that no politician should carry any grudge in his heart, and that the feeding on a grudge was like feeding on a sour pasture. If the politicians and statesmen of the world will, for the sake of the things of this world, appeal for the people to adopt that principle in secular affairs, surely we brethren and sisters in the work of God should be quick to do it in God's service.

I am glad that here this morning, before I pray, I do not have to lay down any grudges toward my brethren. I do not know of a brother in this work with whom I could not labor with hearty sympathy as a loving brother, and I know I express the sentiments prevailing in all our hearts.

I hesitate to speak for our little company in the General Conference, but after all, as Brother Daniells was appealing to you, I felt, down in my heart, that I should really like to say, as secretary of the General Conference, that in our General Conference family we are in unity of heart and soul and brotherly love for the pushing of this work to the finish. And I should like to give my hand to Brother Daniells, before you all, in token of this unity and service, with no shadow between. I am glad I don't have to lay anything down this morning to reach that point.

Brethren and sisters, there is but one thing worth our attention in this world, and that is getting ready to meet Jesus when He comes. It does not mean that we have not had differences; we have had, and I believe if we should work together again, we would have; for God has made us different somehow, and we all have our views of things.

It is a good thing, I know, when brethren agree to love one another. I believe it is a higher gift when brethren do not see things just alike, to still love one another just as warmly and more warmly, if possible. On that basis we workers in this great cause, differing perhaps as to this policy and that policy, can have unity of heart and soul, with no shadow of feeling or alienation between hearts. Let us reach it by one surrender to Jesus, as Brother Daniells has called us to surrender. Let us pray.

### Prayer of Consecration

Dear Lord in heaven, the Father of us all, the Saviour who has loved us and washed us from our sins with His own blood, to Thee we come this morning. No worthiness of our own do we plead, O Lord. We lay our hands upon our lips, and we cry, 'Unclean, unclean! for our eyes have seen the Lord, the Lord of hosts.'

Lord, this morning in our need we come; stained with sin, we bring these hearts of ours to Thee. Yet we do come with confidence, we do come with assurance, for we know that Jesus died to save sinners. We know there is not one sin too deep-seated, Lord, for Thy power. Save us this morning unto the uttermost.

We are down here, Lord, in the midst of sin, with a wicked world rushing to destruction; yet keep us from weakening ourselves by cherishing sin. Help us, Lord, to surrender it all to Thee. The sins of commission, the sins of omission, all, this morning, we yield all to Thee.

Forgive every unkind thought, every impure thought, every worldly thought, every selfish thought; and, Lord, forgive every evil word and every unkind

(Continued on page 31)

### General Conference Proceedings

NINTH MEETING

Wednesday, May 17, 10: 45 A. M.

ELDER W. H. BRANSON in the chair.

"Nearer, still nearer," was sung to open the meeting.

Prayer was offered by Elder H. W. Cottrell.

The Chairman for the morning introduced Elder M. N. Campbell, of the British Union, who presented his report. [See Review of May 29, page 7.]

Following Elder Campbell's report, the Conference sang one stanza of "Jesus, keep me near the cross."

Elder H. W. Cottrell, president of the North Pacific Union, was next called upon. The Chairman called next upon Elder E. K. Slade, president of the Atlantic Union, to give his report. By means of the stereopticon, he presented some pictures of great historical interest in connection with the message, such as the birthplace of Elder James White, the room in which *Present Truth* was first published, and the bridge on which Captain Hall and Elder Bates met and greeted each other with—

"What is the news?" asked Captain Hall.

"The seventh day is the Sabbath," replied Elder Bates

The Conference seated Elder Henry Shultz as a delegate at large.

W. H. Branson, Chairman. C. K. Meyers, Secretary.

\* \* \*

### TENTH MEETING May 17, 3: 15 P. M.

Elder J. O. Corliss in the chair.

Prayer by W. F. Martin.

Song by the Lake Union Quartet.

The Chairman called for the report of the secretary of the Religious Liberty Department, which was given. [See Review of May 29, page 3.]

Following Elder Longacre's report, Brother T. H. Barritt sang a solo on Sunday laws, after which the Chairman called on Elder R. W. Parmele for his report on the work in the Mexican and Central American Missions. [See Review of May 29, page 18.]

Elder W. E. Lanier reported for the Honduras Mission.

R. W. PARMELE: We have but a few minutes until time for adjournment. We will call on Elder Bond, of Mexico, to render his report.

Elder J. E. Bond, superintendent of the Mexican Mission, rendered his report.

J. O. Corliss: The other representatives from the Central American field will be heard at a later meeting.

The meeting adjourned.

J. O. Corliss, Chairman. J. L. Shaw, Assoc. Sec.

**张 张 张** 

### ELEVENTH MEETING Thursday, May 18, 10: 45 A. M.

W. H. Branson in the chair. Prayer by Elder F. W. Paap.

Announcement was made that Elder U. S. Willis will represent the Negro Department delegation on the Nominating Committee.

The Chairman called upon Elder J. C. Raft, president of the Scandinavian Union, to present his report.

Following this, Elder W. H. Branson submitted a report of the African Division. [See Review of June 1, page 14.]

The Chairman next called for the report of the Medical Department, which may be found in the Review of May 29, page 8.

W. T. Knox: May I ask for a special privilege to speak to the delegation of an action taken by the General Conference Committee during the later months of 1921, appointing a day for relief of the Near East? The day was appointed in February. Our people responded liberally, sending the treasury about \$25,000, which money has been forwarded to the Relief Committee in New York. We have with us today Mr. E. G. Talbott, the regional director of the Near East Relief for this locality. He is visiting us this morning, and it is suggested that we give him the privilege, if you will grant it, of speaking to us concerning the work to which we contributed in the early months of this year. I am glad to present to you Mr. Talbott.

Mr. TALBOTT: Mr. Chairman, brethren. I want to express to you the thanks of the Near East Relief organization, and the children who are the recipients of your aid, for what you have done. The Near East Relief is now caring for more than 100,000 little children in Bible lands, in addition to a large number of adult refugees. I want to tell you that we are glad for the money that you have sent. But the precedent you have established as a denomination means more to the organization which I represent, than the amount of money contributed. Taking, as you did, a General Conference action, and appointing a special day to receive collections from your people, has meant that other denominations are following this precedent; and that means a tremendous reduction in overhead expenses in raising relief funds, which means that more money will go to those children in the Bible lands the coming year.

Just now the associate general secretary of the organization, Mr. Vorheis, who has charge of the church work, is meeting with other bodies; and he asks me in a wire to report to him what the action of Seventh-day Adventists will be; because if you do this coming year what you did last year, it will mean that these other denominations will do the same.

I visited some of these foreign lands, and I saw conditions over there that are indescribable; perhaps many of you have seen them, for you have men in these lands, and you know the conditions. Particularly I visited the ancient lands at the foot of Mt. Ararat, where humanity began; and I saw so much of poverty and misery! Mt. Ararat rises high above the level plain. This is the land that is spoken of so much in the Bible and in ancient history.

And on the other side of the valley is a mountain which the natives call the Eye of God. Those two ancient, sacred mountains, seemingly without pity and without hope, are looking down upon scenes of tragedy and horror. I lay sick in a box car and watched a stream of human refugees go by, going down toward the Persian border in search of food, for there was no food in that land. There were only old men and women and children in that line; and as I watched them go by, now and then one would fall over dead of starvation.

A 28 56 20

I saw little children in the streets of Erivan eating dry grass and roots because they were starving to death. Other little children were gnawing bones that they said they had dug up in the churchyard, human bones. They were gnawing those bones because they were starving to death. I saw young children at the gates of one of the refuges in Erivan begging for admittance. Inside there were 500 happy, healthy little ones; outside, this group was holding up little hands that were nothing but skin and bone, their faces pinched and wizened, begging for admittance or for even a crust of bread. But they could not be taken in, and they could not be given bread, so they all had to die.

Recently a report came to us from a lady who said:
"I am in the hospital, on the second floor. The doors and windows are closed to keep out the cries of the children who are dying of starvation on the streets below. When the sun comes out, the wail dies down; but if it rains, and especially if it snows, then the cries of these children come up like the wail of lost souls."

I want you to know that the money you provided for this cause, to save from death the little children whose fathers and mothers have been Christians since the days of Constantine, is money well spent, money that will merit for you the commendation of the Master who said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

On behalf of the National Committee of the Near East Relief, and on behalf of the little children who are starving over there, and for what you may do this coming year to meet the need that is more terrible than tongue can describe, I thank you.

ELDER W. T. KNOX: I am sure that our Brother Talbott appreciates, at least to some extent, some of the responsibilities along this line that devolve upon this people. We have a like appeal coming to us, now before our people, for our own particular brethren in Russia, and you have been responding liberally to this. We have our own people in the Near East for whom we are seeking to do something. Yet I feel confident that not only in a material way will you approve the action of your committee in setting apart a day in February, but that you will be glad to do so by vote in a formal manner.

When Brother Shaw and I made this arrangement with Mr. Vorheis, it was intended to relieve the churches in North America and the local conferences from appeals by their workers scattered throughout the States, and they have endeavored to live up strictly to that, although there have been, through a lack of knowledge perhaps, some instances in which this was not strictly adhered to; but it will be better understood in the future if a like action is taken.

Now this committee is very anxious, in view of the influence it will have on other denominations, to have our Conference express itself in this matter for the coming year; and if the delegates would not consider me too much out of order, in view of the fact that there is a Committee on Plans to handle such questions, I should like very much to make a motion, Mr. Chairman, that we approve the action of the General Conference Committee of 1921, in setting apart a day in which to receive offerings from our people to be placed in the hands of the Near East Relief Committee, and that we authorize the incoming Conference Committee to set apart a day in the coming year for the same purpose, with the understanding that the

Relief Committee will undertake to relieve our churches from other appeals save that which we ourselves shall make.

The motion was seconded, and, by vote, unanimously adopted.

Mr. Talbott: Mr. Chairman, with profoundest gratitude, I want to thank you and this convention for the action you have taken, which means more than you can possibly know to the cause of the Near East Relief.

The meeting closed with benediction by Elder R. A. Underwood. W. H. Branson, Chairman.

J. L. Shaw, Assoc. Secretary.

### TWELFTH MEETING May 18, 3: 15 P. M.

Elder Daniells in the chair.

Prayer was offered by Elder J. T. Boettcher.

ELDER DANIELLS: We are now to have the report of the secretary for the Bureau of Home Missions, and I want, in just a word, to tell you what this Bureau is. This Department works in behalf of the foreign people in this country. The secretary will tell you of the millions who have come to our land from all parts of the world. They have come from Catholic lands, from the countries of the Greek Church, from heathen lands, from non-Christian lands. They are here among us; and the purpose of this Department of our work is to reach these people with this message. It is a most important line of work; and the Department is meeting with great encouragement, for hundreds are embracing this message from every nationality and country, and excellent preachers and colporteurs are developing from those who embrace it.

The Pacific Press, through its branch at Brookfield, Ill., is producing some fine literature in these languages. They are producing literature in twenty-seven languages; and I was astonished yesterday when I was told that if you were to purchase a copy of each separate publication and walk away with it, you would have to leave \$250 to pay for it. That is a wonderful achievement, all in behalf of the people speaking other languages than our English, or American, whichever you may call it.

Elder P. E. Brodersen presented his report. [See REVIEW of May 29, page 11.]

The report of J. T. Boettcher, superintendent of the German Department, was next submitted. [See REVIEW of May 29, page 13.]

The next report rendered was from N. P. Neilsen, superintendent of the Danish-Norwegian Department. [See Review of May 29, page 12.]

The Chairman then called upon August Anderson, who gave a report of the work of the Swedish Department. [See Review of May 29, page 15.]

In presenting these reports, use was made of stereoption slides.

B. P. Hoffman, superintendent of miscellaneous language work west of the Mississippi, then presented his report. [See Review of May 29, page 14.]

J. L. Shaw: I am sure that all rejoice in the progress that is being made in the work among the foreign peoples in this country. Surely the Lord's blessing is following the efforts of those who are leading out in the work for these different nationalities.

The meeting adjourned, the benediction being pronounced by Elder H. Schultz.

A. G. Daniells, Chairman. J. L. Shaw, Assoc. Secretary.

### The Story of the Conference

(Continued from page 2)

General Field Secretaries, L. R. Conradi and W. T. Knox, the latter formerly treasurer of the General Conference.

### Departmental Secretaries

Publishing Department: Secretary, N. Z. Town; Associate, H. H. Hall; Associate for North America, W. W. Eastman.

RELIGIOUS LIBERTY DEPARTMENT: Secretary, C. S. Longacre; Associate for territory west of Mississippi, W. F. Martin.

SABBATH SCHOOL DEPARTMENT: Secretary, Mrs. L. Flora Plummer; Associate, J. S. James.

EDUCATIONAL DEPARTMENT: Secretary, W. E. Howell; Associate, C. W. Irwin.

MISSIONARY VOLUNTEER DEPARTMENT: Secretary, M. E. Kern.

HOME MISSIONARY DEPARTMENT: Secretary, J. A. Stevens.

MEDICAL DEPARTMENT: Secretary, Dr. A. W. Truman; Associate, L. A. Hansen.

NORTH AMERICAN NEGRO DEPARTMENT: Secretary, W. H. Green.

Bureau of Home Missions: Secretary, P. E. Brodersen; Associate for the German Department, J. T. Boettcher; Associate for the Danish-Norwegian Department, C. Edwardson, of the Minnesota Conference; Associate for the Swedish Department, August Anderson; Associate for the Miscellaneous Languages (Western Division), B. P. Hoffman.

### North American Division

Vice-President, J. E. Fulton.

North American Field Secretaries: G. B. Thompson; F. C. Gilbert, formerly superintendent of the Jewish work; R. D. Quinn; Charles Thompson, formerly associate treasurer.

### European Division

Vice-President, L. H. Christian.

Secretary, and Secretary Sabbath School Department, W. K. Ising.

Treasurer, Christian Pedersen.

Field Secretaries, J. C. Raft, H. F. Schuberth, M. N. Campbell.

Medical, W. A. Ruble.

Missionary Volunteer and Educational, J. F. Simon. Home Missionary, E. Kotz.

Publishing, H. Böx.

### Far Eastern Division

Vice-President, I. H. Evans:

Secretary, C. C. Crisler.

Treasurer, H. W. Barrows.

Publishing and Home Missionary, C. E. Weaks. Educational and Missionary Volunteer, S. L. Frost. Medical, C. C. Landis.

Sabbath School, Mrs. I. H. Evans.

### South American Division

Vice-President, O. Montgomery.

Secretary and Treasurer, W. H. Williams.

Field Secretary, J. W. Westphal.

Educational, Missionary Volunteer, and Sabbath School, H. U. Stevens.

Home Missionary and Publishing, A. A. Cone.

### Southern Asia Division

Vice-President, W. W. Fletcher. Treasurer, A. H. Williams. Medical, H. C. Monkel. Educational, I. F. Blue.

Sabbath School, Missionary Volunteer, and Home Missionary, S. A. Wellman.

### African Division

Vice-President, W. H. Branson.

Secretary and Treasurer, W. B. Commin.

Medical, John Reith.

Home Missionary and Publishing, G. S. Joseph.

Sabbath School, Mrs. A. P. Tarr.

Educational and Missionary Volunteer, T. M. French.

### Inter-American Division

The naming of officers for this Division was referred to the General Conference Committee.

### General Conference Committee

Elective Members: W. C. White, S. N. Haskell, C. H. Jones, F. M. Wilcox, R. L. Pierce, E. R. Palmer, J. N. Loughborough, C. F. McVagh, Frederick Griggs, W. W. Ruble, H. W. Miller, P. T. Magan, G. K. Abbott.

All associate and assistant secretaries not selected by the Nominating Committee and other appointments were referred to the General Conference Committee.

### General Conference Corporation

The General Conference Corporation met at 12 o'clock, May 25, with O. Montgomery in the chair, and the following Board of Trustees was elected: J. L. Shaw, C. H. Watson, C. K. Meyers, J. E. Fulton, H. E. Rogers, E. R. Palmer, F. M. Wilcox.

These same men were elected as trustees of the General Conference Association, which met immediately after the Corporation meeting. Both meetings were adjourned *sine die*.

### Reports

Reports of progress during the last four years were rendered by G. W. Schubert, president of the Central European Union; Paul Drinhaus, president of the West German Union Conference; H. F. Schuberth, president of the East German Union Conference; P. P. Paulini, president of the Rumanian Union Conference; R. Schillinger, director of the Jugo-Slavian Mission; H. Erzberger, superintendent of the Levant Union Mission; E. E. Frauchiger, president of the Czecho-Slovakian Union Conference; L. Mathe, superintendent of the Polish Union Mission; G. G. Lowry, superintendent of the South India Union Mission; E. F. Petersen, superintendent of the Inca Union Mission; S. E. Wight, president of the Central Union Conference; William Guthrie, president of the Lake Union Conference; Morris Lukens, president of the Southwestern Union Conference; E. T. Russell, president of the Northern Union Conference; W. H. Heckman, president of the Southeastern Union Conference: Henry Meyer, superintendent of the East Brazil Union Mission; C. W. Irwin, associate secretary of the Educational Department.

C. W. Irwin reported for the Fireside Correspondence School, in the absence of C. C. Lewis, the president.

E. D. Thomas, of the South Tamil Mission, brought greetings from South India.

The Conference voted to send greetings to the brethren in Central Europe, the Levant, Rumania, and Jugo-Slavia.

### Additional Delegates

Mrs. Bernhard Petersen was seated as a delegate from the Far Eastern Division.

Elder and Mrs. H. H. Votaw were seated as delegates at large, as were also G. H. Curtis, O. H. Hadley, L. T. Nicola, J. B. Stuyvesant, Dr. Henry R. Harrower, J. Paulson, L. Johnson, Luther Warren, and G. W. Pettit.

### Sermon by Elder Humphrey

Elder J. K. Humphrey, of New York City, preached in the auditorium Tuesday evening, May 23, his theme being based on 1 Peter 5:10: "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."

"Those who enter upon the Christian life do not find it to be without its trials and hardships," he said. "But God has a divine program for every believer in the Lord Jesus, which leads us on to victory."

### Power for the Task

The devotional service Wednesday morning, May 24, was led by Elder R. D. Quinn, his thought being summed up in the words of Acts 1:4: "Being assembled together with them, [Christ] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me."

"Until Christ ascended," said the speaker, "the disciples did not realize that they must carry on His work; but with a realization of their tremendous task, came the sense of their great need, and they earnestly sought the outpouring of the Holy Spirit. As with the disciples of old, so with us today, to want Him sincerely, to await Him patiently, and to receive Him in grateful submission, is our greatest need."

### Not Ashamed of the Gospel

Elder P. P. Paulini, president of the Rumanian Union Conference, was the speaker in the auditorium Wednesday evening, May 24. Elder Guy Dail interpreted the sermon. Elder Paulini summed up his sermon in the words of Paul recorded in Romans 1:16: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

"This power of God unto salvation," said Elder Paulini, "I have experienced in my own life. I have seen its working in my own land." He spoke of his conversion, while a student in Bukharest, saying that one of the sermons on the prophecy of Daniel 2 led him into the truth. He expressed his belief that every Seventh-day Adventist is a miracle in the eyes of God and man.

Before closing his talk, Elder Paulini told how a priest of the Greek Church sought to hinder our work in Rumania, and waged persecution against us; but his efforts only advertised our work the more, and brought many believers into this great threefold message, in spite of the persecution.

Brother Paulini asked that our people pray for him, and for the believers in Rumania, that they may have courage to press forward with the work, and that they may share in the final victory.

### The Victorious Life

The devotional service Thursday morning, May 25, was conducted by Elder G. B. Thompson, his theme being, "The Victorious Life." He read and commented on 1 Corinthians 15:57 and John 7:37: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink."

He said: "There is but one way to have the victorious life, and that is by joining faith and works. We must clean out all the rubbish from our hearts, taking hold of salvation by faith. Then comes victory. Christ is knocking at the heart's door, but it is impossible to open the door until all the rubbish is cleared away. The Holy Spirit makes a man a new creature."

### Sermon by Elder Conradi

Elder L. R. Conradi preached Thursday evening, May 25, on the advent message as a continuation of the great Reformation of the sixteenth century. He based his remarks on Daniel's prophecy of the 1260 years of papal persecution, and showed how the Reformation led the minds of men back to God after that long period of apostasy.

Relating personal experiences in connection with the work, Elder Conradi said that he began labor for the Russian Germans in South Dakota in 1880. An old man who accepted the truth there at that time determined to visit his son in the Crimea, to spread the message. He was not a preacher, but took a supply of tracts. He would ask people to read these to him, and so a great interest sprang up.

In 1886 Elder Conradi responded to a call of the people for a preacher. He was imprisoned for baptizing, and the believers were persecuted and exiled. Some were banished into Siberia. But everywhere they went they spread the message, and thus the truth was carried to remote regions at the government's expense. It was in this way that the message first went into Siberia.

Of late years the cause in Europe has made rapid strides, despite the difficulties of war time and the readjustment period which has followed. In early days the Hamburg Publishing House carried the burden of supplying literature for these fields. At the present time this house is printing the first edition of the New Testament in an African language.

### Devotional Service

The devotional service Friday morning, May 26, was conducted by Elder W. A. Spicer. His text was Hebrews 12:3: "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied, and faint in your minds." He pointed out that workers should "consider Him." Christ is the model for Christian workers. Every department is organized for soul-saving service. On coming to earth, Christ emptied Himself, then sat in the school of His father. We, as workers, must sit in the same school and learn the same lessons each day. "Yesterday's experience is not sufficient for today. Let us carry no account with sin," the speaker said.

At 2 P. M. on Friday, Mrs. H. H. Votaw spoke in the auditorium on the subject of "Love, Vision, Service." On special request, Elder H. H. Votaw followed her with a short talk on prison work.

### Sermon by Elder Spicer

Elder W. A. Spicer, President-elect of the General Conference, was the speaker at the service Friday evening, May 26. His audience was a large one. The sermon was a strong appeal for courage and consecration. His text was Isaiah 10:21, 22: "The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return."

"Let us clear the King's highway, and let the Saviour come into our hearts," said Elder Spicer. All hearts were touched as he said, in closing: "Let us pray for the coming of the Lord, brethren. The last

prayer in the Bible is, 'Even so, come, Lord Jesus.' Let us not pray about the coming of the Lord, but let us lift up our hearts to Jesus, and plead with Him to come quickly. If possible let us pray aloud. Let our ears hear our own voices, pleading with our Lord. 'He that hath this hope in him purifieth himself, even as He is pure.'"

The Sabbath school next morning was well organized, and was a spiritual and profitable hour. The donation was liberal.

### Elder Daniells on Denominational Progress

Elder A. G. Daniells, Secretary-elect of the General Conference, was the speaker at the 11 o'clock hour Sabbath morning. His text was Revelation 14:14, 15: "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe."

Elder Daniells called attention to the wonderful growth which has attended the giving of this great message, and the sacrifice which parents are making in giving their children to go to the ends of the earth. Courage came to many hearts as he recited how, from a small beginning, through poverty and hardship, and in spite of obstacles, the work has spread through all the world. On a large map he traced from the Land of the Midnight Sun to as far south as human beings live, the places where Sabbath keepers are to be found. In closing he made an earnest call for a liberal offering to help in opening up work in fields we have not yet entered.

### God's Overruling Providences

The afternoon service was an experience meeting led by Elder L. H. Christian, vice-president of the General Conference for Europe. All our foreign vicepresidents and veteran workers who were present told thrilling experiences and incidents, showing that the hand of God has again and again been stretched out for the deliverance of His people, and the spread of the message throughout the world. Particularly has the Lord been working in a marvelous manner in Africa, India, China, and Russia.

In earnest prayer Elder E. W. Farnsworth asked God's blessing upon the appointees who from this General Conference session will go out to the lands afar, and also upon the other foreign workers who are returning to their fields. Many of these were on the platform with the speakers. The service of the afternoon closed with the ordination of E. D. Dick and E. E. Beddoe, who have been chosen for work abroad.

Elder I. H. Evans gave a stereopticon lecture Saturday night, illustrating the progress of our work in the Far East.

It is probable that the Conference will close Monday evening, May 29, although the many items of business crowding in at the close make it impossible to say definitely.

### Yielding Our Best and Our Worst to God (Continued from page 26)

speech, every critical phrase. Lord, we bring these things to Thee this morning. Even as the leper of old pressed toward the Saviour, we press toward Thee this morning. Forgive every wrong act of our lives,

Lord, let Thy glory be to our rearward, covering these lives that have left behind us the ruin of hopes, the ruin of good resolutions. O may the glory of the Lord cover the rearward of our lives! And, Lord, take us by the hand now and lead us on. Forgive us, every one, Lord.

We pray for every soul in this great audience on this first Sabbath of the Conference. O God, cleanse us from all sin. Suffer not one soul to pass out these doors with any unforgiven sin in the life. O God, speak to every heart, and bring the word of surrender, Lord, from the lips of every one, we pray, and make us a clean camp; for, Lord, Thou hast said that in the finish of the work there shall no more enter in the uncircumcised and the unclean.

O God, cleanse us, I pray! Circumcise our hearts from all the world, from every sinful indulgence, and make us Thy people this morning. We cry it on our faces before Thee.

Lord, as we see Thy glory, as we confess our sins, with our faces to the earth, O may we hear Thy word saying, "Whom shall we send, and who will go for us, to those peoples in darkness?" and, Lord, as Thy voice cries that cry, we will say in our hearts, with sins forgiven and lives surrendered, "Here am I, Lord, send me."

So send us into this work, cleansed and fitted to bear the vessels of the Lord. We ask it in Jesus' name. Amen.

### Heard in Group Meetings at the Morning Hour

(Continued from page 6)

not mean that by one great outpouring of the Spirit the victory is won forever. It means the possession of a power by which to keep winning the victory."

### Elder Montgomery on the Victorious Life

The Friday morning devotional study on the victorious life, in charge of Elder O. Montgomery, vice-president for South America, was a season of deep spiritual refreshing. Special emphasis was placed on the fundamentals of will and faith, repentance and works. The right of will cannot be exercised in the direction of good apart from faith. Neither can there be true repentance without the exercise of the will, and repentance of course includes confession and restitution.

The speaker pointed out the vast difference between the unregenerate will and the will quickened by the Spirit of God. Simply to will anything, is of nature; but to will what is good, is of grace; our will being free in respect to sinful acts, but bound in respect to good works, until it is made free in Christ. Rom. 8:6-8,7:18; Eph. 2:3.

Man can do nothing of himself. John 5:30. The drawing power of the Father must regenerate his will and change his heart. John 6:44, 65.

Faith, repentance, and the willing mind are all gifts of God. Elder Montgomery read Philippians 2:13 in confirmation of his statement that only God can change the carnal heart, the sinful heart. It cannot even move itself toward God. He also quoted the following statement from the spirit of prophecy:

"You may believe, and promise all things; but your promises of faith are of no value until you put your will on the side of faith and action."

"If you fight the fight of faith with all your will-power, you will conquer," declared Elder Montgomery in closing. "Determine to believe; determine to obey God. No one can force us to transgress. Our own consent must first be gained."



waster with

WASHINGTON, D. C., JUNE 5, 1922

EDITOR

FRANCIS MCLELLAN WILCOX

#### ASSOCIATE EDITORS

W. A. SPICER G. B. THOMPSON C. P. BOLLMAN C. A. HOLT

#### SPECIAL CONTRIBUTORS

A. G. DANIELLS W. T. KNOX L. R. CONRADI I. H. EVANS W. W. PRESCOTT J. L. SHAW E. E. ANDROSS L. H. CHRISTIAN J. E. FULTON O. MONTGOMERY W. H. BRANSON

**CIRCULATION MANAGER** 

L. W. GRAHAM

Because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C. Washington, D. C.

### IN THIS NUMBER

PAGE		
The Story of the Conference		
Election, the New Constitution, Dis-		
tribution of Labor, Inter-American		
Division		
A Working Policy, W. A. Spicer 3		
Department Meetings 12		
Special Correspondence		
G. B. Thompson 5		
W. K. Ising 7		
Special Article		
Beginnings in Hungary and the Bal-		
kans 9		
Reports		
North American Union Conferences11		
South American Division 15		
European Division		
Sermons and Addresses		
"Yielding Our Best and Our Worst		
to God" 20		
Minutes		
Formal Proceedings		

Monday, May 15.— A hot, beautiful day. Perhaps we praised the weather a little too much at first. The last two days have really been uncomfortably warm, the thermometer running from 85° to 90°. The building, however, is very

comfortable.

The heads of departments and the representatives of fields have certainly done a great work in preparing their reports for this meeting. I have never before seen such fine exhibits in the form of charts and other devices. Mrs. Plummer's report, given today, was an inspiration. It was applauded heartily at two different points. You should have heard her tell how the native Fijians swam the big river in order that they might be at Sabbath school on time. A chart showing the donations raised for missions was impressive. It showed that the last million dollars for missions was raised in eight months. The Sabbath schools alone are now raising \$4,000 a day for missions.

The music is gathering strength as the singers and musicians assemble and allow themselves to be known, or are introduced by their friends. During the last two days we have heard John Ford, who has delighted us so many times at Takoma Park; Prof. and Mrs. I. A. Steinel from the Philippines; Brother T. H. Barritt, the leader; Prof. Frederick Griggs; the Lake Union Conference quartet; the Minneapolis quartet, and the Pacific Union Glee Club.

Last evening Brother W. H. Branson, in giving his report from Africa, told of a native brother who got a burden to talk to the natives about wearing jewelry. When he had proceeded to the point where his remarks struck home to the people, things began to happen in the Men and women were congregation. working at their wrist and ankle ornaments, removing rings from their ears and jewelry from their garments,-" no theory, about that, but real action." From a bag Brother Branson emptied on the table a collection of ornaments made of copper, brass, and other metals, none of them really valuable, and yet "meaning as much to the natives as a lady's wedding ring means to her in this country."

Another exhibit was very interesting. It seems that at the native Sabbath schools the entire school files past the contribution box, where a deacon stands to see that everybody puts something into the box. Brother Branson purchased from the Sabbath school the entire donation that he might pour it out upon the table at this Conference, and show just what the natives give. It was all in English money, amounting to a little more than the equivalent of \$15. There was a little silver, but it was mostly pennies, half pennies, and farthings, and it showed that the natives of Central Africa be-. lieve in foreign missions. "They talk as earnestly about sending the gospel to the heathen as we do, and they know better than we do what that means." At one of the camp-meetings attended almost entirely by the natives, the donation to foreign missions consisted of twelve oxen, four sheep, one chicken, and £47 sterling, English money. The fact that these natives work for \$2 and \$3 a month, gives emphasis to the sacrifice they made on this occasion.

E. R. PALMER

### UNDAUNTED BY PERSECUTION

DURING a series of meetings held in San Bernardino for the Mexicans, among others a young man by the name of Fierro became deeply interested. He not only attended regularly all the meetings, but bought and borrowed all the Spanish Adventist books he could get hold of. This young man and his wife, along with the majority of his people, had been brought up under the dark shadow of Romanism. While he accepted with joy the pure gospel of Christ, his companion opposed it bitterly, and proceeded to make life miserable for him in every way possible. One morning after he had spoken about the Bible she threw a cup of hot coffee in his face. Another day she tore his Bible to pieces.

Our young brother grew in grace in spite of persecution, began keeping the Sabbath, and gained the victory over tobacco and other bad habits. Recently during a series of special meetings held in the hall used for the Mexican meetings, he, among others, expressed his desire to be baptized and unite with God's people. On Monday, after the baptism, he invited us to visit him in his home, to see if we could not persuade his wife to

join him in walking the strait and narrow wav.

Elder R. B. Stauffer and I arrived at the house at the appointed time, and were met at the door by the young man's wife. She very cordially shook hands and invited us to enter. When we were seated, I asked her where her husband She replied, "Just a few minutes ago I finished beating him and chased him out into the street with this club, and now it is your turn."

Grasping a large square club which she had in readiness, she set upon us. Before we could get away she had landed a number of blows. Our exit was rapid, she following a short distance, calling down upon our heads the wrath of all the saints. We were made to appreciate the Christian earnestness and fortitude of our brother in taking his standium the face of such opposition. We are thankful to say that he is remaining firm in his adherence to the faith.

In spite of the fiery opposition sometimes encountered, the work among the Spanish-speaking people in the United States, and especially among the more than two million Mexicans within our borders, is going more rapidly than ever before. In recent months more than one hundred of these people have forsaken their former superstition, and followed their Lord in baptism.

H. D. CASEBEER, ..

### 茶 SAD NEWS FROM CUBA

A CABLE message has just been received, informing the General Conference of the death of the wife of Elder J. E. Anderson of Cuba, by accidental burning. Sister Anderson, whose maiden name was Mildred Sophia Blaser, was born at Marysville, Kans., Feb. 26, 1883. She was married to Elder Anderson in the spring of 1907, and they went to Cuba in 1908, locating in Victoria de las Tunas, Oriente Province. There they opened a school for native children. The Review extends sympathy to sorrowing relatives.

### The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

Vol. 99

June 5, 1922

No. 25

Issued every Thursday Printed and published by the

Review & Herald Publishing Assn. at Takoma Park, Washington, D. C., U. S. A.

TERMS: IN ADVANCE

One Year \_\_\_\_\$2.50 Three Years \_\_\_\$7.06 Two Years \_\_\_\_ 4.75 Six Months \_\_\_\_ 1.50

No extra postage is charged to countries within the Universal Postal Union. In changing address, give both old and new address.

address.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.