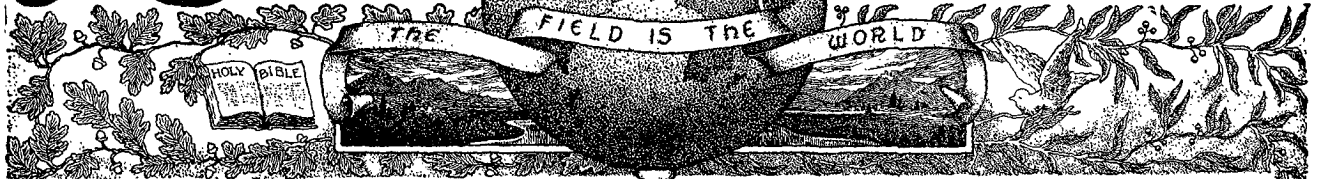


The Advent Review and Sabbath Herald



Vol. 99

Takoma Park, Washington, D. C., June 15, 1922

No. 28

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

TO THE
GOSPEL BY HIS
GRACE

The Thought of God

One thought I have, my ample creed,
So deep it is, and broad,
And equal to my every need,—
It is the thought of God.

Each morn unfolds some fresh surprise,
I feast at life's full board;
And rising in my inner skies,
Shines forth the thought of God.

At night my gladness is my prayer;
I drop my daily load,
And every care is pillowed there
Upon the thought of God.

I ask not far before to see,
But take in trust my road;
Life, death, and immortality
Are in my thought of God.

— F. L. Hosmer.

ESTIMON

Open Doors in Hungary

W. K. ISING, *Special Correspondent*

THE Hungarian Conference is one of the unattached fields, and stands, at the present time, directly related to the European Division, just as does the Jugo-Slavia Mission. It is all that is left of the Danube Union Conference, which comprised practically all those Southern European countries. The union had to be dissolved in consequence of the war, and as a result important readjustments of the map took place in the assignment of large tracts of territory to the newly formed states and Rumania.

Inasmuch as no representative from the Hungarian Conference attended the General session at San Francisco, we will, in the following, give a brief outline of the history and the present status of our work in this most interesting field.

Coming from the northeastern section of Europe, the Magyars pressed into the country formerly occupied by the Slavs, originally part of the Roman Empire, taking possession of it under their leader Arpad in 896. About 1000 A. D. they accepted Christianity, and St. Stephen, the first king, accepted the crown at the hands of the Pope.

The Saxons of Transylvania

Not long afterward their fertile plains were flooded by the Tartars and Mohammedan hordes. Because of the devastations caused by them King Gaiza appealed to Western Europe, extending an invitation to the people to settle and colonize in these regions. This call was accepted by the Saxons, originally of Flanders, a kintribe of the Normans who, under William the Conqueror, invaded England and brought the Anglo-Saxon race under the influence of Celtic and Norman culture.

The branch coming into Hungary, locating in Transylvania, retained the low German as their vernacular. At the time of the Reformation, Houterus, one of their leading teachers, was sent to Wittenberg, and on his return he became the principal Reformer among his people. Under his influence they accepted Lutheran Protestantism as their faith, and the classical German, created by the translation of the Bible, as their literary language.

When entering the country, these Saxons were guaranteed political and religious freedom by King Gaiza, in the decree known as the Golden Bull, the Hungarian Magna Charta, which followed that of their kinsmen in the British Isles by about eight years.

That was an event of great importance in shaping the history of these people. There are still some 800,000 descendants of these Teutons in Transylvania at the present day, their highly developed system of education, beautiful cities, such as Hermannstadt, Kronstadt, Kolozsvár, and Schassburg, modeled after the German style, being evidences of their high cultural level and the status of their civilization. Kolozsvár, the capital of Transylvania, has been the bulwark of Magyar Protestantism of the Reformed faith.

Beginning of Our Work

It is among these Saxons of Transylvania that the third angel's message first took root in Hungary. As early as 1891 Elder L. R. Conradi first visited the



Our Hungarian Mission Team, Elder A. Zeiner as Driver

country and, in Brother and Sister Rottmeyer, left the first Sabbath keeping family at Kolozsvár. In 1898 Brother J. F. Huenergardt, after laboring for a year in Germany, was sent to Transylvania to work among the Magyars. There were just twelve believers in all the country at the time, ten of them being Germans. One Hungarian sister lived at Budapest, while the rest of the believers were scattered at Kolozsvár, Fogarasz, and Hermannstadt.

Brother Huenergardt, the pioneer worker in this field, took up labor at Kolozsvár. While studying the language, he preached to the people through an interpreter, with the result that at the close of one year, fifty-one persons had been won to the truth. This was certainly an indication that the field was ripe for harvest, ready for the message.

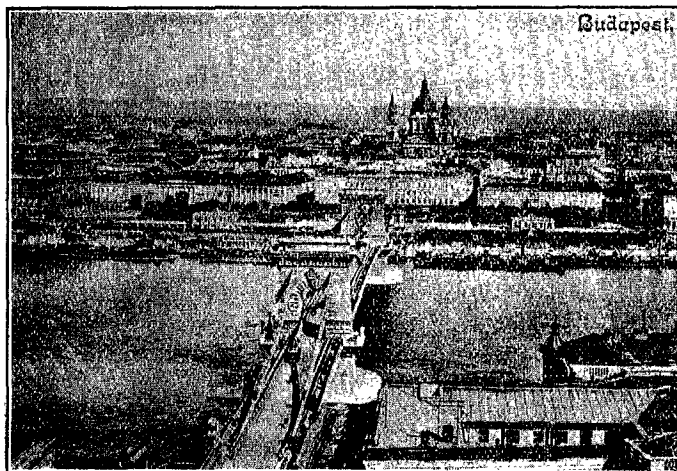
Up to 1914, the year of the war, there were eighty-nine churches in the Danube Union, all of which were practically organized by Elder Huenergardt, who had a very large share in building them up.

In 1899 the field was organized into what was known as the Austro-Hungarian and Balkans Mission, including Austria, Hungary, Rumania, Serbia, Bulgaria, and Montenegro. As the work progressed, especially in Hungary, the Hungarian Conference was formed in 1907, with some 450 members, Austria being formed into a separate field. Later, Bulgaria and Rumania became independent missions. In 1910 Transylvania, where the work was started, was formed into a conference, with a membership of 700; and in 1912 all these fields were combined into the Danube Union, with about 1,900 members and a corps of fifty workers.

The Danube Union Dissolved

When the war broke out, there were in the field 3,000 members. These were distributed in accordance with the change of political boundaries, some

(Continued on page 29)



General View of Budapest, Capital of Hungary

The Advent REVIEW And Sabbath HERALD

"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 15, 1922

No. 28

Through Revolution and Famine in Russia

H. J. LÖBSACK



Elder and Mrs. O. E. Reinke and Their Child
Elder Reinke died at Saratov, Feb. 28, 1921, and Sister Reinke is laboring on alone, through sickness and famine, in Russia.

of the past years, and to counsel in regard to the best plans for the furtherance of His work in the future, we also, as representatives of this world-wide cause in Russia, which includes a large part of Asia and Europe, would consider ourselves very happy to have had the privilege of attending such a meeting. In view of the forbidding circumstances, however, and the needs of the work in our field, which requires our continued presence, especially on account of the appalling situation created by crop failures and famines, we were not able to do this.

In the first place, we would extend greetings to our brethren throughout the world from our 9,000 believers and some hundred workers scattered in the various unions of the All-Russian Association, and would express our most sincere gratitude for the kind interest and prayerful support which have been rendered to us as workers, and to our people as a whole, up to the present time. All the news that we have received, either direct or indirect, be it from America, Asia, or any other part of the world, has refreshed our souls, and has given us new courage and strength during the times that we have been compelled to be separated from the sweet fellowship of believers. But God has been with us, and all His promises have been literally fulfilled. His word has proved true, and to Him alone be all the glory. War, revolution, and civil strife have brought about a united people, tested and strengthened by the storms and afflictions that have swept over us.

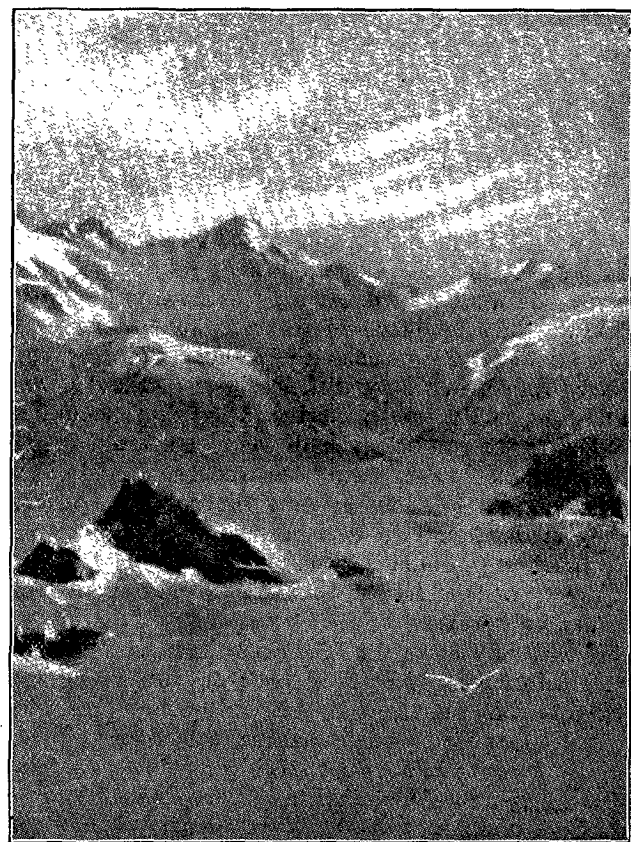
In this article we should like to give a few examples of the kind watchcare of our heavenly Father, and of the progress of His work in this country since 1914, and we beg you to be patient with us if it is a little longer than the space ordinarily allotted.

The Russia of Today

Old Russia has vanished. In its place has come a large confederate state composed of a number of republics, within whose borders are some ninety differ-

ent nations, the strongest of which have been granted autonomy. There is a total population of some 115,000,000 people. The church has been separated from the state, and the school has been completely severed from the church, while the constitution accords full liberty of conscience and religion to every citizen, permitting all religious as well as anti-religious propaganda.

The government invited into the country as a place of refuge all those who suffer for conscience' sake in any part of the world. If any one, on account of religious convictions, finds himself unable to draw the sword in time of war or in peace, he is assigned other work, where he may serve the state in some useful capacity, this being a privilege granted to every citizen without social or religious distinction. Any one not observing Sunday as a day of rest has liberty to choose any other day in the week, and is released from labor. The ministry of the interior has published a notice in its official organ, that all adherents of any religion who have been persecuted by the former government, need no longer remain in hid-



The Gates of Russian Lapland

ing, but may step out boldly, even though they have fled the country. All who are willing to return are given grants of lands, so that they may co-operate in the general work of reconstruction.

Probably some readers of this report will ask: "Can that be possible? Is this the country of which we have heard such conflicting reports? Is this the country where our people, our faithful, industrious brethren, with their wives and children, have been persecuted, banished to Siberia, or caused to perish in gloomy prisons?" Yes, this is the country, but it is the country which we have always loved and for which we have labored and prayed.

In the Years of War

You will be glad to know of some of our experiences and the changes that have come in our work during the time of the great World War.

In 1914 we had two union conferences and the Siberian Union Mission, inclusive of the Baltic Provinces and Poland and eleven mission fields, with a membership of about 7,000 and some seventy workers. Beginning in 1914 and continuing until recent months, our Russian work has been cut off from the general

had no recourse except to prayer. Seventy brethren lifted up their fettered hands in supplication to God for deliverance. Several thousand young people of other denominations had acted in a similar manner, and we cannot but believe that it was in the providence of the prayer-answering God that the new government issued decrees for the liberation of conscientious objectors and for their exemption from using arms. Very few of our brethren served at the front, still fewer were wounded, and practically none were killed, so far as reports have reached us.

Deportations in the Border Provinces

The situation was different when the storm swept over our churches in the western provinces. With the approach of the armies our brethren in the Baltic States were forcibly deported to the interior of the country, while others voluntarily left their homesteads in fear of the threatening danger. Seven churches considered dangerous to the state were expelled from Volhynia, Bohemia, and Poland, and transported to the Volga and Ural regions, taking with them the few things they could carry. All their houses and land were turned over to the orthodox fugitives from Galicia. To speak the German language was everywhere forbidden under penalty of 3,000 rubles or an imprisonment of three months. All preaching in this language was prohibited, and in general, religious gatherings were not permitted. Deportation of all the German colonists in Russia, including the Volga district, had been ordered, and would have been enforced but for the outbreak of the revolution. As it was, many of our workers suffered.

Brother Boettcher was forced to leave the country, while twelve of our ministers — A. W. Klement (Esthonian), S. Jefimow (Russian), J. Gorelik (Ukrainian), J. Schaak (German), J. Sprohge (Lettonian), J. Gaidischar (Czech), G. Grigouriew (Moldavian), M. Grietz (White Russian), G. Göbel (German), A. Gontar (Ukrainian), A. Osol (Lettonian), M. Manschur (Russian) — were banished to Siberia or other distant regions. All these remained faithful. Brother Osol died in captivity.

The revolution of last spring restored liberty to all who were imprisoned and banished, in the general amnesty proclaimed by the government, so that all these brethren now stand as pillars in our work. Upon their return they were received with bands and singing at the border lines. Thus the Lord delivered Zion and restored the captives. It was through the revolution also that Brethren Reinke and Isaac were saved from expulsion. In Moscow, Brother Lwoff considered it advisable to discontinue public meetings for a time, and there as well as in Kiev we stood, like Jeremiah amid the ruins of Jerusalem, and wept on account of our fate and the deportation of our brethren, pleading with them not to turn again to Egypt and not to lean upon the broken reed of Pharaoh.

Fifteen Hundred Members Added During Last Two Years of War

In spite of all this, the work advanced during the years 1915-17. In Siberia as well as in the western part of our great country, more than 1,500 members were added to our ranks by baptism. Those who had been drafted returned stronger, more manly and courageous in the Lord, bringing many sheaves with them. The same was true in prison camps, as well as with foreign prisoners interned in Russia. Spiritually the



Photo, U. & U., N. Y.

A Bread Line in Petrograd

organization. We are happy to say, however, that the Lord has worked for us, and all His promises have proved true to every one who remained faithful and trusted Him.

At the beginning of the war, the brethren who had been drafted came to us and asked what they should do. Were they to take up arms against their conscience, or were they to allow themselves to be killed? We who have endeavored to train our people to be self-reliant and to sense their individual responsibility toward God, toward their conscience, and toward the state, could not prescribe what they should do under all the conditions they would encounter at the posts assigned them. Only He who has created them had the right to command and the power to protect. They made their own decisions, and the majority of the brethren, numbering some 500, with many of our workers, were assigned to hospital and other non-combatant service.

It was only after the revolution had set in that we were informed by official notice from the Ministry of Religion that some seventy of our brethren had been sentenced to hard labor in chains, with terms of from two to sixteen years. Such cases could never be taken up with the former government, because even to entertain the thought of refusing to take up arms was considered a punishable crime. These believers had

war did no harm to our workers nor to any of our churches. Our courage, experience, and unity grew, and by this means our work was stabilized to withstand the disintegrating influences of the revolution.

Weathering the Revolution

The great change brought about by the revolution in releasing the prisoners, including our workers, and permitting the return of the scattered flock, made it necessary to reconstruct our work and adjust it to the new situation. A general meeting was called, and two union conferences were held simultaneously and alternately in one room. Two conferences also were held in Petrograd. In our memorial to the General Conference we had stated that in our opinion a reconstruction of our work was necessary.

The cause of the Lord continued to advance, and good results were obtained from these seasons of counsel. Brother Reinke took charge of the work in Siberia, but was not able to locate there. Brother Ginter was elected superintendent for the Eastern Union, and H. J. Löbsack for the Western. A new publishing association — “Nadetshta” (Hope) — was founded in Saratov, and another one, “Patmos,” at Kiev. Two periodicals were to be published besides the *Blagaja Vest*; the *Advent Messenger* appeared at Saratov, and the *Goloe Istem* (Voice of Truth) at Kiev. Thus our ark floated on the waters.

The windows of heaven and the fountains of the deep were opened, flooding the country in a great deluge for some three years, but we were safe in the ark, the Lord Himself being our guardian. To Him be all praise and glory. The nations struggled in fierce battles, large sections were severed and reorganized, and new republics were created and vanished. Disease and plague swept the country, and many of the people perished. But there was light in Israel. We were well organized, and our organization weathered the storm.

We have practically nothing to report so far as apostasy is concerned, and none of our members have perished in consequence of the revolution. It may be truly said that neither the armies of Kolchak in Siberia, causing several of the churches to seek hiding in the mountains and the woods of the Altai region, nor the national struggle in the Ukraine, nor strife of political parties within our borders, has exerted an irritating influence on our workers and the rank and file of our people so that they have suffered harm from them. Even the fact that we have been cut off from the world at large has neither discomfited nor discouraged us. Only the little Armenian church at the foot of Mt. Ararat has practically vanished as a result of the murderous onslaught of the Turks, death and sickness, starvation and apostasy; but fortunately, it is again in process of recovery. Otherwise the Lord has spoken to us in a language the meaning of which we still endeavor to comprehend.

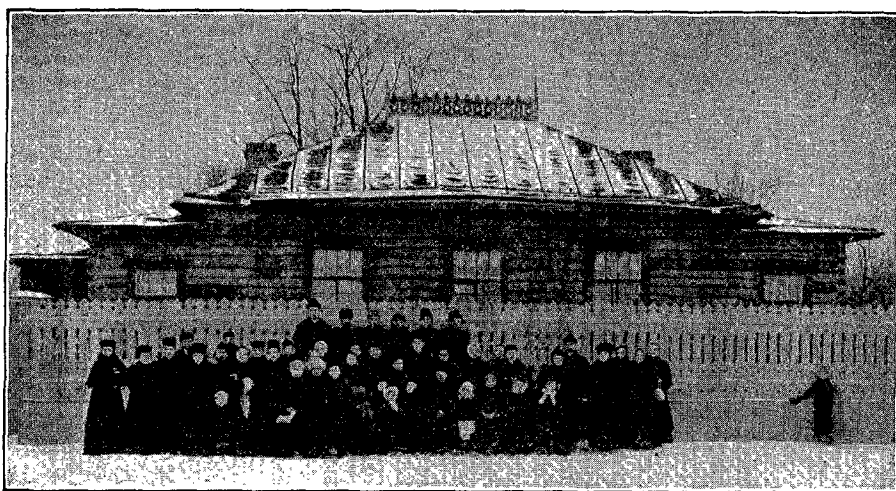
Our Fellow Workers

This is not to say that the storm has not exacted its toll. A number of our faithful workers have been

taken from us, and very few of our people have escaped suffering. Brother Osol, superintendent of the Caucasian field, succumbed to typhus in his banishment. Brother Göbel, superintendent of the West Siberian field; Brother Ginter, president of the East Russian Union, and Elder Reinke, the newly elected president of the Caspian Union, have all died of typhus at their post of duty. Brother Dick died of dysentery, Brother Sittneeh of cholera, while Brethren Borm and Schelesnikow, both Bible workers, died of typhus. Brethren Reifschneider, H. K. Löbsack, H. J. Löbsack, and a number of other workers with their families have been sorely stricken with this plague, but have been graciously spared to the cause by the blessing of the Lord. The memory of all these dear brethren who have fallen at their post of duty is very tenderly cherished in our hearts. They rest from their labors, while we are doing our best to take care of their families.

Better Conditions and Readjustment in 1920

The year 1920 appears as the first warm sunshine of spring followed by the April storms of 1921. In spite of the famine, however, 1922 has brought its



First Seventh-day Adventist Church Building in Petrograd, Russia

blessings, and may be likened to the beautiful month of May. Death, disease, and many other troubles have compelled us no longer to postpone the reorganization of our work in view of its continued growth. During the years 1918 and 1919, 1,198 souls were received into our church. New companies of believers sprang up in various parts without the aid of any workers, and we stood greatly in need of ordained ministers and men who could superintend these fields. One union developed more workers than another and was stronger in its finances; the work in Siberia was neglected, and other matters needed attention.

All these conditions suggested the advisability of uniform supervision and organization. We had to act independently, for we were hopelessly cut off from the rest of Europe. After mature consideration, we finally, in October, 1920, formed the All-Russian Organization at Moscow, established on the principles of the Bible and the constitution of the General Conference in such a way that it is readily understood by our local and central conference authorities. A memorial to this effect was addressed to the General Conference.

Only such steps have been taken as will safeguard the unity and progress of the work, and which could no longer be delayed. The blessings attending this step are already apparent, and will become more evi-

dent in the future. The annual report for 1920, the first year of our new organization, gives a standing of the work as follows:

No. workers	78
No. churches	261
No. members	6 842
Additions during 1920	1 037
Tithe	rubles 27,602.208
Weekly offerings	" 838.183
Annual Offering	" 1,640.161
Sabbath school offerings	" 2,226.846
Young people's offerings	" 12.193

These figures as well as those for 1921 are still incomplete, as we have received no reports from the distant fields. With the improvement of our postal conditions, we hope to hear from these fields in 1922.

Extension in 1921

During 1921 we had no general meetings and little traveling was done. This is to be made up in 1922. Twenty-five new workers have already been trained for this purpose in the Bible classes that we have been conducting. The report of the All-Russian organizations for this year is as follows:

Unions	6
Conferences and missions	23
Workers	79
Churches	309
Membership	8,421
Nationalities represented	15
Persons received into church	1,800
Tithe	rubles 384 000.000
Weekly offerings	" 10 756 846
Annual Offering	" 18 405.297
Sabbath school offerings	" 35 641.223
Young people's offering	" 338 513

We hope to be able to give a better report in 1922, and that it may be possible to cover our expenses by our income. It should be stated, however, that thus far it has been impossible to turn over those funds belonging to the General Conference. These have remained in the fields as a further support, all being used exclusively for the advancement of the cause. As to laborers, we hope to be able to train as many as are required at present. Fifteen brethren have been ordained to the ministry since 1914.

On account of lack of paper we had to discontinue our periodicals, and the publishing association "Nadetsda" had to be dissolved, while "Patmos" still remains, but could not continue its publishing work. We plan to start anew with the publication of our periodicals, and also to print some books, for which the necessary help has been promised. For this we are thankful to God and to the brethren.

As never before, our country opens its doors for medical missionary work and for the production of health foods. As, however, religious societies have no corporative rights, these enterprises would have to be fostered and managed by specially organized and legally recognized societies. In reply to an inquiry that we had addressed to the administration of the German Volga government where the majority of our thirty German churches are located, with regard to our plans of establishing a medical mission, and requesting at the same time information under which it could be operated, we have received the following telegraphic reply:

"A medical mission is greatly desired."

This telegram was succeeded by the following letter:

"DEAR COMRADES:

"The District Commission of the Department of Health desire to inform you herewith that physicians, nurses, and medical supplies are most highly desired in the form of organized commissions as well as individual workers.

"Your central organization will have to make an appeal to the Central Government and the Central Pomgol, and we shall do the very best we can in the matter. As to ourselves, no conditions (of a political nature) will be made. The location of your work will have to be selected by your own commission,

as the larger part of the district is subjected to the famine and its attending influences.

"ASSISTANT SUPERINTENDENT OF THE DEPARTMENT OF HEALTH."

The Great Famine

Elder B. Schmidt, who now has temporary charge of the East Russian Union, writes as follows of the condition of the people as a result of the famine:

"In the Crimea it was only at the fourth place that I attempted to take lodging for the night, as all the other houses were infected with typhus. In the village of Franzosen I found thirteen dead bodies in the various dwellings, awaiting burial. I accompanied one of the funerals. In the middle of the street the procession halted, the teacher entered the adjoining lot, where another corpse had to be taken up. Here he held a service, and with the singing of a song the body was taken across the street to another place, where yet another body was to be added. This is the way they are being collected from the houses, accompanied by the dirge, lamentation and weeping, and the tolling of church bells. The corpses are loaded on a wagon, and where no horses are available, cows are used. Such a procession, accompanied by relatives who will share the same fate during the next few days, is a most heart-rending and depressing spectacle.

"This same picture is seen in all villages. The dead bodies are crowded into one grave. Whole cities and villages are practically depopulated, while all their belongings fall a prey to bands of robbers who are scouring the highways.

"Six wolves met us at a crossing while three of us were traveling in a government wagon pulled by two horses, but without any arms. Nothing remained for us but to risk our lives, so we courageously advanced while happily the wolves followed for about fifty paces and then lay down and rolled in the snow."

Similar experiences are related by Brother J. Wilson in Siberia, by K. Reifschneider in the Crimea, and by Brother Swiridow from the region of Odessa. Extensive traveling must be done by Brother Ostwald in Central Asia and Brother Pachla in Mt. Ararat, but everywhere they are protected by the hand of the Lord in spite of the prevailing sickness and death. There are certainly no people so well fitted to alleviate the sufferings of the people by medical work, to disseminate the light of truth through literature, and to speak words of comfort to the hearts of the people, as are we who possess this saving message and a vast experience in the work of missions. We believe that direct help will be sent from God as we devote our efforts to these whom we so dearly love.

Magnitude of the Famine

A special report has been given by Brother Christian touching the great famine which is afflicting Russia. In 1920, and this year also, there was a very small crop in the Volga region. As a rule such famines continue for several years. I personally experienced the crop failures in the Volga region during 1881, 1882, 1892, and 1906, but the failure of 1921 is complete, and surpasses those of all previous years in its magnitude and consequences. Some 25,000,000 people are affected. Thousands have perished, while hundreds are suffering from various diseases. Mothers forsake, sell, or even eat their own children, while others, in the delirium of hunger, dig out the dead bodies from their graves. What has come to your notice in the papers is not exaggerated, but usually falls short of actual facts.

Measures for Relief

The Russian government sounded the alarm in good time, and initiated a relief campaign, as did also private societies and religious organizations, in order to meet the needs from home resources so far as possible. In this they, however, failed. The whole world has been mobilized, so that this relief work has now become international, in which we also as a people

have undertaken to relieve the need of our own brethren as well as of others so far as is within our means.

In our judgment about 2,500 of our brethren in Russia will require special help from now until the new harvest, and counting the other members and dependents of their families, they will run up to 12,000 souls. From our own resources we are bending every energy to render aid. Likewise the help given by the European Relief Committee and by the General Conference has done much to relieve the situation confronting our people. We have also been greatly encouraged and spiritually strengthened by the visit of Elder L. H. Christian. While he was with us, measures were taken that will alleviate the situation until harvest, but we must reckon with every contingency in these uncertain times and must not rest until we can be certain that there is no further need of relief.

In harmony with our principles the world over, we in Russia do our best to train our people to industry and self-reliance, but in the present time of famine we have found the situation beyond us. We send our heartfelt thanks for the generous help which our brethren in other lands have given us. In a special

sense we express our sincere gratitude in the name of our many destitute and afflicted brethren who will be saved by the relief thus afforded. They all in a most courageous manner have remained firm in the faith in spite of war, revolution, factional strife, pestilence, and starvation. Nothing in this world has been able to sever them from their love of Christ Jesus and the common bond of this last threefold message that we proclaim. All the convulsions of recent years, the sufferings, hardships, and temptations of every kind, have only served to cleanse and prepare our people, and lift them onto higher planes of Christian fellowship.

The war precipitated the great revolution, which in turn brought about the much-desired separation of the church from the state and the school from the church, as well as the exemption of those who for conscience' sake must refrain from taking up arms. Hunger has opened the gates of our country so that we are coming in contact again with other peoples.

We believe our work in Russia is soon to know a brighter day, and we pray earnestly that our people may be prepared to push forward as divine Providence opens the way before us.

Work of the Press Bureau During the Last Four Years

W. L. BURGAN

Secretary Press Bureau

DURING the last four years, a constant campaign has been carried on through newspapers in different parts of the world, with the result that multitudes have had the opportunity of becoming acquainted with many of the fundamental doctrines included in the second advent message. This message has been published in fields that never could have been reached in the same length of time by the living representatives of the gospel; and though the newspaper must be classed as a silent messenger, it has been an impelling instrument in the hands of God, and persons are now rejoicing in the hope of the soon-coming Saviour as the result of reading these awe-inspiring doctrines in their home papers.

It is encouraging to report that hundreds of workers and lay members are today writing for the newspapers, and thus helping to hasten the gospel to earth's remotest bounds. It has been demonstrated many times that most newspaper editors will publish different phases of the advent truth as willingly as any other news items; and where many of our workers once entered newspaper offices with fear and trembling, they now visit the editors, not only to seek the publication of articles telling of the precious truth for a lost world, but also to renew their acquaintanceship with these men as friend with friend.

Our Work Widely Known

Our cause — that of proclaiming to the world in this generation the message of the soon-coming Saviour — is more widely known than ever in the past, because of our newspaper activities. The workers, especially the evangelists, appreciate the importance of using the newspapers to advertise the subjects of their lectures in tent and hall efforts, and also of giving reports of their sermons to the newspapers. By using the advertising and news columns, the workers have attracted men and women to their meetings who other-

wise might not have heard of them. Some of these persons, in fact entire families, attracted to the meetings through newspaper publicity, have accepted the message and are now rejoicing in it. The secular press was the agency which God used to lead precious souls to the living preacher, and they eventually renounced sin and began preparing for an inheritance in the earth made new. The newspaper circulates among the rich and poor, high and low, educated and ignorant, in the densely populated cities and out along the railroad lines; and when used for the purpose of saving souls, it can perhaps be made the most effective agency at the command of men for doing a marvelous amount of good, over the greatest amount of territory, in the quickest time possible.

Sunday Law Campaign

The greatest demonstration of the effectiveness of the public press since the Press Bureau was established ten years ago, began in November, 1920, when the Sunday blue law advocates endeavored to close down everything on Sunday. These so-called reformers are still working to force the conscience of God-fearing men and women to observe a spurious Sabbath, and the newspapers are still being utilized to warn the multitudes of the dangers involved in such legislation, and incidentally to magnify the work of God in the earth.

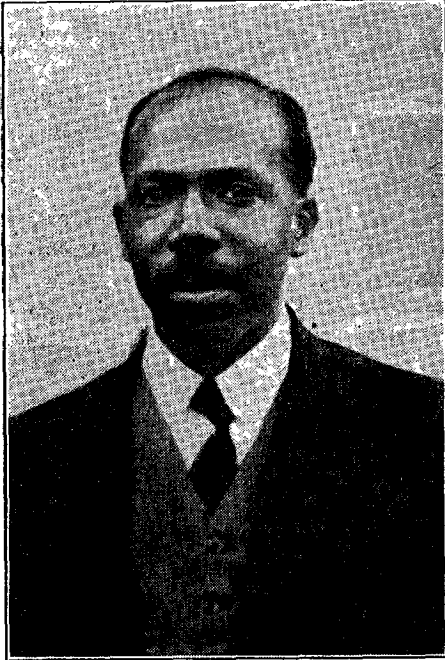
When the recent campaign started in favor of Sunday laws, a countercampaign was started in opposition, and also to educate the people. Workers all over the United States gladly co-operated, and with hundreds of lay brethren and sisters willingly entering with us the struggle for liberty, the Religious Liberty Department of the General Conference prepared several series of newspaper articles which the Press Bureau hastened to all parts of the field. Thousands of newspapers opened their columns for the publication

(Continued on page 24)

North American Negro Department

W. HAWKINS GREEN, *Secretary*

A LITTLE more than thirty years ago, or about the year 1890, the effort by this denomination to reach the colored people throughout the Southland was definitely shaped by Elder J. E. White. After a beginning had been made, the earliest record, compiled more than a quarter of a century ago, shows about



W. H. GREEN
(Re-elected)

fifty Sabbath keepers who paid in one year about \$50 in tithe, and who owned scarcely \$500 worth of property in the South or elsewhere in the United States. While there were a few colored believers in the various Northern churches about this time, I think it is safe to state there were not

more than fifty, making a total of about a hundred throughout the country.

The secretary of the Department, at the General Conference held here four years ago, gave a report showing that rapid strides had been made by our Department in the previous five years. The membership had grown to 3,500; the tithes and offerings paid in during that period were \$174,000, of which amount \$34,000 was for missions. During the same time about \$200,000 was expended for departmental growth and development, thus leaving a shortage of about \$26,000.

Church and school properties were valued at about \$175,000, with hundreds of our children attending our several schools in the denomination to fit themselves for usefulness and service in the message; while some of the others who had received training, especially in the Oakwood Junior College, were engaged in evangelical, educational, colporteur, and other branches of useful service.

With this brief reference to that report, some notice should now be given to the growth and development of the work of the Department for the past four years, closing Dec. 31, 1921.

Growth Since 1918

During that time the membership has increased from 3,500 to about 7,000. This is not an exact statement of the full growth, which would be somewhere around eight thousand. But taking this figure which we get from reports, it shows a doubling of the membership of four years ago. The tithes have gone up from \$40,000 the previous five years, to \$533,000; the offerings to missions through the Sabbath school and other channels, from \$34,000 to \$309,579; and the offerings for all other local conference and

church purposes, a trifle more than \$220,000. This last item is the only one we have to estimate; it is very difficult to get a complete report as regards this sum. The amount brought in by Negro collections, including \$6,000 from a special collection taken in July, 1920, for the Oakwood Junior College, was about \$60,000.

It should be remembered, however, that these items refer only to churches and companies that are organized, but we have members scattered all through the United States and Canada in our Northern churches, whom we do not count. A safe estimate would place their tithes and offerings for the last four years at about \$25,000, which should be added to the amounts previously given. This would bring up the total collected among our people—with the exception of about \$50,000 known as the Annual Negro Collection, in which we have been assisted by our white churches—to \$1,147,579.

Funds in Excess of Operating Accounts

A conservative estimate places the valuation of our church properties at about \$300,000, which includes churches we have recently purchased. In addition to this, we have more than \$100,000 invested in school properties, including the Oakwood Junior College.

Of the \$1,100,000 brought in during the last four years by the Negro constituency, there has been more than enough to meet all operating expenses of that work as a whole, including the Oakwood Junior College, and then leave \$300,000 to go into the fund for missions at home and abroad; or if that is too high, a very conservative estimate would be \$200,000 for home and foreign mission fields.

Our people have sold many thousands of dollars' worth of our books and periodicals. This has helped to extend the work in mission lands. Thus the hand of God is helping us to finish this work, not only among our people, but among the nations of the earth.

While the mission schools have decreased, our church schools have been increasing, and there are at present between fifty and sixty of them in operation. The number of pupils has multiplied until we have hundreds attending them, preparing for advanced work which will enable them to render efficient service in this cause.

We desire to have the Oakwood Junior College firmly established as a high and efficient training center for the thousands of our youth who should be preparing to enter the work. And in addition to this institution, another college should be established somewhere in the northeast, to meet the growing need of the educational requirements for our youth.

We are greatly in need of a sanitarium, well situated to care for the sick and suffering among us, and where also medical education may be given, training worthy men and women as nurses and medical missionaries to do efficient work among our people.

This is a brief, concise statement of the history and relationship of the colored people of the United States to this movement for the past thirty years. In public and in private, under pressure and under liberty, they have as a rule exhibited loyalty and devotion. And those who have been soundly converted and thoroughly instructed in the principles of this closing message, may by the grace of God be counted upon to do all they can for its furtherance and glorious triumph.

The Scandinavian Union

J. C. RAFT, *President*

THE message of the Lord's second coming is now being proclaimed in ten different languages in the Scandinavian Union, and we can say that the experience spoken of in Acts 19:20 has been ours,—“So mightily grew the word of God and prevailed.” Several of our ministers are conducting public efforts in the larger cities, and they are meeting with excellent success.

In the city of Stockholm, where the president of the Swedish Conference conducted an effort last winter, there has been an unusual interest. In Wiborg, Finland (a city near the Russian border), the Finnish Conference president is conducting an effort in the city hall, and the house has been crowded. In Hangö, another Finnish city, one of our Swedish-speaking ministers is holding meetings in the city hall among the Swedish-speaking population of the place, and the interest has been especially good. It is said that Hangö never experienced such a revival. In Reval, the capital of Esthonia, one of our younger ministers holds meetings in the theater, the largest hall of the city. At times, the auditorium, which can seat 1,500 people, has been too small, and the interest is growing. Offerings have been so liberal that all expenses in connection with the effort have been met thereby.

Rapid Extension of City Work

During 1920 and 1921, one of our Norwegian ministers labored in the northernmost city in the world, Hammerfest, Norway. We now have a church there of thirty-seven members. This brother is now stationed at Christiansund, where the attendance at times has been so large that the hall could not hold the people. Efforts have also been held in Christiania, Bergen, and Stavanger, and the membership of the churches in these cities has been materially increased.

In Iceland the people are coming in such numbers to our meetings that one of the greatest difficulties experienced is in finding halls large enough to accommodate the attentive listeners. Brother Olaf Olsen is in charge of the work in Iceland.

Three of our most efficient Danish ministers, including the president, are having good success in Denmark. These efforts are carried on in the three largest cities of the country,—Copenhagen, Aarhus, and Odense.

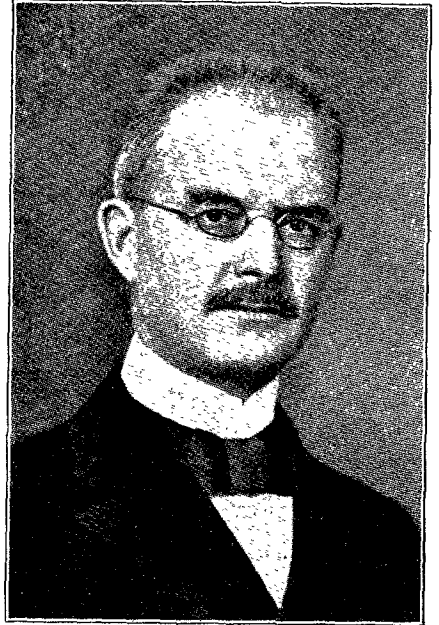
The Scandinavian Union now has a membership of 8,306, which is continually increasing. During the last four years we have baptized and added 2,960 new members. Of these, 1,069 were added in 1921 alone.

The tithe receipts have for the four years amounted to 2,264,990 kroner. Last year six missionaries were sent from here to Abyssinia, and we plan to send at least two more this year. Brother Valdemar Toppenberg is in charge of the work in Abyssinia. It is true that this work is in its infancy, but we expect soon to receive encouraging reports.

The departmental work has for the past two years been undergoing a thorough reorganization. Brother Steen Rasmussen is our union department secretary, having charge of the Missionary Volunteer, Sabbath school, and home missionary work. Each local conference also has its leader. The Lord has blessed Brother Rasmussen and his fellow laborers in their faithful endeavors, and the results of their work have surpassed even our fondest expectations.

The Sabbath school work has made marked progress the last two years especially; 6,206 members gather every Sabbath to study the word of God. This means much to the cause of God, as the spiritual growth of the churches is thereby advanced, and the gifts to missions are liberally increased. In 1918 the Sabbath school gifts amounted to 46,572 kroner. In 1921 they reached 121,160 kroner.

The home missionary department has made progress similar to that of the Sabbath school department. It is wonderful to observe what, with the help of the Lord, can be accomplished when the work is carried on according to proper and well-balanced plans. Notwithstanding hard times and unemployment in the



J. C. RAFT
Now Field Secretary for Europe

(Continued on page 17)



A Meeting of Believers in the Norway Conference

Inca Union Mission

E. F. PETERSON, *Superintendent*

THE message which is to prepare a people for the soon-coming Saviour, is making rapid progress in the Inca Union Mission. The following-named mission fields comprise the Inca Union: Ecuador, Bolivia, Peruvian, and Lake Titicaca. Each field has its staff of officers and workers. The territory as a whole in-



E. F. PETERSON

cludes the three republics of Ecuador, Bolivia, and Peru. The population numbers more than ten million, a large percentage of whom are of pure Indian or mixed blood.

In all there are 143 workers; thirty-six are foreign workers, ten of whom are ordained ministers, one of these on furlough. There are ten licensed ministers, one of whom is on fur-

lough in the United States, and two are natives of Peru. We have thirty-seven licensed missionaries, sixteen of whom are wives of foreign workers, three are pure Indians, and one is a native Peruvian on the Sustentation Fund. We have four nonlicensed workers as office and mission station helpers, seventy Indian teachers and evangelists not licensed, who receive from \$7 to \$20 a month salary, and twelve colporteurs.

At the beginning of 1918 we had 1,128 members; at the close of 1921 we had 3,716, giving us a net increase of 2,588 for the period. In 1918, 620 were baptized; in 1919, 759; in 1920, 592; and in 1921, 1,129, or one more than the total membership at the beginning of the period, making a grand total of 3,100 for the last quadrennial period. Frequently as many as a hundred are baptized at one time, and one afternoon last year, 245 persons were buried in the watery grave by one minister. Only those who show in their lives the evidences of the true grace of God in their hearts, are baptized, and these only after a special course of instruction in the fundamentals of the Christian life.

Faithful under Persecution

The majority of these new believers have to suffer at the hands of priests, unprincipled inferior officers, and designing land owners. Some are falsely accused and imprisoned, being obliged at times to pay a fine also. Others are driven from their homes, their earthly possessions taken away, and themselves threatened with death if they return. Still others are forbidden to meet together in peaceful assembly to study the Bible and sing hymns to the honor and glory of God. Several met death at the hands of cruel and wicked men who shot them down while they were returning to their homes from a day's work on a central mission station where mission buildings were being constructed. But in spite of these experiences, our num-

bers increase rapidly. These new believers abandon their vices, destroy their images and idols, and accept and rejoice in the forgiveness of their sins through the grace of our Lord Jesus Christ, and join us gladly in the worship of Him who created all things.

Eleven churches have been organized in the Inca Union since the last General Conference, six in the Lake Titicaca field, three in the Peruvian mission, and two in Bolivia, making a total of twenty-two churches at present, representing an increase of 100 per cent during the last four years. One church has about seven hundred members, another more than five hundred. We own eleven church buildings; seven completed, and four under construction but being used for services weekly. Frequently at quarterly meetings there are as many as a thousand persons present, and at special meetings we have had more than three thousand in attendance.

The Departmental Work

The educational work is one of the main factors in developing strong centers of activity. We had nineteen mission schools in 1918. In 1921 fifty-seven schools were operated, with an enrolment of more than 2,500 students; fifty-five primary schools and two training schools, one at Plateria for Indian workers and one at Miraflores, Lima, Peru, for Spanish workers making up the number. This educational work has attracted the favorable attention of the best people in our field. All our Indian workers have received their training in our Indian school, and the coast school is developing a number of promising young men for the Spanish work.

The medical work carried on at each central station is the means of reaching many hundreds of people who otherwise would never be won for the truth. Many enemies are thus won over, who, even if they never become members, are our fast friends, and exert their influence in our behalf.

The sale and distribution of literature is an important feature of our work, notwithstanding the illiteracy of a large portion of the population. A Bolivian Indian colporteur has demonstrated that books can be successfully sold to the Indians. Last year he sold more than any other native Bolivian, and at the same time won seventy converts for the truth, twenty-five of whom have already received baptism. The sales have been as follows in the Inca Union: 1917, \$6,071.97; 1918, \$12,692.06; 1919, \$15,107.34; 1920, \$13,182.74; 1921, \$20,182.53. As a result of the colporteur work, we have several churches now organized in different parts of our field. Our Indian members, even when they cannot read and write, buy at least a Bible and hymn book, which they guard with great care. Often Bibles and hymn books are seized and destroyed at the order of the priests, but in spite of these obstacles our colporteurs have good success.

We are thankful that some gains were made in tithes and offerings to missions during the past four years. The offerings increased from \$397.96 in 1917 to \$8,565.53 in 1921, an increase of more than 2,000 per cent. During the same period the tithes increased from \$2,033.73 to \$8,647.65, a gain of more than 400 per cent.

We have carried the message to three new tribes in the last four years, and thus the witness of the Lord's coming is being given in these new tongues. Each new tribe entered, brings the end that much nearer.

The Advent Message in Rumania

P. P. PAULINI, *President Rumanian Union*

IN the year 1920, when the Rumanian Union was founded, it had about 2,000 members. After two years of unceasing activity, the number has increased to 3,250. In 1920 the net gain was 505, and in 1921, 709, aggregating 1,214 souls. In 1921 the tithe amounted to lei 1,122,424 and the offerings to lei 362,171; an increase in tithe of lei 456,385, and in offerings of lei 229,891 over 1920.

In the last two years almost as many souls and as much means have been gathered as in the ten previous years.

The Advent Movement has occasioned a decided religious awakening in Rumania. The Rumanian people, having lost their love and veneration for the state church, are gaining a warm love for the Bible through the proclamation of the third angel's message. What the Reformation of the Middle Ages was unable to accomplish in Rumania, the Adventists are completing in the last days.

As long as the people lay in the spiritual darkness of superstition and carried out only the formal practices of the church, there was no coercion of conscience. There were no persecutors and no persecuted. As soon, however, as the attention of the people was called to the Bible through the Advent Movement, and many decided to keep the commandments of God and the faith of Jesus, the representatives of the state church desired that they should be suppressed and annihilated.

From the following declaration by the metropolitan primate, which he made at a sitting of the synod on Oct. 18, 1913, can be seen the spirit of the persecutions which were conducted against us. He said:

"For this reason I have come to the opinion to which I gave expression in a former sitting, to ask the most holy bishops and members of the holy synod, to work through the archpriests to discover these heads which pose as leaders of these sects (Adventists, etc.), in order that we can report them to the judge that they may be punished according to the laws. Then when a number of them are condemned and cast into prisons, or at least are under a state of accusation; their zeal which we consider unjustifiable will be quenched. On the other hand, I wish and should like to ask that we all together spur on the archpriests to persecute these heretics and adventurers and their leaders, so that they shall eventually be reported to the judge and delivered into court, and punished with the punishments provided for that sort of thing in the penal law, Article 181. I believe we are all of this opinion,—that these heretics should be prosecuted by means of criminal court proceedings."

Another bishop wrote in an encyclical of 20,000 printed copies, the following:

"Pay strict attention now, and as soon as any such teacher of lies settles in your village, chase him away from you with contempt, just as these dangerous preachers have also been driven out of other orthodox countries which are neighboring to us. Inform immediately your ecclesiastics and the village schools when that sort of wolves show themselves in the flock. Only when you shall do this shall you receive the blessing of God, and only then will He pour out upon you and your land His great mercy."

One can picture to himself what an Adventist had to suffer at the hands of people who were incited under benediction to harass the Protestants. In hundreds of brochures and innumerable instigating sermons we were pictured as people dangerous to the state and traitors against national authority.

All these unjust measures have, of course, occasioned great and countless sufferings, sometimes even death, to our brethren and sisters; but they have contributed all the more to making the truth known in

almost all the cities and villages of the land, and thus thousands of native citizens have left the persecuting church forever.

Well-Deserved Constitutional Pronouncements

Relative to the anticonstitutional interventions of the priests to effect compulsory measures against the Adventists, there was received in the year 1913 a pronouncement from the minister of ecclesiastical affairs and public instruction of that time, Mr. Dissescu, who said:

"As religious liberty in Rumania is guaranteed through the constitution, no sort of intervention can be made. It can, however, transpire," added the minister, "that through good deliberations the Adventist propaganda can be hindered."



P. P. Paulini

Not satisfied with the manner in which many of the ministers of ecclesiastical affairs and public instruction have defended liberty of conscience and of religion, the high dignitaries of the church have in recent times multiplied pressure upon the authorities, with reports not only biased and prejudiced, but slanderous, against citizens in Rumania who are of the Adventist faith.

When we were invited to appear before the minister of ecclesiastical affairs and public instruction, we gave full explanation concerning the history, organization, and means of support of Seventh-day Adventists, and passed in memorials and petitions, desiring that we be granted the protection of the laws. As a result of the investigations made, and grounded upon the exposition of the principles of Seventh-day Adventists, His Honor, the minister of ecclesiastical affairs and public instruction, as an intelligent adviser of the realm, and eager to maintain the uncurtailed authority of the laws respecting all citizens without discrimination, finally delivered the following memorable declaration in the senate at the sitting of June 18, 1921:

"I am making use of this prerogative to say to you that on the part of the authority of the state we shall take no kind of precautionary [or preventive] measures against them [Adventists and Baptists]. Gentlemen of the Senate, in matters of propaganda which concern the conscience, I can say nothing else than that the church on her part is to answer with counter-propaganda. [Applause.]

"This is my opinion, an opinion which, I believe, we all share, and which I the other day also expressed in a circular letter which was sent to all the prefectures, and in which I said: 'The exercise of the cult of the Baptists and of the Adventists is free. The propaganda is free in so far as it does not endanger the safety of the state and good morals. The propaganda will avoid the slandering of other confessions. The propagandists and preachers are under obligation to be Rumanian citizens.'

(Continued on page 17)

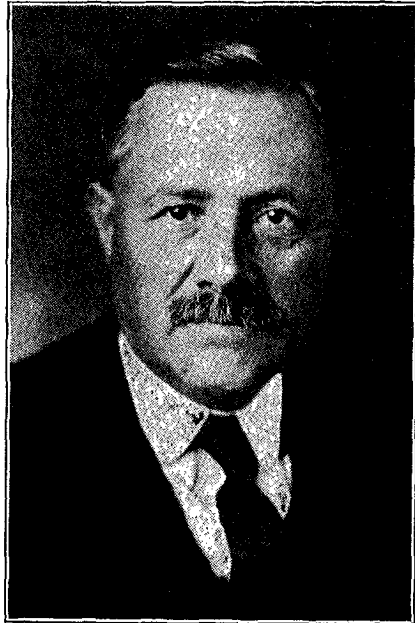
Progress of the Work in the South Brazil Union Conference

F. W. SPIES, *President*

IN size, Brazil is larger than the United States of America, not including its island possessions. The language of the country is the Portuguese; the population, about 30,000,000. Although a large per cent

(about 80) of its inhabitants are illiterate, there is in different parts of the republic quite a movement to foster education.

Into this interesting country the third angel's message found its way about twenty-eight years ago, and as is usually the case at its beginning, the work went slowly. But like the mustard seed in the par-



F. W. SPIES

able given by our Lord, it has grown so that in describing it today it is necessary to speak of several large divisions.

South Brazil Union Conference

The following states comprise the territory of the South Brazil Union Conference: Rio Grande do Sul, Santa Catharina, Paraná, São Paulo, the western part of Minas Geraes, and the large but thinly populated states of Matto Grosso and Goyaz. In this union are also two important institutions, the Brazil Publishing House and the training school.

During the past four years there has been considerable progress made in our various lines of endeavor. The tithe has doubled. During the quadrennial period of 1914-17, it was \$49,654.18. During the period of 1918-21 it amounted to \$106,304.06. During the same period the mission offerings more than quadrupled. In the four-year period of 1914-17, they amounted to \$10,988.95, while during the following period, 1918-21, they reached \$48,050.73. The gain in membership for the four-year period of 1914-17 was 463, while from 1918 to 1921 it was 737.

Though the Harvest Ingathering is a new enterprise, we succeeded in raising \$4,000 in 1920. In 1921, although the financial crisis made the work considerably harder, our people were successful in raising \$7,410.

Workers

During the period of 1918-21, nine workers with their families, and Miss M. Patterson, preceptress of our school, came to our field, and eight workers with their families left our union. We have at present

ten ordained ministers, twelve licensed ministers, eleven missionary licentiates, and thirty-two colporteurs, making a total of seventy-two workers who are carrying forward the standard of truth in this field.

Our book work has been somewhat affected by the financial crisis that has swept over South America. Still we are glad to report that the Lord is blessing the faithful colporteurs, and we are encouraged to believe that during the present year we shall see better results.

Our School

The enrolment in our seminary for 1921 was 105, not quite so large as in 1920; but at the present writing, three weeks before the opening of school for this year, one hundred applications for enrolment have been received.

Twenty students worked for scholarships last year. At this writing about thirty-five students are endeavoring to earn their scholarships. Several of these earned their scholarships during the first four weeks, and then started in to earn a second. Without doubt, they will succeed in this also.

Our school needs are, first, the completing of the girls' dormitory, which lacks the right wing, an administration building; several teachers' cottages; a good dairy; and some inexpensive houses where small families, of which the father and mother desire to enjoy the privileges offered by our school, but who cannot become inmates of the dormitories on account of the children, can live.

Need of Workers

We need more workers in all our fields. The lack of these is preventing some of our fields from becoming self-supporting.

In these days of discontent, revolution, and haughty contempt for God and His laws, when men live as if there were no Ruler in the universe to whom they are amenable, God's ministers need a special preparation and power from on high in order to do their work. But we are glad to say that the work is advancing in the South Brazil Union, and to the question, "Watchman, what of the night?" we answer with full assurance of faith and courage, "The morning com-



Main Building, Brazil Training School

eth." We are cheered by the assurance, in both the Bible and the spirit of prophecy, that the Holy Spirit awaits our demand and reception. Our heart's desire and purpose is so to consecrate ourselves to the Lord and His work that the fulfilment of this promise may be realized in our lives.

Phenomenal Growth in the Latin Union

A. V. OLSON, *President*

THE Latin Union Conference is one of the largest in the world. Within its borders are as many people as the entire population of North America.

It was in the territory of this union that the third angel's message was first planted in Europe. In the year 1864 a Polish Roman Catholic priest, who had heard and accepted the truth in America, returned to Europe. Although not employed by the General Conference, he labored with great zeal for a number of years in the Piedmont Valleys and in French Switzerland, raising up a number of companies of believers. It was in response to the earnest request of these believers that Elder J. N. Andrews, who is generally spoken of as our pioneer missionary, came to Switzerland in 1874.

From this small beginning the work has grown until today we have four local conferences, five organized missions, and a number of institutions, including a sanitarium and food factory in Switzerland, a training school and publishing house in France, and a publishing house in Spain, which operates in rented quarters.

Growth in All Branches

The following table shows the growth in converts, tithes, and offerings during the last nine years:

	Membership	Baptisms	Tithes	Offerings
1913.....	1391	157	\$80,787.90	\$26,549.72
1914.....	1479	155	73,111.34	24,831.25
1915.....	1582	178	84,166.37	26,059.51
1916.....	1598	98	109,514.66	61,803.48
1917.....	1666	101	135,215.19	41,765.09
* 1918.....	1746	132	176,353.28	59,901.08
1919.....	1999	154	245,526.08	69,353.01
† 1920.....	2523	241	433,516.92	148,993.10
1921.....	2632	320	472,011.68	250,979.06

It will be noticed by the above figures that the income in tithes and offerings for the year 1920 showed an increase of approximately 100 per cent over the previous year, and that the year 1921 also showed an encouraging gain over 1920. These gains were made during two of the most critical years financially that Europe has passed through. There was also a large gain in the number of converts during these two years, but we desire a still greater increase.

It was with uncertainty as to the outcome that many of the union committee members voted two years ago to give the Harvest Ingathering plan a trial. The small attempt made proved so successful that a union-wide campaign was gladly undertaken the following year. Although this was the first experience for most of our people, the campaign proved a real success, the financial returns amounting to nearly one half of our entire foreign mission offerings, and the per capita average being above that in most of the unions in America.

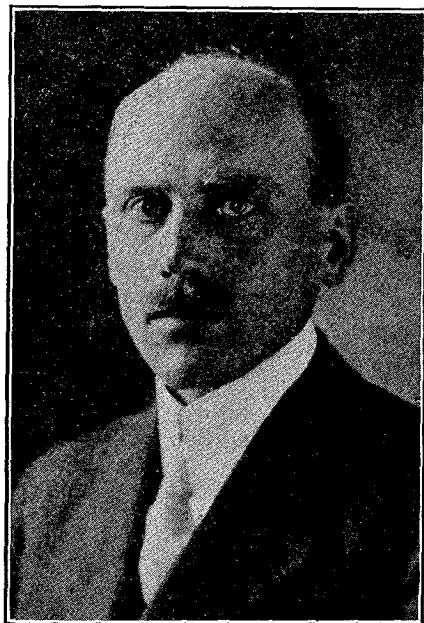
Development of Departments

At the union conference session held in Geneva in the spring of 1920, at which time I was asked to take charge of the work in the Latin Union, it was voted to organize and man our union departments. Brother S. Badaut, of France, was elected for the home missionary department; Prof. L. L. Caviness, of Washington, D. C., arrived at the close of the year to act as educational, Missionary Volunteer, and Sabbath

school secretary; and Brother J. A. P. Green came over from Central America the following spring to take charge of the colporteur work. God has richly blessed the earnest labors of these men. The work of their departments has been well organized. A strong educational spirit has been awakened. The colporteur work has been successfully launched, and our people have enlisted for definite service.

When Brother Green arrived in the field, we did not have more than one field missionary secretary in the entire union. Today, practically every field is supplied. These men have been selected and trained on the ground. Two years ago we had only

about a dozen colporteurs. This summer we expect to have at least seventy-five in the field. Tract societies have also been started in all our fields.



A. V. OLSON

Two New Institutions Started

During the last year a good training school has been established in a desirable location in France, at a cost of more than 600,000 francs (nearly \$60,000 at the present rate of exchange), all of which has been paid. Twenty thousand dollars of this amount was given by the General Conference. Seventy-five students were present at the opening of the school, and the enrolment soon reached ninety-six. Twelve of our young people are attending our schools in Germany, England, and America.

Recently a very desirable property was purchased at Melun, near Paris, for our French publishing house. The necessary alterations have been made, the machinery is now being installed, and in a few days the presses will be in operation. It will be a great day for the Latin Union when the first sheet comes from our own press in France. With fifty million French-speaking people to be supplied with our literature, we believe this institution is destined to become one of the largest of its kind owned by the denomination. We feel profoundly grateful to the Southern Publishing Association and the General Conference for the financial aid which has made it possible to establish this new enterprise in our needy field.

The establishing of these institutions and the development of new plans for extending the work, have brought joy to the hearts of our people and filled them with new life and courage. We praise God for what He has done for us in the recent past, and we face the future with confidence, believing He will do still greater things for us. To Him we unitedly dedicate our lives for service.

* In 1918 Alsace-Lorraine came into the Latin Union with about 170 members, seventy of whom have since gone to Germany.

† In 1920 Belgium was added to the Latin Union, with about 250 members.

Spanish Department of the Bureau of Home Missions

H. D. CASEBEER, *Superintendent*

It is estimated there are in the United States somewhere between two and three million Spanish-speaking people. The greater part of these reside in the southwest, along the Mexican border. In addition to the nearly two million Mexicans in the States of California, Arizona, New Mexico, Colorado, and Texas, the

southern part of Florida is heavily populated with Cubans. New York has a liberal representation from Spain, and from every South and Central American Spanish-speaking country. Practically nothing has been done for these people except along the border of Mexico, where a beginning has been made.

In the Pacific Union Conference, organized

work for the Mexicans is being carried on in the Central Southern, and Southeastern California conferences, and in the Arizona Conference. Other conferences are planning to open up work soon among their Spanish-speaking population. Churches and companies have been raised up at Hanford, Fresno, Santa Barbara, Los Angeles, San Diego, San Bernardino, Phoenix, Safford, Solomonsville, and Nogales, with scattered believers in many other places. During 1921 seventy-six baptisms were reported, and already during the first quarter of 1922 fifty baptisms are recorded, with others joining the church on profession of faith.

In the Southwestern Union the conferences which have a heavy Mexican population are Texico (New Mexico and West Texas), South Texas, and North Texas. Elder W. B. Miramontez, formerly of Los Angeles, has taken up work as secretary of the Spanish work in this union conference. Companies have been raised up at four different points in New Mexico, and at El Paso there are a few believers. We have an organized church in San Antonio, and companies and believers in Laredo, Corpus Christi, Fort Worth, and Dallas. A church school with an enrolment of forty is carried on in San Antonio, with Miss Elena Suche as teacher. Another mission school is conducted by Elder J. B. Hampton in Laredo, in their new, commodious building. He has an assistant teacher for the primary grades.

Evangelistic efforts for the Spanish-speaking people have been held in Hanford, Fresno, Los Angeles, and San Bernardino, Calif. In Arizona the main effort was held in Phoenix, with excellent results. An effort beginning in June is projected for El Paso and another for Laredo, Texas. Already this year an ef-

fort has been held in San Antonio, with gratifying results. Many thousands of dollars' worth of books have been sold among the Mexicans. I have no record of the exact amount of Spanish sales, all being reported with the English sales in each of the conferences. Eighteen workers have spent all or part time in evangelistic work for the Spanish-speaking in the United States during 1921. Seventy-six were baptized, and others were added to the church on profession of faith with previous baptism.

Report for the Year 1921

Evangelistic workers, 18; sermons, 1,010; Bible readings, 2,385; visits, 4,450; baptisms, 76; sales, \$704.75; tithes and mission offerings, July to December, \$3,103.20. It should be noted that of the eighteen workers most of them have spent only part time in the Spanish work, and others only through an effort of two to four months. Only six have worked the full year. We must have more full-time Spanish workers to carry the gospel quickly to the more than two million Spanish-speaking people in the United States.

Latin American Training School

For several years there had been an insistent call for a training center for the Mexican young people of the United States, and at the Fall Council of 1919 a definite request was made for funds for the establishment of such an institution. The following May, representatives gathered in Phoenix, Ariz., to consider plans for its early beginning.

After several efforts to secure a head for the school, Elder H. F. Brown was requested to drop his work in the Southwestern Union Conference and connect with the Spanish department of the Phoenix Academy. This he did in August, 1920. In September the school opened with four students and two teachers. Emma A. Caballero, of Riverside, Calif., was secured as the second teacher. The enrolment increased to twenty-one the first year. The course was organized to cover from the seventh grade to the twelfth, as the Mexican government schools cover the first six grades. Excellent work was done, notwithstanding the lack of experience on the part of all. At the close of the first year seven of the young men went into the canvassing field, and a considerable number of magazines and small books were sold.

The second year the school opened the first of September, 1921, and the enrolment was raised to twenty-six. This necessitated an additional teacher, and the services of Amelia Vargas were secured. The students continued to carry on city work, giving Bible studies and selling magazines. The school year has passed uneventfully, and much progress has been made.

As a climax to this work, the union conference asked Elder F. S. Bond in the city of Phoenix to hold a series of meetings for the Mexican people. A tent was pitched, and the students served as Bible workers and formed a chorus. This effort resulted in a very substantial increase of members to the church. At the close of school a colporteurs' institute was held, and ten or more students went into the field to earn their scholarships.

Evangelistic Work

Among the thousands of Mexicans in South Texas there are many ready for the message. At Yorktown



H. D. CASEBEER
(Re-elected)

there are four families of believers, who make a Sabbath school of seventeen members. These dear people are extremely poor in this world's goods, but rich in faith.

Brother Miramontez writes of the work in Mercedes:

"Hearing of an interest in Mercedes, among a company of ex-Baptist people, I went down to look the field over. On arriving, I looked up the leader of this company and told him the purpose of my visit, and he said: 'Do you know, brother, for the last week I have been seeking God most earnestly that He would send us a minister to instruct us in the way of truth?' And then he added, 'I believe God has sent you in answer to my prayer.' Between twenty and thirty crowded in to hear the presentation of the truth. When the unhappy hour for leaving came, they said, 'Come back just as soon as you can, for we want to hear more of this message.' Having to assist in a tent effort in San Antonio, I was compelled to return home much earlier than I desired to. Surely the harvest is ripe. We solicit the prayers of our brethren for the San Antonio tent effort."

Faithful Sabbath Keepers

Of the experiences of our brethren in San Bernardino, Calif., Brother Stauffer says:

What Has Been Accomplished Among the Jews

FREDERICK C. GILBERT, *Superintendent Jewish Work*

WHEN the apostles Paul and Barnabas finished their first missionary journey and returned to Antioch, and when the church was gathered together, "they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." Acts 14: 27.

The same God who was able to open the hearts of the Gentiles to the gospel, still lives to give power to His word and to open the hearts of the Jews to His message today. A great change has come over the Jewish people the last four years, and it is evident that the Holy Spirit is moving upon their hearts to inquire concerning their God and their King.

Literature

A few years ago we were unable even to give away our literature to the children of Abraham. During the past few years, it has been truly wonderful how our literature has been received. In the year 1921 we distributed more than 100,000 magazines among the Jews, and this year we have distributed more than 50,000 copies in the first three months. This means that more literature has been used during the first quarter of this year than during the whole of the year 1920. Our tracts also receive a very ready reception. In a little more than one year we have disposed of a hundred thousand copies of the tract, "Seventh-day Adventists—Who They Are, and What They Believe."

This literature is bought and paid for by the Jews. Many thousands of dollars have been given to our work in the Harvest Ingathering; doubtless more than twenty thousand dollars was contributed by them during the past year. Our lay brethren find the Jews very cordial to our work, and there is a growing inquiry on their part into our beliefs. We have many calls for literature from all parts of the land, and during the past two years we have had requests from Europe, South America, Africa, and other places. Our literature we believe is destined to do a great work, and we realize that God is blessing the efforts to bring the message to the Jews.

Many of our sanitariums could easily be filled with the children of Abraham, and some of these medical

"Some of our young Mexican brethren are working in the railroad shops of the Santa Fé Railroad Company. Recently a ruling was made giving only two days off each month. To conform to this rule, our brethren would have to work every other Sabbath. As they do not speak English very well, they asked me to speak with their foreman about giving them the Sabbath off. I went to him and begged him not to compel our men to violate their conscience, but he refused to grant the request, saying they would have to obey the ruling as well as the others. I could do no more, so told the brethren we should have to place our confidence in the God who liberated Shadrach, Meshach, and Abed-nego from the fiery furnace in olden times, and who is still the All-powerful in our day.

"The next Sabbath we spent in prayer and in studying the Sabbath school lesson. The next day they went to work as usual, and nothing was said for three days, when the foreman came to them, saying orders had come from higher up that he should grant these men the Sabbath. I need not assure you their hearts filled with joy as they learned of this, especially as the foreman who had given the order has little use for Mexicans. We are therefore led to believe that our heavenly Father worked in a special manner for our brethren. There was a man working with our brethren, a member of another church that professes to keep the Sabbath, but he yielded and worked on the Sabbath when our men firmly refused to do so."

institutions at times have as high as ten to twenty Jewish patients.

Jewish Believers

We now have Jewish believers in many States in this country, and there are some abroad. While in no place do we have many, they are scattered from Maine to California, from Canada to Texas. Many of these Jews are earnest and devoted, and when they see what this truth really is, they are indeed grateful to God for the light of the message.

There are some believers who have suffered untold hardships for the truth's sake. There is not a Jew who accepts the message but has to pass through a terrible experience of suffering. There is this encouraging feature, however, that when their friends and relatives come to learn what the third angel's message really is, they feel differently from what they would if the converts had accepted the popular idea of Christianity.

Religious Liberty and the Sabbath

During the past quadrennial period we have received much publicity in the Yiddish and Jewish-English press. The editors have been very free to give us good space, and the more our people come in contact with the Jews, the better the relation seems to be between us and them. They respect us greatly when they learn what we believe.

Not long since a prominent Jew, Mr. Bernheimer by name, undertook to bring about some peculiar changes in the Jewish beliefs. He, like many other Jews, realizes that persecutions are coming in this country for religious convictions, and so this Jewish gentleman thought he would suggest changes in Jewry which would abolish the spirit of anti-Semitism. He suggested that the Jew do away with the terms "synagogue" and "temple," and adopt the word "church;" that the term "Jew" be dropped, and "Israelite" be used in its place; that the Jew do away with the Sabbath, and observe the first day of the week, Sunday.

Many prominent Jews took exceptions to Mr. Bernheimer's suggestions, and one rabbi of the Pacific Coast wrote a long article in the *American Israelite*,

dealing with these suggestions. In this article, the rabbi said:

"The Seventh-day Adventist would be shocked at the very suggestion of a Jew uprooting the Sabbath day."

We thank God that there are influences at work among that people which show that there is an interest in things Christian.

The secretary of the Religious Liberty Association sent a long article to the editor of one of the Jewish papers on religious liberty, and the article, although occupying nearly a long column, was inserted verbatim. For fear that some of the readers might not consider it of sufficient importance to read, the editor wrote an interesting editorial, calling the attention of the readers to the article, and asking them to give it thoughtful consideration.

We find there is a very ready response upon their part to our efforts in behalf of religious freedom, and to our principles of health. They are losing much of their bitter prejudice with regard to the Saviour, and it is seldom that you meet a person now who is not more or less familiar with the New Testament.

Developing Workers

There are coming to us some interesting young people who are developing into good workers. They have a burden to labor for their own brethren, and they are willing to do any kind of labor if they can but have a part in this work.

It is encouraging to see Jews in many of our camp-meetings, and we note with pleasure a more ready

response on the part of many of them to this truth.

We feel thankful to God for the work He is doing, and we are of good courage as we look into the future, because we believe that the Spirit of God is working. A number of rabbis have introduced the reading of the New Testament into the synagogue, and many classes in the New Testament are being formed in the Jewish churches. Our colporteurs find Jewish people ready to buy our books, and our lay brethren and sisters are greatly encouraged in meeting them, when they become accustomed to working for these children of Israel.

Our Jewish believers seem happy as they mingle in our churches with the Gentile believers, and we feel that as the churches in Antioch, Iconium, Lystra, Derbe, Philippi, Thessalonica, and in other Gentile cities of New Testament times had in their midst Jewish and Gentile believers, so today in bringing the last message of mercy to all peoples we should have the Jews and the Gentiles in the same church. We have Jewish believers in German, Swedish, and American churches. The Jew is a religionist, and not a nationalist.

The outlook for the future of this work is very bright and encouraging. We are grateful to God and the brethren for what has been done, and we believe that with our departmental work strengthened and the field better manned, during the next few years we shall see still greater progress among these lost sheep of Israel.

Getting a Foothold Among the French

LOUIS F. PASSEBOIS, *Superintendent French Work*

THE French population of North America is mostly in the Eastern Canadian Union, the Atlantic Union, the Lake Union, and in the State of Louisiana. About five million French-speaking people are found in this territory.

Workers

Elders D. T. and A. C. Bourdeau were the pioneer workers among the French. These brethren organized several French churches and companies in Eastern Canada and in the Lake Union. The French work has made very slow progress, compared with work among other nationalities.

We have at present a list of 356 Sabbath keepers. Sixty-seven of these have accepted the truth during the last two years, fifty-four coming from the Roman Catholic Church.

Two years ago we had only one French worker in the field besides Elder Curdy, who was in charge of our French educational work in Oshawa. Today we have ten workers in the department. These being new to the work, we cannot as yet report great results; but faithful work is being done, and results will surely follow in the near future.

Literature

The work with our literature has been slow in bearing fruit, but we have come to better days, and the last few months have demonstrated that there are great possibilities before us in this respect. Doors are opening for that work to be done.

Our quarterly magazine, *Les Signes des Temps*, is now printed in Oshawa. For several years the circulation has been very small. An edition of only 3,000 has been printed, and 1,500 of these have been sent to Haiti. Our last edition was sent out from our

publishing house within three weeks after its publication, and we increased the order for the next issue to five thousand. We hope soon to make it ten thousand.

Beginning with the year 1921, we have been publishing a French church paper similar to our union papers, and it has been a great blessing to the people and the department, especially to those who do not understand the English language.

Several who have accepted the truth as a direct result of reading the French literature, are now awaiting baptism. A family in Catholic Quebec became interested by reading the French *Signs* and some of our books. Later they accepted the truth. They suffered the loss of their barn by fire, their cattle were poisoned, and in many ways they were persecuted, but the literature had done its work. They left the place, and today are faithfully keeping the Sabbath.

Previous to May, 1920, we had no colporteurs, but this year, beginning with May 15, we shall have ten colporteurs in the field. Our hope is to sell \$15,000 worth of French literature during the year, and \$25,000 next year. Our new edition of French "Steps to Christ" is printed, 100,000 Leaves of Autumn are being printed, and a new series of French tracts will soon come from the press.

I recently met a man on the train who was doing penance by walking with glass and at times with buckshot in his shoes, and inflicting other severe treatment upon his body. He had never seen a Bible. We presented him with a small Gospel, then sent him the last copy we had of the French "Steps to Christ." After reading it he gave his heart to the Lord, and has

(Continued on page 18)

The South Caribbean Conference

HERBERT J. EDMED, *President*

IMAGINE, if you can, a territory divided into fourteen areas, each of which is divided by either 100 miles of sea or a broad expanse of surging river, and each area, except three, without any railway or telegraph service. The railways we do have aggregate only 250 miles of line. The boundary line of our territory measures 2,000 miles. The waters which surround the areas into which it is divided, are counted among the most dangerous and treacherous to be found.

Scattered through this vast, sea-broken territory are more than 2,000 loyal Sabbath-keeping Christians who meet in sixty-three church buildings, who study the same Sabbath school lesson as you do, and give to the same cause of missions. During 1921 they paid in tithes and offerings \$18,724.34, that being an increase of \$7,980 over the previous year. They raised \$3,270.10 in their Sabbath schools that year. In two years they added 845 new members by baptism, and sold \$26,351.19 worth of literature.

The Field Manned by Native Workers

In all this field there are only two white Seventh-day Adventist ministers, the evangelical work being carried, like much of the departmental work, by our colored brethren who have proved themselves loyal and capable. The Sabbath school is the only exception to this.

In British Guiana we have two missions devoted to the aboriginal Indians — one eighty miles up the Berbice River, called Kimbia; and the other at Bootooba, which is about the same distance up the Demerara River; and at each of these missions there is a motor launch by which our workers are able to traverse the waterways in search of the scattered inhabitants. At Kimbia we have a small school established on twenty-five acres of land, in charge of Brother James Carrington.

Harvest Ingathering

The Harvest Ingathering campaign this year brought our work to the notice of many people, who are becoming interested in its wonderful progress. Church buildings, to the number of sixty-three, will be found dotted all over these areas, some of them being of considerable size and very pleasing appearance; others, again, exceedingly primitive and in need of remodeling. The Kimbia mission must be greatly strengthened, and should become the center of an important work which will commend itself to the government of the country. Similar provision must soon be made in several of the islands.

This year the goal for Harvest Ingathering has been set at \$9,000 in three months, and the thermometer is steadily rising. Returning after a week's illness on a government steamer, Brother James Carrington presented his card to a sugar planter near Kimbia, who immediately gave him a check for \$100. Brethren Sutton and Knight have secured \$200 between them. Miss Robertson, after soliciting \$115 in London, has secured another \$100 in Trinidad. Several efforts to bring the truth before the people have been successfully carried on, and as a result the number of strong, devoted, active companies has been increased from forty to sixty-three, most of them now having church buildings.

Though many of the workers have suffered much from fever and the enervating effects of the climate,

they are all of good courage. The Lord has planted in our hearts a fervent love for these people, a desire to labor on, and confidence that a reward awaits us when the work is finished.

The Scandinavian Union

(Continued from page 9)

various countries, our churches sell a great deal of literature. In 1918 the amount sold totaled 131,463 kroner, while in 1921 it reached 414,453 kroner. An effort has also been made with the Harvest Ingathering the last two years, and this work has proved a success in our field.

The publishing department has for years been a very strong branch of our work. The large number of books, papers, and tracts which have found their way into thousands of homes, have done a great deal to win souls for Christ and His truth. The publishing work is a powerful and active agency in the hand of God to further the threefold message. The total book sales have for the last four years (1918-21) amounted to 4,124,644 kroner. In 1921 the amount was nearly twice as large as that for 1918.

It is but a question of time until the Missionary Volunteer and educational departments will become as strong as our publishing department. We now have fifty-one young people's societies, with a membership of 1,332. We have introduced several Missionary Volunteer features, such as the Morning Watch, Bible Year, Reading Courses, and Standard of Attainment; this in five different languages. We have four academies, with a total enrolment of 140 students, and four church schools with 100 pupils. We expect soon to start two new academies and also add several more church schools.

The medical work occupies a strong place in the program of the Scandinavian Union. The Skodsborg Sanitarium performs a fruitful work in the advancement of the message. The large number of patients who patronize the institution, generally leave with a favorable impression of our work, and many become interested in religion, and not a few accept the truth. Under the leadership of Dr. Carl Ottosen, together with five physicians and 250 employees, the sanitarium has been the means of securing for us great influence among people of the better class of society. We are also conducting successfully two treatment-rooms at Christiania and Stockholm.

We are of good courage, and are looking to the future with confidence and hope. We make the words of the psalmist our own:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. . . . The Lord of hosts is with us; the God of Jacob is our refuge."

The Advent Message in Rumania

(Continued from page 11)

"Other coercive measures I cannot have recourse to through our magistracy. One thing remains, however, gentlemen: it is the task of the church and of the heads of the church and of our entire priesthood, to react in a spiritual way against these movements which are directed against our traditional church. [Applause.]

"'Monitorul Oficial,' of July 9, 1921."

Hawaiian Mission

LUTHER L. HUTCHINSON, *Superintendent*

HAWAII sends her very best *aloha* to the readers of the REVIEW. Hawaii is called the "Paradise of the Pacific." Lord Northcliffe, in a recent visit to the islands, paints the following word-picture of life in this subtropic archipelago:

"No matter what kind of fairyland you have imagined Hawaii to be, no matter what colorless, anemic pamphlets you may read of it on the way there, its magical reality far and far exceeds its advertised charms. Worry about what the Sphinx may be like 'face to face' if you like, or about the Great Wall of China, or the Irrawaddy, or even about the Taj Mahal, but do not give a thought to Honolulu till it rises over the edge of the Pacific. You will then know the futility of the printed word. It is just a scrap of Paradise dropped down by a lucky fluke into the middle of the sea of endless summer."

Hawaii is a thoroughly American and up-to-date, albeit romantic country, where a mixture of the South Seas and the Orient, combined with a native setting and all modern conveniences, provides a wonderland.

An Island "Melting Pot"

Hawaii is about 2,080 miles southwest of San Francisco, and large, well-equipped passenger steamers run



Teachers and Students of the Hawaiian Mission Academy

from the principal ports of the world on regular schedule. We are at the "Crossroads of the Pacific." There are eight islands in the group, with a total area of 6,405 square miles, and a population of about 256,000. Hawaii, because of the large number of different nationalities, is also called the "melting pot." I noticed in Prof. H. E. Giddings' Sabbath school class a few Sabbaths ago, ten distinct nationalities. A recent survey of one of our public schools showed thirty-two distinct races and race combinations.

We have two churches in the islands — one in Honolulu, with a membership of about 125; and a smaller church on the island of Hawaii, with a membership of twenty-five. We have also six Sabbath schools. We have thirteen paid workers, including nurses and school-teachers. During the last four years, eighty-four converts have been baptized.

Hawaii bears the distinction of having been a self-supporting field for the last four years, having received no financial assistance from the General Conference during that time.

Financial Statement

Our financial statement for the quadrennial period 1918-21 is as follows: \$35,392.75 taken in as tithes and offerings, and \$32,045.59 paid out for salaries and expenses of workers, leaving a gain of \$3,347.16.

Besides our regular income of tithes and offerings, we have taken in \$15,246.77 Harvest Ingathering money, and \$3,268.32 in cash donations from members

of the Honolulu church to assist in building a new church and buying a parsonage. The grand total of all funds raised in the field during the last four years is \$57,261.84. Jan. 1, 1922, we had on hand a cash balance of \$6,995.37.

We purchased four new properties during the four years, as follows: School property, new church, new parsonage, and a large mission property in Hilo, Hawaii. These properties are all well situated, and are daily increasing in value.

During the last Harvest Ingathering campaign we used 5,750 papers, and received \$9,203.75. The average per paper was \$1.60, and per capita for 150 members, \$61.35.

It has been only by the self-sacrificing and unselfish labor of love on the part of the wives of all the workers, and the hearty co-operation of the entire church membership, with the added blessing of the Lord, that we are able to present this report of work accomplished in the Hawaiian Mission.

Hawaii today is recognized by the United States Government as a most important and strategic outpost. In past years the Mediterranean with its thousands of people was the center of the world, but now, the Pacific with its millions of people, is becoming the center of world interest. We trust the importance of these islands may be appreciated by our people.

Getting a Foothold Among the French

(Continued from page 14)

written me since and sent me his beads, saying he had no more use for them, and how happy he is to have found the Lord. He is the first French Sabbath keeper we have on Anticosti Island.

We earnestly solicit the co-operation of our brethren and sisters of other nationalities in the circulation of the French literature among their French neighbors, as there are French people scattered in many localities where we have no worker and not even a French Sabbath keeper. One of our English sisters, though not able to speak French, went into a French locality and in a few hours sold one hundred French magazines. She gave the profits to missions.

Finances

The French Sabbath keepers scattered in the different conferences and churches of the United States and Canada, as far as we have been able to ascertain, give an annual tithe of about \$10,000. The Sabbath school offerings average 28 cents a week per capita, and the mission offerings run well over 60 cents a week per capita, one church averaging as high as \$3.11 a week per capita to missions. Our French Sabbath school, which in 1919 paid 15 cents a week per capita to missions, increased its offering in 1921 to 60 cents a week per capita. In 1921 one church increased its gifts to missions 674 per cent over what it was in 1918. In 1921 the French gathered \$12,000 for the Harvest Ingathering. One small church averaged over \$117 per member. In 1920 eleven thousand Harvest Ingathering papers were printed, in 1921 the first edition of fifteen thousand was found too small to supply the demands, and a second edition of eight thousand was printed, but this was also found inadequate to meet the calls. An order for 30,000 for this year has been placed with the Canadian Watchman Press, and we believe our goal of \$15,000 will be easily reached.

Our Work in India

Sermon Preached at the General Conference, May 16, 7:45 P. M.

W. W. FLETCHER

LET us read again a text that we studied together in one of the morning services a few days ago. This text has a bearing on the great foreign mission work of the church, and it is that bearing that we wish to consider with you this evening. Turn to John 10:16: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd."

It has been very difficult to get men to narrow down their vision to the one Shepherd, men have so many ways of helping themselves. They set their affections on so many other things. But there is one only, Jesus only, in whom is help and salvation; so there is one Shepherd.

One Fold

Strange to say, it has been just as difficult for men to broaden their affection to take in all nations in the one fold. God is the one who has held to that conception and to that great purpose to bring men of every nation into one fold, the fold of Christ Jesus.

It is the eternal purpose of God that His gospel of love should reach out to all the nations of men. He has pursued that great purpose steadily, persistently, throughout all the ages since sin came into the world.

The giving of the commission to preach the gospel to every nation was not the first revelation of this great purpose. We find it far back in the Old Testament, where the Lord said to Abraham, "In thee shall all families of the earth be blessed." That statement is just as far-reaching, just as all-embracing, as the one in the very last book of the Bible, where the Lord declares that His message is to go to every nation, and kindred, and tongue, and people. Here, at the very beginning, His purpose embraces the blessing of all the families of the earth. It is seen throughout the Old Testament.

The Lord never called the Jews to go out to other nations and preach and propagate the religion He gave them; He did not place that burden upon them; but it was His purpose that they should bear witness to the truth, and bring that truth to the knowledge of the nations surrounding them. He did not say to them, "Go ye, beginning at Jerusalem and going to Judea and Samaria and onward," as Jesus said later to the disciples. No; but He stationed them at Jerusalem in Judea, a very central place, at the great crossroads of the nations, and it was His purpose that as the nations of that time should come in contact with the Jews, they might learn of the truth of God through them. There was distinct provision made for believers from other nations to be admitted into the church.

A Question of Faith, Not Birth

To be an Israelite was not necessarily a matter of birth, for it was possible for the alien to become a child of Israel. The Lord laid down definite directions with regard to that.

I remember meeting a Russian Jew once in Australia who was very much exercised because there was a movement in the synagogues there to lay down a ruling that no Gentile could henceforth be admitted into their church. He declared with great fervor that he would with all his power oppose such a resolution and such a movement; for it was definitely laid down in the law, he declared, that the Gentiles were

to be admitted when they believed and received the teaching of the Word.

If you look at the plan of the temple as we have it,—Herod's temple, it is true, but no doubt built according to the directions that had been given by the Lord, else the Jews would not have concurred in its being built the way it was,—you will find there was a very large court for the Gentiles, exceedingly commodious. From this it seems that God intended the Gentiles, coming from all parts of the earth, to look upon that service and consider its meaning. He made a definite provision that they might come within the court of the believers of Israel, and join in the worship and service. He said, "My house shall be called a house of prayer for all people."

Christ Died for All

When, in the prophecy, Christ spoke concerning the Messiah, He laid special stress upon the fact that He was to benefit all nations. I will read a passage in the prophecy of Isaiah, eleventh chapter and tenth verse: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek." In this passage the Lord refers specifically to the effect that Christ's ministry would have upon the Gentiles more than upon the Jews.

In the forty-second chapter, first verse, He says, "Behold My servant, . . . He shall bring forth judgment to the Gentiles;" and in the sixth verse, "I will . . . give Thee for a covenant of the people, for a light of the Gentiles." And then in the forty-ninth chapter, sixth verse, He goes so far as to make the comparison between the work Christ would do for Israel and the work that He would do for the nations beyond. He declares: "It is a light thing that Thou shouldst be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth." The greater part, you see, of the work of Christ was for the Gentiles.

An Overwhelming Error

The Jews committed their final overwhelming error when, besides crucifying the Lord Jesus, they deliberately stood in the way of the carrying forward of the work of preaching the gospel to the Gentiles. This is recorded by the apostle Paul as their crowning sin. I read it here in the second chapter of his first epistle to the Thessalonians. Speaking of what the Jews did, he says, "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved." They not only rejected the Christ, but they stood in the way of the gospel's being given to the Gentiles.

There is a striking instance of this in the experience of Paul. When he addressed the Jews from the staircase, there was a great silence,—they heard him very attentively because he spoke to them in the Hebrew tongue; the record says they heard him to a certain word. Notice what that word was.

Paul was telling how the Lord had spoken to him, saying, "Depart: for I will send thee far hence unto the Gentiles." They gave him audience unto this

word, and then they cried, "Away with such a fellow from the earth: for it is not fit that he should live." Why? Because he said that God gave him that word, "Depart: for I will send thee far hence unto the Gentiles."

So we see how great was the sin of that people. They not only failed to represent God rightly to the Gentiles, but deliberately stood in the way and opposed the great unfolding purpose of God.

The Apostles' Conception Limited

We are not to suppose that the apostles were free from error in regard to the preaching of the gospel to the Gentiles. It would be a great mistake to think they had such a view of Christ's purpose that they were filled with zeal and with the vision of the work God wanted them to do for other nations. We find that the going forth of the gospel to other nations came about only through the direct intervention of the Spirit of God, the repeated intervention of the Spirit of God. Let me remind you of numerous instances.

Remember the work of Philip. How was it that Philip went to preach to the Ethiopian who was on the road to Gaza? Was it not at the direct command of the Spirit of God? He was at Samaria, and might have remained there, but the Spirit said, "Go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." There he saw a man traveling in a chariot, and the Spirit said, "Go near, and join thyself to this chariot." And Philip preached the word to the man, and when he had finished and the man had believed and been baptized and gone on his way rejoicing, the Spirit caught Philip up and took him to Azotus.

That was the intervening hand of God that carried the gospel to that African, and the man who "went on his way rejoicing" continued his journey into the great land of Africa. It was the hand of God in that instance, that directed the gospel to Africa, wasn't it?

Peter Astonished

In another place we are told how Peter was instructed to go to the Roman centurion, and how he was surprised, and took witnesses with him; and when he got there he began to enlarge upon his astonishment. He said, "You know it is unlawful for a Jew to come unto a Gentile, but I am instructed not to call any man common or unclean." After the centurion had related his vision, Peter said, "I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

This was the lesson Peter was learning, by the direct intervention of God. When he got back to Jerusalem, the members of the church there expostulated with him. They said, "You went in to men uncircumcised." Then Peter related the whole circumstance from the beginning. He said, "God poured out the Spirit upon those men; and what was I, that I could withstand God?" The situation was such that Peter had to go on, or withstand God. Was that from Peter's mind, or thought, or purpose? It was only the leading of God.

Paul's Commission

Paul was called expressly to preach to the Gentiles. Did not the Lord say to Ananias, "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel"? So Paul was expressly called to the work, and yet we find, from his own testimony, that he had a great burden

to preach to the Jews. It was because of the insistence of the Lord that he gave up that idea, and began to labor for the Gentiles.

I will read again from the twenty-second of Acts, where Paul is describing his experience. I hear the Lord saying to him, "Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me." Paul said, "Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee: and when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." The argument was, They *must* believe! O, let me go and plead with them! But God said unto him, "Depart: for I will send thee far hence unto the Gentiles."

Paul went to Antioch, on the Palestinian coast; and he labored there for some years, we do not know how long. But he was there with Barnabas and a number of other prominent ministers and servants of the Lord. It was, I suppose, largely a Gentile work that they were carrying on. The church had become very large, and the preaching of the word prospered, and no doubt, had not the Lord intervened, these brethren might have thought there was sufficient work to keep them there for its development and oversight. But the Spirit intervened again. You remember the record in the thirteenth chapter of Acts. After describing the prophets and teachers who ministered to the Lord and fasted, it says: "The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them."

What work was that? They knew. Had not the Spirit said, "I will send thee far hence unto the Gentiles"?

Immediately after receiving this word from the Spirit of God, the brethren laid hands on the chosen men, and sent them away. They departed into Crete, and Asia Minor, and on a later occasion, Paul, going through Asia Minor again, intended to go northward into a little province of Asia, but the record says he was "forbidden of the Holy Ghost to preach the word in Asia."

Again it is the controlling influence of the Holy Spirit and His great purpose to carry the gospel far beyond what man conceived should be done. They were forbidden of the Lord to preach the word in that province of Asia. "They assayed to go into Bithynia: but the Spirit suffered them not." That night, while Paul was asleep, a vision appeared to him. "There stood a man of Macedonia," across the waters, in a new continent, saying, "Come over into Macedonia and help us."

If God had not forbidden him to tarry there in Asia Minor, and if he had not called him directly over into Europe, we do not know how long it might have been before the gospel would have entered that land of our forefathers. But, thank God, He who loved the people of Africa, and sent that Ethiopian eunuch down there with the seeds of the gospel, had His eye also upon our forefathers in the land of Europe, and He led His servant onward into that territory. So the gospel entered that land to the west.

And so, brethren, I believe it is the same Holy Spirit's influence coming upon the church in the West today, moving her to go back to the East, far beyond Palestine, into all those great lands that still wait. The Spirit of God is not satisfied, and never will be satisfied until the great work is done. We see that

so clearly in the statements made concerning the last message, here in the book of Revelation. Notice what it says, fourteenth chapter and sixth verse,—that verse which we read so much:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

On, On, to All the World!

We are nearing the end now. When God's great purpose is realized, said Jesus, "then shall the end come." And so this message that is to go forth just before the coming of Christ, is described as going "to every nation, and kindred, and tongue, and people."

In the tenth chapter there is the same characteristic (second and third verses): "He had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,"—land and sea are covered by the operations of this angel,—and cried with a loud voice, as when a lion roareth." Then in describing still later developments of this great work, the eighteenth chapter says, "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

Now, brethren, it is evident to me from this that the great burden that rests upon this people, that urges them ever onward to the regions beyond, has not come from man; and when the burden presses on us, and when we are urged onward and ever onward, let us not attribute it to the plans of man or the moving of man; it is part of the eternal purpose of the living God. He has been urging it upon the church for many, many centuries. Ever since Christ ascended, He has urged it upon the Christian church, and the church has been slow, oh, so slow, to move.

An Ancient Church

There is a church in India that has been there for a millennium and a half. They say that Thomas, one of the apostles, brought the gospel to them. We know for a fact that the Assyrian Christians were in India in the fourth century, and from the fourth century onward there were three quarters of a million of those people along the coast in the southwest of India,—three times as many Christians there in the Assyrian Christian church as make up this whole Adventist people.

Oh, think what might have been accomplished through all these fifteen hundred years that those Christians have been in India! But they have no power of evangelization. They have no burden for it. They have shut themselves up within themselves. They themselves have benefited by the gospel. When you go through that beautiful country, you see their churches,—neat churches, nicely kept,—and people better educated and in a better state than most of the Indian people. But they have not felt the great burden to carry the gospel all through India. Who can say what might have happened if they had had that burden? for the Indian people are a tender-hearted people, and if the story of Christ had reached their ears and had been lived before them with earnestness through all these centuries, there might have been a different tale to tell.

A Sannyasin, or "Holy" Man

A leading missionary up in the mountains of northern India met a sannyasin, a holy man. He was one of those Hindu recluses who separate themselves from the world and live a simple life. They entered into

conversation, and the sannyasin said: "Tell me this story about the Christ." So the missionary told the story in all its simple and touching beauty. The sannyasin was deeply moved, not because he was willing to accept Christ, but because he saw what the influence of that story must be upon the people of India if only it could reach their minds and hearts. "Oh," he said, "go from me, go from our land! Why do you come here to win away the hearts of our people from the religion of their forefathers? We have no such story in our literature, in our books, in our religion." He added: "Our people of India are a tender-hearted people. If you come and tell them that story, their hearts will all be turned away from the religion of our forefathers."

What a pity that Christians have not done more than they have to implant that story in the hearts and in the minds of those dear people!

Sister Burgess' Experience in India

God has certainly helped and blessed His people as they have endeavored to fulfil His will in giving the gospel to these people. His providence has gone before them. I cannot but think of the first missionary that went from this country to India with our message, Sister Burgess, then Miss Georgia Burrus. She was a lone woman in a strange land. She had been given directions to find a certain person with whom she could stay, but either that person had moved away or something was wrong, for she was not able to find the place. Being a stranger, she went out to look for a place to live, and was taken to the very door of the person she should have found.

That was one of the first things that happened to her, and all along she saw evidences that God was going before her and helping her. For about a year she worked with our literature and tried to learn the language, but she found it impossible to continue her language study and earn her own living, so one Friday she told her native teacher of language that she could no longer continue her studies. The next day there came to her a letter from Africa containing £25, and a message saying that from that time onward the writer would send her £100 a year that she might continue her work. She did not know until seven years afterward who it was that had sent her that money. So with many such marked evidences of the Lord's leading, the work was continued. And that girl, who was not expected to live more than a year, is still with us, has just had a short furlough, and is going back after this Conference to continue her work in India.

God Leading Us On

You see, brethren, God is going before us and we are endeavoring to fulfil His will in urging the church on to the regions where the name of Christ is not known. To carry on this great work, means a sacrifice to the brethren here in America, and in Europe, and in Australia, and in other countries where our brethren are carrying the burden of this foreign mission work. They are parting with their sons and daughters in order that they may go out and do the work. But thank God, brethren, you have had the mind to make the sacrifice.

I thank God tonight that the brethren in this country sacrificed to send the message to Australia. It has meant everything to us. We thank God that you sent those devoted, godly men and women, who not only preached the message to us, but lived it; and I say that not only from such countries as Europe and Australia, but from all these lands in India and the Far

East, there is coming a great consolation, a great comfort, to God's people who have entered with Him into this great purpose.

Let me read what Isaiah says (sixtieth chapter): "Lift up thine eyes round about, and see [this is addressed to the church of the living God, and I believe it is for the church to enter into God's purpose in bringing the gospel to every nation, kindred, tongue, and people]: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged."

Brethren, you see what God is doing in these lands. Is not your heart enlarged? Then He says, "The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

Who are all these? "The sons of strangers shall build up thy walls."

I like that promise, "The sons of strangers shall build up thy walls." In these countries where you have sent the message, the Spirit of God is being poured out on the people, and turning hearts toward the truth. It is a glorious thing to see, in a new area, some men being raised up and little companies of people whose hearts the gospel has touched, taking their stand.

Believers in Travancore

I know of one case in Travancore where many accepted the truth brought them by a colporteur who went there and told some of the inhabitants that God was sending out a people to plant a tree in India, and that the tree was going to bear fruit. He went on to describe the fruit of it, that it would be righteousness. Abel, for that was his name, told them that they must eat of the fruit of this tree. And we, too, must eat of that fruit, dear brethren, must we not? They saw the truth, and some accepted it. A group of Sabbath keepers was raised up there.

After a time the foreign missionary who was stationed there had to go away on furlough. He was the only worker who knew the language of those people. For a year or more there was no foreigner in charge of the work at that place, but those people held on.

There was among them a native believer upon whom God laid the burden of those souls. I am pleased that God is placing the burden of the work upon the hearts of men in those lands. When the missionary returned, he found this native brother waiting for him. The hearts of some had grown cold, but the missionary called the people together in a meeting, and this man, who had been the first to receive the message, felt such a burden to speak to those people in the general meeting that he asked the missionary to give him ten minutes. That man burned the souls of those people with this message as he reminded them of how they had allowed their faith to falter, and had allowed themselves to murmur because they had been left without oversight, and had talked of giving way. He stirred them so that they all repented, and were sorry for their weakness.

God had given that man the burden of appealing to his own people, and we have seen many other cases where God has raised up men in those lands and placed the burden upon them. They are not able to help financially, as we are in these lands. Perhaps God never will place the same burden upon them. But they are able to bring another kind of assistance that is just as essential, yea, more essential than the

financial support. They bring hearts filled with deep, earnest conviction and with love for the truth as they try to carry it to their fellow men.

Among the Telugus

The work started among the Telugu people in this way: There was a postman in Rangoon who called continually on the missionaries there, Elder H. H. Votaw and his wife, and they were so kind and courteous that this postman was convinced there was something unusual in the religion of those people. He inquired of them, and learned something about it.

He then wrote to his brother over in India, and told him about these people, and how they acted, and that they kept the seventh day as the Sabbath. That man in India was so stirred that he left India and took the sea journey to Rangoon, in order that he might investigate. He accepted the truth, and went back to the Telugu people. He and some assistants carried on the work for some time without the aid of a foreign worker. To this day he is leading the work among those native Telugus.

Thus God selects men from these different races and nationalities, and places the burden upon them. "The sons of strangers shall build up thy walls." Isn't it a blessed thing to think that all around this earth, in every nation and kindred and tongue and people, God is preparing men and women to build up the walls of Zion? Doesn't it comfort your hearts? Isn't it a glorious thing? Then we cannot consider it a sacrifice, but a blessed and glorious privilege, to be partners with God in extending the influence of His gospel. We rejoice to see the workings of the Spirit of God among the native peoples.

Unity in Diversity

If you should go through India and see our work there, you would find that the experience of the people differs in different sections of the country. They have different characteristics, and are moved in different ways. I have seen the evidences of the spiritual life of the people in Bengal manifested in a way different from that in any other section. They are a very fervent, warm-hearted people, very impulsive,—very hot-headed, some would say.

That impulsive, independent spirit helps them to take a stand for Christ against great opposition. In east Bengal the last census showed that the increase in the Christian community was greater than in any other part of India, except the Punjab. This impulsiveness, this warm-heartedness, this independence of spirit, enable them to take a stand not only for Christianity but also for this truth—this unpopular truth. It is unpopular there just as it is here. Our Sabbath keepers in Bengal, when they have once accepted the message, will hold fast to it, although they are visited perhaps only once in a year or eighteen months by some of our missionaries. I thank God that they have that faith and courage.

No Cold Formalism, but Faith, Courage, and Love

When you get into their meetings, you find that simple love, that fervor which underlies and controls the meeting. There is a very spontaneous exhibition of love and fervor in their religion. There is no cold formalism. Their meeting may begin quietly; they may have a testimony meeting, for they love to go over their experiences. Very often in these meetings, especially when the Indian brethren get together for an annual meeting, they cannot be satisfied until they have told their experiences, beginning from the day of their birth. After they have told all their experi-

ences up to date, the meeting goes on. They spend a long time in this way, and in exhorting one another, and telling how they came into the truth.

Then they will begin to sing. They love to sing. And then they will begin to walk around in a circle. I have seen them do as you have perhaps seen in the Salvation Army. That is not something they have been taught; it is their own spontaneous expression of their feelings, and their love for the Lord. And they sing more and more. You will see the little boys marking the rhythm of the song. They want you to see how they are entering into it, and they go faster and faster, and sing louder and louder, and finish up with a grand shout of glory to Jesus Christ. I have seen them again and again, and it is a touching sight.

In the Punjab

When you come to the Punjab, you find a different situation. The Punjabis are big, heavy fellows, with strong voices. We love to hear their songs ringing out over the plains. As I have gone from station to station, holding meetings, or when there has been a general meeting, perhaps there would be several hundred of the Punjabis together in the tent, and their great voices would ring out, singing the songs of Zion. Songs are very effectual in winning them to the truth.

In the villages there are very few who can read. Our work has advanced among the Indian community very, very rapidly, and so the brethren have hit upon this plan: They employ some one to go around and teach the people to sing. There is one man, a blind man, who knows all the Christian hymns and songs by heart. The missionaries will send him around among these villages, and he will teach the people to sing. He gets those poor folks together, and goes over those songs again and again with them until they know them. Their memories are good. The fact that they cannot read, I suppose, is the reason that they are able by dint of practice to remember so many songs. So those people are being helped to sing themselves more and more into a knowledge of Christ, and into the truth. That is one of the characteristics of our work in the Punjab.

Higher Criticism Endangering Faith

I should like to tell you a little tonight, too, about some of the things that are threatening the religious life of the community in India. Higher criticism, this influence that is attacking the church here in the Christian homelands, is finding its way out to those countries, brethren, and is beginning to work terrible havoc. This is one more warning to us that we must hasten with our work, and get all the evidence before the people there. We have a duty to give what God has given us in this message, that will confirm them in the truth of God. It is a terrible thing to see the damage done there in this way, even in Christian colleges that were established by godly men and are supported by funds from Christian people. We have known of young men who have gone to these colleges, and have lost their faith in the Lord.

What we must have, brethren and sisters, is men and women who will live the gospel there in all its simplicity and beauty, as well as teach the truth; because those people are quick to see and understand. They know how to apply the principles that they hear, that Christ taught; and we shall have to follow closely all the great lines that the spirit of prophecy has taught us concerning separation from the world and simplicity of life. The people notice these things.

Not as Good as Their Book

There was a striking statement made by a leading Brahman a while ago, to one of the bishops in the country. He said, "We are beginning to find you out,"—that is, the Christian community and the missionaries who were teaching them and urging them to become Christians. "We are beginning to find you out," he said. "You are not so good as your Book. If you were as good as your Book, you would convert India in five years."

That comes from a Brahman. And so, brethren, while God urges us to go out to those lands, we must go out in the power of God, and with an experience in the things of God, in order that conviction may be carried home to the hearts of the people.

The Great Unentered Fields

Before closing this meeting I must say a word about the great unentered fields of India. We have entered many fields, but I want you to notice the unentered fields tonight. These red marks [pointing to the map of India] represent churches or Sabbath schools. You see them dotted along the coast here, and up on the Bombay side, running from Bengal into the Punjab. There are many circles in the Punjab. But notice a vast stretch of territory running all through central India, clear to the northwest and into Baluchistan. All that territory is unoccupied. We have no believers, no workers there.

What is to be done, brethren? Can we be satisfied with that situation, or shall we accept the challenge that those unentered fields give us? The pioneers in our foreign mission work went forward into new language areas and countries, and God worked with them. He has blessed wonderfully. What shall we do now when the denomination is so much stronger, and we have so many more facilities?

A Call to Our Young People

Shall not our young men and women feel this burden upon them, that they should go into these regions where Christ has not yet been preached, where this message has not yet been heard?

One of the great difficulties that confront us in those lands is the difference in the standard of living between the foreigners and the people for whom they labor. I mention this because I believe that it demands of those who go out as missionaries, that they be willing to live very simply among those people, as simply as they can. We may not live just as they do, because we could not live in that country and do that; but we must follow the Master very closely in simplicity of life, in our homes, and in every way.

Gandhi's Philosophy

Mr. Gandhi, the great leader of the native movement in that country, made a striking statement recently. He was urging the people to give up their employment with the government, and some one said to him, "What will you do with your people? They will be poorer. How will they live?"

He replied, "I know they will be poorer; but there is one thing that India knows better than any other country on earth. Our standard of living is low, and we have not had the advantages of the wealth that other countries have; but in spite of the fact that we have less than any other country or people on earth, there is one lesson we have learned, and that is how to do with a little less than any other country."

Now that is the truth. And so I say that this call to these fields demands godly men and women,—men and women who will go in simplicity and make themselves, as far as they can, one with these dear people.

Must Overcome Indifference

I want to disabuse your minds—if that is the correct expression to use—regarding the readiness of the people in those lands to accept the gospel when you preach to them. Some missionaries are disappointed. They expect to see people with their arms outstretched.

One of the greatest difficulties we have to contend with in some sections of the field is the indifference of the people. But very often that indifference is the result of the condition of the people, the darkness they are in. We must not be deterred by it. Our missionaries must arouse them from their indifference, and get them to seek God. Very often those with whom we do not come in contact have a great longing after God.

The Karens

An instance of that was brought to our notice recently, in Burma. I spoke briefly the other day about what God was doing for the Karen people, in stirring them up to ask for the message to be preached to them. You know the Karens are supposed to have come from Tibet. It is supposed they came in contact with some Asiatic Jews there; for they have many customs and traditions that seem to have been influenced by the Old Testament truths.

They cherish one tradition about a coming king, a sort of Messiah that was to come to them; and they had a tradition, too, about the Book of God, "the golden Book," as they call it, that the white brothers would bring. And when the missionaries went to them, many of them accepted Christ. There are about 250,000 Karen Christians in Burma today.

The Maw Ley People

There is one people, called the Maw Ley people, who cherish many of the Karen traditions. Just lately, through a dream of their leader, they have been brought in contact with our missionary. I have here a prayer, the prayer of the heathen Maw Ley Karens, that they pray unitedly to God.

The circumstances under which our missionary came in contact with them were very strange. A very foolish and strange instrument was used. We might wonder what was behind it all, but whatever instrument was used to bring our missionaries to them, we know by this prayer of those people that their hearts are crying out after God. That is the reason that the Lord by His providence has brought us in touch with them.

Let me read the prayer as it is translated by Brother Hare, our missionary to the Karens:

A Karen Prayer

"Great God,
God of the forest,
God of the water,
God of truth,
The perfect God,
The complete God,
The all-powerful God,
Our righteous, living Father, . . .
Protect us every one. . . .
Give us pleasant words,
And speech as cool as water,
Our righteous, living Father.

"We follow Thee,
We tread Thy steps,
We travel Thy roads,
We go Thy ways. . . .
By Thy power,
If our hearts depart from Thee, Lord,
Show us back, Lord. . . .
That which is not true,
That which is not honest,

That which is not clean,
That which is not holy,
May we not see with our eyes,
May we not hear with our ears,
Our living Father. . . .

"And may we inherit
Clean souls and holy hearts,
Shining souls and lighted hearts,
And we shall live. . . .
Amen. Amen. Amen."

That is the prayer of six thousand Maw Ley Karens, and those are the people who, through a dream, have sent for our missionaries to teach them. Is this not an evidence that God has people in those dark lands whose hearts are crying out for Him? Now we understand why it is that the heart of Jesus cannot be satisfied until they are all reached, until they are all gathered in.

"Still our General, who never makes a mistake, says to us, 'Advance. Enter new territory. Lift up the standard in every land.' . . . Our watchword is to be, Onward, ever onward. . . . Our burden for the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord."—*"Testimonies," Vol. VI, pp. 28, 29.*

"Through most wonderful workings of divine providence, mountains of difficulty will be removed, and cast into the sea. The message that means so much to the dwellers upon the earth, will be heard and understood. Men will know what is truth. Onward and still onward the work will advance, until the whole earth shall have been warned; and then shall the end come."—*Id., Vol. IX, p. 96.*

May the Lord hasten that grand day. Amen.

Work of the Press Bureau During the Last Four Years

(Continued from page 7)

of these principles of civil and religious liberty. We praise God for the manner in which the newspaper editors co-operated with us in our efforts to arouse the American spirit in the people, which spirit, if it continues to dominate in this nation, will help God's servants to advance the gospel without being hindered by those who would, by civil law, thrust upon us Sunday as the Sabbath.

We believe the vast amount of publicity given to the views opposing Sunday legislation was principally responsible for holding off the evil day, and our people in the field, both workers and laity, are to be praised for their timely response in coming to the help of the Lord. Many of them had their first experience with newspaper editors, but this experience should serve them well in the future. We are admonished that the Sunday law reformers will insist upon this kind of legislation, and we should grow more earnest in our endeavors to fight off the evil day with each attempt thus made by these forces.

Training Writers

Our educational institutions, realizing the importance of training young men and women to take advantage of the most efficacious methods of heralding the "good news" to the ends of the earth, are conducting journalism classes, and graduates from some of these are already demonstrating their efficiency in writing for the newspapers. Since God's message for this time is the grandest and noblest ever uttered by human lips, and involves the eternal destiny of mankind, it is refreshing to learn of young men and women, sanctified by the truth in their own lives, who are wielding their pens for the salvation of others.

The stage is now being set for the last act in the drama, and God's people will play their part faithfully, that the earth may be lightened with His glory.

General Conference Proceedings

TWENTY-FOURTH MEETING

Friday, May 26, 3:15 P. M.

MEETING opened with the song, "Jesus paid it all."

L. H. Christian in the chair.

Elder J. O. Corliss offered prayer.

L. H. CHRISTIAN: We are to have a further report from the Committee on Plans.

J. L. SHAW (reading):

Medical Department

WHEREAS, The work of the Medical Department embraces many and varied important interests, institutional, educational, professional, financial, and spiritual, with great possibilities of development in missionary service; and,

WHEREAS, The successful administration of its work calls for an adequate supply in its secretarial force;

We recommend, 1. That the Department be strengthened by the appointment of a physician as a full-time medical secretary, and that among his duties the following be included:

a. To give counsel on General Conference Committee problems involving medical questions.

b. To maintain general oversight of departmental work, including that carried by assistant secretaries.

c. To be an *ex-officio* member of the board of management of the College of Medical Evangelists, keeping in close touch with its work, spending a portion of each year as instructor in the college, aiding it in securing the proper class of students, and helping to place its product to the best advantage.

d. To be responsible for the promotion of the Medical Extension Fund among our institutions, practitioners, nurses, and others.

e. To visit foreign fields and give counsel in the establishment and conduct of medical work.

f. To work with the Educational Department in developing physical subjects in our school curriculum and the general health features of school work.

g. To be responsible for annually sending out health suggestions for camp-meetings and for a series of uniform health studies, and to aid in supplying efficient health workers.

h. To give special attention to promoting the sick-relief plan.

2. That an associate secretary, who may or may not be a physician, be appointed, who shall give full-time service to the Department, and that his duties shall include the following:

a. To carry in a general way the responsibilities of the secretary in the latter's absence from the office or from the country.

b. To be responsible for the details of public health educational lines, looking up material, such as literature, charts, etc., and placing it within the reach of workers.

c. To promote plans for the development of a health literature of our own; aiding, as far as departmental help goes, our publishing houses in getting it out and circulating it.

d. To be responsible for the promotion of the stereopticon health lecture bureau.

e. To do field work, either in camp-meetings or otherwise, as may be necessary.

f. To give counsel and aid to local and union conference medical secretaries.

g. To aid in the promotion of centralized purchasing.

3. That two assistant secretaries be appointed for institutional work for America, one for the territory east of the Rocky Mountains, and one for the territory west of the Rocky Mountains, including Western Canada and Mexico. Their duties shall include the following:

a. To aid in supplying workers, both professional and general, to our sanitariums, and in the promotion of institutional work.

b. To aid in the development of technique and general methods in our sanitariums, and in maintaining standards in sanitarium, hospital, and treatment-room work.

c. To give assistance and counsel to sanitarium boards, and to endeavor to meet with said boards when questions of importance require it.

4. That an assistant secretary for medical education be appointed, whose duties shall include the following:

a. To represent the College of Medical Evangelists in the General Conference Committee.

b. To give counsel regarding medical qualifications and legal requirements of the different States and countries.

c. To aid in securing appointees for home and foreign fields.

5. That an assistant secretary to have special oversight of the work of our training schools be maintained. Her work shall also include the following:

a. General oversight of the Home Nursing classes.

b. Responsibility for the details of school health inspection in our church schools, working with the Educational Department in promoting the same.

c. Attention to calls for superintendents of nurses and other nursing help required by institutions or by the fields.

d. Keeping in touch with nurses connected with our academies and colleges, helping to maintain standards of efficiency in organization and training.

6. That Divisional medical secretaries be appointed, and as rapidly as possible union conferences employ a medical secretary, preferably a physician.

7. That as rapidly as feasible local conferences appoint a medical secretary, preferably a nurse or lady physician. If a nurse, she is recommended to devote her full time to medical missionary work. She should be qualified to examine school children, hold cooking schools, home nursing classes, assist in tent and hall efforts, and visit the sick in conjunction with members of the Home Nursing classes.

8. That the administrative committee of the Medical Department be constituted as follows:

a. Secretary of the Medical Department.

b. Associate Secretary of the Medical Department.

c. Assistant Secretary for the Eastern institutions.

d. Assistant Secretary for the Western institutions.

e. Assistant Secretary for medical education.

f. Assistant Secretary for training schools.

g. Treasurer of the General Conference.

And that this committee be brought together for counsel concerning the larger problems of interest in medical extension work, in promoting institutional interests, in laying plans for the collecting of funds, in preparing a budget for the relief of field needs in medical extension work, and any other such problems on which the various secretaries desire broader counsel.

Strengthening the Department

L. A. HANSEN: These may appear as an elaborate set of recommendations, calling for considerable. I will say that while six secretaries are mentioned, these will not add to the paid force of the Department. Only the three secretaries who have been supported by the General Conference will still be supported thus. It is expected that the institutional secretaries will be: For the East, Dr. H. W. Miller, who is with the Washington Sanitarium; for the West, Dr. G. K. Abbott, of the St. Helena Sanitarium; and for medical education, Dr. P. T. Magan, of the College of Medical Evangelists.

It is generally understood that our Medical Department is somewhat in arrears as compared with some other departments, although it represents, in its investments, its institutions, the number of workers, and its objectives, about as great a magnitude as any department; so these recommendations are for the purpose of strengthening the work.

The recommendation calling for the appointment of union medical secretaries is a measure that has been before us for some time; likewise the one calling for the appointment of local medical secretaries. We would say that if we were fully supplied with local conference medical secretaries, we probably should not need the union so much. We are not asking that medical secretaries be put on the paid force to the detriment of the work or to the injury of any other interests; but we do desire that as rapidly as possible these medical institutions be cared for.

The last recommendation, on the administrative committee, has particularly to do with the Medical Extension Fund and any large problem. This committee would act the same as do the representatives of the publishing work, being called together at Fall Council or other general meetings, three members having already been elected by this body as members

of the Executive Committee. Thus we hope to see our medical work strengthened, and the next four-year period bring to us what we long for.

On motion, the recommendations were adopted.

Distribution of Labor

C. K. MEYERS: The Committee on Distribution of Labor is prepared to render a partial report. Where possible, names have been listed here to answer the calls where arrangements have been made; in other cases the calls have been authorized, but the names are not listed, because the appointees have not so far been found.

The Committee on Distribution of Labor makes recommendations inviting the following persons to other fields of labor, asking the conferences concerned to release them for this purpose. (See REVIEW, June 8, page 2.)

W. A. SPICER: It may be that in just a word our division leaders would like to say that they are thankful for this assignment of workers; but I feel I ought to add that their calls far exceed this assignment. Perhaps they would like to speak of their great need beyond this list.

Word from the Far East

I. H. EVANS: You can imagine that our wants are unspeakable. When you have 610,000,000 people, you have to think of all the people of North America, and South America, and Africa, and about half of Europe. You have to think of one third of the whole human family, and we have just a little band of workers. While this list looks formidable, and I suppose you think we are getting almost everything, to those who are over there it seems just a drop of water when one is extremely thirsty. It is only a beginning of what we must have if we finish the work in this generation, unless the Lord sends His Holy Spirit and multiplies the efficiency of those who are there many hundred-fold.

But we do thank you for every man sent us. We never get one but that our hearts say, "Thank you," if our words do say, "We need more." We are always glad and always thankful and always happy, but we are always in need.

The Needs of South America

O. MONTGOMERY: Of course you know we are grateful. South America has been getting some of the very cream from our schools and from the force of workers in the United States, for several years. These workers have meant wondrous things to the work in South America, and we rejoice greatly in the help and strength they have brought to us. But as Brother Evans expressed it, we are always in need; and while this list will mean a great blessing and strength to our work (and we do not see how we could possibly go forward without them), it hardly begins to touch our needs, for the list that we presented to the Committee on Distribution of Labor is nowhere near filled. I might, in just a few words, give you an idea of what is still lacking.

We had in the list one worker, with his wife, as director for the Lake Titicaca field. We have more than one hundred thirty requests for the opening of schools and mission stations, in that one field alone, and we cannot send one station man on to answer these calls; so you may appreciate something of what it means. There is one conference without a president, a secretary-treasurer, a field bookman, or any sort of departmental help — a conference having in the neighborhood of nine hundred members. We are able

now to send a president and a secretary-treasurer, but not a single departmental man, and not a bookman, and there is no possibility of supplying the need from the field itself. So you see how great our need is.

These nine names will mean wondrous things to us down there; and from the bottom of our hearts we thank you, and we will rejoice when you can meet the rest of our needs.

W. A. SPICER: Perhaps we could not wait to call on any others. I do not see any other division men on the platform. But, brethren, the measure in which we have fallen short of supplying the calls constitutes the urgency of God's appeal to us to cry to Him to open new streams of liberality, to increase our mission funds so that we can send the workers on to carry this message.

L. H. CHRISTIAN: We find ourselves today in the situation where we have more workers than we have means. College graduates and others are ready to be sent if we were able to send them on.

On motion, the recommendations were adopted.

The Fireside Correspondence School

The Chairman called upon Prof. C. W. Irwin for a report of the Fireside Correspondence School.

C. W. IRWIN: I desire to say a few words in the interests of the Fireside Correspondence School. Prof. C. C. Lewis, the veteran principal of this school, and the one under whose management it has made such excellent growth, is not able to be with us here. He has prepared a leaflet that describes fully the work of the school during the last four years. I shall only call your attention to a few items in it, and tell you where you can get copies.

During the last four years there have been enrolled 2,500 new students in this school; and 2,000 old or former students have continued their work. More than 40,000 lessons have been corrected during that time, twice as many as during the preceding four years. The receipts from the school during this time have been approximately \$35,000.

Professor Lewis has listed here a large number of people who are taking this school work. Among others, he mentions three men who are in jail. Surely this is the type of school for such men to attend. And he mentions a long list of people who are taking the work.

He relates one very interesting incident, of a young man up in Canada, who found himself forty miles from a station, and could get no paper on which to prepare his lesson, so he went out into the woods, and made use of the cry of Hiawatha, "Give me of thy bark, O birch tree;" and upon this bark, he wrote his lesson and sent it in.

You can see this set of lessons, if you wish, in the Educational Department exhibit in this building. These lessons are there, written on birch bark, showing that it is possible for a man to improve himself under very disadvantageous circumstances.

This school has made remarkable progress during the last four years, and I wish we would all do what we can to advertise it to people who cannot attend our schools, men who are in various positions and cannot get away from home. Young men and women, and older ones too, may take these lessons, and I am sure it would be very helpful to them.

Professor Lewis feels that he has the distinction of being the principal of the largest school we have, because there are between 1,600 and 1,700 people enrolled in this school, and the number of pupils who might receive the advantages of this work is unlim-

ited. I only wish that Professor Lewis himself were here to present the work of the school to you. Unfortunately, he is not in good health at the present time, and I am sure he would appreciate your prayers that God will restore his health so he can go forward with this work.

Further Field Reports

The Chairman then called upon G. G. Lowry, superintendent of the South India Union Mission, to give his report.

G. G. LOWRY: Elder E. D. Thomas, from South India, is here with us, and will speak a few words. Brother Thomas is the superintendent of the South Tamil Mission.

A Brief Report from Elder Thomas

E. D. THOMAS: I came a long way from India, traveling days and weeks, to this Conference. Our brethren and sisters in India thank you very much for the help you have rendered to India in sending many missionaries and means to give this gospel to the people of India. We feel very thankful and appreciate the help you have rendered.

Now I come from the South Tamil Mission, where the work was started about twelve years ago. We have two schools in this field; one school has been in operation for the last twelve years. From that school many boys and girls have gone out as evangelists and teachers. We have sent out seven men as missionaries. They have gone about five hundred miles away, carrying the light to thousands of people around there.

In South India we have to face Hinduism in its darkest form, with all its superstition. Mohammedanism is also very strong there. With all that, the missionaries have done very good work. We find it very hard to work among the Christians in South India, for the modern missionaries have gone there with Darwinism and the evolution theories, and the people have lost their faith in Christ. We feel the responsibility that we have in giving this message to the millions around us.

I am glad for the opportunity that I have now to speak to you in this Conference. I go back to the field with courage, with blessings; and we do hope that in the future we shall be able to see better results. We have already received many letters from people asking us to send them papers and evangelists. We are training men and women, and hope that in due time the message may be given to the people of South India, and that many will be saved in the kingdom of God.

CHAIRMAN: The Committee on Nominations will render a further report. [This report was incorporated in that printed in the REVIEW of June 5, p. 2.]

In our former report, the names of five men were placed in nomination as general field secretaries. It is the intent of the Committee on Nominations that this group should be divided as follows:

General Field Secretaries, L. R. Conradi and W. T. Knox; the other names in the group to be listed as North American Field Secretaries, and the name of Charles Thompson to be added to the list.

All other associate and assistant secretaries, and other appointments, are referred to the General Conference Committee.

On motion, the report was adopted.

The Chairman then called upon E. E. Frauchiger, president of the Czecho-Slovakian Union Conference, to give his report. [See REVIEW, June 8, page 22.]

J. L. SHAW (reading):

Memorial of World Conference of Seventh-day Adventists

To His Excellency Warren G. Harding:

We, the delegates of the World Conference of Seventh-day Adventists, assembled in quadrennial session in San Francisco, California, May 11-31, 1922, representing one hundred ten countries, extend to Your Excellency our greetings and our gratitude for your noble endeavor to promote both national and international peace and good-will among the nations by securing the limitation of armament.

We commend you for your loyal adherence to and defense of the fundamental principles of civil and religious liberty, and the ideals of true Americanism, as conceived by the founders of the American Republic.

We believe with Roger Williams, the American apostle of soul liberty, that the glory and dignity both of the church and of the state can be fostered best where each operates entirely independent of the other, where the soul of man is left free to worship or not worship God in harmony with the dictates of the conscience of the individual. We believe that the legalization of the tenets, usages, and customs of the Christian religion, and their observance under penalty and duress of civil law, is a dangerous precedent at which every American citizen should take alarm, and is contrary to the plan of the Author of the Christian religion.

We pray that the Ruler of the Universe may strengthen your hand to uphold and preserve the Constitution in all its dignity and power, as the oracle of the people in the realm of civil government, that its benign influence and noble ideals may be felt as a guiding principle throughout all the world.

Most respectfully submitted,

President, W. A. SPICER.

Secretary, A. G. DANIELLS.

Treasurer, J. L. SHAW.

On motion, this memorial was unanimously adopted.

J. L. SHAW: We have another memorial, to the Honorable Senate of the United States:

Memorial of World Conference of Seventh-day Adventists

To the Honorable Senate of the United States:

We, the delegates and citizens of the United States, assembled at the quadrennial session of the World Conference of Seventh-day Adventists, at San Francisco, California, May 11-31, 1922, having taken into serious consideration Senate Bill 1948, which compels Sunday observance under duress of civil law, protest against the enactment of this religious measure, and declare our reasons as follows:

1. Because we hold, as Christians and American citizens, "that religion, or the duty we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence." Religious obligations and observances which we owe exclusively to God and religion, should not be enforced by the civil authority, but by the dictates of conscience.

2. Because a legal religion is un-American and contrary to the ideals of true Americanism as conceived by the founders of our Republic.

3. Because compulsory Sunday observance is anti-Christian, and contrary to the plan of the Author of the Christian religion, who neither ordained Sunday as the Sabbath nor as a civil institution to be enforced by law. All divine institutions are to be promulgated by gospel means and methods, and not by the police power of the state.

4. Because Sunday laws are hostile to every Constitutional guaranty of civil and religious liberty, and in violation of the American principle of the total separation of church and state. The church and the state are ordained to operate in independent fields and to function by different means and methods. A connection between the two is a dangerous alliance, deterring the progress of both.

5. Because Sunday laws are partial and unjust, in that they enforce by civil authority a sectarian doctrine peculiar to the tenets of certain religionists, while they penalize other equally sincere and zealous sects who hold a divergent belief and observe another day as holy time. The civil authorities ought not to discriminate between sects in matters of religious belief and practice, nor seek to settle religious controversies by civil law.

In conclusion we desire to express our belief that all men everywhere ought to observe the Sabbath day and all other religious obligations, but never under duress or civil authority. God made the conscience free, and He never intended that it should be enslaved by civil incapacitations in matters of religious concern.

We agree with the Senate Report of 1829 relative to a similar measure then pending before Congress, "That the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they will esteem one day above another, or esteem all days alike holy."

We therefore request our Senators in Congress to preserve the Constitutional guaranties of civil and religious liberty vouchsafed to each citizen, and to use their exertions in opposition to this and any other religious measure pending in Congress, to the end that liberty, justice, and equality under the laws of the land may be preserved.

Most respectfully submitted,

President, W. A. SPICER.

Secretary, A. G. DANIELS.

Treasurer, J. L. SHAW.

C. S. LONGACRE: I would request that only the citizens of the United States vote on this memorial to Congress. All were entitled to vote on the other one, because that calls for special gratitude for international peace.

The memorial was adopted.

Delegates Seated

W. A. SPICER: Mr. Chairman, I am authorized to present as two delegates to be seated even at this late hour, Elder Lewis Johnson and Elder Luther Warren, two of our veteran ministers who have been with us. I move that they be seated.

The motion was carried.

C. S. LONGACRE: I would like to move that we authorize the Secretary of the General Conference to put the memorial to the President of the United States in suitable form and forward it on to him, and likewise that the memorials to the Senate and to the House of Representatives be prepared in suitable shape and sent to Senator Johnson of California in the Senate and to Congressman Free of California in the House.

The motion was carried.

Committee on Plans

J. L. SHAW: Here is another partial report of the Committee on Plans, regarding the North American Negro Department (reading):

North American Negro Department

Appreciating the great benefit that is derived from departmental conventions and institutes held occasionally by the several departments; therefore,

We recommend, That the Negro Department hold a convention-institute in the year 1924, time and place to be decided by the General Conference Committee, at the proper time.

On motion, the report was adopted.

J. L. SHAW: Another recommendation, regarding the church missionary committee:

Church Missionary Committee

Recognizing the urgent need of the utmost simplicity in the organized plan of the missionary movement in our churches, and in order to facilitate the successful development of their evangelical work,

We recommend, That the church board or church officers, together with the church school teacher and Missionary Volunteer secretary, constitute the missionary committee.

On motion, the report was adopted.

The Chairman then called upon L. Mathe, president of the Polish Union Mission, to give his report.

J. L. SHAW: I move that Brother G. W. Pettit's name be added to our list of delegates.

The motion was carried.

The Conference adjourned, Elder A. V. Olson pronouncing the benediction.

L. H. CHRISTIAN, *Chairman*.

J. L. SHAW, *Assoc. Sec.*

TWENTY-THIRD MEETING

Friday, May 26, 10: 45 A. M.

L. H. Christian occupied the chair.

Prayer was offered by Elder J. E. Jayne, of New York City.

Upon motion, duly seconded, the following were seated as delegates: L. T. Nicola, J. B. Stuyvesant, Dr. Henry R. Harrower, J. Paulson.

It was voted that the report of the Committee on Nominations, adopted May 24, be reconsidered and amended, designating the superintendents of the German, Danish-Norwegian, Swedish, and Miscellaneous Language work in North America as associate secretaries of the Bureau of Home Missions.

Upon motion of J. L. Shaw, it was voted that the Constitution be amended as follows: That the words "assistant treasurer" be added, under Article V, Section 2, following the words "associate treasurer." This was for the purpose of making the assistant treasurer a member of the General Conference Committee.

J. L. SHAW (reading):

Inter-American Division

In view of the increasing number of English, Spanish, and French believers in what is known as the North Latin and West Indian fields, numbering approximately 7,500; and

In view also of the widely scattered territory, reaching from the Guianas on the eastern coast of South America to Mexico on the north and west,

We recommend, 1. That this territory—including the following countries: Colombia, Costa Rico, Cuba, Guatemala, British, French, and Dutch Guiana, Haiti, Santo Domingo, Honduras, Jamaica, Mexico, Panama, Nicaragua, San Andres Island, Old Providence Island, Corn Island, Porto Rico, Salvador, Trinidad, Barbados, Windward and Leeward Islands, Tobago, and Venezuela—be organized into what shall be known as the Inter-American Division of the General Conference.

2. That the officers for this Division for the present consist of a vice-president, a secretary-treasurer, and an auditor.

3. That Colombia be organized as a local mission.

4. That the Division be divided into two union groups, without union conference or union mission organization, to be known as the Eastern Union group and the Western Union group.

5. That the Eastern Union group include the islands of Cuba and Haiti, the Porto Rican Mission, the Jamaica Conference, the Venezuela Mission, and the South Caribbean Conference.

6. That the Western Union group include Mexico, Honduras, Guatemala, Salvador, Colombia, and the West Caribbean Conference.

7. That a superintendent be appointed to supervise the work in each union group; also a field and home missionary secretary to foster the interests of the publishing work.

8. That the division executive committee consist of the vice-president, who shall act as chairman, the secretary-treasurer, the auditor, the superintendent, and the field missionary secretary of the Eastern Union group, and the superintendent and field missionary secretary of the Western Union group.

On motion, the recommendation was adopted.

Ministerial Commission

J. L. SHAW: Another report from the Committee on Plans, on the establishment of a Ministerial Commission (reading):

WHEREAS, The obvious need of the hour is an effective ministry to challenge the sinful conscience of a judgment-bound world; and,

WHEREAS, Our experience as a church has proved that great advantages result from the specific study of each phase of activity, thus effectively fostering and promoting special lines of work; and,

WHEREAS, We believe that the time has come in the providence of God for the establishment of a medium for the interchange of plans, methods, and information, and for the definite strengthening of the gospel ministry; and,

WHEREAS, We believe further, that this can be accomplished without the creation of additional machinery in either union or

local conferences, but would function through existing leadership; we therefore respectfully,

Recommend, The establishment of a Ministerial Commission, the secretary of which shall be a general field secretary, working under the direction of the General Conference Committee, and whose duty it shall be,

1. To collect valuable facts and information relating to the work of ministers and Bible workers, both at home and abroad, and in rural and urban spheres, and who shall gather information on the problems of the minister's work for the church and the world, co-operating with the General, union, and local conferences as a counselor.

2. To form the medium for the interchange of ideas, methods, and information between ministers on problems pertaining to their sacred calling.

3. To give special attention to the encouragement of the desire on the part of young men in training for the gospel ministry in our educational institutions, that the material drawn upon to meet our ever-growing demands shall be charged with a burning passion of soul.

On motion, the resolution was adopted.

Reports

Elder G. W. Schubert, president of the Central European Union, was called upon to give his report.

The Chairman then called upon Paul Drinhaus, president of the West German Union, to give his report.

W. A. SPICER: I move that from this General Conference in session, we send our greetings to our brethren in Central Europe, especially to those living in this region where our work in Germany began.

The motion was carried.

Elder H. F. Schuberth, president of the East German Union, then gave his report.

L. H. CHRISTIAN: We will now have a report from the Rumanian Union. When Brother Spicer and I visited Bukharest, last September, Brother Paulini took up over to the department of education and religion, and introduced us to some of the men in that department of the government. One of the men said to us: "You Adventists have a real bishop in Mr. Paulini. He is a true father for the Adventists in Rumania." We are glad that he can be with us at this Conference, and he will now give his report.

Out of the war have come quite a number of new nations in Europe. One of these is Jugo-Slavia. That is a mission, though not a union mission, and the superintendent, Brother Schillinger, is with us as a delegate. He is doing an excellent work in Jugo-Slavia, and he will speak a few words here this morning.

H. O. OLSON: I move that this entire audience, by a rising vote, express its desire to send its greetings to the Rumanian Union Conference and the Jugo-Slavia Mission.

L. H. CHRISTIAN: How would it be if we deferred that vote until we have heard one more report? Brother Erzberger, of the Levant Union, is with us, and wishes to give his report.

Consent was given to include in the greetings the Levant Union with the Rumanian Union Conference and the Jugo-Slavia Mission.

L. H. CHRISTIAN: In the year 1869, I think it was, Elder James Erzberger, the father of Elder H. Erzberger, who is with us today, was sent over as the first representative from Europe to America to ask that you send them the third angel's message. Now his son is the president of the Levant Union Mission, and he will report for that interesting field.

After this report, the motion that we extend to the Levant Union, Jugo-Slavia, and the Rumanian Union, and these other fields, our heartiest Christian greetings of sympathy and love, was carried.

W. A. SPICER: In just a moment we can cheer a brother's heart. Elder Kellman, superintendent of Cuba, hands us a cable from Cuba, reporting that Sister Anderson, wife of Elder J. E. Anderson, one of our missionaries, was accidentally burned and lost her life. I move we send to Brother Anderson our sympathy.

The motion was carried.

Elder E. W. Farnsworth dismissed the meeting.

L. H. CHRISTIAN, *Chairman*.

J. L. SHAW, *Assoc. Sec.*

Open Doors in Hungary

(Continued from page 2)

going to other countries, as follows: Northern Hungary, with 150 members, to the Czecho-Slovakian republic; all of Transylvania, with about 900 members, and the Banat with a further 150, to Rumania, which was organized into a union conference in 1919, with Elder P. P. Paulini as president; the Adriatic Mission, with 400 members, to the Jugo-Slavia republic. Thus Hungary, who has been the mother of the work in these southern countries, has given a handsome dowry to her daughters, who have separated from her to seek their own fortunes. Rumania alone now has over 3,000 members. When in 1900 Elder Huenergardt took up work in Bukharest, there was not a single believer in the capital. He was followed by Brethren Gerhardt Perk, F. Hinter, and P. P. Paulini, whose labors have been signally blessed by the Lord.

Nothing remains of Hungary but the Hungarian Conference of former times, which now has a membership of 750, and is placed under the leadership of Brother A. Minck, a progressive and energetic minister. In 1921, 156 members were added to their churches. The tithe receipts amounted to 730,783 kroner, and the mission offerings to 149,915 kroner.

One of the most encouraging features is their publishing work, which has been operated by a branch of the Hamburg house, and has just celebrated its nineteenth anniversary. They have thirty-three canvassers, who are having remarkable success. Their sales leaped from 1,450,000 kroner in 1920, to 5,300,000 in 1921; and for 1922 they have set the goal of 1,000 kroner a day for each colporteur. Brother W. Koch is the publishing house manager, and Brother Wicklein the field missionary secretary.

Open Hearts

The Lord is doing wonderful things for that field, in spite of severe opposition from the Catholics and regardless of the political unrest which has brought about a revival of nationalistic propaganda. Large posters are seen everywhere, picturing the lost Austria-Hungarian territory in glaring colors, all ablaze with flames and designated as the four new Alsace-Lorraines. But our work is advancing in the very midst of all this trouble. In the providence of God this very situation is creating a favorable attitude on the part of many to listen to the message of the coming kingdom of Christ.

Hungary is a very promising field, with unparalleled opportunities. The publishing work needs better facilities, and the Hamburg house is contemplating helping them by providing several million kroner toward the purchase of suitable property. What we see in Hungary is an example of what could be done in other countries of Europe if we only had the men and means to step into the open doors. Shall we not press in?



"Repeat the message, repeat the message."

Tell My people to repeat the message; and the power of God will witness to the message in a remarkable manner."

An angel came down from heaven with the above commission, repeated "over and over again" to believers. *Present Truth* is fulfilling this commission. It is repeating over and over the plain, simple message, in clear, connected, topical form — the full gospel message; and the power of God is witnessing to it as promised "in a remarkable manner," as will be revealed by the responses published from time to time in the following panel.

Response from the Field

THE GREATEST AND MOST PERFECT PAPER EVER READ

Bulk and high prices are not elements of greatness and perfectness in a periodical, in the estimation of the one who wrote the following letter, dated Feb. 22, 1922:

"Today I found a copy of *Present Truth* in the street, and after reading it I am satisfied it is without doubt the greatest paper I have ever read. Please let me know the price of *Present Truth* for a year's subscription. If all copies are like the one I read, you will have many more subscriptions coming in from me."

"I found in a street car one of your papers, *Present Truth*, on the second coming of Christ. It is the most perfect issue of any paper I ever read. Please inform me if you can supply me with other copies of this issue. I wish every sinner in the world might have the privilege of reading this number of *Present Truth*. I am not a minister, but a humble, devoted follower of the Lord Jesus Christ, and am anxious to know all the teachings of the Bible."

"Food for Thought"

"Kindly find stamps inclosed. There is more food for thought in these numbers than in any printed material we have ever found, other than the Bible."

Appointments and Notices

EAST PENNSYLVANIA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The fifteenth session of the East Pennsylvania Conference of Seventh-day Adventists will be held at Emmanuel Grove camp-ground, near Allentown, Pa., June 29 to July 9, 1922. The first meeting will be held at 10 a. m., Friday, June 30, 1922. Officers will be elected for the coming two years, and such other business will be considered as may be properly brought before the Conference. Each organized church is entitled to one delegate for the organization and one delegate for each ten members or major part thereof.

J. A. Leland, President.
W. E. Fortune, Secretary.

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EAST PENNSYLVANIA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS INCORPORATED

(Formerly Pennsylvania Tract and Missionary Society)

The second biennial session of the East Pennsylvania Conference Association of Seventh-day Adventists Incorporated will be held at Emmanuel Grove camp-ground, West-cosville, near Allentown, Pa., in connection with the biennial conference and camp-meeting, June 29 to July 9, 1922. The first meeting will be held Monday, July 3, 1922, at 11 a. m. At this session a board of directors will be elected and any other business that should come before the constituency will receive attention. The delegates at the regular Conference session are the constituency of the Corporation.

J. A. Leland, President.
W. E. Fortune, Secretary.

* * *

ADVANCE IN TUITION

After passing through the war period without raising the tuition of studies, the managers of the Fireside Correspondence School are compelled by the experience of the past two years to announce the following higher rates of tuition:

Academic subjects of 40 lessons, a full year's work, \$14 cash, or \$15 in two equal instalments. College subjects, \$16 cash, or \$17 in two equal instalments. Subjects of less than 40 lessons in like proportion. For matriculation fee, return postage fee, and books, the terms remain cash in advance, as formerly. These rates will be in effect on and after July 1, 1922.

C. C. Lewis, Principal.

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LOMA LINDA SANITARIUM TRAINING SCHOOL

The next class in the Loma Linda Nurses' Training School will begin Aug. 15, 1922. For information and calendar, write Superintendent of Nurses, Loma Linda, California.

* * *

GRADUATE NURSING COURSE

The new Portland Sanitarium, recently reopened, is prepared to offer a special three-months' course in surgical and obstetrical nursing to graduate nurses. For further particulars address Superintendent of Nurses, Portland Sanitarium, E. 60th and Belmont Sts., Portland, Ore.

* * *

ADDRESSES WANTED

Any one knowing the whereabouts of Mr. or Mrs. Isaac D. Marten, is requested to send the information to Mrs. G. E. Smith, Box 727, Duncan, Okla.

Ethan Allen Brown, 210 Morgan St., Peoria, Ill., desires to know the whereabouts of Vernon Allen Brown, his thirteen-year-old son, who, until May, 1921, lived near Waterloo, Iowa.

* * *

PUBLICATIONS WANTED

Mrs. M. E. Callahan, Box 197, Charitan, Iowa.

Mrs. S. H. Howson, R. F. D. 8, Box 233, Yakima, Wash. Especially *Little Friend*, *Instructor*, and *Signs*.

Mrs. A. W. Ott, 4554 Third Ave. So., Louisville, Ky.

E. A. Sanders, 306 E. St. Catherine St., Louisville, Ky.

J. H. Downes, 19 Cecil Ave., Barking, Essex, England.

C. H. Dye, Dawson, N. Mex. Continuous supply of our literature for reading rack.

John Grubel, Beresford, S. Dak. German literature.

Mrs. Anna Axton, Box 715, Kansas City, Mo. *Signs*, *Present Truth*, and tracts. Continuous supply.

Frank Jeffers, 125 S. 2d St., Delavan, Wis. *Present Truth*, especially Vol. IV, No. 18, and *Liberty*.

Mrs. Ann L. Gallion, Box 23, Colfax, Calif. *Signs*, *Life and Health*, *Watchman*, *Instructor*, and *Present Truth*.

Mrs. Alice K. Thweatt, Route 2, care of S. L. Martan, Lewisburg, Tenn. *Review and Herald*, *Life and Health*, *Youth's Instructor*, *Signs of the Times*, *Watchman*.

Earl Butterfield, 4432 Oneota St., West Duluth, Minn. Continuous supply of *Signs*, *Watchman*, *Liberty*, *Life and Health*, *Instructor*, *Little Friend*, *Present Truth*; also books and tracts.

Mrs. W. F. Noll, Box 185, Moore Haven, Fla. Continuous supply of *Signs*, *Watchman*, *Life Boat*, *Life and Health*, *Present Truth*, *Youth's Instructor*, tracts, and other papers for use in reading rack.

Miss Rose De Benedetto, 637 S. Racine Ave., Chicago, Ill. *Signs*, *Watchman*, *Life and Health*, *Liberty*, *Youth's Instructor*, *Little Friend*, *Life Boat*, and tracts of our faith. Continuous supply.

Clifford M. Loveland, General Delivery, Norfolk, Va. *Signs*, *Watchman*, *Life and Health*, *Present Truth*, and tracts. Large quantities for house-to-house work can be used to advantage. Can also use German, Scandinavian, and French literature.

* * *

REQUESTS FOR PRAYER

A brother in South Dakota requests prayer that he may be faithful under persecution and affliction.

A sister in Idaho asks prayer for her sister, who is passing through a time of serious trouble.

From Oregon comes a request from a sister that she may be a better Christian, and that her health may be restored.

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 15, 1922 No. 28

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 -----\$7.00
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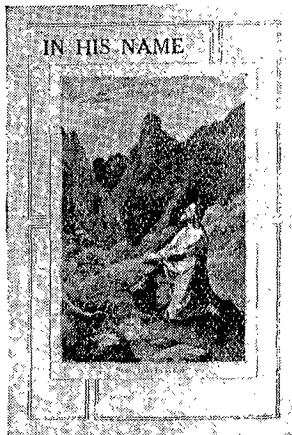
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Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

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

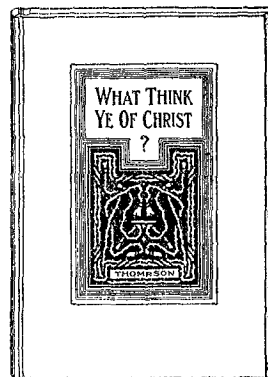


BOOKS

by

ELDER G. B. THOMPSON

We recommend to our people the following books, all by Elder Thompson. His books abound in practical illustrations of the possibilities of the overcoming life. His years of experience ably fit him to greatly assist the reader in gaining and maintaining victory over sin, so essential in these closing days. You will enjoy and profit by his books.



In His Name

The crisis hour in the history of the world and of the church has come. The Christian's refuge is prayer. Prayer summons God. Prayer defeats Satan. Prayer connects finite man with Omnipotent power.

In this little volume the author helps to fix prayer as a habit. Do you need it? Then you need this book. It directs the reader to the Source of strength, and keeps him in direct connection with the powerhouse of heaven.

"In His name" must the work be done, for "there is none other name" by which it can be accomplished.

A wonderful little book of 106 pages, bound in green cloth; price, 75 cents.

Soul-Winning

"He that winneth souls is wise." — Solomon. True love for God is demonstrated by faithful, loving service for souls.

The author's desire is to arouse an interest in the joy and reward that come from the work of soul-saving, and to create a stronger passion to win those who are without the fold.

The concrete illustrations which abound in almost every chapter of this interesting and impressive volume, are wonderfully helpful in presenting the winning merits of the gospel.

Bound in cloth, 190 pages; price, \$1.00.



What Think Ye of Christ?

"Whom say ye that I am?" — Jesus. Not alone to the disciples was this personal question asked, but it is appealing to the world today — to you, and it solicits an individual answer, an answer based on personal knowledge.

"Thou shalt call His name Jesus; for He shall save His people from their sins." Do you know this kind of Saviour? Does He save you from personal sins? Now? Today? His invitation is, "Come unto Me." This little volume appeals to the reader not only as an interrogation, but in a positive way points out the beauties in Christ. Bound in cloth, only 60 cents.



The Ministry of the Spirit

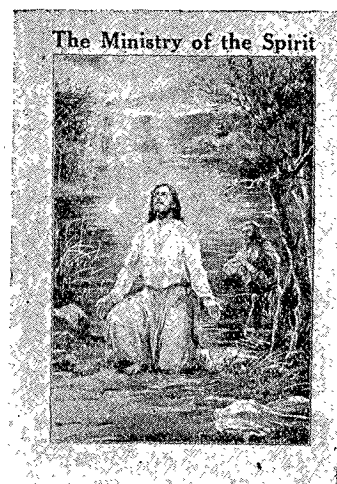
After vainly attempting, to the limit of human power, to make oneself right in the sight of the Omnipotent, the penitent sinner must finally

exclaim, "O wretched man that I am!"

The Holy Spirit is given for personal deliverance from sin, for power in service, for co-operation with Heaven. It comes as a gift — free to all, but upon reasonable conditions. Every sinner and every Christian needs this power from on high. It awaits "your demand and reception."

In this volume the author explains the office and work of the Holy Spirit.

Bound in cloth, price, \$1.00.



Order of your tract society

REVIEW & HERALD PUB. ASSN.



WASHINGTON, D. C., JUNE 15, 1922

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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.

WHY NOT ADVERTISE?

SOME months ago the REVIEW called attention to the value of advertising Seventh-day Adventist services in the papers, and of having churches, church elders, and pastors registered in telephone and city directories, as far as possible. The reason for such advertising is self-evident. Very few of our people who have occasion to travel about, have not desired at some time to make use of such information. At times workers from the General Conference find that they have a few hours at some junction where they would be glad to meet our people if they knew where to find them, and frequently this is impossible because every Seventh-day Adventist in the place is keeping himself so well hid.

Recently one of our brethren found himself in a large city on the Atlantic Coast, in which we have a number of churches. He tried to get in touch with our people, first going to a down-town address where one of our churches was formerly located. He writes of his experience in the following words:

"No one at the old address knew of our people. Then I resorted to the city directory and the telephone book, but nowhere could I find a mention of them. Other organizations were well advertised. Even the Advent Christians were listed, and I went several miles to their place, on the chance that they might be Seventh-day Adventists. I asked policemen and others, but no one in this city of over 800,000 people seemed to know about Seventh-day Adventists. Up to the present time I have not been able to find them."

And from way across the continent on the Pacific Coast comes a letter from a sister, making the same complaint about the negligence of our people in letting their whereabouts be known. She writes:

"I have been waiting a long time for some one to take up the question of advertising the church services of the Seventh-day Adventists. Other churches have their notices in the city papers. Why do not Seventh-day Adventists? A few years ago I moved to a large mid-western city, and was there almost three years before I could find our people, although they had a church there of more than sixty members. I learned of them

when I did only because of a small notice which appeared a few times in one of the daily papers. I had inquired, and searched the directories, but no one had been able to tell me where the Adventists could be found. I have talked with other people who have had similar experiences. Now, if that is not hiding our light under a bushel, what is it? Here on the Pacific Coast it is just the same. Other churches have their notices regularly in the newspapers and are listed in the directories. Should not Adventists do this also?"

Of course, information concerning the location of churches can be obtained from the Year Book or from the conference offices. But these sources are not always available when desired, and even if they were, it would be a great convenience to be able to find our people by referring to the papers and directories. This may seem like a small matter in the busy routine of pastoral work, but it is one of those small things which develop into a great annoyance when neglected.

If for no other reason, we should let our whereabouts be known as a kindness to brethren who may desire to find us. But there is an additional reason, in the fact that the church of Christ is the light of the world, and it should not be made difficult for seekers for light to get in touch with the church whenever they desire.

* *

NEARLY FIVE MILLION BIBLES
CIRCULATED

THE biggest year of Bible circulation since the high levels of the war period, is reported by the American Bible Society in their annual report, just issued.

The total number of volumes circulated during the year was 4,855,464, which is more than a million in excess of the distribution of the preceding year. The largest increase is shown in China, where 2,362,730 were circulated. From Japan, the Near East, and all of Latin America, there has come an increased demand so great that the society has been unable to meet it.

During the year the society has been busy with many important translation programs. The revised Spanish New Testament has been completed, and will be ready for distribution during the coming year. Translation work has gone forward also in Luragoli for missions in British East Africa; in Quechua for the Bolivian Indians; in Zulu for the black people of South Africa; in K'pelle for use in Liberia. In China large parts of the Scriptures have been issued in the new phonetic script, which is a simplified written form indorsed and promoted by the government.

During the year the society has arranged for the reorganization of its manufacturing program, and hopes thereby largely to increase its output. Manufacturing at the Bible House has been discontinued, and the society will make use of the largest and best-organized printing concerns in America for the rapid production of its books in many languages, for use in all parts of the world. It will continue to use its own plates and exercise painstaking supervision of versions in accordance with its policy of over one hundred years.

Allowing for any saving which was made on the work manufactured outside the Bible House during 1921, a total loss

in the manufacturing department of \$44,841.73 was sustained as shown by the report of the certified accountants.

The American Bible Society is not a commercial concern, but a missionary organization, circulating the Scriptures in more than 150 languages in all parts of the world. It has been the society's policy for over a hundred years, except where grants are made, to sell its books at cost. The items entering into the cost of its Scriptures are the cost of paper, printing, and binding, together with fixed charges for manufacturing superintendence, heat, light, and power, insurance on stock, and expenses of handling books in the depository and shipping office.

The cost of translating, the initial cost of plates, the cost of the branch offices throughout the world and their processes of distribution, and the cost of administration at the central office, are not reckoned into the cost of the books, as they would have to be in a commercial concern.

According to the report of the society, the total expenditures for the year 1921 were \$1,172,756. Toward this amount there came in from the sale of books \$462,832. The number of volumes distributed throughout the world was 4,855,464, which means that on the average 24 cents per volume was spent to produce a book, transport it, and place it in the hands of those who desire it. Toward meeting this expense, only nine cents per volume was received by the processes of sale. The difference between the society's expenditures and the money it receives by sale of its books, is contributed by churches and individuals who are interested in the missionary program of the society, which seeks to reach every individual with a copy of the Scriptures in his own language.

* *

A LETTER FROM JAMAICA

FROM M. B. Butterfield, pastor of our largest church in Jamaica, comes the following encouraging letter:

"Since coming here as pastor of the Kingston church, eighteen months ago, we have baptized 160 new members. This is the result of three efforts. Two of these were held in our church, and the other in a tent on the church premises. Our largest baptism took place April 30, when fifty-three persons went forward in this sacred rite. I am safe in saying that fifteen hundred people gathered in and around the church to witness this scene.

"At present we have a membership of about five hundred. Our attendance is larger this year than last, at least the Sabbath school reports show a gain of one hundred in attendance.

"We give God the praise for all that has been accomplished."

* *

EUROPEAN RELIEF FUND

Donations Received to May 26, 1922

Previously reported	\$44,233.74
Columbia Union Conference	56.17
Lake Union Conference	2.50
Pacific Union Conference	15.50
Southwestern Union Conference	4.10
Western Canadian Union Conf.	9.00

Total \$44,321.01